



ay



*EDWARD POCK, D.D. Professor of y^e Hebrew &
Arabick Tongues in y^e University of Oxford & Canon of Christ Church.*

John Tyrrell Baylee To his Son

Joseph Tyrrell Baylee.
THE
Theological WORKS

OF THE

Learned Dr. P O C O C K,

Sometime Professor of the HEBREW and ARABICK Tongues, in
the University of *Oxford*, and Canon of *Christ-Church*:

C O N T A I N I N G

His P O R T A M O S I S,

And ENGLISH COMMENTARIES ON

HOSEA, JOEL, MICAH, and MALACHI.

To which is prefixed,

An Account of his LIFE and WRITINGS,
never before printed;

W I T H T H E

Addition of a new General INDEX to the COMMENTARIES.

In T W O V O L U M E S.

V O L. I.

By LEONARD TWELLS, M. A.

Rector of the United Parishes of *St. Matthew's, Friday-Street*, and
St. Peter's, Cheap, and Prebendary of *St. Paul's, LONDON*.

L O N D O N:

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Crown in Fleet-Street.

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TO THE

Most FAMOUS and LEARNED

Univerfity of Oxford,

The following

LIFE of Dr. *POCOCK*,

(Who, for near Seventy Years, was a Member and an
Ornament of that VENERABLE BODY,)

Is humbly INSCRIBED,

As a Publick, though Small, TESTIMONY of Grati-
tude, for the Honour fome Time fince conferred

ON

Their Most Obliged Servant,

And Sincere Well-wifher,

The Compiler.

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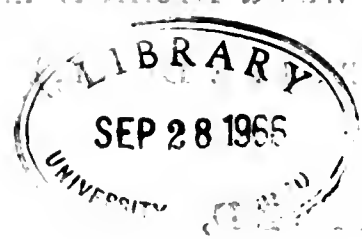
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T H E

P R E F A C E.

I SHOULD willingly have saved the Reader and myself the Trouble of a Preface, if it had not been necessary to give him some Information, relating as well to the Life of Dr. Pocock, as the present Edition of his Theological Works.

WITH respect to the former of these, I am to acquaint him, that Dr. Pocock's Life was begun to be written forty Years ago, by the Reverend and Learned Mr. Humphrey Smith, Vicar of Townstoll, and St. Saviour's, Dartmouth, in the County of Devon. At whose Instance he first undertook the Work, I know not; but he was greatly encouraged and assisted therein, by the Doctor's eldest Son, the Reverend Mr. Edward Pocock, Rector of Minall near Marlborough, in Wiltshire, and Prebendary of Sarum: No Pains were spared by either of them to procure Materials for the Design. Mr. Pocock made all the necessary Searches at Oxford, and transmitted the Result of them, together with the Papers in his own Custody, that concerned the Work, to Mr. Smith; he, on the other Hand, wrote to all Dr. Pocock's surviving Friends, particularly to Dr. Wallis, Archbishop Marsh, Mr. Locke, Dr. Huntington, Dr. Smith, Dr. Mill, Dr. Hickman, Dr. Francis Atterbury, Dr. Lancaster, Dean Aldrich, &c. desiring from them such Notices, as they could recollect about him, and what Letters they had of his in their Possession. Some Intelligence came in this Way; but to the great Discouragement of Mr. Smith, it was found, that the greatest Part of the Letters, which had passed between Dr. Pocock and the Learned, both at home and abroad, for full sixty Years, was entirely given for lost. It seems, those Papers, in order to their Publication, had, soon after Dr. Pocock's Death, been put into the Hands of Dr. Arthur Charlett, then Fellow of Trinity in Oxford, and afterwards Master of University-College; and to him Mr. Pocock applied, to get them for the Use of Mr. Smith, as soon as he understood the Design he had to write his Father's Life; but after long Search among his Papers, Dr. Charlett, not finding them, concluded, they were irretrievably lost in the Removal of his Books and Papers from Trinity to University-College. Such, however, was Mr. Smith's Zeal for preserving the Memory of Dr. Pocock, that he resolved to attempt his History upon the Strength of those imperfect Memoirs, that could be come at. With this Resolution he began, and drew up the Doctor's Story, fairly written, and scored for the Press, down to the Restoration, and left behind him a foul Copy of the same, continued for three Years further; but here he stopt, either discouraged by Want of sufficient Lights, or by ill Health, and probably by both.

I FEAR the World will be but too sensible of its Loss, through the Change of Hands employed about the Life of our Author. Mr. Smith was excellently qualified for the Undertaking, and, had he been supplied with the Papers, which since his Time have come to light, would have finished the Life with greater Advantage, than it can now reasonably pretend to.

IT was once, therefore, my Intention to have obliged the Publick with what my Predecessor in the Work had prepared, distinct, and to have thrown all the necessary Additions and Alterations into Notes at the Bottom of each Page; but the Bulk and Number of them soon convinced me, that such a Method would cause too great an Interruption to the Thread of the History, and that whatever Disadvantage it might be to Mr. Smith's Performance, there was a Necessity to work up all together. Besides, where authentick Information failed him, he was compelled to proceed upon Conjectures, which the Papers, since found, discover to have been, in some Instances, wide of the Mark; and I was by no Means fond of pointing out and correcting the Errors into which that worthy Gentleman fell, through a Misfortune, as unavoidable, as it was piteous. However, to make Satisfaction for any Injury, that may have been done to Mr. Smith's Part in the Narrative, by a Mixture with mine, I declare myself content, that whatever shines in our joint Work be placed to his Account, and that all of a different Character be deemed mine.

I FURTHER think it a Debt to the Memory of this worthy Person, that he, who took so much Pains to transmit to Posterity the History of Dr. Pocock, should himself be known to the World by more Circumstances, than merely those of his Name and Preferments. But besides this, I have a particular Reason for laying before the World a short Account of Mr. Smith's Life,

which is, that some Things in his MS. Life rest wholly on his Veracity, the Vouchers and Authorities for them having died with him. It is fitting, therefore, that Strangers to the Character of this Gentleman should know how responsible a one it was.

MR. *Humbrey Smith* was born in the Parish of *Chew Stoke*, in the County of *Somerset*, and there baptized the 12th Day of *January*, 1654: His Father was Mr. *Jasper Smith*, a worthy and loyal Gentleman of that Place, who underwent Imprisonment, and Sequestration of his whole Estate, in those Times, for his Zeal and Activity in the King's Service. He was put to School in his native Place, under the Care of the Reverend Mr. *Robert Paine*, from whom he went to the University of *Oxford*, about the Year 1671, being admitted of *Queen's-College*, where he staid, till he had taken the Degree of Bachelor of Arts; after this, he took Holy Orders from the Hands of Dr. *Peter Mew*, then Bishop of *Bath and Wells*, and served as a Curate in the Neighbourhood of *Wells*, till the Year 1680; at which Time he was presented, by the Dean and Chapter of that Church, to the Vicarage of *Long-Sutton*, in the same Diocese, and some Time during his Incumbency there, commenced Master of Arts. In the Year 1685, he was by the Mayor and Magistrates of *Clifton Dartmouth Horanes*, in *Devonshire*, presented to the Vicarage of *Townstoll* and *St. Saviour's, Dartmouth*, of which they were Patrons, through the Recommendation of his Countryman and intimate Friend, Mr. *Burscough*, then Vicar of *Toinefs*, and afterwards Archdeacon of *Barnstaple*. Not long after his Induction, the Mayor and Magistrates of the Place freely granted Mr. *Smith* a Lease of the Improprate Tithes of *Townstoll*, belonging to them, without any Reserve to themselves, to continue in force during his Incumbency; for the like Term, and in the same generous Manner, they granted a Lease likewise to Mr. *Smith's* Successor, Mr. *Pritchard*: The present worthy Incumbent, Mr. *Henry Holdsworth*^a, having a Grant of the like Lease for sixty Years, if he should so long continue Vicar: A rare Instance of Generosity in Lay Improprators, for which that Corporation deserves the highest Honour and Esteem from those, who love the established Religion! But to return.

MR. *Smith* was scarce fixed in his new Settlement, when he was attacked by two zealous and eminent Teachers of the Separation, Mr. *Flavel* and Mr. *Carey*, the former being of the Presbyterian, and the latter of the Anabaptist Persuasion: Those Gentlemen seemed to have promised themselves an easy Conquest over a Person, so much younger, and more unexperienced than themselves; but after the Exchange of several Letters with each of them, in their respective Ways, they were convinced of their Mistake, in thinking, that he had Zeal without Knowledge. They found him wise above his Years, of solid Learning and sound Judgment: Inasmuch, that they are credibly reported, both of them, to have confessed their Surprise, at the ready and ingenious Answers they received from him. Upon this they forbore to assault him any more openly, endeavouring to discredit him by sly Insinuations, and invidious Reflections upon his Preaching.

HE had delivered two Funeral Sermons in the Years 1687 and 1689, at which great Offence was taken, and Clamours raised by the Friends of the Separation: Some Misreports concerning the former of these Discourses, he had Reason to believe, were partly owing to one of the Teachers above-mentioned. Out of Regard, therefore, to his own injured Reputation, he wrote three Letters to that Gentleman, and being able to draw only some doubtful Answers to the two first, and none at all to the last, he was in the End obliged to print both the Sermons together, and gave the Reasons for their Publication in the Preface.

SOME Years after, the like ungenerous Treatment obliged Mr. *Smith* to print two other Sermons, preached at his own Parish Church the Sunday before the Election of Burgesses to serve in Parliament for that Corporation, in the Year 1698: These Sermons, in which he recommended Steadiness in Religion, and Zeal for the Interest of the established Church, underwent so much Censure from those, who were disaffected, or very coolly affected to it, that he was obliged to make them publick; and to these he added a Letter to a Friend, (Mr. Archdeacon *Burscough*) in which he endeavoured to refute those, who ignorantly, or else maliciously affirm, that the only Difference between the Church and the Meeting-house is, that of a few Ceremonies.

IN the Year 1701, he put to the Press a Treatise, giving an Account of the Nature and Guilt of Schism, being a Defence of Mr. *Burscough's* Discourse on that Subject: To which he added some Passages out of Mr. *Flavel's Fountain of Life opened*, recommending to the Consideration of those, who should have the Care of the new Edition of his Works, that they may either reconcile them to the Holy Scriptures, or else expunge them.

THESE important Services to the established Church recommended Mr. *Smith* to the Notice of his Bishop, Sir *Jonathan Trelawney*, and to the Esteem of his Brethren of the Clergy in that large Diocese: Of this the former gave a handsome Testimony, by collating him to a Prebend in the Cathedral of *Exeter*, in September of the Year 1703; and the latter, by chusing him one of their Representatives in Convocation, though he did not very long survive the Honour hereby done him.

^a This Gentleman, at the Desire of his Brother, and my very good Friend, Dr. *Holdsworth*, of *Chalfont, St. Peter's*, in *Buckinghamshire*, supplied me with these Particulars concerning Mr. *Smith*.

HIS last publick Work, was a Sermon preach'd at *Totness*, at the Visitation of the Arch-deacon of that Place, May 17, 1708, and printed, at his, and the Clergy's joint Request. The Title of it was, *The divine Authority and Usefulness of Church Censures asserted.*

FROM this Time, a consumptive Disorder increasing upon him, he died, Nov. 17, 1708.

By his last Will, he left an Estate of his in Trust, after the Decease of his Widow, for raising 1000 Pounds towards the Augmentation of small Benefices; and by a Schedule annexed thereto, he ordered, that all the Papers he had received from Mr. *Edward Pocock*, should be returned to him, and with them, so much of Dr. *Pocock's* Life, as had been already written by him; which was accordingly performed, save that some of the Papers being lost, or mislaid, never came to hand.

AFTER this, the Design, for want of sufficient Materials, lay dormant many Years; and that it ever was resumed, is owing to the Care and Goodness of a worthy Gentleman, *Thomas Rawlin, Esq;* of *Pophills* in *Warwickshire*, Nephew and Executor to Dr. *Charlett*, who, among his Uncle's Papers, after his Decease, found the Letters before-mentioned, and most obligingly communicated them to the Reverend Mr. *John Pocock*, Grandson to the great Professor, and Rector of *Minall* near *Marlborough*, in *Wilts*, who pressed me to fill up and compleat what Mr. *Smith* had so happily begun. Thus much for the Life.

AS to the present Edition of Dr. *Pocock's* Theological Works, a very learned and eminent Person, whom I consulted about the Life, propos'd to me, to re-publish his Commentaries, and *Porta Moysi*, which were become exceeding scarce, and consequently very dear; and as that Gentleman's Advice, with me, has always had the Force of a Command, I readily complied with it; and having obtained the Consent of Mr. *Pocock*, the Proprietor of the several Copies, I, without Loss of Time, set about it.

MY Proposals for printing the Work, through the Assistance of my Friends in London, the two Universities, and elsewhere, in a competent Time, brought in Subscriptions enough to encourage the putting it to the Press. But I should be chargeable with Ingratitude, if I did not, in an especial Manner, own the high Obligations I have to the Right Honourable the Lord *Bruce*, to whose powerful Sollicitations, I owe the greatest Part of my illustrious Subscribers; nor must I neglect this Opportunity of acknowledging the many other Honours and Courtesies, which that noble Lord has for several Years heaped upon me.

MY next Concern was to get a proper Person to correct the Press. The Distance of my Habitation at that Time from it, and in some Respects, my own Insufficiency, gave me no small Uneasiness. But here I was happily, and I may say providentially, relieved by the uncommon Generosity of the very Learned and Reverend Mr. *Hunt*, Chaplain to the Right Honourable the Earl of *Macclesfield*, and now a worthy Successor to our Professor in the Arabick Chair at *Oxford*. This Gentleman, then unknown to me, hearing of my Distress, out of his great Humanity, just Regard to the Memory of our Author, and Zeal for promoting sacred Knowledge, voluntarily offered his gratuitous Help, which he hath, with unwearied Patience and Chearfulness, afforded us throughout the Impression. And if this Edition shall appear incomparably more correct than the former, as I doubt not but it will, the World knows to whom it is principally indebted for that Advantage.

THE Reader is further to know, that the Arabick Types were kindly supplied by The Society for Promoting Christian Knowledge, through an Application made to them, by the Reverend and Learned Mr. *Arthur Bedford*, of *Hoxton*.

MR. *Hunt* had not proceeded far in correcting the Press, before he found the Errors in the former Edition of the Commentaries, especially in the Notes, and Marks of Reference, so very numerous, as greatly retarded the Work. Of this he justly made his Complaints to me, and finding upon Enquiry, that most of the original Copy of the Commentaries had been preserved in the Author's own Hand-writing, it was the easier to correct them, though collating so large a Work, was no small Expence of Time and Pains to me. Some Parts, however, of *Micah* were missing in the Original, to which Accident it must be imputed, that one or two of the Notes and References in that Commentary, are less correct than the rest. Of this, however, I am confident, that by the Help of the original Papers, I corrected more than a thousand Errors, chiefly in the Notes; and Mr. *Hunt* assures me, that he amended more than twice that Number in the Text. We cannot say from what the Incorrectness of the former Edition proceeded, but most probably it was owing to the Negligence of the Person, whom Dr. *Pocock* trusted with correcting after the Press. Thus the Work proceeded with all the Expedition which the Nature of it would admit of, and had been published much sooner, if I could have been more forward with the Life of the Author; which I most certainly had been, but for my unforeseen Removal to Town, and the Engagements I came under in consequence of that Change. Not expecting any extraordinary Interruption, I reserved the Life to the last, in Hopes that Time would bring in more Materials, which has protracted the Delivery of the Books, and for which I heartily beg Pardon of the Publick. All I can say for myself is, that the Delay has not been affected, and that I have spared no Pains to perfect the Edition, as far as it was in my Power. The compiling of a new general Index, was a Task equally laborious and illiberal; and the accommodating that, and the other Indexes, to the Difference of Pages in the new Impression, was both tedious and unpleasant; but all that I shall esteem as nothing, if the World will but accept my good Intentions, and forgive all Failings.

IT may seem strange to some, that the Works of so learned and famous a Writer as Dr. Pocock, at least his Theological ones, were never jointly printed before; but such may please to know, that Sebastian Petzoldus, Librarian extraordinary to the Elector of Brandenburg, in the Year 1700, was preparing an Edition of all Dr. Pocock's Works in Folio, at Amsterdam, of which Notice was given in the Works of the Learned, for the Month of February, that Year; but of this Design, and of the Causes of its Miscarriage, I can say no more. All that has been actually done, in whole, or in part, towards a Republication of our Author's Works, is, that a second Edition of his Commentaries on Micah and Malachi, was printed at the Theatre in Oxford, the Year after his Death; and in the Year 1695, was printed at Leipzig, a Latin Translation of his Commentary upon Joel, to which, besides what belongs to that Commentary, is prefix'd, the Preface to Micah.

I HAVE now nothing more to add, but my humble Thanks to those worthy Friends of mine, who assisted in procuring Subscriptions to this Work. They are too numerous to be particularly mentioned, and too deserving utterly to be pass'd over in Silence.

A CATALOGUE of the WORKS publish'd by Dr. EDWARD POCOCK.

T HE second Epistle of St. Peter, the second and third of St. John, and that of St. Jude, in Syriack and Greek, with a Latin Translation, and Notes	—	—	—	—	1630
Specimen Historiæ Arabum	—	—	—	—	1649
Porta Mosis, cum Notis Miscellaneis	—	—	—	—	1655
Annales Eutychii cum Versione Latinâ	—	—	—	—	1658
Grotius de Veritate Christianæ Religionis cum Versione Arabicâ	—	—	—	—	1660
Carmen Tograi, cum Versione Latina & Notis	—	—	—	—	1661
Gregorii Abul-Pharaji Historia Dynastiæ cum Versione Latinâ	—	—	—	—	1663
Catechismus Ecclesiæ Anglicanæ, Linguâ Arabicâ	—	—	—	—	1671
Partes præcipuæ Liturgiæ Ecclesiæ Anglicanæ Linguâ Arabicâ	—	—	—	—	1674
A Commentary on the Prophet Micah	—	—	—	—	1677
A Commentary on Malachi	—	—	—	—	1677
A Commentary on Hosea	—	—	—	—	1685
A Commentary on Joel	—	—	—	—	1691

The Reader is desired to correct the following Mistake, in the second Note, at the Bottom of Page 46 of the Life, Line 7.

For *He recovered his Fellowship, and Prebend of Westminster*, read, *He recovered his Fellowship, and was made Prebendary of Westminster*.

A

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L I F E

Of the Reverend and Most Learned

Dr. EDWARD POCOCK.

SECTION I.

DR. Pocock was born on the eighth Day of *November*, in the Year of our Lord 1604. He was the Son of Mr. *Edward Pocock*, Bachelor of Divinity, some Time Fellow of *St. Mary Magdalen-College* in *Oxford*, but then Vicar of *Chiewely* in *Berks*. It happened, that the Place of his Birth, was that, wherein he was to spend the greatest Part of his Life. For his Father having been lately presented to the Vicarage before mentioned, could not yet order his Affairs to settle upon it, but was forced, it seems, for some Time, to leave his Family in *Oxford*; and there, within the Parish of *St. Peter's in the West*, this his eldest Son *Edward* was born.

His Infancy discovered such promising Parts, as easily drew his Parents to dedicate him to Religion and Learning: And for that Purpose he was early sent to the Free-School at *Tame* in *Oxfordshire*. The School-master there, to whose Care he was committed, was Mr. *Richard Butcher*, Bachelor of Law, a Man of great Accuracy in Grammatical Learning, whose Skill and Industry the Doctor, even in his old Age, would often very gratefully remember. The Diligence of that worthy Person; meeting with an extraordinary Capacity in this his Scholar, was blessed with a more than common Success: For he was no sooner come to the Age of fourteen Years, but he was thought fit for the *University*; and accordingly, being brought to *Oxford*, he was entered in *Magdalen-Hall*: And after two Years Stay in that Place, his Merits recommended him, upon a strict Examination, to a Scholar's Place in *Corpus-Christi College*, to which he was admitted, Dec. 11, 1620.

By all our Enquiries we cannot learn who was his Tutor in the Hall, but are assured, by a late Writer*, that Mr. *Gamaliel Chafe*, Bachelor of Divinity, and Fellow of *Corpus-Christi*, was his Tutor in that College. Of whom the same Author^b gives this Character. 'He was a Man of great Piety, and of deep and sound Learning; insomuch that he was justly intitled to the Character of a great Man.' Afterwards, as we learn from the same Hand, he became Rector of *Wanbrook* in *Dorsetshire*, and Vicar of *Warcomb* in *Devon*, both which he lost, in the Grand Rebellion, for his Adherence to the King and the Church. At the same Time, his temporal Estate of 100*l. per Annum*, was sequestered, his Wife and seven Children exposed to the greatest Necessities, and his Goods, not excepting his Books and Papers, entirely carried away, and himself imprisoned. He survived the Restoration many Years, was restored to both his Preferments, and died not till about the Year 1680. It is not to be wondered at, if, under such Direction, Mr. Pocock imbibed those Sentiments of Religion and Loyalty, which distinguished him in the future Conduct of his Life; and still less, that he made a very considerable Progress in his Studies. He soon appeared eminent in all those Parts of Learning, which are commonly taught in *Universities*. To those Arts and Sciences, which the ordinary Discipline obliged him to be acquainted with, he added the Knowledge of the best Writers, both *Greek* and *Roman*. For in some Papers, written by him when very young, there are such Observations out of *Quintilian*, *Cicero*, *Plutarch*, *Plato*, and other Authors, as speak a great deal of Skill and Judgment. And there are too, in the same Papers, the Marks of a mighty Industry: For it being sometimes his Custom, to note the Time, when he began the Perusal of any Treatise, it thereby appears, that the reading and considering that whole Dialogue *de Oratoribus*, by some ascribed to *Tacitus*, but commonly printed with *Quintilian's* Works, was the Business only of one Day.

ON Nov. 28, 1622. being but very little more than eighteen Years old, he was admitted to the Degree of *Bachelor of Arts*. And, having already made a considerable Progress in the

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* Dr. Walker, in his Hist. of the Sufferings of the Clergy, pt. I. p. 98. and pt. II. p. 217.

^b Ibid. p. 217.

ordinary Paths of Learning, he began in a short Time to betake himself to some of the more retired, and untrodden Walks of it; applying his Mind, with great Diligence, to the Study of the *Eastern Languages*. For which, he had the Advantage of a skilful Director, in *Matthias Pasor*, a German, the Son of *George Pasor*, a learned Professor at *Herborn*, the Author of the *Greek Lexicon* to the *New Testament*. This *Matthias Pasor*, having been Professor of Mathematicks in the University of *Heidelberg*, whence he was driven by the late Troubles which befel the *Palatinate*,^c came to *Oxford*, and there being incorporated Master of Arts, as he had stood at *Heidelberg*^d, for his Maintenance, he not only taught in a private Chamber, the Sciences he had professed in his own Country; but also the *Oriental Tongues*, reading for some Time an *Arabick Lecture* twice a Week publicly in the Divinity School, upon the Encouragement of a Pension collected from his Auditors. Dr. *Pocock* would, upon all Occasions, express a great Regard to the Memory of this Person, whom he was wont frequently to commend, as for a very learned, so likewise for a very honest and good Man. He was Scholar to him for Languages, at the same Time that the late^e Lord *Radnor* was for Mathematicks.

THE Statutes of the College requiring some Delay, he did not take the Degree of *Master of Arts* till *March 28, 1626*. And soon after that, I suppose it was, that being arriv'd at as great a Height in Oriental Learning, as Mr. *Pasor* could lead him to, he applied himself for farther Instruction to Mr. *William Bedwell*, Vicar of *Tottenham High-Cross*, near *London*: A Person, to whom the Praise of being the first who considerably promoted the Study of the *Arabick Language* in *Europe*, may perhaps more justly belong, than to *Thomas Erpenius*, who commonly has it. This Mr. *Bedwell* had made a vast Progress in the Knowledge of that Tongue, before *Erpenius* had any Name in the World for Skill in it. And as the latter spent some Time in *England*, about the Year 1606, he was obliged to the former for many Directions, which he received from him in that Sort of Learning. Besides several Books, which Mr. *Bedwell* published relating to it, he employed himself many Years in preparing an *Arabick Lexicon* in three Volumes; and, was at the Pains of a Voyage into *Holland*, to peruse the Papers of *Joseph Scaliger*, who had made a Collection, as he declar'd himself^f, of twenty thousand Words in that Language. But being, as^g *Isaac Casaubon* complained of him, slow in his Proceeding, doubtless out of a Desire that the great Work he was engaged in, should be as perfect as might be; at length, *Goliath's* Undertaking of the same Kind, who had furnished himself to the best Advantage from the East, made the Publication of it useless.

MR. *Pocock* profited much under the Instructions of this learned Man; and, the Advances he made in several uncommon Sorts of Literature, could not but meet with Encouragement from that learned Society, whereof he was a Member; who, as a Proof of their just Regard for him, admitted him Probationer Fellow, *July 24, 1628*. And now the Statutes of the College providing that he should speedily enter into holy Orders, it was high Time for him to add the Study of Theology to his former Acquirements, which were only preparatory for it. And this, I cannot doubt but he betook himself to, in the Method, which had been, some Years before, recommended to the University of *Oxford*, by that learned and judicious Prince, King *James I.*^h namely, not by insisting on modern *Compendiums* and Tracts of Divinity, but by applying himself chiefly to Fathers and Councils, Ecclesiastical Historians and other antient Writers, together with the sacred Text, the Word of God. For tho' he perus'd the Books of some late Writers in Divinity, it was not, I find, to form his Notions in Matters of Religion, according to their Conceptions and Opinions, but to take their Direction about several Pieces of Antiquity, in order to a general Knowledge of their Nature and Excellency, and to distinguish the genuine, from such as are of doubtful Original, or manifestly spurious. This, in particular, I learn from some Papers begun to be written by him, *Sept. 7, 1629*, was the Use he made of a Treatise of some Account, then reprinted at *Oxford*, namely, *Ger. Vossius's Theses Theologicae*, out of which he collected several Things of this Nature, and of no other.

BUT amidst his *Theological* Studies, it was impossible for him to lay aside all Regard for those Eastern Languages, to which his Mind was so addicted, and on which he had bestowed so much Time and Pains. He therefore, about this Time, pursued a Design, wherein both were join'd together, and that was, the fitting for the Press those Parts of the *Syriack Version* of the *New Testament*, which had never yet been published. *Ignatius*, the *Jacobite Patriarch* of *Antioch*, had, in the last Age, sent *Moses Meridineus*, a Priest of *Mesopotamia*, into the West, to get that Version printed, in order to the carrying back a sufficient Number of Copies, for the Use of his Churches. And this Work, by the Care and Diligence of *Albertus Widmanstadius*, was very well performed at *Vienna*, A. D. 1555. But the *Syriack New Testament*, thus brought out of the East, and followed in that Impression, wanted the *second Epistle of St. Peter*, the *second and third Epistles of St. John*, the *Epistle of St. Jude*, and the whole

^c P. Freheri Theatrum Virorum eruditione clarorum, p. 1546.

^d Mr. Wood's Athen. Oxon. Vol. I. p. 440.

^e This noble Person was Son and Heir to Richard Robarts, the first Lord Robarts of Truro, so created, Jan. 16, 21 Jac. 1. to whom he succeeded, and was afterwards created Viscount Bodmyn and Earl of Radnor, July 23, 23 Car. 2.

^f Epist. ad Steph. Ubertum, inter Josephi Scaligeri Opuscula, p. 458. ^g H. Casaboni Epistolæ, Nu. 575. ^h Vid. Historiam & Antiquitates Univ. Oxon. A. D. 1616 & A. D. 1622.

whole Book of the Revelation: Because, as a learned Manⁱ conjectures, those Parts of Holy Scripture, tho' extant amongst them, were not yet received into the *Canon*, by those Oriental Churches. This Defect no Body took Care to supply, till that very learned Person, *Ludovicus de Dieu*, on the Encouragement and with the Assistance of *Daniel Heinsius*, set about the *Revelation*; being furnished with a Copy of it, which had been given with many other *Manuscripts*, to the University of *Leyden*, by the famous *Joseph Scaliger*. That Version of the *Apocalypse* was printed at *Leyden*, in the Year 1627. but still the *four Epistles* were wanting, and those Mr. *Pocock* undertakes, being desirous that the whole *New Testament* might at length be published in that Language, which was the Vulgar Tongue of our Blessed Saviour himself and his holy Apostles. A very fair *Manuscript* for this Purpose he had met with in that vast Treasure of Learning, the *Bodleian Library*; containing those Epistles, together with some other Parts of the *New Testament*. Out of this *Manuscript*, following the Example of *de Dieu*, he transcribed those Epistles in the *Syriack Character*; the same he likewise set down in *Hebrew Letters*, adding the Points, not according to the Ordinary, but the *Syriack Rules*, as they had been delivered by those learned *Maronites*, *Amira* and *Sionita*. He also made a new Translation of these Epistles, out of *Syriack* into *Latin*, comparing it with that of *Etzelius*, and shewing, upon all considerable Occasions, the Reason of his Dissent from him. Moreover, he added the Original *Greek*, concluding the Whole with a good Number of learned and useful Notes.

THIS Work was finished by him, when he was yet but four and twenty Years old; and, tho' he performed it with the utmost Care and Exactness, yet so great was his Modesty and Distrust of himself, that he could not be persuaded to think it fit for Publication, till after it had lain by him about a Year, when he suffered it to be printed upon the following Occasion:

GERARD John Vossius, at this Time a Professor at *Leyden*, being of great Fame throughout the World for his extraordinary Learning, had a particular Respect paid him by some of the Nobility, and many learned Men of the *English Nation*^k. He had published several excellent Books, particularly his *Pelagian History*: Wherein, as he had expressed more Temper and Moderation, than some of his Countrymen, so he manifested a just Esteem for Ecclesiastical Antiquity, which no Church in the World had a truer Regard for, than that of *England*. Being on these Accounts much valued by his Friends in this Nation, he had some Time since been earnestly pressed to accept of a Professor's Place, with a very honourable Salary, in the University of *Cambridge*; and now, was invited by a Message from his Majesty King *Charles I.* to a *Prebend* in the Church of *Canterbury*. The first of these Offers he had refused, as not agreeing with his Circumstances, which would not admit of a Remove from his own Country: But the latter he readily closed with, having been assured that Residence would not be expected from him. To be installed in this *Prebend*, he comes into *England*; and there making a Visit to the University of *Oxford*, where he was receiv'd with all the Marks of a very great Esteem, he spent much of his Time, during his Stay, in viewing the *Manuscripts*, and other Rarities of the publick Library. Amongst other Things, he took particular Notice of the *Syriack Manuscript* of the Epistles, which gave Occasion to Mr. *John Rouse*, the chief *Librarian*, to acquaint him with Mr. *Pocock's* Performance. *Vossius*, being extremely pleased with what he thus heard, desir'd to see both the Author and the Work. And, after much Discourse with him, and a diligent Examination of that, he made it his earnest Request, that what so well deserved to see the Light, should no longer be kept in Darkness.

Mr. *Pocock* was overcome by the Persuasions of a Man, against whose Judgment he could have no Exception. And being also further encouraged by the Promise he made, that it should, by his Procurement, be carefully printed in *Holland*, he presently took Care to add a *Preface* and a *Dedication*. And the Patron he made Choice of was *Vossius* himself, to whom he addressed this Work in Terms of much Deference and Respect. *Vossius*, upon his Arrival at *Leyden*, committed the Care of the Edition to the learned *Ludovicus de Dieu*, who gladly received Mr. *Pocock's* Papers, and after a diligent Perusal of them, wrote to him, highly commending the Fidelity of his Transcript, the Justness of his Version, and the Learning of his Notes. At the same Time he proposes several Emendations in the *Pointing* of the *Hebrew Character*, and one in that of the *Syriack*, together with two Alterations in the *Latin Version*, and likewise one additional Note, intending to delay the Impression, till he could receive Mr. *Pocock's* Answer, without whose Consent, he resolved, as himself expresses it, to *interpolate* nothing. After that was come to hand, *de Dieu* put the Epistles to the Press, and when the Edition was finished, he wrote a second Time to Mr. *Pocock*; and congratulates him on that Occasion. From this second Letter it appears, that the Reply to the first brought Consent to most of the desired Amendments. And accordingly all of them, except three, stand, as proposed, in the printed Work. Besides which, *de Dieu* had a Commission to make what further Alterations he should find expedient. In Pursuance of which he proceeded to other Emendations with *Vossius's* Advice, in Number six, of which he gives an Account in his second Letter, with his Reasons for each of them: They all concerned the *Latin Version*. The Edition being thus finished, a considerable Number of Copies were sent, by *Vossius*, as

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ⁱ *Ludovicus de Dieu*, Præfat. in *Apocalypf. Syriac.*
las, Num. 114.

^k Vide *Epistolam Joanni Meursio, inter Ger. Vossii Episto-*

a Present to the Author at *Oxford*, together with due Acknowledgments of the Usefulness of the Work, and of the Affection and Honour expressed in the Dedication. And, indeed, that most learned Man entertain'd on this Occasion, such a Value for Mr. *Pocock*, that, tho' he was thirty Years older, and a Sort of *Dictator* in the Common-wealth of Learning, he treated him ever after with all the Kindness and Familiarity of a Friend. He corresponded with him by frequent Letters, some of which have been made publick¹; he presented him with the Books he published; and, upon all Occasions, made honourable mention of him to the Day of his Death.

SOME Time in the Year 1629, Mr. *Charles Robson* of *Queen's College* in *Oxford*, returned from being Chaplain to the *English* Merchants at *Aleppo*, and the Vacancy thereby made, Mr. *Pocock* was appointed to fill, being now in holy Orders. That of Priest was conferred on him by *Richard Corbett*, Bishop of *Oxford*, Dec. 20, 1629. By whom also he had some Time before been made a Deacon. We cannot say, to whom it was Mr. *Pocock* was indebted for his last mentioned Preferment. Bishop *Laud* was in himself a most observing and munificent Patron of Learning, and being then Bishop of *London*, had the Direction of religious Affairs abroad. On both which Accounts he might naturally be suppos'd to have recommended him to that Post, were it not that the first Letter written by that Prelate to Mr. *Pocock* at *Aleppo*, and dated, Oct. 30, 1631, plainly discovers that they had then no Acquaintance with each other: And that the Bishop having no Interest of his own in the Chaplain at *Aleppo*, wrote to him in the Strength of Mr. *Bedwell's* Acquaintance.

I CANNOT meet with any Account of the Circumstances of his Departure from *England*, nor of his Voyage, till he came to *Scanderoon*; where having been long at Sea, he arrived, I find, Oct. 14, 1630, and came three Days after to *Aleppo*. Being a Man of a meek and humble Temper, and naturally in Love with Retirement and Peace, he did not (as many Travellers do) carry with him a violent Desire of viewing strange Countries. Nay, he was so far from being delighted, either with what he had already seen, or the Place where he was now settled; that in a Letter, written about two Months after his Arrival, to Mr. *Thomas Greaves*, a very studious young Man, then Scholar of *Corpus-Christi*, he gave but a very melancholy Account of himself. 'My chief Solace, said he, is the Remembrance of my Friends, and my former Happiness, when I was among them. Happy you that enjoy those Places, where I so often wish myself, as I see the barbarous People of this Country. I think that he that hath once been out of *England*, if he get home, will not easily be persuaded to leave it again. There is nothing that may make a Man envy a Traveller.' However, being abroad, he resolved that his natural Aversion for such a Kind of Life, should not make him neglect the doing any Thing in the Post he was in, which was either his Duty to God, or might answer the Expectation of good and learned Men.

ABOVE all other Things he carefully applied himself to the Business of his Place, as Chaplain to the Factory; performing the solemn Duties of Religion in that decent and orderly Manner, which our Church requires. He was diligent in Preaching, exhorting his Countrymen, in a plain, but very convincing Way, to Piety, Temperance, Justice and Love, and all those Christian Virtues or Graces, which would both secure to them the Favour and Protection of the Almighty, and also adorn their Conversation, rendering it comely in the Sight of an unbelieving Nation. And what he labour'd to persuade others to, he duly practis'd himself; proposing to his Hearers, in his own regular and unspotted Life, a bright Example of the Holiness he recommended.

As he was seldom or never drawn from the constant Performance of these Duties of his Charge, by a Curiosity tempting him to the View of other Places of that Country, so he would not omit what belong'd to his Office, even when attended with a very affrighting Danger. For in the Year 1634, as the Plague raged furiously in *Aleppo*, and many of the Merchants fled two Days Journey from it, and dwelt in Tents on the Mountains; he had that holy Confidence in the Providence of God, and that Readiness to meet his good Pleasure, whatever it should be, that tho' he visited them that were in the Country, he, for the most Part, continued to assist and comfort those who had shut up themselves in the City. And indeed, the Mercy of God (as he most thankfully acknowledged, in a Letter sent a little after to a Friend in *Oxford*) was signally manifested, at that Time, towards him, and all our Nation belonging to that Factory. For tho' the Pestilence wasted beyond the Example of former Times, not ceasing, as usually, at the Entrance of the Dog-Days, all the *English* were preserved, as well they that continued in the Town, as they that fled from it. God covered them with his Protection, and was their Shield and Buckler against that terrible Destruction: *A Thousand fell at their Side, and Thousands at their Right-hand, and yet it did not come nigh them.*

DURING his Abode at this very melancholy Place (for so he always considered it) he diverted himself sometimes with philosophical Inquiries into those Works of Nature, which were not to be met with in his own Country. For, I find, in a Letter of his to Mr. *Thomas Greaves*, a short Description of the Wonders of the *Chameleon*, and yet in some Respects as accurate as that of the *Anatomists* at *Paris*^m; together with a Promise of further Observations,

¹ Inter Vossii & Cl. Virorum ad Vossium Epistolas. 115, 1669.

^m Description Anatomique d'un Cameleon, &c. a Pa-

tions, as he should have an Opportunity to make them. He noted the several Colours, into which he saw that *Animal* change itself; which were chiefly such as are mingled of *Green* and *Yellow*. All Sorts of *Green*, from the darkest to the lightest, he observed it to take; and sometimes with Spots, one while *blackish*, another *ash-coloured*. And as for that Mistake of *Pliny*^a and some other of the Ancients, that it neither eats nor drinks, but lives wholly upon Air; he beheld the Confutation of it, as it darted out a long sharp Tongue and caught Flies: And, was assur'd by the Gardeners, that it frequently did Mischief to some of their Plants. However, tho' this Creature, as well as others, is supported by Food; he was convinced, as he kept it in a Box, that it could live indeed a considerable Time without any, at the least, several Months.

BUT, as well became a Divine and a Christian Philosopher, his Inquiries of this Kind were chiefly made into those Productions of Nature and Art, the Knowledge of which might give Light to some difficult Places of Holy Scripture. He was now in that Part of the World, wherein most of the sacred Penmen wrote; and he could not therefore but conclude, that a true Account of several Things of it, which they have referr'd to, might explain some Passages in those holy Writings; which have not yet, by many Interpreters, been very well understood. And, it will not, I suppose, be thought tedious, if I set down two or three Observations of this Kind, which are to be met with, among others, in his Papers and printed Books.

THERE are a Sort of Creatures mentioned in the *Old Testament*, which most Translators render by the Name of *Dragons*, tho' the Property there ascribed to them will not agree to the Nature of those *Animals*. For we read in the Books of Naturalists and Historians, of no other Noise made by *Dragons*, but only that of *Hissing*; whereas in most Versions, at *Micah* i. 8. we meet with the *Howling* or *Wailing* of *Dragons*. This Difficulty the learned *Bochartus*^o endeavoured to solve, from a particular Fancy of some of the antient *Jews*, who suppos'd the erecting the Heads, and opening the Mouths of those Creatures, to be a Sort of Lamentation to God, for the Lot that was befallen them. But the Observations made by Mr. *Pocock*, of those *Animals*, call'd *Jakales*, or, according to the *Turkish* Pronunciation, *Chacales*, led him to agree with the antient *Syriack* Version, and an *Arab* one of *Rabbi Saadias*, in supposing that *these* are meant, and not *Dragons*, in that and some other Places of Scripture. They are, as he describes them^p, a Kind of wild Dogs, between a Fox and a Wolf; and the Noise they make, is such as none that travel in those Parts in the Night, can be ignorant of. For abiding in the Fields and waste Places, they howl so lamentably, that Persons unacquainted with them, would conclude that a Company of Women and Children were wailing one to another. In this he was the more confirm'd by some Manuscript Notes of *Rabbi Tanchum* of *Jerusalem*, a learned *Jew*, who wrote on the whole *Old Testament* in *Arabick*, Part of which Mr. *Pocock* procured from the East. He observes it for an Error in Expositors, that in this and some other Places they render *Dragons*, where they should render *Jakales*. The Reason of which Mistake, he saith, is, that the Word which signifieth *Jakales*, in the Plural Number, is, in Writing, the same with that which signifieth a *Dragon* in the Singular, both *Tannin*. To prevent therefore this Mistake, Mr. *Pocock* lays down this Rule: That wheresoever we meet with *Tannim*, or *Tannin*, or *Tannoith*, as Plurals, they signify those howling wild Beasts, inhabiting waste desolate Places: But where *Tannim* or *Tannin* in the Singular, or *Tanninim* in the Plural, they are to be rendered *Dragons*, or *Serpents*, or *Sea-monsters*, or *Whales*, according as they are spoken of Creatures on Land or in the Water.

THESE *Jakales* are so ravenous, that they will prey on dead Bodies, yea dig them out of their Graves, if not well covered. For which Reason he thinks^q these *Animals* are meant, not only, *Psalms* xlv. 19. by *Tannim*, which we and others translate *Dragons*; but also, *Psalms* lxiii. 10. by *Sbualim*, which we render *Foxes*. The Name *Jakale*, he says, is borrowed from the *Persian* Language, in which it is written *Shegal*, and is from the *Hebrew* *Sbual*, which Word may comprehend both those Kinds, which are not very different from each other.

NOT a few Passages we have also in Scripture, relating to the *Thrasbing of Corn*, which to him that only considers the Customs in that Matter, of common Use in these Parts, will appear very hard to be understood. We there read of *thrasbing with Instruments of Iron*, of *thrasbing the Mountains*, and *beating them small*, and *making the Hills as Chaff*, with a new sharp *thrasbing Instrument having Teeth*, as also of *thrasbing with Oxen and Heifers*, with a *Cart-Wheel*, and with *Horsemen*. And when the Daughter of *Zion* is commanded to arise and *thrasb her Enemies*, who should be gathered as Sheaves into the Floor; she was, we read, to be provided with *Hoofs of Brasses to beat them in Pieces*. In some other Places also, *thrasbing* and *cutting* seem to be the same Thing; as when the Heathen were to be assembled together, for a terrible Destruction, in the *Valley of Jehoshaphat*, after the Preparation for the following *Thrasbing* or Execution, by *putting the Sickle into the Harvest*, the Place of it is called the *Valley of Decision*, or Concision, of *Thrasbing* or *Cutting* asunder. Now certainly, the Usage among us of beating out Corn with a Flail, will give us no just Idea of the true Meaning of such

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^a C. Plin. Naturalis Histor. l. viii. cap. 51.
Pocock's Comment. on *Micah* i. 8.

^o Sam. Bocharti Hierozoic. part. prior. lib. i. c. 9.

^p Dr.

^q Dr. Pocock's Comment. on *Mal.* i. 3.

^r Amos i. 3. *Isa.*

xli. 15. *Deut.* xxv. 4. *Hof.* x. 11. *Isa.* xxviii. 28. *Mic.* iv. 13. *Joel* iii. 14.

such Expressions as these. Whereas, what Mr. *Pocock* observed of the Customs of those Eastern People, makes them plain and intelligible: For he tells us, * that the Harvest being over, they lay the Sheaves in order, on a large Floor or Plain, made fit for that Purpose in the open Field, and there cause their Oxen, or other Beasts, to draw over the Sheaves, so dispos'd, either an Instrument made of heavy Planks of Wood, with sharp Stones, or Flints, driven into it, or else two Iron Wheels dented with sharp Teeth, and coupled with an Axletree or Beam of Wood; and that this Labour is not ended, till both the Grain is divided from the Husk, and the Straw cut into small Pieces; the latter being designed for proper Repositories, such as Caves, or dry Wells, where it is kept to feed their Cattle, as the former is for the Granary.

SEVERAL Years after his Return into *England*, some Letters passed between him and Dr. *Hammond*, whilst that very learned and pious Man was preparing his excellent *Paraphrase and Annotations on the New Testament*, concerning that Instrument used in the East, for purging or cleansing the Floor, which in our Translation is stiled a *Fan*. Being said in Scripture to be carried in the Hand, it cannot well be suppos'd to be any Contrivance of Sails, whereby to throw off the Dust, and therefore was rationally concluded by Mr. *Pocock* (whose Opinion was followed by Dr. *Hammond*) both from the Signification of the original Word, and those Words it is rendered by in *Syriack* and *Arabick*, to be a Kind of *Trident*, made use of after the Threshing was over, by raising or tossing up the Straw and Chaff, to separate them from the Corn; or else a Sort of Shovel, which would produce the same Effect, by throwing the whole Heap in small Parcels, to a good Distance, through the Air.

SUCH Remarks as these, so useful for understanding the sacred Text, he was careful to make, as he met with convenient Opportunities for them. But another Business there was, in which he daily employed himself; and which indeed took up the greatest Part of that Time, which he could spare from the necessary Duties of Religion; and that was, the labouring to arrive at what Perfection he could in the Knowledge of the Eastern Languages.

SOON after his coming to *Aleppo*, he endeavoured, by the Assistance of the *Jews* he found there, to obtain greater Accuracy in *Hebrew*, entertaining one *Rabbi Samuel* for this Purpose, to whom he allowed a good Stipend by the Month, and afterwards applying himself to some others. But it was not long, before he was fully convinc'd, that this Attempt would be altogether fruitless: For, the Stupidity of some of those wretched People was so great, that they could not, and the Envy of others so mischievous, that they would not, afford any considerable Direction.

IT appears too, from some Papers written by him in this Place, that he made use of such Opportunities as he there met with, of improving his Skill in *Syriack*: For they contain several Grammatical Collections relating to that Language, as also a *Praxis* in it, on some Parts of Holy Scripture. The same Way, it is also manifest, that he then studied the *Ethiopic* Tongue, and furnish'd himself, either from Masters or Books, with proper Rules whereby to understand it.

BUT *Arabick*, the most learned and general Language of the East, was the Subject of his greatest Industry and Application; for farther Instruction in which, he agreed with a *Sheich* or Doctor, call'd *Phatallah*, to come to him frequently, and entertain'd, as a Servant, by the Year, one *Hamet*, chiefly for this End, I suppose, that he might on every Occasion converse familiarly in it. With this Assistance, to obtain Exactness in a Tongue so very difficult, he furnish'd himself, as appears from his Papers, with many *Grammatical Observations*, and made sundry *Collections* out of *Lexicographers* and other Authors, which he there met with. He also read the *Alcoran* of that Impostor *Mahomet*, with great Care and a critical Diligence; a Book, the Contrivance of which, was held to be so great a Miracle ^u by the Author of it, and is so still by his Followers; and which indeed, as a very good Judge informs us, ^{*} *bating the Folly, the Confusedness and Incoherency of the Matter contain'd therein, is, as to the Style and Language, the Standard of Elegancy in the Arab Tongue*. Another very useful Exercise for the same Purpose, on which he then bestowed much Pains and Time, was the translating several *Arabick* Books. And the chief of these was a vast Collection he there procur'd, of six thousand *Proverbs*, containing the Wisdom of the *Arabians*, and referring to the most remarkable Passages of their History. This he turn'd into *Latin*, adding some Notes for Explication, with a Design, as he seem'd to tell his Friend *Ger. Vossius*, ^v to publish the Whole after his Return into *England*. By such a continued Labour and Study, he at length overcame, in a great Measure, all the Difficulties of this copious Language; and that to such a Degree, that he spake it with as much Ease, as his Mother-Tongue, and so well understood the Criticism and Niceties of it, that his *Sheich* pronounced him a Master in it, in no Sort inferior to the *Mufti* of *Aleppo*.

THO' what has been already mentioned, was a great deal of Work, it was not the only Employment he had at this Place. As he now resided on a Factory, so he was concern'd in a Sort of Merchandize: Not that of buying up Silks and other Ornaments to furnish the Pride and

^{*} Comment. on Joel iii. 14. also on Mic. iv. 13. and on Hof. x. 11. Matt. iii. 12. ^u Dr. Pocock's Specimen Hist. Arab. p. 191. ^v Cl. Virorum ad G. Vossium Epistolæ, Nu. 239.

^{*} Dr. Hammond's Annotation on Dr. H. Prideaux's Life of Mahomet,

and Luxury of *Europe*, or any other Traffick that might issue in a plentiful Increase of Wealth; but the purchasing far more precious and valuable Wares, even the Learning and Knowledge contain'd in the Books of those Eastern Nations. *Jacobus Golius*, a very learned Professor of *Arabick* and *Mathematicks*, in the University of *Leyden*, was now very lately return'd out of *Syria*, bringing with him a great many *Manuscripts* of good Account, which he had procur'd in those Parts; and tho' Mr. *Pocock* had the Disadvantage of coming after, he resolv'd, that, if Diligence could effect it, his Abode there should not be of less Use to the Commonwealth of Learning. He bought up whatever *Manuscripts* of any Value, in any Language, he could meet with at *Aleppo*, and employed his Friends there, to procure the like from other Places, waiting the Opportunities of the *Caravans* from *Persia*, and other Countries. When he could not obtain the Books themselves, he took Care to have them exactly transcribed. And because, amongst the Rubbish, as he call'd it, of the *Jews*, there were many considerable Things; especially, such as had been formerly written by their learned Men in *Arabick*, when that Tongue was more in Request among them: He employ'd several Brokers to get some of these out of their Hands. For he was well assur'd, that tho' the *Jews* were either so ignorant, as not to understand them, or else so sottish, as not to make use of them, they would not part with them to one, whom they knew to be a Christian.

As he thus dealt in Books for his own private Use, and at his own Expence; so he had a Commission from Bishop *Laud* (in a Letter dated, Oct. 30, 1631.) then of *London*, desiring he would buy for him such antient *Greek* Coins, and such *Manuscripts*, either in *Greek* or the Oriental Languages, as in his Judgment may best besit an University Library. From whence it appears, that this excellent Man (as Lord *Clarendon* deservedly styles him) had then designed those noble Benefactions, which he afterwards bestowed on the *Bodleian* Library at *Oxford*. Whether the *Arabick*, *Persian*, *Hebrew*, *Armenian*, *Ethiopick*, and other *Manuscripts* given by him to that University, in the Years 1635 and 1636, were any of them procur'd by Mr. *Pocock*, I am not able certainly to say. I find a Letter of that Prelate's, then made Archbishop of *Canterbury*, dated, May 21, 1634. to Mr. *Pocock*, in which he thanks him for *Greek* Coins, but mentions no Books. Nay, he intimates, that no such had been procur'd, by expressing, at the same Time, his Doubt, that the *French* and *Venetians* had rais'd the Price of *Manuscripts*, more than that of Coins. The Archbishop however continues to request of Mr. *Pocock*, 'that he would send him Word when there was Hopes of getting any good ones at a tolerable Rate.' To which he adds, 'I hope you will, before your Return, make yourself able to teach the *Arabick* Language.' From which we may assuredly gather, that his Grace had then entertain'd Thoughts of founding an *Arabick* Lecture at *Oxford*, and was resolv'd in the Choice of his first Lecturer.

THE Execution of this Project, about two Years after, furnish'd Mr. *Pocock* with an honourable Occasion of returning home and leaving *Aleppo*, after a Stay of five or six Years in that Place, with which he was never heartily pleas'd. The Archbishop, notwithstanding the Calumnies of his Enemies, had his Mind always full of the noblest Designs, and never thought any Thing too troublesome or too costly, that might be for the Service of Religion, the Benefit of the Poor, or the Advancement of Learning. Amongst his other Cares for the University of *Oxford*, he had often reflect'd on a considerable Defect there, relating to the Study of the *learned Languages*. King *Henry VIII.* in the five Lectures he instituted, took Care both for *Greek* and *Hebrew*. But *Arabick*, a learned and useful Language, was still unprovided for; and for carrying on the Study of this, Archbishop *Laud* resolves to establish a Lecture, and to encourage it with a considerable Stipend. With this Design he acquaints Mr. *Pocock* at *Aleppo*, telling him, in the Letter he sent to him for this Purpose, *that he could do him no greater Honour, than to name him to the University for his first Professor*; and ordering him, at the same Time, to hasten his Return, that he might undertake the Employment.

ON such Encouragement as this, there is no Doubt but that he cheerfully prepar'd for his Departure. But that which was Matter of Joy to him, was not a little grievous to his Friends in that Place. A kind and obliging Carriage, and a virtuous Life; a faithful Discharge of his Duty as a Minister, and a wonderful Diligence in several extraordinary Designs, could not but obtain from all the *English* there, at least from them that had any Sense of what was Praiseworthy, a great Respect and Deference. And the approaching Loss of the Advantages they reap'd from his pastoral Care, and of the Comfort and Satisfaction they had in his Company, must needs be to them a very sensible Affliction. Of this we may speak the more assuredly, from the Character given of Mr. *Pocock*, in a Letter to Mr. *Selden*, written from *Aleppo*, in the Year 1632, by Mr. *Wandesford*, then residing there.

'You commended, says he, a diligent and able Gentleman, Mr. *Pocock*, to me, who hath enabled himself very much in the *Arab* Tongue.—I have no other Comfort but in him for Converse. And indeed his Nature is so sweet and amicable, I owe much to you for the Commands you laid upon me to receive him.'

EVEN the *Mahometans* themselves, with whom he was acquainted, were so charm'd with his shining Virtue, his amazing Industry, and most agreeable Conversation, that they were extremely unwilling to part with him. Particularly his *Sheich*, or Master for *Arabick*, was so fond of him, that when he saw him resolv'd to be gone, he not only offer'd his Service, but express'd also a very earnest Desire to accompany him to

England.

England. Nor did this *Mahometan* Doctor ever forget his excellent Scholar, even to the last Moment of his Life. For in the Year 1670. Mr. *Huntington*, in his first Letter to Mr. *Pocock*, from *Aleppo*, writes thus: ‘ Your old *Sheich* (who died several Years since) was always mindful of you, and expressed your Name with his last Breath. He was still telling the good Opinion he had of you, that you were a right honest Man; and that he did not doubt but to meet you in Paradise, under the Banner of our *Jesus*.’ And the poor *Dervise Ahmed*, perhaps the same Person with *Hamet*, before mentioned, doubtless expressed his Affection in such Strains of Oriental Eloquence, as are to be met with in the Epistles he afterwards sent to him; telling him, *that his Love for him, was it embodied, would fill a thousand Rivers; that tho’ absent from his Eye, he should be still present in his Heart, from which no Distance should remove him; and wishing and praying the Peace of God to be with him, as long as the East Wind blows.* And that the Reader may be diverted with some further Expressions of this Person’s Esteem and Love; and also be satisfied, that Mr. *Pocock*’s Endeavours for the Promotion of Learning, by procuring *Manuscripts* from the East, were not ended on his Return to *Oxford*, I will here subjoin one whole Letter, being the first that *Ahmed* sent to Mr. *Pocock*, after he left *Aleppo*, as it was translated out of the Original *Arabick*, by his eldest and very learned Son, Mr. *Edward Pocock*, late Rector of *Mildenhall* in *Wiltshire*.

To the Presence of that eminent Scholar, Pocock the Honoured,

‘ VERY fair are the Ornaments of Paper enrich’d with the Embroidery of Words; and very beautiful is that which the Point of the Pen draws forth from the Minds of Souls: Let Peace spread its sweet Smell like Amber, and display its Savour like Jessamine toward the Tract of that Country, whither he goes. Let God give Success to what he delights in and desires. Besides this, there came to us a much desired Letter, fairly writtten after the best Manner; and we were revived at its Coming, and satisfied at its sweet Aspect, beyond the Spring, and Smell of Flowers; and we know the Matter it contain’d, and what Answers you desired in it. And if you enquire concerning us, God be praised we are well and safe, and we trust in God, you are in like Manner: Only, since you left us, we have been as tho’ our own Brother had left us, or the Spirit which is in the Heart. And therefore, we had sincere Joy, when we heard the News of your Health, and of your Arrival in your Country; and we praise God, who brought you to your People in Health and Safety; for his Mercy is plentiful. We also give you to understand, that we have taken to Wife a Camel Woman riding on a Camel, that she may look after our Affairs. We have also gotten *Echwan Sepba*, which you saw formerly, fairly drawn for sixty *Garshes*; and we had not gotten it for that Price, unless *Hieronimo* had gotten it for us; for how we could buy that which I saw the Day that I went from *Aleppo*, you know. And, as for the History of *Al Jannabi*, the *Kadi*, of which I saw some Pieces, you told me that we should tarry till the transcribing it was finished, and when it was finished we should buy it, if the most high God please. The Commentary on *Gubstan* is also finished, which we will send you; and, if it please God, we will do our Endeavour to send you the History of *Ebn Chalecan*; and any Book that we shall see, which is convenient for you, we shall send to you. And you must needs send us an Answer to these Letters, and some little Token of what your Country affords. Send us also a printed Geography; and whatsoever Business you shall have in these Parts, send and let me know, that I may enjoy the Performance of it.’

The poor DERVISE AHMED.

SECTION II.

MR. *Pocock* having settled his Affairs at *Aleppo*, in order to his Return, soon had the Opportunity of a Ship to carry him home. During the former Part of his Voyage, he enjoyed the Company of a Person, who, tho’ he told sad Stories, was of a very entertaining Conversation. He was an old *Dominican Frier*, dispatcht out of the East to *Rome*, with a lamentable Account of the State of Christianity in *India* and *China*. And as he diverted Mr. *Pocock* with several Relations of the Learning and Customs of those remote Countries, so he made no Scruple to acquaint him with the Secrets of his Message; which was to complain of the *Jesuits*, and give a particular Account of the Abominations they were guilty of. Those wretched Apostles, who had boasted so much of vast Numbers of Profelytes, converted People indeed, but not to the Faith of Christ: To acknowledge the *Pope’s Supremacy*, and bear a great deal of Respect to their Order, were some of the chief Duties they recommended to those they preached to; and provided they would be hearty in such as these, any Thing else, which they were fond of, was easily dispensed with. They might, on such Terms, have as much Zeal as they pleas’d for *Confucius*, or retain any of their former Impieties: They might be still *Pagans* and *Idolaters*, and yet very good *Catholicks*. What Success this honest old *Frier* met with, when he came to *Rome*, I know not; but too manifest it is, that these *Missionaries*

tionaries have still proceeded in the same Method; their Practices of this Kind having been, not very long since, under the Examination of the *Inquisition*.

THE Frier being set on Shore in *Italy*, the Ship continued her Voyage, and came safe into *England*; and Mr. *Pocock* having taken Care for the Landing and Conveyance of the learned Ware he brought with him, made what Haste he could to *Oxford*; where he was receiv'd with due Respect and Esteem from all; but by his old Friends, with all the Expressions of a very tender Affection: Principally, by Mr. *Thomas Greaves*, aforementioned; the eldest, Mr. *John Greaves*, being then still in *Italy*.

AFTER what was due to the Kindness of his Friends in *Oxford*, Mr. *Pocock's* next Business was, to make Preparation for his Degree of *Bachelor in Divinity*, which he was now persuaded to take. The Questions, on which he answered, in his Exercises on that Occasion, were these two: *Whether Pilgrimages to Places, called Holy, undertaken on the Account of Religion, are to be approved?* And, *Whether there be any such Thing as Purgatory?* And, as he defended the Negative of both these, so in his Explanation of them, he confirmed the *Protestant Doctrine*, about these Matters, in Opposition to the *Opinions of Rome*, with all imaginable Strength and Clearness; not contenting himself with what is to be met with in modern Tracts, but searching out the Sense of the Primitive Church, from the Writings of the Fathers; particularly, on the first Question, to expose the Vanity of those *Pilgrimages*, which the *Council of Trent* hath declared to be very pious, and are esteem'd, as of considerable Merit, in Popish Countries. He made great Use of that *Oration*, or rather *Epistle*, of *Gregory Nyssen*; concerning them that travel to *Jerusalem*, published by itself in *Greek* and *Latin*, by *Peter du Moulin*; setting the Arguments of that excellent Father in their best Light, after he had first noted the unreasonable Scruples, and the impotent Rage of some Popish Writers, on Occasion of that *Epistle*, more especially of *Gretser*, the *Jesuit*.

THE *Latin Sermon* he preached, I suppose, was on those Words of the Prophet *Malachi*, chap. ii. ver. 7. *The Priests Lips should keep Knowledge, and they should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts.* This however is certain, that a learned Discourse on that Text, written by his own Hand, was found amongst his Papers. But on whatsoever Subject it was, he had, as he would sometimes in Discourse occasionally remember, an extraordinary *Auditory*, when he preached it. For, besides the usual Members of the University, there were then present, Dr. *John Bancroft*, Bishop of *Oxford*; Sir *John Coke*, one of the Principal Secretaries of State; Sir *Henry Marten*, Judge of the Admiralty and of the Prerogative Court; Sir *Edward Littleton*, Solicitor General; and Dr. *Thomas Rives*, the King's Advocate; being at that Time his Majesty's Commissioners at *Oxford*, on a very solemn Occasion². It was the Confirmation of the new Body of Statutes for that University, which by the Care and Wisdom of the Chancellor of it, had been collected out of a vast Number, that had continued a confus'd Heap for many Ages. A Work which prov'd too difficult for those two great Cardinals, *Woolsey* and *Pool*; who both attempted it in vain³, and which only that excellent Conduct, and those unwearied Edeavours, which were peculiar to Archbishop *Laud*, were able to get accomplish'd.

THE necessary Exercises being thus finished, he was admitted to the Degree of *Bachelor of Divinity*, July 8, 1636. And soon after that, the Honour, which his great Patron had design'd for him, was actually conferr'd on him. For on the eighth Day of the next Month, Dr. *Baylie*, President of *St. John Baptist's College*, and Vice-chancellor of the University, declar'd in a Convocation, held for this Purpose, That, whereas their much honoured Chancellor, the Archbishop, had lately given to the publick Library a considerable Number of *Arabick* Books; he was now to acquaint them, with an Addition to that Bounty. For, that those Treasures might not continue lockt up, and so useles, his Grace had been pleas'd to settle 40*l.* per Annum, during his Life, on a Person, who should read a Lecture in that Tongue. And the Man, whom he nominated for the Approbation of that House, was, he told them, Mr. *Pocock*, of *Corpus-Christi*, lately return'd out of the Eastern Parts, who was, as he assur'd them, and they very well knew, eminent for his Probity, his Learning, and Skill in Languages.

So kind a Message was received by the University, with much Joy, and a very grateful Acknowledgment. And the Lecturer, thus appointed, to express a just Diligence, open'd his Lecture two Days after, viz. Aug. 10, with an excellent *Latin Speech*; wherein, as he took Care to pay those Respects which were due to the Founder, so he gave a learned Account of the Nature and Usefulness of the Tongue he was to explain: A small Part of which Speech, declaring the mighty Esteem the *Arabians* antiently had for Poets and Poetry, was afterward printed⁴. After this Introduction, the Book, which he first undertook to read on, was, the *Proverbs of Ali*, the fourth Emperor of the *Saracens*, and the Cousin German and Son-in-Law of *Mahomet*: A Man of such Account with that Impostor, not only for his Valour, but Knowledge too, that he was wont to declare, that if all the Learning of the *Arabians* were destroyed, it might be found again in *Ali*, as in a living Library. Upon this Book, observing the Directions of the Archbishop, in the Statutes he had provided, he spent an Hour every

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² Hist. & Antiq. Univerf. Oxon. l. i. p. 342.

³ Hist. of the Troubles and Trial of Archbp. Laud, p. 304.

⁴ Ad finem Notarum in Carmen Tograi, Edit. Oxon. A. D. 1661.

Wednesday in *Vacation-time*, and also in *Lent*, explaining the Sense of the Author, and the Things relating to the *Grammar* and *Propriety* of the *Language*; and also shewing the Agreement it hath with the *Hebrew* and *Syriack*, as often as there was Occasion. The *Lecture* being ended, he usually tarried for some Time in the publick School, to resolve the Questions of his Hearers, and satisfy them in their Doubts; and always, that Afternoon, gave Admittance in his *Chamber*, from One a-Clock till Four, to all that would come to him for further Conference and Direction.

WHILST Mr. *Pocock* was employed in this Manner, his dear Friend, Mr. *John Greaves*, towards the End of the Year 1636, returned home from *Italy*, where he had been, probably on Archbishop *Laud's* Account, for two Years. Immediately after his Arrival, he writes to Mr. *Pocock*; acquainting him, that it had been his Fortune, to meet with Mr. *Petty* in *Italy*, who proffered him, in my Lord of *Arundel's* Name, 200*l.* per Annum, and such Fortunes as that Lord could heap upon him, if he would stay with him, and go into *Greece*. In Answer to which, Mr. *Greaves* declared his Purpose of returning first into *England*, to see Mr. *Pocock*, after so long an Absence; adding, that if he returned back, he should rather think of going into *Egypt*, where few had been, and where, besides searching after Books and Antiquities, he should make Astronomical Observations. Mr. *Petty* very much approved this Resolution, and assured Mr. *Greaves*, that if he would undertake that Journey, as under his Lord's sending, he should have, besides what was above mentioned, those Preferments settled upon him, which he himself then possessed. But getting no absolute Promise of Compliance, and perceiving that Mr. *Greaves* stood in some Relation to Archbishop *Laud*, Mr. *Petty* advised him, for his better Security, that since he would not cast himself upon his Lord, he should, by the Archbishop's Means, go Consul to *Aleppo*, and procure Leave of the Grand Seigneur to have a Consular Power at *Alexandria*, as often as he should go thither. To this Mr. *Greaves* could give no positive Answer, till he had spoken of it to Mr. *Pocock*, who could best inform him, whether he was fit for the Place, or the Place for him. And of both these he would plainly deliver his Opinion.

IT is very probable, that Mr. *Pocock*, at this Instant, wished for an Opportunity of travelling once more into the East, to perfect himself in a Language the most copious and difficult in the World. And besides attaining to greater Skill in the *Arabick* Tongue, he had other Reasons for desiring such a Voyage. He had lately engaged in the Translation of an *Historical* Work, which he intended to dedicate to the Archbishop, as a lasting Monument of his Gratitude; and this, he believ'd, could not be performed by him any where, with so much Ease and Exactness, as there, where, upon every Difficulty, he might have Recourse to those, whom he thought most likely to give the truest Accounts of the Matters of Fact, and also best understood the Language they were written in. Moreover, he could not be of Opinion, that the Oriental Books he had already purchas'd, were a sufficient Provision for his Studies; and hoped, that upon his Return to the East, he should be able to procure many useful Treatises he still wanted, and which were not yet heard of in the West.

THE Receipt of Mr. *Greaves's* Letter, happily opened to him a Prospect of accomplishing these Desires; and there is little Doubt to be made, but that, upon Sight of it, he soon approved the Project of the *Consulship*, and in his Answer signified how glad he should be, if, when he communicated his own Affair to the Archbishop, he could procure his Grace's Consent and Encouragement, for him to make another Voyage to the *Levant*, for the Ends above-mentioned. For in Mr. *Greaves's* next Letter, dated, Dec. 23, of the same Year, which was soon after, in Answer to one of Mr. *Pocock's*, he is desired to send him up *Ulug Beg's* Astronomical Tables; 'of which, says he, I propose to make this Use. The next Week I will shew them to my Lord's Grace, and highly commend your Care in procuring of those Tables, being the most accurate, that ever were extant. Then will I discover my Intention of having them printed, and dedicated to his Grace. But because I presume, that there are many Things, which in these Parts cannot perfectly be understood, I shall therefore acquaint my Lord with my Desires of taking a Journey into those Countries, for the more emendate Edition of them; afterwards, by Degrees, fall down upon the Business of the *Consulship*, and how honourable a Thing it would be, if you were sent out a second Time, as *Golius* in the *Low-Countries* was, by the States, after he had been once there before. If my Lord shall be pleased to consent, and compass the Business, I shall like it well; if not, I shall procure 300*l.* for you and myself, besides getting a Dispensation for the Allowances of our Places in our Absence; and, by God's Blessing, in three Years dispatch the whole Journey. It shall go hard too, but I will get some Citizen in, as a Benefactor to the Design. If not, 300*l.* of mine, whereof I give you the Half, together with the Return of our Stipends, will, in a plentiful Manner, if I be not deceived, in *Turkey*, maintain us.'

THE Success of Mr. *Greaves's* Application to the Archbishop, we know no otherwise, than by the Event. Mr. *Greaves* did not go Consul to *Aleppo*, nor indeed did he at all visit that Place, but went directly from *Constantinople* to *Alexandria*, or *Grand Cairo*. From whence we may conclude, that his Grace did not come into that Proposal, but provided for Mr. *Greaves's* secure travelling into *Egypt* some other Way, and questionless contributed generously to the Expence thereof. As to Mr. *Pocock*, the Archbishop not only approved of his Desire

to visit the East once more, but also encouraged it, by allowing him the Profits of his Lecture, during his Stay in the *Levant*.

THIS, and the like Revenue, from his Fellowship in *Corpus-Christi*, together with an Estate of some Value, which was lately fallen to him on the Death of his Father, enabled Mr. Pockock to prosecute this Design, without accepting the Offer of his generous and affectionate Friend, Mr. Greaves. And accordingly, they both embarked together about the Beginning of July, A. D. 1637. Before Mr. Pockock left Oxford, he entered the following Memorandum in a spare Leaf of his six Chiliads of *Arabick Proverbs*, where it is yet extant in the Bodleian Library.

IN nomine S. S. & individuae Trinitatis, cui Laus in omnem Aeternitatem. Amen.

IF it please God that I return not, otherwise to dispose of this Translation of Proverbs, I desire that it may be put in the Archives of *Corpus-Christi College Library*; there, tho' very rude and imperfect, to be kept for some Help of those that study the *Arabick Language*; hoping that Mr. Thomas Greaves, or some other, may at some Time perfect this Work for an Edition.

April 10, 1637.

Per me EDV. POCKOCK.

MR. Thomas Greaves having, with the Archbishop's Consent, undertaken the Care of the *Arabick Lecture*, till Mr. Pockock's Return; Mr. John Greaves landed at *Leghorn*, and went thence to *Rome*, to dispatch some Employments, which, as he wrote to Mr. Pockock, the Year before, would make it necessary for him to return into *Italy*: But Mr. Pockock continued in the Prison of his Ship; for so he both consider'd and call'd it, till he came to *Constantinople*; whither Mr. Greaves soon after followed him; one of his Letters to the Archbishop being dated, Dec. 28, of the same Year, from *Galata* near *Constantinople*. Mr. Pockock, on his Arrival, was kindly receiv'd by all the *English*, and especially by the Ambassador, Sir Peter Wick, to whose Favour and Protection he was particularly recommended by the Archbishop. That very worthy Person, not only entertain'd him at his House, but also allowed him there all the Liberties he could desire, both for himself and his Friends; and doubtless was not wanting to afford any Assistance he could give him in his learned Designs. Of which obliging Temper also towards him, was Sir Sackvil Crow, who, in a short Time, succeeded the other, as Ambassador at that Court.

MR. Pockock being settled at *Constantinople*, or rather near it, at *Pera* or *Galata*, on the other Side of the Water, where the *English*, and other Merchants usually resided, made it his first Business to enquire out, and to obtain the Conversation of some learned Turk, that might assist him in acquiring both Books and Languages. But such a one was, it seems, a Rarity, which even the *Metropolis* of the *Turkish Empire* would not presently afford him. For in a Letter written there, some Months after his Arrival, he complain'd, that he could yet see no Likelihood of any such Person, of whom he might make Use.

BUT here he had a Happiness, which he formerly sought for in vain at *Aleppo*, which was the Society of several Jews, who were both learned and civil. For it is manifest, from an Account of his Expences, which he then kept, that some of those People did him considerable Services, in buying and transcribing Books, for which he very well paid them. And that which he then highly valued, and which he would afterwards frequently remember with great Satisfaction, was, an intimate Acquaintance he there had with Jacobo Romano, the Author of an *Auctuarium* to Buxtorf's *Bibliotheca Rabbinica*, and one of the most learned Jews of his Time. As this was a candid and very judicious Person, so he would make use of a great deal of Freedom in his Conversation. He had carefully read over several *Christian Books*, as well of *Papish*, as *Protestant Authors*; particularly, among those of the latter, Calvin's Institutions; and he would often declare to Mr. Pockock, the great Difference he observed amongst them. Which was, that the Reformed were of a Religion, which was very consistent, and held such Doctrines, as agreed with the Principles they owned, namely, the Writings of the *New Testament*: Whereas the *Papists*, in many Instances, were at War with themselves, and pretended to observe a Rule, which they would yet very frequently thwart and contradict.

AMONGST the *Grecian Christians* at *Constantinople*, those miserable Remains of a once famous and most flourishing Church, that have long groan'd under an insupportable Tyranny, there were several Persons, with whom he was acquainted, and that were useful to him in his Designs. Upon which Account they well deserve to be here mentioned. And the Precedence is most justly due to that great Man, Cyrillus Lucari, Patriarch of that See, who, to use Mr. Pockock's own Words concerning him, was a most reverend, grave, and learned Person. He was of a Genius much above the slavish Condition of his Country, and laboured, with a mighty Courage and Industry, to promote the common Cause of Christianity, and the particular Advantages of the Church under his Care, notwithstanding all the Malice and Barbarity that oppressed him.

FOR such Purposes as these, amongst the other great Things he did, he had collected a very excellent Library, furnishing it with all the choice Manuscripts, which those Parts afforded,

^c Judaeorum, quos mihi nosse contigit, nemini, vel Doctrinâ vel Ingenuitate secundus. Poc. Not. Miscell. ad Portam Mosi, p. 90.

forded, especially in the *Greek Language*. And indeed, a Specimen of the Treasures of this Kind, in his Possession, he had given the World in that Book of inestimable Value, brought with him from *Alexandria*, of which he had been formerly *Patriarch*, and sent as a Present to his Majesty of *England*, King *Charles I.* viz. the *Septuagints Translation* of the *Old Testament*, and the *Greek Text* of the *New*, written, as he believed, by the Hand of *Thecla*, a noble *Egyptian Woman*, near fourteen hundred Years ago; at the End of which *Manuscript* is also the admirable Epistle of *St. Clemens Romanus* to the *Corinthians*, as old as some Parts of the *New Testament* itself, and antiently read in Churches, but in vain sought for by the learned Men of *Europe*, for many Ages. Mr. *Pocock*, who could not but earnestly desire such a Privilege, doubtless had the Use of any Books, which this venerable Person had the Command of; the Esteem and Affection of that *Patriarch* being very great for the *Reformed* in general, and the People and Church of *England* in particular, of which, perhaps, a short Account will not be thought too great a Digression.

THIS great Man had travell'd, when young, in several Places of *Europe*, and understood, besides *Latin*, several modern Languages^d. And as he had Occasion particularly to enquire into the State of Religion in those Countries; so he was abundantly convinc'd, that the true Difference between *Protestancy* and *Popery* is, that the first is *Christianity* purg'd from many Corruptions, whereas the latter is *Christianity* loaded and polluted with them. This was very manifest to him from the Writings of the Fathers, and in a great Measure too, from the present Sense and Belief of the Church, wherein he presided; which he well knew to have been always a perfect Stranger to several of those Opinions, which the Church of *Rome* would impose upon the World for *Catholic Doctrines*. And as he had, upon these Accounts, a just Value for the *Reformation*; so the like Reflections produced in him a peculiar Regard for it, as it was established in the Church of *England*. For knowing the Constitution of this Church very well, he could not but discern, that as it cast out all the Errors and Superstitions of the Church of *Rome*; so no intemperate Zeal, nor any Necessity of Affairs, caus'd it to throw out, together with them, that *Apostolical Government*, and those *Rites*, which had been of constant Use with the whole Church of Christ, in all Places and Times. When therefore this great Man first compos'd his *Confession of the Faith and Doctrines of the Greek Church*, which hath been printed more than once here in the *West*, he dedicated it to King *James I.* and design'd to get it printed in *England*; and afterward, when he ventur'd upon that bold Attempt of ordering *Nicodemus Metaxa* to set about printing it at *Constantinople* itself, in the *Greek Press* which he had brought thither from *London*, it had a *Dedication prefix'd*, to King *Charles I.* And the Satisfaction that *Patriarch* had, in owning Communion with the *English*, as a sound and excellent Part of the *Catholic Church*, he sometimes express'd by his Presence at the Worship of God in the *Ambassador's Chapel*, according to our established Liturgy. Particularly, as Mr. *Pocock* would often remember, upon an extraordinary Occasion, when he was present, which was, the Baptizing a Son of the *Ambassador*, born at *Constantinople*. At which Time, the most Reverend *Cyril* was not only of the Congregation, and join'd in the Service with much Devotion, but also undertaking to be a Godfather, gave his own Name to the Child, who was afterward the Honourable Sir *Cyril Wich*, one of the *Trustees* appointed by *Parliament*, some Years ago, for the forfeited Estates in *Ireland*.

BUT of how much Comfort and Use soever the Favour of this most reverend and learned Man was to Mr. *Pocock*; alas! He enjoyed it not long. For before he had been a full Year at *Constantinople*, the good old *Patriarch*, being caught in the Snares his Enemies had laid for him, was hurried, to what the World calls a miserable End, but indeed to a *Crown of Martyrdom*. Of the Occasion and Circumstances of his Murder, Mr. *Pocock* sent a large Account to *Archbishop Laud*, soon after it was acted; keeping also a Copy of what he wrote, for his own Remembrance. But, as the former, I believe, did not escape the Fury of Mr. *Prynne*, when he scatter'd and destroy'd that *Archbishop's* Papers; so the latter, as Mr. *Pocock* would often complain, was casually lost. What I shall therefore here add, of this great Man's Death, is chiefly taken from a Letter of Mr. *Pocock's*, written to Mr. *Thomas Greaves*, in the Year 1659, to satisfy the Desire of Dr. *Morton*, Lord Bishop of *Durham*, then ninety six Years old, and residing in the House of Sir *Henry Yelverton*, and which agrees with the larger Account, which the Reverend Dr. *Smith* published many Years after, from Dr. *Pocock's* own Mouth, in his *Latin Narrative of the Life and Actions* of that great *Patriarch*.

HIS boldly asserting the Doctrines of true and genuine Christianity, in Opposition to the Corruptions of *Rome*, expos'd him to the Rage of those busy Factors for that Church, the *Jesuits*. Several of which Order, at *Constantinople*, under the Protection of the *French Ambassador*, continually persecuted him almost twenty Years; for near so long it was from his first coming to that *Throne*, to the Time of his *Martyrdom*. They had, more than once, by their Interest in the Ministers of State, gotten him deposed; they had also caused him to be banished; and to obtain their wicked Purposes, they suggested such Things against him, as any that pretend to the Name of Christ, one would think, should be utterly ashamed of: Representing the Arguments he made use of, for the Divinity of our Blessed Lord, against *Jews* and *Infidels*, as Blasphemy against *Mahomet*; and the *Greek Press*, which he had provided to print

^d Vide Narrationem de Vita, &c. Cyrilli. Autore Viro Rev. D. Tho. Smith.

print *Catechisms*, and other useful Books, for the Instruction of the Christians under his Care, as a seditious Design against the Government; but by the Zeal and Diligence of the *English* Ambassadors, first Sir *Thomas Rowe*, and afterward Sir *Peter Wich*, together with the Assistance of the *Dutch* Resident, who heartily espoused his Cause, he not only disappointed the wicked Designs of those Men, but obtained such an Interest in the *Prime Vizier*, as seem'd a sufficient Fence against all future Trouble. However, a *Jesuitical Malice*, tho' baffled, is not ended, and a *bellish* Contrivance at length prevailed. A Bargain is struck up with a great *Basha*, to take the Opportunity of the *Vizier's* Absence, and fill the Ears of the *Grand Segnior*, *Sultan Morad*, then on the Borders of *Persia*, in order to the Siege of *Bagdad*, with the great Danger, that his Empire was in, from the *Patriarch Cyril*, a popular Man, of a vast Interest, and that kept, as this Informer pretended to be well assur'd, a close Correspondence with Christian Princes. This succeeded according to their Hopes, and a written Order was immediately dispatcht for the taking away his Life: Which was presently executed, with a Barbarity natural to such Instruments. A Crew of *Janizaries*, seizing him in his Palace, carried him to Sea, as it were for another Banishment; where, in a Boat, amidst the most devout Prayers to Almighty God, which on his Knees, with much Fervor and Constancy, he poured out, they reviled, buffeted, and then strangled him; and having taken off his Clothes, cast him naked into the Water. His Body, being driven to the Shore, was there secur'd, till some of his Friends took Care to bury it. But the Rage of his Enemies would not afford it such a resting Place. They caused it to be digg'd up, and cast again into the Sea. However, a second Time it was taken up, by the Humanity of some Fishermen, and at the Charge of his Friends, buried in a *Greek* Chapel, on a little Island; whence afterward, to satisfy the People, when the Heat of Things was over, it was brought to *Constantinople*, and there decently interr'd.

As this venerable Man was thus murdered on the Water; so a little Time after, there was too much Reason to conclude, that the choice *Manuscripts* of his Library were swallowed up by it. Those precious Wares were a very desirable Purchase, to any that understood the Worth of them; and, it seems, the *Dutch* Resident had the good Fortune to find Means to obtain them. To make sure of which, against the Endeavours of the new Patriarch, who began to make a diligent Enquiry after them, he sent them away, with some other of his Goods, by a Ship then returning to *Holland*. And tho' that Vessel arrived safely at the intended Harbour, the very next Day, by the Violence of an extraordinary Storm, it sunk there, among many others, and the Cargo with it. That those *Manuscripts*, by these Means, were irrecoverably lost, I find by one of Mr. *Pocock's* Letters, was believed at *Constantinople*. But whether the Report afterward appeared true or false, I have not had Opportunity of inquiring. I shall conclude the Account of *Cyril* with observing, that *Archbishop Laud* was deeply concerned at the Misfortunes of the old *Patriarch*. In his Answer to Mr. *Pocock*, on that Head, he writes thus: 'For his Successor, I hear no Good yet; what it will please God to work by him I know not. It may be, he hath shewed the *Turk* a Way, in the Death of *Cyril*, how to deal with himself.' In this, the *Archbishop* conjectured happily enough. For in less than a Year's Time, the new *Patriarch*, whose wicked Intreigues hastened the Death of his Predecessor, was charged, by the *Greeks*, with Extortion, and other Wrongs done to their Church and its Privileges; and upon a Hearing before the *Basha*, he was convicted and imprisoned, and the *Greeks* had Leave to choose a new *Patriarch*; upon which they elected *Parthenius*, Archbishop of *Adrianople*.

THE Patriarch *Cyril* having had a great Esteem for Mr. *Pocock*, it cannot be doubted, but that his Chaplains, and other Domesticks, treated him with much Respect, and did him all the good Offices they were capable of. This was particularly and certainly true of *Nathanael Canopus*, his 'Protosyncellus, a *Cretan* born, as was also the old *Patriarch*, and of equal good Inclinations towards the Religion established in the Church of *England*. This Person, being assur'd of commendatory Letters, both from the *English* Ambassador and Mr. *Pocock*, had resolv'd to spend some Time in *England*; there to improve himself in several Kinds of Learning. And upon the Death of *Cyril*, what before was Matter of Choice to him, became also necessary, to avoid the same Usage that he had met with. Taking, therefore, the first Opportunity of a Ship for his Passage into *England*, he came to *London*; where *Archbishop Laud* received him with a great deal of Kindness, sent him to *Baliol College in Oxford*[†], and there allowed him a comfortable Maintenance. Some Time after, he was removed from *Baliol*, and became one of the *Petty-Canons* of *Christ-Church*; and living there several Years after Mr. *Pocock* came back from his Travels, he met with suitable Returns from him, for the Kindness he had shewn him at *Constantinople*. And, to digress also here a little farther, with the Account of this good and learned Man, more Years would he have spent on his Studies in *Oxford*, had not such a furious Zeal, as forced him from home, driven him also from this University. It was not indeed that of *Jesuits* and *Mahometans*, but of a Sort of People, whom there will

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^{*} The Syncelli, both in the Latin and Greek Churches, but principally in the latter, were Ecclesiasticks, that cohabited with Bishops and Patriarchs in the same Cell; from whence they took their Name. They were instituted as Witnesses of the Bishop's good Behaviour, and that they might profit by his holy Example. Of these the Chief was called the Protosyncellus. See Du Fresne.

[†] Athen. Oxon. Vol II. p. 657.

be too much Occasion hereafter to mention, call'd, *Parliamentarian Visitors*. By these, in the Beginning of Nov. 1648, being turn'd out of his Preferment at *Christ-Church*, he went into *Holland*^r, where he was reduc'd to such Extremities, that he was forced, in a *Latin Address*, to petition the *States* for the necessary Expence of his own Passage home, and the Carriage of his Books^b. After his Return, he was made *Bishop of Smyrna*, but what afterwards befel him, I know not.

ANOTHER Person amongst the *Greeks*, who proved of some Use to Mr. Pocock, was *Georgio Cerigo*, a Doctor of Physick, residing at *Galata*. Besides the Skill he had in his Profession, he was a Man of considerable Learning, especially in *Astronomy*, and other *Mathematical Sciences*. And as he had the Command of a great many *Manuscripts*, so he would part with several of them to Mr. Pocock for his own Use, and that of his Friends, especially to receive in Exchange for them, some Western Rarities. This Person had also a Brother, who was a Scholar, and now concern'd with him in the same *learned Traffick*. To whom may be added *Segnior Dominico* and *Constantinus Duca*, who are mentioned on the like Occasions.

WITH this Assistance, Mr. Pocock carried on his Business of procuring *Manuscripts* with good Success, purchasing a considerable Number of such as were very useful; but for the most Part of no small Price; for the Dearness of Books there he often complained of. Neither were his Endeavours of this Kind confined to *Constantinople*. For having frequent Opportunities of sending to *Aleppo*, he often desir'd several of his old Friends there, to be diligent in taking up such as that Country afforded. The chief of these were Mr. *William Corderoy* and Mr. *Richard Hill*, *English Merchants*; and indeed the Service they did, not only to this learned Man, but to Learning itself, well deserves that they should be remembered; especially the first, who was also very useful in this Way to some others¹. By the Diligence of these, he got the *Persian Gospels*; which proved afterwards of good Use in the Edition of the *English Polyglott Bible*. They waited a considerable Time before they could buy these, first from one, call'd by them, *Cogie Caudie*, and after his Death from his Son, who would not be induc'd to sell this Book, till at length his Poverty forced him to it. And there being several Books, which he had desired, that were not to be gotten there, they sent a Person as far as *Damascus*, on purpose to seek them for him. Moreover, they recommended to him a *Syrian Christian*, call'd, as they told him, *Abdel Messiah*, and dwelling at *Mussoloe*, who was taking a Journey on some Business to *Constantinople*, as a Person very fit and willing to be employed, on his Return, in buying Books, which, being sent to *Aleppo*, they promised to pay for, and to see conveyed. Indeed, among the Christians of those Parts, there were several, with whom he had been very intimate, and who now, and upon all Occasions, were ready to oblige him by any Thing they were capable of: Particularly the *Patriarch of Antioch*, and a Brother he had, who styl'd himself *Thalge*, the *Scribe*. The *Patriarch* had that Regard for Mr. Pocock, that he undertook to procure for him as many of the Books of *Ephraim*, in the *Original Syriack*, as were to be had in that Country, in order to their being transcribed. And his Brother, who wrote a very fair Character^k, and was very diligent in transcribing both *Syriack* and *Arabick* Books, engaged to furnish him with true Copies of all the Parts, that were to be found, of that Father's Works. Several of these were sent to him at *Constantinople*, by the Care of Mr. Hill, which, I suppose, are now among his other *Manuscripts*, in the *Bodleian Library*. The rest too would have been finished, and sent in a little Time, had not that Work been interrupted by the Death of the *Patriarch*. It also appears, by a Letter of this *Thalge* to Mr. Pocock, (wherein, with much Respect, he calls him *his Father*, *his much desired chief Master*, and *honoured Doctor*) that he undertook to procure for him whatever Historical Accounts were to be obtained there, of *Ephraim's* Life. Some few of these he inserted in that Epistle, but whether any more were sent after that Time, I know not. Besides these Persons, that were thus serviceable to him, his *Turkish* and *Arabian* Friends at *Aleppo*, gave him all the Assistance they could; particularly, his old *Sheich*, or Doctor, who procur'd, I find, about this Time, a large Parcel of Books by his Direction. And indeed the Kindness he still retain'd for him was so great, that he was even transported with Joy, on the News that his beloved Scholar was again in the East; and resolv'd immediately on a Journey from *Aleppo* to the *Port*, on purpose to see him, which he perform'd accordingly, some Time before Mr. Pocock left that Place.

BESIDES the Society of such learned Men as *Constantinople* itself afforded, Mr. Pocock had sometimes that of some, who came from other Parts. Amongst these was *Christianus Ravius*, born in, or near^l *Francfort* on the *Oder*, and Brother to *Joannes Ravius*, a Teacher of *Arabick* for some Time at *Utrecht*. He having a Design to go into the East, for his Improvement in the Languages of those Countries, and to collect Books, *Gerard Vossius*^m, at his Request, recommended him directly, in a Letter, to Mr. Pocock, and desired *Archbishop Laud* to do the same, which he did accordingly. And happy was it for *Ravius*, that he brought to *Constantinople*

^r Ger. Vossii Epistole, Num. 518.
Eutych. Origines Jo. Seldeni, p. 25.

^b Clar. Viror. ad Voss. Epistolæ, Num. 220.

¹ Vid. Præfat. in

^k Vid. Pococki Præfat. in Annales Eutychii.
This is Mr. Smith's Account; which I know not how to reconcile with a Letter of Ravius's to Mr. Selden (among a valuable Collection of that kind, now or lately in the Hands of the learned Dr. Mead) in which he styles himself *Christianus Ravius Berlinas*.

^m Clar. Vir. ad Ger. Voss. Epistolæ, Num. 288.

tinople this last Recommendation. For, as Mr. *Pocock* informed the Archbishop, by Letter, 'He came thither, without either Clothes befitting him (of which he said he had been robbed in *France*) or Money, or Letters of Credit, to any Merchant. He had Letters of Recommendation from some of the States to the *Dutch* Ambassador, who was departed before his Arrival. Sir *Sackvil Crow*, the *English* Ambassador, finding that he brought the Archbishop's Recommendation, generously took him into his House and Protection, and gave him all due Furtherance; requiring of him that, if Occasion so present itself, *England* may enjoy the Benefit of what Time he shall here employ, in the Study of the *Eastern* Tongues. His Desire, Mr. *Pocock* adds, seems to be, to be employed in setting forth Books in the *Arabick* Language, and to be Overseer of the Press in that Kind, for which he would be very fitting.' *Ravius* afterwards return'd with a^a Collection of four hundred *Manuscripts* in several Languages (a Catalogue of which was printed at *Leyden*) and became of some Fame in the World, for *Eastern* Learning.

BUT of all the learned Men that did, or could come to *Constantinople*, no one was so welcome to Mr. *Pocock*, as his dear Friend, Mr. *John Greaves*, who having dispatched those Affairs, which obliged him to stop in *Italy*, as has been before mentioned, arriv'd at the Port, probably, some Time in *December*, 1637. Having been recommended, as well as Mr. *Pocock*, to the *English* Ambassador, by the Archbishop, he found there the same kind Reception. And with the Assistance, and under the Protection of that honourable Person, he made those Observations, and did those other Things, which the learned Writer of his Life^o has promis'd to oblige the World with. But besides the Enquiries he was concerned in, as an *Antiquary*, a *natural Philosopher*, and a *Mathematician*, his Endeavours were much the same with Mr. *Pocock's*, in the Matter of *Languages* and *Manuscripts*. The Tongues, which he now principally applied his Mind to get Perfection in, were *Arabick* and *Persian*; and with what Success, his immortal Writings have sufficiently discovered; and as he was unwearied in searching after rare and curious Books, so he spared no Cost in the Purchase of them.

WE have observed before, that Mr. *Greaves's* original Design of travelling was to visit *Egypt*, as it is probable Mr. *Pocock's* was to reside at *Constantinople*. The latter was never fond of travelling, and he had now a particular Call to stay where he was. Sir *Peter Wick's* Lady was gone for *England*, himself intending speedily to follow her; and with her went his Chaplain. But Sir *Peter* was obliged to stay much longer than he designed, by Reason of the *Grand Segnior* and *Grand Vizier's* Absence, in the *Persian* War. For till their Return, he could not obtain his Recredential Letters; and wanting a Chaplain for that Season, which lasted a full Year, Mr. *Pocock* desired the Archbishop's Leave to supply that Place, and obtained it. Mr. *Greaves*, who, as is said above, arrived at *Galata* in *Dec.* 1637, intended, the following Spring, to set out for *Alexandria*; but delighted with the Company of his dear Friend, or finding more Employment about *Manuscripts*, than he expected, at *Constantinople*, he did not leave that Place, at soonest, till the latter End of *August*, 1638. About which Time, finding a Ship bound for those Parts, he set out, and after spending some little Time in the Way, in the *Isle of Rhodes*, he arrived at *Alexandria*, towards the Middle of *October*, where he resided for many Months, and from whence that Letter, full of due Respect and Reverence, was sent by him to Archbishop *Laud*, which became, among many other Things of like Sort, one of the Crimes with which he was charged, on his Trial in the House of Lords, and which gain'd to Mr. *Greaves* a lasting Testimony of his Worth and Learning, deliver'd in that Place by that great Prelate^p.

MR. *Pocock* having now the whole Business of procuring Books at *Constantinople* on his Hands, made use of the Diligence that was necessary, to serve Mr. *Greaves*, as well as himself. And some Time after, he found Cause for the Increase of it in both Respects, having receiv'd an Account from him, of the ill Success of his Endeavours of this Kind in *Egypt*. For he assur'd him, that notwithstanding all the Search he had made after *Manuscripts*, for himself and him, both at *Alexandria* and *Cairo* (where he ventur'd openly to go to the *Bezar*, and to many of the *Moors* Houses) he could find, besides common Things, nothing but a few old Papers, or rotten and imperfect Books. Several Letters, complaining of this Disappointment, he sent to Mr. *Pocock*, first from *Alexandria*, and afterward from *Leghorn*, wherein he press'd him to do his utmost, for supplying this Defect, at the Place where he now was, being, he said, as he found by Experience, the Sea into which all the lesser Rivers had emptied themselves, all Books of any Value, in other Parts, having been taken up and brought to the Port. He earnestly desir'd him, therefore, to make a due Use of the Opportunity, he now had in his Hands, not only by soliciting the Assistance of their common Friends at *Galata*, but even by going over the Water himself to the *Bezars*, and Shops at *Stambol*; which he suppos'd might be done without Hazard, provided a due Caution were used about such Books as relate to Religion. He intreated him also to make a further Enquiry after the Libraries of private Men, and to attend to the Return of the then victorious Army from *Persia*, which, perhaps, among other Spoils, might bring with them many Books in the Language of that Country.

^a Mr. *Pocock*, in a Letter to Mr. *Selden* (penes D. D. Mead, uti supra) speaking of this Collection, says, 'It is made, not only in Turkey, but more in London, of Books, gotten by the Direction of others, by Merchants who, by Reason of the Disturbance of the Times, knew not how to dispose of them.'

^o Vita Jo. Gravii, p. 12.

^p Hist. of Troubles and Trial of Archbishop *Laud*, p. 384.

BESIDES the Directions Mr. Greaves had left with Mr. Pocock, at *Constantinople*, when he went thence, he now also sent him a further Account of such *Manuscripts*, as he most desir'd to have; and perhaps the learned Reader will not think it tedious to take a short View of some of the Particulars. Very solicitous, I find, he was for the *Astronomical*, and other *Works* of that *Indian Prince*, *Ulug Beg*, *Nephew to Tamerlan the Great*. With the Help of two or three *Copies* of these, one of which the *Lord Ambassador* had promised to buy for him, he hop'd, he said, having made a *Latin Translation* out of *Persian*, to publish the Whole at his Return into *England*. Which Work he, in some Measure, perform'd, dedicating one Part of it jointly to Mr. Pocock, and his own Brother, Mr. Thomas Greaves. He was not less earnest for the *Geography* of *Abulfeda*, *Prince of Hamah*, an *Arabick* Writer, Part of which, in like Manner, he afterward translated and published. The *Alcoran* he desir'd, not only in the original *Arabick*, but also in *Turkish* and *Persian*, with such *Glosses* and *Commentaries* relating to it, as could be found. Also *Avicenna de Animâ*, and any other Part of him, that was to be had in *Persian*; *Al battany*, the *Planisphere* and *Geography* of *Ptolemy*, *Gulistan* in *Arabick* and *Mircondus* in *Persian*. And tho' he nam'd these, and some other Books, it was not his Design that none else should be procur'd for him. For he desir'd that Mr. Pocock, who very well knew his Studies, and what would be of Use to them, would endeavour to get all the *Manuscripts*, he should think good, in *Persian*, *Turkish*, and *Arabick*, especially, such as relate to *History*, *Philosophy*, *Physick*, *Chymistry*, *Algebra* and *Mathematicks*. And as for *Mathematicians*, that he would carefully remember to enquire after the Ancients, that have been translated out of *Greek*, and either are not yet extant in *Europe*, or else imperfectly published. After all, he beg'd him not to be forgetful of several *Greek Manuscripts*, which Dr. Cerigo had promised to procure.

MR. Pocock's Commission from the *Archbishop*, was more general. He left it to his own Discretion, to procure such Books in the *Eastern*, or other learned Languages, as he should judge proper for an University Library, and in such Places, where he thought they might most easily be found. But in *April*, A. D. 1638, at the Motion of *Archbishop Usher*, he recommended to him a more particular Method. 'The *Prioste*, says he, in a Letter of the Date last mentioned, is persuaded that the *Patriarch Cyril* can procure *Clemens Alexandrinus's Hypotyposes*. It were wonderful well worth the getting, if it might be had. But, for my own Part, I do not think the *Patriarch* hath it. Yet you may try and hearken after it, that I may be able to give the *Prioste* the better Satisfaction. The *Prioste* writes further to me, that *Greece* having been often gleaned, the likeliest Way left for good *Greek* Manuscripts, is, for you to strike over, from the Place where you are, to *Natolia*, and see, what that and Mount *Athos* will afford you, whilst you are so near them; which yet I must leave to your own Conveniences.' In Answer to this, Mr. Pocock writes, *Aug.* 18, giving an Account of the *Patriarch Cyril's* unfortunate End, which prevented his applying to him for the *Hypotyposes* of *Clemens*. He gives also the *Archbishop* an Account of the *Greek* Books at Mount *Athos*; wherein the *Patriarch* of *Alexandria* seems to have promised his Assistance, if not also to accompany Mr. Pocock thither. But he was hindered from doing either, and moreover in Danger, for not consenting to anathematize good old *Cyril*. Which, to use *Archbishop Laud's* own Expression, in his next Letter to Mr. Pocock, is such a Piece of Charity, as Barbarity itself is scarce acquainted with. It appears, from the Course of the Correspondence, that the *Patriarch* of *Alexandria*, in the End, lost his Life, and, as was supposed, thro' the Contrivance of the new *Patriarch* of *Constantinople*, who had served his own Predecessor so before. The Death of two great and good *Patriarchs*, contrived to gratify his own Ambition and Malice, was a heavy Charge upon the new *Patriarch*. And as Men are apt to form severe Judgments against the Authors of Mischiefs, to those in their own Circumstances, it might have been expected, that *Archbishop Laud* would not have discover'd the least Approbation of that Mercy, which spared the Life of the new *Patriarch*, after his Fall, and condemn'd him to Imprisonment, rather to prevent his Death from the Fury of the Multitude, than as a Punishment. But to shew how little the *Archbishop* favoured sanguinary Methods, tho' still calumniated on this Score, by his Enemies, hear his *Christian* and *Temperate* Expression. 'I heard, says he, (in a Letter to Mr. Pocock, dated, *April* 8, 1640.) before your Letters came to me, that the *Patriarch*, who succeeded *Cyril*, was like to suffer. And certainly he deserv'd it, and that in a severer Manner, than is fallen upon him. Yet I cannot but say there is Charity, and perhaps Wisdom, in preventing the Execution, that might otherwise have fallen upon him.'

AND now to return to Mr. Greaves. It will not, perhaps, be thought a very great Indecency, that the Affairs of a Person, who had the largest Share in Mr. Pocock's Friendship, take up so much Room in this Account of his Life. I shall therefore let the Reader know a little further how Mr. Greaves employ'd himself in *Egypt*, and what Requests he sent thence to Mr. Pocock; besides those already mentioned. He was now, as a very learned Person hath observed^a, travelling in that Country, with Designs as great as those of *Pythagoras*, *Plato*, or any other of the ancient *Greek Philosophers*, who went thither in the Search of Knowledge. And as the Methods he made use of to obtain it, were much more exact than theirs, so his Industry was indefatigable. He made a Collection of an infinite Mass and Variety of

Hiero-

^a Vita Joan. Gravii, p. 7.

Hieroglyphicks; considered all the Rarities he met with in *Architecture*; took a most accurate Account of all the *Monuments of Antiquity*, and the several *Inscriptions* he found; and diligently enquir'd into all the Works of Nature, which seem rare and wonderful. Twice he went from *Alexandria* to *Cairo*, and both Times measured the three famous *Pyramids*, which are near that Place, and that with an Exactness incomparably beyond whatever had been attempted there before; using, for that Purpose, besides other Instruments, a *Radius*, ten Foot long, most accurately divided. And as he ascended by the Degrees on the Out-side, to the Top of the greatest *Pyramid*; so by the narrow *Passage*, on the *North Side* of it, he entered to the very Center of it: Where, taking with the utmost Niceness, all the Dimensions of the spacious *Marble Chamber*, in the midst of which is the Tomb of *Cheops*, or *Chemmis*, the supposed Founder, he fixed a Standard, for adjusting Measures to all Posterity. An Expedient, much desired by learned Men, but never taken Care of by any before him*. At *Cairo*, nothing rare or curious could escape him, as appears from his Account of hatching Chicken there in Ovens, printed long after his Death, by the Care of his great Friend, Sir George Ent. Neither was he discouraged from travelling many Miles in the *Libyan Deserts*, partly to view the several *Pyramids*, that stand there, but principally to see the *Mummies*, several of which he opened and accurately examin'd, taking exact Notice, as of the Substance of each, so of the Make of the Coffin, the Linen Ribbands or Bandages about the Body, and the *Scroles*, full of *Mytical Characters*, that were fastened to it; and concluding from these, as well as the Measures of the *Marble Tomb* in the *Pyramid*, afore-mentioned, that Nature doth not indeed languish in her Productions, as some imagine, but that the Men and Women of this Age, are of the same Stature with those who lived near three thousand Years ago. And as such Enquiries were his Business by Day; so when the Weather proved clear, he allowed himself very little Sleep at Night; making accurate Observations, wherever he came, of many *Phænomena* in the Heavens, especially, such as were serviceable to rectify *Geography*, by giving the true *Longitude* and *Latitude* of Places. In one of Mr. Greaves's Journeys, from *Cairo* to *Alexandria*, between *Rosetto* and *Alexandria*, an Accident befel him, which might have proved of dangerous Consequence. He, with some *English* and *French*, fell into the Hands of the *Arabs*, who robbed them. But Mr. Greaves's Loss was inconsiderable, if we except that of a fair *Manuscript* of *Euclid*, in *Arabick*, with Vowels. This happened to him in *January*, 1638-9.

OF these Employments in *Egypt*, Mr. Greaves, from Time to Time, gave Mr. Pocock an Account, and pursuant to the same Designs, he requested his Assistance in some Matters of the like Nature, to be transacted at *Constantinople*. He desired him to be careful in procuring for him several *Observations*, especially of *Eclipses*, which were to be made by Dr. Cerigo, at *Galata*, by a *Ragusa* Doctor, who went with the Army to *Bagdat*, and by a certain *Consul*, of his Acquaintance, at *Smyrna*; also to consult a *Manuscript*, not to be bought, in the Hands of *Signior Dominico*, concerning the *Topography* of *Egypt*; and to transcribe thence several Things, particularly such as related to the *Feddanes*, which is the Measure, by which that Country is divided. Moreover, he recommended to his particular Care some *Marble Stones*, having *Inscriptions*, which were to be sent, by the general Ships, into *England*; and also requested him to be at the Pains of noting some Things, that had been omitted by him at *Constantinople*, concerning the Composition of their *Ink*, the *Turkish* Way of writing, their Manner of letting Houses, and making Contracts. Lastly, he desir'd Mr. Pocock, if he could possibly, to measure the West End of *S. Sophia*, very exactly, with a very fine small Wire of *Brass*, or *Iron*. He had done it himself with a Line of Packthread, which, because it sometimes stretches about half a Foot, he could not depend upon. 'You must, adds he, with many Circumstances, describe the Place which you measure, that if any should desire to do it hereafter, they may take the very same without erring.' So wonderfully exact was this great and good Man, to give Information in such Things, that might be depended on.

BESIDES all this, there was yet another Business, which he requested of Mr. Pocock, and that was, his Examination of a *Latin Ode*, lately made by him on a Victory, obtain'd by the *Great Duke of Tuscany*, over the united Strength of the *Corsairs of Barbary*. This *Ode*, he desir'd him carefully to peruse, and to send his Opinion of it in a Letter, that might meet him on his Return to *Italy*, where he design'd to make use of it. And the End, he said, which he had in composing it was, besides the doing an Act of Gratitude for the like Honour, lately done by one of that Court to his Majesty of *England*, by this Means, to gain Admission to the *Medicean Library*, which he had found, by Experience, when formerly at *Florence*, to be shut to Strangers. A Library, famous for a great Variety of excellent *Greek Manuscripts*; from one of which the genuine *Epistles* of *S. Ignatius* have, by the Care of *Isaac Vossius*, been publish'd to the World, after they had been lost for some Ages. Three Copies of this *Ode* he sent to Mr. Pocock, for fear of Miscarriage, two of which, I find, came to his Hands. It is address'd, *Serenissimo, Potentissimoque Principi, Magnæ Hetruriæ Duci*, and begins in this Manner:

*Tyrrheni Domitor Maris, Metusque
Classis Barbaricæ, nimis potentis.*

F

MR.

* Mr. John Greaves's *Pyramidographia*, p. 142.
tions, Num. 137. p. 923.

* *Pyramidographia*, p. 94.

* *Philosophical Transac-*

MR. Pocock's Friends, about this Time, viz. 1639. began to press him, by Letters, to think of returning home. Mr. Greaves, from Alexandria, in his last Letters, had advised him, *not to devote himself so much to his Oriental Studies, as to forget his Hopes, and his Fortunes at home.* And Mr. Charles Fettiplace, a Turkey Merchant, residing in London, (who took Care to receive his Money from the Archbishop, and the College, and to give him Bills for it at Constantinople) acquainting him, in a Letter, with some Preferments lately bestowed on his Friend, Mr. Thomas Greaves, had desired him to consider, *that his great Patron was mortal, like other Men, and that therefore, he should by no Means absent himself unnecessarily, and lose the Opportunities of improving his Favour to the best Advantage.* The Archbishop also, in many successive Letters, had been quickening him in this Respect. In one, dated, March 4, 1639-40. 'I am now going, says he, to settle my Arabick Lecture for ever upon the University. And I would have your Name in the Deed, which is *the best Honour I can do for the Service.*' Mr. Pocock excused himself for some Time, as waiting the Coming of his old Arab from Aleppo, writing, that he purposed to set forward for England, some Time the following Summer. And with this, the Archbishop rested satisfied. Accordingly, in August 1640, he went on board the *Margaret*, after near four Years Stay at Constantinople, which had cost him between five and six hundred Pounds.

HE did not design to return to England entirely by Sea, but rather to make his Way through Part of Italy and France. It appears, that he intended, before his setting out, to land at Leghorn. For he had provided himself, before he left Constantinople, with Letters of Credit to some Merchants in that City. That he was at Genoa, he would often tell his Friends, relating to them some-what, that passed there; which well deserves a very serious Reflexion. During some Stay he made in that Place, there was on a certain Day, a religious Procession, which went thro' the Streets with all the ceremonious Pomp, that is usual on such Occasions. And as he stood in a convenient Place, to take a View of it, he was surpriz'd with the Discourse of some Persons, at a little Distance, who talked in Arabick. They were a Couple of Slaves in Chains, who being confident, that no Body could understand the Language they spake in, express'd their Opinions of what they saw, with all Manner of Freedom. And as they rallied the Pageantry they beheld, with a great deal of Wit, so from it they took Occasion to ridicule Christianity itself, and to load it with Contempt. So unhappy has the Church of Rome been in her Practices on the Christian Religion: For whilst, to serve some worldly Designs, she hath laboured to engage the Minds of the vulgar Sort, by empty Shews, and superstitious Solemnities, she hath, by those corrupt Additions, expos'd what is infinitely rational, wise and good, to the Laughter and Reproach of Infidels, who will not take the Pains to distinguish in the Professors of Christianity, what hath, indeed, the Warrant of the Gospel, from what hath not.

A LITTLE after Christmas, he came to Paris, where, doubtless, he conversed with several eminent Men, tho' no Account is to be met with of any Conference he had with more than two. One of these was Gabriel Sionita, the famous Maronite, who then resided at that Place. With him he had much Discourse about Oriental Learning, and, without question, was very welcome to him, not only because of his great Skill in those Matters, and the very considerable Pains he had formerly taken about the Syriack Epistles, but for the honourable Mention he had made of this very learned Man, in the Preface to that Work. The other, whom I am also assur'd he visited there, was the most learned Hugo Grotius, then Ambassador at the Court of France, from the Crown of Sweden, to whom he could not but be very acceptable, as upon several Accounts, so particularly, on that of the Relation he stood in to a Person, for whom Grotius had all imaginable Esteem and Reverence, the Lord Archbishop of Canterbury. And doubtless the Troubles, which had lately begun to fall on that great Prelate, and the black Cloud, which now hung over the Church of England in general, were the Subject of no small Part of their Conversation.

BUT there were other Things, about which he was willing to discourse with this great Man. Mr. Pocock, while he continued in the East, had often lamented the Infatuation, which so great a Part of the World lay under, being inflav'd to the foolish Opinions of that grand Impostor, Mahomet. He had observ'd, in many that profess'd his Religion, much Justice, and Candor, and Love, and other excellent Qualities, which seem'd to prepare them for the Kingdom of God; and therefore he could not but persuade himself, that, were the sacred Doctrines of the Gospel duly propos'd to them, not a few might open their Eyes to discern the Truth of it. Something, therefore, he resolv'd to do towards so desirable an End, as he should meet with convenient Leisure; and, he could not think of any Thing more likely to prove useful in this Respect, than the translating into Arabick, the general Language of the East, an admirable Discourse, that had been publish'd in Latin, some Years before, concerning the Truth of Christianity. With this Design he now acquainted Hugo Grotius, the excellent Author of that Treatise; who received the Proposal with much Satisfaction, and gave him a great deal of Encouragement to pursue it. And Mr. Pocock's Aim in this Matter being only the Glory of God, and the Good of Souls, he made no Scruple at all to mention, to that learned Man, some Things, towards the End of his Book, which he could not approve, viz. certain Opinions,

nions, which, tho' they are commonly, in *Europe*; charg'd on the Followers of *Mahomet*, have yet no Foundation in any of their authentick Writings, and are such as they themselves are ready, on all Occasions, to disclaim. With which Freedom of Mr. Pocock, *Grotius* was so far from being displeas'd, that he heartily thank'd him for it; and gave him Authority, in the Version he intended, to expunge and alter whatsoever he should think fit.

UPON this Occasion, these two learned Men entered into a long Discourse, concerning the *State of Things* in the *East*, and the Reasons why the *holy Religion of Jesus Christ* was so far from gaining Ground in those Countries, that it was treated there, by Unbelievers, with great Contempt. Mr. Pocock mentioned several Things, which he observed to be thus fatally mischievous: But amongst them all, he told him, there was nothing more so, than the many *Schisms and Divisions* of those that own the Name of *Christ*, who ought to be *as one Fold under one Shepherd*. As *Grotius* very easily believ'd what Mr. Pocock thus reported; so it inspir'd him with new Resolution, and Courage, to pursue the Design he was engag'd in, to promote, as far as he was able, the *Peace and Union of the Christian World*. A glorious Undertaking, and such as highly deserves the most zealous Endeavours, and the most fervent Prayers of all that love the *Lord Jesus Christ with Sincerity*; tho' some of the Measures, which were followed by that most learned Man, are not to be justified. For, tho' we are to do what lies in us for the Sake of *Christian Peace*, we are not to yield up the *Truth*, even for obtaining that most desirable Blessing: We must not, we cannot, part with *Truth*.

IN a short Time Mr. Pocock left *Paris*, and came for *England*; where taking *London* in his Way to *Oxford*, he found, what he had heard several Reports of before, namely, a great Change of Affairs since he left the Nation, and a sad Face of Things. A turbulent Party among the *Scots*, who, when upon very groundless Pretences they had arm'd themselves the last Year, had met with all the Kindness and Satisfaction, which a very gracious Prince could give them; renewing their Sedition, had now invaded the Northern Parts of the Kingdom. And in the *Parliament*, which was conven'd to find out the proper Means of sending these disorderly, and ungrateful People home, too many there were, who were so far from promoting a just Defence against them, that some of them approv'd, and others resolv'd to make use of their Designs. This unhappy Correspondence between those that rais'd these Troubles, and several of them that were now call'd upon, as only able to quiet them, disappointed all the peaceable Endeavours of a pious and good King, and even began to shake the very Foundations of the Kingdom. The Thing that was now first, and most violently attack'd, was the *Ecclesiastical Government, establish'd by Law*. This Hierarchy, as it is agreeable to the Word of God, and warranted by the constant Practices of the Church of Christ, in all Places, and at all Times; so it had, for fourscore Years, reckoning from the Beginning of *Queen Elizabeth's* Reign, stood both the Glory and the Defence of the *Church of England*. And, as a learned Gentleman was pleas'd to express his Sense of the Matter^{*}, upon the Account of its *Antiquity* alone, it must be concluded now to need *Repair*. But repairing or mending was but a mean Attempt, for the violent Zeal of some others. Wherefore they were for making an utter Destruction of all the *Roots and Branches* of it, even a total Abolition. That this last Course might be taken, was earnestly desir'd[†] by such as, doubtless, had made a deep Search into the Nature of the Thing, to wit, some Thousands of Tradesmen, in and about the City of *London*, who were ready also to demand, what they thus requested, at the Doors of the *Parliament*. And these were soon seconded by five and twenty hundred *Kentishmen*[‡], who had found, by Experience, as they said in their Petition, *Episcopacy to be very dangerous, both to Church and Commonwealth*. The *Ecclesiastical Government* itself being thus struck at, it could not be expected, that the *Governors* should escape. Accordingly, the chief of these, the *Archbishop of Canterbury*, was early accused of *High-treason*; and several of those, who had been justly punished in the Courts wherein he was concerned, for seditious and immoral Practices, were let loose against him, to worry him even to Death.

THE *Archbishop*, having been ten Weeks in the Custody of Mr. Maxwell, Gentleman Usher of the Black-rod, waiting for the Charge, which was to be brought up against him, was committed to the Tower, March 1, 1640, about which Time, or a little after, Mr. Pocock came to *London*. And he thought himself under the same Obligation to go and pay his Duty to his Patron, now in this Confinement, as if he had been still one the Height of his former Prosperity, either at his Palace at *Lambeth*, or his Lodgings in *Whitehall*. Being admitted to his Presence, doubtless, the vast Difference of Circumstances, which he now beheld, from those he had formerly seen him in, could not but fill his Mind with the just Sense of the Uncertainty of human Greatness, and the Transitoriness of worldly Honour and Power, even when established upon Innocence and Virtue. He now saw a Man, who, besides his high Station in the Church, had been for many Years the Favourite of a great and good Prince; a Man, whose Advice was most followed in *Affairs of State*, which he still gave, according to his best Wisdom, and with undoubted Integrity; a Man, whose Requests to the *Throne*, were seldom or never denied; for it was manifest, that he managed no private Interest for himself or his Relations;

^{*} Mr. Grimston's Speech in the House of Commons, Feb. 9, 1640. Nalfon's Collect. Vol. I. p. 771. [†] London Petition, presented, Dec. 11. Nalf. Coll. Vol. I. p. 666. [‡] Kentish Petition, presented, Jan. 13. Nalf. Coll. Vol. I. p. 720.

tions; but had long devoted all that he had to the publick Good: This Man, Mr. *Pocock* now saw fallen from that Eminence, on which he stood, become the Object of popular Hatred and Contempt, reproached, accus'd, and shut up in Prison, there to expect the bitter Effects of the Malice of his Enemies, and the Madness of the People.

THE *Archbishop* receiv'd Mr. *Pocock* with many Expressions of a very great Esteem, and a most hearty Kindness; he thank'd him for the Pains he had been at, in procuring so many curious Manuscripts for him in the *East*, and for the several Accounts of Things, which, from Time to Time, he had sent him thence; he told him, that he very well knew, what that Diligence, together with an extraordinary Piety and Learning, deserved from him; that he had firmly purpos'd to make a just Acknowledgment of all, by some considerable Preferment on his Return; and that the Impossibility of doing it, which he was now reduced to, was such an Addition to his other Afflictions, as very sensibly touch'd him. Mr. *Pocock*, who could not but be much affected with so obliging a Discourse, return'd him Thanks, both for the Favours, he had already conferr'd on him, and for those which he had further design'd for him. And lamenting the unjust Usage, he had met with, and the Imprisonment he now suffer'd, he deliver'd to him a Message relating to both, which *Hugo Grotius* had charg'd him with, when he wait'd on him at *Paris*. It was the humble Advice and Request of that learned Man, that his Grace would find out some Way, if possible, to escape out of the Hands he was now in, and pass to some Place beyond the Seas, there to preserve himself for better Times, at least to obtain some present Security from the Malice of his bitter Enemies, and the Rage of a deluded People. This, Mr. *Pocock* told him, that excellent Person had earnestly press'd him to move his Grace to, as soon as he should be able to have Access to him; and he hop'd the Thing would appear so reasonable to him, that he would neglect no Means or Opportunity that might be offer'd, to put it in Execution.

THO' this was a Course, which had been lately followed by some other great Men, particularly, by the *Lord Keeper of the great Seal*, and by one of the principal Secretaries of State; the former having withdrawn himself into *Holland*, the latter into *France*; the *Archbishop*, as soon as it was thus propos'd to him, declared his Resolution against it. I am oblig'd, said he, to my good Friend *Hugo Grotius*, for the Care he has thus express'd of my Safety; but I can, by no Means, be perswaded to comply with the Counsel he hath given me. An Escape, indeed, is feasible enough; yea, 'tis, I believe, the very Thing, which my Enemies desire; for every Day an Opportunity for it is presented to me, a Passage being left free, in all Likelihood, for this Purpose, that I should endeavour to take the Advantage of it. But they shall not be gratified by me, in what they appear to long for; I am almost seventy Years old; and shall I now go about to prolong a miserable Life, by the Trouble and Shame of Flying? And were I willing to be gone, whither should I fly? Should I go into *France*, or any other Popish Country, it would be to give some seeming Ground to that Charge of Popery, they have endeavour'd, with so much Industry, and so little Reason, to fasten upon me. But if I should get into *Holland*, I should expose myself to the Insults of those Sectaries there, to whom my Character is odious, and have every *Anabaptist* come and pull me by the Beard. No, I am resolv'd not to think of Flight; but, continuing where I am, patiently to expect and bear, what a good and a wise Providence hath provided for me, of what Kind soever it shall be.

HAVING thus discharg'd his Duty to his great Patron, Mr. *Pocock* hasten'd away from the Tumults and Noise of London, to seek for Peace and Rest at *Oxford*; where he had the Satisfaction to find, that his *Arabick Lecture* would no longer depend on the Uncertainties of an aged Life, pursu'd too by the most industrious Malice, being now settled to Perpetuity. For the good *Archbishop*, foreseeing the Storm, that was about to fall upon himself, had lately sent a Grant, to that University, of about a fifth Part of his Lands, lying in *Bray*, within the County of *Berks*, for the Maintenance of this Lecture for ever: The other four Parts being likewise settled on the Town of *Reading*, the Place of his Nativity, for charitable Uses there. The Grant from the *Archbishop* to the University, of *Budd's Pastures*, at *Bray*, aforesaid, for the perpetual Endowment of an *Arabick Lecture*, bore date June 6, in the 16th of *Charles I.* 1640, and was registered in Chancery, the 18th of the same Month. The Grant was not direct, but convey'd thro' the Hands of two Trustees, viz. *Adam Fortescue* and *William Dell*, both of *Lambeth*, Esquires. And, I suppose, the Reasons of constituting this Trust was, that the Grant running to the Chancellor, &c. the *Archbishop*, who was then Chancellor, must otherwise have granted to himself. The Trustees devis'd the Pastures above mentioned, to the University of *Oxford*, June 13, 1640.

ON the 6th of November following, the munificent *Archbishop* made another Present of Manuscripts to the University of *Oxford*; Six of which were *Hebrew*, Eleven *Greek*, Thirty Four *Arabick*, Twenty One *Latin*, Two *Italick*, and Two *English*, besides Five *Persick*, one of which, written in very large Folio, contained the History of the World, from the Creation, to the End of the *Saracenick Empire*, in all Eighty One. Together with these he sent a most affectionate Letter, deploring the Iniquity of the Times, and the State of the Church; concluding, with most ardent Prayers for the Peace and Prosperity of that University. This Letter was dated, Nov. 6, just four Days after the first Sitting of the long Parliament, and less than

than six Weeks before the *Archbishop's* Commitment to the *Black-rod*. This Donation is the more pertinent to our main Story, as it is probable, that most of these *Manuscripts* had been procured by Mr. *Pocock*, and his dear Friend, Mr. *John Greaves*.

MR. *Pocock*, now at *Oxford*, applied himself, with as much Chearfulness as those melancholy Times would admit of, not only to the Duties of his Lecture, but to several other Designs, both in *Arabick* and *Rabbinical* Learning. And, indeed, it was impossible for him to do otherwise, if he would now answer the Expectation which every Body had of him. His great Abilities were very well known, before he went from *England*; and it could not but be concluded, that in the many Years he had spent in the *East*, he had made a vast Improvement in all the Learning of those Countries. Wherefore, upon his coming home, great Matters were expected from him, by the learned Men of this and other Nations. This, in Part, appears from an Epistle, which his old Friend, *Gerard Vossius*, sent him^a, together with a Present of some Books, lately publish'd by him, as soon as he heard of his Arrival at *Oxford*; 'I give Thanks unto God, said he, for your safe Return, as upon the private Score of our Friendship, so upon the publick Account, because I well perceive how great Advantages the Republick of Letters, and the Church of God, may receive from you. For if, for more than fifteen Years ago, you could acquit yourself so well, what may we not hope from you now, that Age, and the Industry of so many Years, have much increas'd your Knowledge, and ripen'd your Judgment? Your Return, therefore, I congratulate to yourself, to *Oxford*, and to all *England*; yea, and to the whole learned World.'

THAT which was most likely to lessen his Diligence in preparing any Thing for the publick View, was that Diffidence of himself, and his own Labours, which his great Modesty and Humility still suggested to him; whereby he was, upon all Occasions, very prone to fancy, that none of his Performances could be of Value and Usefulness enough, to justify the Publication of them. However, upon the earnest Request of his Friends, and the Representations they made to him of the Services he was capable of, he was contented to proceed, and he now laid the Foundations of several very considerable Works, which, some Years after, were made publick, being ready, as he tells *Gerard Vossius*, in his Answer to the Letter but now mentioned^b, to put his Hand to any Business, concerning which he should be satisfied, that it would be of the least Benefit to the Commonwealth of Learning.

THIS Year, viz. 1641, a Correspondence began between Mr. *Pocock* and two learned Men, *Jacobus Alting*, a Foreigner, then in *England*, and Mr. *John Selden*. The latter of these was then preparing for the Press some little Part of *Eutychius's* Annals, in *Latin* and *Arabick*, which he published the Year following, under the Title of *Origines Alexandrinæ*; and on this Account wanted Mr. *Pocock's* Assistance in collating, and extracting from *Arabick* Books at *Oxford*. The Occasion Mr. *Selden* had for his Services, then and afterwards, produced a Friendship, that proved of singular Use to him on several urgent Affairs, as will appear in the Course of his Story. He had endeavoured, when in *London*, to wait on Mr. *Selden*; but was prevented by the other's constant Employment. But Providence soon supplied him with an Opportunity, which he before sought in vain. The following Year added another very learned Correspondent, to those before mentioned, which was *John Henry Hottinger*, of *Zurich*, who, a little before, had seen and known Mr. *Pocock* in *England*. He was then employed in translating the *Chronicon Samaritanum*, which he brought out of *Holland*, and shewed to *Primate Usher* here, who then pressed him to render it into *Latin*. It appears also from *Hottinger's* Letter, that he was excited to turn the *Helvetick Confession* into *Arabick*, by hearing from *Hugo Grotius*, at *Paris*, that Mr. *Pocock* had done the same by his Book, *de Veritate Religionis Christianæ*; and thereupon, he earnestly begs Directions for that Work.

THE War, which broke out this Year, viz. 1642, interrupted all Correspondence between him and the Learned, both of our own, and other Nations, and also made *Oxford* itself an improper Place for Study. Its antient Quiet was now lost, and nothing to be heard there, but the Noise of Arms and armed Men. For in the Month of *July*, the Members of that University, having exposed themselves to the Indignation of the two Houses of Parliament, by advancing all the Money they had in their publick Treasuries, and much out of their own Purfes, for the Service of the King, who was then at *York*; were obliged, as soon as they understood that the *Earl of Essex* began to march with an Army, to begin to think of their own Safety. And accordingly, being authorized, as well by a Proclamation against the Rebels, as by particular Messages sent to them from his Majesty, some Hundreds of them immediately put themselves in Arms, and were soon after joined by two Hundred Horse, under the Command of Sir *John Byron*. About two Months after, these Forces being drawn out for the King's Service in other Parts, some Troops of the Parliament Side, took Possession of *Oxford*, and there, under the Command of the Lord *Say*, did what they thought fit; till, in a little Time, his Majesty march'd thither with his Foot, immediately after the Battle at *Edge-Hill*, and order'd it to be made a Garison, which it continued to be, and also the ordinary Residence of the Court, to the End of the War. The Military State the University was then in, and the Hurry that attended it, suffered Mr. *Pocock* to make but small Advances in the Designs he had undertaken. And in a short Time, his Mind was diverted to other Matters: For, in

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^a G. Vossii Epistolæ, Num. 425.^b Clar. Virorum ad G. Vossium Epistolæ, Num. 336.

the Year 1643, the Rectory of *Cbildry*, a Living of a very good Value in the County of *Berks*, becoming vacant, he was presented to it by the President and Fellows of *Corpus-Christi* College, the Patrons of it. As this was an Evidence of the Esteem, which that learned Society had for this worthy Member; so, doubtless, it could not but be very agreeable to his Inclinations: For *Cbildry* being about twelve Miles from *Oxford*, he could conveniently live upon his Parsonage, and perform the several Duties he was oblig'd to there, and yet at the proper Times repair to the *University*, and read his *Lectures*. Tho', indeed, at present, there was no Room at all for such Exercises; the Minds of those who were to frequent them, being fill'd with the Thoughts of other Matters, and the publick Schools taken up for Provisions, and Warlike Stores.

S E C T I O N III.

MR. *Pocock* being now a Country Clergyman, set himself, with his utmost Diligence, to a conscientious Performance of all the Duties of his Cure; labouring for the Edification of those committed to his Charge, with the Zeal and Application of a Man, who thoroughly considered the Value of immortal Souls, and the Account he was to give. He was constant in preaching, performing that Work twice every Lord's Day. And because the Addition of catechizing, which he would not neglect, made this a Burden too heavy to be always borne by himself, he sometimes procured an Assistant from *Oxford*, to preach in the Afternoon. His Sermons were so contriv'd by him, as to be most useful to the Persons, that were to hear them. For tho' such as he preached in the *University*, were very elaborate, and full of *critical* and other Learning; the Discourses he delivered in his Parish, were plain and easy, having nothing in them, which he conceived to be above the Capacities, even of the meanest of his Auditors. He commonly began with an Explanation of the *Text* he made choice of, rendering the Sense of it as obvious and intelligible, as might be: Then he noted whatever was contained in it, relating to a good Life; and recommended it to his Hearers, with a great Force of spiritual Arguments, and all the Motives, which appeared most likely to prevail with them. And as he carefully avoided the Shews and Ostentation of Learning; so he would not, by any Means, indulge himself in the Practice of those *Arts*, which at that Time were very common, and much admir'd by ordinary People. Such were *Distortions of the Countenance* and strange *Gestures*, a violent and *unnatural* Way of *Speaking*, and *affected Words* and *Phrases*, which being out of the ordinary Way, were therefore suppos'd to express some-what very *mysterious*, and, in a high Degree, spiritual. Tho' no Body could be more unwilling than he was to make People uneasy, if it was possible for him to avoid it; yet neither did his natural Temper prevail with him, nor any other Consideration tempt him, to be silent, where Reproof was necessary. With a Courage, therefore, becoming an *Ambassador of Jesus Christ*, he boldly declar'd against the *Sins of the Times*; warning those who were under his Care, as against all *profane* and *immoral Practices*, so against those *Schisms* and *Divisions*, which were now breaking in upon the *Church*, and those *Seditions* which aimed at the Subversion of the *State*. His whole Conversation too was one continued Sermon, powerfully recommending, to all that were acquainted with him, the several Duties of Christianity. For as he was *blameless* and *harmless*, and *without Rebuke*; so his unaffected Piety, his Meekness and Humility, his kind and obliging Behaviour, and great Readiness, upon every Occasion, to do all the good he was capable of, made him shine as a *Light in the World*.

A MINISTER that thus acquitted himself, one would think, should have met with much Esteem, and all imaginable good Usage from his whole Parish; but the Matter was otherwise; he was one of those excellent Persons, whom the brightest Virture hath not been able to secure from an evil Treatment; yea, that upon account, even of what was highly valuable in them, have been contemn'd, reproach'd and injuriously handled. Some few, indeed, of those under his Care, had a just Sense of his Worth, and paid him all the Respect, that was due to it; but the Behaviour of the greater Number was such, as could not but often much discompose and afflict him. His Care not to amuse his Hearers, with Things which they could not understand, gave some of them Occasion to entertain very contemptible Thoughts of his Learning, and to speak of him accordingly. So that one of his *Oxford Friends*, as he travel'd through *Childry*, enquiring, for his Diversion, of some People, who was their Minister? And how they liked him? Receiv'd from them this Answer: *Our Parson is one Mr. Pocock, a plain, honest Man; but, Master, said they, he is no Latiner*. His avoiding, as he preach'd, that *boisterous Action*, and those canting Expressions, which were then so very taking with many Lovers of Novelty, was the Reason that not a few consider'd him as a *weak Man*, whose Discourses could not *edify*, being *dead Morality*, having nothing of *Power* and the *Spirit*. But his declaring against *Divisions*, *Sedition* and *Rebellion*, was most offensive, and rais'd the greatest Clamour against him. Because of this, such in his Parish, as had been seduc'd into the Measures of them, who were now endeavouring the Overthrow, both of *Church* and *State*,

State, were ready, upon every Occasion, to bestow on him the ill Names, then so much in Use, of, *A Man addicted to Railing and Bitterness*; a *Malignant* and *one Popishly affected*. But *Disesteem* and *reproachful Language* were not the only Grievances, which this good Man suffered under. That Income, which the Laws of God and Man had made his just Right, and which he always endeavoured to receive, with as much Peace as might be, was thought too much for him, and they studied to lessen it in all the Ways they could: Besides, what they call'd, *out-witting* him in his Tithes, of the *Contributions* and great *Taxes* which were frequently exacted, a Sum much beyond the just Proportion was still allotted to him; and when any *Forces* were quarter'd in that Parish, as considerable Numbers often were, he was sure to have a double, if not a greater, Share.

THIS Usage could not but seem very strange to a Man, who had been treated with Respect and Civility, by all Sorts of Persons whom he had hitherto conversed with: And it was impossible for him to reflect upon such unsuitable Returns, without a great deal of Disquiet, and very melancholy Thoughts. The barbarous People of *Syria* and *Turky*, whom he formerly complain'd of, appeared to him now of much greater Humanity, than many of those, he was engaged to live with. There, his exalted Virtue had won upon *Mahometans*, and made even *Jews* and *Friers* revere him; but these Charnis had, at this Time, a contrary Effect on the Pretenders to *Sainthood*, and purer *Ordinances*, at home. And he, who, when at *Aleppo*, still long'd to be in *England*, as the most agreeable Place in the World, now consider'd an Abode in the *East* as a very desirable Blessing. Yea, to such a Degree of Uneasiness did the publick Calamities, and the particular Troubles he was every Day exercis'd with, at length carry him; that he began to form a Design of leaving his native Country for ever, and spending the Remainder of his Days, either at *Aleppo* or *Constantinople*: In which Places, from his former Experience, he thought he might promise himself fewer *Injuries*, and more *Quiet* and *Peace*. But upon further Consideration, and a due Use of those Succours, which both *Reason* and *Religion* afforded him, he fortified his Mind against the Force of all such Trials, and learned to possess his Soul in *Patience*. He very well knew, that it is the Part of a good Soldier of *Jesus Christ*, to endure *Hardship*, and that he that hath devoted himself to the Work of the Gospel, must be ready in *Afflictions* and *Distresses*, by *Honour* and *Dishonour*, by *evil Report* as well as good, to approve himself a Minister of God. He considered too, that his Case was not singular, but such as was common, at that Time, to almost all others of the same *Calling*, throughout the Nation, who would not humour the People in unreasonable Things, nor descend to unlawful Compliances. And he was very well satisfied, that all the Evil, that comes to pass in the World, is still over-ruled by the *Providence* of that All-wise God, who, in the *moral* as well as the natural World, brings Light out of Darkness, and Order out of Confusion, and who will make all Things work together for Good to them that love him. Upon such Reflexions as these, therefore, he resolv'd to stand his Ground, and to persevere in a faithful Discharge of all the Duties he was called to; notwithstanding all the Difficulties that attended it. Having thus laid aside all Thoughts of a *Remove*, to ease himself of the Cares of *Housekeeping*, and the Management of a *Family*, and to have the Comfort of an agreeable Partner, amidst the Troubles he was expos'd to, he began to think of a Wife. And Providence directed him to the Choice of a very prudent and virtuous Gentlewoman, namely, *Mary*, the Daughter of *Thomas Burdett, Esquire*, of *West-Worlham*, in *Hampshire*; whom he married about the Beginning of the Year 1646, and by whom God was pleas'd to bless him with nine Children, six Sons and three Daughters.

AT the same Time that Mr. Pockock underwent so many Uneasinesses at *Childry*, his Affairs were in a yet worse Condition at *Oxford*: Where, tho' he attended his Lecture with as much Diligence, as the present State of the University would admit of, his Salary was wholly detain'd from him. For *Archbishop Laud*, after almost four Years Imprisonment in the *Tower* (notwithstanding such a Defence of himself against all the Crimes, with which he was charged, as will be a lasting Monument, both of his Innocence and great Capacity) being put to Death by an Ordinance of *Parliament*, they that had thus gotten his Life, were for disposing of his Estate, which had been sequestered some Time before; and into the List of that, they took, besides several other Lands given by him to *pious*, and *charitable Uses*, *Budd's Pastures*, in the Parish of *Bray*, which had been settled by him for this *Arabick Lecture*. The seizing a Revenue, which had been applied to so excellent a Purpose, was not only a manifest Injustice, but might well be understood to be such a Contempt and Hatred of Learning, as the Authors of it, one would think, should, even for their own Credit in the World, by no Means have consented to: Or, if they had taken Possession of that Estate, by Mistake, they should have been ready, on the first Application to them, to deliver it up again. But the Matter was otherwise; for notwithstanding Mr. Pockock's Endeavours, who took Care to let them understand the true State of the Case, they would not be prevail'd on to discharge it. It appears, from the Copy of one of his Letters, written by him on this Occasion, that he let them know, 'how useful that Sort of Learning is, which the Income of those Lands was design'd to promote, both to *Divinity* and other commendable Studies; what Reputation it now had in most *Universities* beyond the Seas, and what large Salaries had been appointed in several of them, for the Encouragement of it.' He also labour'd to make them sensible, 'that, besides the Settlement

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of the Founder, which was made with all the *Formalities* the *Law* requir'd, he had also an equitable Right to what he claim'd. For, as his Continuance at *Aleppo*, which first recommended him to the Choice of the *Archbishop*, had been a Thing of Charge and Difficulty to him; so, to qualify himself better for this Employment, he had been at the Hazard of a Voyage to *Constantinople*, the necessary Expences of which amounted to a Sum sufficient, even for the Purchase of a Revenue for Life, of much greater Value.' But all these Representations were of no Force with the People he had to deal with; and, doubtless, they would not have deliver'd up his Right to him, had not some other Method been thought of by his Friends, whereby to obtain it.

THE learned Mr. *John Selden*, at that Time, one of the Burgeesses in Parliament for the *University of Oxford*, had long entertain'd a particular Esteem for Mr. *Pocock*, and was, as appears above, much obliged to him, having frequently borrowed of him several *Manuscripts*, and other *Books*, not to be gotten elsewhere, and also often receiv'd from him Satisfaction in considerable Difficulties, relating to *Oriental Learning*. Mr. *John Greaves*, therefore, (who had likewise a large Share in the Friendship of that great Man) being in *London*, made him acquainted with this Injury that was done, not only to Mr. *Pocock*, but to *Learning* itself, and desir'd his Assistance in the Redress of it. No Body could be more ready than Mr. *Selden* was, to grant this Request. He told him, that he had a due Sense both of the *Injustice* and *Scandal* of this Proceeding, and that the Persons concern'd in it, could have no Countenance for it from the *Order of Parliament*, by which they pretended to act. For the *Sequestrations*, appointed by it, could only relate to particular Persons, as *Seius* and *Sempronius*, to use his own Expressions on that Occasion, and not to Corporations, which was the Case of these Lands. He also promis'd, that he would himself search the *Rolls*, where the *Donation* was recorded, and make the best Use of it he could, when he had found it.

WHILE this was transacting for Mr. *Pocock* in *London*, his Friends in *Oxford* were careful also to do him all the Service they were capable of. Dr. *Langbaine*, the very worthy *Provost* of *Queen's-College*, was at the Pains himself of drawing a long *Instrument* in *Latin*, wherein the Course taken by the *Archbishop*, effectually to settle these Lands, was at large, and very particularly recited, and also a formal Grant from that Body inserted, of all the Profits issuing out of them to Mr. *Pocock*, during the Time that he should continue to be *Arabick Lecturer*; and this *Instrument*, being propos'd by him and some others in *Congregation*, with unanimous Consent had the Seal of the *University* affixed to it. What was thus done for him by his Friends, was abundantly sufficient to clear his Title to the Satisfaction of all reasonable Men. But lest all this should not be effectual, Mr. *Selden*, with much Earnestness, recommended the Matter to some of the leading Men of that Time, in whom he had a considerable Interest, and, by their Means, this Salary was at length restor'd to Mr. *Pocock*, after it had been detain'd from him about three Years. This Restitution was effected about the Middle of the Year 1647. And I have Reason to suppose, that Dr. *Langbaine's* good Offices, above-mentioned, (to which he was strongly incited by T. *Smith*, a Fellow of his own College, and a Friend of Mr. *Pocock's*) was the Foundation of that Friendship, which continued between him and Mr. *Pocock* for the Remainder of their Lives.

THIS same Year, viz. An. 1647, he and his Family, at *Childry*, were delivered from a Ruin, that threatened them, by the Diligence and Interest of his excellent Friend, Mr. *John Greaves*. For Mr. *Pocock* being consider'd as a *Malignant*, some of the Forces for the *Parliament*, which had now carried all before it, grievously oppress'd him by *free Quarter*, and other Violence; and such a Treatment he was to expect, as often as any Troops should come into those Parts. Hereupon he complains to his Friend Mr. *Greaves*, by Letter, who, by the Assistance of Dr. *Ent*, procur'd him a Protection, under the Hand and Seal of my Lord *Fairfax*, dated at *Windsor*, Dec. 5, 1647. by which all Officers and Soldiers, are forbid to plunder his House, or take away his Horses, Sheep, or other Cattle or Goods, or to offer Violence to his Person, or the Persons of any of his Family. *Constables* also, and *Quarter-masters*, are, by the same *Instrument*, forbid to quarter upon him above his just and due Proportion. And, to crown this good Office, Mr. *Greaves* would be at all the Expences, that attended the Procurement of this Protection.

IT was, indeed, a singular good Providence for Mr. *Pocock*, under the Troubles and Difficulties he met with in these Times, that he was provided with so many useful and active Friends. For, besides his own natural Modesty and Meekness, which disqualified him from stirring effectually in his own Behalf, his long Absence from *England*, had made him a Stranger, even to the common Remedies against Oppression; and his only Methods, for Redress, were to complain, from Time to Time, to his Friends, of his hard Usage.

BEING delivered out of these Difficulties, he had but very little Time to breathe, before a fresh Occasion was given for the Exercise of his own Patience, and of the Kindness of his Friends. For now the *Visitation* of the *University of Oxford* was coming on, which, under the Pretence of *Reformation*, threatened the utmost Severity to all Persons of that Body, who had manifested any Loyalty to the King, or Zeal for the Church. In the Articles of *Oxford*, indeed, when that City was delivered up by Sir *Thomas Glenham* to General *Fairfax*, express Provision had been made, that all the Members of the *University* should enjoy their antient

Rights

Rights and Privileges, notwithstanding any Thing done by any of them, relating to the unhappy War between the *King* and the *Parliament*. But such Agreements were very weak Bonds to restrain them, who having the Power entirely in their Hands, were now resolv'd both to gratify the Ambition and the Avarice of those that depended on them, and to satisfy their own Revenge. On the *first* Day of *May*, therefore, in the Year 1647, an *Ordinance of Parliament* was made, whereby of *twenty four* Persons therein named, any *five or more* had Authority given them to be *Visitors* of that *University*, for the Hearing and Determination of all Matters and Causes they should think fit to enquire into, relating to it, or any Members of it: And also *twenty Lords* and *forty nine* of the *House of Commons*, were, at the same Time, appointed to be a *standing Committee*, for receiving the Reports of those *Visitors*, and hearing all Appeals, that should be made to them.

OF the *Visitors* thus nominated, *ten* had been formerly Members of that *University*, and most of them, such as had been expell'd, or otherwise punish'd, for Misdemeanours committed in it. The other *fourteen* were Lawyers, and Country Gentlemen, of known Zeal for the Cause they were carrying on, amongst whom Mr. *Prynne* was one of the chief. There could be no Doubt at all, but that such as these would be very forward in the Execution of this Power; as, indeed, they were. For a Citation, under the Hands of a sufficient Number of them, dated the 15th of the same Month, was sent to *Oxford*, commanding both the *Proctors*, and all Heads of Colleges and Halls, to appear before them in the Convocation-House there, on the fourth Day of the next Month, between the Hours of Nine and Eleven in the Morning. But the Mischief designed, at that Meeting, was delay'd for some Time by the dextrous Management of Dr. *Samuel Fell*, the *Vice-chancellor*. For whilst Mr. *Harrys*, one of the *Visitors*, was entertaining his Brethren at St. *Mary's* with Prayers, and a long Sermon for the Occasion, the Hour limited in the Citation was pass'd, and the *Vice-chancellor*, having gotten a Testimonial of the Attendance of those that had been summon'd, attested on the Place, in due Form, by a public Notary, immediately dismiss'd the Assembly. This Disappointment put the *Visitors* into so much Confusion, that they attempted nothing more, till, by an additional *Ordinance of Parliament*, dated the 26th Day of *August* following, they had new Powers conferred upon them. But then they applied themselves to the Work again, with a great deal of Diligence, and never omitted it, till they had forced out a great Number of the best and most learned Men of the *University*, and put themselves, and their Friends, in their Places.

WHEN the Violence of these Reformers began to rage at *Oxford*, Mr. *Pocock* was on his Parsonage at *Childry*; and there he still continued, as well by the particular Direction of his Friends, as from his own Judgment and Inclination. He had frequent Accounts sent to him of the Troubles many worthy Men were in, and the Methods made use of to ruin them, and he continually expected a Share in the same Treatment. And tho' he was ready, when Providence should call him to it, not only to throw up his *Lecture*, but every Thing else that he had, if he could not keep it with a good Conscience; he thought himself, however, under no Obligation to invite and hasten the Danger, by appearing in the *University*.

THE *Visitors*, and their Masters of the *Committee*, having other Employment, no Notice was taken of him for several Months; but at length something extraordinary fell out, which brought him on the Stage. Dr. *Morris*, the *Hebrew Professor* at *Oxford*, died of a Fever, *March* 27, 1648. The *King*, who was then a Prisoner in the *Isle of Wight*, having a full Knowledge of Mr. *Pocock's* Sufficiency, and being also moved thereto by the Recommendations of Dr. *Seldon* and Dr. *Hammond*, nominated him for the *Hebrew Lecture*, thus vacant, and for the Canonry of *Christ-Church* annexed to it; but he was not constituted by Patent, the *King* then not having the great Seal in his Power. About this Time, likewise, Dr. *Payne*, Canon of the same Church, was turned out, by an Order of the *Committee*. And on the 7th of *April* ensuing, the *Committee* having resolved, that the Matter of the Answer, put in by the *Dean of Christ-Church*, Dr. *Fell*, and others the *Prebends*, whose Hands were subscribed to it, was an high Contempt of Authority of *Parliament*; and, 'That for an effectual Remedy thereof, the said Dr. *Fell*, *Dean of Christ-Church*, and others the *Prebends of Christ-Church*, who subscribed their Names to the said Answer, be forthwith removed from their said Places.' Then the Order immediately proceeds: 'This *Committee* being informed, that Dr. *Morris*, one of the said *Prebends*, and *Hebrew Lecturer* of the *University*, is lately deceased, whose Hand is subscribed to the said Answer, do order that Mr. *Pocock* be *Hebrew Lecturer* of the *University*, in the Place of the said Dr. *Morris*, deceased, and shall receive all Profits and Dues belonging to the said Place. And further order, that the said Mr. *Pocock* be, and hereby he is, constituted and established a *Collegiate Prebend* of *Christ-Church*, in the Place of Dr. *Payne*, removed from his *Prebend's* Place, by a former Order of this *Committee*. And the said Mr. *Pocock* shall enjoy and have all the Power, Rights, Emoluments, Rooms, and Lodgings, by any Statute, or Custom, or Right, formerly belonging to the said Dr. *Payne*.' It might seem a Matter of Difficulty, at this Distance of Time, to give a full Account, how Mr. *Pocock*, whose Absence from *Oxford* alone preserved him from a Summons of the *Visitors*, to take the solemn League and Covenant, and consequently from the Loss of his *Arabick* Lecture; I say, how he came to meet with such distinguishing Favour at that Time from them, who seemed to have so little Regard, either to Learning or Goodness,

in others of his Principles. But it was chiefly to be imputed to the hearty Kindness of an *eminent Member* of that *Committee*, namely, his constant Friend, who had been so serviceable to him already, Mr. *John Selden*. For to him, Mr. *Pocock* wholly ascrib'd this unexpected Success, in a Letter he sent to him some Time after. And, indeed, as that learned Man found out Means to preserve some few of his particular Friends in *Oxford*, from the Dangers that then threatened them; so he did all that was possible for him, on behalf of the *University* in general. This, I find, was gratefully acknowledged by Dr. *Langbaine*, in a Letter written to him about this Time. Which, as well in Honour to the Memory of so great a Friend, and Patron of Mr. *Pocock*; as for that it gives so particular an Account of the sad State of the *University*, and the different Opinions of some great Men in it, at that Juncture, I shall here insert, as it was found amongst the Papers of the Lord Chief Justice Hale, who was one of Mr. *Selden's* Executors.

‘ *Most Honoured Sir,*

‘ NOTWITHSTANDING those common Endearments, by which you have purchas'd so great an Interest in this disconsolate *University*, and those multiplied Favours which you have been pleased to heap upon myself, the meanest of your Servants; I could have been content to hug myself in the tacit Recordation of both, had not that kind Remembrance, which I received from you, by Mr. *Palmer*, some few Minutes since, seconded by the present Opportunity of safe Conveyance, by Mr. *Patrick Yonge*, invited, or indeed extorted from me this Acknowledgment; which is no more mine, than the Voice of the Publick, so far as Discretion will permit us to make it publick; that however the Condition of this Place be now so desperate, that *Salus ipsa servare non potest*; yet are we all abundantly satisfied in your unwearied Care and passionate Endeavours for our Preservation. We know and confess,

‘ *Si Pergama Dextrâ*
‘ *Defendi poterant, etiam hæc defensa fuissent.*

‘ Whether it be our Unworthiness, as it is our Unhappiness, to fall at last, others may better judge; but of this we are confident, that, next under God's, it must be imputed to your extraordinary Providence, that we have stood thus long. You have been the only *Belli Mora*, and

‘ *Quicquid apud nostræ cessatum est mœnia Trojæ,*
‘ *Hæstoris* (I cannot add *Æneæque*, for you had no second) *Manu Victoria Graium*
‘ *Hæsit.*

‘ By your good Arts and prudent Manage, our six Months have been spun into two Years, and it has thus far been verified upon us by your Means, *Nec capti potuere Capi*. But now the decretory Day is come. *Fuimus*. That Tempest, which has so long hover'd, has now fallen so heavy upon our Heads, that all our Pilots have forsaken the Helm, and let the Ship drive. The Pro-Vice-chancellors, Proctors, and other Officers and Ministers of the *University*, have withdrawn themselves. I might add much, but I fear this may be too much of this Kind, as the Sense of the most and best in this Place; who fly so high upon the Point of Loyalty and Privilege, as if they were ambitious of suffering. For myself (and, tho' I have little Correspondence with Particulars, I believe I am not singular) I could be well enough content to sit down with a Confessor's Place, and not envy my Betters the Glory of this Martyrdom. I cannot think, that we are bound, by any Obligation of Law or Conscience, from acknowledging my Lord of *Pembroke* for our Chancellor. But for the new designed Proctors and Heads of Houses (*Christ-Church* excepted) we do not see, with Submission be it spoken, why those Colleges, to whom the Right of Election regularly belongs, may not challenge it by Virtue of the Articles, by which the Rights of all, and every of them, is promised to be sav'd. And tho' we know the Practice of former Times is no Rule for the present, nor the Actions of Kings any Laws for Parliaments; yet we cannot choose but observe the Difference heretofore, when, upon Occasion, Princes have sometimes depos'd the Proctors, sometimes preferr'd Heads of Houses to Bishopricks, they always left the Election of their Successors free, according to the respective Statutes of the *University* and Colleges, and did not otherwise interpose (though it was thought a Point of their Prerogative) than, at most, by Letters of Recommendation, which were many Times not obey'd, and that with Impunity. But whatsoever you please to command, we must obey. And it will, perhaps, not at all offend our most eager Adversaries, if we choose to do it rather by Suffering, than Compliance; which is already the Resolution of a good many, and perhaps his Turn is not far off, who, though he would not be over hasty to offer the Sacrifice of Fools, by a peremptory Opposition to an extraordinary and irresistible Power, so long as nothing is commanded which he conceives, in its own Nature, simply unlawful, yet he hopes, he shall never prostitute his Innocency, to purchase the short Enjoyment of a slight Preferment, which he values for nothing more, than the Opportunity it affords him of Freedom in his

‘ *Studies,*

‘ This Letter is in Dr. Mead's Collection, above-mentioned.

‘ Studies, and thereby (if you shall at any Time do him the Honour to command him) of putting himself in a Capacity to be reputed,

Sir, Your most humble, and most bounden Servant,

Queen’s-College, Oxon,
March 20, 1647-8.

G. LANGBAIN.

As this Letter gave such a melancholy Representation of the present Condition of Affairs in Oxford; so the Transactions that soon followed, in that Place, would require even more tragical Expressions, duly to set them forth. For the *Visitors* first, and then the *Chancellor* himself, (who came thither for that Purpose) with a *Guard of Musketeers*, went from College to College, and breaking open the Doors of several Lodgings, dispossest the rightful Owners with the utmost Violence.

AND now to return to Mr. Pocock: The *Committee* issued an Order to the *Visitors*, June the 6th following, to put him in Possession of Dr. Payne’s Lodgings at *Christ-Church*; which was done accordingly. How he relished the Manner of his Coming into this Preferment, we cannot say with Certainty. But from the Letters of his Friends, at that Time, it should seem as if he had some Scruple on that Head. Mr. John Greaves, in one to him, dated the very Day he was voted in by the *Committee*, after acquainting him with his Success, adds, ‘ From whence no Envy can fall upon you here, (at Oxford) seeing you displace no Man, and it is undertaken that he shall be satisfied, who is most concerned, without any further Trouble of yours. So that I see, by a wary Carriage, that all Sides may be pleased.’ Dr. Langbaine, in a Letter, May 3, 1648, has the following Expressions: ‘ I perceive—that you are not fully informed concerning your *Hebrew* Professor’s Place; and, therefore, I take leave to tell you, that however the rest of the new Prebends (for ought I yet hear) have not, nor design to have, any other Security for Settlement, than the *Votes* of the *Committee*, yet Mr. Selden intends (and I presume by this Time it is done) to procure an *Ordinance* for yours. —This *Ordinance*, I think, will be sufficient, without a Patent under the broad Seal, being, for present, of equal Force, of less Charge, and less obnoxious to Exception from his Majesty; of whose Confirmation, if it shall please God to restore him to his Power and Rights, I think you will have no Cause to make a Question.’ The *Ordinance* here spoken of by Dr. Langbaine, as certain, to what Cause soever the Disappointment was owing, never was obtained; and, I have undoubted Authority for saying, that Mr. Pocock held his Preferment at *Christ-Church* by no other Title, from the ruling Powers of that Time, save from a *Vote* of the *Committee*.

BUT tho’ these Arguments and Suggestions of his Friends, prevail’d on him to accept the *Hebrew* Professorship; yet he was much dissatisfied, that he had not the *Canonry* along with it, which King Charles had annexed thereto, and which his Predecessor, Dr. Morris, enjoyed in that Manner. It is highly probable, the *Committee* were ignorant of any such Annexation, and voted Mr. Pocock into Dr. Payne’s Prebend, for no other Reason, but because it had been longest vacant; the Doctor having been turned out by a *Vote*, which some Time preceded that for removing Dean Fell, and the rest that subscribed to the Answer put in by him; of which Number Dr. Morris, the *Hebrew* Professor, was one. However, finding that he was voted not only into the Place, but also into the Lodgings of Dr. Payne, before the *Committee*’s Order to the *Visitors* for putting him in Possession of those Lodgings was issued, he complained to his Friends, above, of the Injury thereby done to him, and the Professorship. For, in a Letter from Mr. Greaves of the 11th of May, 1648, I find these Words: ‘ As concerning your Lodgings, and the Injury offered to you by the *Visitors*, I mentioned it to the *Primate* and Mr. Patrick Yonge. Both of them will acquaint Mr. Selden with it.’ But in that, and the two following Months, nothing more was done in this Business, thro’ the Jealousies of those Times. But in August, Mr. Selden assured Dr. Langbaine, that he could find nothing to that Affair in the *Rolls*, and that some, who were most active in the then Changes, did expressly deny any such Annexation. However, he promised his best Assistance, but could not assure him of Success. About the same Time Mr. Greaves, often waiting on Mr. Rous, Secretary to the *Committee*, prevailed with him, as he tells Mr. Pocock, in a Letter of August 2, ‘ That nothing should be done to his Prejudice for the future; but [with Relation to what was past] all the Answer he could get was, that the *Committee* must observe their own Orders.’ All this did not discourage Mr. Pocock, and his Friends, from prosecuting a Reparation of the Injury done to the *Hebrew* Professorship, by disuniting it from its proper *Canonry*. For, upon an Intimation from Mr. Greaves, that Mr. Selden wanted to see a Copy of the Grant of the *Canonry* to the *Hebrew* Professorship, and especially whether that individual Place be annexed to it; adding, if so, he (Mr. Selden) doubts not but Things may be ordered yet, if there be so much as the Name of Justice left; I say, upon this Intimation Dr. Langbaine, in a Letter of Nov. 30, this same Year, mentions, that the *Charter* concerning his Prebend, was sent up by the *Bedel* to Mr. Selden. But all this availed nothing. And, therefore, after a Year more spent in vain Endeavours to get the Annexation avowed, and the proper Lodgings of the annexed *Canonry* restored to himself, as *Hebrew* Professor, he, upon Friday, the last Day of August, 1649, read and entered a Protestation for saving the Rights of his Professorship,

ship, before Dr. Reynolds, Dean of *Christ-Church*, and then *Vice-chancellor* of the *University*, as also in Presence of *Ralph Button*, Prebendary of that Church, and *Ralph Austen*, and lastly of *John French*, Notary Publick and Register of the *University*: In which he set forth, ' That the late King, in the 6th Year of his Reign, had given and granted to *John Morris*, ' B. D. and then *Hebrew Professor*, a Canonry or Prebend in the Cathedral of *Christ-Church*, ' to be held by him as long as he should continue *Hebrew Professor*, and *Lecturer* of the *University of Oxford*, and no longer; with all the Houses, Mansions, Profits, &c. any Way ' belonging, or hereafter to belong, to the said Canonry or Prebend. And by the said Letters ' Patents, he further granted to the *Vice-chancellor*, Masters, and Scholars of the *University of Oxford*, and their Successors, that, for the future, and in Perpetuity, that whenever, by ' the Death, Resignation, Deprivation, &c. of the said *John Morris*, the said Prebend should ' any Way become void, that then, and so from Time to Time, the said Canonry, with its ' aforesaid Appurtenances, should come to every *Hebrew Professor*, and *Lecturer* for the ' Time being, and should not, in the *Interim*, be granted to any other. And whereas, upon ' the natural Death of the said *John Morris*, the Canonry aforesaid was become void, he, ' *Edward Pocock*, by the Appointment and Decree of the *honourable Committee*, for regulating the *University of Oxford*, was declar'd publick Professor, and Lecturer of *Hebrew*, in the said *University of Oxford*, in the Room of the said *John Morris*. That ' whereas, by a very late Act, for abrogating Cathedral Churches, it was, amongst other ' Things, provided, that the said Act, nor any Thing in it contained, should in any ' wise extend to the Foundation of *Christ-Church* in *Oxford*, or to the Profits or Emoluments of any publick Professor, or Lecturer, in either *University*; he, the said *Edward Pocock*, *Hebrew Professor*, and Lecturer in the said *University of Oxford*, did therefore ' (with due Reverence) openly and in Writing protest, that by his Acceptance of any other ' Houses and Mansions, at *Christ-Church*, aforesaid, he did not intend any Prejudice should ' be done to his Right, Title, or Interest, or to that of his Successors, the *Hebrew Professors* ' at *Oxford*, or of the Chancellor, Masters, and Scholars of the said *University*, to the ' Houses and Mansions in *Christ-Church*, lately in Possession of *John Morris*, *Hebrew Professor*, or to any other Profits, &c. So that (notwithstanding any Acceptance of mine for ' the Time) my Right, and that of my Successors, and that of the Chancellor, Masters, and ' Scholars of the said *University of Oxford*, and their Successors (if any Right there be) to all ' and singular of these, may be preserved safe and unhurt, and remain so at present, and to all ' future Times; according to the Force, Form, and Effect of the Letters Patents, Resolution and Act, aforesaid.'

I THOUGHT it proper to insert the Substance of this Protestation, that the World may see how clear, and how important a Right Mr. Pocock, and his Friends, had been thus long contesting for, and the shameful Injustice of those he had to deal withal. The Right in Question appears to have been founded on a Grant of the King's, that was within his unquestionable Prerogative, and further guarded by a Clause in an Act, which had very lately passed both Houses. So that by baffling so strong a Claim, the *Committee* demonstrated, that whilst they thought the King subject to his own Laws, they would always be at Liberty to contradict, not only his Appointments, but their own unrepeal'd Ordinances. And doubtless Mr. Pocock had Reason to stir in this Affair, not so much on Account of the different Goodness of the Lodgings, belonging to the one or the other Canonry, as lest his utter Acquiescence, in accepting a Canonry, which had never been annexed to the *Hebrew Professorship*, should weaken his and his Successors Title to that which had. But still the Honesty and Spirit of the good Man, on this Occasion, appears to greater Advantage, when one considers, that, thro' the whole Course of this Affair, he, in other Respects, lay perpetually at the Mercy of those whom he was teasing to do him Justice, and against whose arbitrary Proceedings, the above Protestation was formed. For from his first being voted into the Professorship and Canonry, by the *Committee*, he plainly foresaw, that as Things then went, he was not long to expect any Advantage from that Favour, without such Compliances as he could, by no Means, yield to. That which he had, therefore, chiefly to depend on, was Absence from *Oxford* till better Times, for which it pleas'd God he had a while too just an Excuse, being visited with a great Sickness, which kept him a long Time very weak. When, therefore, upon the Coming of the Chancellor, he received a Message from one of the Visitors, who pretended to be very much his Friend, inviting him to appear, as soon as he could, upon his Canonry, at *Christ-Church*, he was so far from any Thought of going thither, that he would not so much as write an Answer; and the Care of those in *Oxford*, who wished his Welfare, made this Neglect pass indifferently well, on the Score of his Indisposition.

BUT as the Excuse of Sickness could not continue always, so in no long Time, his Presence in *Oxford* was often requir'd in another Manner: For the next Month it was decreed by the Visitors, That all Lecturers and Professors should come and perform their several Duties in the *University*, which, they said, had been neglected for three Terms now last pass'd. A little after they made another Order, That whosoever claim'd any Place, either in the *University* or any College, should, within fifteen Days, come and discharge their Duties there, and also to submit themselves to the Visitation. And, in a short Time, they decreed again, that, whosoever came to Oxford,

ford, upon their being summon'd thither, and yet did not appear before the Visitors, should be considered as guilty of Contempt. It is manifest, that such Orders as these, were directly leveled at Mr. Pocock, and some others in the like Circumstances. And what Arts he could find out to avoid the Force of them I cannot tell. And yet a very worthy Person^d, who was at the Pains to search the *Visitation-Book*, in the publick Library, at Oxford, assured me, that he could meet with no Account there of any Appearance before the Visitors, made at any Time by Mr. Pocock. The greatest Light I have been able to get into this Matter, has been from some Letters sent to him, during these Difficulties, by Mr. John Greaves; whose Advice to him, upon these Occasions, was, *so to order his Affairs in a prudential and honest Way, as neither to provoke the Visitors, nor to give them any Advantage, by appearing before them.* And this too he tells him, in one of his Letters, was not only his own Sense, but likewise that of Mr. Selden, whom he had consulted on his Behalf, namely, that he ought to make it his utmost Endeavour, *to keep out of the Reach of their Quarter-Staff, to use Mr. Selden's own Expression, which would, he said, strike down all before it; and against which, there was no Ward, but suffering or complying.* A hard Choice, adds Mr. Greaves, *either to be martyred, or to approve of their wicked and sacrilegious Courses; but surely, continues he, the former is to be taken, which, after some Patience, will be crowned with a just Reward.* However, to put off, as long as might be, so great a Hardship, he directs him, *not to go to Oxford at all, if it were possible to avoid it.* But if his Affairs should absolutely require him to go thither, as he thought they would, *to make but very little Stay, and when oblig'd to lie there a Night, not to let his Lodging be known, for fear he should receive a Summons to appear.* Moreover, he puts him in Mind of consulting with his good Friends, Dr. Sheldon and Dr. Hammond, what he had best do, who would both give him faithful Advice. And in another Letter, after these two excellent Men were driven from Oxford, he recommends to him the Counsel and Direction of Dr. Langbaine, of whose Friendship, as well as Skill in such Affairs, he had the greatest Assurance.

BUT notwithstanding all the Expedients, which either his Friends could recommend to him, or he could think of, it was not possible for him to keep himself wholly out of Danger. For I find Mr. Greaves at one Time giving him Notice, that his Name had been return'd to the Committee, among those, that condemn'd their Authority. Moreover he told him, in another Letter, that upon discoursing with Mr. Selden, he found, indeed, the same Constancy of Affection in him, but withal great complaining of *such Injustice and Shuffling of Businesses, as made him weary of striving against the Stream, tho' he despaired not totally of doing him good.*

AND, upon this Occasion, I cannot but again do what Justice I am able, to the Memory of this Mr. John Greaves, by saying something further of that extraordinary Degree of Friendship, he manifested, at this Time, to Mr. Pocock. For, besides what has been already mentioned, in several of his Letters, which he wrote to him about these Matters, he not only assur'd him of his utmost Endeavours to serve him, but also told him, that *he was much more concern'd for his Preservation than his own, and should be better pleas'd if he could obtain it.* And the Event was, in some Sort, according to his Desire. For whereas Mr. Greaves had been an Instrument of keeping Mr. Pocock's Affairs in some tolerable Condition in Oxford, he himself was banished thence, by a Decree of the Visitors, Nov. 9, 1648, and so lost both his Fellowship at Merton-College, and his Place as Astronomy Professor in that University. Not that he seems to have been actually deprived of the latter, till near a Year after. For I find him, in a Letter of the 23d of August, 1649, complaining to Mr. Pocock, as of a fresh Grievance, that Mr. Rous told him *the Committee had voted him out of his Lecture, for not appearing, and Contempt.* It was then so lately transacted, that Mr. Greaves had not, as yet, seen the Order, but was to see it the Day after. Indeed, to add some-what more of this worthy Person, out of these Letters to Mr. Pocock, since the Face of Things had been so much chang'd in Oxford, he seem'd to have but little Inclination to spend any of his Time in it for the future. For, some Months before this Sentence against him, giving Mr. Pocock an Account of his Design to go thither from London, where he had now been for a good While, he told him, that, 'He was resolv'd to do nothing, but what stood with a good Conscience. ' Yet, adds he, *Tully somewhere, (as I remember) mislikes Os & Frontem novæ Academiæ.* ' And I am certain I shall do the same.' In another, of May 17, of the same Year, he tells Mr. Pocock, 'He was then going into Kent, to his good Friend, Mr. Marsham, not far from Rochester. Who, adds he, hath been very importunate, admitting of no Excuse, that 'I must make his House and Library, who hath a fair one, mine own. It will be this Fortnight e'er I return, and it may be shall afterwards live with him, if I see, at my coming to Oxford, the same Confusion which I hear, and which is likely, in Probability, to continue.' Several Months after, going a second Time to this Mr. Marsham's (afterward Sir John Marsham, a very learned Gentleman, who had dedicated a *Latin* Treatise of *Chronology* to him, and now again invited him to make use of his House and Library) he so far despair'd of any future Encouragement to Learning and Ingenuity in Oxford, that he order'd Mr. Pocock to send up his *Will*, with the Keeping of which he had intrusted him, that he might blot out thence the Gift of his Mathematical Instruments to that University, which had cost him, he

said, more than a Hundred Pounds. And a Conveniency not falling out presently for transmitting it, he was so earnest upon the Matter, that, in another Letter soon after, he desired Mr. Pocock, to open his Will, and strike out that Part of it. But several Years after his Death, when the *University*, on the Return of King Charles II. was delivered from her Captivity, and became again what she was before; his Brother, Mr. *Nicholas Greaves*, afterwards *Dean of Dro-more* in Ireland, and another Brother, Mr. *Thomas Greaves*, formerly mentioned, dispos'd of these Instruments, according to the first Design of their dead Brother; and they are now in the *Museum Savilianum*, at Oxford.

MR. Pocock found Means of his Friends to pass thro' the Dangers already mentioned, without being oppress'd by them. However, a greater Difficulty began to appear, Nov. 28, 1648. For then, among some other Orders obtain'd by the *Visitors*, from the *Committee of Parliament*, one was, that they should strictly require of all Members of the *University*, the taking the solemn League and Covenant, and the Negative Oath. In their first Commission, indeed, they had been directed to enquire after all Persons who had refus'd, or neglected the Taking those Oaths; but the *University* thereupon immediately, with a Courage truly Christian, published their unanswerable Reasons against the Lawfulness of doing it, which were solemnly voted in Convocation. And, I do not find, that it had been requir'd of any of those turn'd out before November, 1648. They being commonly dismiss'd upon other Pretences. But now these Reformers were resolv'd upon a general Imposition of those Oaths in Oxford, which they well knew would effectually purge out all the Remains of what they call'd *Malignancy*. This Matter gave him fresh Disquiet, and set his Friends again upon seeking out Means to preserve him. But the great Disorder the Nation was in about that Time, soon took off the Minds of the *Visitors*, from going on with that Design, and opened a new Scene of Affairs, in which, at length, he was to fall. For about this Time, the *Officers* of the *Army* took Matters out of the Hands of the *Parliament*; and, to all their former Oppressions and Rapine, added the Murder of the King. An Act, considered in all its Circumstances, so prodigiously wicked and barbarous, that no Age or Country, since the Creation, that we know of, had ever afforded a Precedent for it. Hear the honest, pious, and affecting Sense of the so oft mention'd and excellent Mr. *John Greaves*, on that sad Occasion, in a Letter to Mr. Pocock.

' O! My good Friend, my good Friend! Never was there Sorrow like our Sorrow!
' What a perpetual Infamy will stick on our Religion and Nation! And, if God be
' not more merciful than Men, what a Deluge of Miseries will flow in upon us? Ex-
' cuse me now, if I am not able to write to you, and to answer your Queries.—
' O Lord God, if it be thy blessed Will, have Mercy upon us, not according to our
' Merits, but thy Mercies, and remove this great Sin, and thy Judgments, from the
' Nation.'

Your most affectionate and afflicted Friend,

J. GREAVES.

THE Original Letter still testifies the sorrowful Disposition of the Writer, and the many Blots, especially in the latter Part of it, evidence that he wrote on Paper, for the most Part bathed in Tears.

NOT content with this transcendent Villany, they also abolished the *Upper*, or *House of Lords*. After which, they and their Instruments, at *Westminster*, pass'd what they call'd an Act for subscribing an *Engagement*, whereby every Man should promise to be true and faithful to the Government then established, without a King, and *House of Lords*. This new Test was first impos'd at *Christ-Church*, Nov. 30, 1649. Soon after which, Endeavours were used in Oxford, to prevent the Ruin of many honest and useful Men, who, it was well known, would never subscribe to it. To which Purpose, Dr. *Langbaine*, in a Letter to Mr. Pocock, of Dec. 15, in the same Year, informs him, ' That the Day before, among other Matters, a Petition was agreed on, and sent in the Name of the *University*, to the Committee for Regulation, &c. promising that they will live peaceably under the present Government, and submit to all lawful Commands, and desiring that this may be accepted instead of Subscription to the Engagement. This Day, adds he, Dr. *Stanton*, and Proctor *Maudit*, are gone up with it, and (if they come soon enough) it is to be presented to Morrow.' Upon this, he consulted his faithful Friend Mr. *Greaves*, who, in his Answer, of the 8th of the follow-

ing

' Vita Joannis Gravii, p. 43. ' Vide Catalog. Manuscriptor. Angl. pt. I. p. 302. ' Herein Mr. Smith follows Anth. Wood's Hist. and Antiqu. of Univ. of Oxf. l. i. p. 413. But Dr. Tim. Halton, in Answer to an Inquiry upon this Subject, seems, in Part, to contradict this Account. He writes thus: ' The Visitors of the University of Oxon, appointed by Parliament, never had the Opportunity of pressing the Covenant upon any Members of the said University, nor was any one removed, or expelled for not taking of it. In their Commission, An. 1647, I think the Clause of tendering the Covenant to all Persons was inserted. But that Commission was vacated. And in the next Commission granted, An. 1648, the Clause was omitted by the Interest of Mr. Selden.' Perhaps the Truth of the Case is this: By Mr. Wood's Account, (ubi supra) the second Commission was clandestinely obtained, only six or seven of the Committee being present. Probably, therefore, Mr. Selden, one of the absent Members, upon hearing what had been done, might procure either a Revocation of the second Commission, or an Order that the Clause in it, which related to the solemn League, should not be put in Execution.

ing *February*, delivers himself thus: 'I wish I were able to direct you. If only Quietness be required by the Subscription, considering your Profession, I know not what can be objected against it.' Mr. *Pocock* then intended a speedy Journey to *London*, to which his Friend, in the same Letter, answers, 'That he feared it would cast him beyond the 20th of that Month, and that then what may be the Danger, God only knows.' The 20th Day of *February*, 1649, was the Term appointed, by an Act, which passed the 2d of *January* preceding, at or before which, whosoever did not subscribe the *Engagement*, was to be returned to the *Committee*, in order to their being removed from their Places in the *University*. By another Act, which passed *February* 23, 1649, the Time for taking the *Engagement*, was prolonged a Month, viz. to the 20th of *March* following, and the Return to be made thereof, *April* 10. And as the *Expedient*, offered, as above, by the *University*, instead of subscribing the *Engagement*, was rejected by the *Committee*; so it is probable, that on, or before the latest Time prefix'd, Mr. *Pocock* either appeared, and absolutely refused to subscribe, or else, that he lapsed the Time in Absence, and was returned accordingly. From the Resolution, which passed against him in the *Committee*, the 24th of *October* following, it should seem probable, that the latter was really the Case. For the Words of the Resolution are, not, *that he refused to take and subscribe*, but, *that he hath not taken and subscribed the Engagement prescribed by the Act*. This is certain, that on the 20th of *February*, above mentioned, Mr. *Pocock* was gone for *London*, and shortly expected to return, as appears from a Letter of that very Date to Mrs. *Pocock*, from Mr. *Sparkes* of *Corpus-Christi*, in which he says, 'There had been a Conference between some Parliament Men and divers Ministers in *London*, of which the Conclusion was, *that they were to expect no Favour, unless they did subscribe*.' But notwithstanding this, Dr. *Langbaine*, and Mr. *Greaves*, used all their Endeavours to save Mr. *Pocock*, and others of the *University*, from the Ruin, that threatened them, for not having subscribed the *Engagement*. The former writes thus to him, *April* 5, 1650, 'I have made as many Friends for you as for any Man; the General doth enquire after you, of every one that comes from *Oxford*, of your Welfare. We have studied a pretty Diversion for a Month; we shall hereby gain this half Year's Rent. We have sent an Express to the Lord Lieutenant of *Ireland*, who is coming over, to desire him to intercede for the *University*.' I cannot find, that any Thing was effected by this last *Expedient*, nor that any Thing more was done in the Affair, till the 21st of *June* following, when an Order was passed in the House, 'That the Committee for regulating the *Universities*, should examine what Officers, Masters, Fellows, &c. did neglect, or refuse to take the *Engagement*, pursuant to the late Act for that Purpose; and should have Power to displace them, and place other able and fit Persons in their Room.' It is probable, that some still severer Resolution, concerning the *University*, was at this Time expected. For, in Answer to a Letter of Mr. *Pocock's*, in which he desired Information about the Truth of such a Report, Mr. *Selden* writes to him, *Aug.* 26, 'That he was afraid some such Thing would pass concerning the *University*; and he doubted it would not be possible to exempt any Man from it.' He adds, 'But if I can, in that or any Thing else, do what may be advantageous to you, I shall and will use my utmost Endeavours.' *Sept.* 6, of the same Year, Mr. *Greaves* writes thus: 'I have often conferr'd with our noble Friend (who shewed me your Letter, and much pitied your Case) we both could think of no better Course, than to put off your Business, and to gain Time. Many Things in the mean While may happen. It is believ'd (continues he) which you may keep to yourself, that Engagers, of what Quality soever, will be removed out of the *Universities*. I would therefore advise you, not to quit your Possession of your Living. For the *Committee* here cannot eject you thence.' His Friends laboured, to the last, for his Preservation. Dr. *Langbaine* put Mr. *Selden* in Mind of the irreparable Loss the *University* would sustain in the Removal of Mr. *Pocock*. And Mr. *Selden* himself, in a kind Letter he wrote to him, had assured him of his utmost Affection and Service, telling him, 'That these were no more than what his excellent Merit, and the many Advantages he had receiv'd from him, highly deserv'd.' But all their Endeavours could defer the fatal Vote of the *Committee* against Mr. *Pocock* no longer than the 24th of *October*; at which Time, the two following Resolutions passed.

1. 'THAT it does appear to this *Committee*, that *Edward Pocock*, Collegiate Prebend of *Christ-Church*, hath not taken and subscribed the *Engagement* prescribed by the Act.

2. 'THAT the *Committee* will proceed on this Day Fortnight to nominate another, to supply the Place of Mr. *Edward Pocock*, Collegiate Prebend of *Christ-Church*.'

ACCORDINGLY, the 7th of the following Month, the *Committee* resolved,

'THAT Mr. *Peter French* be Collegiate Prebend of *Christ-Church*, in the Place of Mr. *Pocock*.'

AND accordingly a special Order of the said *Committee*, for placing the said *Peter French* in the Place of the said Mr. *Pocock*, issued, reciting, 'That the Place of the said Mr. *Pocock*, became void, for not taking and subscribing the *Engagement*.'

CONSIDERING the Person put into Mr. *Pocock's* Canonry, it was no Wonder, that all the Interest of his Friends to keep him in, proved without Effect. For this Mr. *French* had married a Sister of *Oliver Cromwell*, and therefore a Vacancy must be made to provide for him.

^a This was the Prolongation of the Term for taking the *Engagement*.

HIS refusing the *Engagement*, which thus cost him his *Prebend*, did not presently affect his other Preferments, in *Oxford*. But in no long Time (probably about the Beginning of *December*) the *Committee* resolving, that all *Non-Engagers* should be turned out of the University, he was also to quit both his Lectures. This was a Thing he had Reason to expect as unavoidable. And that he looked for no other Treatment, appears from a Letter of his, dated, *Nov. 30*, to *George Hornius*, a learned Professor of History in the University of *Guel-dres*. In which we see him declare his *present* Condition, and his Apprehensions for the *future*, together with the honest and prudent Maxims, by which he had hitherto conducted himself, and conformably to which, he religiously purposed to behave in all Times to come. 'My Affairs, says he, are reduced to such a *Crisis*, that, unless I meddle in Things; wherein I am resolved never to intermeddle [meaning the *Engagement*] I shall be turned out of all Professorships in the University, or rather, am already [in Effect] turned out. I have learnt, and made it the unalterable Principle of my Soul, to keep Peace, as far as in me lies, with all Men; to pay due Reverence and Obedience to the higher Powers, and to avoid all Things, that are foreign to my Profession or Studies; but to do any Thing, that may ever so little molest the Quiet of my Conscience, would be more grievous, than the Loss not only of my Fortunes, but even of my Life. But please, Sir, to be assured, that I never followed these Studies with mercenary Views; and, therefore, when it shall please God (as I trust in his endless Bounty that it will) to vouchsafe me a safe and obscure Retirement, I will, with greater Alacrity than ever, apply myself to these Studies, and promote them with my best Endeavours.' Who can read these golden Lines, without secretly wishing, that every Votary to Religion and Learning, was endowed with a good Portion of that Spirit, which animated this excellent Man? As inattentive as the present Age is to Principles, and a Zeal for Literature, a few such Examples would revive the Credit of both, by making them no longer considered as the Scaffolding of Ambition, but as the Dictates of a disinterested Love of Truth, and of Mankind.

IN a little Time after this, the expected Blow was struck. And a particular Vote passed, as it should seem, to deprive Mr. *Pocock* of both his Lectures, or however to turn him out of the University; which in Effect was the same Thing. When this Vote passed we cannot *precisely* say. But it must have been some Time in *December*, 1650, and probably, about the Middle of that Month. The News of this coming to *Oxford*, many there were so sensible of the Damage the University would undergo, by the turning out a Person, whose Learning was so very useful and ornamental to it, that, without his Request or Knowledge, they drew up a Petition to the *Committee* for his Continuance; in the Form following.

TO the Right Honourable the Committee of Parliament for regulating the Universities.

THE Humble Petition of several, the Governors of Houses, Publick Officers, Masters of Arts, and other Graduates, and Students of the University of Oxford,

SH EWETH,

THAT your Petitioners conceiving Mr. *Edward Pocock* (late Prebend of *Christ-Church*) to be a Man of a very ingenuous and peaceable Conversation, excellently learned in the Oriental Languages; and considering, that there is no Power or Trust of Government going along with the *Hebrew* and *Arabick* Lectures, in this University; That the Stipend of both is but a very small Maintenance, and (should they be put into several Hands) no way competent for a learned Man; That he is able (above any we have heard of) to discharge them both, as having travelled abroad, and been trained up, for many Years, in the midst of those Tongues and Nations; That he hath been very useful here, and a great Ornament to this University, where we understand he desires still, in all peaceable Manner, to continue to serve this State, and his own Country, in this Employment:

WE therefore humbly pray, that out of that Zeal you bear to the Advancement of Learning (this Part especially, so useful in itself, and so generally this Day promoted in these Western Nations) and as an Act of your Favour and Clemency, you will be pleased to suspend the Execution of the late Vote, as to the *Arabick* Lecture, at least, till such Time as you shall be provided of some other Person, who in Regard of his Abilities, shall be thought fit to succeed in that Place with Satisfaction to the University.

And your Petitioners shall ever pray.

John Wilkins, Warden of Wadh.
Joshua Crosse, L. L. D.
Geo. Marshall, N. C. C.
Tho. Owen, Sen. Proc.
Henry Cornish
Ralph Bulton
John Wallis
Tho. Smith
Joshua North
Fra. Howell.

Dan. Greenwood, Vice-can. Oxon.
Paul Hood, Rector C. L.
Edmund Staunton, C. C. C. Preft.
Gerard Langbaine, Pr. of Qu. Coll.
Robt. Harris, Preft. Trin.
Phil. Stephens, Proc. Jun.
John Milwash
Robt. Hancock
Christopher Rogers, Princip. New-Inn-Hall
 Besides

Besides these, were subscribed the Names of thirty eight Masters of Arts, and Bachelors of Law. The Reader will observe, that among the principal Subscribers, there were but two of the old Stamp, viz. Dr. Hood, Rector of *Lincoln College*, and Dr. Langbaine of *Queen's*; the rest being, I think, except the two Proctors, Intruders into the Places of ejected Loyalists. Nor was it to be wondered at, that so many new Men should join in this Petition; considering how great a Reproach it would be upon their Friends, the *Regulators*, and, in some Sort, upon themselves, to remove a Man of such Eminence for Learning and Piety from such Places, as no Body was found sufficiently qualified to supply. Indeed, some Endeavours had been made use of to prevent this Reproach, by procuring a proper Successor to Mr. Pocock; but they prov'd ineffectual. It appears from a Letter, written about this Time, by one of his *Oxford Friends*, that *Manasseh Ben Israel* had been desired to send over a learned Jew of his Acquaintance, in *Holland*; but that Jew, being lately turn'd *Christian*, was more inclin'd to accept of an Offer he had from some Protestants in *France*, and *Manasseh*, being offended at his Conversion, would not concern himself any farther with him. *Christianus Ravius* also, who came into *England* about two Years before, in hopes that the *Godly Parliament*, as he call'd it, in a Letter to Mr. Pocock, would do great Things for him, was long encouraged, by the *Committee*, to expect their Favour. And, indeed, as Mr. Greaves gave Account of the Matter, he often seem'd not unwilling to accept the Preferments of one, that, as has been observed already, was formerly very kind and helpful to him. But the Representations that were made to *Ravius*, by several of Mr. Pocock's Friends in *London*, particularly by Mr. Selden, in whom *Ravius* placed great Confidence, and by *Archbishop Usher* (who had given this Man a Salary¹ of twenty four Pounds a Year, for the Encouragement of his Studies, while he was in the East) with-held him, I believe, from being guilty of a Thing so infamous and ungrateful. Possibly also the *Committee* itself might have seen so much into *Ravius's* Indiscretions, as to think he would, notwithstanding his Knowledge of the Languages, do no Credit, in the Main, to their Nomination. For, as he set out at first for the *East*, without the Caution which common Prudence would have suggested, so he seems all along to have acted after a weak and ridiculous Manner. Mr. John Greaves, in a Letter to Mr. Pocock, about the Year 1645 or 1646, discovers the Notion they both had of him, and supplies us with a pleasant Instance of his injudicious and trifling Conduct. 'I send you, says he, these Papers (which I have lately receiv'd from Mr. *Ravius*) for your Perusal; I have not been so merry since these sad Distractions, as upon reading of these; and how much Mirth, think you, shall I have, when he shall bless the World with the rest, as he promises? If I have laught (yet with some kind of Pity of the Man) at his *Persian*, how much more will you smile at his *Persian* and *Arabick*? A little before, I receiv'd a Letter from him, by the Hands of an honourable Friend of yours, in which he writ, that he had dedicated a Book to me; the first Noise of it almost put me into a cold Sweat, but after that I found it was dedicated to no lefst han six Score, besides myself, and that you and your Friend were in the Number, I recovered myself, and grew warm again. He is now at *Leyden*, where, when I see him, I shall give him the best Counsel I can, and advise him to make his Follies less publick.' Upon the Whole, no Body being found, of any tolerable Abilities, for the Discharge of the *Arabick* and *Hebrew* Lectures, the *Committee* for regulating the Universities, upon the Petition before mentioned, with so many favourite Hands to it, and, doubtless, strongly seconded by Mr. Selden, was contented to suspend the Execution of their Vote against Mr. Pocock. I cannot certainly fix the Date of that Petition, but conclude, that it was in the Month of *December*. For Mr. Samuel Clarke, Dec. 30, answered one of Mr. Pocock's, which acquainted him with the Petition, and the Hopes of Success therefrom, tho' he had heard of both before from another Hand. 'I was very glad, says that learned Person, of the News, both on behalf of the University, that now they begin to be sensible of their Loss, when they suffer themselves to be deprived of their worthiest Members, and something too on your Behalf, that you have some Hopes left of preserving a Plank out of this your Shipwreck.' To conclude this Affair, Mr. Pocock enjoy'd both these Places without any Disturbance, that I can meet with any Account of, taking a Chamber in *Baliol-College*, for his Residence, when oblig'd to be in *Oxford*.

THO' the Troubles he had thus been in for several Years together, were a sufficient Employment for his Thoughts, they did not discourage him, however, from going on, at the same Time, with a learned Work, which was published at *Oxford* in the latter End of the Year 1649. This was his *Specimen Historiæ Arabum*, containing a short Discourse, in *Arabick*, with his *Latin* Translation of it, and his large and very useful Notes on it. The Discourse itself is taken out of the general History of *Gregorius Abul-Farajius*, being his Introduction to his ninth *Dynasty* (for into ten *Dynasties* that Author divided his Work) where, being about to treat of the Empire of the *Saracens*, or *Arabians*, he gives a compendious Account of that People before *Mahomet*, as also of that Impostor himself, and the new Religion introduc'd by him, and of the several Sects into which it was divided. And Mr. Pocock's Notes on this Discourse are a Collection of a great Variety of Things, relating to those Matters, out of

¹ Archbishop Usher's Letters, publish'd by Dr. Parr, Num. 304.

more than an hundred *Arabick Manuscripts*, a Catalogue of which he adds in the End of his Book.

To give a brief Account of some of the chief Things contained in these *Notes*: Having shewn in them, for what Reasons those People were called *Arabians* and *Saracens*, he first sets down some of the most considerable Matters, that were to be met with concerning their most antient *Tribes*; and then proceeding to those Times, the History of which is of greater Certainty, he notes the several Kingdoms, into which they had been divided; mentioning the Kings in each that were any way famous, and the particular Transactions, for which they were remarkable. Coming to treat of the Customs both of those *Arabians*, which led a wandering Life, moving from Place to Place, as Opportunities of Pasturage or Rapine invited them, and of those who had settled *Habitations* in Villages and Towns, he begins with a pretty large Account of their Gods, and idolatrous Worship, particularly of their *Caaba*, or Temple at *Mecca*, of the *black Stone* in one of the Corners of it, which had so much Veneration, and of some other Things taken afterwards by *Mahomet*, as these two were, into his new Religion. And then he proceeds to the Learning they had amongst them in those Days, which was chiefly made up of *Skill in their own Language*, Poetry, Oratory, and some Knowledge of the *Stars*. Under these last Heads he treats of the Dialect of *Hamyar*, long since lost, which he guesses, from a few Words of it, yet remaining, to have had a much nearer Agreement with the *Hebrew Language*, at least with *Syriack*, than the *Dialect of the Korasbites*, which still continues. He shews the vast Extent of this Tongue, which is, indeed, to be wonder'd at, since Letters were but of very late Use amongst them; being, as he observes, first invented by *Moramir*, the Son of *Morra*, a few Years before *Mahomet*. But the Preservation of it, as also of their antient History, he believes to be the Effect of their Poetry. For it was a Custom amongst them, for many Ages, to throw all remarkable Things into Verses, which being carefully learnt, supplied the Place of Books. Of their Oratory, he shews they had a great Opinion, and, indeed, notwithstanding their Want of Letters, it was not contemptible. For some of them, by much Practice, would arrive at such a Way of making Speeches, on any Occasion of Moment, as was very prevailing with the People. But as for their Skill in the *Stars*, he observes, that it was not for any Ends of useful Knowledge, but some superstitious and foolish Purposes. For, as the *Chaldeans* introduc'd a Way of divining by the Planets, so the *Arabians* and *Indians* pretended to do the like by the *fixed Stars*.

THE Things already mentioned, and more which are omitted, relate to the *Arabians* in their State of Ignorance; for so they call the Times before *Mahomet*. Mr. *Pocock's* next Work, in these *Notes*, is, to give some Account of that *Impostor*, whose true Name was *Mohammed*, and of the mighty Change which he made in the Opinions and Affairs of that People. Keeping, therefore, to the Text of *Abul-Farajius*, he from thence takes Occasion to speak of the feigned Prophecy concerning his Birth; the Genealogy from *Ishmael*; the Time when he was born; the Death of *Abdollah* his Father; his Marriage with *Chadijab*, and the Speech of *Abu Taleb* his Uncle, on that Occasion; his Flight from *Mecca* to *Medina*; his changing the *Kelbab*, or directing the Face in Prayer from *Jerusalem* to the *Caaba*; the Institution of the Fast in the Month *Ramadan*; his Sickness, Death and Burial. Having thus considered the principal Passages of *Mahomet's* Life, and remark'd some of those Things which are said concerning his many Wives, and his Daughter *Phatema*, he shews how some of his Followers have attempted to justify the new Religion he established, both from the Testimony of *Holy Scripture*, and Pretences to several Miracles, especially that, which the false Prophet himself would have to be esteemed the greatest Miracle of all, the inimitable Elegancy of his *Alcoran*. He explains the Nature of that *School Divinity*, which hath been in great Request amongst them, as also of that Knowledge or Skill in determining Controversies about Right and Wrong, which gives the highest Reputation of Learning to them, that arrive at Perfection in it, and hath some Resemblance, he says, to the Study amongst us of the *Civil and Canon Laws*. After a short View of the chief Points of their Religion, which have been subject to Controversy, he hath a great deal concerning the most famous of their many *Sects*. For, according to a pretended Prophecy of *Mahomet*, they reckon up no less than Seventy Three. And from the many Instances he produces, of the Opinions held by the most considerable of these, in Opposition to one another, it is manifest, that the Disputes about the *Divine Attributes*, *Predetermination*, *God's Decrees*, and some other Points, have been managed with the same Warmth, and indeed Nicety, among them, as they have been among some Christians. But that the *Mahometan* Faith might be known, amidst the different Sentiments of the several Parties, he sets down, out of *Al-Gazalius*, a long Confession of that which is held for Orthodox, in the Original *Arabick*, with his own *Latin* Translation of it. He gives particular Accounts of the four Persons of greatest Fame amongst them, for Knowledge in their Laws, each of them giving Name to a distinct Sect, or School, of those that study them; he shews what their *Affonnab* or Tradition is, and the Authority it is of amongst them. He explains the *five fundamental Duties*, which they are especially obliged to, being Cleanliness in several Parts of their Bodies, and Cloathing, Prayers, Alms, Fasting, and going in Pilgrimage to *Mecca*. And under this last Duty of Pilgrimage, he mentions those Rites of it, which were requir'd, they say, as Instances of their Obedience, without having in them any

moral Goodness; such as their running seven Times between *Safa* and *Marwab*; their going as often round the *Caaba*, and their throwing Stones into the Valley of *Mena*. He speaks of their Observation of *Friday*, and of that Rest they think themselves obliged to on it; as also of *Circumcision*, as it is us'd among them. Finally, he explains several antient Customs of the *Arabians*, forbidden by *Mahomet*, as unworthy the Religion he established, tho' he retained many that are not less ridiculous.

AND as he has thus given, in these Notes, a large Account of the true Opinions of the *Mahometans*; so he has taken Care, upon proper Occasions, to do them Justice, by vindicating them from such Things, as have been fasten'd on them, without sufficient Ground; as particularly that Charge of *Idolatri*, brought against them by *Eutbymius*, and some other *Greek Writers*; and also those Stories, that are current in these Western Parts, of the Expectation they are under, of the Return of *Mahomet*; of his Body's being put into an *Iron Chest*, and suspended by a *Loadstone*; and of the *Dove*, that was taught by him to fly to his *Ear*.

BESIDES the Things already observ'd, he has, in these Notes, many *critical Remarks*, of great Use to those that study the *Arab Tongue*: And he has also taken Occasion to insert, in several Places, some curious Things, which the Author he explain'd, did not directly lead him to. Thus he gives a Description of *Mecca*, out of *Sbarifol Edressi*; he shews what the Superstition of the antient *Sabii* was, which, as *Maimonides* observes, had spread itself over the greatest Part of the World. He gives an Account of the *Magi*, who were very numerous, not only in *Persia*, and *India*, but in *Arabia* too, thinking it probable, that those were of this last Country, who came into *Judea* to worship our Saviour. He has a short Discourse out of an *Arabian Physician*, concerning the Power of some Kinds of Food, to change the Temper and Disposition of those that eat them. He also considers the State of Learning amongst the latter *Arabians*, as it had been advanc'd, first by *Abu Jaafar Almanzor*, and afterwards by *Almamun*, and some following Emperors. And he seems to agree with Sir *Henry Savil*, in the Opinion he quotes him for, that the Progress made by them in ingenious Studies, was so great, that they hardly came behind the *Greeks* themselves.

THIS Book he dedicated to his great Patron, Mr. *Selden*, who had so much oblig'd him; not, indeed, by an Epistle, for that Purpose, but by a Declaration at the End of the *Preface*, that the following Work was design'd by him, to be a Token of his Observance and Gratitude. And this Way he chose, as he told him in a private Letter, in Compliance with the Custom of *Arabian Writers*, who have no other Way of Dedication, that ever he could observe amongst them: And an Instance he gave in *Kamus*, a famous *Arabick Dictionary*, which was dedicated in this Manner, by the Author of it, to the Honour of *Ismael*, a King of those Times, wherein he wrote. Mr. *Selden*, upon reading the Book, was, I find, extremely pleas'd with it: And what Reception it met with, amongst other learned Men, is manifest from the frequent Use hath been made of it, and the great Things have been said of it. It was, indeed, generally consider'd by them, as a convincing Proof, of what Mr. *Pocock* asserts in the *Preface* to it, that the *Arab Tongue* contains such Riches, in every Kind of Learning, as have not yet been discovered to the Western Parts of the World: And that this Work was not of the Nature of those Discourses, the Novelty of which entertains for a little Time, and then they are laid by and forgotten, appears by the general Esteem it still has, now, after so many Years, and the Commendations that are constantly given it^k, by almost all that are any way conversant in Oriental Learning.

SOON after he had finish'd this Work, he began to prepare another very useful Book for the Press. And also, in the Year 1652, by the Importunity of Mr. *Selden*, he began to undertake the Translation of a large Historical Discourse; and in the very same Year began to lend his Hand to one of the noblest Designs that ever was executed for the Advancement of Religion and Learning, the *Polyglott Bible*; but he received great, and long Interruptions in all these glorious Projects, by new Troubles that beset him, before he had finished any one of them. And tho' these took their Rise a considerable Time after he embarked in the Designs above-mentioned; yet to prevent frequent Breaks in the Thread of our Narrative, it seems best to give the Detail of those Vexations here at once.

HE had already lost the profitable Part of his Preferment in the *University*, retaining only that, the Advantages of which did not equal the Burden; and now the utmost Endeavours were made use of, to deprive him also of his Benefice at *Childry*. Indeed, tho' all that he had, both in the *University* and the *Country*, before his *Canonry* was taken from him, was no extraordinary Encouragement for a Person of his uncommon Merit, whose Studies too occasioned great Expence, and whose Family began to be numerous; the State of Affairs, at that Time, would in no wise suffer him to hope, that he should be able to keep the Whole. At the Beginning, therefore, of his Concern with the *Visitors*, I find he had entertained Thoughts of lessening the Envy of his Preferments, by resigning his Parsonage, hoping, by that Means,

to

^k Dr. Pocock's Specimen Hist. Arab. is a most accurate and judicious Collection. Dr. Prideaux, late Dean of Norwich, in his Life of Mahomet, p. 190. Clarissimus Pocockius in Specimine Hist. Arab. quo nemo carere potest, cui Literæ Arabicæ in Deliciis sunt. Adrianus Relandus de Religione Mohammedica, p. 86. Ultrajecti, A. D. 1705. Specimen Hist. Arab. Opus vere aureum, Cl. Pocockii studio elaboratum. Dignus est hic Liber qui sæpius legatur; est enim quasi clavis ad quoscunque Autores Arabicos intelligendos perquam necessaria. Sim. Okleii Introductio ad Lingu. Orientales, p. 147. Cantabrig. A. D. 1706.

to secure the Enjoyment of what he had in *Oxford*. But the Representations made to him by Mr. *John Greaves*, and some other of his Friends, then in *London*, prevailed with him to lay aside that Design. For it was manifest to them, that a Man of his Principles, whatever he should part with, would be still considered, as one that was fit to lose more, even till he should be utterly ruin'd and undone. And in no long Time after, he was fully convinc'd of the Truth of what his Friends then suggested. For the Loss of his *Canonry at Christ-Church*, was so far from satisfying the *Men of the Times*, that it gave them Encouragement to hope, that his good Parsonage would now also become an easy Prey.

THAT he might be dispossest'd of this, some ill People of his Parish were employed to present an Information against him, to the *Commissioners* appointed by *Oliver Cromwell*, for ejecting of *ignorant, scandalous, insufficient and negligent Ministers*¹. One that knows nothing of the real Design of that new Law, would very much wonder, how it could be possible for those that acted by it, to bring in Question a Man of such eminent Piety, Learning and Diligence. Dr. *Brian Walton*, then writing to Mr. *Pocock* concerning the great Work at that Time under his Direction, says, 'I have heard lately (which I should wonder at, if any Thing in these Times were to be wondered at) that some malicious Persons trouble you upon the Ordinance for ejecting of Ministers. If it be true, adds he, I hope God will deliver you from unreasonable and absurd Men.' But a great Part of the *Commissioners* having Notions of Things very different from those of other People, they readily admitted the nine following Articles, as a Charge against him, which were sign'd by *Thomas Busb*, and one *Fisher*.

1. THAT he had frequently made use of the *Idolatrous Common-Prayer Book*, as he performed Divine Service.

2. THAT he was disaffected to the present Power.

3. THAT he had no Regard to Thanksgiving-Days, and those of Humiliation, appointed by *Parliament*; but, on the contrary, had often prayed for the Destruction of it.

4. THAT a certain Person, who preached for him, declar'd in the Pulpit, when he was present, that there were some in the Nation, who had pull'd down the *King*, to make themselves Steps to climb higher.

5. THAT he, and several that officiated for him, did rail at Professors, in their Sermons.

6. THAT he had been negligent in examining those that came to the Lord's Table.

7. THAT he had countenanced the Profanation of the Lord's Day.

8. THAT he had refus'd to suffer some godly Men to preach in his Pulpit. And,

9. THAT he had not read the Ordinance for the Observation of the Sabbath.

BEING summoned to give in his Answers to the Particulars of this Accusation, he appear'd at *Abington*, the Place appointed for it, and very submissively delivered to the *Commissioners*, his Defence against every Article. The Sum of which was this: First, as to an *Idolatrous Common-Prayer Book*, he declar'd, that he knew no such Thing: But if they meant that which was once established as the *Liturgy of the Church of England*, it seem'd strange to him, he said, to term that *Idolatrous*, and thereby to accuse of *Idolatry*, all the *Protestants* since the Reformation. Of that *Liturgy* too, he denied that he had made any Use, contrary to the late *Act* for taking it away. The *second* and *third Articles*, he said, contain'd Things that were false; he having discovered no Dissatisfaction under the *present Government*, since it was in being; never prayed for the *Destruction* of any, and taken due Care for *publick Service* in his Church, on those Days, appointed by *Authority*, for *Thanksgiving* and *Humiliation*. As for those Words in the *fourth Article*, pretended to have been spoken in his Pulpit, he had examined, he said, some of the most *constant* Hearers of Sermons in his Parish, and they could remember no such Passage: But if any Thing of that Kind had been deliver'd there, he that spoke it, he thought, was accountable for it, and not *he*. Of the *Railing*, mentioned in the *fifth Article*, he might boldly assert, he said, that no Pulpit in the whole Nation had been more free from that *Imputation*, than his; he had never spoken against any Thing in that Place, but *Sin*; but he understood, indeed, that he had been accus'd, on that Account, as guilty: For, having preached about just and upright Dealing, soon after *Thomas Busb*, one of these Informers, had fraudulently remov'd a Land-mark on some of his Ground, a great Way from its Place, the said *Busb* had censur'd him for venting his Malice in the Pulpit, tho', at the same Time, when he thus preach'd, he knew nothing of that Encroachment; his Servant having not yet acquainted him with it. He might, he said too, be, perhaps, in like Manner, offensive in some other of his Sermons; for having often preached against *Lewdness* and *Whoredom*, the same Person might call it *Railing*, as knowing what was publicly objected to him, by a certain Woman, of his *lewd* Behaviour towards her. And the other Informer might, for the like Reason, be as much offended also at some of his Discourses against *Profaneness* and *Drunkenness*. As to the *Sacrament of the Lord's Supper*, it was well known, he said, by all that frequented his Church, to which his Accusers never came, that before it was celebrated, the Doctrine of it was in the plainest Manner duly opened; People warn'd of the *Duty* and *Danger*, and earnestly exhorted to look to their *Preparations*; and that some, whom he thought unfit, were put back. Any Profanation of the *Lord's Day*, he told them, he was so far from countenancing, that, according to his Power, he had laboured to prevent it. It

was

¹ This Act was made, Aug. 28, 1654.

was known, he said, how often he had call'd on the People of his Parish, at least, to send their Children and their Servants to be *catechiz'd*; how often he had sent the Clerk out of the Church, after their Children, and even gone himself to them. And that the *Officers* were to be blamed for not doing that by their *Authority*, which he could not by his *Persuasions*. He added too, that he had been inform'd, by Persons of *good Credit*, that the Children of the Informer, *Thomas Busb*, had been chiefly guilty of such Profanation; that on the *last Lord's Day*, since this Complaint was made, a Son of the said *Busb* had made a Noise in Time of reading the Scriptures, to the Disturbance of the Congregation; and that the other Accusant, being *Church-Warden*, had been complain'd to of People's playing on that Day, and yet would take no Care to restrain them. As for his *prohibiting godly Men to preach in his Church*, he own'd, indeed, that he had once refus'd a Man, whom the Informer *Busb* had brought thither for that Purpose, preaching at the same Time himself. And this, he said, he would neither deny nor be ashamed of, when the Thing should be examined by them, to whom such Matters belong'd. Finally, the last Article, about the Ordinance for the Observation of the *Lord's Day*, he declar'd to be false, it being well known, he said, that he had read it. And then having assur'd them, that the Answer he had thus made to the several Things he had been charg'd with, was true, he desired the *Commissioners*, that they would be pleas'd to question him on such Things alone, as were proper for their *Cognisance*, according to their *Commission*, leaving the other to such Courts, as they belonged to; and also, that they would make the Persons, who, as it was pretended, should come and witness against him, well to be advis'd of, and to understand, what they were to swear to.

AFTER this Answer had been put in, it was concluded, by several of Mr. Pockock's Friends, that the Prosecution against him would cease. But they were mistaken in the Matter: For on Feb. 12, 1654, seven or eight Witnesses appear'd before the *Commissioners* at *Abington*, to prove the several Articles against him.

To make out the *first Article*, several of them depos'd, that he had us'd Part of the *Common-Prayer*; for he commonly, they said, began Divine Service with these Words, *Almighty and most merciful Father*. One of them added, that he had made use of a Part of it at a Burial. Another, that, on Easter-Day last, he had administred the Sacrament in the old Way. And a third, that a little after those Words, *Almighty and most merciful Father*, he had said, *Praise ye the Lord*. A fourth charg'd him with saying the whole Confession. And a fifth, with repeating the Absolution, or the Substance of it.

FOR the Proof of the *second Article*, two or three of them testified, that some Persons whom he had entertain'd, and some that officiated for him, had been disaffected to the present Power. And as for Mr. Pockock himself, one of them declar'd, that about the Time of *Naseby Fight*, he prayed for the shattering and destroying of those, that rose up in Arms against the King, and that he had never heard him pray for the Parliament, or any of their Forces. Another swore, that tho' he could not remember the particular Expressions, he was very well satisfied, that Mr. Pockock did rail at the Government; for which Reason, he had long with-drawn himself from bearing him. And another Zealot depos'd, that upon a Fast-Day, appointed about the Beginning of the War, he had prayed, that the Lord would scatter, discomfit, and destroy all those that rose up against his Majesty; which was the Cause, he said, that he then forsook his Ministry, having no Freedom, or Comfort, to bear him afterward.

TO the *third Article*, about Humiliation and Thanksgiving-Days, appointed by the Parliament, several of them testified, that he was commonly absent on them; and that it was a Kind of Proverb in the Parish, at such Times, That now Mr. Pockock was either sick or at Oxford. Some of them also added, that he, and those that officiated for him on such Days, said so little of the Nature of them, that when the Service was over, the People knew nothing of the Matter.

OF the Words in the *fourth Article*, said to be spoken in Mr. Pockock's Pulpit, no Testimony was given, by more than one Person; and he could neither name the Man that spake them, nor assign the Time when.

AS for railing against Professors, the Charge in the *fifth Article*, one of them testified, that one Mr. Yeels, as he preach'd for Mr. Pockock, about four Years before, was guilty of it; because he warn'd them, as this Deponent said, not to come into the Yards of such as did not come to the publick Ministry. Another depos'd, that one Mr. Hall had rail'd much against Professors, and the People of the Nation, for not helping the King out of his Bonds: As also, that he had these Words in one of his Sermons: *Mark these Fellows: They have Bibles on their Tables, but Whips behind their Doors; they lead silly Women captive, who are still learning, yet never attain to Knowledge of the Truth*. However, most of them declar'd, that they could not charge Mr. Pockock himself in this Matter. Only one of them said, that he had given Hints to that Purpose; and another, that he had call'd Professors, Schismatics, Separatists, and Deceivers; meaning, as this Deponent apprehended, such as did not come to hear him.

TO the *sixth Article*, about his not examining People before the Sacrament, several depos'd, that they never knew him practise it. One of them, notwithstanding, acknowledged, that one Person had been put back. But then this Deponent and another declar'd, that he had admitted such as were Railers against Professors, calling them Roundheads, and saying they would cut their Throats.

ABOUT his countenancing the Profanation of the Lord's Day, in the *seventh Article*, some of them declar'd, *they could not assert any such Thing*; others said, that *he had not reprov'd those that were guilty of it*. But one of them could not but confess the contrary, and that *when People were playing in the Church-yard, Mr. Pocock had gone forth to call them in to Catechism*.

THAT he had deny'd to some godly Men the Liberty of preaching in his Pulpit, according to the *eighth Article*, they endeavour'd to make out, by instancing in one Mr. Pendarves, to whom Mr. Pocock would not give Leave, a wandering Anabaptist Preacher, Author of a Book call'd, *Arrows against Babylon*^m. They also nam'd one Mr. Steed; but he was not, as some of them acknowledg'd, refus'd by Mr. Pocock, who was absent, but by those who had the Care of his Affairs at *Childry*, when this Steed came to preach there.

THE *ninth* and last *Article*, that he had not read the *Ordinance* for the Observation of the Sabbath, appear'd to be perfectly groundless; all that either of them could say about it being, that, *four or five Years before, the Book had been carried to Mr. Pocock in the midst of Divine Service, and that he thereupon said, it should have been brought to him at home, and that he could not then tell whether he should read it or no*.

THIS is the Sum of what those zealous and forward Witnesses depos'd against Mr. Pocock, after a diligent Inquiry into every Passage of his Life. And amongst the Things they thus testified, as some were really to his Honour, in the Opinion of all good Men; so others were much misrepresented, and others notoriously false. The same Witnesses too being, on his Demand, examin'd, according to Custom, on some Interrogatories on his Behalf, notwithstanding all their Malice, and the little Regard they had for Truth, could not but own, *that for his Life and Conversation, they had nothing to charge him with*. And one of the most spiteful of them all was even forced to declare, that *he believed him to be as civil a Man, as went upon the Ground*. But Innocence and Goodness are not a sufficient Fence against the Rage of evil Men; some of these Witnesses, therefore, having made such Steps towards his Ruin, took what further Measures they could, thoroughly to effect it; and, for that Purpose, soon after, they presented a Paper to the Commissioners, a true Copy of which I shall here add. For tho' such a Mixture of Ignorance, Malice, and Enthusiasm, may prove an Exercise of the Reader's Patience, it will give him, however, some Idea of the sad Fruits of those wretched Times, and of the Insults which the best of Men were then expos'd to.

AN Answer to the reproachful Declaration, put into the Court of Godly Commissioners, by Mr. Pocock, at Abington, with a Proposal of our Desires to be granted by the Commissioners.

FIRST, He doth declare the godly Actions of those Magistrates, in former Days, compelling the Common-Prayer to be us'd, to draw the Nation from that gross Idolatry they were then under. But it had been a more glorious Work, if they had proved faithful to Jesus Christ, if they had thrown down the Traditions of Men, Rudiments of the idolatrous World, which is not after Christ the Head of the Church, as it hath pleas'd God our Magistrates have done at this Time, being found in the Mass-Book. And that it was a literal Service, in the Room of spiritual Service, which is only acceptable to the Father; and such a Worship, and such Worshipers, that offer up spiritual Sacrifices, which are acceptable to the Lord Jesus Christ. Therefore it was voted down five Years since, being manifest it was the great Idol of the Nation, and not divine, but merely human. And it is manifest in the holy Scriptures, to set up their Posts by the Lords, is Idolatry. His Highness, with his Counsel, hath ordained this Court, therefore, to remove from their Place all such Ministers, as shall at any Time make use of this Service, after January last was Twelve-month.

SECONDLY, He hath reproach'd those that have testified their Knowledge of him, from good Experience they have had of him, ever since he came to *Childry*; to render them and their Testimony to this Court ridiculous and odious. But it is manifest Satan had Instruments in his Hand, to reproach Jesus Christ, who is the only Way, the Truth, and the Life; and by the learned Clergy accounted a Deceiver, and us'd all Means possible to delude the World after his Suffering, that he rose not again the third Day; altho' the Almighty Hand was signally seen, in striking their strict Watch they set as dead Men, and rowl'd the Stone from the Sepulchre, and rais'd him up by his Almighty Power the third Day, according to the Scripture. Yet after they knew the Truth, they gave the Soldiers double Money, to report he was stolen away, and the World believed the Report, but they could not deceive the Elect by it. If Satan, that old Enemy, can reproach the Head, 'tis no Marvel if he raise all Manner of Reproaches on his poor contemptible Servants, whom the Lord Jesus hath chosen out of the World; yet we humbly conceive it our Duty, with all the People of God, both to the Lord Jesus Christ, to our godly Magistrates, and to this Court, to give in our Knowledge, and Testimony, of any Truth we know against publick Ministers, who, from our Experience, are disaffected to the Reformation the Lord hath wrought,

‘ wrought, with thier Disaffection to the Reformers, and also their Envy to all those that are
 ‘ made willing, by the Day of God’s Power, to be reformed. And to this End also, which
 ‘ is not the least, that the common Enemy may not still be encouraged and strengthened
 ‘ against his Highness, his Counsel, and Army; whom the Lord hath the only Instruments
 ‘ in his Hands to subdue the common Enemy in the three Nations, and a Wall of Defence
 ‘ to preserve the Godly, from the Fury and Rage of the malicious, wicked World, which
 ‘ knows not them, because they know not him, who alone is their Prince and Saviour, whose
 ‘ Voice they know and follow, and know not the Voice of Strangers; therefore they hate
 ‘ them the more. And farther, we could answer all the Particulars cast on us; had we his
 ‘ Copy, and could declare what Persons Satan made use of in the Business; we could tell
 ‘ you of all those that stand for him, how they are affected, and speak Truth from good Ex-
 ‘ perience, and of himself also; but we are made to hate Reviling for Reviling, and would
 ‘ have been silent at this Time, had it been our own Cause, and not troubled the Court; but
 ‘ we conceive it a Duty incumbent upon us from the Lord, being a Work he hath wrought, to
 ‘ reform the Nation, according to Truth and Righteousness, which he labours to darken, by
 ‘ reproaching us to this Court: Yet, we are not ashamed of our Testimony and good Affec-
 ‘ tion to the Work of the Lord, committed to this Court, which we trust they will perform
 ‘ with Zeal and Faithfulness, in Truth and Righteousness, to the Glory of God, and the re-
 ‘ forming those weighty Things that concerns their Trust, and Well-being of the Nation.
 ‘ Also we intreat this Court, to give us the same Liberty as he had, to cross-examine their
 ‘ Witnesses, as he did ours, and himself and Witnesses exempt, the Court, in Time of Ex-
 ‘ amination, calling in one by one, the Door being kept close, as was for us, that one may
 ‘ not hear the other’s Testimony, that Truth may not go in Contempt, and Falshood take
 ‘ place; which is our Desires, and had rather any of our Tongues should cleave to the Roof
 ‘ of our Mouths, than maintain any Falshood or witness Lies. But for fear of Greatness, or
 ‘ Favour, or the like, divers Persons, of the forwardest Actors, hath dissented with divers
 ‘ others, who engaged to clear the Depositions more fully, withdraws; seeing us in great
 ‘ Contempt, and under Threatenings; and others will not come in, altho’ summon’d with
 ‘ your Warrants, which have declared, that his own Child, last Spring, was baptiz’d with the
 ‘ Common-Prayer, with Godfathers and Godmothers, in the Presence of four or five Mi-
 ‘ nisters; and the Communion administered the last Summer, as it was twenty Years ago.
 ‘ And his Curate, Mr. *Wketstone*, could not content himself to make use of it at home, but
 ‘ also at a neighbouring Town, and was indicted at the Assizes for it; the Grand Jury found
 ‘ the Bill against him, and should have paid five Pounds to the Poor could he be taken, and
 ‘ he had been taken, had not his House sheltered him. Thus ’tis clear, still they labour to
 ‘ uphold that which God hath thrown down; but it is the Desires of our Souls, according to
 ‘ that good Prayer he left his Disciples for a Direction, that his Kingdom may come, and his
 ‘ Will be done on Earth, as it is in Heaven, to the Glory of the great God, and our Lord
 ‘ Jesus Christ, to whom be Praise and Glory for ever and ever, and all Nations come to the
 ‘ Knowledge of the Truth, that they may be saved, and all Anti-christian Ways destroyed,
 ‘ that are not found in the Law and Testimony, which is our Desires.’

Richard Hoare

William Bunce.

Richard Brookes

Thomas Bush

Richard Haiton

It may be proper here to observe, from some scattered *Memorandums* of Mr. *Pocock*’s, that the two first of these *subscribing* Professors, *Brookes* and *Bush*, had been used to deny and detain from him Corn Tithes. And there is yet extant a Bond, all of it written in Mr. *Pocock*’s own Hand, dated, Nov. 10, 1647, in which the said *Bush*, together with one *Alexander Filmore*, both of the Parish of *Childry*, do under their Hands and Seals, bind themselves to pay unto Mr. *Pocock*, their Rector, the Harvest following, nine Sheaves of Wheat, four Cocks of Barley, a Cock and an Half of Beans, and one Cock of blue Pease; all which they had detained the Harvest last past.

Thus, in Return to Mr. *Pocock*’s Forbearance towards *Bush*, after he had detained Part of his Tithes, did that ungrateful Man, on the first Opportunity that offered, endeavour to deprive him of the *Whole*.

I do not find that Mr. *Pocock* took any other Notice of the Answer above rehearsed, than only to procure an attested Copy of it, from which, that which is here inserted hath been transcrib’d; but to their Depositions against him, he delivered to the *Commissioners*, in a little Time, a full Answer in Writing, introducing it with these humble Desires, which, as he told them, he crav’d Leave to offer to them.

1. ‘ THAT what was formerly given in by him, by way of Answer, might be review’d and consider’d.

2. ‘ THAT such Things as concern’d other Persons, were they true or false, might not be charg’d upon him.

3. ‘ THAT the Testimonies of the Witnesses produced against him, might not be extended beyond the Letter of the Ordinance; it being a known and undoubted Rule, that no penal Laws are to be extended beyond the strict Letter of them. And tho’ such as are appointed

appointed Judges may, upon some Occasions, as is usual, dispense with the *Rigour* of such Laws; yet they ought not, upon any Occasion, to exceed or go beyond the *Letter* of them.

4. 'THAT where the Witnesses produc'd against him should be found to contradict themselves, or one another, their Testimony might not be admitted as Evidence against him.

5. 'THAT the Witnesses to be examin'd for him, according to what was allow'd by the Ordinance, might be impartially and indifferently heard, without Prejudice; and their Evidence taken on his Behalf be balanced with the Testimony of his Accusers: It being the Duty of righteous Judges, not in any Case, so far to incline to the Parties accusing, as if it were their Desire and Business, to find the Party accused guilty; but to admit them to an equal Plea, and if there be any Favour to be shew'd, it ought to be in the Behalf of the Person accused.'

IN the Answer itself he was very particular, making his Defence under each Article, against every Thing that had been sworn, by the several Witnesses against him. It will be a Work too tedious to give an Account of the Whole. Omitting therefore his Replies to those Parts of their Testimony, which were either of no Consequence, or wholly false, I will only take Notice of what he said to such as had some Ground of Truth, and were intended to render him a *scandalous Minister*, according to the Meaning of the Ordinance. And these now were the Things they testified concerning *his using the Common-Prayer, his Disaffection to the Government, and what they call'd, his railing against Professors.*

THE Use of the *Common-Prayer*, was, by this new Law, declar'd sufficient to render a Minister *scandalous*; and Mr. Pocock, notwithstanding the Prohibition, always paid a great deal of Regard to that excellent Model of true Devotion; for as he constantly read *the Psalms, and the Chapters*; so the several Prayers he made use of were, as to the Matter of them, agreeable to the *Liturgy*, and often too, he took in some of the very Words of it. But having still govern'd himself, with all the Prudence and Caution, which were necessary in such dangerous Times; he was able, before any indifferent Judges, to avoid the Force of the Accusations brought against him. For the Defence of himself, from the several Depositions relating to this Article, he took all the Advantage he could of the *Words* of the Ordinance, by which a *publick and frequent Use of the Common-Prayer Book*, since a certain Day, were only prohibited, shewing, that if most of the Things he had been charged with, by the Witnesses, were allowed to be true, they would not yet, by the *Letter* of that Ordinance, at all affect him. He declar'd the Falshood of several Particulars of the Testimony against him, which he was ready, he said, fully to prove by other Witnesses, both for Number and Quality, much more creditable. He made it appear, that some of his Accusers had manifestly contradicted, both themselves and one another. And he noted the gross Ignorance of others, who, neither understood the Nature of an Oath, nor what they swore to. For, it was known, he said, that one of the Witnesses, on her Return home, had told some of her Neighbours, *that she had expected to be put to swear some great Oath, but that she did not swear at all, only took a Book into her Hand.* And they might remember, he added, that the Witness, who had charged him with administering the Sacrament, at *Easter*, after the old Way, being ask'd, Why he thought it the old Way? Gave this Reason, *because he made a Prayer before, and a Prayer after, and gave the Bread and Wine to the People.* And also, being further ask'd, Whether those Prayers were the same Form with those in the *Common-Prayer*? He said, *Yes, for ought he knew; for he talk'd in them of Peter, of Paul, and John.*

DISAFFECTION to the Government then in Being, was also by the same Act made exceeding scandalous, and indeed a Man of Mr. Pocock's Principles could not be heartily free from it. However, as formerly in his Prayers for the Prosperity of the King, while that good Prince stood in need of them, he had not used any harsh or unseemly Expressions; so since the new established Tyranny, he had taken a due Care, upon all Occasions, to carry himself inoffensively; and this Wariness, now qualified him for a sufficient Defence. In this Article, as well as in the former, he took hold of the *Words* of the Act, which only declar'd them guilty in this Matter, who *discover'd their Disaffection, by writing, preaching, or otherwise publishing.* He observ'd to them, that the Things relating to other Persons, were they indeed true, could not, with any Justice, be put on his Account. And as for those Words, which were alledg'd against himself, if, indeed, spoken by him, the Deponents, he said, had confess'd, that it was many Years ago; at the Beginning of the Wars, and about the Time of *Naseby Fight*, and so they could not reflect on the present Power, which was not then in Being; and if in themselves at that Time criminal, yet they had been discharg'd by the Act of Indemnity.

THE other *scandalous* Practice, in the Sense of this Law, was, what they call'd *Railing at Professors*, that is, a speaking plainly of the Sins of Schism, Division, and the like, which many, in those Times, who pretended highly to Godliness, were manifestly guilty of: Such Reproof, upon proper Occasions, he had not neglected; but still what he spake, was in a very grave and serious Way; for, as often as he expos'd the Errors of those disorderly People, he did it in the softest Words, designing, if it were possible, not to anger, but reform them. And under this Article, therefore, his Defence was very easy. For, whereas all that he

he had been expressly charg'd with, was the Speaking, as he preach'd, of *Schismatics, Separatists, and Deceivers*, he suppos'd, he said, that it could not be deny'd, that there might be just and necessary Cause for the Use of such Words; and he hop'd, that the Misapprehension of those who might have applied them wrong, would not be fastened on him as a Crime.

BUT tho' his Answer, to all the Depositions against him, was thus full and clear, and had all the Marks of Truth, that could possibly be expected; they would not, however, ease him of the Trouble of bringing Witnesses for his Justification. A considerable Number, therefore, appear'd for him before these *Commissioners* at *Wantage*, March 27, 1655. Amongst whom were four of the same Name, viz. *John Fettiplace*, of *Childry*, Esquire, *Charles Fettiplace*, of *Up. Lambourn*, Esquire, *Edmund Fettiplace* and *George Fettiplace*, Gentlemen, whom I could not but thus particularly mention, in Honour to a worthy Family, that in Times of great Difficulty, afforded so many Persons, who were not afraid to protect Learning and Goodness, so unjustly persecuted. By the Testimony of these Witnesses, who were sworn and severally examined upon all the *Articles* against him, not only the Malice and Falshood of his Accusers were sufficiently manifest; but his peaceable Behaviour, his christian Temper, and unblameable Conversation, were made evident, beyond Exception. Several of them declar'd, that upon an intimate Acquaintance with him, for many Years, they had always found him not only meek, friendly, and obliging, but also a *very religious and godly Man, of an upright Life and Conversation; a constant Reprover of Vice and Sin, and an Encourager of Holiness*. And some of them added, *that they verily believ'd, that in the whole Country, wherein he dwelt, there could not be a Person of a fairer Character, and more unblemished Reputation*.

AND thus, at length, notwithstanding all the Endeavours of his zealous Adversaries to oppress him, the Charge that had been manag'd against him fell to the Ground; it being impossible for them to fasten any Thing *scandalous* upon him, even according to their own new Sense of that Word. Very unwilling, however, they were, that the good Parsonage, which they thought themselves sure of the Disposal of, should continue still in his Hands, and therefore made choice of another Method whereby to dispossess him of it. As these *Commissioners* were, by the Act that established them, to determine what was *scandalous* in Clergymen; so, in Conjunction with several Ministers named in it, they were made the Judges too of Ignorance and Insufficiency^a; and now, tho' that former Power had not serv'd their Purpose, they were willing to try whether this other might not prove more successful. There was nothing, indeed, in the *Articles*, at first exhibited against him, that led them to this Attempt; but the Depositions of some of those forward Witnesses, that swore to them, afforded some Foundation for it. For one of them had declar'd, *that he believ'd Mr. Pocock to be destitute of the Spirit, tho' he preach'd saving Truths according to the Letter*; and another had depos'd, *that he sometimes preached pretty well, but at other Times not so well; and that his Deadness, and Dullness drove People from hearing him*. But this new Danger, which he was expos'd to, fill'd several learned Men, of much Fame and Eminence, at that Time in *Oxford*, with a great deal of Indignation; and they resolv'd to go to the Place, where the *Commissioners* were to meet, and expostulate with them about it. In the Number of those that went, were *Dr. Ward*, *Dr. Wilkins*, *Dr. Wallis*, and *Dr. Owen*; and they all labour'd, with much Earnestness, to convince those Men of the strange Absurdity of what they were undertaking: Particularly *Dr. Owen*, who endeavour'd, with some Warmth, to make them sensible of the infinite Contempt and Reproach which would certainly fall upon them, when it should be said, that they had turn'd out a Man for *Insufficiency*, whom all the Learned, not of *England* only, but of all *Europe*, so justly admir'd for his vast Knowledge, and extraordinary Accomplishments: And being himself one of the *Commissioners* appointed by that Act, he added, that he was now come to deliver himself, as well as he could, from a Share in such Disgrace, by protesting against a Proceeding so strangely foolish, and unjust. The *Commissioners*, being very much mortified at the Remonstrances of so many eminent Men, especially of *Dr. Owen*, in whom they had a particular Confidence, thought it best for them wholly to put an End to the Matter, and so discharg'd *Mr. Pocock* from any further Attendance. And, indeed, he had been sufficiently tired with it; this Persecution, which lasted for many Months, being the most grievous to him of all that he had undergone. It made him, as he declar'd to the World some Time after^b, utterly incapable of Study, it being impossible for him, when he attempted it, duely to remember what he had to do, or to apply himself to it with any Attention. And, doubtless, the Characters of the Persons, under whom he suffered, added not a little to the Weight of his Sufferings; being such as hated Learning, out of Zeal for Religion, and with large Pretences to Godliness laboured to undermine the true Supports of it. A Sort of Men, as he himself describes them^c, *absurd and unreasonable, and the Pest of the Age in which they liv'd*. Indeed, in those Times of Disorder and Confusion, amongst other strange Opinions, which found an easy Entertainment with great Numbers of People, the Contempt and even Hatred of Learning prevail'd to a very great Degree. About the Year 1650, *Mr. Pocock* had complain'd^d, in the Book he then publish'd, of a Sort of Men who boldly

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declared,

^a See the Act in Scobell's Collection, An. 1654, Cap. 43.
^b nus hominum planè ἀτοπὸν καὶ ἀλογον atque hujus Sæculi Lues, Præf. in Portam Mosis, P. 19.
 tor. Arab. Pag. 166.

^c Præf. in Annales Eutychiei, Pag. 6.

^d Genus Specimen Hist-

declared, *all the Kinds of it to be injurious to Religion; and, therefore, that it ought to be wholly banish'd from all Christian Commonwealths: Particularly, that it was sufficient for every one to be acquainted with his Mother-Tongue alone, and that the Time that was employed in obtaining the Knowledge of other Languages, was utterly lost; so that, as he observ'd, the very Way which Julian the Apostate made choice of, for the Destruction of Christianity, was thought the only Means of promoting it: And how much the same Opinion obtain'd in the University of Oxford itself, in a few Years after this, amongst some who had made themselves considerable Men there, appears from a Letter of Dr. Langbaine to Mr. Selden, the inserting Part whereof, may not, perhaps, be unacceptable. After he had given in it, his Sense of an antient Greek Custom, in Answer to a Letter he had receiv'd from that learned Man, he went on in this Manner:*

' — 'Tis true, the Problem might suit very well for the Fire-side, in a Winter Night; but I am sorry I have Occasion to say, that I fear we must be forc'd, e'er long, to bid good Night to our *Noctes Atticæ*. I was not so much troubled to hear of that Fellow, who lately in London maintain'd in Publick, that Learning is a Sin, as to see some Men (who would be accounted none of the meanest amongst ourselves, here at home) under Pretence of Piety, go about to banish it in the University. I cannot make any better Construction of a late Order made by those, whom we call *Visitors*, upon Occasion of an Election last Week, at All-Souls College, to this Effect: *That, for the future, no Scholar be chosen into any Place in any College, unless he bring a Testimony, under the Hands of four Persons, at the least, (not Electors) known to these Visitors to be truly godly Men, that he who stands for such a Place is himself truly godly.* By arrogating to themselves this Power, they sit Judges of all Mens Consciences, and have rejected some, against whom they had no other Exceptions (being certified by such to whom their Conversations were best known, to be unblameable and stably elected, after due Examination and Approbation of their Sufficiency by that Society) merely upon this Account, that the Persons, who testified in their Behalf, are not known to these *Visitors*, to be regenerate. I intend, God willing, e'er long, to have an Election in our College, and have profess'd, that I will not submit to this Order; how I shall speed in it, I do not pretend to foresee; but if I be baffled, I shall hardly be silent. Sir, excuse this Passion of,

Qu. Coll. Oxon,
Nov. 8, 1653.

Your most humble Servant,
GER. LANGBAINE.

UPON the Head of Mr. Pocock's Troubles I shall only add, that one of the *Commissioners*, who voted for acquitting him, Mr. Strowde, of *Ruscomb* in *Berkshire*, had Occasion for his Testimony, after the King's Restoration, to secure a considerable Interest of his, then in Question, which was readily, and, I believe, effectually obtained. That Gentleman desiring the Renewal of a Lease belonging to one Mr. Chappel, as Prebendary of *Sarum*, was refused, mainly because he was represented to be a *Phanatick*. Hereupon Dr. Owen, who in the self-same Affair had been very active and serviceable to Mr. Pocock, writes to him, desiring, 'That, if he remembered who the Man in former Time hath appeared for, and manifested a Respect unto Worth, Learning, and the Ministry, he would be pleas'd to make it a Ground of interceding with Mr. Chappel, by his Letter, that he may obtain that lawful Favour of the Renewal of his Lease, which an honest Man may justly expect.' Mr. Pocock was, doubtless, glad of this Opportunity, to discharge a Debt of Gratitude to Mr. Strowde, and Dr. Owen, at the same Time; and, therefore, wrote immediately to Mr. Chappel, tho' then altogether a Stranger to him, excusing the Liberty he took, on the Score of Gratitude, which obliged him, at the Desire of Friends, to attest what he knew concerning Mr. Strowde, a Suitor to him for the Renewal of a Lease: 'It seems, adds he, he is represented to you as a *Phanatick*. I am a greater Stranger to him, than to be much acquainted with his Opinions. Only thus much: When I was vehemently persecuted by *Phanatics*, in the Time of their Power, and their chief Accusations being my *Conformity* to the Church of England, I found him a Friend against them, and one who joined, with others, under his Hand and Seal to acquit me out of that Court; so that they could not have their Will against me. Out of which Respect, I could not but in Gratitude acknowledge the Favour then done me, and my Desire of doing him any good Office. If at your Hands he may find that Favour of being receiv'd as your Tenant, I shall be very glad, and think myself Partaker of your Courtesy, &c.' We have Reason to believe, that this Interposition had the Effect desired, and this Event may serve as an useful Admonition, at all Times, to Men in Power, still to temper their Zeal for the ruling Interest, with Equity and Benevolence, towards Men of Worth and Modesty, whose Hap it is to differ from them in Religion and Politicks, remembering, that every Exercise of so commendable a Moderation, may lay up in Store for them signal good Offices, against the Time, when an unexpected Vicissitude shall lay them at the Mercy of those they have oblig'd.

I MUST now return back again to the Year 1650, to pick up some Things that occur'd between that Time, and the Troubles above related, and which were designedly postpon'd, that

that those remarkable Events might neither interrupt, nor receive Interruption from, the orderly Course of the History in Hand.

THE only remarkable Thing in this Year, hitherto untouched, is, that towards the latter End of it, Mr. Pocock began his Design of translating *Maimonides's Porta Mosi*; of which more hereafter. The Year following, Mr. *Abraham Wheelock*, Arabick Professor at Cambridge, was preparing his Edition of the *Perfick Gospels*, being the first of the Kind, with a *Latin* Translation and Notes; for the perfecting of which Mr. Pocock lent him a Manuscript Copy so good, that Mr. *Wheelock*, in a Letter to him, professes, that had it not been for his Fear of oppressing his *Amanuensis*, he would, upon Sight thereof, have begun his Work again. On this Occasion, Mr. *Wheelock* relates something very surprizing. His *Amanuensis's* Name was *Austin*, a Fellow of *King's-College* in Cambridge. 'This young Man, says he, in the Space of two Months Time, not knowing a Letter in *Arabick*, or *Perfick*, at the Beginning, sent a Letter to me in *Norfolk* of peculiar Passages. So that, of his Age, I never met with the like; and his indefatigable Pains, and Honesty, or Ingenuity, exceed, if possible, his Capacity.' But much happier had it been for himself, and the World, if this extraordinary Person had gone on more leisurely in his Oriental Studies. For his excessive Application to them, ended in Distraction and Death, *Ann.* 1654, just as he was designed to go on with the Impression of Mr. *Wheelock's Perfick Gospels*, who lived only to see it carried on to the 6th or 7th Verse of the 18th Chap. of *St. Matthew*.

IN the following Year, 1652, Mr. *Selden*, in a Letter, *April* 14, mentions to Mr. Pocock, that he had written to Dr. *Langbaine*, touching a Preparative for an Edition *Arabico-Latin* of *Eutychius Alexandrinus*, as a Thing that would be acceptable to that Part of the World, which cares for Books; adding, that whatever was necessary to it, he would readily defray. 'I beseech you, continues he, advise with him about it, and give us your Direction and Assistance.' Mr. *Selden* went no further at this Time; but the 11th of the next Month, broke the Design wholly to him, begging him, that he would translate *Eutychius*, and promising him, upon his Credit, that it should be advantageous to him in some other Way, as that the Time would not be mispent. Mr. *Selden* very much feared, that Mr. Pocock, for want of Time, and perhaps for other Reasons, would appear disinclin'd to the Work, and seems overjoy'd at the Receipt of his Letter, the 18th of the same Month, wherein he promised a Compliance. But of this also, more shall be said in due Time. This Year was further famous, in the History of Learning, for the first Appearance of a Design which did infinite Honour to our Church and Nation, as well as Service to Letters and Religion in general; I mean the Edition of the *Polyglott Bible*. A Work wherein, from the Beginning, scarce a Step was taken till communicated to Mr. Pocock, and without whose Assistance, it must have wanted much of that Perfection, which gives it a just Preference to every other Work of that Kind. But intending a particular Account of this noble Work, when we arrive at the *Æra* of its Publication, I shall speak no more of it at present.

BUT fruitful as this Year was in giving Birth to learned Designs, and in employing learned Heads, it proved fatal to a most excellent Scholar, and exemplary Christian, Mr. *John Greaves*, Mr. Pocock's most intimate and generous Friend. Some Time in *August*, he and Dr. *Langbaine* made a Journey to Cambridge, by way of *London*; which, perhaps, was the last Interview between him and Mr. *Greaves*. For in *October* following, he died in *London*. And no sooner was Mr. Pocock returned home, but himself was seized with a Fit of Sickness, which, if it did not owe its Rise to the Loss of his Friend, was probably much increas'd thereby.

NOTHING else, except his Troubles before the Committee already spoken of, happened worthy of Notice, either to Mr. Pocock, or his Friends, till the latter End of *November* 1654, when the learned Mr. *Selden* departed this Life. Of which Event, Dr. *Langbaine* gave him Notice, from *London*, in the following Letter, dated, *London*, *Dec.* 2, 1654.

S I R,

'I came here only Time enough to see and speak with our good Friend, Mr. *Selden*, who died on *Thursday* Night, about eight o'Clock. He told me on *Wednesday* (then very weak) in the Hearing of one of his Executors, Mr. *Heywood*, how he had disposed of his Impression of *Eutychius*, to you, and myself, (and so he did by a Codicil made to his Will, in *June* 1653,) I mentioned to him, that he had often spoken of intended Notes; and upon that he gave Order, that all Letters or Notes concerning that Author, should be delivered to us. All other Papers of his own Hand, he had before peremptorily commanded to be burned. Yesterday I had the Sight of so much of his Will, as concerns the *University*. He has given to our publick Library all his Manuscripts of the *Oriental Tongues*, and *Greek* (not otherwise particularly disposed of) and all his *Rabbinical* and *Talmudical* Books, which are not there already, or not of the same Editions. These to be taken out of his Library by you and myself. Item, All his Marbles, Statues, Heads, and *Greek* Pieces, to be conveyed to *Oxford*, at the Charge of his Executors, and there placed on the Walls of the Library. The Executors are Justice *Hales*, Mr. *Vaughan*, Mr. *Heywood*, and Mr. *Jeux*; who desire that you would speedily repair hither, to view and select what belongs to the *University*, before

‘ before his Library be otherwise meddled with. And to that Purpose, I have writ to the
 ‘ Vice-chancellor and Mr. *Barlow*, to send up the most perfect Catalogue of the publick Li-
 ‘ brary, for our Direction, and the Executors Satisfaction. To their Discretion he hath left
 ‘ all the Remainder of his Books, not otherwise particularly bequeath’d, either to be divided
 ‘ among themselves, or to be sent to the University, or some College or Colleges, as they
 ‘ shall think fit. In the same Box, with his Will, he hath left a short Paper of Inscription
 ‘ for his Monument. He is to be buried in the *Temple*; but when, I cannot tell, &c.’
 I should have observed, that some Time in the Year 1654, the famous *Golius*, *Arabick* Pro-
 fessor of *Leyden*, published his long expected *Arabick* Lexicon. He had been twice sent into
 the East for his greater Improvement in that Language, and, perhaps, was the only Person
 of that Age, who equall’d Mr. *Pocock* in that Part of Learning. *Golius* himself confessed,
 that Mr. *Pocock* had, in this Respect, no Superior; as appears by his presenting him with a
 Copy of his *Lexicon*, thus inscrib’d: *Virtute atque Doctrinâ eximio ac præclaro Viro, D^{no}. Edv.*
Pocock, Literaturæ Orientalis Peritia, nulli secundo. In Return for which, Mr. *Pocock* sent
 him a just Elogium on his Performance, and a Present of his *Specimen Hist. Arab.* for which,
 on the 1st of *October*, he received *Golius*’s Thanks, and Commendations, to a high Degree,
 which probably came to his Hand much about the Time that his Sufficiency was called in
 Question, before the *Berkshire* Committee. And sure, there was something odd and whimsical
 in the Circumstances and Situation of the good Man, to be one Day caref’d by the greatest
 Scholars in *Europe*, and set up as an Oracle for resolving Difficulties in the abstrusest Parts of
 Learning, and the next, perhaps, convened to answer the *Articles* exhibited against him, by
 his illiterate Parishioners of *Childry*, for *Ignorance* and *Insufficiency*.

HIS Troubles, from this Sort of Men, being, at length, got over, he return’d again to
 his Studies, and in the same Year, 1655, he published his *Porta Moses*, being six prefatory
 Discourses of *Moses Maimonides*, which in the Original were *Arabick*, but according to the
 general Usage of the *Jews*, who have written in that Language, express’d in *Hebrew Cha-*
raeters, together with his own *Latin* Translation of them, and a very large Appendix of *Mis-*
cellaneous Notes. It was printed at *Oxford*, and as his *Specimen Historiæ Arabum*, and a small
 Piece of his Friend, Mr. *John Greaves*, were the two first Pieces, that came from the *Arabick*
 Press of that Place; so this *Porta Moses* was the first Fruits of the *Hebrew* Press there, the
 Letters of it having been, on the Request of Dr. *Langbaine*, founded at the Charge of the
 University, upon the Assurance he gave, that something of Mr. *Pocock*’s should be speedily
 printed with them. *Maimonides* was a Person of a vast Reputation for Learning, not only
 amongst his own People, but the *Mahometans* too; and, indeed, by the best Judges, is held
 to be one, who, of all the Writers of that Sort, is least guilty of Trifling: Wherefore Mr. *Po-*
cock could not but think the publishing these Tracts (wherein an Account is given, in a very
 clear Method, of the History and Nature of the *Talmud*, and the *Jewish* Faith and Discipline)
 would be very acceptable to learned Men; especially, considering that they had never yet been
 printed in the Original *Arabick*, but only in a *Hebrew* Translation of them, made from imper-
 fect Copies; whereas the Manuscripts he now made use of, were very good, and some of
 them, as he imagined, the very Originals, written by the Author’s own Hand. But besides
 the Usefulness of these Tracts, considered in themselves, he was encouraged to the Publication
 of them in the Manner before mentioned, on another View; namely, that according to his
 Duty as a *Professor*, he might promote the Advantage of those, who should addict themselves
 to the Study of *Arabick*, and *Rabbinical* Learning. For there being many *Jewish* Manuscripts
 of good Account, written thus in the *Arab* Tongue, but with *Hebrew* Letters; he was wil-
 ling to assist them with this *Specimen* of that Way of Writing, which, as he declares in the
 Preface, contain’d much more of the Kind, than had ever yet been printed.

BUT of what Account soever these Tracts of *Moses Maimonides* are, the *Miscellaneous*
Notes, which Mr. *Pocock* added to them, as they exceed them in Length, so doubtless they
 do also in Usefulness. In which his chief Design is to shew, by many Instances, how much
 the Knowledge of *Arabick*, and *Rabbinical* Learning, will contribute towards the finding out
 the genuine Sense of many difficult Places of Holy Scripture. In the four first Chapters of
 these Notes, he largely considers and explains several Texts of the *New Testament*, which, be-
 ing cited from the *Old*, for the most Part, according to the Version of the *Septuagint*, seem
 to be very different from the Original *Hebrew*. And as he gives very learned Accounts of the
 true Meaning of them; so he proves, that there is no sufficient Reason to conclude from
 those seeming Differences, that the antient *Hebrew* Copies, made use of by the *Seventy Inter-*
preters, had, as some learned Men have thought, other Readings in those Places, than what
 are still extant. The Design of the 5th Chapter is, to prove, from the Custom among the *Jews*,
 of whitening the Graves of their Dead, to prevent being polluted by them, that the *Sepulchers*
appearing beautiful, to which our Blessed Saviour compares the *Scribes* and *Pharisees*, *Matt.*
xxiii. 27. are the same with the *Graves that appear not*, to which they are also likened by
 him, *Luke xi. 44.* So giving a clear Sense of those two Places of Scripture, which to those
 who do not consider that Custom, are hard to be understood. In the 6th Chapter, which is
 very

‘ Viz. Heb. viii. 9. from Jer. xxxi. 32. Rom. ix. 33. and x. 11. and 1 Pet. ii. 6. from Isa. xxviii. 16. Matt.
 ii. 6. from Mic. v. 2. Acts xiii. 41. from Hab. i. v. Heb. x. 38. from Hab. ii. 4. &c.

very long, he gives a large Account of the several Opinions of the *Jews* concerning the Resurrection of the Dead; and being mov'd thereto by the Resemblance he had observ'd between these Opinions, and those of the Followers of *Mahomet*, in the next Chapter he recites from the most learned Writers of that Sect, the Sentiments of those People about the same Matter. In the 8th Chapter, he shews the Reason, why the *modern Jews*, who commonly so superstitiously adhere to the Doctrines of their Fore-fathers, do yet differ from them in their Exposition of the second Psalm, which was generally understood, by their ancient Writers, to be a Prophecy concerning the *Messiah*; namely, that by these Means they might be the better able to answer the Arguments of *Christians*. Upon this Occasion, by the Help of two Manuscript Copies of the Commentaries of *Kimchi* on the latter Prophets, he restores several Passages relating to the *Christians*, which, in the printed Copies of that Work, are now left out. And afterwards he vindicates that Prophecy concerning the *Messiah*, at *Jer.* xxxi. 22. which *Calvin*, in his Explication of it, so readily gave up to the Adversaries of *Christianity*. Finally, his Business in the 9th and last Chapter is, to give an Account, from the *Jewish* Writers, of those Traditions of their Elders concerning Washings and Vows, for which our Saviour, *Mark* vii. 11. reprov'd the *Scribes* and *Pharisees*; whereby he brings a great deal of Light to several obscure Passages of Holy Scripture.

THE excellent Learning and Usefulness of this Performance drew upon Mr. *Pocock*, from all Quarters, great and just Commendations. From abroad, *Matthias Pasor*, a Professor at *Groningen*, and his first *Arabick* Master at *Oxford*, expressed his Thanks, and the great Pleasure he had, in reading his learned Attempts to reconcile the *Septuagint* Version, which is confirmed by the Apostle, to the *Hebrew* Text. *Alting*, another Professor, of the same University, having received Mr. *Pocock's* Book, as a Present from Dr. *Reynolds*, with whom he formerly liv'd in *England*, acknowledges, in a Letter to the Author himself, with whom he oft corresponded, the exquisite Learning of this Work. At home, his old Friend, the very learned Mr. *Thomas Greaves*, expresses himself to be so delighted with his Book and learned Notes, that he knew not how to be thankful enough. Sir *Kenelm Digby* also, to whom a Copy had been presented by the Author's Direction, writes thus to him. 'It joyeth me much to see, that one of our Nation, in these unquiet Times (which Condition is the greatest Enemy to Learning) hath given a Piece to the World, that may be the Envy of the learnedest Ages following.'

I HAVE only to add farther concerning this Book, that the Index to the Text of *Maimonides* was compiled by Mr. *Henry Chapman*, who, in a Letter to Mr. *Pocock*, dated *Jan.* 3, 1653, offered to do the same for the Miscellaneous Notes, and probably his Offer was accepted. I am sorry, that it is not in my Power to acquaint the World with any Thing more concerning this learned Gentleman, than that his Letter was dated from *Battersey*.

EARLY this Year, 1655, Mr. *Pocock* laboured under a severe Disease at *Ghildrey*, as we learn from two Letters of Dr. *Langbaine's* to him, the one dated in *January*, the other in *March*; and of whatever Kind it was, it seems to have continued upon him more or less, till the Middle of the Summer following; after which Dr. *Walton* writes to him, expressing his Joy for the Recovery of his Health.

THE Year following, *i. e.* 1656, affords but little material relating to our Subject, except it be, that then Mr. *Pocock* entertained some Thoughts of publishing Rabbi *Tanchum's* Expositions on the Old Testament. He was, as our Author himself informs us, in the Preface to the Commentary on *Micah*, an *Hierosolymitan Jew*. 'He wrote Notes, continues he, in the *Arabick* Language, on the whole Old Testament, (as himself declares) tho' I have not had the Happiness to see them on divers of the Books thereof. On the Prophets (all but *Isaiah*) I have. When he lived, I know not; only it appears, that he was after the Time of *Moses Maimonides*, whom he often cites, and follows in many Things.' What hindered the Execution of this Design, we cannot say; but, most probably, it was the Want of due Encouragement. It must be confessed, that at this Time, there were two very great Works going forward, that of the *English Polyglott*, already mentioned, and *Bee's* Edition of the *Critici Sacri*; so that there was less Reason to expect the Assistance, which so great a Work would require. The learned Mr. *Boncle*, then Fellow of *Eaton-College*, though deeply engaged in a great Variety of Business, generously offered to correct two Books after the Press, desiring that *Leviticus* might be one of them. He further proposed to get some Bookseller in *London* to undertake the Printing of Rabbi *Tanchum*, tho' he then apprehended, that the two Works above-mentioned, neither of them as then finished, would prove an Obstruction to his Wishes. The Miscarriage of this Design, to whatever Cause it was owing, was no small Damage to sacred Literature. For, if we may guess by the noble Use our Author made of Rabbi *Tanchum's* Commentaries, their Publication might have been attended with Advantages equal, or rather superior to what have been received from any other Rabbinical Writings. Besides, for ought that appears, Mr. *Pocock* was the only Person in *Europe*, that possessed any MSS. of Rabbi *Tanchum*. The learned *Jews* were surprized to hear of this, and many other fine Things of like Kind, in the Hands of Mr. *Pocock*, which were otherwise utterly unknown to them; as *Manasseh Ben Israel* himself professed to Mr. *Boncle*. But notwithstanding all this, neither then, nor at any Time after, had he an Opportunity of

communicating these Oriental Treasures to the learned World; but they lie in the Archives of the *Bodleian* Library, till better Times shall produce a Patron, that will give them Light and Liberty.

AND now we are arrived at the Year 1657, in which the *English Polyglott* Edition of the Bible was sent into the World: A Work it was of such immense Cost and Labour, as would have deterred most Men from undertaking it, in the quietest Times, and under the most prosperous Circumstances. But, to the immortal Honour of our *English* Church and Nation, it was carried on and perfected at a Season, when sober Religion and sound Learning were discouraged and depressed by the greatest Enemy to both, a rampant Enthusiasm. The loyal and episcopal Clergy being all dispossessed of their Preferments, or, at least, having lost the most profitable of them, could only contribute to this Work by their Credit, their Pains and Erudition; all which were employed therein, to a Degree that almost exceeds Belief.

WHEN such a Design was carrying on, in which Oriental Learning was to make its utmost Efforts, one might naturally suppose, that the Undertaker would crave the Assistance of Mr. *Pocock*, who, besides his superior Knowledge in the *Eastern* Languages, was able to supply valuable MSS. relating to most of the *Oriental* Versions of the Bible. But our Author, ever attentive to the Interests of Religion and Learning, prevented all Application: For he no sooner heard, that such a Design was on Foot, but he offered his Advice upon it, by Dr. *Aspwell*, to Dr. *Brian Walton**, who was the first Promoter, the chief Compiler, and the sole Editor of the *Polyglott* Bible. From that Time Dr. *Walton* and Mr. *Thorndike*†, his Second in the Work, maintained a frequent Correspondence with Mr. *Pocock*, giving him a punctual Account, how it proceeded, asking his Advice in almost every Step they took, and desiring all proper Assistance from him. By Means of these Letters, most of which are still extant, we are happily able to inform the World of some Particulars relating to that most noble Edition of the Bible, which might otherwise be lost, or forgotten. For which Reason, and also on account of the Share our Author had in the Work, I shall here lay together such Notices concerning it, and the learned Promoters of it, as have fallen in my Way, heartily wishing I could have gratified myself and the Reader with more Particulars about an Affair, which made the Clergy and Church of *England* appear glorious under their greatest Distress.

DR. *Brian Walton*, having in the long Rebellion lost all his Preferments for his Adherence to Monarchy and Episcopacy, had for some Years spent Part of his Time in collecting and adjusting proper Materials for a *Polyglott* Bible. And after communicating his Intentions to, and taking the Advice of most of the *English* Bishops then living, in the Year 1652, having already

* This most worthy Person, Brian Walton, was born in Cleiveland, Yorkshire, A. D. 1600, was matriculated in the University of Cambridge, July 4, 1616, being then a Sizar of Magdalen-College: But removed from thence to Peter-House, where he was admitted a Sizar, Dec. 4, 1618, under Mr. Blake: And in that College he commenced Bachelor of Arts, An. 1619, Master of Arts, An. 1623, and Doctor of Divinity, An. 1639. He was Prebendary of St. Paul's, but dispossessed of that, and all his other Preferments, for his Loyalty and Orthodoxy. At the Restoration, he was made Bishop of Chester; but did not long enjoy that Advancement; his excessive Labours having probably hastened his End; for he died in Aldersgate-street, in the Year 1661, Nov. 29, and on the 5th of the following Month, was, with great Honours and Solemnity, buried in the Cathedral of St. Paul's, opposite to the Lord Hatton's Monument. The Bishop of London performed the Funeral Service, and his Corpse was attended by the Earls of Derby and Bridgewater, besides several more of the Nobility, as also by the greatest Number of the Bishops in their Rochets, and by the Deans and Prebendaries of many Cathedral Churches, together with a Multitude of learned Clergymen, from Sadlers-Hall to the Place of Interment.

Besides compiling the *Polyglott* Bible, and writing large and very learned Prolegomena to it, he published a Defence of it against Dr. Owen, and another excellent Latin Treatise introductory to the Reading of the Oriental Tongues.

He was also very well skill'd in the Common Law of the Realm, especially so far as it relates to the Patrimonies and Liberties of the Church: This eminently appears from a little Book written in Defence of the Tythes within the City of London, according to the Proportion of two Shillings and nine Pence the Pound Rent.

† Mr. Herbert Thorndike, by some Expressions in his Will, is conceiv'd to have been a Native of Scamlesby, in the County of Lincoln: He was admitted of Trinity-College in Cambridge, and as Member of that Society, matriculated Dec. 18, 1613, where he took his Bachelor's Degree, An. 1616, and became Master of Arts in 1620; he was made junior Fellow of that College 1618, middle Fellow, An. 1620, and senior Fellow in the Year 1639; he was constituted likewise one of the University Preachers in 1631: He underwent the common Fate of those Clergy, who adhered to the King and the Church in the long Rebellion, being deprived of all his Preferments. At the Restoration, he recovered his Fellowship and Prebend of Westminster, between which two, he spent the Remainder of his Time in Retirement, Devotion and Study, and dying in good old Age, July 13, 1672, at Westminster, was buried, by his own Order, in the Way from his Lodgings to the Church, without any Solemnity, save of the ordinary Service. He ordered these Words to be put upon his Grave-Stone.

Hic jacet Corpus Herberti Thorndike, Præbendarii hujus Ecclesiæ, qui vivus veram Reformatæ Ecclesiæ Rationem ac Modum Precibusque Studiisque prosequabatur. Tu, Lector, Requiem ei & beatam in Christo Resurrectionem precare.

In the Year 1663, a Mandate, the Original whereof is yet extant in the Archives of the University of Cambridge, dated April 14, 1663, was sent down to that University, to confer the Degree of Doctor of Divinity on him, and Barn. Oley, A. M. which Honour, tho' freely offered, they both declined: But it was more for the Honour of Mr. Thorndike that, April 15, 1663, a Grace pass the House to this Effect.

Cum Herbertus Thorndike, S. Trin. Coll. Socius, & Westmonast. Ecclesiæ Præbendarius, ad nullos in S. Theol. Gradus de Industria hæcenus aspiraverit, ne Vicemagistri vel Decani superioris onus, in prædicto Collegio, subire per Leges necesse haberet: Placeat vobis ut annum jam quintum supra sexagesimum agens, Missionem impetret, & concessa in posterum ab omni munere Academico vacatione (in quantum per Statuta fieri possit) quasi Rude donatus, Locum inter Doctores in Exedris novissimum obtineat.

already obtained private Subscriptions to the Value of near 4000 Pounds, he published printed Proposals, with a Letter annexed to them, both which are here subjoined.

Worthy SIR,

‘ IT cannot be unknown to you, what great Benefit the Church of God hath reaped by the Care of learned Men in publishing the Holy Scriptures according to the best Copies in the Original, and other learned Tongues, with the most ancient and approved Translations, which have been of great Authority and Use. And altho’ among others, those famous Editions of the *Complutense*, *Antwerp*, and the late *Paris* Bibles be justly had in high Esteem and Veneration; yet, without any Derogation from the just Praise of the Publishers, it may be truly said, that much may be added to make the Editions more compleat and useful, by the Diligence of others, and yet the Price very much lessened, whereby they may become more common, and fit for private Libraries. To this End, there is a Description of a more perfect Edition than any hitherto extant (as we conceive) drawn up with a Specimen thereof, which, as it hath been approved by the most judicious and learned Men of this Church, so, in regard the Charge will exceed the Ability of a private Purse, it hath been thought fit to desire the Assistance of such noble and publick-spirited Persons, as are able to advance Moneys towards the Printing, who may receive Copies according to the Sums by them expended. Wherein, as diverse Persons of Worth have already subscribed and promised considerable Sums, amounting to above half the Charge; so it is hoped, that others, to whom it shall be offered, will be ready, both by their own Examples, according to their Abilities, and by stirring up such well-affected Persons, as they are acquainted with, to further a Work so much tending to the Glory of God, the publick Good of Religion and Learning, and the Honour of our Nation. To this Purpose also Propositions, which with the said Description, and a Form of Subscription, are herewith sent you; to which you are desired, out of your Zeal to the publick Good, to procure what Subscriptions you can. The Form you see is conditional, and ties no Man to the Payment of any Thing, till the full Sum be subscribed, and Care shall be taken to secure the Copies to the Subscribers, in such a Way, as, by the Advice of Counsel on the Behalf of the Subscribers, shall be thought reasonable and just. There are divers employed to this End in divers Parts of the Land, and so hopeful a Progress is made, that we doubt not within a few Months, but that there will be good Encouragement to go on, and to prepare for the Work; for we cannot believe any Gentleman will be backward to advance so noble a Work, considering, that all shall be put in the Hands of a Person of known Worth and Integrity, and shall be paid by the Subscribers only by Degrees, as the Work goes on, and that they shall receive Copies of a greater Value than what is laid out. It is desired, that the several Subscriptions may be returned by the First of *April* next, if it may be, or otherwise as soon as conveniently, to Dr. *Walton*, at Dr. *William Fuller’s* House, in *St. Giles, Cripplegate*, Church-Yard; to whom, you may likewise direct your Letters, if there shall be any other Occasion to send to us: We need not say to those, who aim at the publick Good, that the Work will recompence the Pains of all that shall promote it; of which, yet, we are very confident. Thus, hoping you will use your best Endeavours to advance so pious a Design, and that the Author of those sacred Volumes will bless your Pains and ours with answerable Success, we commit you to his Keeping, and rest

Your assured Friends,

*London, this first
of March, 1652.*

*Ja. Armachanus
Wm. Fuller
Brune Ryves.*

*Brian Walton
Abraham Whelocke
H. Thorndike*

‘ To our worthy Friend Mr. *John Carter*, Minister of God’s Word in *Norwich*, by him to be communicated to Mr. *Lovering* and Mr. *Sherman*.

‘ PROPOSITIONS concerning the Printing of the Bible, in the Original, and other learned Languages.

‘ WHEREAS the former Editions, tho’ less perfect, and not so fit for Use, have been printed at the publick Charge of Princes and great Persons; and the Charge of this Work will exceed the Ability of an ordinary Person; whereupon divers Persons of Worth have expressed their Readiness to join in the Charge of the Impression: And it is hoped, that others, who wish well to Learning and Religion, will assist in a Work so much tending to the publick Good, and Honour of the Church of *England* and of the Nation, and so free from Interests of all Parties; especially considering, that as the Edition will be much better than any formerly made, so the Price will be much less.

‘ THEREFORE, for the securing of all such as shall promote so good a Work, either by free Gift, or advancing of Moneys to be repaid by Copies; and for the encouraging of such as shall solicit and stir up others to contribute, these Propositions are offered, which shall, God willing, be performed.

1. 'THAT whatsoever Moneys shall be raised, shall be paid into the Hands of *William Humble*, Esq; Treasurer for this Purpose, who will be accountable for the Moneys received, and will give Receipts to every one, that shall pay in any Money, whereby they may be assured, that the same shall be employed no otherwise, than for the Use intended, and not issued out, but by Warrant of Persons mentioned. The like Assurance shall be given under the Hand of the Publisher, and upon Security of the Impression, which shall be put in the Hands of some Persons interested, residing in *London*, for receiving Copies proportionable to the Sums so paid, as soon as the Work shall be finished, or otherwise, as the several Volumes shall be printed.
2. 'THE Treasurer shall not issue any Moneys, but by Warrant under the Hands of the Lord Primate of *Armagh*, *Dr. William Fuller*, *Dr. Brune Ryves*, *Dr. Samuel Baker*, *Mr. Richard Drake*, B. D. or two of them, whereof the Lord Primate or *Dr. Fuller* to be one, and shall give Account every six Months to four Persons appointed by those that advance, to receive the Accounts of all Moneys received or issued out, which shall be showed to all Persons interested, who shall desire the same.
3. 'THOSE that by free Gift, or otherwise, shall in any considerable Manner further the Work, besides Copies to be given them, shall be acknowledged as Patrons or Promoters of so noble a Work.
4. 'THOSE that shall collect and raise any Sum by the free Contribution of Persons well affected, shall, for every 10 Pounds, have one Copy; and if any lesser Sum of 40 Shillings, or upwards, be so raised by any at present, if the said Sum be made up 10 Pounds by equal Payments in four six Months next following, he shall have one perfect Copy, and so according to that Proportion, for any greater Sum.
5. 'THOSE that shall advance any Sum out of their own Estate, shall, for every 10 Pounds have one Copy, and for 50 Pounds six Copies, and so for any greater Sum; and the Money so advanced shall, for the Ease and Security of the Advancer, be paid thus: Only a fifth Part in Hand, and the rest in four six Months, and at every six Months Payment, Account shall be given of the Moneys formerly paid, and of the Progress of the Work, and then they may also receive such Volumes, as shall be finished, according to the Number of Copies due to them, if they please, they paying another fifth Part towards the Printing of the next Volume.
6. 'THE Persons to be employed in preparing of Copies, correcting the Press, overseeing the managing of the Work, &c.—till all be finished, shall be *Dr. Stokes*, *Mr. Whelocke*, *Mr. Thorndike*, *Mr. Edw. Pocock*, *Mr. Greaves*, *Mr. Vicars*, *Mr. Thomas Smith*, together with *Dr. Walton*, and some other to assist in Prosecution of Business, &c.—And if any of them shall happen to dye, or be otherwise hindered, some other shall be nominated with Approbation of the rest, for carrying on the Work, wherein the Advice of the Lord Primate, *Mr. Selden*, *Dr. Sheldon*, *Dr. Saunderson*, *Dr. Sterne*, *Dr. Hammond*, and other learned Men, who have approved the Work, shall be desired, &c.—
7. 'THE Work shall not be begun, till there be enough paid in to finish the first Volume, viz. the *Pentateuch*, viz. about 1500 Pounds; nor the other Volumes, till a proportionable Sum for each be brought in, viz. about 1200 Pounds.
8. 'IT is desired, that the first Payment of Moneys to be advanced, may be at or before the first of *Feb.* 1652, and if it shall appear, that there is enough to print the first Volume, viz. the *Pentateuch*, the Work shall be begun, as soon as Things needful shall be prepared, which is hoped will be within 3 Months then next following, and within 3 Years after it is hoped the whole Work will be perfected, (two Presses being kept at Work.)
9. 'WHATEVER shall be further reasonably devised or propounded for the better managing and carrying on of the Work, and securing of all Persons interested, shall be willingly assented to.

Printed by *R. Norton*, for *Timothy Garthwayt*, Stationer, at the lesser North Gate of *St. Paul's Church*, *London*. 1652.

Mr. Pocock had heard something of this noble Undertaking early in this Year, and probably had written to *Mr. Selden* for Information about the Nature of it, and the Hands that would be employed in it: Whether he then offered his Assistance, if Need were, I cannot certainly learn, but think it not improbable, that he did; for in a Letter from *Mr. Selden* to our Author, which bears Date in *February* 1652, he writes thus: 'It seems not yet, that there is any such naming of Men for that Employment; divers are, in Discourse, talked of; and there be, I doubt, but a few fit: How to have it proceed without you, I know not; but I know too, that it must be a great Diversion to your excellent Studies, and a turning them to an illiberal Attendance. Whatsoever you wish in it, I shall, as far as I have Opportunity, second.' *Mr. Selden* seems to have apprehended, that the Editor of this great Work would call for *Mr. Pocock's* Help in correcting the *Arabick*, as it came from the Press: Nor was he mistaken. For on the 28th of the following *July*, *Dr. Walton* writes to him, desiring to know, 'Whether his Occasions would permit him to assist, if the Impression went on, either by correcting the *Arabick*, the Proofs being weekly transmitted, or

‘ by comparing of Copies, or otherwise.’ But Mr. Pocock had too much Work upon his Hands to undertake the Correction of the *Arabick* from the Pres. He had, at Mr. Selden’s most earnest Solicitation, already begun to translate the *Arabick* Annals of *Eutychius* into *Latin*. Besides which, he was busy with *Maimonides’s Porta Moysi*, and consequently had but little Time to spare for a new and laborious Employment. He consented, however, to collate the *Arabick* Pentateuch, with two Copies of *Saadias’s* Translation, the one a Manuscript, the other printed in the *Constantinopolitan* Bibles, noting the Differences of each. And he also drew up a Preface concerning the *Arabick* Versions of that Part of the Bible, and the Reason of the various Readings in them; which Preface, together with the various Readings themselves, are published in the Appendix to the *Polyglott* Bible.

It seems, from Dr. Walton’s Letter abovementioned, that Mr. Pocock’s Advice related to every Part of this Design, not excepting the Apparatus or Prolegomena, and the Appendix, all which Considerations the Doctor assures him he had weighed, and should, to his Power, follow. The particular Directions are but few of them come to our Knowledge: I find, however, that he had informed Dr. Walton about one very necessary Point, viz. the Antiquity and Authority of the *Arabick* Version, as it stands in *Michael de Jay’s Heptaglott*, or *Paris* Edition of the Bible in seven Languages. ‘ He conceived, as he tells Mr. Pocock, ‘ that the Editor of this Work had followed that *Arabick* Version, which the *French* Embassador brought out of the East, which *Scionita* and *Efronita* were then translating into ‘ *Latin*, and which *Erpenius* says, is *elegans & antiqua*; but Mr. Pocock convinced him, ‘ that the *Arabick*, in *Jay’s* Edition, was no other than the Version of *Saadias*, which is ‘ printed in the *Constantinopolitan* Bible.’

THE Doctor desired further, to know what Copies, or ancient Manuscripts of Oriental Versions, were in the publick Library at *Oxford*, or in Mr. Pocock’s own private Collection: What the former produced, I know not; but from the latter came a very good Supply: As, first, the Gospels in *Persian*, which had never before been printed, were now published wholly from a Copy that was sent in by him, being a Manuscript above 300 Years old, of a Translation made from the *Syriack*, and therefore prefer’d to Mr. *Wheelocke’s*, which was of later Date, and only a Version from the *Greek*: Of this, that learned Gentleman was so sensible, while he was preparing his Edition of the *Persian* Gospels, that, upon the Lent of Mr. Pocock’s Copy, he declared in a Letter to him, that had it not been for his Fear of oppressing his *Amanuensis*, he would, upon Sight thereof, have begun his Work again.

2dly, His *Syriack* Manuscript of the whole Old Testament, and two other Manuscripts of the Psalms in the same Language; the Supply of this was the most seasonable, because one of *Primate Usher’s* *Syriack* Copies of the *Pentateuch* was in the Hands of Dr. *Boote*, then in *France*; who, soon after the Beginning of this Work, died there: So that if ever this Manuscript was recovered, it came too late for the Service of the *Polyglott* Edition. And tho’ the Lord Primate’s other Copy is declared by Mr. *Thorndike* to be more trusty than Mr. Pocock’s, yet he owns it was sometimes to be helped thereby: And with respect to that Part which corresponds with the second Tome, Dr. Walton professes, that they found his Copy to be more exactly written, than my Lord Primate’s, and therefore more useful.

3dly, An *Æthiopick* Manuscript of the *Psalter*, which Dr. Walton pronounces to be so exactly written, that they made it a Rule whereby to correct the Faults of the two printed Copies.

BUT to return to Dr. Walton’s first Letter to our Author upon this Subject. He acquaints him, that ‘ the Council of State, before whom, some having Relation to them, ‘ brought this Business, hoping they would have born the Charge out of the Publick, have ‘ lately given their Approbation and Recommendation of the Work, with Hopes of advancing 1000 Pounds to begin the Work; which, if they do, (adds he) I hope to get the ‘ rest advanced by private Hands, who will take Satisfaction in Copies.’ That the Council of State advanced the Sum here mentioned, or any Part thereof, I much question; because I find no more Mention of it in Dr. Walton’s Letters, and chiefly because not the least Notice is taken by him of any pecuniary Gift, in his Preface to the *Polyglott* Bible. It must, however, be confessed, to the Honour of that usurping Government, that they granted an Exemption from Duty to all the Paper, which was imported for the Use of that Edition. This Favour is owned by Dr. Walton in the Preface afore-mentioned, where, among other Benefactors to the Work, they are mentioned, *Quorum Favore Chartam à Vætigalibus immunem habuimus*. But that this high Piece of Service to Religion and Learning was the Act of the grand Usurper, *Cromwell* himself, I come to the Knowledge of, thro’ the Goodness of a Reverend and Learned Gentleman, who imparted to me a Copy of Dr. *Castle’s* Petition to the Protector for the like Indulgence to the Publication of his *Heptaglott* Lexicon; the Matter of which Petition, after a Preamble setting forth the Usefulness of that Lexicon, and in particular its Subserviency to the better Understanding of the *Polyglott* Bible, is as follows.

‘ Mr. Baker, of St. John’s College in Cambridge, who likewise was pleas’d to impart to me the Memoirs I have given of the Cambridge Writers, that were eminently concerned in the *Polyglott* Edition of the Bible.

‘MAY it please your Highness, for the Countenance and Encouragement of your Petitioners, that they may the better be enabled to accomplish the Undertaking, according to Expectation, to vouchsafe them the like Favour and Privilege, that your Highness hath formerly granted to the Publishers of that famous Work, (*viz.* the *Polyglott Bible*) and others, who were printing some Commentaries in relation thereunto, (*viz.* *Bee's Critici Majores*) that your Petitioners may have the Import of five Thousand Reams of Royal Paper, Excise and Custom free.’

WHO or what induced *Cromwell* to shew so much Munificence, we know not, but surely the Act was good and laudable; especially, considering that the Design thus encouraged, was conducted by a Set of Episcopal Divines, most of whom were known Enemies to his Administration, and the rest rather passive under the Usurpation, than Approvers of it. It may be too invidious to enquire, how it comes to pass, that this commendable Example has been so seldom followed by succeeding Governments, that were legal, and in other Respects gracious. But great Men in general are very apt to forget, that their Power extends no farther than their own Times, and that the Sons of Art are the Men, who must show them to Posterity. What, therefore, our Saviour said of Charity to Prophets, may, with proper Alterations, be applied to every Encourager of Learning. A Patron of Scholars shall have a Scholar's Reward; Justice and Gratitude will oblige them to transmit to Futurity, such signal Benefactions, with all due Advantage, tho' the Authors of them were otherwise the vilest of Men.

BESIDES this Favour from the Protector, large private Promises, and Subscriptions of Money, were made early in this Year, 1653, towards the Work. When the Proposals were sent abroad, *viz.* March 1, 1653, 4000 Pounds are affirmed to have been subscribed, which Sum was more than doubled in about two Months Time: For in a Letter from Mr. *Thomas Greaves*, dated the 4th of May following, he acquaints Mr. *Pocock*, ‘that Dr. *Walton* had assured him, that 9000 Pounds had then been promised, and that much more was likely to be added, and that he hoped within three Months to begin the Printing thereof.’ But it was the latter End of September, if not the Beginning of October, before the Impression of the first Tome, containing the Pentateuch, was entered upon: One Reason of this Delay was, that the Arabick Letters were not ready, and the Hebrew Types were mending; some Defects having been observed therein by Mr. *Pocock*; besides which, many of the Subscribers failed the Editor, neither advancing their first Payment, nor one Farthing afterwards; and he was too circumspect to begin till 1500 Pounds were paid in, to defray the Charges of the first Tome, according to the 7th Article of the Proposals. After which the Undertakers proceeded chearfully with the Work.

THE first Discouragement they met with, was the Death of Mr. *Abraham Wheelocke**, the first Professor of the Arabick and Saxon Tongues in the University of Cambridge, which happened just before the first Tome was committed to the Press; so that they had not the least Use of him in that Work; his Province was, jointly with Mr. *Castle*†, to correct the Syriack and Arabick at the Press; but his Room was filled by Mr. *Hyde*, at the Recommendation of Mr. *Pocock*, who was desired by Dr. *Walton* to procure a fit Person for that Work.

By

* Abraham Wheelocke was born at Loppington, in Shropshire, (of which County likewise was his Patron and Founder, Sir Thomas Adams) and admitted of Trinity-College in Cambridge: There he became Bachelor of Arts, An. 1614; Master of Arts, An. 1618, and was admitted Fellow of Clare-Hall the Year following; he was made one of the University Preachers, An. 1623, and commenced Bachelor of Divinity in the Year 1625; he was Minister of St. Sepulchre's Church in Cambridge from the Year 1622 to the Year 1642.

About the same Time, (*viz.* 1622) he read the Arabick Lecture for Mr. (afterwards Sir Thomas) Adams, tho' it was not then settled; he receiving for the same 40 Pounds per Annum, remitted to him by quarterly Payments.

He read also the Saxon Lecture for Sir Henry Spelman, for which he received an annual Stipend, not settled, but voluntary; together with this, he gave Mr. Wheelocke the Vicarage of Middleton, in Norfolk, worth 50 Pounds per Annum, which was intended to be augmented out of the appropriate Parsonage, and to be the Ground of his intended Foundation, if Sir Henry's Death, which happened October 1, 1641, had not prevented it.

Multiplicity of Business probably shortened this learned Man's Days; for he died at London, whilst he was printing his Persian Gospels, in the Month of September 1653. I need only add, that after Sir Henry Spelman's Death, his Son, and upon his Death, his Grandson, continued to pay the Stipend of 20 Pounds per Annum for reading the Saxon Lecture at Cambridge, so long as Mr. Wheelocke lived.

† Edmund Castle, or Castell, was born at East-Hatley, in the County of Cambridge, being a younger Son of Robert Castell, of East-Hatley, Esq; He was matriculated a Pensioner (of Emmanuel-College, Cambridge) July 5, 1621; became Art. Bac. of the same College, 1624; Art. Mag. 1628; Theol. Bac. 1635, and S. T. P. by the King's Letters, An. 1660.

According to Mr. Newcourt, he was Vicar of Hatfield-Peverell, in Essex, which he resigned, An. 1638, and Rector of Wodeham-Walter, in the same County, which he also resigned, An. 1670, and was made Prebendary of Canterbury, An. 1667, by the King, to whom, two Years after, he dedicated his great Work, *viz.* *Lexicon Heptaglotton*, and says of himself in his Epistle Dedicatory: *Mihi vero in Molendino hoc per tot annorum infra indefinenter occupato, dies ille tanquam festus & otiosus visus est, in quo tam Bibliis Polyglottis, quam Lexicis hisce promovendis, sexdecim aut octodecim horas dietim non insudavi.* An Account almost incredible, had it not come from a Man of great Veracity, as well as Modesty. He farther assures that Prince, that in the Work then presented to him, he had entirely spent both a competent patrimonial Fortune, and all that he had been able to acquire himself, who was then in the 63d Year of his Age.

Together

By the 30th of *October* this Year, Mr. *Pocock* sent back to Dr. *Walton*, the first Sheet of the *Pentateuch*, with his own various Readings upon it, of which the Doctor owns the Receipt in a Letter, dated the first of the following *December*, and acknowledges them to be very useful. In the Close of the same Letter, he adds, 'I have some Hopes from a Friend at *Rome*, to get the *Armenian Bible*, and the *Coptick Pentateuch* and New Testament, which are in the *Vatican*, transcribed; which, if it can be had in any reasonable Time, may be added to these we have, and may make the last Tome.' That these Pieces did not come in Time, is certain, because they are not extant in the present *Polyglott*; and whether they ever came at all, I have not been able to learn.

ABOUT this Time, Mr. *Pocock* wrote to Dr. *Walton* and Mr. *Thorndike*, or both, upon two Points of Importance, relating to the Edition in Hand: The first was, a Proposal to have his own Copy of the *Syriack Gospels*, of another Translation, printed together with that of the *Paris Edition*; the other concerned the *Latin* of the *Arabick Version*, its Uncorrectness, and a Motion to have it mended. In answer to the former of these, Dr. *Walton* replies, *Feb.* 22, 1653, 'Your *Syriack Gospels* may be of Use for the various Readings, especially in the most material Places; but my Lord Primate thinks it not necessary to print both the Translations at large: If they be of any Antiquity, of which none can better judge than yourself, they will be the more acceptable: If the Difference from the other Translation be not great, they may be printed at the End of every Column, as we have done with *Tecla's* and the *Roman Septuagint*.' The Truth of the Case was, that two *Syriack* Translations of the Gospels would have increased the Expence of the Work, which, without any Addition to the first Design, was like to fall very heavy; and this Mr. *Thorndike*, in Effect, says in a Letter to Mr. *Pocock*, dated only two Days after Dr. *Walton's*; 'I have conferred, (says he) with my Lord Primate and Dr. *Walton* about your Motion of the other *Syriack* in the Gospels, as, perhaps, Dr. *Walton* may write to you about it hereafter, upon Consideration of the Charge which lies upon him, and makes a Difference in the Business.' Notwithstanding all which, Dr. *Walton*, two Years after, offered, that if Mr. *Pocock's Syriack Gospels* should, in his own Judgment, be fit to be translated, and joined with the other Translation, he would publish it with the rest in the New Testament; but, after the Intimation above given by Mr. *Thorndike*, our Author had too much Candour and Modesty to press the Matter any further. And thus it fell out, that no Manner of Use was made of Mr. *Pocock's Syriack Gospels* in the *Polyglott*, they not having been so much as collated for various Readings. The other Motion for mending the *Latin* of the *Arabick Version* was certainly of much more Importance, and a Proposal truly worthy of Mr. *Pocock's* sound Judgment and good Sense. For the *Latin* of an *Arabick Version* could be of no Service, but to such as were ignorant of that copious Language, and so long as it was incorrect, must often greatly deceive them; and accordingly in Fact, if we may believe *Pere Simon*, the *Latin* of the *Arabick* and other Eastern Versions led Mr. *Pool*, in his *Synopsis*, into frequent and grievous Mistakes. To this last Proposal, only Mr. *Thorndike* made a Reply, which inclines me to think, that Mr. *Pocock* mentioned it only to Mr. *Thorndike*, who seems never to have imparted it to Dr. *Walton*, for Reasons, which I think evidently appear in his Letter to Mr. *Pocock* on this Subject, in which he says:

'As to the *Latin* of the *Arabick*, I conceive the like might be said of the *Syriack*; but I do not hear you advise, that any Thing be done to rectify it; that is a Work that would be profitable, but troublesome; and I know not how plausible in another Man's Work: And truly I am of Advice, that the Business of this Work is, rather to settle the Originals, resting contented with giving the Translations anciently printed; it would be too much to undertake to do that, for all, which were fit to be done, in Time.'

TRUE it is, that the Motion was made too late; otherwise the complying with it would have been highly serviceable to the World; particularly, had the *Latin* of the Oriental Versions of the New Testament been exact and literal, it would let us into the Reading of those ancient Copies, from which those Versions were made, of which, by Reason of its present Laxness and Inaccuracy, no certain Judgment can be formed, but by such as competently understand the Originals. The same Advantage would have arisen from a true and servile *Latin* Version of such Eastern Translations of the Old Testament, as were made from the *Septuagint*, towards ascertaining the ancient Readings of it: But such is the Infelicity of all human Counsels and Undertakings, that those which seem nearest to Perfection, appear still capable

Together with the Prebend, the King gave him a Dispensation of Absence, in order to attend his *Arabick Lecture* at Cambridge; where he became the first settled *Arabick Lecturer*, by an Instrument under the Hand of Sir Tho. Adams, the Founder, dated June 20, 1666, after a 13 Years Vacancy of that Lecture, which, during Mr. *Wheeloocke's* Life, had been voluntary only. His Lectures were heard at first with great Applause, but, in a few Years, were so much neglected, that, being then easy, and disposed to be pleasant, he put up this Affix upon the School-Gates; *Arabicæ Linguae Prælector cras ibit in Desertum*. During this Period he was a Member of St. John's-College, being admitted there *October* 27, 1671:

He died at *Higham-Gobyon*, in *Bedfordshire*, An. 1685, whereof he was then Rector, where he lies buried, with a modest Epitaph.

² See his *Critical History* of the O. T. l. iii. c. 15.

capable of Improvement, and no sooner is one Defect supplied, but others immediately discover themselves.

IN the Year 1654, Dr. *Walton* acquaints Mr. *Pocock*, that after the Text of the *Pentateuch* should be printed off, which, he supposes, would be about *Bartholomew-Tide*, they had some Thoughts (if all Things could be got ready in Time) of printing the New Testament next, 'both because it is the principal Part, and would give Satisfaction to the most: So, adds he, *Erpenius* did with his *Arabick*, and so I perceive they did by the *Parisian*; that so, if any Thing should intervene, the chief Parts of the Bible might be first done. He concludes: 'By your next, I pray you let me have your Opinion.' What Mr. *Pocock's* Judgment was, concerning this Point, no where appears; but soon after Dr. *Walton* saw Cause to alter his Purpose, as he afterwards writes to our Author. 'I find, says he, tho' much desired by many, this is so much distast'd by Mr. *Selden*, and some others, whose Judgments I value, that, I think, we shall go on now with the other Books in Order, and the rather, because I find I shall hardly get all Things ready for the New Testament in so short a Time.'

AND now they were preparing for the second Tome of the *Polyglott Bible*, which contains the Historical Books; at which Time, Dr. *Walton* was put upon a fruitless Inquiry after the *Chaldee Paraphrase* upon the *Cbronicles*, which *Ravius* affirmed he had seen in the *Bodleian Library* at *Oxford*; but he was soon convinced, that *Ravius* was mistaken, there being no such *Targum* at *Oxford*, 'nor, adds he, in *Cambridge*, tho' some of *Erpenius's* Books be there.' However, it appeared afterwards, that they were both in an Error, as to this *Targum* on the *Cbronicles*; *Ravius*, in affirming he had seen it at *Oxford*, and Dr. *Walton*, in supposing it was not at *Cambridge*, where Mr. *Samuel Clarke* afterwards found, and transcribed it; of which more in its proper Place. In *October* this Year, the first Tome was finished, maugre the malicious Surmises of some envious and disaffected Persons, of whom Dr. *Walton* complains. It seems, the Zealots of those Days, not contented with getting into the warm Places of the ejected Clergy, envied them, even while they were starving in the Cause of Religion and Loyalty: They had effectually excluded them from serving God, and promoting his Holy Truths, as Churchmen, and they were uneasy at their glorious Efforts to do this, as Scholars.

IN *July*, 1655, they entered on the third Volume of the Bible, which contained the Writings of *David*, *Solomon*, and the *Prophets*, and finished the second Tome before the End of that Month; from which Time, we are unable to give a particular Detail of the Progress of this great Work, or to say any more, than that it was entirely finished towards the Close of the Year 1657, and that on the 12th of *May* 1658, Dr. *Walton* sent Mr. *Pocock* the remaining Parts of the *Polyglott Bible*, which he had not before presented him withal, as also those Manuscripts and Books, which he had lent them, except the *Æthiopic* Psalter, which Mr. *Castle* desired either to buy, or borrow.

AND thus, in about four Years, was finished the *English Polyglott Bible*, the Glory of that Age, and of the *English Church* and Nation, a Work vastly exceeding all former Attempts of that Kind, and that came so near Perfection, as to discourage all future ones. One would therefore think, that, at home at least, it should have been well entertained by all, that had any Regard for Religion and Learning; and yet, no sooner was it published, than some principal Men among the prevailing Party were very much offended at it; fearing, perhaps, the Indignation of Foreigners against them, for having, with little Merit, and against all Law and Title, taken the Places of such Prodigies for Learning and Industry, as Dr. *Walton*, Mr. *Pocock*, and Mr. *Thorndike*, &c.

AMONGST these was Dr. *Owen*, who, the next Year, together with a *Latin Tract* against the Quakers, I know not by what Rules of Congruity, was pleased to publish one in *English* against the *Polyglott Bible*: Many Things injurious to the Reformation, and even to Christianity itself, he pretended to discover in it, especially in the *Prolegomena* and *Appendix*; and, accordingly, made no small Outcry against it: But how far Envy engaged him to meddle with Things above his Knowledge, how frequently he contradicted himself, and really fell into those Crimes, which he only fancied others to be guilty of; and particularly, how he misrepresented and misapplied some Things asserted by Mr. *Pocock*, in his Preface to the *Arabick* various Readings before-mentioned, was, in a short Time, unanswerably shewn by Dr. *Walton*, in a Discourse he published for that Purpose^a. Indeed, it is not easy to conceive, how sad the Case was of the true Sons of the Church of *England* in those Times. As a great Variety of Means were made use of to oppress and ruin them, so they were treated with all Kinds of Calumny and Reviling; yea, those very Performances, which were of the greatest Service to the Church of God, and will be Monuments of their Piety and Zeal for Divine Truth, as long as the World shall last, their unreasonable Persecutors were not ashamed to charge with a Design to promote *Atheism* or *Popery*. A much later and more learned Person has censured Mr. *Pocock*, for something in his Preface to the *Arabick* various Readings, so oft mentioned, viz. *Abbe Renaudot*: He (*Hist. Patriarch. Alexandr.* p. 77, & sequ.) charges *Abulfeda* with Ignorance, in not knowing that the Old Testament had been translated

^a The Considerator consider'd, printed at London, A. D. 1659.

lated into *Arabick* [in his Time] which, adds he, deceived the learned *Pocock*, when he grounded his Conjecture, as to the Antiquity of the *Arabick* Version, on his Testimony. But that learned Person appears herein to have committed a double Mistake: For, first, *Abulfeda*, in the Place referred to by *Renaudot*, says nothing of the Antiquity of the *Arabick* Version, but only that the Version into that Language had not then been written in *Arabick* Characters. 2dly, Even in this *Mr. Pocock* does not follow *Abulfeda*, declaring, in that very Preface, that he would not rashly affirm, what the other did, that the said Version was at that Time first put into a *Saracenick* Dress, since *Aben Ezra* asserts of *Saadias* himself, that *he turned the Law into the Ismaelitick Tongue and Character*. But this *Saadias* died above 300 Years before the Time of *Abulfeda*.

THE Pleasure *Mr. Pocock* received from seeing so useful a Work, and in which himself had so great a Share, brought to a happy Conclusion, was sadly abated towards the End of the same Year, by the Death of *Dr. Gerard Langbaine*, the very learned and ingenious Provost of *Queen's-College* in *Oxford*. Our Author, in very moving Terms, laments this Loss to himself and the Publick, writing thus to *Ludovicus Forgius*, Doctor of Physick at *Sau-mur*. *Oxonium tristi admodum nuntio ad Funus Amici (vel si quod sanctius Nomen est) charissimi Gerardi Langbani, magni Academiae nostrae Luminis & in quo Res Literaria irreparabilem passa est Jaetura, Rure evocatus, literas a te ——— accepi.* Indeed, the Loss *Mr. Pocock* sustained, by the Death of this excellent Man, was very great: For, by his Prudence, Activity, and Interest, he had been supported and encouraged throughout those difficult Times, which, without such Assistance, must have overwhelmed a Man so little practised in the Affairs of the World, as our Author. And as he greatly needed such Friends, so the good Providence of God still supplied him with them, from Time to Time, till the Restoration brought Peace and Settlement, and ordinary Prudence was sufficient to secure an honest Man from Violence and Vexation. The *Polyglott* was scarce finished, before two other Projects appeared, that were Grafts upon that noble Undertaking, and carried on by some learned Assistants to it. The first was, an additional or seventh Tome of the *Polyglott* Bible, containing many Pieces not taken into the former six; among which was, *Mr. Pocock's Syriack Gospels*, of a different Translation, from that followed by *Dr. Walton*: This was finished, but, for what Reason I know not, never published, and is, by the *Oxford* Historian, reckoned among *Mr. Samuel Clark's* Works, with this Title, *Septimum Biblicarum Polyglotton Volumen, cum Versionibus antiquissimis, non Chaldaicâ tantum, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis contextum*. The other was a *Lexicon* to the Oriental Languages of the *Polyglott Edition*, known by the Name of the *Heptaglott Lexicon*, carried on chiefly by the very learned and indefatigable *Dr. Castel*, and published by him several Years after. In both these learned Designs *Mr. Pocock's* Assistance was desired, and readily granted.

IT has been already observed, Page 35, that, in the Year 1652, *Mr. Pocock*, at the Importunity of *Mr. Selden*, began the Translation of a large historical Discourse, viz. the *Annals of Eutychius*, Melchite Patriarch of *Alexandria*, out of *Arabick* into *Latin*, which Translation was published, together with the Original, in two Volumes, at *Oxford*, in the Year 1658. And tho' this had been considered by learned Men abroad, as a very useful Work, and as such, was recommended to *Erpenius*, by *Isaac Casaubon*, with all imaginable Earnestness; yet, *Mr. Pocock* declares in the Preface, that it was not undertaken by him from his own Inclination; but upon the Persuasion and Importunity of *Mr. Selden*. Doubtless, he did in no Sort affect that Cause, for the Sake of which *Mr. Selden* was so fond of *Eutychius*, and therefore was unwilling to give any seeming Ground for being thought a Partner in it. That learned Man, having been censured by the High Commission for some offensive Passages in his *History of Titus*, became not a little displeased with some Bishops of the Church of *England*: And tho' afterwards, for several Years, he met with a great deal of Respect from them, on account of his very great Learning, yet the Resentment of that former Usage lay deep in his Mind, and was at length sufficiently discovered by him, as he found an Opportunity for it. For in the Year 1642, to bear down Episcopacy, which was then sinking in this Nation, he published, what he would have to be thought, a mighty Argument against it; namely, the Account which this *Eutychius* gives of the Church of *Alexandria*, during the three first Centuries: But tho' *Mr. Selden*, in a large Preface to that Paragraph of *Eutychius*, and a larger Commentary upon it, did all he could to make it serve his Design, it hath been fully proved to be in no Sort sufficient for it. *Abraham Echellensis*, a learned *Maronite*, in a Book for this Purpose, published some Time after at *Rome*, shewed, among other Things, that *Mr. Selden* was no fair Translator of *Eutychius's Arabick*, and appealed to *Mr. Pocock* and *Mr. John Greaves* for the Truth of what he asserted: But, supposing the Translation just; that the whole Passage is a perfect Fable, hath been abundantly made out by several learned Men. It was no wonder therefore, that a Man of *Mr. Pocock's* Temper

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and

^b See for this whole Matter *Gagnier* in *Præf. ad Abulfed. Vit. Mohammedis*, and *Sale's* Notes on *Bayle*, under the Word *Abulfeda*, p. 116.

^c *Isaaci Casauboni Epistolæ*, Num. 732.

^d *Eucych. Vind. Autore Ab.*

Echellensi, *Romæ* A. D. 1661, Par. I. c. ix. p. 29.

^e *Morinus de Ordinationibus*, Par. III. c. 7. *Hammondi Dissertatio tertia contra Blondellum*, c. x. *Waltoni Prolegomena in Bib. Polygl. Prol.* 14. Sect. 10. *Pearsoni Vindiciæ Ignat.* Par. I. c. x.

and Principles should need the most importunate Persuasions to translate and publish a Book, which Mr. Selden had made such Use of: However, by performing that Work, he hath been very far from doing any Diservice to the Cause of Episcopacy: For, as he hath put that Paragraph in a truer Light^f; so, by his *Latin* Version of the whole Book, he has enabled those, who before could be no Judges of the Matter, fully to perceive, how little Credit is due to an Author, who, as Mr. Pocock declares in the Preface to him^g, *has many fabulous Things relating to ancient History, and gives us absurd Accounts of the Transactions in the Western Parts of the World, as our Writers commonly do in those of the Eastern.* Mr. Selden, indeed, speaks very magnificently of this *Arabian*; he esteems him, he says, as an *Egyptian Bede*,^h and makes no Doubt at all, but that his Annals were for the most Part taken out of the Archives of the Church of *Alexandria*: But that learned Man did not consider what another *Arabian* Writerⁱ (whose History Mr. Pocock afterward translated and published) hath made manifest, namely, that in the tenth Age, wherein *Eutychius* lived, there were no Archives of that Church; for when that City was taken by the *Saracens*, many Years before in the Reign of Sultan Omar, his General, *Amrus Ebnol As*, by a particular Order from his Master, commanded all the Books and Writings in it to be sent to the Baths, as Fuel for heating them, where they were all consumed. Indeed, he that hath read these Annals of *Eutychius*, cannot but be fully sensible, how ignorant he was of the Antiquities of his own Church. No-body was more famous within the Time, which the Paragraph published by Mr. Selden relates to, than *Origen*: Now this Man, who lived in the former Part of the third Century, *Eutychius* thrusts down to the Middle of the sixth, makes a Bishop of him; and brings him to the Council of *Constantinople*, called by the Emperor *Justinian*, to be there condemned^k. Of what Use, therefore, soever these Annals may be, either in some chronological Points^l, about which other Writers are silent or defective, or in the historical Account he gives of the *Persians*, and other Oriental Nations, it is certain, his bare Authority cannot be sufficient in any Matter to overthrow the general Consent of the *Greek* and *Latin* Fathers, and Church Historians.

THIS Edition of *Eutychius* was carried on at the sole Charge of Mr. Selden, as appears by several Letters sent to him by Dr. Langbaine, in one of which the Doctor, upon Mr. Pocock's disliking one of the Characters of the *Arabick* Font at Oxford, desiring him to procure, at London, a new Punchion and Matrice, with five or six Pounds of Letter, thus pleasantly addressed him in the Words of the Friar in *Chaucer*, who begged Money for compleating their Cloyster,

Now help Thomas, for him that harrow'd Hell,
Or else mote we all our Books sell.

But what puts it more out of Dispute, that the Impression of *Eutychius* was entirely made at Mr. Selden's Expence, is, that, by a Codicil made to his Will the Year before his Death, he bequeathed it as his sole Property to Dr. Langbaine and Mr. Pocock.

IN Justice, therefore, to Mr. Selden's Memory, who died three or four Years before this Book was published, his Picture was put before it, and the following Words, on Dr. Langbaine's Request, were added in the Title Page, *Illustriss. Joanne Seldeno τῷ μακαρίτῃ Chorago*: And tho' nothing more was meant by them, than that Mr. Selden was at the Expence of this chargeable Work, the *Choragus* in the Play being, as a very learned Man^m hath observed on this Occasion, the Person who was at the Charges of exhibiting the Scenesⁿ; yet it hath given some Ground to several Persons (and particularly to the Compiler of the Catalogue of printed Books in the Bodleian Library published in the Year 1674) to imagine, that Mr. Selden began this Translation, and that Mr. Pocock only finished it; whereas, the former never translated any other Part of *Eutychius*, than that short Paragraph already mentioned, which he published many Years before, and which Mr. Pocock hath corrected. To this Mistake concerning the Translation, it may not be improper to add another about the Author himself: His Name, at first, was *Said Ibn Batrick*, which, when he was made Patriarch, he changed into that of *Eutychius*, as expressive in the *Greek* Language of what he was called in *Arabick*^o: And this *Greek* Name, I believe, was that which gave Occasion to Dr. Heylyn, in his Life of Archbishop Laud, to mention this *Eutychius*, as a *Greek* Writer^p. The Doctor is followed in this Error by Mr. Ant. Wood, in the Account he gives of Mr. Selden's Life, where he also falls into some others; for, in the Catalogue of Mr. Selden's Works, having

mentioned.

^f Vid. Pearsoni Vindicæ, Par. I. p. 180. Ed. Cantab. 1672.

^h Pref. ad Orig. Eutych. p. 23.

ⁱ Greg. Abul. Pharagii Hist. Dynast. p. 114.

^g Pref. in Annal. Eutych. p. 3.

^k Eutychii Annales, Tom. II. p. 171.

^l See Bishop Pearson, de Successione primorum Romæ Episcoporum Dissert. I. c. 14, & Pref. in Annales Eutych. p. 3. N. B. Bishop Pearson, who, on another Occasion, (in his Vindic. Ignat.) had rejected the Authority of Eutychius, as not to be credited, even in the Affairs of his own Church, is taxed by the learned and ingenious Author of Reflections upon Learning, for allowing his Authority in the Affairs of the Church of Rome, and with forsaking our Greek and Latin Authors to follow his Footsteps, in his Posthumous Piece, just now referred to. Reflect. upon Learning, p. 158, 159.

^m Dean Prideaux, in his Life of Mahomet.

ⁿ See Plaut. in Persa. Act. I. Scen. 3. Satur. Πόλεϋ Ornamenta? Tox. Abs Chorago sumito.

^o Seldeni Pref. ad Orig. Eutych. p. 7.

^p Cyprianus Anglic. Par. II. Lib. iv. p. 303.

mentioned *Verſio & Commentarius ad Eutyebii Eccleſiæ Alexandrinæ Origines*, Lond. 1642, he goes on ſaying, To which are added, the ſaid *Eutyebius's* Annals, with Comments thereon, by *Edw. Pocock*, of C. G. Coll. Oxon.

NOTHING else, particularly relating to our Author, occurs to us, till *March* 1652, when, the ſecluded Members of the Houſe of Commons being reſtored to their Seats in Parliament, had appointed a Committee to conſider of Dr. *Reynolds* (afterwards Biſhop of *Norwich*) his Reſtitution to the Deanery of *Chriſt-Church*, from whence he was removed, for not taking the Ingagement; Dr. *Wallis*, the ever-memorable *Savilian* Profeſſor at *Oxford*, hearing this, and that Dr. *Mills's* Caſe removed from a Canonry in that Church on the ſame Account, lay alſo before the ſame Committee, and thinking Mr. *Pocock's* Caſe, who loſt his Canonry on the like Score, fairer than either of theirs was, recommended it to Major *Fincher*, probably a Member of that Parliament. This he did unknown to our Author, who was then at *Chil-drey*, and whom, in that Exigence, he had not Time to conſult: And becauſe Dr. *Wallis's* Representation of Mr. *Pocock's* Caſe contains many Facts worthy of the curious Reader's Notice, I ſhall give it in the Doctor's own Words.

THE Diſpoſal of the Deanery and Canonſhip in *Chriſt-Church* were heretofore reputed to belong to the King, who did accordingly from Time to Time diſpoſe of them. In the Time of King *James*, he did, by his Charter, annex one of the Canonſhips to the Divinity Profeſſor, and his Succeſſors for ever; and King *Charles* another of them to the *Hebrew* Profeſſor, and a third to the Univerſity Orator, which were accordingly enjoyed. Upon the Death of Dr. *Morrice*, *Hebrew* Profeſſor, the Committee of both Houſes (who did then manage the Affairs of the Univerſity) did put Mr. *Pocock* into his Place and Canonſhip, who did accordingly enjoy it for ſome Time; till, for reſuſing to ſubſcribe the Ingagement, he was (at the ſame Time with Dr. *Reynolds* and Dr. *Mills*) put out of his Canonſhip; but remained (as ſtill he doth) *Hebrew* Profeſſor. Upon the Death of Dr. *French*, (who was put into his Place) the Ingagement being before that Time taken off, it was thought, that Mr. *Pocock's* Right did again revive, and that he ſhould be reſtored to that Canonſhip, as *Hebrew* Profeſſor for the Time being, there being now no Bar in the Way. And while there were Motions in the Univerſity to petition for it, Dr. *Owen* (then Vice-chancellor, and in Favour with the Protector) undertook to manage that Buſineſs himſelf; and went up to *London* about it. But thereupon, inſtead of Mr. *Pocock*, Mr. *Pointer* was put into that Place by the Protector, who was ſuppoſed to have no Power to diſpoſe of it to any other Perſon, than the *Hebrew* Profeſſor for the Time being: And beſide this, by an Act of the Parliament before the laſt Interruption, all Grants of the Protector were made void, and therefore this among the reſt: And before that Act they were yet preſumed ſo weak, that Dr. *Wilkins* and others got new Grants (to the Places which the Protector had beſtowed on them) from the Parliament, and the like was endeavoured for Mr. *Pointer*, but could not be obtained; ſo that, upon the whole Matter, there ſeems very little to be ſaid, why Mr. *Pocock* ſhould not be reſtored. That which is to be done in order to it, is, that a Motion be made in the Houſe, for this Buſineſs to be referred to the ſame Committee with that of Dr. *Reynolds*, and that (if Need be) Summons be ſent to Mr. *Pointer* to appear, if he have any Thing to ſay, why Mr. *Pocock* ſhould not be reſtored. This Letter was dated *March* 6, 1652.

WHETHER the Houſe would have hearkened to this Remonſtrance or no, there was not Time to judge: For in ten Days after the Date of Dr. *Wallis's* Letter, this long Parliament paſſed an Act for its own Diſſolution, and for calling a new one, to meet on the 26th of the following Month. They met accordingly; and God having now ſufficiently tried the Faith and Patience of his ſuffering Church of *England*, was pleaſed to put it into the Hearts of this Convention to invite the King to his Throne. And thus, by a Turn of Providence, never enough to be adored and acknowledged, our ancient Conſtitution was reſtored to us, at a Time too, when that Bleſſing was thought very diſtant, if not utterly deſpaired of.

SECTION IV.

THE Year 1660 was auspicious to Mr. *Pocock* on more Accounts than one: For I find him congratulated by a Friend at this Time, upon his Recovery from a Fit of Sickneſs, which he calls the *Prodrome* to the publick Reſtauration. In the Month of *June* he attended the Vice-chancellor, when he waited on the King to preſent him with the *Oxford Verſes* on that happy Occaſion; nor was it long before our Author, among other oppreſſed Loyalists, felt the Benefit of that national Deliverance: For the Canonry of *Chriſt-Church* annexed to the *Hebrew* Lecture at *Oxford*, by King *Charles* the Firſt, and from which he had now been removed, for Refuſal of the Ingagement, about ten Years, was reſtored to him; the Intruder having been turned out by the Delegates, appointed to viſit that Univerſity,

versity, presently after the Restoration. It has been already said, that Mr. *Pocock*, on the Death of Dr. *Morris*, was, upon the Recommendation of Dr. *Shelden* and Dr. *Hammond*, nominated to the *Hebrew* Lecture, and the Canonry thereto annexed, by King *Charles* the First, then (1648) a Prisoner in the *Isle of Wight*, but that he was not constituted by Patent, the King not having the Great Seal then in his Power: But Dr. *Shelden*, then Dean of the Chapel Royal, and soon after Bishop of *London*, took Care to have that Defect supplied the very Month after the King's Return: For this Purpose, Letters Patents were granted (bearing Date June 20, *An. Duodec. Car. 2ndi*) constituting Mr. *Pocock* *Hebrew* Professor, and Canon of *Christ-Church*, by Virtue whereof, he was solemnly installed on the 27th of the Month following. The Difficulties also that formerly attended Degrees, being now removed by the late happy Change, he took that of Doctor of Divinity on the 20th Day of *September*, in the same Year.

It has already been observed, that Mr. *Pocock*, tho' he succeeded Dr. *Morris* in the *Hebrew* Lecture at *Oxford*, by Order of the Committee of Parliament, was not promoted to his Canonry, which had been annexed to that Lecture, but to the Canonry of Dr. *Payne*, who, together with Dr. *Fell*, the Dean of *Christ-Church*, and some others of the Prebendaries, was removed by the said Committee, for a pretended high Contempt of the Authority of Parliament. By these Means it came to pass, that Mr. *Pocock* was forced to accept of another House or Mansion, and not that which belonged to the Canonry, that had been annexed to the *Hebrew* Lecture by King *Charles* the First. It has been related likewise, how he and his Friends laboured to get him Admission to his proper House and Canonry, and, upon Failure of Success, how he entered his Protest, with a Salvo to the Rights of the *Hebrew* Professorship. I need not repeat the little Regard that was paid, in those Times, to Royal Grants, nor how the same Committee afterwards deprived him of his Canonry, while they suffered him to retain the Lecture, to which a Canonry had been inseparably annexed. And tho' at the Restoration, as hath been already said, he was again installed a Canon of that Church, he had yet the Mortification to see another in Possession of those Lodgings, which belonged to his Predecessor in the *Hebrew* Professorship, Dr. *Morris*. The Intruder at this Time was *John Mills*, Doctor of Law, and then Member of the House of Commons: This Dr. *Mills*, tho' most evidently a Lay-man, had been Canon of *Christ-Church*, and was removed thence at the same Time with Dr. *Reynolds* and Mr. *Pocock*, and on the same Pretence; namely, for refusing the Ingagement. At the Restoration he got Possession of Dr. *Morris*'s House, and detained it from Mr. (now Dr.) *Pocock*, in Right of his Pretension to the Canonry, out of which he had formerly been ejected. In order to the Recovery of these Lodgings, the University of *Oxford* joined with Dr. *Pocock* in a Petition to the Delegates, appointed by the King, soon after his Return, to visit that University, for a Hearing before them, or before any of the Judges, to whom their Honours might think fit to refer the Consideration of it. The Result of this Affair was, that the Delegates first removed Dr. *Mills* from the Canonry for which he was unqualified, and put Dr. *Pocock* into the Lodgings proper to the Stall that was annexed to the *Hebrew* Professorship, and into which he was put, by Virtue of the Letters Patents he had so lately obtained.

AND now the remaining Part of Dr. *Pocock*'s Life being of one Tenor or Way, spent in Study, and doing Good, without those Travels or Sufferings, which have so much lengthened this Discourse, what we have further to do, will, for the most Part be, to give some Account of those other Books he published, according to the Order of Time in which they were printed, and then, to lay those Things together, which may serve to give some imperfect Idea of his very great Worth:

IN this Year 1660, he printed his *Arabick* Version of *Hugo Grotius*'s Treatise concerning the Truth of the Christian Religion: That excellent Book, which deservedly met with the highest Applause from learned Men, had been already translated into several Languages, particularly *English*, *Dutch*, *French*, *Swedish* and *Greek*; but in no Tongue could it be thought more useful, than in the *Arabick*, being a Language understood, not only in the *Ottoman* Empire, but in *Persia*, *Tartary*, and all those Parts of *India* and *Africa*, where *Mahometism* has prevailed. Among the Professors of that Superstition, doubtless there are some well-meaning People, who would entertain favourable Thoughts of Christianity, were they sufficiently made acquainted with the Reasonableness and Excellency of it. The Conversion of such, Dr. *Pocock* had in View, when he first resolved upon this Work; and not only that, but the Instruction and better Establishment of the Christians, that are very numerous in some of those Countries, who, by Reason of the Bondage they are under, know but little of the holy Religion they profess, and the Evidence on which it is built; and therefore, to mend their worldly Condition, are too often tempted into Apostasy. And to make this Translation more fit for these Purposes, he took the Liberty, which the learned Author allowed him (in

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^a Mr. Ant. Wood, in his Hist. & Antiq. of the Univ. of Oxford, accounts for the whole Matter: He acquaints us, that Dr. *Mills* was put into the Canonry of Dr. *Morris*, the *Hebrew* Professor, by the Committee of the two Houses, who probably had no Scruples about the Legality of a Lay-Canon of *Christ-Church*. Being, therefore, restored by the long Parliament, just before they dissolved themselves, to that Canonry, which he afterwards lost, by refusing the Ingagement, he came again of course into the Lodgings belonging to it.

a Visit he made to him at *Paris*, when he returned the last Time out of the East) of making such Alterations, as he thought necessary: *Grotius's* Introduction being only an Account addressed on a particular Occasion to *Hieron. Bignonius*, of a Work of the like Nature, which he had formerly published in *Dutch*, and also containing in it, some Expressions relating to the *Mahometans*, which in the Entrance might, perhaps, discourage those People from perusing the Book, Dr. *Pocock* thought fit to leave out, and instead thereof, he inserted a Preface entirely new. In this Preface he proposes the Design of the whole Treatise, which was, he says, to enquire concerning the true Worship of God, and the Arguments of its Truth; shews the vast Importance of such Researches; prays for the Divine Illumination, which is necessary to render them effectual. He gives some Account of the Persons to whom this Work would be especially serviceable, which are not only those, who are mistaken in religious Matters, but such also to whom God, in his Mercy, hath shewn the Way of Truth, who, if of competent Understandings, might be furnished by it, with proper Weapons to conquer Error; but, if of meaner Capacities, would yet be enabled, by the Perusal of it, to continue steadfast, resisting the Assaults of those, who should labour to pervert them. Moreover, he shews of what Kind the Arguments made use of in it, are; namely, such as, being collected from the Books both of ancient and modern Authors, who have written on this Subject, are sure and convincing, and also easy to be understood. Besides this new Preface, he also made several Changes in the 6th Book, wherein the Author applies himself to the Confutation of *Mahometism*, amending some Things, and leaving out others, both in the 5th and 10th Sections of it, and particularly the pretended Miracle of the *Flying of the Dove to Mahomet's Ear*, as having no Foundation, either in the Writings or Opinions of his Followers: About which, when he discoursed with *Grotius*, that learned Man freely acknowledged his taking the Story only from our own Writers, especially from *Scaliger*, in his Notes on *Manilius*.

THIS Version, as I have formerly shewn, Dr. *Pocock* had intended to publish many Years before, and the Reason of his delaying it so very long, undoubtedly was, the Cost of Printing it: For the Copies of it being not for Sale, but charitable Uses, a Sum was required for this, much beyond his own Ability: But this Difficulty was now removed by the generous Offer of the Honourable *Robert Boyle*, Esq; that great Promoter of all useful Knowledge, both Divine and Human, who, as soon as he understood this Design of Dr. *Pocock*, assured him, that he would bear the whole Charge of it. Indeed, that pious and learned Gentleman, on whom God had bestowed a double Blessing, a plentiful Estate, and therewith a Heart to use it well, never omitted any Opportunity, that presented itself, of doing Service to the Interests of true Religion. At his Cost, the *Irish* New Testament was reprinted, and he was chiefly at the Expence also of reprinting the Old. Upon his Desire, and by his Encouragement, that Catechism, which the learned Mr. *William Seaman* translated into *Turkish*, was printed; and, as appears by a Letter of Mr. *Seaman's* to Dr. *Pocock*, the same honourable Person gave 60 Pounds towards Printing the New Testament turned by him into the same Language: And at this Time, the Zeal he had for the Propagation of Christianity, engaged him to all the Expence, which was necessary, that *Grotius's* admirable Defence of it might be read in a Tongue generally studied in all those Countries, which have embraced the Superstition of *Mahomet*.

IT is heartily to be wished, that the Success of a Work so truly Christian, had been answerable to the Zeal, with which it was both undertaken and promoted: But of that, indeed, after all possible Enquiry, we are able to give but a slender Account. Mr. *Boyle* writes to Dr. *Pocock*, Jan. 24, 1667, that 'He had discoursed with a very understanding and religious Gentleman, a chief Member of the Council for Trade and the Plantations, and one that had a great Interest in the Merchants, who promised his Assistance in getting this Translation properly dispersed.' I find likewise, by the same Letter, that Mr. *Baxter* strenuously employed his Interest with the *Turky* Company to the same Purpose; that it was proposed at a Meeting of the Merchants trading to those Parts, who well liked it, and readily offered to disperse, as discreetly as they could, as many Books as should be put into their Hands. By another Letter of the same honourable Person to Dr. *Pocock*, we likewise learn, that a Quarter of a Hundred of these Books had been already delivered to some Merchants, and that a much greater Number would be committed to their Care, as soon as it should be determined at *Oxford*, what Sort of Binding would be most proper for the East. But for what particular Places these were intended, or in what Manner they were to be disposed of, I cannot find: That very few were distributed at *Constantinople*, the very learned Dr. *Thomas Smith*, who went to reside there in the Year 1668, had Reason to believe. He affirmed, 'That he did not know of so much as one single Copy in that Place, except that, which he carried out of *England* himself, and which he presented there to a *Turkish Imam*, or Priest of his Acquaintance, who was well-skill'd in the Language of his Prophet.' And, indeed, the same learned Person gives but little Hopes of Success from that, or any the like Books, among such *Turks*, as he conversed with in that City: 'For, generally speaking, he says, their unreasonable Prejudices, their gross Stupidity in Matters of Speculation, and their

‘equally prodigious and intolerable Obstinacy and Pride, had hardened them against all Conviction, and rendered them impenetrable to any Argument.’

I CANNOT, on this Occasion, avoid delivering it as my Opinion, that the Sight of these *Arabick* Translations of *Grotius* without his own, the Translator’s, or any other *European* Name prefixed to them, was what, in great Measure, deceived Mr. *Watson*, the *Scotch* Gentleman mentioned in *Wheeler’s Travels*, p. 200, who seriously affirmed, ‘That *Hugo Grotius* had stolen all his principal Arguments for the Truth of the Christian Religion out of *Arabian Authors*.’ Whoever considers, what little Acquaintance *Grotius* had with such *Arabick* Books, as have not yet been translated into other Languages, and how diligent Dr. *Pocock* was in enquiring out, what the *East* afforded before he engaged in that Version, can hardly think of any likelier Ground for such a Declaration, than what has been above assigned.

AT *Aleppo*, and the Parts about it, I find a considerable Number of these Books were disposed of: And yet, certain it is, that either *Grotius’s Latin* Tract; *De Veritate Religionis Christianæ*, or that other Work of his of like Nature, which he formerly published in *Dutch*, (mentioned in his Introduction to *Hieron. Bignonius* above-mentioned) it is certain, I say, that one of these two Tracts, many Years before the Printing of this *Arabick* Translation, had got into the *East*: For the Dervise *Abmed*, writing to our Author, soon after his Return home from *Aleppo*, promises, among some Oriental Manuscripts which he had bought for him, to send him a Book concerning the embracing the Christian Religion, the Work of *Groot*, the Brother of *Gole*. Mr. *Smith*, whether by Conjecture from the Dervise’s Mention of *Gole*, or from better Authority, I cannot say, sets it down as Fact, that *Grotius* had sent thither some Copies of *Grotius*, which is not improbable: But it seems to me, from the Dervise’s Mention of that learned Man’s *Dutch* Name, *Groot*, most likely that he had lighted on the *Dutch*, and not the *Latin* Treatise, concerning the Truth of the Christian Religion. Many Copies of this *Arabick* Version were likewise afterwards sent to Dr. *Huntington*, whilst Chaplain to the *English* Factory at *Aleppo*, and yet these were not sufficient: For having disposed of them, he desired another Parcel, in a Letter written by him to Dr. *Pocock*, which were accordingly sent to him: It appears from one of his Epistles, published together with his Life (*Huntingtoni Epistola*, N° 2.) that he presented one of these Copies to *Stephanus Petrus*, Maronite Patriarch at *Antioch*, to whom also he gave Assurance, that if he approved it, and thought a good Number of them of Use, they should be speedily sent to him; and, doubtless he did not neglect to make the like Overture to *Mose*, another Bishop of the *East*, with whom he corresponded. But it is too manifest, that he met with no small Difficulty in this Matter, from some *Romanists* in those Parts, who envied the Honour of a Design so truly Christian, to those of a different Communion from themselves: For tho’ the Doctors of the *Sorbone*, who read this Treatise of *Grotius*, before he published it, disapproved nothing in it, but that one Passage, [*Lib. ii. Sect. 7.* concerning Things which imply a Contradiction] which bears, as they thought, too hard upon Transubstantiation; and tho’ some Papists had such an Opinion of it, that they undertook a Translation of it into *Persian*, for making Converts in those Countries, where that Language is spoken; yet, Dr. *Huntington* now found, ‘That the most innocent and useful Attempt will be disliked by some Persons, when made by such Instruments, as they do not approve of.’ Notwithstanding all the Kindness, which (as appears from his printed Epistles) passed between him, and the Fathers residing in those Countries, and the Offices of Friendship they mutually performed, he complained to Dr. *Pocock*, ‘That as he dispersed this Treatise, he had much greater Apprehensions from their Malice, than from the unprompted Accusations of the *Turks* themselves.’ He told him further, that upon this Account he was obliged, for his own Safety, to cut the last Book, wherein *Mahometism* is confuted, out of some Copies, before he distributed them. And, if ever the Society for Propagating Christian Knowledge in Foreign Parts shall think of another Edition of this Work in *Arabick*, it may, perhaps, be found expedient to have some Copies of it printed without the last Book, to be disposed of in such Places, as will not endure a direct Opposition to the Tenets of *Mahomet*: For tho’ it is much to be wished, that his Followers might have that Part of this Treatise especially put into their Hands, which was so particularly intended for them; yet, where that cannot be attempted, with any Prospect of Safety, the other Parts of it alone may prove, by God’s Blessing, of considerable Advantage to them. And, indeed, if they shall but once perceive the Certainty of the Truths, which are in the other Parts so fully made out, they will, probably, begin to make some serious Reflections on their own Superstition, and, at length, discern the Follies and Absurdities of so gross an Imposture.

THE next Thing that Dr. *Pocock* published, was, an *Arabick* Poem, intitled, *Lamiatol-Ajam*, or *Carmen Abu Ismaelis Tograi*, with his *Latin* Translation of it, and large Notes upon it; a Poem which is held to be of the greatest Elegancy, answerable to the Fame of its Author, who, as the Doctor gives his Character, was eminent for Learning and Virtue, and esteemed the *Phoenix* of the Age, in which he lived, for Poetry and Eloquence: Dr. *Pocock’s* Design in this Work was, not only to give a Specimen of *Arabian* Poetry, but also to make the Attainment of the *Arabick* Tongue more easy to those, that study it; for his Notes, containing a Grammatical Explanation of all the Words of this Author, are very serviceable

for promoting the Knowledge of that Language. These Notes being the Sum of many Lectures, which he read on this Poem, the Speech that he delivered, when he began to explain it, is prefixed to it, which, perhaps, contains, tho' a succinct, yet as accurate an Account of the *Arabick* Tongue, as is any where extant. After the general History of it, he there speaks of the Things that recommend it, and particularly of these four; Perspicuity, Elegance, Copiousness and Usefulness; an Instance of the *first* of these, he gives in that prompt Way the *Arabians* have of expressing many Things clearly in a very few Words, which is hardly to be imitated in any other Language; and the *second*, he says, appears both from the Care employed in it, either by the adding, taking away, or Change of Letters, to suit Words to the Nature of the Things they signify, and also from the Sweetness or Softness of the whole Language, in which there never is a Collision of two or more Consonants, but the Sound of a Vowel always intervenes. As to the *Copiousness* of this Tongue, he shews, that there is no Comparison between it, and any other: The strange Variety it has of synonymous Words, being such, as one would stand amazed at: There are in it 200 Names for a Serpent, which he there gives us, 500 for a Lion, and, to omit some other Instances, so many for Calamity, that, as he observes out of an *Arabick* Writer, who endeavoured to make a Catalogue of them, it is no small Calamity to recite them. The whole Number of Words, that make up this Language, is reckoned, as he assures us, by *Hamezah Aspahanensis*, from an eminent Lexicographer, at twelve Millions, three hundred and fifty Thousand, fifty and two: But that which chiefly recommends any Language, is the Usefulness of it; which, for the most Part, consists in the valuable Things, that are written in it; and in this Respect he shews it to be very considerable, and but little short of the most celebrated Languages. The ancient *Arabians*, long before the Days of *Mahomet*, were not altogether ignorant of some Parts of Learning; several of them had Skill in *Astronomy*, several in *Physick*, and not a few in *Poetry*; which last was in such Request among them, that when any one began to be eminent for it in any Tribe, it was Matter of publick Congratulation, and all the Kindred and Friends of it met together to rejoice, in the most solemn Manner, as for the greatest Happiness in the World. Indeed, whatsoever Knowledge they then had, it could not be very useful, for Want of Letters, which was an Invention so late amongst them, that when the *Alcoran* began to be published, some Time after *Mahomet's* Death, there was not found in all *Arabia Felix* a Person sufficiently qualified to read or write it: However, somewhat more than a hundred Years after, when the Empire of the *Saracens* came to the *Abassides*, all the *Grecian* Learning found a ready Entertainment with them, and began to be cultivated; and within the Compass of a few Ages, infinite Books were written by them in Philosophy, Astronomy, Geometry, Medicine, and all Kinds of Sciences: And that we may not make a Judgment of these Books, from the barbarous Translations of some of them, which were made, when Ignorance so much prevailed in *Europe*, the Doctor tells us, that whosoever shall read the Writings of *Alfarabius*, *Avicenna*, *Avenpace*, and many others, will soon find Reason for a very different Opinion of them, from that which is now commonly received amongst us. In short, he asserts with much Assurance, that, with respect to human Learning, the *Arabians* do not more want the Knowledge of other Languages, than other Nations do that of theirs, and that there are as many Things, which they can teach others, as there are, which they can learn from them; particularly for the Study of Divinity, he proves, that it may receive great Aids from this Language; for by the Help of this, Divines will be able to know the true Opinions of *Mahometism*, that they may confute them. The *Arabick* also will very much contribute to their Skill in *Hebrew*, and consequently, to the Knowledge of the sacred Text of the Old Testament; as appears from the Books of *Aben Ezra*, *Maimonides*, *Kimchi*, and others of the wiser Rabbins, who, upon every Difficulty, refer their Readers to the *Arabick* Language: By this too, they will be able to peruse the greatest Part of those Things, which are worth reading, amongst the *Jews*; such as the Writings of *Maimonides*, *Coxari*, *Chobath Lebaboth*, *Emunoth*, *Saadias*, and several more, which are for the most Part in *Arabick*; and also to consult the several Versions of the Holy Scriptures made into this Language, both by *Jews* and *Christians*, together with many Christian Books of good Account, that are written in it. Finally, by Means of this Language, the Piety of those who are zealous for the Promotion of Divine Knowledge, may make some Provision against the Ignorance of the Eastern Christians, who are so miserably oppressed under *Turkish* Bondage.

I HAVE been more particular in this Detail of the Uses of *Arabism*, from the greatest Master of it, that our *European* World could ever boast of, in Hopes; that such a Discourse may incite the Young and Studious among our Candidates for holy Orders, to apply themselves thereto, and to revive a Branch of Learning, that seems to have been gradually decaying for many Years among us.

THIS Book, *Carmen Tograi*, was printed at Oxford, in the Year 1661, by the particular Care and Direction of the very learned Mr. Samuel Clarke, Architypographus of that University, who not only made a Preface to it, but also added a suitable Treatise of his own, concerning the *Arabick Prosodia*: The Treatise he dedicated to Dr. Pocock in an Epistle for that Purpose; which he did, as he told him; not only because he thought him the properest Judge

Judge of the Work, but also because it was he alone, that first encouraged him to the Undertaking, that supplied him abundantly out of his vast Store with Materials to carry it on, and that constantly set him right, when involved in such Difficulties, as he knew not how to pass through.

It is intimated by Mr. *Clarke*, in the Preface before-mentioned, that *Gregorius Abul Pharajius's* History of the Dynasties, translated by Dr. *Pocock*, was, at that Time in, or ready for the *Oxford* Press, the Edition of which was finished in the Year 1663: That Part of this Book, which gives an Account of the Rise of *Mahomet*, the Doctor had published, as it has been shewn, several Years before; and, upon the Importunity of several learned Men, who were much pleased with that Specimen (more particularly of his great Friend, Dr. *Langbaine*, who had earnestly pressed him to it before his Death) the Whole was now printed in the original *Arabick*, with his *Latin* Version of it.

THIS *Abul Pharajius* was a Christian of the *Jacobite* Sect, of great Fame for Learning, not only among those of his own Religion, but among the *Jews* too, and *Mahometans*; and this Work of his is a Compendium of the general History of the World, from the Creation to his own Time: It is divided by him into ten Dynasties or Governments; for so many he reckons up, which are these following: The first is that of the holy Patriarchs, from *Adam* the first Man; the second, of the Judges in *Israel*; the third, of the Kings thereof; the fourth, of the *Chaldeans*; the fifth, of the *Magi* or *Persians*; the sixth, of the *Greeks*, that were Idolaters; the seventh, that of the *Franks*, for so he calls the *Romans*; the eighth, of the *Greeks*, who were Christians; the ninth, of the *Saracens*; and tenth, of the *Mogul Tartars*.

THIS Work, as is noted above, was published, *An.* 1663, and dedicated to his Majesty King *Charles* the Second; but the Love of *Arabick* Learning was now waxed cold, and the entire Piece of *Abul-Pharai*, in the Year 1663, met with small Encouragement, whilst a Specimen of it, *An.* 1649, had given Pleasure to all the learned World. But such is the Weakness and Instability of the human Mind, even when improved by Education and Letters, that Custom and Fashion shall, in a few Years, be able to sway it from one Extrem to another: And, perhaps, this Inconstancy may, in some Measure, also be imputed to the Indiscretion of learned Men themselves, who are too apt immoderately to cry up their own favourite Course of Studies; and when this once comes to be observed, the World is with Difficulty prevailed upon to allow the Idol, even its just Commendation.

OF this Change in the publick Taste, no one was more sensible than Dr. *Pocock* himself, as appears by a Letter of his to Dr. *Thomas Greaves*, which attended a Copy of his *Abul Pharagii Hist. Dynastiarum*, and which, at that learned Person's Request, he forced, as he tells him, from his Printer's, before the Index was wrought off. 'If you find, adds Dr. *Pocock*, any Thing in it worth the Publishing, you must be fain to speak for it; for I perceive it will be much slighted: The Genius of the Times, as for these Studies, is much altered since you and I first set about them; and few will be persuaded, they are worthy taking Notice of. My Lord of *London* asked me, if there were any remarkable Passages in the Book? I answered him only in general, that I thought there were many; if you should fall into any Discourse with him about it, I pray, note some Particulars, as, I think, you may that of the first Rise of *Mahomet's* Religion, p. 100, &c. and that of the Rise and Spreading of the *Tartars* Empire, and their Incurfions, which is in the *Latin*, p. 280, &c. or any other Passages, that you shall think worthy. And if you speak with any of your Acquaintance concerning the Book, your good Word may help bear up its Credit.' Dr. *Greaves*, in his Answer to this Letter, dated from *Fulham*, writes thus upon the unfashionableness of *Arabick* Studies; 'How these Studies are esteemed in the Universities, I know not; in these Parts, for ought I observe, they are not much followed or regarded, and receive small Incouragement from those, who, I thought, would have been Fautors and Promoters of them.' Nor was *Arabick* Learning then out of Vogue in *England* only; but beginning to decline in *Holland* also. In the Year 1669, Mr. afterwards Dr. *Bernard*, complains in a Letter to Dr. *Pocock* from *Leyden*, that *Harder* of that Place, who, says he, speaks *Arabick* readily, had translated the History of *Saladine*, but could not find a Bookseller, that would venture to undertake the Work, *because Oriental Learning decays here, and Books of that Nature will turn to no Advantage*; neither, adds he, can Mr. *Thevenot* find a Bookseller, either here, or at *Amsterdam*, to undertake his *Abulfeda*.

THE Declension of these Studies in the Esteem of the Publick may in some Measure account for our Author's rising no higher in Church-Preferments at the Restoration, when such Numbers of vacant Dignities were filled. Barely to be restored to what he had so many Years been deprived of for his Religion and Loyalty, and to have no other Reward for his Losses, Oppressions and Prosecutions, besides his uncommon Learning, and unspotted Sanctity of Manners, but what was due to him in Equity, was a Hardship, which reflects more Dishonour upon those Times, than any one Case of the like Nature, that has come to my Knowledge: For, in Justice to the Men that were then intrusted with the Disposál of Church-Preferments, it must be owned, that there were very few eminent Ecclesiasticks, who, upon that blessed Change of Things, were not called up to Advancement; some were not so early preferred

preferred as others; but, perhaps, our Author is almost the only Instance of a Clergyman, then at the highest Pitch of Eminence for Learning, and every other Merit proper to his Profession, who lived throughout the Reign of *Charles* the Second, without the least Regard from the Court, except the Favour sometimes done him of being called upon to translate *Arabick* Letters from the Princes of the *Levant*, or the Credential Letters, of Embassadors coming from those Parts; for which, yet I do not find, he had any Recompence, besides good Words and Compliments: But he was as modest, as he was deserving, and probably, after presenting his *Abul-Pharagius* to the King, he never put himself in the Way of Royal Regards any more.

BEFORE I take my Leave of Dr. *Pocock's* History of the Dynasties, I shall observe something, which, tho' it more properly belongs to his Specimen of this larger Work, may not incommodiously find a Place here: The Reader, then, is to observe, that the celebrated Monsieur *Bayle*, p. 37, * of his Critical and Historical Dictionary, has observed a wide Difference between Dr. *Pocock* and Mr. *John Greaves*, about the Time in which *Abulfeda* was advanced to the Government of *Hamah*, in *Syria*: The former of these, in his *Specimen Historiæ Arabum*, p. 363, makes this to have happened *Anno Hegiræ* 710; whereas Mr. *John Greaves*, in his Preface to *Bine Abulfedæ Tabulæ*, p. 7, 8, places *Abulfeda's* Advancement 33 Years later, viz. *Anno Hegiræ* 743. This Difference Monsieur *Bayle* complains of, as irreconcilable, and thinks it most reasonable to suppose Mr. *Greaves's* Account the true one, because *Abulfeda* is his principal Subject, whereas Dr. *Pocock* speaks of him only, *comme d'un fort petit Accessoire*; upon which he proceeds thus: 'But is it not very vexatious, that one of *Pocock's* Consequence should not be safely to be followed in a Point of Oriental Learning, and that, whilst he published a Thing, a Colleague of his should be making it appear to be false?' Not content with this, he repeats the same Censure in his Index, under the Word *Pocock*, *Il est étonnant, qu'il ne soit un guide sur en fait d'Erudition Orientale*. But, against this confident Charge, Dr. *Pocock* has been thoroughly defended, by the learned Mr. *Gagnier* of *Oxford*, in his Preface to the Life of *Mohammed*, p. 5. For there he affirms, that what our Author, whom he calls *Virum integerrimum & solide doctum*, has said, concerning the Time of *Abulfeda's* Advancement, is perfectly right, as being exactly agreeable to the Account, which *Abulfeda* himself gives of that Event; and that Mr. *Greaves* had committed a monstrous Mistake in his Chronology, having confounded this *Abulfeda* with another of that Name, who was the sixteenth of the *Mameluck* Kings of *Egypt*.

THE Ground of the Mistake, as the learned Mr. *Sale* informs us, was this: 'Mr. *Greaves*, in an *Arabick* Manuscript, entitled, *Al Sacerdan* (or rather *Al Sukkerdân*, which is a *Persian* Word, and signifies a Sugar-dish) found the following Passage, as it stands in his *Latin* Translation: *Rex justus, Columna Religionis, al Soltân, Abulfeda Ismael, Filius Al Melec al Naser, sedit super Thronum Regni [in Hamah] post amotionem Fratris ipsius Al Malec al Naser Ahmed, Feriâ quintâ xxii Die [Mensis] al Moharram, Anno DCCXLIII [Hegiræ] & regnavit donec obiit vi Die [Mensis] Rabiæ posterioris, Anno [Hegiræ] DCCXLVI*. That is, *Al Malec al Sâleb Omado'ddin Abulfeda Ismael, Son of Al Malec al Naser ascended the Throne [of Hamah] after the Deposition of his Brother Al Mâlec al Nâser Ahmed on Thursday the 22d of al Moharram, in the Year 743, and reigned till he died, the 6th of the latter Rabiâ in the Year 746*. This Passage *Greaves*, from a Similitude of Names, (a most deceitful Guide) immediately, and without further Examination, concluded, must belong to our *Abulfeda*, and no other, and therefore made no Scruple to insert the Words [in *Hamah*] which were not in his Author, as a Thing of course: But had he looked into what precedes, and what follows, he would have found, that the Author is there giving the Succession of the *Mamluc* Soltans of *Egypt*.'

I WOULD not detract from the Praises due to Monsieur *Bayle's* Industry and Parts; but, I believe, after what has been said, the World will give me Leave, in this particular Instance, to tax him with a Defect, both of Judgment and Candour. When, indeed, two Writers, equally skilled in the Matter they treat of, differ in their Accounts, Mr. *Bayle's* Rule seems reasonable, and we ought rather to assent to him, who writes professedly on the Subject, than to him, that speaks of it only by the By; tho', even in this Case, a modest Critick would hardly think his Point so secure, as to brand the Author he dissents from, in the Manner Mr. *Bayle* has done by Dr. *Pocock*. But then, he ought to have very good Grounds for thinking the Writers equally conversant in the Matter they treat of; otherwise his Determination, tho' it should happen to be right, is rash and uncharitable: Whereas, had Mr. *Bayle* known any Thing of Dr. *Pocock* and Mr. *Greaves*, he must have known, that the former was incomparably superior to the other, in the Knowledge of Eastern Writers; he had greater Opportunities of acquiring this Kind of Knowledge, having spent more than twice the Time in the *Levant*, with the sole View of improving himself in Oriental Learning, than Mr. *Greaves* did for that, and various other Purposes. Mr. *Bayle's* Rule, therefore, had no Room in the present Case; and Dr. *Pocock*, tho' speaking of *Abulfeda's* Advancement to be Prince of *Hamah*, by the By only, was more likely to assign the true Time of that Event,

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* Ed. 4. Roterдам. 1702.

† Notes on Bayle's Dictionary printed at London, An. 1734, Vol. I. p. 115.

than Mr. *Greaves*, tho' it was his principal Subject. It was, indeed, a very great and grievous Mistake in him to conclude, at first Sight, from the bare Mention of a Prince, in an *Arabick* Writer, one of whose Names was *Abulfeda*, that he must mean the Prince of *Hamah*, in *Syria*, without looking at all into that Writer's Subject and Design, but taking that for granted, which a little Enquiry would have convinced him, was an utter Mistake.

THAT Mr. *Greaves*, who, otherwise, was a cautious and accurate Scholar, should be prone to an Error, that might easily have been avoided, is the more surprizing, when we reflect, that but the Year before, Dr. *Pocock*, in his Notes on his *Specimen Historiæ Arabum*, had set down the true Date of *Abulfeda*'s Advancement; that Mr. *Greaves* had this Piece of his Friend's, and highly admired it, as, indeed, he did every Thing, that came from him: But he had, probably, forgot that Particular, and, being then at a Distance from his Oracle, could not consult him on every Emergency. And yet it appears, from the Letters, that passed between those two dear Friends, about this Time, that Mr. *Greaves* had consulted Dr. *Pocock*, and received Solution from him of several Doubts concerning *Abulfeda*; but then, these concerned only the Readings of the various Copies, he was to print from: We further find, that he proposes to him intended Versions of *Arabick* Passages, that occur in that very Preface, wherein the grand Mistake stands; and which is more, the very Passage from *Al Sacerdan*, which misled Mr. *Greaves*, and his designed Translation of it, is extant in a Letter of his to Dr. *Pocock*, tho' without naming that Writer, or the Use he intended to make of the Passage from him.

THIS following *Arabick*, says he, I think, may be thus rendered into *Latin*; then, after giving the *Arabick*, comes his *Latin* Rendering, viz. 'Finitum est opus Feriâ 5, 22^{ndo}. Die *Almoharram*.'

AFTER another *Arabick* Sentence, nothing to the present Purpose, and its Version, we have the other Part of *Al Sacerdan*'s Sentence, which he proposes to translate thus; 'Sedit super Thronum Regni post amotionem Fratris ipsius.' How easy had it been to add one more Quære, viz. whether the *Abulfeda* of *Al Sacerdan* was the same with the Prince of *Hamah*, whose Tables he was then publishing. But of this he seems not to have entertained the least Suspicion, tho' his only Authority for the affirmative Side of the Question, was that slender one of Agreement in Name: So weak and unguarded against Deception are the wisest and best of Men, at certain Hours! For my Part, I think, we should do well to look up to God's permissive Providence on all such Occasions, and to consider the Slips of learned Men, as Documents to them, and to the rest of Mankind, how imperfect human Prudence and Sagacity is, even when most improved by Study and Exercise, that they may not think of themselves higher than they ought to think, and learn thence, what constant Need they have to beg his Blessing and Direction in their Studies, who is the Father of Lights. But was I to account, humanly speaking, for this grievous Negligence in Mr. *Greaves*, or to offer any Excuse for him, it should be the Hurry and Distraction of his Affair, for those many Years, in which he was preparing the Edition of *Abulfeda*: The Truth of this Fact we have under his own Hand; for writing to Dr. *Pocock*, about a Year after that Piece came abroad, he uses the following Expressions: 'I may say for myself, that these five Years I have been so incumbered with Law-suits, and diverted from my Studies, that, having this Year found some Ease (I know not how) I am unwilling to take those Pains, I have formerly undergone.' Having, therefore, when he wrote his Preface to *Abulfeda*, neither Time, nor Inclination for exact Researches, he too easily trusted to Appearances, and, as commonly happens in such Cases, was grossly deceived by so doing.

BUT to return to our Author: After so many and great Proofs of his Abilities in the Writings and Languages of the East, he began to be esteemed all over *Europe*, a Kind of Oracle in that Branch of Learning: Such as entered on those Studies, earnestly applied for Directions from him, and the Professors themselves sought his Advice, with a Deference and Submission, that is hardly to be conceived, but by those, who have seen and read their Letters to him. Foreigners, who came into *England*, with a Design of improving their Stock of Oriental Learning, never failed to provide themselves with Letters of Recommendation to him; and such, as Curiosity alone brought amongst us, were glad, by the same Means, of an Occasion to see, and converse with a Person, who was the Prodigy of his Times, for Eastern Learning. Those who had a Taste for that Part of Literature, never returned without the deepest Sense of his mighty Abilities therein; and even they, who could form no Judgment of Dr. *Pocock*'s peculiar Excellencies, as a Scholar, must, doubtless, have carried home with them, the most advantageous Sentiments of his Modesty and Humanity: In him, they saw a Man, who could preserve his native Humility, amidst the daily Caresses and Compliments, that were bestowed upon him by the whole learned World; one who had contracted no Moroseness from Study and Retirement; but who, as well as he loved Books, could leave them to discharge the Offices of Humanity, and answer the Call of his Friends and Correspondents: Not that the Period of his Life, we are now speaking of, was the Beginning of Applications to him in this Way.

THE first of this Kind was, a Letter from *James Alting*, afterwards Professor of Divinity at *Groningen*, then a young Man, and in *England*, written in the Year 1641. In this Letter

he desires to have Mr. Pocock's Opinion about the Meaning of the Word *אֵרֶם*, *Isa. xxiv. 15*, rendered *Ignes*, in the *English*, and *Convalles* in the *Dutch* Translation. N. B. Valleys is also our *English* marginal Version.

JANUARY the 25th of the next Year, Mr. Pocock had a Letter from another learned Orientalist, viz. Jo. Hen. Hottinger, then a Professor at *Groningen*, and after that at *Zurich*, and lastly at *Heidelberg*: The Subject of it was, an Account of the Progress he (*Hottinger*) had made in translating the *Chronicon Samaritanum* into *Latin*; a Piece which *Hottinger* had brought with him from *Holland* into *England*, and, at the Desire of Primate *Usher*, had undertaken to translate. He further certifies Mr. Pocock of a Design he had in Hand, of turning the *Helvetick* Confession into *Arabick*, requesting his Direction and Assistance in the Work. Lastly, he begs our Author's Advice, where he might collect *Arabick* Books and MSS. for his *Schola*, where he was strenuous in cultivating *Arabick* Learning.

ON the first of *March*, 1643, Sir *Simon D'Ewes*, the Collector of Parliamentary Antiquities, wrote him a Letter of Thanks, for having, at his Request, translated into *Latin* certain *Arabick* Transcripts.

IN the Year 1653, Feb. 26, Dr. *Arnold Boate*, then at *Paris*, employed in collating Primate *Usher's* *Syriack* Pentateuch, with Copies of the same Version at that Place, consults Mr. Pocock concerning the Extent of Mount *Libanus* in Breadth and Length, putting other Geographical Quæries to him.

THE same Year, Sept. 30, Mr. *John Jacob Stocker*, Resident from the Protestant Cantons of *Switzerland* to the Parliament of *England*, desires Mr. Pocock to procure a Catalogue of the *Arabick* MSS. in the publick Library at *Oxford*, for the Use of Mr. *Hottinger*, then Professor of the Eastern Languages at *Zurich*, who was collecting a Library in that Way, and erecting a Press for those Languages. And, to the same Effect, *Hottinger* himself wrote on the 11th of the Month following.

IN *October*, 1654, our Author was favoured with a Letter from the famous *Golius*, *Arabick* Professor at *Leyden*, the only Man, perhaps, in *Europe*, that was nearly equal to Mr. Pocock in the Knowledge of that Tongue: He thanks him for his Present, [viz. *Specimen Hist. Arabum*] and for his Commendation of the *Arabick* Lexicon, which he [*Golius*] had lately published, acquaints him, that he intended to publish a second Edition with Improvements; that he had also a *Persick* Lexicon, already finished; but, finding the Printer afraid of the Expence, he designed first to send an Abridgment of it into the World. He also thanks Mr. Pocock for having recommended to him Mr. *Nicholas Stanley*, whom he greatly commends for his Parts and Learning. In the Conclusion, he begs Mr. Pocock's Judgment on two Questions; the first, about the religious Principles of *Averroes*; the second, about the *Chatei*, who they were, and what their Religion, Language, and Customs.

ON the Calends of *August*, 1655, *Alting* writes again to Mr. Pocock, recommending to him the Bearer of his Letter, an Inhabitant of *Bern*, in *Switzerland*.

THE same Year, in *November*, Mr. *Thorndike* returns our Author Thanks in my Lord Primate of *Armagh's* Name, for his Resolution of past Quæries, relating to Opinions of the *Rabbi's* on a certain Point, and proposes fresh ones.

IN *February*, 1657, *Matthias Pasor*, formerly Instructor to Mr. Pocock, in *Arabick*, writes his Thanks to Mr. Pocock, for the Present of his *Porta Moysi*, and offers a Conjecture of his own for reconciling the *Septuagint*, as cited by the Apostle, with the *Hebrew* of *Hab. ii. 4*.

ON the 26th of the same Month, Mr. *John Tombes*, then engaged in Controversy with Dr. *Hammond*, upon the Subject of Infant-Baptism, writes about a Distinction fathered, as it should seem, by Mr. *Selden*, upon the *Rabbins*, and denied by Dr. *Hammond*, desiring his Resolution of the Question between them.

THE Month following, Mr. *Alting* recommends, by Letter to our Author, a Person whom he calls Reverend. *Joannem Zolikerum, Sangallensem, Helvetium*.

IN *August*, 1657, *Claudius Legendre*, of *Paris*, who writes himself *Conseiller du Roy, Contrôleur General des Reçes en sa Chambre des Accompts*, sent a Letter to Mr. Pocock, in which he recommends to him a poor blind *Arabian*, then at *Paris*, and very skilful in the *Arabick* Language and Customs, and also in the *Turkish*, as one that might be useful to him.

IN *December* or *January* following, *Ludovicus Forgus*, Doctor of Physick at *Sauthur*, writes to Mr. Pocock, desiring his Permission to be his Disciple, and that he would explain such difficult Passages, as he (*Forgus*) should hereafter meet with in reading *Arabick* Books; which Mr. Pocock answered, with a Promise of his best Services.

Dr. *Ralph Cudworth*, of *Cambridge*, the celebrated Author of the *Intellectual System*, addressed himself by Letter to our Author, *March* 14, 1657, desiring an Extract out of *Emir Chond*, concerning the *Persian* Kings from *Cyrus*, to *Alexander*, their Number, Names, Years of Reign, and chiefest Actions; especially, if any Thing be found there, that is agreeable to what is recorded in *Scripture* or *Greek Histories*.

IN the same Month of the following Year, *Jacobus Alting*, by Letter, recommends to Mr. *Pocock*'s good Offices, two *Hungarian* Youths, who were travelling for Improvement of their Studies, he says, they are *pii, eruditi, bonestii*.

AGAIN, in the same Month of the next Year, *Alting* sends to our Author two Copies of his Book *de Schilo*, which he had dedicated to him, and to his Landlord, Dr. *Reynolds*, and withal, recommends to him the Bearer *D. Pauli*, whom he calls a most excellent Youth, and the Son of an Orthodox Divine at *Dantzick*.

MAY 17, 1660, Mr. *William Seaman*, who, at the Request, and by the Encouragement of the Honourable Gentleman so oft mentioned for his noble Zeal to promote and propagate the Christian Religion, *Robert Boyle*, Esq; consults Mr. *Pocock*, as he had before done in this Work, about the Propriety of some *Turkish* Words: By which it appears, that our Professor was looked on, as an Oracle in that, as well as the *Arabick* Tongue.

THEODORE HAACK, a *Dutch* Gentleman, who had for some Years resided in *London*, on the Account of a religious and learned Design, wrote to Mr. *Pocock*, June 18, 1660, recommending to him two Gentlemen, the younger a Baron of *Seltz*, of near Relation to his Highness, the Prince, Elector Palatine, the other Mr. *Fabritius*, who was like to succeed Dr. *Hottinger* at *Zurich*: At the same Time he acquaints him, that *Theodorus Petreus* was printing, in *Holland*, his *Psalterium Copticum*. About the same Time also this Gentleman recommended two *Germans*, one of *Hessia*, a Civilian, the other of *Thuringia*, Student in *Physick*.

MARCH 16, 1661, *Hottinger* writes to Dr. *Pocock* from *Heidelberg*, to acquaint him, that he had dedicated a Book to him, which he sends by one *Horneck*, a *Palatine*, one, for his Age, well acquainted with the Oriental Languages, who was coming over to learn *English*, and to make an Acquaintance with our Connoisseurs.

THE latter End of the Month following, the Honourable *Robert Boyle*, Esq; desires Dr. *Pocock* to favour, with his Advice and Directions, *Elzevir* the *Leyden* Printer, who was coming into *England*, and he thinks going to *Oxford*, to see what he can get out of our Books and MSS. touching a new Edition of *Josephus*. Which however, I think, he did not publish.

AUGUST the 16th of this Year, *Alting*, in a Letter proposes a Difficulty in the Prophecy of *Balaam*, and recommends the Bearer of it, *Joh. Jacob de Loffe*, of *Berne*. In a Postscript, dated August the 26th, he owns the Receipt of a Letter, since the Finishing of this, in Answer to a former one, in which *Alting* had proposed his Opinion of the Word *כְּרָאִי*, which same Opinion the Doctor tells him, he himself had formerly defended, which *Alting* beseeches him to believe, he had not before observed; otherwise he should not have propounded it.

ON the 10th of May, 1662, his Serene Highness *Charles Lewis*, Elector Palatine, did Dr. *Pocock* the Honour of a Letter, signed with his own Hand, desiring him to favour with free Access to him, *Frederick Miede*, Son to his Vice-chancellor, who was desirous of improving his Knowledge in Theology, and the Oriental Languages, at *Oxford*. And to the same Purpose *Hottinger* wrote likewise, telling Dr. *Pocock*, that this Gentleman having seen the Universities of *Germany*, was now going for *England*, which he calls *Abstrusioris Litteraturæ Sedem*.

IN the End of the same Month, Mr. *Thorndike*, in a Letter to our Author, recommends a *Jew* of *Amsterdam* to him, whose Business at *Oxford* was, the Vending of a Book, which he had printed, and which Mr. *Thorndike* conceives to be a fit Entrance into the Reading of the Rabbins. He also expresses some Hopes, that this *Jew* might be converted to the Christian Religion.

JUNE 3, of this Year, *Isaac Avendano* (the same, I presume, who afterwards taught *Hebrew* in *Oxford*) brought Letters recommendatory from Dr. *Castel* to Dr. *Pocock*, in which that learned Person calls him an Oracle, unto which, all those who travel with publick Designs, are wont to make their Resort.

DR. *Morley*, Bishop of *Winchester*, wrote to our Author, May 16, 1663, in favour of the Bearer, to whom he desires he would extend his Care and Kindness, and Directions for learning the *Hebrew*, and other Oriental Languages; adding, that, if he was not much deceived, that Person would make very good Use of them. He does not name the Party on whose Behalf he writes; but, by comparing the Time, and some other Circumstances, I am induced to conjecture, that it was Mr. *George Hooper**, afterwards Dean of *Canterbury*, and then successively Bishop of *St. Asaph*, and *Bath* and *Wells*: And, if I guess right, Bishop *Morley* prefaged of him very justly! For he lived, till he had not his Superior for Piety, Extent

* He was afterwards an eminent Preacher at the Savoy, and Author of several Books in the devotional Way.

* He was first, Chaplain to Bishop *Morley*, who presented him to the Living of Havant, near Portsmouth; and afterwards to the Rectory of East-Wood-Hay, in Hants: After that, he became Chaplain to Archbishop *Sheldon*. This very Year he commenced Master of Arts at Christ-Church. In short; it is Fact, and certain, that Mr. *Hooper*, in the former Part of his Life, was both encouraged and assisted by Dr. *Pocock* in the Prosecution of his Oriental Studies, and in the Application of *Arabick* Learning, towards clearing up Difficulties in the Holy Scriptures, and more especially in the Book of *Job*.

tent of Learning, and every good Quality, that could adorn a Bishop, a Gentleman, or a Scholar.

ON the 28th of the same Month, Mr. Boyle sent a Paper to Dr. Pocock, wherein Mr. Oldenburg, then Secretary to the Royal Society, begs, on the Behalf of an ingenious French Gentleman, his Correspondent, our Professor's Thoughts upon a certain Inscription; found at *Persepolis*, among some Ruins, which, adds Mr. Boyle, intelligent Travellers of my Acquaintance, that have visited them, profess to be the noblest and most worthy of Observation, they ever met with in *Europe* or *Asia*.

JULY the 25th of this Year, Mr. Oldenburg writes a Latin Answer, to that of Dr. Pocock, which gave an Account of the *Persepolitan* Inscription, thanking him for it, and promising to transmit it to his Correspondent. He further acquaints the Doctor, that a Friend of his Correspondent was about publishing *Petrus Blesensis*, a Writer of the 12th Century, who had freely taxed the Manners of the Court and Clergy of *Rome*; desiring, if any ἀνέκδοτα of that Writer should be found in the Libraries of either University, to have them procured, and requesting the Doctor to make proper Inquiries at *Oxford*. Certain it is; that four Years after this, viz. 1667; the Works of *Petrus Blesensis* were published at *Paris*, by *Petrus de Gussanvilla*, in Folio; with Notes and various Lectures, who, therefore, most probably, was the Friend of Mr. Oldenburg's Correspondent, above-mentioned.

THE 6th of the following Month, Golius writes to our Author, recommending to him a *Transylvanian* of an illustrious Family; named *John Nadanyi*.

AND thus, at one View, the Reader has the History of the Applications made to Dr. Pocock, after his second Return from the East, and the various Recommendations of Foreigners to him, down to the Year 1663; which, I think, will be compleat; after I have told him, that the pious and learned Dr. Hammond frequently consulted him by Letter, whilst he was preparing his excellent Annotations on the New Testament, and also on the Psalms; that with respect to the latter, the Books into which that Work was divided, were constantly submitted to our Author's Animadversions, before they saw the Press; which stood still, so long as Dr. Pocock's urgent Affairs withheld him from surveying what Copy was sent to him. So great Deference did even the most learned of his Contemporaries pay to the Judgment and Erudition of this humble and excellent Man!

I HAVE nothing to add under the present Year, (1663) but that our Author, about the Middle of it, was visited with Sickness, which, as I take it, proved a very severe one, being that, which ended in Lameness; that continued to the Day of his Death. After he had contracted this Lameness, he could not walk for Exercise, as before he was wont to do, twice a Day; but was obliged to substitute, instead of Walking, the Exercise of Pulling at a Dumb-Bell. Dr. Pocock's eldest and very learned Son *Edward*, in a Letter to Mr. Smith of *Dartmouth*, places this Sickness two Years later, viz. Anno 1665; which was the Year of the Plague, and in which, consequently, was an entire Cessation of Correspondence. But this is certain, that the first Compliments we meet with on Dr. Pocock's Recovery, are in a Letter of Mr. Boyle's, dated June 18, 1668, and then he only rejoices, that Dr. Pocock had recovered a great Measure of Strength. Dr. *Narcissus Marsh*, some Time ago Primate of *Ireland*, in a Letter, written by him, when Archbishop of *Dublin*, speaks of this long Sickness; and of our Professor's eminent Patience and Resignation under it; but gives us not the Year in which it happen'd; only says, it was many Years before his Death; that it was occasioned by a Humour, which fell into his Thigh, and that thereby he became lame; continuing so to his Dying-Day.

AFTER this, we meet with nothing remarkable in the Series of our Author's Correspondence, till the Year 1666, when Mr. *William Seaman* published his *Turkish* New Testament, undertaken at the Desire of the Honourable Mr. Boyle, and greatly forwarded by his Liberality. A Copy of this he begs Dr. Pocock to accept of, in a Letter, dated July 17.

IN April, 1668, Dr. Pocock had a Letter from Sir *Joseph Williamson*, with an *Arabick* Letter inclosed, from the Emperor of *Morocco* to King *Charles* the Second, desiring from him a Translation of it, they having No-body in Town Masters enough of that Language, to give the Contents of it.

IN June following, Mr. Boyle, writing to Mr. *Samuel Clarke*, after the Expression of his Joy at Dr. Pocock's Recovery, desires him to put him in Mind of the Promise he made him, [Mr. Boyle] that he would extract some unusual Explications of *Hebrew* Texts out of his ancient Grammarians: But I cannot find, that our Author ever perfected any such Design, nor that he left the Appearance of it behind him.

THE Year following, Mr. *Seaman* published his *Turkish* Grammar and *Turkish* History, concerning which, several Letters passed between him, and our Professor, who bestowed great Care and Pains in correcting it, and in putting the Preface into better *Latin*, as Mr. *Seaman* himself freely and thankfully acknowledges: The same he did by the Epistle

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dedicatory

† This learned Person had been Chaplain to an English Ambassador at the Porte, and was a Non-conformist; but a moderate one: By his Letters he appears a sober, discreet, and modest Man.

dedicatory to Mr. Boyle, who advanced twenty Pounds towards the Work, to be paid in Books.

SOME Time this Year, or the latter End of the foregoing one, *Peter Clauston*, a learned Dane, as I take it, visited *Oxford*, and became acquainted with our Professor: In his Return home he was accompanied, as far as *Leyden*, by Mr. *Edward Pocock*, the Doctor's eldest Son, then Student of *Christ-Church*; and from thence, Mr. *Clauston* writes to Dr. *Pocock*, giving him an Account of his Son's kind Reception from all the Learned of that Place, on the Account of his Father's great Learning and Humanity. He takes this Opportunity to recommend two of his Countrymen, travelling to *England*, unto the Professor's Notice, the one a Son of the celebrated Antiquary *Wormius*, the other Mr. *Borneman*, whose Father had been Secretary to the King [of *Denmark*,] and each of whom had Brothers, that were Professors in the University of their Country.

HIERONYMUS HARDER, May the first of this Year, consults our Author on several Difficulties, relating to the History of Sultan *Saladine*, which he was then preparing to publish with a *Latin* Translation.

JUNE the 17th, *Alting* writes from *Groningen*, laments, that he could not see Dr. *Pocock*'s Son in those Parts, congratulates him on his Recovery of Health; complains, that his Colleague *Maresius*, out of Envy, had charged him with *Herefy* and *Socinianism*; that he had given much the same Treatment to the *Leyden* Divines, and particularly to the famous *Cocceius*; because they would not come into his Censure, upon an Appeal to them.

MR. *Francis Vernon*, then at *Paris*, in a Letter, dated Sept. the 5th of this Year, at the Request of Mr. *Justel*, acquaints Dr. *Pocock*, that a Friend of his [Mr. *Justel*'s] intended to publish the Works of St. *Leo Papa*, and of *Prosper Aquitanus*, and desires the *Bodleian* Library might be consulted, to see, if any MSS. could be found there, that would be useful to his Design.

MARCH the 3d, 1672, Mr. *Bernard*, from *Leyden*, writes, that *Gronovius* and his Son were preparing a new Edition of *Polybius*, with the Notes of *Casaubon*, *Valesius*, and their own, and corrected by some Manuscript Copies, and that they desired to have that in the *Bodleian* Library collated with the printed Copy, and transmitted to them.

THE 19th of the same Month he writes again, and says, that *Harder*, having translated the History of *Saladine*, cannot find a Bookseller to undertake the Printing of it, so great was the Decay of Oriental Learning: For which Reason also he adds, that Mr. *Thevenot* cannot find a Bookseller, either there, or at *Amsterdam*, to undertake his *Abulfeda*.

THIS Year was farther remarkable for the Publication of Dr. *Castel*'s Lexicon in seven Languages, after ten Years immense Labour: Towards which, Dr. *Pocock* had contributed, by lending three *Æthiopick* MSS. and ten *Æthiopick* MS. Liturgies. We shall hear him hereafter complaining, how ill rewarded all his learned Pains were, which he had expended on this Lexicon. I shall only add, that, at the Time of his Death, he had a large Number of the Copies on his Hands; as appears from this Circumstance, that in his last Will, he bequeathed 100 Sets of them to Dr. *Compton*, then Lord Bishop of *London*.

APRIL the 20th, of the Year following, *Lud. Ferrandus*, a most surprizing young Frenchman, of whom more by and by, made his Application from *Paris*, by Letter, to Dr. *Pocock*, acquainting him, that he had undertaken to translate the Annals of the Kings of *France*, and the *Ottoman* Emperors, a MS. in the Royal Library, written formerly in *Hebrew* by *Joseph* the Priest, the Son of *Jehossua*, and intending to illustrate this History with Notes likewise taken principally from *Arabick* Writers, he humbly desires the Doctor to supply him with what such *Arabick* Books, as he has read, say of the *French* History, and chiefly of the Expeditions by them made into the East, or at least, to direct him to the Books, wherein Memoirs of this Sort are to be found.

THIS Year, Mr. *Huntington*, a great Friend and future Correspondent of our Professor, set out for *Aleppo*, to officiate there, as Chaplain to the *English* Factory.

MR. *Vernon*, from *Paris*, dates a Letter November 12, of the Year we are now in, the chief Design of which was to entertain Dr. *Pocock* with the History of Monsieur *Ferrand*, above spoken of, to whom he had just delivered the Doctor's Answer to his Letter. His Story is as follows:

MONSIEUR *Ferrand* is by Birth a *Provençal*, a Native of the Town of *Tboulon*, of some 25 Years of Age: From his Infancy he was always addicted to the Study and Admiration of Oriental Languages; to which, besides the Dispositions which Nature had given him, Fortune administered some accidental Helps: For being born in a maritime Town, where was a great Concourse of Strangers, and particularly of *Levantes*, brought thither by

² Father *Quesnel* actually published these Works at *Paris*, in 1675, and therefore, probably, was Mr. *Justel*'s Friend, here spoken of: I am the more confirmed in this, because in the following December, Mr. *Vernon* owns the Receipt of a Letter from Mr. *Bernard*, inclosed in one from Dr. *Pocock*, which had given him great Satisfaction, and because another of Mr. *Vernon*'s Letters, after this, mentions a Present of Books sent by Father *Quesnel* to Mr. *Bernard*. Lastly, Father *Quesnel*, in his 12th Dissertation upon St. *Leo*'s Works, pays a Compliment to Mr. *Bernard*, on his indefatigable Zeal for the Promotion of Literature.

by the Allurements of Trade and Riches, which they hope to acquire by a Correspondence in *France*; among much other Acquaintance with those Foreigners, he says, he made one very intimate with an *Arabian* Merchant, a Person as well furnished in his Mind, as he was rich in his Fortunes. This Man he represents, as one the most abounding with Courtesy, the most obliging in Behaviour, and the most learned of any he had seen or conversed with before; nay, he questions, whether he ought to prefer any, that he has seen since. This Man (he says) if he had not had natural Longings after Eastern Fashions and Writings, which, he professes to have had, would have inspired him with a Love and Esteem for them; so extremely did his Person seem to recommend and grace, what Mr. *Ferrand's* Fancy had given him great Inclinations to before. To this *Arabian*, then, he made his constant Resort; with him he spent all those Hours, which were in his own Disposal, and none of his Studies or Recreations were pleasant to him, except such as he took in his Company. This *Arabian* had great Store of Manuscripts, and these he taught him to read; many of these were Historical, and with these he diverted himself. Thus he spent, what he calls the happiest Part of his Life, till the Style of the World, and the Commands of his Friends, brought him to *Paris*, where they intend he shall compleat his Studies: He hath his Residence in the University, in the College des *Thresoriers*, where his Friends designed him for Physick; but his own Genius irresistibly carries him another Way, viz. to Oriental Studies, to which, for the most Part, he applies himself. The main of his Time he spends in the King's Library; where his great Assiduity and eminent Parts have brought him acquainted with the learned Persons that resort thither: So that now he is not only known for a prodigious Proficient in Oriental Learning, among Men of Science, but is also taken Notice of by Monsieur *Colbert*, who hath the Care and Superintendency of Learning, as well as of what else contributes to the Honour and Advantage of the *French* Nation. This able Minister looks upon Monsieur *Ferrand*, not only as an accomplished Scholar, but also as an useful Member, and Ornament of the State.

ON the 28th of this same Month, *Harder*, shortly after Professor of Oriental Languages at *Leyden*, probably, in the Room of the great *Golius*, writes to Dr. *Pocock*, and gives him a most melancholy Account of the Neglect of *Arabick* Literature in that University, or rather of the Contempt it lay under there: Two Causes he assigns for it; first, *Golius*, he thinks, did not exercise the Students, not even those that were maintained at the publick Expence, in these Studies, nor use his Authority to make them take Pains therein: 2dly, He blames the Avarice of the Age, which gave no Attention to any Sciences, that were not greatly lucrative.

IN the Beginning of the following Year, *Hieron. Harder* writes, that he was very lately made Reader of the Oriental Tongues by the Curators of *Leyden*: In which Employment, his Hopes of giving them Satisfaction were founded on our Professor's Direction and Assistance, which, he flatter'd himself, would not be wanting to him upon any emergent Difficulty.

ANOTHER Letter from the same Hand, dated May 23, 1671, brought a Recommendation of Mr. *Furcardus*, a Licentiate in Law, and a Man of good Learning, who was going for *England*.

IN this Year, the Professor's eldest Son, Mr. *Edward Pocock*, published, with a *Latin* Translation of his own, an *Arabick* Piece of *Ebn Tophail*, the Title of which was, *Philosophus Autodidactus, sive Epistola Abi Jaafer Ebn Tophail de Hai Ebn Yokdhan. In qua ostenditur, quomodo ex Inferiorum Contemplatione ad Superiorum Notitiam Ratio humana ascendere possit.* It is an ingenious Fiction, giving the History of *Ebn Yokdhan*, who, the Author tells us, according to some, was produced in one of the *Indian* Islands under the *Æquinoctial*, where Men come into the World without Father or Mother. Others relate his Beginning in this Manner: Over-against that wonderful Island was another large one, under the Sovereignty of a proud and jealous Prince, who, having a beautiful Sister, strictly guarded her from marrying, because he despaired of finding her a Husband of suitable Quality: But a Relation of his, by Name *Yokdhan*, nevertheless privately married her, and by him she had the Hero of this Fable, *Ebn Jockdhan*: As soon as he was born, and his Mother had suckled him, for fear her Marriage should be discovered, she exposed him to the Sea, in a Chest properly contrived, at high Water, which carried him to the opposite Island above-mentioned; where his Cries brought a She-Goat, which had lately lost her Kid, and which suckled and brought him up. He proved afterwards of a discerning and contemplative Spirit, and by progressive Reasonings with himself, from what he saw, formed a System of Natural Philosophy, Morality, and Metaphysics. In the 50th Year of his Age, *Asal*, a Person of a contemplative Disposition, who came thither from a neighbouring Island, for the Sake of Retirement, found *Yokdhan*, taught him Language, and got from him all the Account he was able to give of his Original, and the History of his gradual Approaches to a Knowledge of, and intimate Conjunction with God. Dr. *Pocock* prefixed a learned Preface to his Son's Book, concerning the Name and Age of the *Arabian*, that wrote the Original, which led Foreigners, especially those of *France*, to consider the Whole, as the Father's Performance.

MR. *Vernon* writing to Dr. *Pocock*, from *Paris*, Sept. 7, of this Year, tells him, that he had delivered a Copy of this Book to Monsieur *Capellain* of the *Sorbonne*, for which he was very thankful, being much delighted with it; he acquaints him, that his own Copy he had presented to Mr. *Huygens*, of the Royal Academy; that Mr. *Herbelote*, and Mr. *De la Croix*, both eminent Oriental Scholars, had read, and approved it: He adds, that Mr. *Thevenot* had *Abn Topbail* (the *Arabick* Author, translated by Mr. *Pocock*) his Life in Manuscript; that he informs him, he was a Philosopher of great Note and Eminence in his Age, that he was *Averroes's* Master, and that he had like to have made a new Sect among the *Mabometans*, being withal of an active Spirit.

IN September this Year, 1671, the Learned Mr. *Beveridge*, afterwards Bishop of *St. Asaph*, writes his Thanks to Dr. *Pocock*, for having perused the *Arabick* Paraphrase of the Canons, with his [Mr. *Beveridge's*] Translation, desiring the Continuance of his Care, and submitting himself wholly to his Judgment.

MR. *Vernon*, in November of the same Year, writes again to our Author, from *Paris*, acquainting him, that, together with his, would come two more Letters, one from Dr. *Capellain*, the other from Monsieur *Ferrand*, to both of whom he had, by the Doctor's own Direction, presented his Son's Book; he is sorry he had not begged a Copy for Mr. *Thevenot*, who was much taken with the Fancy of the Piece, and intended to make the Professor a Present of the Life of its Author, *Abn Topbail*, in *Arabick*. He adds, that Abbot *Panciatichi*, by that Time arrived at *Florence*, would make the Value of it known there, and that he perceived they every where made Account of it. Mr. *Ferrand's* Letter is yet extant; he gives a handsome Compliment to the Piece, declaring himself at a Loss, which to admire most, the Author's Elegance, or his Interpreter's Exactness. Mr. *Capellain's* Letter did not accompany Mr. *Vernon's*, as will appear from the Date of it in the next Article.

MONSIEUR *La Grange le Capellain*, a *Sorbonist*, and Author of *Mare Rabbicum infidum*, against *Chavigny*, to whom Dr. *Pocock*, as above, sent a Present of his Son's Book, and thanked the Doctor for it; having received a Letter since from him, writes, in Answer to it, one, dated February 17, 1672, in which he recommends the Bearer *Ottsius*, a *Swiss*, a Person well-skilled in Biblical and Rabbinical *Hebrew*, and now going for *England* to learn *Arabick*, *tantum ad Fontem unde felicius & uberius hauriri possit*. He inquires about Rabbi *Tanchum*, mentioned in the Professor's Letter, whether it was a printed Book, or only a Manuscript: So little known was that most excellent Commentator, till Dr. *Pocock* apprized the World of him.

OTTSIUS, the learned *Swiss* above-mentioned, was also at the same Time commended to Dr. *Pocock's* Regards, by Mr. *Ferrand*: Herein also he desires to purchase a Copy of the *Philosophus Autodidactus* for the famous *Francis Bosquet*, first Bishop of *Lodeve*, and afterwards of *Montpellier*, who, hearing of the Book, by Letter from Monsieur *Ferrand*, earnestly desired him to procure one, and impatiently expected it.

FROM two of Mr. *Bernard's* Letters this Year, I find, the Professor was much urged by his Friends, to publish his Chiliads of *Arabick* Proverbs, which had lain by him, finished for the Press, between 30 and 40 Years: The Encouragement he had to proceed in it, seemed, at this Time, not inconsiderable. Dr. *Castel* had promised to secure a hundred Books for *Cambridge*, and a still greater Proportion might be depended upon in *Oxford*, besides what the Assiduity of his good Friends in *London*, such as Mr. *Boyle*, Dr. *Gale*, Mr. *Haaek*, &c. might get off: But, for Reasons, of which we can give no Account, nothing was done in the Business, either then, or at any Time afterwards.

MR. *Huntington*, in February, 1671, wrote to Dr. *Pocock*, desiring, if any yet remained undisposed of, some Copies of his *Arabick Grotius de Veritate*, which Mr. *Boyle* readily and thankfully supplied, to the Number of 30, and with them 12 Copies of Mr. *Seaman's Turkish* Catechism: Of these our Author gave Mr. *Huntington* Notice, in a Letter, dated the 23d of August following: To accompany these, he sent three Dozen of our Church Catechisms rendered into *Arabick*, which he had just then printed for the Use of the young Christians in the *East*, intending that more should follow, if God permit. He tells his Friend, he was at a Loss, out of what Copy to take the Commandments, which, at last, he determined to do out of the *Polyglott Bible*. At the End, he farther tells him, are added some Places of Scripture, containing the most general Principles of Religion: To which should have been added, the Institution of the Lord's Supper, from 1 *Cor.* xi. but their Haste to have it out of the Press soon enough for the present Opportunity of sending them, prevented it. He proceeds to express his Wishes, that the chief Prayers of our *English* Liturgy were in *Arabick*, and his Astonishment, that he never found the Divine Hymn of *Te Deum* in the Eastern Languages: The Reason of which probably was, that this Hymn was the Composition of a *Latin* Father, [St. *Ambrose*] whereas, I think, the Eastern Liturgies were made agreeably to the Formularies used in the *Greek* Church. However, Dr. *Pocock*, as his Son informs us, added this Hymn to his *Arabick* Catechism. He repeats his former Request to procure him the Books of which Mr. *Huntington* had a Catalogue, such as were written by *Jews* in the *Arab.* Language. 'But, continues he, my chief Longing is for the first Part of Rabbi *Tanchum's* Book, which he calls כתאב אלביאן, *Cetab ol Bian*, which are his Notes on the

‘ whole Old Testament. That first Part he calls *אלכליא*, *Al Coliyat*, i. e. *Generalia*, wherein he treats of all Things necessary to the Interpretation of Scripture, as Metaphors, Parabolical Expressions and Words, either unusual, or of divers Acceptions and Difficulties in Chronology, divers Readings, and the like.’ He recommends to him the Methods, by which, when he was in the East, he got all the Pieces he then had of *Tanchum*, viz. *Joshua*, *Judges*, *Samuel*, and the *Kings*, and *Jeremy*, *Ezekiel*, and the twelve minor Prophets.

ON the 17th of *August* this Year, Mr. Oldenburg, before-mentioned, wrote to Dr. Pocock, on the Behalf of Dr. Fogelius, one of the chief Physicians of *Hamburg*, desiring the Professor to give him the Meaning of some *Turkish* Names of Medicines, and also to inform him, whether the Book *de Voluptate Animi*, of *Badroddini*, be at *Oxford* or *Cambridge*, and whether it be a MS. or a printed Book.

By several Letters written from Dr. Castel, in *March*, of the next Year, I find, that our Professor intended then an Edition of his *Arabick* Chiliads of Proverbs, and that, in order thereto, he printed and dispersed a Specimen of the Work. Dr. Castel earnestly pressed the Perfecting of that Piece, and, to encourage it, frequently repeated his Promise of becoming responsible for 100 Copies. From one of his Letters it appears also, that Dr. Pocock was then thought to be preparing something of Rabbi *Tanchum* and *Maimonides*’s *More Nebochim*, for the Publick: As to the former of these, the Reality of it is intimated by himself in a Letter to Mr. Huntington this Year, and that it was the Desire of a Learned *Sorbonist* (*De la Grange le Capellain*) as likewise of some at home: But for the latter, I rather take it to have been the Design of the Doctor’s eldest Son, Mr. Edward Pocock. For about this Time, Mr. Locke, since that so well known to the World, in a Letter to the Father, mentions his having engaged his Son at *Salisbury*, in translating and printing a Part of *Maimonides*, and that he had spoken with Mr. Boyle about it: He desired also to have it printed, just as that Piece translated by Mr. Prideaux^a was. He further assured Dr. Pocock, that it would greatly encourage those, who wished well to the Work, if he could assure them, that it should be done under the Father’s Direction. But of all these, Dr. Castel urged most the Publication of the *Arabick* Chiliads, as most grateful to all the truly Learned, offering to leave no Stone unturn’d to effect the Vending of the Edition: ‘ Not, adds he, of the Proverbs only, but as to the other *Jewish* Authors also, having a very high Esteem and Value for them, especially Rabbi *Tanchum*, offering, at the same Time, himself carefully to correct the *Errata*.’ The same Learned *Arabick* Professor of *Cambridge* was at this Time labouring to purchase the *Golian* Library for his University; a private Person of his Acquaintance being willing to venture about 700 Pounds for it. But the Executors hoping to make a more advantageous Sale, refused the Offer; of which they dearly repented afterward, being compelled, more than 20 Years after, to sell them by Auction, and probably to less Advantage. At which Time, Dr. Edward Bernard made a Journey into *Holland*, and bought the choicest of them for Dr. Narcissus March, then Archbishop of *Dublin*. See Dr. Smith’s Life of Dr. Bernard, p. 50, 51.

THIS Year, Mr. Huntington travelled to Mount *Libanus*, in order to make some learned Discoveries there, but was prevented by some Infirmary, which, when he was within two Hours of the Patriarch, came upon him, and disabled him from Walking. However, he procured R. *Tanchum*’s *Morshed*, in three Volumes, and some imperfect Pieces of his upon the Scripture, which he sent, as a Present, to our Professor: A better Copy of *Al Morshed* was afterwards transmitted to Mr. Huntington, from *Damascus*, of which he offered Dr. Pocock his Choice. He had likewise found, to his great Joy, *Cozari* in *Arabick*, the whole Disputation.

IN *March*, 1673, Dr. Martin Fogelius, of *Hamburg*, before-mentioned, having received our Professor’s Answer to his Quæries, concerning the *Narcoticks* of the *Turks*, by the Means of Mr. Oldenburg: To some of which he replied from the Lexicons, to others from his own Use and Observation, whilst he lived amongst them: He now desires a more distinct Account, what Quantities, how oft, to what End, and with what Effect he took them. He further consults him about a Difficulty in the *Nubian* Geographer: To which Dr. Pocock obligingly and fully replied. Dr. Fogelius had then a Tract by him ready for the Press, *De Turcarum Nepenthe*, which made him more particularly inquisitive on these Subjects.

IN *September* of the present Year, Mr. Huntington wrote a long Epistle to Dr. Pocock, which produced his next publick Performance, viz. the *Arabick* Version of our *English* Liturgy: It may be remembred, that the Professor, writing to Mr. Huntington, more than a Year before, had wished, that the chief Prayers of our *English* Liturgy were in *Arabick*: Taking Occasion from hence, and from his *Arabick* Catechism, he represents to the Doctor, what excellent Service our Liturgy would do in the *East*, if it were universally translated into the same Language. ‘ Undoubtedly, adds he, this [the Catechism] is but a Specimen of your further Design, and that thereby you would guess, how it might be accepted, before you accomplished the Whole. Really, continues he, if you will believe the People, they wonder a *Frank* should understand their Tongue, better than the most learned among them: And they see the two Tables, once more intire and perfect, not abused and broken, as in

^a Afterwards Dr. Prideaux, the Learned Dean of *Norwich*.

‘ all the Methods and Systems of Divinity, that the *Romanists* have hitherto conveyed, for ought I know, into these Places ——— And, proceeds he, if this be so acceptable, what would the whole Service be, when the People here shall read it so fully expressed in the Language wherein they are born? No one is, nor ever will be, (besides yourself) fit for the Employment: For it well becomes the *best* Liturgy in the World, to be *best* translated; and in this Case, every one that knows your Name, knows where alone to rest his Expectation.’

ANOTHER Inducement he offers, which is, that it will convince a Sort of Men, who have brought a Fancy out of *Europe*, and which they would have believed here, that we have little or no Religion in *England*, and that what we have, is quite overspread with Errors and Herefy: This he thinks the Natives more apt to credit, because (which is a Thing very unhappy) we do not punctually observe the solemn Days and Times, in which their Religion chiefly consists. To this he adds, the Need that the *Greek* Christians have of Devotional Books; their Esteem for the *Church of England* above all others; their Agreement with it in Doctrine, excepting the Points of the Procession of the Holy Ghost and Transubstantiation; concerning the latter of which, they talk very differently, neither agreeing with one another, nor yet, at different Times, with themselves.

TOWARDS the Expence of this Translation, Mr. *Huntington* generously offered twenty Pounds at present, for procuring of Paper, intimating, that he would readily advance the whole Charge, if he lived to be worth so much, if it should happen, that no other Benefactors offered their Assistance.

BEFORE our Author could receive this Proposal, he had written again to Mr. *Huntington*, still reminding him of Rabbi *Tanchum*’s Works, for getting of which intire, he was at present the more solicitous, because the Learned World, both at home and abroad, desired, that something of that Author might be published. He likewise recommends to him, an Enquiry after what is to be had or known from the *Samaritans*, and from the *Karraitim Jews*, if any such were in those Parts. Lastly, he begs, that he would examine the *Syrians*, what Creature is by them called *Yoruro*, whether it be not a *Jackall*: Hereby he hoped to correct a Mistake in the usual Rendering of the *Hebrew Tannim*, by Dragons, which neither howl, nor have Breasts, both which are attributed to the Animals, called *Tannim*, in the *Hebrew* Scriptures. At the same Time, he desires Mr. *Huntington* would inform himself concerning the Noise which *Ostriches* make. Whoever recollects, what Dr. *Pocock* has written on both these Subjects, in his Commentary on *Micah*, Ch. i. Ver. 8. which was made publick four Years after this, will think it no improbable Conjecture, that he had now begun that Work, or, at least, was laying together an *Apparatus* for it.

IN *November* of this Year, 1673, Monsieur le Capellain paid his Respects to the Professor, in a Letter, the Bearer of which was a studious and noble Youth, his Name not mentioned, who came into *England* to see, and be acquainted with, our Men of Letters, and more particularly with Dr. *Pocock*.

THE next Year, i. e. 1674, appeared the Fruits of Mr. *Huntington*’s Instances with Dr. *Pocock*, for translating our *English* Common-Prayer into *Arabick*: He did not render the Whole of it into that Language, but only the chief Prayers, Hymns, &c. agreeably to what himself had, some Years before, wished to see done. The Title of this Piece, as left with us by his eldest Son, in the Catalogue of his Father’s Works, is, *Partes præcipuæ Liturgiæ Ecclesiæ Anglicanæ, Linguâ Arabicâ*. 1674. Mr. *Edward Pocock*’s more particular Account of this Version of his Father’s is, that it contained the daily Morning and Evening Prayers, the Order of administering Baptism and the Lord’s Supper: To which, he likewise added, the Doctrine of the *Church of England*, comprehended in the 39 Articles, and the Arguments of our Homilies. Mr. *Huntington* had not, as he expected, the Honour of defraying the Expence of these useful Labours of his Friend: For the University of *Oxford* most worthily supplied the entire Expences of the Book; thereby precluding all private Benefactions, Of which more hereafter.

ON the 20th of *March*, Peace being then concluded between the *English* and *Dutch*, and the Literary Correspondence once more open between Dr. *Pocock*, and his Friends in the Low Countries, Mr. *Alling*, of *Groningen*, took the first Opportunity of saluting the Professor, congratulating the happy Change of Affairs between the two Nations, and recommending the Bearer of the Epistle, *Anthony Klingler*, of *Zurich*, a Student in Divinity, who, having spent a Year at *Groningen*, and, after that, a Winter at *Leyden*, was going thence to *England*.

IN the same Month, Dr. *Thomas Greaves*, in a Letter to our Author, expresses his Wishes, that some one would publish the Life of the Pious *Cyril*, Patriarch of *Constantinople*, together with the Occasion and Manner of his Death: ‘ I have, says Dr. *Greaves*, moved Sir *Cyril Wyche* to undertake it, and have offered to contribute some Assistance.’ The Reader, perhaps, may remember the Account given of this excellent and illustrious Person, towards the Beginning of the present History, and particularly, how he honoured Sir *Peter Wyche*, then Embassador from King *Charles* the First, at the *Porte*, with standing Surety to his Son at his Baptism there, and giving him the Name of *Cyril*: And this will sufficiently explain, how

how it came to pass, that Dr. *Greaves* applied to that Gentleman, and thought him the fittest to write the Patriarch's Story.

THIS Year also Dr. *Pocock* had the agreeable News from *Aleppo*, that his Friend *Huntington* had, after long Enquiry, procured for him *Abu Wallids Allama*.

IT was May, in the Year following, before the Translation of the *English* Liturgy into *Arabick* reached Mr. *Huntington*, at *Aleppo*; who, upon the first hearing that so acceptable a Present was in its Way to him, wrote a most pious and thankful Letter to the Professor, dated May 13, 1675. 'I find, says he in it, the University envied me the Honour of being a Benefactor to so good a Cause ——— However, I'll recover what I can by the religious Distribution of the Books.' He proceeds thus: 'I have several of the *Grotius's*, yet by me, rather out of the Apprehension I have of the Malice of some Christians (who will hardly allow, that a Man of a different Opinion should be instrumental to the Propagation of the right Faith) than from the unprompted Accusation and downright Danger by the *Turks*. I did cut out the last Book in two or three Copies.'

UPON the actual Receipt of the Common Prayer made *Arabick*, which happened before the End of May, Mr. *Huntington* wrote again with a Profusion of religious Joy to Dr. *Pocock* for his Labour of Love, as he calls that Work, and the Pledge of his Affection to those People, among which he formerly lived: 'I expect, adds he, it should meet with the greatest Hindrance from the *Latin* Fathers: For they are unwilling the People should know too much, that is, more than they think fit to teach them. Nor is this a needless Suspicion: For if they were so much aggrieved, as I heard they were, because you printed the Second Commandment at length in yours, which very impudently they have expunged out of their Catechisms, how must they be concerned to find their Doctrines, some of them thwarted and positively denied? Neither is it reasonable to expect, they should allow the Articles, though of a whole Church, when they contradict their Opinions and Interests, since, upon the same Account, they dare renounce an express Law of God!' The good Man proceeds in owning his Obligations, not only to the Professor, but also to the Vice-Chancellor and the University, praying for their Happiness and Prosperity, and successful Progress in the like good Works: Nay, such was his Zeal for the Promotion of true Religion, by the Means then put into his Hands, that he wishes to have born some small Share in the Expence, tho' only in the Binding of the Books in marbled Paper, which he calls *the most taking and proper Dress for them in those Countries*.

IN July of this Year, our Author received from Dr. *Castel* his Thanks and Compliments for the Present of our *English* Liturgy; most elegantly transfused, as he expresses himself, into *Arabick*. The Reader will pardon me, for observing on this Occasion, that this very learned Gentleman, by conversing almost constantly with the Eastern Writers, seems to have made their lofty Ways of Expression habitual to him, so as not to have been able to forbear them, even in his *Epistolary* Style.

MR. *Huntington* writes again the following November, and acquaints Dr. *Pocock* concerning his old Acquaintance, Father *Celestine*, the *Carmelite*, and Brother to the great *Golius*, that he was then gone in Mission with three others, to the Coasts of *Malabar*, to confirm the Christians of St. *Thomas* there, and to convert Infidels; that he enquired most affectionately after him, [Dr. *Pocock*] and made Mr. *Huntington* a Visit, on purpose to understand the Doctor's Welfare; and to convey his Respects unto him: 'Very glad he was, adds he, to hear of your Performance in *Eutychius*, whom *Selden*, he said, had injured, and in *Abul-Pharai*, a Book he commends mightily, but had not seen them in Print. Your *Specimen* he had perused, and gives it due Applause: He had heard of your Version of *Grotius*, and was wonderfully pleased with some Copies of it, which I presented him, in your Name, and promised me a *Thomas à Kempis*, *de Imitatione Christi*, by him translated into the same Language, some few of which he brought with him from *Rome*. He hath left a little Poem of St. *Ephrem* there ready for the Press, with his Translation into *Arabick*, *Turkish*, *Latin*, &c. He renews his Age, he saith, and altho' 72, is healthy and vigorous, and walks as nimbly as ever. One Reason, why he was chosen for this Employment, may be his Skill in *Syriack*, the Holy Tongue of those Christians, to whom he is gone. From him I could not have expected a fair Account of your late Undertaking; nor is it in the Service itself, but the Articles and Homilies, where such People find fault: And though it was not designed for them, they are ready to keep others from esteeming it; and, to raise the Reputation of their own Doctrine, they are in Interest bound to decry ours.

'I SEND hereby two Letters from the *Samaritans*, in answer to Dr. *Marshall's*, though in both of them, there is but one Passage properly answered: They are in a strange Amaze, and know not what to think; but mighty willing they are to believe, they have such Brethren, because they would fain be the better for them. And if ever you hope to get any of their few Books, it must be upon some such Consideration, wherein, as Care should be taken not to abuse them, so neither to cheat yourselves.'

THE History of this Correspondence between Dr. *Marshall* and the *Samaritans* of *Siehem*, and of what gave Rise to it, not being in every one's Hand, I shall here briefly lay the whole

whole Matter before the Reader, out of Dr. *Huntington's* Epistles to the famous *Job Ludolphus*, Author of the *Æthiopic* History. Whilst the former of these was Chaplain to the *English* Factory at *Aleppo*, he took *Galilee* and *Samaria* in his Way to *Jerusalem*. At *Sicbem*, where, and at *Gaza*, the small Remains of the *Samaritans* are found, he visited them in order to get Information, and, if possible, some Books from them. The *Samaritans* asked the Doctor, if there were any *Hebrews* in his Country, not meaning *Jews*, as he afterwards perceived, whom they hate, but *Samaritans*, to whom only they allow the Name of *Israelites* and *Hebrews*: The Doctor, supposing they asked about *Jews*, innocently answered in the Affirmative; and, at the same Time, read some Sentences out of their sacred Books, and written in their own Character. Hereupon they cried out with Transports of Joy, *These are truly Israelites, and our dearest Brethren*. The Doctor took Pains to undeceive them, affirming, that the Persons, to whom his Answer related, were unquestionably *Jews*; but they hugged their Mistake, and would by no Means be set right. After this, the Doctor told them, that they would do well to send a Book of their Law, with an Account of their Religion, Times of Prayer, Sacrifices, High Priests, Feasts, Fasts, and all their Books, from which it would certainly appear, whether they were of the same Faith or not. Accordingly they sent a Copy of their Law, and such Letters as he described, which were transmitted to Dr. *Marshall*, Rector of *Lincoln-College* in *Oxford*, and answered by him; and to this they again replied, the Correspondence continuing many Years, and not ending, but with the Death of that very learned Person. See *Huntingtoni Epist. Lond. Edit. à Th. Smith, S. T. P. An. 1704, p. 55, 56.*

HENNINGUS WITTE, who, more than ten Years before, had seen and conversed with Dr. *Pocock* in *England*, wrote to him, *May 24, 1676*, on the following Occasion, from *Riga* in *Livonia*, his own Country: He had for some Time been engaged in a Design of writing Encomiums on all the most famous Writers of that Age, in each Part of Literature, and had already published some *Decads*, containing Memoirs of Divines, Civilians, and Physicians. He was now collecting Panegyrics on the most illustrious Philologers, Historians, Orators, and Philosophers; but wanted Memoirs of the chief *Englishmen*, that, in the present Century, have cultivated these Sciences, having no Relation of this Sort in his Possession, except of Mr. *Cambden*: He begs, therefore, that our Author would, by the Bearer, transmit to him, whatever he had to communicate in this Way.

THIS Year also began a Correspondence between Dr. *Pocock* and Dr. *Dudley Loftus*, of *Dublin*, a Clergyman of a noble Family in the Kingdom of *Ireland*, and famous for his Skill in the Oriental Languages: He had been assisting to Dr. *Walton*, in the *Polyglott Bible*, having translated the *Æthiopic* New Testament into *Latin*, and was useful to Dr. *Castel*, in his *Heptaglott Lexicon*, as is owned by each of them in the Prefaces to their several Works. It is somewhat wonderful, that this Correspondence had not commenced sooner, considering the Nearness of these learned Persons, and the Alliance of their respective Studies: Nor had it, perhaps, begun so soon, but for the Accident of a *Chaldee* Priest, who desired Dr. *Loftus's* Letter to our Author, signifying his good Behaviour in *Ireland*, and the Success of his Journey, to which Place Dr. *Pocock*, among others, had given him Commendatory Letters. Having this Opportunity, he desires the Professor to inform him, what Oriental Writers say concerning *Dionysius*, the Compiler of a *Catena* upon the Bible, from Oriental Interpreters; and whether any of this *Dionysius's* Works be extant in *Oxford*. Dr. *Loftus* had already published a Translation of this *Catena*, upon the Gospel of St. *Mark*, into *English*, and intended an Edition of him upon the four Gospels, which was all he had of him. There are also some other learned and curious Quæries in this Letter, too long to be transcribed here.

MUCH about this Time also, I conceive, there was a Literary Commerce between Dr. *Pocock*, and *Christian Noldius*, of *Copenhagen*, Author of the *Concordantiæ Particularum Hebræo-Chaldaicarum*, printed in the Year 1679: Such a Thing is spoken of by that learned Person, in his *Vindiciæ*, wherein, upon all Occasions, he makes very honourable Mention of our Author.

TOWARDS the End of this Year, or rather early in the Year following, viz. 1677, was published Dr. *Pocock's* Commentary on the Prophecy of *Micah*: What induced him to write on this, and afterwards on three more of the lesser Prophets, rather than on others, is not easy to determine: The general Opinion is, that it was pursuant to a Scheme of Dr. *Fell*, then Dean of *Christ-Church*, and afterwards Bishop of *Oxford*, who, intending to oblige the World with a Commentary on the entire Bible, or, at least, of the Old Testament, made by the learned Hands of that University, had divided the Task among a set Number of them, and that the Books of *Micah*, *Malachi*, *Hosea*, and *Joel*, fell to the Share of our Professor. I should be the more ready to give into this Account, because it comes confirmed by his eldest Son; and yet it seems strange, allowing this to be true, that, in his Dedication of his Commentary on *Hosea* to Bishop *Fell*, he should particularly mention the Encouragement he had from him, to put that Work to the Press, and not take the least Notice, that either this, or the two preceding Commentaries, owed their first Conception to him. All that Dr. *Pocock* himself has let us into, in his Preface to his first Commentary, that on *Micah*, is, that his

chief

chief Endeavour in those Annotations, was to settle the genuine and literal Meaning of the Text, *i. e.* of the *Hebrew* Original: He had observed, that Interpreters often rendered this very differently from what we read in our *English* Bibles, and that in them also we have various Readings, or rather Rendings in the Margin. He further acquaints the Reader, what Methods he used to come at this literal Meaning: And Translations being a principal Help, he is hence led to speak of them, especially such as are less generally known, *viz.* the *Syriack* and *Arabick*. But, because it would be in vain to look after the literal Meaning of the *Hebrew* Text, so long as it was presumed to be corrupt (a Prejudice that then increased much thro' the Writings of *Capellus* and others, against the Antiquity of Vowel Points in the *Hebrew* Bible) Dr. *Pocock* labours to shew, *first*, The Improbability of such a Surmise, and how unlikely it was, that the *Jews* should have corrupted their own Scriptures, either before or after the Time of Christ: As to the Argument for this supposed Corruption, arising from the Difference there is at present between the LXX Translation made from the *Hebrew* some Centuries before the Coming of Christ, and the *Hebrew* Copies now extant, he shows, that it will prove nothing, till it shall appear, *1st*, That the Copy, used by the Seventy, was truer than any preserved among the *Jews*, and derived from them to us. *2^{dly}*, That the LXX Interpreters always followed the Letter of their *Hebrew* Copy, never venturing to give us their Sense of it in different Words, or had not some Notions of the Words, which are not now so usually known. *3^{dly}*, That the Version of those Interpreters has been transmitted to us pure, as they made it, and free from Alteration or Mixture: But none of these Things, he thinks, has been, or can be sufficiently proved. In a Word, as the *English* Version of the Bible, at present used, generally follows the Letter of the *Hebrew* Text, which was the main Object of our Author's Enquiry, so it became but one Labour to give us the literal Meaning of the Original, and to defend our authorized Translation; which last he somewhere declares to have been the main End of these Commentaries^b.

BESIDES this, he had, probably, a Design to shew the Usefulness of Rabbinical Learning towards understanding the Old Testament; and particularly to give the Learned World such a Taste of Rabbi *Tanchum*, as might induce them to encourage the Publication of him, which the Professor had much at Heart, though he could never effect it.

BUT the predominant View of this great and good Man, in commenting on the Prophets, was to rescue many noble Predictions, concerning Christ and the Times of the Gospel, from that artful Confusion into which they had been brought by the *Jewish* Doctors, who seldom leave the Letter of Scripture, but when it serves the Cause of Christianity: In all such Cases, Grammar is no longer with them the Rule of Interpretation, but the Tradition of their Forefathers, set up at first out of mere Opposition to the Christian Religion, is their sole Guide. To encounter, therefore, with these, scarce any one was so well qualified, as Dr. *Pocock*, who had all their Oriental Learning, and knew their Writers better than themselves did. Here then was a glorious Field for one of his Attainments to display himself in. And was there nothing else to recommend his Commentaries, the vast Service done therein to the Argument for Christianity from Prophecy, will give them Immortality.

IN the End of his Preface to the Commentary on *Micah*, our Author informs us, that the Thing first proposed was, to have given the Meaning of the Text in brief Marginal Notes, but this was laid aside, lest the Method should be deemed too Magisterial: And, indeed, nothing has contributed to render Dr. *Pocock*'s Commentaries less perfect, than his insuperable Modesty, which sometimes hindered him, in very material Points, from giving his Judgment upon differing Expositions. This, he apprehended, would be objected to his Performance; but at the same Time declares, *He dared not do otherwise*. The Generality of Readers, finding this now and then to be the Case, have taken up an Opinion, that Dr. *Pocock* was generally, if not universally, thus indeterminate: But how much they have wronged him herein, will be shewn hereafter, when we come to form a Judgment of his Commentaries at large.

THIS same Year also Dr. *Pocock* published his Commentary on *Malachi*, which, proceeding on the same Principles, and being directed to the same Ends with that on *Micah*, requires not a distinct Consideration. Something, however, must be said concerning the Appendix to this second Commentary, which seems to have been a *Latin* Sermon, or rather a Part of one preached before the University of *Oxford*, upon the Messiah of the *Jews*, whom they call *Ben Joseph*, of the Tribe of *Ephraim*: An Invention of theirs, long after our Saviour's Days, to answer such Predictions in the Old Testament, as will not agree with him, whom they call Messiah *Ben David*. In this Discourse, our Professor shews the Novelty and Absurdity of this Notion of a two-fold Messiah, and that *Maimonides*, one of their most learned Rabbins, seems to have been ashamed of it, never once mentioning the Name of *Ben Joseph* when he expounds the Prophecies concerning Messiah, but adapting them either to *David*, or the Messiah, who was to spring from him.

^b His Words are: To adjust that of our last deservedly approved Translation with the Original, I look on as my main Business. Comm. on Hof. Chap. v. Ver. 2. p. 218.

IT was some Allay to Dr. Pocock's Satisfaction, in having finished the above-mentioned Commentaries, that he had an Account of the Death of two Friends: One, and the Principal of them, was the learned Dr. Thomas Greaves, Brother to our Author's dear Friend, Mr. John Greaves, and often mentioned in this History; the other, Mr. Francis Vernon, of Christ-Church, between whom and Dr. Pocock many Letters passed, whilst the former resided at Paris. This unhappy Gentleman afterwards travelling into Persia, just before he entered Spahan, was hurt in a Rencounter, upon a very trifling Occasion, and died of his Wounds in that City, two Days after. Intelligence of this came in a Letter from Mr. Huntington, dated at Aleppo, June 1, 1677.

THE same learned and pious Gentleman writes again to our Author, July the 4th of the following Year, thanking him for the Present of his Commentaries on *Micah* and *Malachi*. He adds, that he got the *Samaritan* Chronological History from them with much ado, and hoped likewise for a Comment on their Law; of which Affair he had wrote at large to Dr. Marshal. He concludes with an Account of the dreadful Havock made at that Time in the *Levant* by the Plague: At *Smyrna* there died 400 in a Day, and some Places were said to be depopulated by it.

HENRY William Ludolph, Nephew to the famous Job Ludolph, Author of the *Æthiopick* History, then upon his Return from England to his Unkle in Germany, desires, by Letter, to carry what Commands Dr. Pocock had for that Country. Mr. Boyle had told him of the Correspondence they had at Oxford with the *Samaritans*, at *Sichem*: Of which he desires to carry some Account to his Unkle; and therefore prays an Answer to the following Quæries; Whether there was an Answer sent from Oxford? Of what Contents? Who managed the Correspondence? In what Language? By what Means it was conveyed, and if there came since a second Letter from the *Samaritans*? To all these he received satisfactory Answers, which encouraged the Unkle afterwards to address Letters to the same *Sichemites*, by a Portuguese Jew, that lived in their Neighbourhood, to which he received Answers, which he printed in the Year 1688, with a Latin Translation and Notes, adding thereto a Latin Version of the Letters from the same People to Oxford. Soon after the Arrival of the younger Ludolph at Frankfort, his Unkle wrote to Dr. Pocock a Letter of Thanks, for the Favours he had done his Nephew, during his late Residence in England: And taking this Opportunity, he desires some Arabick Transcripts from Oxford, relating to the *Æthiopick* History, which he [Job Ludolph] was then preparing, and begs an Explanation of some Passages in the Doctor's *Abul-Farai*, and his Notes thereupon, pertinent to the same Purpose. And lest this Letter should have miscarried, he sent another about a Month after, repeating the principal Matters contain'd in the former, and adding thereto, one more Request, viz. to have an Arabick Manuscript in the Bodleian Library, mentioned by Mr. Selden, in his *Uxor Hebraica*, transcribed and transmitted to him, for which, as well as the other Arabick Extracts, he would thankfully pay the Transcriber.

ABOUT this Time, Dr. Narcissus Marsh, first Fellow of Exeter-College, and afterwards Principal of Alban-Hall in Oxford, and an intimate Friend of our Author's, was preferred to be Provost of the College of Dublin, the same who became Bishop of Leighlin and Fernz, and afterwards successively Archbishop of Cashels, Dublin, and Armagh. He was himself eminently learned, and a great Encourager of Learning in others: After his Settlement at Dublin-College, he wrote to Dr. Pocock, who either wanted Leisure to write, or else a good Opportunity to send his Answer, till February in the Year 1672, at which Time, he expressed his great Want of Dr. Marsh's good Converse and Company. As to Literary News, Dr. Pocock writes to his Friend in the following Manner: 'I look not abroad among the new Books; I have not so much as seen Vossius's Tract of his Sibyls, and such others as are with it; but I am told, that he speaks therein Things that are derogatory to Rabbinical Learning (but that matters not much, as for other Things) and particularly (which is *magis dolendum*) to bring Disrespect and Contempt on the Hebrew Bible; and all authoritative, without good Proof or Reason: And I hear, that by some at Coffee-Meetings, it is cried up. It may be suspected, that the Intention is to bring it into Doubt, whether we have any such Thing, as a true Bible at all, which we may confide in, as God's Word. It is, I see, by some wished, that the Verity of the Original Text might be vindicated from such sceptical Arguments, by some of Learning and Vigour, such as yourself. However, I doubt not, but that, by God's Providence, as the Hebrew Text hath hitherto stood firm, so it will still stand on its own Bottom to wear out all Assaults against it, and be, what it always was, received as the undoubted Word of God, when all the Arguments and Objections against it are vanish'd into Smoke.'

I HAVE been the larger in this Transcript for Reasons, which will appear hereafter.

THE same Letter gives us Reason to believe, that Dr. Pocock had no sooner published his Commentaries on *Micah* and *Malachi*, but he turned his Thoughts upon that of *Hosea*, in which, at this Time, he appears to have made a considerable Progress. 'If you ask, adds he, what I am doing, I am now in the Press with the Conclusion of the fifth Chapter of *Hosea*; and, perhaps, the Beginning of the sixth must be joined with it, to make up the entire N 11 in the second Alphabet; so that what is already done, is longer than those
other

' other Commentaries of *Micah* and *Malachi* together, and, perhaps, is too long. I must be forced for a while to make a Pause, and hope, if God give Life and Leave, to go over the other Chapters in a shorter Way.' But the Doctor found himself in the End mistaken: For the remaining Chapters take up as much Room, in Proportion, as the five first did.

To this Letter, Dr. *Marsh* wrote an Answer, dated *April 17, 1680*; in which he complains of the Want of new Books, occasioned by the Ignorance and Obstinacy of the *Dublin* Booksellers. As to Dr. *Pocock's* Complaints against *Isaac Vossius*, and his Abettors, I am very much grieved, replies Dr. *Marsh*, at what you say concerning some Mens Design to invalidate the Authority of the *Hebrew* Text, and thereby of all the Old Testament. And certainly, it would not be hard to make them sensible of their Error (if not Ignorance therein) and retract: But such a Work will never be undertaken by any Man of ordinary Modesty, whilst you live, if you do it not yourself: And certainly, were it not for the other Work, wherein you are engag'd, you would find it a hard Matter to resist all the Importunity, that would be made use of to that Purpose.' After this, he proposes a Critical Exposition of his own upon *James v. 12.* desiring our Author's Opinion about it: He also puts a Querie to him, what might be the Ground of the Rabbins (*Ben Gersom* especially) supposing *Phinebas* to be *Elias*.

ON the 29th of this same Month, Dr. *Marsh* writes again to our Professor, chiefly on the same Subject, but more largely, than in the former: And as I trust the Reader will not be displeased to have the sedate Thoughts of so great a Man, on a Subject of great Importance, I will lay the Whole of it here before him.

' I FIND, Dr. *Vossius's* last, as well as former Books, have not done much Good (I wish they have not done the contrary) here: We have not many, that can judge of the Original; but I hope to breed up good Store that Way, since we have an *Hebrew* Professor's Place lately settled on the College, to which Lecture I make all the Bachelors of Arts attend, and be examined thrice every Week, and they are likewise to be publicly examined in *Hebrew*, before they can take their Degree of Master in Arts, which I sometimes do myself. I say, I think, we have not many in the whole Kingdom, that can judge of the Original *Hebrew*; and therefore, whatsoever Dr. *Vossius* says, because his Name is *Vossius*, *ipse dixit*, is enough to make it be believed; which seems to me the more insufferable, because they cannot, or else will not make any Distinction between *Gerard* and *Isaac Vossius*, nor consider, which Way a Man's Talent lies, and whether he deals in a Subject, which he can master, or in one that masters him: If they would do but thus much, I believe, *ipse dixit*, would quickly stand for nothing, and that *Isaac* would not long pride himself with the Plumes, wherewith *Gerard's* Fame has adorned him. Sir, I make the same Wishes and Prayers with you, and have the self-same Hope, that God will raise up some able Man to vindicate (I may say) his own Cause: But I must add, that all Mens Eyes are fixt upon you; and I dare say, none will have the Confidence to think of putting Pen to Paper on such a Design, whilst you live.'

To both these Letters, the Professor made Answer, the first of the following *September*, having then just returned to *Oxford*, after an Absence of some Weeks, at his Son-in-Law *Emes's*, in *Surrey*. To Dr. *Marsh's* Rabbinical Queries he replies very particularly; but as to his Exposition of *James v. 12.* he only says, that it seems very ingenious, but that he dare not interpose his Judgment concerning it. He greatly approves, both in this and his next Letter, of Dr. *Marsh's* Designs for promoting Religion and Learning in *Ireland*; but takes not the least Notice in either, of his Intimation, that the World expected from him an Answer to *Vossius de Sibyllis*, unless he intended, as a tacit Excuse from that Service, what he says of the slow Progress he made in commenting on *Hosea*, owing to what he calls the Laziness of his Age, and other Inabilities.

ON the 24th of *May, 1681*, Mr. *Huntington*, from *Aleppo*, acquaints Dr. *Pocock*, that he had been in *Egypt*, where he had in vain searched after Rabbi *Tanchum's* Pieces. *Abu-Walid's* Dictionary he had met with, under his own Hand, as was pretended, which was transcribing; as also a Book of the *Karaim Jews*, which he hoped to receive from *Cairo*. It should seem, that our Professor, in his last Letter to Mr. *Huntington*, had given an Account to him of *Vossius de Sibyllis*; concerning which, in the Conclusion of the Letter before us, he answers thus:

' I HAVE not seen *Vossius de Sibyllis*; but to decry the *Hebrew* Text has long been his Design and Practice: And it is a great while since *Hulsus* and *Horn* have taken Notice of it; but I am no Judge of the Controversy. Whilst Men speak and fight too not for Truth, but Victory, we may well expect heterodox Opinions and seditious Actions.'

AFTER what has been said of Dr. *Pocock's* and his Friends Indignation against the above-mentioned Piece of *Isaac Vossius*, and the Expectation of Mankind, that the Professor, being the first Man in the World for Knowledge in these Matters, would appear an Advocate for the *Hebrew* Text, against the confident Assaults of that Writer, it may seem wonderful, that he neither undertook the Service, nor excused himself to his Friends, who modestly incited him thereto, but at the same Time earnestly wished to see him engaged in the Controversy:

But

But for his Conduct in both these Respects, many Reasons may be assigned. As to his not entering avowedly into this Dispute, his natural Aversion to Polemick Writing, had there been no other Hindrance, would alone account for it: And when to this we add his great Age, (being then not more than three Years short of Eighty) it will hardly be deemed a Wonder, that he, who in his Youth and Vigour had always avoided Controversy, should not chuse to begin such troublesome Work in his old Age. His close Attention to the Commentary on *Hosea* might be urged, as a third Impediment to an Ingagement of this Kind: He had then but half finished that Design, and his Time of Life admonished him to avoid every Interruption thereto. What he had hitherto done in it cost him three or four Years, and the usual Course of Nature forbid him to hope for more than so many to come: Common Prudence, therefore, would restrain a Man, under all these Circumstances, from digressing into new Employment. Besides this, I am of Opinion, that if none of these Reasons had stood in Dr. *Pocock's* Way, there were Discouragements arising from the Person, he must have opposed, and the Nature of the Cause he was to defend, which would have deterr'd him from being directly concerned therein. *Isaac Vossius*, though very learned in his Way, was a Man of strong Passions, and not over-patient of Contradiction. Could, therefore, Dr. *Pocock* have prevailed on himself to debate publicly a Point of great Importance, both to Religion and Learning, with a cool and candid Adversary, he knew himself too well, to enter the Lists, on any Occasion, against one of a different Disposition. Besides, the Warmth and Honesty of his grateful Mind would at any Time have made him loth to put on the unfriendly Appearance of a declared Adversary to the Son of his old and infinitely esteemed Patron, *Gerard Vossius*; for whose Sake he preserved a great Regard to his Son *Isaac*, though greatly disapproving many of his Sentiments: Inasmuch, that when Dr. *Pocock's* eldest Son visited *Leyden*, he had his Father's express Commands to wait on Dr. *Vossius* there, as we have it under his own Hand, in a Letter to Mr. *Smith*. Lastly, the Controversy itself, through the Prejudices and Passions of Men, on both Sides, became of so delicate a Nature, that it was difficult even for a Man of Judgment and Temper to enter into it, without displeasing all Parties. On the one Hand, the Men of *Vossius's* Sentiments could be satisfied with nothing short of giving up the *Hebrew* Text, as corrupt, and setting up the *Septuagint* Translation, as the only pure Canon of the Old Testament Scripture; which, it appears, Dr. *Pocock* could by no Means approve of, having declared against it, as an Hypothesis, that would destroy the Certainty of the *Jewish* Scriptures. On the other Hand, the Partisans for the *Hebrew Verity* were not to be satisfied with a Defence of the *Hebrew* Text, in a reasonable Sort, as to all its Essentials: To please them, even the Accents in the *Masoretick* Text must be insisted on, as of Divine Appointment, and coeval with the Text itself; whilst the *Greek* of the LXX was to have no Mercy nor Quarter, but to be deemed a Translation originally bad, and, by frequent Transcribing, become so corrupted, as to be of no Certainty nor Use. But our Author was not disposed to give into either of these Points; he rightly judged it, therefore, most expedient not directly to engage in a Dispute, wherein, after infinite Disquiet to himself, he found no Way to please either Side; and yet, as we shall find anon, he took a Course to apprise the World of his Sentiments in the main Parts of this Controversy, and to convince *Vossius* and his Adherents, if they were not hardened against all Conviction, that the *Hebrew* Text was fairly defensible, and not at so great a Distance from their favourite *Greek* Translation, as they were wont to imagine. In order thereto, in his Commentaries on *Hosea* and *Joel*, he entered more largely and more frequently into the Discussion of the seeming Differences between the *Hebrew* Text and the *Septuagint* Translation, than he had done in his two former Commentaries, reconciling them, without Prejudice done to either. Happy had it been for the Truth, if others, who opposed the Extravagancies of *Vossius*, had observed the same Decorum and Judgment with our Author; if, like him, they had defended the *Masoretick* Text, without giving up the LXX Version: Particularly Father *Simon*^c, who, whether from secret Scepticism, or a Design of reducing us to a Necessity of admitting the Authority of his Church, as the Basis of revealed Religion, made free with all the Originals of the Bible in their Turn, the authorized *Latin* Version not excepted, and opposed the Translation of the Seventy, without defending the *Hebrew* Text from any other, save wilful Corruption. Among others, who have given our Professor his just Praises, for conciliating the *Hebrew* and the *Septuagint*, in his *Porta Mosis* and his Commentaries, I must have Leave to make particular Mention of the very learned Dr. *Lee*, in his admirable *Prolegomena* to that Tome of Dr. *Grabe's* *Septuagint*, which contains the Historical Books, Chapter the first. There, proceeding upon the moderate Sentiments of Bishop *Walton*, Bishop *Pearson*, and Dr. *Pocock*, he has laid down Rules, by the due Observance of which, all Controversies between the Zealots for *Hebrew Verity*, on the one Hand, and the *Septuagint* Version on the other, may be happily extinguished, and those sacred Treasures may be rendered each beneficial to the other, and to the Cause of Christianity in general.

IN July this Year, 1681, Dr. *Pocock*, in a Letter to Dr. *Marsh*, acknowledges the Receipt of his Letter and Book of *Logick*; then published by him, continuing to complain of the

^c In his Critical History of the Old Testament.

the slow Progress of his Commentary on *Hosea*, and of its Prolixity, neither of which, as Things stood with him, would admit of a Remedy.

IN October following, *Andreas Arnoldus*, a German, then in London, writes to our Professor a particular Account of a Work printed at Vienna, the Year before, by *Francis a Mesnien Meninski*, Knight of the Holy Sepulchre at Jerusalem, Counsellor, and first Interpreter to his Imperial Majesty: It was partly a Lexicon of the Turkish, Arabick, and Persick Languages, and partly Grammars to all those Tongues.

THE next Year Mr. *Huntington* returned from Aleppo, and gave Dr. *Pocock* the good News of his safe Arrival at Paris, in a Letter dated thence, June the 27th, where he had the Pleasure to meet two old Friends, Sir *Richard Graham*, then created Lord *Preston*, and Embassador at the French Court from the King of England, and Mr. *Wigan*, his Lordship's Chaplain, a very good, as well as a very learned Man. He recounts, with a truly Christian Concern, the Persecution then begun against the Protestants of that Country, and adds, that he foresaw some untoward Resolutions would be taken about them, from an Agreement made among the Bishops, to summon all the Ministers in their several Dioceses, and exact an Account of them, for their refusing the Catholick Assemblies; though by several Edicts they have been exempted from all Episcopal Visitations and Jurisdiction.

IN this same Month Dr. *George Hooper*, formerly mentioned, wrote to the Professor on the following Occasion: He had formed some learned and curious Conjectures, concerning the Blessing of the Patriarchs, in the 49th Chapter of *Genesis*; wherein chiefly, by the Help of the Arabick Tongue, he discovered the Blessing bestowed on each Patriarch, to be couched in his Name; desirous he was to have Dr. *Pocock's* Judgment on this Performance, which, according to his usual Modesty, he himself held in small Esteem: Nor did he prevail on himself to have it published, till a little before his Death, which happened in the Year 1727, forty-five Years after the Date of this Letter; then he put it into the Hands of the Reverend and Learned Mr. *Hunt*, now the worthy Professor of Arabick in the University of Oxford, who, according to the Bishop's Directions, printed it with a Preface and Notes, collected out of the Arabick Manuscripts in the Bodleian Library. The whole Impression consisted but of 100 Copies, designed chiefly for Friends, and the Expence of it was defrayed by Mrs. *Prowse*, the Bishop's Daughter. I shall only add, that, in this Letter, Dr. *Hooper* owns the Professor's Favour to him, whilst he was learning the Arabick Tongue, and modestly takes Shame to himself, for not having made a suitable Proficiency therein: A Particular, which strengthens the Probability of my former Conjecture, that this was the anonymous young Man, whom Bishop *Morley* recommended to Dr. *Pocock's* Direction, in the Study of the Oriental Languages.

DR. *Loftus*, of Ireland, wrote to our Professor, April 19, 1683, acquainting him, that he had lately met with a panegyric Oration upon *Abul-Pharaji* (whose History of the Dynasties Dr. *Pocock* had published twenty Years before) written by *Dioscorus*, Bishop of Gakarto, and a Contemporary of his, which clears him from the Imputation of Apostasy; that in this Panegyrick was recited a Catalogue of *Abul-Pharaji's* Works, which he sends inclosed. He adds, that he was now translating this Panegyrick, with an Intent to publish it.

IN the Month following, Mr. *Strype* (since well known to the World, by having written the Lives of the four first Protestant Archbishops, and the Annals of the twelve first Years of Queen *Elizabeth's* Reign) acquaints Dr. *Pocock* by Letter, with the Design of reprinting Dr. *Lightfoot's* English Works in one Volume, in Folio; and that they waited only for some Manuscript Pieces and Letters of his, which were to be joined therewith, beseeching him, if any such were in his Hands, to communicate them to him.

ABOUT this Time Dr. *Huntington*, through the Recommendation of Bishop *Fell* to the Duke of Ormond, was preferred to the Provostship of Dublin-College, which was become vacant by Dr. *Marlb's* Promotion to the See of Leighlin and Ferns: And from thence, on the 29th of May, in the next Year, he answered a Letter of Dr. *Pocock's*, dated the 13th of the foregoing February. He informs his old and dear Friend, that *P. Agathangelo*, his Correspondent at Bassora, had purchased for him, the two Books of the Sabians or Mendæans; one of which, according to the fabulous Tradition of that Country, was given by God to Adam; the other, to John the Son of Zechariah; that there was a third paid for, but not yet received, which was given to the Angels 33000 Years before the Creation of Adam. 'But,' adds Dr. *Huntington*, to what Purpose am I at all this Expence, if none of you will make out the Language? Therefore, pray, Doctor, think of it once again; for I will send Dr. *Piques's* Papers to you once more, because I know not a likelier *Oedipus* to unriddle this Sphinx.' This Dr. *Piques* was a learned Sorbonist, who, the Year before, had wrote a long Letter to Dr. *Huntington* upon the Subject of the Sabian or Mendæan Language, and his Conjectures about it.

^d In two of F. Agathangelo's Letters to Dr. Huntington, we have the following Account of these Sabians or Mendæans: That they unjustly assume to themselves the Name of Christian, deserving rather to be esteemed a Tribe of uncircumcised Jews; that if ever the equivocal Denomination of Christian belonged to them, on the Account

JANUARY the 3d, of this same Year, Dr. *John Moore*, then Chaplain to Lord Chancellor *Nottingham*, and afterwards successively Bishop of *Norwich* and *Ely*, desired, by Letter, of Dr. *Pocock*, the Resolution of a Question (which, he says, he must hope for from him, or from No-body) viz. Whether there be more Evidence, than the Affirmation of the *Arabian* in Dr. *Wallis's* Arithmetick, by Dr. *Pocock* translated, that the *Ægyptian OEba*, which is believed to be the *Epba*, was the sixth Part of the *Egyptian Ardab*, which was the Cube of their Cubit?

Dr. *Loftus*, of *Dublin*, in *September*, 1685, having compared the Variations of Dr. *Huntington's* Syriack *Abul-Pharaji* from Dr. *Pocock's* Arabick, gave him some Particulars of them, in a Letter, and at the same Time acquaints him, that he had lately met with that Arabick Writer's Ecclesiastical History, which he had translated, and put to the Press in *Dublin*.

THIS Year also was made publick Dr. *Pocock's* large and laborious Commentary on the Prophecy of *Hosea*, which he dedicated to his old Friend Bishop *Fell*, being, as he tells him in the Epistle dedicatory, first committed to the Press by his Lordship's Encouragement. He prefixed likewise a Preface to this Commentary, the chief Design whereof was to account for and excuse the extraordinary Length of it: Certain it is, that no one Thing contributed so much to swell the Work, as the Defence therein made, for the Purity of the *Hebrew* Text, against the Objections raised from the Disagreement of the *Greek* or *Septuagint*, the *Vulgar Latin*, and the *Chaldee* Paraphrase, therewith. He had in the former Commentaries, as well as in this on *Hosea*, left no particular Passage unexplained; he had taken in every Help for literal Exposition from Jewish and Christian Commentators and Grammarians; he had quoted Translations, as well ancient as modern; but he had not therein so frequently, and with such set Purpose, considered the Differences between the *Chaldee*, the *Vulgar Latin*, and more especially between the *Septuagint* and the *Hebrew* Text. The late repeated Attempts of *Isaac Vossius*, to depreciate, or rather to decry that venerable Original, as well as those of *Capellus*, now made it necessary to be large and special in guarding the *Masoretick* Text from the Charge of various Readings, which those learned Men were ready and glad to suggest, upon every seeming Difference between it and the ancient Translations and Paraphrases. Some may think our Author went too far, in supposing, that the *Hebrew* Text was always, and in every Particular, read as it is at present; but if he err'd in this, he certainly err'd on the right Side, it being safer to suppose the Original *Hebrew* utterly uncorrupt, than to call its Purity in Question so oft as *Capellus* and *Vossius* did. Besides, the Obstinacy and Unreasonableness of Gainfayers often drive even wise and good Men into too great Lengths of Opposition, and the ill Use that is made of just Concessions, when we have to do with contentious Adversaries, makes it seem advisable to forbear them, and to put the Proof of some Things upon them, which we should never dispute with more candid and better-minded Opponents. To this we may add, that the Knowledge of Biblical *Hebrew* being that Part of Literature, in which Dr. *Pocock* chiefly excelled, and in which he most delighted, it is the less to be wondered at, if he was prejudiced in Favour of it, especially, considering likewise, that *Hebrew* Verity was the prevailing Opinion of the Times, in which he was educated, and was then thought by most Protestants, essential to the Interests of the Reformation. But after all, perhaps he needs no Apology in this Respect. The great Success of his Attempts to reconcile the *Hebrew* and the *Septuagint* Version, without Recourse to the Supposition of various Readings in the Original Text, manifest in the Notes on the *Porta Moysis*, and his Commentaries, especially the two last, would make one hope, that no seeming Difference between those venerable Books would have been too hard for him and his conciliatory Scheme, had he been at Leisure to pursue it thro' the whole Old Testament.

It has been Matter of great Pleasure to me, and, I doubt not, to others also, to observe, that Dr. *Pocock's* Zeal for the Purity of the present *Hebrew* Text, even when most stirr'd by the intemperate Opposition of *Isaac Vossius*, never provoked him to depreciate the *Septuagint*, to which that learned Man showed so violent a Partiality. He well knew the Regard that was on many Accounts due to that famous Version: Its great Antiquity, and the Nearness of its Authors to the Times when *Hebrew* was a living Language, should, at least, screen it from hasty and contemptuous Censure. But above all, the Use made of it in the Scriptures of the New Testament, and the first Ages of the Church, ought to make every learned Christian treat it with Decency, if not with Reverence. Had it been originally so vicious a Translation, as some Writers, even in cool Blood, have delighted to call it, how came it to pass, that the Apostles and Evangelists so often argue for the Connection of the Gospel

with
count of some Christian Symbols and Observances, they are now degenerated from all Appearance of Christianity. Their principal Books are three: The first they call *Sahaf Adam*, which our first Father Adam, according to them, received immediately from God; the second, *Sahaf Hieahie*, i. e. the Son of Zechariah, which he received of God; the third they call *Divan*, which exceeds the others much in Bulk, but is equally esteemed by the Sect. They are jealous of these Books getting into other Hands, and, tho' extremely covetous, are hardly prevailed on to have them transcribed, or to part with them for Money, unless driven thereto by the most pressing Want. They have no written Grammar, and their Presbyters teach the Knowledge of these Books by Word of Mouth only: Their Idiom differs not much from the *Hebrew* and the *Syriack*. The Remains of this Sect are found at or near *Bassora*, a populous and trading Port, at the Mouth of the *Euphrates*, in the *Persian Gulf*. See *Huntington's* Ep. p. 82, 83, &c.

with the Old Testament, as it stands in the *Septuagint* Version. *Jerom's* Salvo, that the Version of the LXX, with all its Faults, was therefore used, because it was already in the Hands of the *Hellenistick Jews*, though it has been a thousand Times urged in Disputes of this Kind, is far from satisfying this important Quarry: For *St. Matthew*, in his Gospel, without Regard to the Circumstances of the *Hellenists*, oft makes a *Greek* Translation of his own, and so, doubtless, would all the other Sacred Penmen have done, if the *Greek* of the LXX had been so corrupt, as some pretend. How easy had it been, when the Gift of Tongues was so common in the Church, for one or more inspired Persons to have drawn up a new Version for the Use of such, as did not understand the original Language of the Old Testament, which was the Case of the Generality of Christians, both in the Apostolical and succeeding Ages, and not to have left an important Part of the Scripture Canon to them in so bad a Condition, as the *Greek* of the LXX is by some represented to be. They had little to fear from the Fondness of the *Hellenist Jews*, for their accustomed Version, it being absurd to suppose, that the same Authority which reconciled them to the Abrogation of the Law, would be insufficient to recommend a new Version of it. In a Word, the seeming Differences between the *Hebrew* Text, and the Translation we are speaking of, are scarce wider any where, than in some Passages cited thence in the New Testament; which should incline us to be sparing of our Censures, on Account of such Variations, and to think the LXX, at least in general, a sound and useful Version. For these and such like Reasons, *Dr. Pocock* laboured, in his two latter Commentaries, to reconcile the *Hebrew* Text with that anciently-received Translation, as the most effectual Means to vindicate the Purity of the former, and to remove the dangerous Prejudices, that too many had entertained against the latter. The Principles, on which he proceeded in this Attempt, were of incontestable Truth in themselves, and applied by him with great Learning and Judgment; and they were chiefly these three: *First*, That the present LXX Translation is in many Places corrupted: *2dly*, That the Authors of that Version did not always design it to be literal: *3dly*, That they often followed such Acceptations of *Hebrew* Words, as are now no longer known, and are irretrievable, without the Help of the *Arabick* and *Syriack* Tongues, between which and the *Hebrew* there is a manifest Affinity. Happy would it have been for the Christian and Learned World, if *Dr. Pocock* had been at Leisure to execute this conciliatory Scheme on the other Parts of the Old Testament. Scarce any one ever was, or perhaps ever will be, so compleatly qualified for the Work, as he was: But whosoever shall undertake, and in good Measure succeed therein, will deserve the Thanks and Blessings of all sober and intelligent Men.

BUT to return from this long Digression: No sooner was our Author's Commentary on *Hosea* seen by his Friends, but he received their most ample Thanks and Encomiums. Two Letters more especially, from *Ireland*, were filled with Commendations of the Performance; the first came from *Dr. Huntington*, who, after acquainting *Dr. Pocock*, that he had received his learned Commentary on *Hosea*, and delivered Presents of the same to the Bishop of *Ferns* and *Leighlin*, and *Dr. Loftus*, writes thus: 'Each Man speaks for himself, but none of us so much as it deserves; no, not the Doctor himself, [*Dr. Loftus*] tho' he should employ all his Tongues (and I think they talk of twenty) in its Commendation.' In a Postscript to his Letter, *Dr. Huntington* writes thus: 'I hear nothing of your Son's *Arabick* History, which you once told me he had put into the Press, with his Version of the same. If it be confined there, let me know what will bring it forth into the open Air, and you shall have the Money, as soon as you let me know the Sum.' This Performance of *Mr. Edward Pocock*, our Author's eldest Son, was unfinished at the Press, when his Father died; and was withdrawn thence by him, some little Time after, upon a Disgust at his being disappointed of succeeding his Father in the *Hebrew* Professorship: The Copy, as much of it as was then printed, and the Manuscript History, is now in the Hands of *Mr. Pocock's* Son, the present Rector of *Minall* in *Wiltshire*. *Dr. Loftus* in fuller Terms expresses his Gratitude for the Present of what he calls *Dr. Pocock's* most learned and elaborate Commentary on the difficult Prophecy of *Hosea*; he adds as follows: 'Never did Criticism more triumph in its Grandeur and Utility, than in your Exposition of that Prophecy, which you handle in so accurate a Manner, as to avoid the proverbial Censure on vulgar Commentators, who, when they come to an hard Place, skip it over, or by too largely handling the Text, become tedious; whereas you, omitting nothing that is requisite, nor enlarging upon any Thing, so as to be burdensome, are not to be taxed with either of the Extreams: For there seems to be nothing in that Prophecy, which you do not give very good Account of, nor is there any Thing in the Account you give of it, but what is excellently profitable, and no Way tedious; for after your Examination of all various Opinions touching each Part of that Prophecy, you conclude with your own, in a perfect Certainty, or in the greatest Probability, seldom omitting a Recital of the Opinions of other great Authors; or your Judgment of them, to the pleary Satisfaction of all those, who are Masters in Criticism.' I have transcribed thus much from *Dr. Loftus*, to let the World see, what so great a Master of Languages and Sacred Philology thought of the Commentary on *Hosea*, and how little Room there is for the Censure, which some have passed on it, that the Author seldom gives us his own Judgment, after reciting the various Opinions of other Expositors; whereas, I think, I may safely pronounce,

that to one Instance of this Kind, throughout his Commentary, there are twenty of the contrary, viz. in which he either absolutely gives his own Judgment; or at least manifestly inclines to one Exposition or Interpretation, rather than another.

IN June of the following Year, Mr. *Samuel Thomas*, from *Chard*, writes his Thanks to Dr. *Pocock* for his Present of the Commentary on *Hosea*, and at the same Time proposes a new Translation of *Jer. xxiii. 6*, the famous Passage on which the Notion of *imputed Righteousness*, is chiefly founded by those, who espouse it: Instead of *his Name shall be called the Lord our Righteousness*, Mr. *Thomas* would have it rendered, *And this is the Name, which the Lord shall call him, our Righteousness*: For which Change he there also gives his Reason.

FROM this Time forward, Dr. *Pocock's* Correspondence grew more contracted, which was owing to several Causes; one and the principal was, that Writing became exceeding troublesome to him, through a Palsy in his Hand, which drinking of Coffee, to which he had used himself ever since his Residence in the East, first brought upon him, and which increased, as he advanced more in Years: This made his Friends sparing in their Letters, because they knew his Civility was such, as would not suffer him to be behind Hand with his learned Correspondents, whatever Pain or Trouble it cost him to answer their Queries. Another Cause was, the Troubles which soon followed in *Ireland*, the Hurry of the Revolution at home, with the War that broke out abroad in Consequence of it; all which brought on an Interruption of Correspondence between Dr. *Pocock* and his Friends in *Ireland*, and in foreign Parts. Some Letters however passed, between the present Time, and that of our Author's Death, the most considerable of which are as follows.

IN the Year 1687, Dr. *Pocock* wrote to his old Friend the Provost of *Dublin*, Dr. *Huntington*, and from this Letter it appears, that he had begun his Comment on *Joel*, and that he then enjoyed a good Measure of Health.

IN the following January, 1687, Dr. *Whitby*, then engaged in the *Popish* Controversy, consulted the Professor upon the Priests and Judges spoken of in *Deuteronomy*, chap. xvii. who were to determine hard Controversies, and to whose Judgment the People were to stand under Pain of Death, putting several Questions to him thereupon; all which were learnedly answered by our Author.

IN April the same Year, *John Betts*, of *Lime-street* in *London*, desired of Dr. *Pocock* the Solution of a Difficulty from *Avenzoar*, as he is cited by *Shenkus*, in his *Collections de Febribus*.

FROM this Time to the 14th of October, 1690, we see no Traces of that Correspondence, which had now for 60 Years been held between our Author and his learned Friends, both at home and abroad; and the last we have of this Sort was one of the Date above-mentioned, from Dr. *Dudley Loftus*, of *Dublin*. In this Letter, that learned and noble Person, on Occasion of *Sixtus Senensis's* saying in his *Bibliotheca*, that the whole last Chapter of *St. Mark* was an Addition to the Gospel, shows how the *Armenian* Copy concluded that Gospel, which took in the last Chapter to the End of the 8th Verse, and he affirms, that by the best Search he could make, no more of that Chapter was ever wanting in any Copy, than from the 8th Verse exclusive. He further acquaints our Author, how he had spent his Time, during their late Troubles in *Ireland*, viz. in translating eight *Syriack* Liturgies, each of which they call *Anaphora*, into *Latin*. He adds, that he had also translated the *Æthiopick* Liturgy into *Latin*, though already translated by a *Romanist*, that he might shew what abominable Falsities those of that Religion endeavour to impose upon this ignorant World: Besides these, he had translated the ancient Form of Prayer, used in the primitive Church, for the Cure of Diseases; which, though printed at *Rome*, in the Time of Pope *Paul* the Third, had not hitherto been translated. All these he intended to print shortly, with an Elucidary upon them.

MUCH about the same Time, if I conjecture right, *Eusebius Renaudot* entertained a Design not much unlike this, which some Years after he executed, of publishing a Collection of all the Oriental Liturgies, as also a distinct Work, *De Fide, Moribus & Institutis Orientalium Christianorum*: Of this Intention of his, *Renaudot* informed Dr. *Pocock*, in a Letter to him without a Date, but as appears from some Circumstances in it, not long before his Death. In this Epistle the Writer professes a very high Esteem for our Author, desires the Liberty of consulting him in all the Doubts, that should occur in preparing the Works above-mentioned, and promises, in Return for this Favour, to make a publick Acknowledgment of it, and to preserve a perpetual Memory of the Obligation. It is highly probable, that Death prevented Dr. *Pocock* from giving any Assistance to *Renaudot* in these Designs; but I am sorry to say, that the Treatment that learned Person has given to the Memory of our Author has not been consistent with the Expressions of Respect for him, with which this Letter abounds. For when he came to publish his Collection of Eastern Liturgies, forgetting his own Professions, and the Duty of a Gentleman, a Scholar, and, above all, of a Christian, he goes out of his Way, in the End of his Preface, to reproach him with a Mistake, which, perhaps, was the only one which could be fastned upon his Writings, though *Renaudot*, as above-mentioned, had, without good Grounds, charged him with another; but the Abbot's Zeal against Protestants

testants got the better of his Candour, and though he could treat the Learned amongst them with Civility in a private Way, it was not, as it should seem, adviseable to observe such Measures with them in the Eye of the World.

THE next Year, 1691, Dr. Poccock published his Commentary on the Prophecy of *Joel*, to which, besides the Dedication to the then Bishop of *Exeter*, Sir *Jonathan Trelawney*, he prefixed a Preface, the chief Design of which was, to give an Account of the Draught or Scheme of the *Area* of the Temple, and the different Parts thereof, which he had procured to be engraven, and which immediately follows the Preface: It was taken from an ancient MS. of *Maimonides*, as old as that Rabbi's own Times.

THE Method of this Commentary being the same with that on *Hosea*, I have no Occasion to speak particularly to it. One Thing more it may be proper to observe, that tho' the chief Intention of our Author, in these Commentaries, was to assert the Purity of the *Hebrew* Text, and the Justness of our authorized *English* Translation, yet he was not inflexibly rigid in either of these Points: With Respect to the former, though he seems in general unwilling to admit that, at the Time when the *Seventy* made their Version, there were various Readings in the *Hebrew* Text, yet he sometimes allows it to be a probable, though not a necessary Supposition. And I am much mistaken, if the Places referred to in the Notes* will not justify this Assertion. As to the latter, the Justness of our authorized *English* Translation, his good Opinion of it, as representing the literal Sense of the Original Text, does not always hinder him from owning, that better Renditions might have been found. The References at the Bottom will direct the Reader to two Places,† where such Concessions are to be met with; and probably there are more, which have escaped my Observation.

WHETHER Dr. Poccock intended a Commentary on any other of the lesser Prophets, I cannot learn; but if he did, Death prevented him, which happened on the 10th of *September* in this Year. A gradual Decrease of Strength and bodily Vigour, for some Time before, were sure Indications of a Dissolution; but his Parts continued sound, and his Memory but little impaired, to the very last. His only Distemper was great old Age, which hindered him not, even the Night before he died, from praying with his Family, as his Custom had always been, in the excellent Forms of our Church.

THUS died this most pious, learned, and venerable Man, when he wanted but two Months of completing the 87th Year of his Age, after having been for many Years confessedly the first Person in *Europe* for Eastern Learning, and not less remarkable for Humanity and Modesty, than for Profoundness of Erudition. How it came to pass, that Merit so great and so conspicuous met with no higher Rewards, has already in Part been accounted for. Dr. Poccock was a Stranger to those Arts, by which the Ambitious wind themselves into the Affections of Princes and Ministers of State, chusing no other Way to be known to the World, but by being useful and exemplary in his Profession; and it is seldom found, that Merit and Modesty are forced out of their Retirements into Dignities and Distinction. Indeed, the Preferments he died possessed of, either fell to him by Course of Seniority, or were procured for him, without his Seeking, by the Interest of Friends; nor was he otherwise instrumental in his own Advancement, than by deserving it.

As to Dr. Poccock's Person, he was of a middle Stature, or rather tall and slender; his Hair was inclining to black, so were his Eyes; he was of a fresh Complexion, had a lively and cheerful Look, a sound and healthy Constitution.

IN his ordinary Conversation, he was free, open, and affable, retaining, even to the last, the Briskness and Facetiousness of Youth: He was extremely civil to all, who applied for Directions in the Study of those Languages wherein he excelled, and his courteous Reception of Foreigners, who in great Numbers resorted to him, spread the Fame of his Humanity, as well as Learning, throughout *Europe*. His Temper was naturally modest, humble, and sincere, abhorrent of every Thing that had the Appearance of Hypocrisy and Falsehood; but without the least Mixture of Sourness or Morosity; being very observant of all common Duties of Civility, such as returning Visits, answering Letters, and the like.

As for his intellectual Abilities and Acquirements, he was of a quick Apprehension, great Memory, and unwearied Industry; his Skill in the Sciences, if we may believe his Contemporaries, was not inconsiderable, but his Knowledge of Languages was vastly extensive, and in many of them was more accurate than any could boast of, who lived before, in, or since his Times. He was profoundly skilled in the *Hebrew*, *Arabick*, and *Syriack* Tongues, was well acquainted with the *Persick*, *Samaritan*, *Æthiopic*, *Coptick*, and *Turkish*; besides which, he understood *Italian*, and something of *Spanish*. In *Greek* and *Latin* his Friends say he was critically conversant, and his Writings and Letters bear Testimony to his Abilities in both. His Style, in *English*, was clear and expressive, but was never cultivated, even from his Youth; whereas, in *Latin* he wrote not only with Propriety and Perspicuity, but also with a good Degree of Elegance: The Reason of which Difference probably was, that he read

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but

* See Comm. on *Hosea*, chap. x. 12, towards the End of the Verse, and on chap. xi. 7, the latter Part of the Notes on that Verse. See also chap. xii. 1, at the Beginning, and chap. xii. 8, towards the Conclusion of the Notes upon that Verse.

† Ibid. chap. xiii. 11, and again ver. 13th of the same Chapter.

but few *English* Books in his Youth, and wrote nothing in that Language for the Publick, till he was far advanced in Years.

BUT the most meritorious Part of this great Man's Character is still behind, that which concerns his moral and religious Endowments; and surely he was one of the most uniform and steady Exemplars of Christian Perfection, that has blessed these latter Ages.

ALL his Words and Actions carried in them a deep and unfeigned Sense of Religion and true Piety; God was the Beginning and the End of his Studies and Undertakings; to his Glory they were devoted, and professedly finished by his Help, as appears by Expressions, sometimes in *Arabick* and *Hebrew*, and at other Times in *English*, which we find not only in his printed Works, but also in his Note-Books, and Writings of any Account.

IN the publick Duties of Religion he was very punctual; all the Time he resided at *Christ-Church*, which was more than thirty Years, he was seldom absent from Cathedral Prayers, oft frequenting them, when he was not thought well enough to go abroad upon any other Occasion.

IN his pastoral Capacity, so long as he resided constantly at *Childrey*, he shewed the greatest Diligence and Faithfulness, preaching twice every Lord's Day, and catechizing likewise, when the Length of Days would permit him. Nor was he less exact in discharging the private Duties of his Function, such as visiting sick and ancient People, and the like; and during that Part of his Life in which his Attendance upon his Professorships and canonical Residence called him to *Oxford* for the greatest Part of the Year, he took a most conscientious Care to supply his Absence by an able Curate, of whom he strictly required the same laborious Course of Duty, and for his Encouragement, allowed him fifty Pounds *per Annum*, besides Surplice Fees, all which amounted to more than a fourth Part of the then Value of that Rectory.

As a Member and a Minister of the Church of *England*, though with all due Charity to those, who, on the Score of Conscience, dissented from her, he steadily conformed to her Appointments, highly revered and approved every Part of her Constitution. In subscribing to her Articles his Hand and his Heart went together, being an Enemy to all Prevarication, however coloured or palliated by subtle Distinctions. He seemed from his Youth to have imbibed, among other eminent Divines of those Times, an Opinion of the Illegality of Usury, or at least to have entertained Scruples about its Lawfulness; but this appeared rather from his constant Practice of lending Money freely, than from any open Avowal of his Sentiments in that Point: His Friends could never get from him his Reasons against Usury, and the Cause of his Reservedness was, that the Thing being allowed by our Laws, and not disapproved by the Church, he would disturb neither by his private Opinion. How many uncharitable Disputes would be prevented, if every Christian was endued with this laudable Moderation! But so long as it is fashionable to have no Concern for the Peace of the Church, nor Reverence for Authority, Controversies about Religion will encrease, till, without some gracious Interposition of Providence, they eat out the Vitals of it.

IT would be endless to enumerate all the Virtues of this excellent Man, or to be particular about the Constancy and Frequency of his Devotion, with his Family, and in his Closet; his strict Manner of observing publick Fasts, his undissembled Grief at hearing God's Name profaned, or the Lord's Day unhallowed, or the Recital of any gross Immorality: But above all, his Charity under each Branch of it, *giving* and *forgiving*, was so exemplary, that a more special Mention must be made of it.

THE Largeness of a Family was, in his Judgment, no Excuse for scanty Alms-giving: But besides the Poor, whom he daily relieved at his Door, he gave to others quarterly Allowances. His charitable Disposition was so notorious, and brought such Numbers of necessitous Objects to him, that Dean *Fell*, himself a most munificent Person, used complainingly to tell Dr. *Pocock*, that he drew all the Poor of *Oxford* into the College.

A NOBLE Instance of his Readiness to forgive Injuries was his Behaviour to those Parishioners of his, who in the Usurpation had laboured to have him ejected and starved; for he treated them with his accustomed Humanity, did their Families particular Kindnesses, and to keep them as much concealed as possible from the Knowledge and Resentment of his Friends, would never mention any Thing of the Trouble they had given him; but on the other Hand, industriously secreted the Papers of their Depositions against him, as long as he lived; scarce any of his Friends or Children having seen them before his Death.

IN a Word, such was the Uniformity of his moral and religious Character, that his Friends generally esteemed him to be as much above the common Level for *Goodness*, as he was for *Learning*.

SHOULD I begin, says Dr. *Marsh*², (some Time ago Primate of *Ireland*) to speak any Thing of the rare Endowments of this admirable Man (Dr. *Pocock*) with whom I had the Honour to be very intimately acquainted for many Years, I should not be able to end his Character under a Volume: His rare Learning appears in his Writings; his exemplary Piety,

² In a Letter written by him at the Desire of a Friend, for Mr. Smith's Use, and dated from Dublin, May 5th, 1702.

ty, Meekness, Self-denial and Candour, were visible to all that conversed with him; his Patience and Resignation to God's Will were discernible to all, who visited him in the Time of his long and painful Sickness; and his profound Humility was well known and admired by all his Acquaintance.

BUT of all the Encomiums bestowed on our Author, after his Death, none was so full, as that which was drawn up by the celebrated Mr. *Locke*, in a Letter to Mr. *Smith* of *Dartmouth*, dated July 23, 1703, who was then collecting Materials for writing the History of Dr. *Pocock's* Life. And with some Extracts from thence I shall conclude his Character.

So extraordinary an Example, in so degenerate an Age, deserves, for the Rarity, and I was going to say, for the Incredibility of it, the Attestation of all that knew him, and considered his Worth. The Christian World is a Witness of his great Learning, that, the Works he published would not suffer to be concealed; nor could his Devotion and Piety be hid, and be unobserved in a College, where his constant and regular assisting at the Cathedral Service, never interrupted by Sharpness of Weather, and scarce restrain'd by downright Want of Health, shewed the Temper and Disposition of his Mind: But his other Virtues and excellent Qualities had so strong and close a Covering of Modesty and unaffected Humility, that, though they shone the brighter to those, who had the Opportunities to be more intimately acquainted with him, and Eyes to discern and distinguish Solidity from Shew, and esteem Virtue, that sought not Reputation, yet they were the less taken Notice of, and talked of by the Generality of those, to whom he was not wholly unknown; not that he was at all close and reserved, but on the contrary, the readiest to communicate to any one that consulted him. Indeed he was not forward to talk, nor ever would be the leading Man in the Discourse, though it were on a Subject that he understood better than any of the Company, and would often content himself, to sit still, and hear others debate in Matters, which he himself was more a Master of. He had often the Silence of a Learner, where he had the Knowledge of a Master, and that not with a Design, as is often, that the Ignorance any one betrayed, might give him the Opportunity to display his own Knowledge with the more Lustre and Advantage, to their Shame, or censure them, when they were gone; but these Arts of Triumph and Ostentation, frequently practised by Men of Skill and Ability, were utterly unknown to him: It was very seldom, that he contradicted any one, or if it were necessary at any Time to inform any one better, who was in a Mistake, it was in so soft and gentle a Manner, that it had nothing of the Air of Dispute or Correction, and seemed to have little of Opposition in it. I never heard him say any Thing, that put any one that was present, the least out of Countenance, nor ever censure, or so much as speak diminishingly of any one that was absent. He was a Man of no irregular Appetites: ———— Though he was a Man of the greatest Temperance in himself, and the farthest from Ostentation and Vanity in his Way of Living, yet he was of a liberal Mind, and given to Hospitality; which, considering the Smallness of his Preferments, and the numerous Family of Children he had to provide for, might be thought to have out-done those, who made more Noise and Shew. His Name, which was in great Esteem beyond Sea, and that deservedly, drew on him Visits from all Foreigners of Learning, who came to *Oxford* to see that University: They never failed to be highly satisfied with his great Knowledge and Civility, which was not always without Expence. Though, at the Restoration of King *CHARLES* ———— his Merits were so overlooked or forgotten, that he was barely restored to what was his before, without receiving any new Preferment then, or at any Time after, yet I never heard him take any the least Notice of it, or make any the least Complaint, in a Case that would have forely grated on some Mens Patience, and have filled their Mouths with Murmuring, and their Lives with Discontent: But he was always unaffectedly chearful; no Marks of any Thing that lay heavy at his Heart, for being neglected, ever broke from him; he was so far from having any Displeasure lie concealed there, that whenever any Expressions of Dissatisfaction, for what they thought hard Usage, broke from others in his Presence, he always diverted the Discourse; and if it were any Body, with whom he might take that Liberty, he silenced it with visible Marks of Dislike.

THOUGH he was not a forward, much less an assuming Talker, yet he was the farthest in the World from *sullen* or *morose*; he would talk very freely and very well of all Parts of Learning, besides that, wherein he was known to excel: But this was not all; he could discourse very well of other Things. He was not unacquainted with the World, though he made no Shew of it. His Backwardness to meddle in other People's Matters, or to enter into Debates, where Names and Persons were brought upon the Stage, and
Judgments

^h This Letter, (the Original of which is now in my Hands) or a Copy of it, was communicated to Mr. Curll the Bookseller, who printed it among other Letters of Mr. *Locke's*, in the Year 1714.

ⁱ Much to the same Purpose is Primate *Marsh's* Observation, which he makes an Instance of Dr. *Pocock's* profound Humility: 'Though his Learning, says he, and Judgment were very great, yet, whenever any difficult Point, in Matters of Learning, happened to arise in Discourse, he would, to my Wonder, constantly ask him he conversed with, what his Opinion was of that Matter, before he would give his own. This I found by long Experience.'

• Judgments and Censures were hardly avoided, concealed his Abilities in Matters of Business and Conduct from most People. But yet I can truly say, that I knew not any one in that University, whom I would more willingly consult in any Affair, that required Consideration, nor whose Opinion I thought better worth the hearing than his, if he could be drawn to enter into it, and give his Advice.

• THOUGH in Company he never used himself, nor willingly heard from others, any personal Reflections on other Men, though set off with a Sharpness, that usually tickles, and by most Men is mistaken for the best, if not the only Seasoning of pleasant Conversation, yet he would often bear his Part in innocent Mirth, and by some apposite and diverting Story continue and heighten the good Humour.

• I DO not remember, that in all my Conversation with him, I ever saw him once angry, or to be so far provoked, as to change Colour or Countenance, or Tone of Voice; displeasing Accidents and Actions would sometimes occur, there is no Help for that; but nothing of that Kind moved him, that I saw, to any passionate Words, much less to Chiding or Clamour. His Life appeared to me one constant Calm. To conclude, I can say of him, what few Men can say of any Friend of theirs, nor I of any other of my Acquaintance, that I do not remember I ever saw in him any one Action, that I did, or could in my own Mind blame, or thought amiss in him.

I SHALL only subjoin, at the Desire of some judicious Friends, the famed Ode of Mr. Edmund Smith, of Christ-Church, made immediately upon our Author's Death.

DUM cæde tellus luxuriat ducum,
Meum, Pococki, barbiton exigis,
Manesque musam fastuosam
Sollicitant pretiosiores.
Alter virentum proruat agmina
Sonora Tbracum, donaque Phillidi
Agat puellas, heu decoris
Virginibus nimis invidenti.
Te nuda virtus, te fidei pius
Ardor serendæ, sanctæque veritas
Per saxa, per pontum, per hostes
Præcipitant Asiæ misertum:
Cobors catenis, quæ pia stridulis
Gemunt onusti, vel sude trans sinum
Luctantur aetâ, pendulive
Sanguineis trepidant in uncis.
Sentis, ut edunt sibila, ut ardui
Micant dracones, tigris ut horridus
Intorquet ungues, ejulatque
In madido crocodilus antro.
Vides lacunæ sulphure lividos
Ardere fluctus, quæ stetit impiæ
Moles Gomorrhæ, mox procellâ
Haustra rubrâ, pluviisque flammis:
Quod ista tellus si similes tibi
Si forte denos nutrierat viros,
Adbuc stetisset, nec vibrato
Dextra Dei tonuisset igne.
Quin nunc requiris testâ virentia
Nini ferocis, nunc Babel arduum,
Immane opus, crescentibusque
Vertice sideribus propinquum,
Nequicquam: amici disparibus sonis
Eludit aures nescius artifex,
Linguasque miratur recentes
In patriis peregrinus oris.
Vestitur hinc tot sermo coloribus,
Quot tu, Pococki, dissimilis tui
Orator effers, quot vicissim
Te memores celebrare gaudent.
Hi non tacebunt quo Syriam senex
Percurrit æstu raptus, ut arcibus

*Jam non superbis & verendis
Indoluit Solymæ ruinis.
Quis corda pulsans tunc pavor hauserat!
Dolor quis arsit non sine gaudio,
Cum busta Christi provolutis
Ambiguus lachrymis rigaret!
Sacratus arbor multa Pocockio,
Locosque monstrans inquiet accola,
Hæc quercus Hoseam supinum,
Hæc Britonem recreavit ornus.
Hic audierunt gens venerabilem
Ebreæ Mosen, inde Pocockium
Non ore non annis minorem,
Atque suam didicere linguam.
Ac sicut albens perpetuâ nive
Simul favillas & cineres sinu
Eruat ardentis & pruinis
Contiguas rotat Ætna flammæ,
Sic te trementem, te nive candidum
Mens intus urget, mens agit ignea
Sequi reluctantem Joëlem
Per tonitru, aeriasque nubes.
Annon pavefcis, dum tuba pallidum
Ciet Sionem, dum tremulum polo
Caligat astrum, atque incubanti
Terra nigrans tegitur sub umbra?
Quod agmen! heu quæ turma sequacibus
Tremenda flammis! quis strepitantium
Fliæus rotarum est! O Pococki
Egregie, O animosæ vatis
Interpres abstrusi, O simili fere
Correpte flamma, te, quot imagine
Crucis notantur, te, subæto
Christicolæ gravis Ottomannus
Gemens requirit, te Babylonii
Narrant poetæ, te pharetris Arabs
Plorat revulsis, & fragosos
Jam gravior ferit horror agros.
Quæ gesta nondum cognita Cæsaris,
Quæ nec Maronis scripta, Pocockius
Ploratur ingens, & dolenda
Nestoræ brevitæ senectæ.*

באב מוסי

PORTA MOSIS:

SIVE,

DISSERTATIONES

ALIQUOT

â R. MOSE MAIMONIDE,

Suis in varias Mishnaioth, five textus Talmudici partes,
Commentariis premissæ, quæ ad universam ferè Judæorum disci-
plinam aditum aperiunt.

NUNC PRIMUM

Arabicè, prout ab ipso Autore conscriptæ sunt, & Latinè editæ.

UNA CUM

Appendice Notarum Miscellanea.

Operâ & Studio EDVARDI POOCKII,
Linguarum Hebraicæ & Arabicæ in Academia Oxoniensi Professoris.

Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.



P R Æ F A T I O

A D

LECTOREM.

SI quid sit in his à nobis editis, quod illis qui *Rabbinica* cum *Arabicis* studia conjungere cupiunt, prodesse poterit, satis tam pro muneris, quam pro instituti nostri ratione fecisse videamur; adeo ut Lectorem, cui istiusmodi cordi sint, ulteriori præfatione destinere opus non sit, quin rectà portam, quā patet, ingrediatur, ut quæ ab hoc fine non prorsus aliena fore speramus, an nostrum utriusque votis respondeant, ipse legendo perspiciat. Sed cum in ea oculos forsàn conjecturi sint & alii severioribus occupati curis, quò suis etiam usibus aliquid inde decerpant, liceat aliqua de totius operis ratione historico more præfari.

Quæ è *Lingua Arabica* in *Latinam* à nobis versa sunt, *Maimonidem* habent authorem, virum nominis tam apud *Christianos* quàm *Judeos* meritò celebris, (qui quid de ipso & censuerint & dixerint licet consulere tum alios, tum imprimis Cl. virum *Johannem Buxtorfium* in sua ad *Moreh Nervochim* præfatione) nec minus apud *Mohammedanos*; apud quos, teste authore historiæ Medicorum) *موسى الرئيس* *Mosès Princeps* audit: quòd scil. *Judeis* in *Egypto* degentibus aliquando præfuerit, cum esset *من احبارهم وفضلهم* *Juris Judaici peritissimus, sed & عالم بسنن اليهود* *seculi sui in arte medica, eaque facienda*, *Phœnix* (quo nomine & Regi *Salaboddino* ejusque filio *Ali*, cujus jussu librum *تدبير الصحة* *de regimine sanitatis* composuit, notus fuit) nec non *متقنى في العلوم* *omni scientiæ genere clarus*. His artibus cum tantam apud *Mohammedanos* (in diversæ professionis homines satis plerunque obliquos) gloriam adeptus fuerit, minime mirum est eum apud suorum alios, eas, quas nemo ferè alius, consecutum esse laudes, à quibus *נר ישראל* *Lucerna Israelis*, *אור מזהר ומערב חכם עבר וערב* *Lumen Orientis & occidentis*, *Hebræorum & Arabum Sapiens*, *Mosès cui post Mosen primum haud alius similis fuerit* insignitus est: apud alios verò (ut fieri solet) tantæ nominis celebritati invidentes, odium plus quam *Vatinianum* in se concitasse, quo perciti nihil non & contra ipsum & ipsius scripta molirentur; à quorum ipsum tanquam religionis *Mohammedicæ*, quam aliquando simulaverat, desertorem accusantium calumniis, unâ ^a *Al Kadi Al Fadel Abdirrahimi* fidi amici ope & gratiâ (referente *Gregorio Abil Farajio*) liberatus est. Sed non est nobis animus, tam quæ ad Authoris personam, quam quæ ad præsentis operis rationem spectant, in medium proferre. Inter prima quæ edidit magnus iste Doctor ingenii sui monumenta, est ipsius in sex *Mishnæ* ordines, seu universum textum *Talmudicum* commentarius, qui quando ab ipso conscriptus sit, non aliunde meliùs discemus quam ex ipsius verbis quibus opus suum obsignavit, quæ tum in C. MS. tum in editione veteri *Neopolitana* sic habent, *אני משה בר' מימון הדיין בר' יוסף החכם בר' יצחק הדיין בר' עובדיהו הדיין בר' שלמה הרב בר' עובדיהו הדיין זכר קדושים לברכה התחלתי לחבר פירוש זה ואני בן שלש ועשרים שנה והשלמתי אותו במצרים ואני בן שלשים שנה שהיא שנת תשע ושבעים לשטרות ברוך הנותן ליעף כוח &c.* *Ego Mosès filius Maimonis Judicis, filii Josephi Sapientis, filii Isaaci Judicis, filii Josephi Judicis, filii Obadiæ Judicis, filii Salomonis Doctoris, filii Obadiæ Judicis (memoria justorum in benedictionem) cæpi componere expositionem istam cum annorum essem viginti trium, eandemque absolvi in Ægypto cum annorum essem triginta, viz. anno contractuum septuagesimo nono* ^b. *Benedictus qui dat lassò vires, &c.* Opus istud, ut & cætera quæ scripsit, pleraque, excepto magno isto Syntagmate *Yad Chazakah*, quare linguâ *Arabicâ* composuerit facilè patet, nempe, *מפני הרחבת הלשון ובירור כי רחב הוא מאד ומפני שאנשי דורו גם כן הורגלו לדבר בו ונתפשט לשון הערבי בכל אותן הארצות* *Ob-*

^a Judicis præstantis.

^b Sc. post 1400.

perstite adhuc *Maimonide*, cujus licet ut defuncti, l. *Makamat*, c. 46. meminerit, ipsius tamen filium *Abrabamum* קטון בשני ונדול בעיניו annis juniorem, cætera graviorē vocat. Hæc igitur ab his versa ubi ad manus ^d *Judæorum Romæ* commorantium pervenissent, illos totius operis videndi desiderio flagrasse tradunt, ideoque quo voti compotes fierent, statuisse legatum aliquem in exteras regiones, reliquas ejus operis partes conquistum mittere. Eo nomine *R. Shimbah* quendam literis & viatico ab ipsis instructum, *Barcinonem* profectum, cum *R. Solomoni Aderath*, viro cætus ibi degentium primario, adventus sui causam indicasset, hoc ab eo responsum tulisse: frustra ibi quæri libros istos, neque enim loci istius incolas linguam *Arabicam* callere: nec tamen ab incepto desisteret, donec *Arragoniæ* regnum adiisset, ibi forsan quod quæreret reperturus: eò igitur profectus ad urbem וישקא *Weshkah* ^e cum pervenisset, ac literas suas cum aliis à *Solomone* isto acceptis, *Judæorum* præcipuis ostendisset, illi gratum ipsi facere cupientes, duos ordines *Talmudicos*, *Moed* & *Nasim*, qui soli apud ipsos reperiebantur, in linguam *Hebraicam* vertendos in se susceperunt, eumque in finem ^f *R. Josephum*, *Ben Isaac*, *Ben אלופאל Aluphal* [seu ut alibi scribitur, אלפואל *Alphual*] rogarunt ut in *Seder Moed* transferendo operam suam collocaret, qui & illud lubens præstitit, dubitans interim ne alicubi erraverit, tum quod linguæ *Arabice* proprietati magis quam *Hebraicæ* in aliquibus attenderit, more (ut ait) plerorumque interpretum, qui linguæ è qua vertunt usum præcipue sequuntur, כאלו הוא דבר טבעי, ac si res interpretibus plane naturalis esset) tum alias insuper ob causas, & quod unius tantum exemplaris copiam haberet. Versionem suam absolvit fine mensis *Sivan* anni contractuum ה', 57. scil. post millesimum (ut videtur) & quingentesimum. Idem suafu ^g *R. Solomonis Aderath*, reliquas etiam *Seder Zeraim* partes transtulisse se scribit. *Seder Nasim* autem *R. Jacobi Ben Mosèh*, בן עכסאי הנקרא בררש, *Ben* ^h *Acsai* cognominati *Badresh*, diligentia commendarunt, qui *Maimonidis* in ipsum commentarium *Hebraicè* vertit ope *R. Chaiim* fil. *Solomonis*, *Ben Baka*, Medici. Inde, eorundem suafu, *Cæsar-Augustam* [*Saracostam* vocant *Judæi* & *Arabes*] profectus *R. Shimbah*, commentarios ejusdem in cæteros ordines, excepto *Seder Taboroth*, *Arabicè* exaratos comperit: quorum qui in ⁱ *Seder Nezikim*, præter tractatum *Aboth*, qui pridem versus fuerat, transtulit doctorum suafu *Solomon* f. *Rabbi Josephi*, בן יעקוב *Ben Jacob* cognominati, questus interim mendosum & alicubi imperfectum fuisse quo usus est exemplar *Arabicum*. Eadem in urbe *Seder Kodashim* traduxit *Nathanael* medicus f. *Josi Ben אלמלי Almeli*, cum *Romanorum* legatus prædictus *Cæsar-Augustam* pervenisset, anno quinquagesimo לפרט *supputationis particularis* (annorum scil. qui abjectis millenario & centenariis, supersunt) mense *Cislau*. Hic etiam in præfatione sua exemplar quo usus est mendis scatuisset conqueritur, aliisque de causis fieri non posse scribit quin alicubi erraverit, cum & in *Talmude* parum versatus & exercitatus fuerit; fecisse tamen se hoc non illibenter, cum quod opus videretur Deo gratum, tum quod linguâ *Arabicâ* הולך ומתמעט ואפשר שיאבדו הפירושים האלו באבדן הלשון מתוך הקהל כמו שאבדו עד היום הזה מתוך החכמים שלא ידעו לשון ערב כי כל דבר שאין אדם נהנה ממנו הרי הוא בחוקת אבוד אצלו, *jam sensim decrescente, fieri posset ut pereunte illâ una perirent commentarii isti cætui* [*Judæorum*,] *quemadmodum hic usque quasi deperditi fuerint sapientibus illis qui linguam Arabicam non calleant. Quicquid enim sit è quo non capiat quis utilitatem, perinde illi est ac si periisset.* *Romanorum* legatus ille nescio an ulterius progressus sit, vel alibi sibi *Seder Taboroth*, qui nunc unice desiderabatur, vertendum procuraverit; certum tamen est & ipsum sive ante, sive post illud tempus, suum etiam invenisse interpretem, cujus nomen nullæ, quas mihi adhuc videre contigit, præ se ferunt editiones. Atque hoc pacto, multorum ope interpretum, universæ *Judæorum* genti communicati sunt integri *R. Mosis Maimonidis* in omnes *Mishnæ* partes commentarii; eorumque operâ, eosdem typis mandantium, nostris etiam hominibus. Eorum, quos hic exhibemus tractatus, partes sunt quædam dignitatis inter cæteras conspicuæ. Neque tamen in iis edendis jam actum agimus, cum prius non nisi *Hebraicè* editæ fuerint, prout ab Interpretibus redditæ, non prout ab ipso Authore *Arabicè* conscriptæ fuerint. Quanto autem satius sit Autorum fontes, quam interpretum rivulos adire, nemini ignotum est. Opus universum majoris est molis, quam cui manum admovere nostrum permetteret otium. Neque tamen, quas dedimus partes, ut mutilum quid aut imperfectum, rejiciat Lector. Sunt enim ipsæ in se, licet præfationum

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^d V. præf. *R. Josephi* in *Seder Moed*.^e Al. אושקה *Osca*. Arab. وشة, V. Geogr. nub.^f V. ipsius præf.^g In *Juchasin* dicitur *R. Solomonem* istum jussisse Comm. *Maimon.* in linguam *Hebr.* verti anno 57. ipsumque obisse anno 70.^h Al. עכסאי v. ipsius *Præf.*ⁱ 10. *Sanhed.* in eodem ordine duplicis versionis meminit *Abarb. in Rosh. Amanah.*

tionum atque appendicum vice toti corpori inserviant, sermones integri, & eorum nonnullæ, etiam olim, viris doctis dignæ atque idoneæ visæ quæ seorsim transferrentur, ut de octo capitulis tractatui *Aboth* præmissis, & capitis *Chelèk* seu decimi *Sanbedrim* appendice jam dictum. Causa nobis eas *Arabice* edendi ea fuit, quam innuit *R. Nathanael, Ben Almeli*, verbis jam antea laudatis; scil. quod cum lingua *Arabica* apud *Judeos* in desuetudinem abierit, metus sit, ne prorsus perirent thesauri isti. Nescio enim quo pacto factum sit, ut paucorum jam manibus terantur quæ *Arabice* scripta sint, blattisque solùm & tineis comedentur, iis etiam in regionibus ubi ante aliquot sæcula, non aliam, ut vidimus, dialectum facilè intelligerent vel eorum doctissimi. Nescio, inquam, quo pacto, cum fatum illud non solum *Judeorum* libris contigerit, sed & aliorum *Arabice* scribentium monumentis magna ex parte commune sit: nempe, ut nec eadem jam diligentia conserventur, vel posteritati propaganda transcribantur, quâ olim cum apud ipsos eâ linguâ quasi vernaculâ gauderent, unâque cum ejus studio florent literæ, utrisque idem ferè jam fatum passis, magnâque veteris gloriæ parte privatis: non quod vel in angustiores limites redacta sit lingua ista quam olim erat, cum vel latius unâ cum religione *Mohammedana*, cui necessario sacra est, propagata fuerit; nec quod qui summâ jam rerum apud ipsos potiuntur minori erga literas studio ferantur; secus enim, quicquid vulgo statuatur, se rem habere comperiet qui *Turcarum* annales consuluerit, ac pluris fieri, majoribus sumptibus ali, & ad majores honores provehi apud ipsos, quam alibi, doctos; sed potius quod turbatis ad tempus inter arma studiis, cum jam fato cessissent literarum Antistites, nec in promptu essent, qui easdem labantes susciperent, & ipsæ unâ occubuisse videantur, vel grave saltem deliquium passæ, post quod imperio ad homines linguâ pariter & sede diversos jam translato, in integrum nullâ medicorum ope adhuc restitui potuerint. Quæ animo perpendenti verissimè ac gravissimè dictum videtur illud quod *Ali* à quibusdam acceptum fertur, *نوال العلم اهن من موت للعلماء* *Scientiæ ipsius quàm doctorum leviolem esse occasum*, cum utroque non rarè idem sepulchrum contumulet, nec illa his superfit: adeo ut nihil gravius pati possit sæculum eruditorum jacturâ, utut incolumes plerumque contemptui, si non odio manifesto habere soleat. Sed ne ad limen perductos in diverticula abducamus; Quod & characteribus *Hebraicis* imprimenda curavimus *Arabica*, ea in re autorem ipsum (è cujus autographo parum abest, quin mihi persuadeam edita esse horum aliqua) imitati sumus; idque consilio, studiosis, si quid sentiam, non inutili, quò ita ei scribendi rationi assuescant, quâ quotquot ferè è *Judeis Arabice* scripserunt usi, ut nunc solent, & olim videntur. Ii verò nec pauci nec eruditione vel dignitate cæteris inferiores, qui vel *S. Scripturas*, vel *Talmud*, *Arabice* interpretati sunt, atque explicarunt, aliudve aliquod disciplinæ genus scriptis suis excoluerunt. Non solum Autor noster omnia ferè quæ composuit, excepto libro *Yad* (qui tamen etiam in linguam *Arabicam* traductus est) uti diximus, *Arabice* scripsit, sed & pater ipsius *Maimon*, & filius *Abraham* multa. *Judas Levita* celebrem istum inter Sapientem *Judeum*, & Regem *Cozarorum*, à quo titulum *Cozari* habet, dialogum eadem linguâ composuit; ut & *R. Bechai* insignem librum *فرايض القلوب*, vulgò titulo *Hebraico, Chobat Hallebaboth*, quod officium cordium sonat, notum. *Abu Zacharia* & *Abul Walid Marun*, *Ebn Jannabi*, Grammaticorum principes, eadem inter scribendum usi sunt, quorum hic & Grammaticam & librum *Radicum* edidit, è quibus non pauca mutuatus videatur *R. David Kimchi*. *R. Joseph Maimonidis* discipulus, cui ab ipso liber *More Nevochim* dicatus est, celebrem in librum *Canticorum* commentarium; *Aubado'zzaman Abul Baracat* in *Ecclesiasten*, alius in *Proverbia Salomonis*, alius in *Psalms*, *Arabice* scripserunt; *R. Tanchum Hierosolymitanus* in univèrsum (ni fallor) vetus Testamentum notas. *R. Abraham Ben Dior*, referente authore *Juchasin*, librum qui *Arabice* vocatur *عتبة الرتبة* *Fides excelsa* composuit. Ac teste *R. Salomone* in sua ad *Maimonidem* in *Seder Nezikin* præfatione, *R. Saadiab Gaon*, (totius veteris Testamenti Paraphrasi *Arabicâ*, & libro *Emunoth* eadem linguâ scripto, clarus) *R. Samuel Ben Hopbni*, *R. Sharira*, *R. Hai*, *ורבים נכבדים*, *עשו חבוריהם בהלכות ובפירושים*, cum multis præter ipsos viris inclytis, omnes *התשובות בלשון ערבי* quæ de constitutionibus juris scripserunt, enarrationes & responsa sua *Arabice* composuerunt: nec minus *גאוני המערב וספר* *insignes Occidentis & Hispaniæ doctores*, nominatim *R. Enoc* f. *R. Mosis*, qui *התלמוד בלשון ערבי* totum *Talmud Arabice* enarravit; *R. Samuel Levita Granatensis*, *R. Isaac Al Fesi*, *R. Isaac Ben Giath*, *R. Joseph Hallevi Ben Megash*, & אחרים רבים אין מספר, alii ferè innumeri, כולם רוב פירושים ותשובותיהם בלשון ערבי, quorum omnium interpretamenta, & responsa magnâ ex parte *Arabice* conscripta reperies. [Obiter notare liceat, quod de *R. Enocho* narrat *R. Salomon* noster, idem *R. Josepho* ab aliis tribui. In Chronologia *Davidis Ganz* à doctissimo *V. Guilielmo Henrico Vorstio* editâ, dicitur “ tempore *Raf* “ *Hai*

“ *Hai* fuisse *Raf Joseph* fil. * *Shitanes*, qui erat discipulus *R. Mosis* captivi, atque ex-
 “ posuit omnes sex classes Talmudicas linguâ *Arabica* pro ¹ *Al Ckafes* rege *Ismaelis*,
 “ qui recalcitravit *R. Enocho* fil. *R. Mosis*, à quo cum excommunicatus querelam ad
 “ Regem deferret, hoc ab eo responsum tulit, Isti sunt *Ismaelitæ* recalcitrantes, cum
 “ autem hoc faciant tibi *Judæi*, fugio ab illis, & jam fugio à te; atque sic fecit.”
 Vertente *Vorslio*, at obscurius. Non est mihi ad manum codex *Davidis Ganz He-*
braicus, at in *Juchasin* unde historiam hanc sumpsisse videtur, verba hæc sunt, *אלו*
היו ישמעאלים בועטים בי כאשר עשו לך היהודים הייתי בורח מפניהם ועתה ברח וכן
עשה, quæ sonant, *Si recalcitrarent mihi Ismaelitæ, quomodo tibi fecerunt Judæi, fuge-*
rem ab illis. Tu ergò jam fuge; quod & fecit.]

In horum, aliorumve hoc genus Autorum, librum aliquem qui inciderit, pede magis inoffenso perget, si mori scribendi isti assuetus prius fuerit. Quem in finem, si quid alicui contulerit opus istud, *Academia Oxoniensis* beneficium gratus agnoscat, quæ typographiam suam ea ipsa de causa typis ad hanc rem idoneis instrui curavit, quibus plus jam hoc in genere quam aliàs adhuc, quod sciam, unquam in publicum prodiit. Quod prodiit ne sine ulteriori examine contemptui habeat, suadet magnum *Maimonidis* nomen, qui ut præcipuis reip. literariæ Antistibus visum est, nugari non solet. Nec dubito quin & hæc penitiùs inspecta eundem quem cætera ipsius scripta genium spirent, sed & in iis repertum iri nonnulla quæ ab ipso primùm in ordinem redacta, pleniùsque ac fusiùs quàm ab aliis tradita sint; quod de fundamentis fidei *Judaicæ* hîc ab ipso in articulos suos distributis testatur *Abarbinel*. Quis totius operis *Talmudici* rationem & historiam tam dilucidè alibi enucleavit? Quis tot disciplinæ ^m *Judaicæ* mysteria tam luculentâ *Methodo* exposuit? His in linguam *Latinam* traducendis, si illud saltem præstitero quod *כריק מבלי אל כלי* (ut verbis *R. Josephi* utar) *qui è vase in vas* [usui magis accommodum] *transfundit*, vel qui sitienti scutellam præbet quâ aquam è fonte desumat, operam non prorsus inutilem navasse videbor. Si quis interim eadem cum *Hebraicis* conferens, me à doctis istis *Judæis*, qui in eam linguam ipsa verterunt, in non paucis discrepare viderit, antequam vel in hanc vel alteram partem statuatur, utraque cum authoris (quæ hic dedimus) *Arabicis* diligenter conferat. Nam & eorum plerique errores quos sibi exemplarium quæ secuti sunt vitio, aliisve de causis necessario committendos persenserunt, magna equidem cum modestia deprecantur; neque ipse eò immodestiae perveni ut quempiam mecum errare velim. Lector, quo utilitati suæ (cui post Dei gloriam dicatus est labor noster) consulat, in ea, quæ veritati maximè consentanea est, interpretatione eligendâ judicio suo utatur; & si in utrâque erratum deprehenderit, tertiam ipse reponat.

In Appendice notarum verè miscellaneâ, neque ad strictas methodi leges ubique exigendâ, quid præstitum sit haud facile erit uno intuitu ob oculos ponere. Ad hunc ferè scopum collimant omnia, ut studiorum *Rabbinicorum* & *Arabicorum* in genuino *S. Scripturarum* sensu eruendo, iisque explicandis usum, prolatis exemplis, ostendant, & commendatiorem reddant. Quod vel bonarum literarum amantioribus persuasum dare, forsan non adeo facile erit; multo minus illis, quibus vel quid ultra vernaculam sapere, iis rite interpretandis maximum statuatur impedimentum. Genus hominum planè *ἀτοπον & ἄλογον*, atque hujus sæculi lues; à quibus quid passus fuerim, (quanto majora, nisi apparuisset Deus *μετακύμιον*, passurus! nec tam aliâ forsan de causâ, quàm quod & doctos amem, & à doctis, licet indignus, amer) qui noverit, haud adeo mirabitur si impræsentiarum, nec plura, nec meliora præstiterim. Sed liberavit me Deus, virorum insignium, quibus meliora cordi sunt, ope ultro oblatâ: quibus gratias quantas possum maximas refero, aliâsque, quibus impar sum, plures adhuc debere me hîc palam testatum volo. Deus, qui hanc mentem illis indidit, bona ipsis omnia rependat, & boni omnes bene cupiant. Scitum est illud Poëtæ,

من بفعل الخير لا بعدد جواربه
 لا يذهب العرف بين الله والناس

Qui fecerit bonum, non destituetur mercede ipsius.
Non perit beneficium inter Deum & homines.

Quod si in notis istis à viris summis in diversum aliquando abeam, non est quod quis vel me illis detractum ire putet, vel veritatem à tanto illis inferiore prolatam fastidiosè respuat. Obtinuit semper atque obtinebit illud etiam Poëtæ,

* Cognomin. Abi Thaur. Juchaf.

¹ אלחכים Al Hacem, Juchaf.

^m In præf. ad Terumoth.

کم ترک الاول للآخر

Quot reliquit prior posteriori [observanda?]

Imò & doctissimus indoctiori? fuitque vel post diligentissimum messorum spicilegio locus. Nec quòd vel à tempore vel dignitate posteriore allatum fuerit, ideo minoris æstimandum est. Verissimum est illud ab *Al Firuzabadio* ex *Abil-Abbaso* laudatum,

ليس لتقدم العهد بفضل الغابر
ولا لحدثانه بهتضم المصيب

*Nec, quòd tempore prior fuerit, plus æquo tribuetur ei qui erraverit,
Nec, quòd posterior, minus ei qui scopum attigerit.*

Ingredere, Lector benevole, & si quid usui tibi fruerit, liberè fuere; si quid minus commodè dictum, amicè corrige, atque erranti comiter viam monstra. והשם יתעלה ישרנו במאמר ובמעשה ויצילנו מן החטא והשגיות למען חסדו

Ne dubius hæreat Lector in ea, quam in his sequimur, legendi ratione, visum est hîc in limine Characteres *Arabicos* & *Hebraicos*, prout in typographia nostra sibi invicem respondent, ipsius oculis subijcere.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת
א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת

בשם יי אל עולם

קבצו חכמים ועמדו על עמדתם כי
 זכר טוב אזכרם לכו בנים שמעו
 לי יראת יי אלמדכם שמעו שמעו
 אלי ואכלו טוב ותהי נפשכם כגן רטוב מי
 האיש החפץ חיים אוהב ימים לראות טוב
 אשר לא העלה עליו מלך גדול ולא שהח
 תחתיו ולא השיאוהו משיאו ולא היה
 ממפותיו וישם על לבו אשר לא יתגאל בפת
 בג המלך ובין משתיו יסור הנה אל טבחי
 אשר טבחתי ואל יני אשר ישנתי ואל שלחני
 אשר ערכתי לכו לחמו בלחמי ושתו בין
 מסכתי והנה בו מכל פרי מגדים חדשים גם
 ישנים ויין הרקח עסיס הרמונים דובב שפתי
 ישנים והוא תרומת יי וראשית כל הגני
 מדישתי ובן גרני ויינו מכרם קרן בן שמן
 ולחמו לחם אבירים כל אוכלו חלקו שמן
 וטעמו כטעם לשד השמן אכלו משמנים ושתו
 ממתקים בני אכלו רעים שתו ושכרו נבוני
 זה השלחן אשר לפני יי והוא פירוש המשנה
 אשר שגנו אבותיכם וביאור הגדרות אשר
 גדרו הרועים מנהלי עלותיכם ועיקרי היסודות
 אשר המה יסודותיכם והמנהגות והגזרות
 והתקנות אשר תיקנו בעלי גבורותיכם מן היום
 אשר צוה יי והלאה לדורותיכם והנה הוא
 כמגדל דוד עומד על תליו אלף המגן תלוי עליו
 עם כל בלי מלחמות הנברים כל שלטי הגבורים
 אני משה בן מימון הספרדי בניתיהו ומים
 התלמוד מתיתיהו ומספיר התוספתא יסרתיהו
 ובפוך ספרא רבצתיהו ומוזהב ספרי טהתיהו
 ובדברי הגאונים סמכתיהו ובכסף הצרוף
 זקקתיהו ובמעכה לבי יצקתיהו והנה הוא ככרם
 חמדה ונטע שעשועים נטעתיהו ויומי ולילי
 נצרתיהו ולרנעים השקיתיהו עד אשר נצני
 גמלו ואשכלותיו בשלו וכל הסמדר פתח
 וכל עץ בו פורה והרודאים נתנו ריה פתחתי
 את שערי ואל געלתיהו ויומם ולילה לא
 סגרתיהו ולכל ישר ונבר שמטתיהו ומנחה
 אל התלמידים שלחתיהו והנני אסרתיהו על
 כל אשר מלין מעתיק ליושבים לפני יי לאכל
 לשבעה ולמכסה עתיק:

f. *Maimonis* Hispanus ipsam extruxi, è mari *Talmudis* extraxi, è sapphiro *Tosiphthæ* fundamenta ejus jeci, ipsam carbunculo *Siphrae* stravi, auròque *Siphri* oblevi, verbis excellentium fulcivi, argento puro constrinxi, & in argilla cordis mei fudi. Estque, ecce, illa sicut vinea desiderabilis, quam plantatione deliciarum consitam interdium ac noctu custodivi, & ad momenta irrigavi, donec consummati fuerint flores ipsius, & maturerint botri, omnisque uva parva se aperuerit, & omnis in ea arbor gemmas emisit, dederintque mandragoræ odorem. Portas ejus quas aperui non obseravi, neque interdium aut noctu clausi, sed omni recto & mundo liberè ipsam permisi, & pro munere discipulis misi. Atque ecce alligavi ipsam omnibus qui verba transcribunt, sedentibus coram Domino, ut sit ex quo comedant ad saturitatem, & operimentum durable.

Congregamini, sapientes, & in statione vestra consistite, dote enim bonâ vos donabo. Accedite, filii, & auscultate mihi, timorem Domini docebo vos: diligenter auscultate mihi & comedite bonum, sitque instar horti irrigui anima vestra. Quis est vir qui delectatur vitâ, qui amat dies quibus videat bonum, qui non extulit super se regem aliquem magnum, nec sub ipso se incurvavit; quem non seduxerunt seductores ejus, neque fuit inter eos qui ab ipso plecti sunt, qui in corde suo statuit non pollutum iri se portione escæ regis, aut vino compotationis ipsius? divertat huc ad victimam meam quam mactavi, ad vinum meum quod donec inveterasceret fervavi, ad eam quam instruxi mensam. Adeste, vescimini cibo meo, vinum quod miscui bibite. Ecce in eo est ex omni genere fructuum pretiosorum, recentium simul & veterum, vinumque conditum, succus malogranatorum loqui faciens labia dormientium. Est autem ipsum oblatio spontanea vini mei, primitiæ omnis frumenti mei, tritura mea, & proventus aræ meæ. Vinum ipsius è vinea collis præpinguis, & panis ipsius panis fortium, si quis ederit ipsum, portio ejus pinguis erit; sapor ejus ut sapor olei recentis. Comedite pingua, & bibite dulcia, filii mei. Comedite, focii, bibite, & inebriamini, intelligentes mei. Hæc est mensa quæ est coram Domino. Est autem ipsa interpretatio *Mishnæ*, quam expoliverunt patres vestri, explicatio maceriarum, quas struxerunt pastores qui fœtas vestras ducunt, & fundamentorum super quæ fundati estis, radicum, nec non consuetudinum, decretorum & constitutionum, quæ constituerunt vestrum potentissimi, à die quem præcepit Dominus, ac deinceps per generationes vestras. Atque ecce est illa instar turris Davidicæ super tumulum suum constitutæ, in quâ mille suspensi sunt clypei, cum omnibus electorum instrumentis bellicis, omnia potentium scuta. Ego *Moses*

SCIAS omnia legis præcepta quæ à Deo ad *Mosen* magistrum nostrum demissa sunt, demissa ad ipsum fuisse una cum interpretatione sua, eloquente Deo ipsi primùm textum, deinde explanationem & interpretationem ejus, & quid comprehenderet textus iste authenticus. Modus autem edocendi illa Israellem ejusmodi erat qualem tibi descripturus sum. Recipiente se [*Mose*] in tentorium suum, primus ipsum conveniebat *Abron*, cui textum ad se [cœlitus] demissum semel enarrabat, ipsumque ejus interpretationem docuit; illo deinde surgente atque ad dextram *Mosis* se sistente, ingrediebantur *Eleazar* & *Ithamar* filii ipsius, quibus etiam dictabat *Moses* idem quod dictaverat *Abroni*; tum surgentibus ipsis, cedentibusque uno ad sinistram *Mosis* magistri nostri, altero ad dextram *Abronis*, ingrediebantur postea septuaginta Seniores, quos docebat *Moses* eo modo quo docuerat *Abronem* & filios ipsius. Ingredebatur postea cœtus populi promiscuus, omnis nempe quærens Doninum, quibus etiam idem recitavit, donec omnes ab ipso [illud] audirent. Audierat autem jam *Abron* à *Mose* textum illum quater, filii ipsius ter, Seniores bis, reliquus cœtus semel. Deinde discendente ab ipsis *Mose*, repetebat *Abron* textum istum, quem memoriâ tenebat à *Mose* quater auditum, uti descripsimus, omnibus qui aderant: tum discedebat etiam *Abron*: atque ita duo etiam *Abronis* filii jam quater audierant [illud quod dictum est;] à *Mose* ter, & ab *Abrone* semel. Post *Abronis* igitur discessum, repetebant *Eleazar* & *Ithamar* eundem textum, quem quater audierant, uti explicavimus, coram toto presentium cœtu, atque à docendo surrexerunt. Atque hoc pacto factum est ut etiam septuaginta Seniores jam textum istum quater audierint, bis à *Mose*, semel ab *Abrone*, nec non ab *Eleazaro* & *Ithamaro* semel. Recitabant ergo & septuaginta Seniores textum istum populo semel, ut & omnes quater illum audirent, primò à *Mose*, secundò ab *Abrone*, tertio à filiis ipsius, quartò à septuaginta Senioribus, qui tum discentes alii alios docebant illud quod à Dei nuntio acceperant, textum autem voluminibus inscribebant. Tum dispersi sunt primores populi per totum Israellem ad eos docendos atque instituendos, donec memoriâ tenerent textum illum, ejusque lectionem callerent. Deinde docebant etiam illos interpretationem textus istius à Deo demissi, quæ sensus ejus universos contineret. Textum autem scripto, traditionem memoriæ mandabant; atque ita dicunt sapientes (quibus pax) *Lex quæ scripta est, & Lex quæ ore tradita*. Dixerunt etiam in *Baraitba*, *Et allocutus est Dominus Mo- sen in monte Sinai*. Quid sibi vult quod dicit, *In monte Sinai*? Annon tota lex tradita est de Sinai? Verùm hoc dictum est ut tibi indicet, quod sicut præceptum de anno intermissionis, cum generalibus, particularibus & minutiis quæ ad ipsum [spectant] datum sit è Sinai, ita & reliqua præcepta cum generalibus, particularibus & minutiis suis data sunt è Sinai; ut e. g. tibi dicam quod dixerit ipsi Dominus, *In Tabernaculis habitabitis septem diebus*, tum docuerit ipsum necessaria esse tabernacula ista Viris non, Fœminis, neque obligari ad ea ægrotos, neque itinerantes, neque tecta ipsis de aliis [rebus] quàm quæ è terra germinant [imponenda.] Neque enim obtegenda esse vel lanâ,

עלם אן כל שריעה אנולה אללה
עלי משה רבינו אנהא אנמה אנולת
עליה מע תפסירה פיקול אללה
לה אלנין תם יקול לה תפסירה ותאווילה
ומא תצמן דלך אלנין אלמחכם וכאן
צפה תעלימה לישראל עלי מא אצף לך
כאן יאתי לכנאה פאור מן ידכל עליה
אהרן פיתלו עליה אלנין אלמנול עליה
כרה ואחרה ויעלמה תפסירה תם ירתפע
אהרן וירנע עלי ימין משה רבינו וידכל
בעד דלך אלעזר ואיתמר ולדאה פיתלו
איצא עליהמא משה מתל כנא תלי
עלי אהרן תם ירתפעא וירנע אחרהמא
ען שמאל משה רבינו ואלתאני עלי ימין
אהרן תם ידכל בעד דלך שבעים זקנים
ויעלמהם איצא משה מתל מא עלם
אהרן ובנין תם ידכלון בעד דלך גמיהור
אלנאם כל מבקש יי ויתלו איצא עליהם
חתי יסמע אלגמיע מנה פיון אהרן קד
סמע דלך אלנין ארבע מראת מן משה
ולדאה סמעאה מנה תלאת מראת
ואלזקנים מרתין וסאיר אלנאם מרה ואחרה
תם ירתפע משה ענהם וירנע אהרן ויתלו
דלך אלנין אלדי חפט אלדי סמעא מן
משה ארבע מראת כמא וצפנא עלי גמיע
אלהאצין וירתפע אהרן איצא פיון
אלולדאן קד סמעאה ארבע מראת איצא
תלת מן משה וואחרה מן אהרן פירנע
אלעזר ואיתמר איצא בעד ארתפאע אהרן
ויתליאן דלך אלנין בענה אלדי סמעאה
ארבע מראת כמא בינא עלי גמיע
אלהאצין וירתפעא ען אלתעלים איצא
פיון שבעים זקנים קד סמעא דלך אלנין
ארבע מראת איצא מרתין מן משה ומרה
מן אהרן ומרה מן אלעזר ואיתמר פירנע
איצא שבעים זקנים בעד דלך ויתלון דלך
אלנין עלי אלגמיהור מרה ואחרה פיון
אלנאם קד סמעא דלך אלנין ארבע מראת
איצא מרה מן משה ותאניה מן אהרן
ותאלתה מן בניו וראבעה מן שבעים זקנים
תם יפתרק אלנאם יעלם בעצהם בעצא
מא סמעא מן אלדסול ויכתבון אלנין פי
סלאת ויפתרקון אלדוסא עלי גמיע ישראל
ללתעלים ואלתדרים אלי אן יהפוטא דלך
אלנין ויחכמו קראתה תם יעלמון איצא
תפסיר דלך אלנין אלמנול מן קבל אללה
ודלך אלתפסיר גמל מעאן פכאנוא יכתבון
אלנין ויהפוטון אלנקל והכרא יקולון אלחכמים
עליהם אלסלאם תורה שנכתב ותורה
שבעל פה וקאלוא עליהם אלסלאם פי
אלבריהא וידבר יי אל משה בהר סיני מה
תלמוד לומר בהר סיני והלא כל התורה
כולה נאמרה מסיני אלא לומר לך מה
שמטה נאמרו כללותיה ופרטותיה ודקדוקיה
מסיני אף כל המצוות נאמרו כללותיהן
ופרטותיהן ודקדוקיהן מסיני מתלא אקול לך
אן אללה קאל לה בסוכה תשבו שבעת
ימים תם אעלמה תעאלי אן היה אלסוכה
לאומה ללזכור לא ללאנאת ולא תלזם
אלמרצא ולא אלמסאפרין ולא יכון סקפהא
אלא במא ינבת מן אלארץ ולא תסקף לא
באלצוף

באלעזר ולא באלהריר ולא באלאואני ולו
ממא ינברת מן אלארין מתל אלחצר
ואלתיאב ואלאכל ואלשראב ואלנום פיהא
טול אלסבעה איאם ולא יכון פי פצאהא
אקל מן סבע קבצאת טולא פי סבע קבצאת
ערצא ולא יכון פי ארתפאעהא אקל מן
עשר קבץ פלמא גא אלרסול עליה אלסלאם
נול הזה אלשריעה ותפסירהא הכרא אלס
מאיה ואלתלאא עשרה שריעה הי ותפסירהא
צאת סלאת מכתובה באלנציון ואלתפסיר
מרוי פלמא כאן פי אכר אלארבעין עאם פי
ראש חדש שבט גמעהם עליה אלסלאם
וקאל להם קד קרב זמאן מותי ולכן מן
סמע מני רואיה ונסידא יני ויסאל נוצחהא
לה ומן אשבלת עליה מסאלה יני ונבינהא
לה קאל אלכתאב הואיל משה באר את
התורה הזאת לאמר והכרא נצוא אלחכמים
פי ספרי כל ששכח הלכה אחת יבוא וישנה
וכל שיש לו לפרש יבוא ויפרש פצחוא
ענה אלרואיאת ואסתפאדו אלתפאסיר טול
תלך אלמדה אלתי מן ראש חדש שבט אלי
סאבע אדר פלמא כאן קבל מותה געל
אליד פי אלנסך ונסך תלתה עשר ספר
תורה גוילים כלאה מן בא בראשית אלי
לאם ישראל ואעטי ספר לכל שבט
ליקתרוא בה ואלתאלת עשר אעטאה ללוים
וקאל להם לקוח את ספר התורה וכו' תם
טלע אלגבל פי נצף נהאר סאבע אדר עלי
מא צחה אלנקל פכאן דלך מותה פי חקנא
לעדמנא איאה ואלחיאה פי חקה למא
ארתי אליה והכרא קאלו עליהם אלסלאם
משה רבינו לא מת אלא עליה ומשמש
במרום ואלכללאם עליה דא טויל דא גרא
ומא דא מכאנה פלמא מאת עליה
אלסלאם והו קד חמל יהושע מא גול עליה
מן אלתפסיר פתפקה פיה יהושע ואהל
עצרה פכל מא רוי ענה הו או אחר
אלקנים לים פיה פיה פלאם ולא וקע
פיה אכתלאף ומא לס יסטע מן אלנבי
עליה אלסלאם פיה כללאם מן אלפרוע
אסתכרת אלחכם פיהא באלקואנין אלתלאה
עשר אלמנולה עליה פי סיני והו שלש
עשרה מדות שהתורה נדרשת בהן
פמן תלך אלמסתכנתא את אמור לס יקע
פיהא אכתלאף כל כאן עליהא אלאנמאע
ומנהא מא וקע פיה אלאכתלאף
בין אלקיאסין וקאם דא קיאסא וקוי
ענדה וקאם דא קיאסא וקוי ענדה
לאן אלמקאים אלנדליה יערץ פי קיאסאתהא
דא אלעארץ פאדא חדת דא אלאכתלאף
תבע אלאכתר לקול אללה תעאלי אחרי
רבים להטות ואעלם אן אלנבנה גיר
מפידה פי אלנטר פי תפסיר אלתורה
ואסתכראג אלפרוע בשלש עשרה מדות
כל מא יפעלה יהושע ופיעחם פי מעני
אלנטר ואלקיאם הו אלדי יפעלה רבינא
ורב אשי ואנמא פצילה אלנבי ופעלה

confectariis nihil conferre prophetiam, sed quod fecerunt *Josua* & *Phineas* respectu disquisitionis & ratiocinationis, idem esse quod fecerunt *Rabina* & *Rab Ashe*. Quod ad

vel ferico, vel vasis, etiam si ex iis quæ producit terra [confectis,] veluti floreis aut vestibus: nec non, edendum, bibendum, atque dormiendum in ipsis esse septem dies integros; neque debere minus quàm septem palmas longitudine, ac totidem latitudine continere, altitudine autem non minus quàm decem palmas. Veniens ergò Legatus Dei (c. p.) attulit [secum] hoc præceptum cum interpretatione ipsius; eodémque modo 613. præcepta una cum interpretationibus. Præcepta autem voluminibus inscribebantur, expositiones ore tradebantur. Fine autem anni quadragesimi, initio mensis *Shebat*, convocavit ipsos *Moses*, (c. p.) dicens, Appropinquavit jam tempus mortis meæ; si quis ergo traditionis alicujus à me acceptæ oblitus fuerit, accedens petat ut eam ipsi declarem, & si quæstio aliqua cuiuspiam intellectu difficilis videatur, accedat ut eam ipsi explicem. Hoc est quod dicit Scriptura, * *Voluit Moses explanare legem istam, dicendo, &c.* atque ita dixerunt sapientes in [libro] *Sifre*, *Si quis oblitus fuerit constitutionis alicujus, veniat & eam secundo audiat, & si quis opus habeat explanatione, accedat ut ipsi explanetur.* Traditionum ergo veritatem ab eo didicerunt, atque explicationes acceperunt toto illo temporis spatio quod inter initium mensis *Shebat* & diem septimum *Adar* intercedit. Cum autem jam prope esset ut moreretur, manum describendis libris admovens, tredecim exaravit legis exemplaria, in pergamento omnia, à litera *B* vocis *Bereſhith* usque ad *L*, vocis *Israel* [quâ terminatur lex,] quorum singula singulis tribubus, quibus uterentur, distribuit, decimum tertium autem dedit *Levitis*, dicens illis, *Accipite librum legis, &c.* Tum montem circa meridiem septimi *Adar* (uti traditione verâ acceptum est) conscendit. Fuitque hoc mors ejus respectu nostri, eo quod ipso privati fumus, at ipsius respectu *vita*, ob eum ad quem evectus est [gradum] atque ita dixerunt [magistri] (q. p.) *Moses Doctor noster non est mortuus, verum ascendit ut serviret [Deo] in excelsis.* Verùm sermo de his valdè prolixus est, nec hujus loci. Mortuo ergo *Mose*, cum *Josua* iis quæ ad ipsum demissæ fuerant explicationibus instructum reliquisset, *Josua* ejusque sæculi homines secundum eas sententiam dixerunt. Quidquid autem *Mosi* acceptum ferret ipse aut seniorum aliquis, nulla de eo controversia, nulla incidit dissensio, at si quid erat è ramis de quo nihil à *Mose* acceptum fuerat, quid de eo statuendum esset eliciebatur collatione, ope tredecim regularum quæ ipsi [*Mosi*] tradita sunt in *Sinai*; istis nempe tredecim argumentandi modis quibus legis sensus eruitur. Eorum autem, quæ isto modo eliciebantur, quædam erant de quibus nulla omnino incidit dissensio, cum unanimi omnium consensu recepta essent, alia verò de quibus accidit inter duas conjecturas discrepantia, prævalente apud unum quod ipse opinatus fuerat, apud alium quod ipse conjectando assecutus. Hoc enim inter sententias, quæ è locis probabiliter argumentandi eruuntur, evenire solet. Accidente autem hujusmodi dissensione in plurium sententiam itum est, juxta Dei mandatum quo *ad plures inclinare* jubet.

Scias autem ad disquisitionem in explicanda lege & eliciendis ope tredecim modorum

excellentiā autem Prophetæ spectat eorū-que quæ circa legem fecerit, cuiuscunque tandem generis fuerint, est illud certe magni momenti fundamentum ex iis quibus fundatur religio. Porro videtur mihi hic locus esse explicandi fundamentum istud, quod tamen fieri nequit nisi præmissâ distinctione modorum quibus prophetiam sibi vendicant Prophetæ, quaque ratione vera comprobetur prophetia: cum hoc etiam magnum sit fundamentum in quo errant, non solum universum hominum vulgus, sed & potioris notæ non pauci; putantes, scil. non credendum prophetiam sibi vendicanti, nisi post editum miraculum par alicui è miraculis *Mosis* Doctoris nostri; & necesse esse ut ordinarium rerum cursum perumpat, sicut fecit *Eliab* in resuscitando viduæ filio, aut ut factum est in deprædicatis *Elisbæ* miraculis. Regula autem hæc minimè vera est, cum omnia quæ patrarunt *Eliab*, *Elisbæ*, cæteri-que Prophetæ, non in eum finem fecerint ut iis Prophetiam suam confirmatum irent; cum jam antea de eo certo constaret: sed ea poscente necessitate ediderint, cum pro ea quâ apud Deum erant propinquitate, voluntatem ipsorum perfece-rit, juxta illud piis promissum, ^b *Et cum statuer verbum, ratum erit tibi*. Vera autem comprobatur prophetia eo modo quo hoc, quem exorsus sum, sermone descripturi tibi sumus. Dico igitur, primò, canones in lege nostra de prophetis traditos, ita se habere: sc. eos, qui prophetiæ munus sibi vendicant, in duo distingui genera, eorum qui in nomine Idoli, & eorum qui in nomine Domini vaticinantur. Prophetia autem in nomine Idoli duplicis rursus est generis, primum, cum surgens Prophetæ dixerit, Hujusmodi stella influxu suo spiritali in me demisso, dixit, Hoc modo me colite, vel, hoc modo me invocate, nec non cum ad Idoli aut *Telestatis* alicujus cultum invitat dicens, Hoc mihi illud indicavit, hoc mihi nuntiavit, vel præcepit mihi ut juberem ipsum tali modo coli, quomodo facere solebant Prophetæ *Baal*, & Prophetæ *Luci*. Secundum, cum dixerit quispiam, Venit ad me à Deo revelatio, colendum esse Idolum tale, aut spiritualem ejusmodi influxum tali modo eliciendum (rationem interim aliquam cultus, & actiones aliquas describens quibus utuntur qui tali dediti sunt cultui, quemadmodum inter fundamenta legis nostræ traditur) hic etiam inter Prophetas Idololatrias censendus est, cum hoc nomen comprehendat non solum illos qui dicant ipsum Idolum se coli jussisse, aut aliud aliquid mandasse, sed & eos qui dicant Dominum creaturæ alicujus cultum præcepisse. Cum igitur audierimus quempiam quolibet horum modorum se Prophetam venditasse, atque hoc manifestò de ipso probatum fuerit, debet ille strangulatione è medio tolli, sicut dicit Deus, ^c *Propheta autem ille, vel somnians somnium, morte afficietur*: neque habebitur ratio [muneris] quod sibi vendicat, neque requiretur ab ipso signum; imo et si miracula ediderit ad professionem istam confirmandam, quibus nihil unquam magis mirum audivimus, nihilominus strangulabitur, nullâ miraculorum istorum habitâ ratione. Causa enim ob quam rata fuerint ista miracula, ea est quam assignat Scriptura (dicens,) ^d *Quoniam tentat*

פי אשריעה אי פעל כאן פהו לעמדי מן אלאצול אלכבירה אלעטיכה אלתי עליהא אעתמאד אלדין ואסאסה ולקד ארין אן דרא כוצע ינכני לי פיה אן אבין דרא אלאצול ודלך לא ימכן אלא בעד תקסים אדעא אלאנביא ללנבוה ובמא דא תצח אלנבוה אד דרא איצא אצול כביר קד והם פיה גמלה עאמה אלנאם כל ערד מן כואצחם ודלך אנהם ישנון אן אלנבוה לא תצח למדעיהא אלא באן יפעל מענה נחו מענה מן מענזאת כשה רהינו ויכר עאדה ולא בר כמא פעל אליהו פי אהיה בן אשה אלמנה או כהל מא שחר מן איאת אלישע והרא אצול גיר צחיה לאן כל מא פעלה אליהו ואלישע וגירחמא מן אלאנביא מן אלקענזאת פלם יפעלוא דלך לתחבית גבותהם אד אלנבוה קד כאנת צחת להם קבל דלך ואנמא פעלוא תלך אלמענזאת למא אחתאנו אליהא פלקרבהם מן אללה תמם אראדתהם כמא ועדוא אלצאלחין ותנור אומר ויקם לך ואנמא תצח אלנבוה במא נצפה פי כלאמנא דרא אלדי נאשבתה פאקול אולא אן קואעד שריעתנא פי אלנביין עלי כמא אצפה ודלך אן מדעי אלנבוה ינקסמון אולא קסמין מתנבא בשם עבודה זרה או מתנבא בשם יי ואלנבוה בשם עבודה זרה תנקסם קסמין אלקסם אלאול אן יקום נבי ויקול אן אלכוכב אלפלאני אנול עלי רוחאניתה פקאל לי אעכדני בכדא או אדעוני בכדא וכולך אן דעי אלי צנם אן טלסם מן אלטלאסים וקאל אן דלך אנכאני בכדא ואכברני בכדא או אמרני באן נאמר בעבאדתה עלי אלונה אלפלאני כמא כאן יפעל נביאי הבעל ונביאי האשרה ואלקסם אלתאני אן יקול אן אתאני וחי מן אללה אן יעבד אלמעבוד אלפלאני או תסתנול אלווחאניה אלפלאניה עלי אלונה אלפלאני וינף וגהא מן וגוה אלעבאדא ואלאפעאל אלתי יפעלה אהל דלך אלשאן כמא תאצול ענדנא פי לאשריעה פהרא איצא מתנבא בשם עבודה זרה לאן דרא אלאסם יעם אלדי יקול אנהא נפסהא אמרת בעבאדתהא או בשי מן אלאשיא או אלדי יקול אן אללה אמר בעבאדהא שי מן אלמבלוקארת פאדא סמענא מן אלמדעי אחד האתין אלדעותין ותכתת אלבינה עליה כמא נא חכם אלשרע פהכמה אן יקטל באלקנק לקולה תעאלי והנביא ההוא או חולם החלום ההוא יומת ולא ילתפת לדעואה ולא תטלב מנה איה ולו פעל מן אלמענזאת לתחבית דרא אלדעוי מא לס נסמע אנרג מנה לבנק ולא ילתפת לתלך אלמענזאת לאן עדה תכארת תלך אלמענזאת מא נצה אלכתאב כי מנסה יי אלהיכם אתכם וכו' לאן שאהר אלעקל אלמכרב לדעואה אקוי מן שאהר אלעין

^b Job xx. 28.^c Deut. xiii. 5.^d Deut. xiii. 3.

אלעין אלמשאדד למענזאתה אד קד תברה
ענד אהל אלעקול אן לא יבגני אן יעטם
ולא יעבר גיר אלואחד אלדי אוגד אלמגוראת
ואנפרד באכמל אלכמאלאת ומתנבא
בשם ינקסם קסמין :

אלקסם אלאול אן יתנבא באסם אללה
וידעו אליה ויחץ עלי עבדתה ויקול אן
אללה קד זאר פי אלשראיע שריעה או נקן
מנהא שריעה מן נמלה אלשראיע אלת
אשתמל עליהא כתאב אלתורה ולא פרק
בין זיאתה ונקצאנה פי אלנצון או זיאתה
ונקצאנה פי אלנצון או זיאתה ונקצאנה
פי אלתפסיר אלמרוי אמא זיאתה
ונקצאנה פי אלנצון כתל אן אללה קאל
לי אן אלערה עאמין פקט ומן בעד
אלעאמין יחל אכל אלתורה אלמגורסה או
וקול אן אללה קאל לי ארבעה אעואם
יחרם אכלהא בדלא מן קולה תעאלי שלש
שנים יהיה לכם ערלים וכו' ומא אשבה
דלך או יגיר פי אלנקל אי שי גיר ולו כאן
טאהר אלנץ יסאעדה כתל אן יקול אן
קולה פי אלתורה וקצות את כפה לא
תחוס עיניך אנה קטע אליר הקיקה ואנה
ליס הו קנס המביש כמא נא אלנקל וינסב
דלך ללבוה ויקול אן אללה קאל לי אן
קולה וקצות את כפה עלי טאהרה פהוא
איצא יתל באלבנק לאנה נביא שקר ונסב
ללה מא לס יקול לה ולא ילתפת איצא
אליה ולא יטלב להוא איזה ולא מענה
לאן אלנבי אלדי אענן נמיע אלעאלמין
במענזאתה ואוקר אללה פי קלובנא
תצדיקה ואלאימאן בה כמא צמן תעאלי
פי קולה וגם כך יאמינו לעולם קד
אכברנא ען אללה אן ליס יני מן קבל אללה
תשריעא גיר הוא והו קולה לא בשמים
היא לאמר מי יעלה לנו השמימה וכו'
וקולה בפך ובלבבך יעני בה אלנצון
אלמחפוטא פי אלפס או אלקיאסאת
אלמסתכנה באלנצר אלדי הו מן נמלה
אלקוי אלמנבעתה מן אלקלב ונהאנא איצא
ען אלזיאה פיהא ואלנקצאן מנהא וקאל
לא תוסף עליו ולא תגרע ממנו ולדלך
קאלוא עליהם אלסלאם אן נביא רשאי
לחדש דבר מעתה פמנר עלמנא ברעואה
אנה כארב עלי אללה ונסב אליה מא לס
יקל לה לזם קתלה כמא נץ אלכתאב פי
קולה אך הנביא אשר יזיד וכו' וכת הנביא
ההוא

ואלקסם אלתאני אן ידעו אלי אללה
ויחץ עלי שריעתה ויאמר אלנאם באמתתאל
אלתורה דון זיאה דון נקצאן כמא קאל
באתמתהם וזכרו תורת משה עבדי אשר
צויתו אותו בחודב על כל ישראל
חוקים ומשפטים ויועד מן אמתתלהא
באלביראת ויתואעד מן תעדי עליה
באלעקאב כמא פעל ישעיה וירמיה
ויחזקאל וגיריהם ויאמר באואמר וינה

Israël, statuta & judicia) ei qui ipsam observaverit, bona promittens; at transgredienti poenam interminans; uti fecerunt *Isaiab, Jeremiab, Ezekiel*, cæterique: alia interim à lege præcipientes

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vos Dominus Deus vester, &c. Testimonium enim intellectus, qui professionem ejus falsi arguit, oculi qui miracula ipsius viderit testimonio firmitus est, cum apud intellectu præditos demonstratione certa probatum sit, non debere magnificari, neque coli præter unum qui omnia condidit, & ab omnibus perfectione summa distinctus est.

Porro, qui in nomine Domini vaticinantur, duplici etiam sunt in genere. 1. Cum quis in nomine Domini prophetans ad ipsum homines allicit, & ad eum colendum incitat, dicens, Deum præceptum aliquod præceptis suis addidisse, aut præceptum aliquod de numero eorum quæ continet liber legis detraxisse. Neque interest quicquam addiderit an abstulerit, sive iis quæ in textu legis habentur, sive ipsorum explicationi traditione acceptæ. Uti siquidem addat vel detrahat iis quæ in textu habentur, hoc modo, Dixit mihi Deus, Spatium quo pro præputiatis habendi sint fructus, duorum tantum annorum esse, post quos fructibus sativis vesci licitum: vel dicendo, Dixit mihi Dominus, quatuor annis illicitum erit illis vesci, loco ejus quod dixit Dominus, *Tribus annis incircumcisi erunt vobis, &c.* atque ita in ejusmodi aliis. Nec non si aliquam, quamcunque tandem, in traditione mutationem fecerit, etiam favente ipsi textus literâ: e. g. si dicat, dictum ejus in lege, *Et abscindes manum ejus, non parcat oculus tuus*, de abscissione reverâ intelligendum esse, non autem de multa pudore [alium] afficienti constitutâ, prout traditione acceptum est; atque hoc prophetiæ acceptum ferat, dicens, dixit mihi Dominus dictum suum, *Et abscindes manum ejus*, prout sonat intelligendum: hic etiam strangulatione tollendus erit, cum Propheta mendax fit, Deo illud affingens, quod Deus ipsi non dixit; neque ejus ob signum aut miraculum ab ipso patratum ratio habebitur; cum Propheta ille, qui miraculis suis totum mundum ad stuporem adegit, cuique ut crederemus, fidemque haberemus infixit Deus cordibus nostris, (asserente ipso Deo, cum dixit, *Et tibi credent in sæculum*) jam antea nobis denunciaverit, non prodituram à Deo aliam ab ista legis lationem. Atque hoc est quod dicit, *Non est in cælis ipsa ut dicas, Quis ascendet pro nobis in cælum, &c.* Et quod dicit, *In corde tuo, & in ore tuo*, hoc innuens, vel sententias quæ ore traduntur, vel conclusiones quæ speculatione, (unâ ex potentiis è corde oriundis) eliciuntur, quibus etiam aliquid vel addi vel detrahi vetuit, dicens, *Non addes illi, neque diminues de eo.* Ideoque dixerunt Majores, quibus pax, *Non est Prophetæ concessum ut aliquid ab isto tempore immutet.* Cum ergo sciamus ipsum in eo quod sibi vendicat, in Deum mendacem esse, eique affingere quod ab ipso non sit illi dictum, necesse est ut eum morte afficiamus, declarante Scriptura dum dicit, *Propheta qui addiderit, &c. morietur Propheta ille.*

Secundò. Cum [quis] ad Deum [colendum] homines invitat, atque ad præceptum ejus custodiendum incitat, nec non ut legem observent denunciat, idque citra additionem, vel diminutionem, (sicut dixit ultimus eorum, *Memento Legis Moysi servi mei, cui mandavi in Horeb super omnem*

&c

^c Deut. xxv. 12.

^f Exod. xix. 14.

^z Deut. iv. 2. & xii. 32.

^b Deut. xviii. 20.

ⁱ Mal. iv. 4.

& prohibens: e. g. si dicat. *Expugnat nunc regionem istam*, aut *sestam istam*: sicut olim mandavit *Samuel Sauli* ut *Amalecum* occideret; aut [si quem] prohibeat morte afficere; sicut * *Elisba* interdixit *Jebozabab*, ne exercitum *Hazaëlis*, qui *Samariam* ingressus est, deleteret, (uti notum est;) & ut vetuit *Isaiab* aquam intra muros derivari; & ut interdixit *Jeremiab* *Israëlitis* ne egrederentur extra *Jerusalem*; cum ejusmodi aliis. Cum ergo prophetiæ [munus] vendicaverit sibi Propheta, ita ut illud Idolo alicui acceptum non ferat, neque Legi quicquam addat aut subtrahat, verum alias quasdam insistant vias, eo modo quo explicavimus, tum opus est, ut eum probemus, quò vocatio ipsius nobis sit comperta; quoniam cum de alicujus vocatione constat, tenemur omnia quæ jubet, tam minoris quàm majoris [momenti] præstare; & quicumque transgressus fuerit aliquod ejus mandatum, tenetur morte per manus Dei [infligendâ] ex dicto Domini de eo qui transgressus fuerit mandata Prophetarum, ¹ *Ego requiram ab illo*. Quòd si vera non comprobetur vocatio ejus, ipse strangulatione perimendus est.

De veritate autem vocationis [Prophetarum] constabit hoc, quo descripturus sum, modo. Scilicet, cum quis prophetiam sibi vendicaverit, sicut declaravimus, eoque idoneus fuerit; utpote qui fuerit doctus, religiosus, continens, intellectu & omni morum probitate præditus, juxta illam apud nos regulam, *Non residet prophetia nisi super sapientem, fortem, & divitem*. Multæ autem sunt notæ ad hoc propositum spectantes, quas omnes comprehendere nequimus, & de quibus sermone instituto singulas probare conari, allatis textibus è Sacra Scriptura dictisque Sapientum, *librum* potius integrum per se requirerent. Qualem forsan [ut aliquando componamus,] cum omnibus quæ eodem spectant, auxilium suppeditabit Deus. Cum ergo idoneus huic muneri fuerit, prout oportet, ipsumque sibi vendicaverit, dicemus illi, *Ede nobis promissa, & refer nobis aliqua eorum quæ nota fecit tibi Dominus*; quo referente, si vera evaserint promissa ejus omnia, hinc prophetiæ ejus veritatem percipiemus: quòd si in aliquo ipforum, vel minutissimo, mendax fuerit; hinc mendacem eum esse cognoscemus: atque hæc expressa est legis de hujusmodi probatione sententia: *Et cum dices in corde tuo, Quomodo cognoscemus verbum quod non locutus est Dominus, quod loquetur Propheta in nomine Domini, & non erit verbum, &c.* Quinetiam etsi verum dixerit nobis in uno aut altero promisso, nondum tamen certum erimus prophetiam ipsius veram esse, sed manebit apud nos dubiæ fidei, donec veracitas ipsius in omnibus quæ à Deo refert, vicibus continuis exhibeatur: unde de *Samuele* dicitur, (Postquam notum ac certum fuerat quodcunque diceret, ratum fieri,) *Et novit omnis Israel à Dan usque ad Beershebam quod fidelis esset Samuel in Prophetam Domino*; neque accidit illis negotium aliquod de quo non sciscitarentur Prophetas. Nisi enim ita fuisset, ut prophetas de omnibus rebus suis consulerent, non adiisset *Saul* in principio *Samuelem*, de eo quod amiserat sciscitaturus. Minimè autem dubium est sic se rem habere, quoniam Deus Prophetas [mittendo,] fecit ne opus haberemus Astrologis & Divinatoribus & Ariolis; quoniam illos

בנואדי פי גיר אלשריעה מתל אן יקול קאתלוי אלבלד אלפלני או אלמלה אלפלני לאן כמא אמר שמואל לשאול בקתאל עמלק היניד או ינדי ען קתל כמא נהי אלישע ליהורם ען קתל עסכר חואל אלחאצל פי שומרון כמא שחר וכמא נהי ישעיה ען אדכאל אלמא דאכל אלצור וכמא נהי ישראל ירמיה ען אלכרונ מן ירושלם וכמא נהי הדא אלנהו פאדא אדעי אלנבי אלנבוה ולם ינסב ולך לעבורה ורה ולא ואד פי אלשריעה ולא נקן מנהא כל אכד פי מאכד אכרי כמא וצפנא פנחתאג היניד לנמתחנה לנצח דעואה פאנה אלדי צח דעואה לזם אמתתאל כל מא יאמר בה מן דקיק אלאשיא וגלילהא ומן יתעדי עלי ש מן אואמרה לומה מיהה בידי שמים לקול אללה פי אלמתעדי עלי אואמר אלנביא אנבי אדרש מעמו ואן לם יצח דעואה קתל באלכנק:

וצחה דעוי אלנבי כמא אנא ואצפה חלך אנה אדא אדעי לנא שבן אלנבוה עלי כמא בינא וכאן אהלא להא באן יכון מן אהל אלעלם ואלדין ואלתכתל ואלעקל ומהאסן אלאכלאק כלהא כמא אלאצל ענדנא אין הנבואה שורה אלא על חכם גבור ועשיר ותפצילאת כתירה פי הדא אלגרץ לא ימכן חצרהא ואלכלאם עליהא ואלאסתדלאל עלי כל ואחרה מנהא בנצון מן כתב אלתנזיל וכלאם אלחכמים וכאלחר יקום כולך ספר עלי חיאלה ולעל אללה יען עליה מע מא ינבני אן יתצא כולך אלגרץ פאדא כאן אהלא להא עלי מא ינבני ואדעאהא קלנא לה אועדנא במואעד ואכברנא כאככאראת ממא עלמך אללה פיכבר פאן צחת מואעדה כלהא עלמנא צדק נבותה ואן כרב מנהא פי שי מן אלאשיא ולו מן דקאיקהא פעלמנא אנה כרב והדא נין אלתורה פי הדא אלאמתחאן וכי תאמר כלככך איכיה נדע את הדבר אשר לא דברו יי אשר ידבר הנביא בשם יי ולא יהיה וכו' ואדא איצא צדק לנא פי ועד או אלתין לם נתיקן כולך נבותה חקיקה ואנמא יבקי ענדנא מוקף חתי יטרד צדקה פי כל מא יכבר בה ען אללה מרה כער אלמרה ווללך גא פי שמואל למא שחר וצח אנה כל מא יקול יתבת וידע כל ישראל מרן ועד כאר שבע כי נאמן שמואל לנביא ליי ולא כאן ענדהם אמר אלא ויסאלון ענה אלנביא ולולא מא כאנא יסאלון אלנביא פי גמלה מעאניהם מא כאן שאול ימצא יסאל שמואל ען תליפה תלפת לה עלי אלאכתרי ולא שך אנה כולך לאן אללה אנמא אננאנא כאלנבי ען אלמנמין ואלכהאן ואלזאנרין לאנא נסאלהם פי גמלה אהואלנא

* Isaiah xxii. 11.

¹ Deut. xviii. 19.^m Deut. xviii. 21.ⁿ 1 Sam. iii. 20.

אחואלנא אלמלה ואלפראד פיכרונא
אלאכבאר אלצאדקה ען אללה במתל
מא יכר אולאך אלאכבאר אלתי קד
תצה וקד לא תצה הו קול אלכתאב
כי הנזים האלה אשר אתה יורש אותם
אל מעוננים ואל קוסמים ישמעו ואתה
לא כן נתן לך יי אלהיך נביא מקרבך
וכו' ולחדה אלמעאני כאנוא יסמון אלנבי
רואה לאנה יר אלמור אלמסתקבלה
קבל כונהא כמא קאל כי נביא יקרא
לפנים הרואה :

ולעל טאנא יטן ויקול והל בעדק
אלאכבאר באלחדתאן תצה אלנבוה למדעיהא
ואדא כאן דלך כדלך פאלכהאן ואלמענמן
ואצחאב אלקוי אלנפסאניה כלהא כאן
ידעון אלנבוה לאנא נראה עינא עלי
אלאסתמראר יכרון בלכאנא פדהא
עלם אללה פצל כביר וינבני אן נבינה
ליבין אלפרק בין אכבאר אלנבי ען אללה
ואכבאר אצחאב אלקוי :

פאקול אן אלכהאן ואלמענמן ואהל
דלך אלקביל יכרון באלכאנא לכן
יצדק בעצהא ויכרב בעז צרורה ודא
שי נראה דאימא ויצחחה איצא אהל
דלך אלשאן ולא ינאכרונה ואנמא
יתפאלון כאן יבון כרב שכין אקל מן
כרב גירה אמא אן יצדק פי אלנאנא
כלהא פלך מחאל ואהל דא אלקוי
לא ידעונה איצא בל קד יקול אן
הדה אלסנה קחטה לא תמטר אצלא
פתכון קליה אלמטר או יקול גרא
ינור אלמטר פינור בעד גרא ומא
אשנה דלך הדא אדא כאן פאימא
גרא גרא ומן אלמשאהר אלהין יכר
ענהם פי אלכתב ודא הו מעני קול
ישעיה לבבל יעמדו נא וישיעון הונרי
שמים החזים בכוכבים מודיעים לחדשים
מאשר יבואו עליך וקאלוא אלחכמים
מאשר ולא כל אשר וליס מואעד אלנביא
כדלך בל תצדק ען אכרהא ולא יסקט
מנהא שי לא דקיק ולא גליל דאים
אלדהר פי נמיע מא אכבר בה אלנבי
ען אללה ולדלך אדא כאב מנה שי
עלמנא כדברה והו קול אלכתאב כי
לא יפול מדבר יי ארצה ואלי הדא
אשאר ירמיה פי אלחאלין אלצאדקין פי
אלרויה אלהין כאנוא יכרון במא תנכיהם
בה אחלאמהם עלי מערץ אלנבוה מוכך
להם מפסד לדעואהם פקאל הנביא אשר
אתו חלום ידבר חלום ואשר דברי אתו
ידבר דברי אמר מה לתבן את הבר
נאום יי ובינוא אלחכמים מעני הדא
אלכלאם אנה אן אלנבוה צאפיה לא
ישוכהא שי מן אלכרב כאלקמח אלצאפי
מן אלתבן ואלמנאמא ומא גרי מנראה
מן אלתשעראת ישוכהא אלכרב כאלתבן
אלדי פיה חבאת קמח פקאלוא כשם
שא איפשר לבר בלא תבן כך אי אפשר
לחלום בלא דברים בטלים ובקי הנא
פצל כביר ילום ביאנה ודלך אן אלנבי

consulere possumus de rebus nostris, vel simul
universis, vel divisim singulis, ut nobis à Deo
vera nuncient; sicut isti ea quæ forsan vera, for-
san falsa, renunciant. Hoc est quod dicit Scrip-
tura, ° *Quia gentes istæ, quas tu expellis, præsti-
giatores & divinos audiunt: at tu non sic: Dedit
tibi Dominus Deus tuus Prophetam è medio tui,*
&c. Atque has ob rationes appellabant Prophe-
tam, *Videntem*; quòd res futuras, antequam ex-
isterent, prævideret. Sicut dicit, *Quoniam Pro-
pheta hodie, antea appellabatur Videns.*

Forfan autem [ita] apud se putet quis ac dicat,
Num ergò ex veritate prædictionis eorum quæ
eventura sunt, vera censèbitur Prophetia eorum
qui eam sibi vendicant? Si ita se res habet, possunt
Arioli, Astrologi, omnibûsque potentiis animalibus
præditi, arrogare sibi prophetiam, cùm quotidie
oculis nostris videamus futura prædicere. Atqui
(novit Deus) hic locus est magni momenti, quem
oportet ut explicemus, quòd appareat differentia
inter illas quas Propheta à Deo refert, eorûmque
qui potentiis istiusmodi præditi sunt prædictiones.

Dico igitur, *Ariolos, Astrologos*, atque ejus sectæ
homines prædicere quidem futura, sed ita, ut ne-
cessariò partim vera, partim falsa sint; quod &
perpetuò videmus, & confirmant ipsi qui eas artes
profidentur; neque negare possunt, dum hinc glo-
riam captant, si cujuspiam mendacia pauciora quàm
alterius fuerint: sed ut verum dicat quisquam eo-
rum in singulis, hoc impossibile est: neque id sibi
arrogant iis potentiis præditi; verùm ubi dixerit
quis, *Futura est hoc anno siccitas*, nullâ per eum
cadente pluvîâ, si parum in eo pluat; vel ubi
dixerit, *Cras pluet*, si postridiè pluat, &c. ha-
betur hic admodum excellens, atque ex illustribus
famæ hominibus, quos celebrant historiæ. At-
que hic est sensus ejus quod dicit *Isaiab Babeli*,
*Stent nunc & servant te speculantes celos, contem-
plantes stellas, cognoscere facientes menses, ab iis
quæ ventura sunt super te.* Et dixerunt sapientes
[*Me asber, ab iis*] non [*Col asber, ab omni
quod.*] Non sunt autem promissâ Prophetarum
ejusmodi, sed penitus vera, quorum non inter-
cidit quicquam sive parvum, sive magnum, per
totum seculorum decursum in omnibus quæ nun-
ciat Propheta quis à Domino: ideò si quando
irritum fuerit eorum aliquod, noverimus eum
mendacem. Atque hoc est quod dicit Scriptura,
Quoniam non cadet è verbo Domini in terram.
Quod & innuit *Jeremiah*, ubi [loquitur] de iis,
qui cùm in somniis vera viderent, ea de quibus
ita moniti fuerant, ac si prophetiæ essent, enar-
rârunt; dum eos reprehendens, & eorum præ-
textus labefactans, dicit, *Propheta, cui est som-
nium, narret somnium, & cui sunt verba mea,
loquatur verba mea in veritate. Quid palea
cum tritico? dicit Dominus.* Cujus dicti sensum
hunc reddunt Sapientes, quòd prophetia quid
purum sit, nec admistum habeat falsi aliquid,
instar frumenti à palea puri; at somnia, aliâque
ejusmodi indicia, mendacium habent admistum,
instar paleæ, in qua grana quædam frumenti
sunt: unde dixerunt, *Sicut impossibile est ut sit
tritium sine palea, ita fieri non potest ut sit
somnia absque verbis falsis.* Superest autem
hic locus magni momenti, qui explicatione in-
diget: scil. Quòd si quis propheta mala populo
merenti

merenti comminetur: e. g. famem aut gladium, aut inundatum iri ipsorum regionem, vel descensura in illos fulmina, atque ejusmodi alia, quorum deinde nihil eveniat, verum remisso ipsis peccato res prosperè succedant; non tamen inde constet de mendacio Prophetæ illius, ut Pseudopropheta, qui morte mulctandus sit, habeatur, quod pœnituerit Deum mali, cùm forsân pœnitentiam egerint, aut à peccatis suis destiterint, aut distulerint eos Dominus pro longanimitate sua, atque in aliud tempus rejecerit; (sicut fecit Achabo, cui per Eliam dixit, *Non adducam malum in diebus ejus, in diebus filii ipsius adducam malum super domum ipsius*) aut remiserit ipsis ob merita antecedentia. Neque enim de hujusmodi rebus loquitur cùm dicit, *Neque fuerit res illa, neque eveniat*. Quod si bona tempore constituto eventura promiserit, dicens, *Futuram hoc anno pacem*, evenierit autem bellum; aut, *Futurum hunc annum pluvium & fertilem*, fuerit autem sterilis & siccus, &c. erit hic Pseudopropheta, de cujus prætextuum falsitate & mendacio constat. Atque hic est de quo dixit Dominus, *Per superbiam loquutus est illud Propheta, non timebis ab eo, i. e.* Non terreat neque avertet te à cæde ejus, religio, bonitas, aut scientia ipsius, cùm per superbiam magna professus, falsa de Deo loquutus fuerit. Nam quoties Deus populo per Prophetas bona promiserit, fieri non potest, quin ea perficiat, ut ita prophetiam ipsorum apud homines confirmet: atque hoc est quod dixerunt [Majores nostri] *Omne verbum quod prodierit ex ore Domini in bonum, etiam conditione additâ, non tamen revocat*. Quod ad illud autem quod timeret Jacob, postquàm ipsi Deus bona promississet, cùm diceret, *Et ecce ego tecum*, &c. (invenimus enim illum timuisse perditionem, dicente [Scriptura] *& timuit Jacob valde*) dixerunt Sapientes, timuisse eum ne prævaleret ipsi peccatum, quod perditione dignus fieret: atque hoc est quod dicunt, *Putavit forsân peccatum in causa futurum*, &c. Ostendit autem hoc, aliquando etiam promittente Deo bona, prævalere peccata, ne rata fiant bona ista. Scias ergò evenire quidem hoc inter Deum & prophetam; at ut jubeat Deus Prophetam bona populo simpliciter denunciare, quæ deinde [eventu] non confirmantur, hoc certè falsum est, quod fieri non possit; neque enim superesset locus unde dignosceretur veritas Prophetiæ; cùm ipse in libro suo hanc nobis regulam dederit, dignoscendum Prophetam ex veritate promissionum ipsius. Atque ad hanc regulam illustrem, digitum intendit Jeremias in contentione sua cum Hanania filio Aazuri, ubi prophetat Jeremias de malo & perditione, futurumque ut Nebuchadnezzar victoria potiretur, & superior [pugnâ] factus templum vastaret, Hananias autem f. Aazuri bona annunciat, sc. reportatum iri Hierosolyma vasa templi, quæ translata fuerant Babelem; quare dixit illi Jeremias inter disceptandum, Consentaneum est fundamentis apud nos servatis, etiamsi non confirmetur vaticinium meum, neque victoriâ potiatur Nebuchadnezzar, nec reportentur vasa Domûs Domini, sicut tu [futurum] affirmas, non tamen esse in his, quod me prophetam esse mendacem arguat, cùm fieri possit ut Dominus misereatur eorum; verum si non confirmetur dictum tuum, neque reducantur vasa domus Domini,

אִם תּוֹאֲעֵד בְּאִלְשֹׁרֹר לֹאקֹאֵם אֶסְתַּחֲקֹהָא כִּתְּלֵ אֵן יִתּוֹאֲעֵדְהֶם בְּאִלְנוּעַ אוֹ אִלְסִיף אוֹ בֵּאן תְּסִיךְ בְּלֹאדְהֶם אוֹ תִנּוּל בְּהֶם צֹאֲעֵק אוֹ נָחֹו דְּלִךְ תָּם לֹא יִתְּבַת שִׁי מִן דְּלִךְ בֵּל עֲפִי עֲנָהֻם וְנִרְאֵת אַחֻוֹאֲלֵהֶם עֲלִי אֲלֻצְלֹאחַ פִּלֵּא יֵצֵחַ בְּדִלְךְ כְּדִבְ אֲלֻנְבִי וְיֵצִיר נְבִיא שְׁקֵר וְיִלְוִמָּה אֲלֻקְתֵּל לֹאֵן אֲלֵלָה עֹו וְגַל נָחֻם עַל הָרַעָה וְקֵד רַבְמָא תֹאבְנָא וְהֹאֲלוּ עֵן עֲצִינָהֻם אוֹ וְכִרְהֶם אֲלֵלָה בְּחֻלְמָה וְאֲגִלְהֶם לְזִמְאָן אֲכֹר כְּמָא פִּעַל מַעַ אַחֲאֵב בִּי קוּלָּה לֵה עֲלִי יֵד אֲלֵיהֹו לֹא אֲבִיא הָרַעָה בִּימִיו בִּימֵי בְנוֹ אֲבִיא הָרַעָה עַל בֵּיתֹו אוֹ עֲפִי עֲנָהֻם בְּחֻסְנָתָה תְּקֻדְמֵת וְלִים עֵן מִתְּלֵ הָדֵא אֲלֻכְבֵּר יֻקוּל אֲלֵלָה וְלֹא יִהְיֶה הַדְּבַר וְלֹא יִבּוֹא אֲמָא אֵן וְעַד כְּזִירָתָה תַּחֲדָתָה בִּי זִמְאָן מַחֲדֵר פִּיקוּל אֵן אֲלֵהֲרֵנָה תִּכּוֹן בִּי הָדֵא אֲלַעָאֻם פִּתְכוֹן פִּתְנָה אוֹ יֻקוּל אֵן הָדֵא אֲלַסְנָה מִטְרָה רֹאבִיָּה פִּתְכוֹן גִּאֲיֵעָה קַחְטָהּ וּמָא אֲשַׁבֵּה דְלִךְ פִּהֹו נְבִיא שְׁקֵר וְקֵד צַח בְּטֻלָּאן דְּעוֹוָה וְכֻדְבָּהּ וְהָדֵא הֹו אֲלֵדִי קֹאֵל אֲלֵלָה עֲנָה בִּזְרוֹן דְּבִרוֹ הַנְּבִיאִי לֹא תִגּוֹר מִמֶּנּוּ יַעֲנִי לֹא יִפּוֹעֵק וְיִרְדֵּךְ עֵן קַתְּלָה דִּינָה וְכִירָה וְעֻלְמָה אִדִּ תִּנְאָסֵר וְאֲדַעִי עֲשִׂיכָהּ וְאִפְתָּתָה עֲלִי אֲלֵלָה לֹאֵן אֲלֵלָה אֲדֵא וְעַד אֻקֹּאֻם בְּכִיד עֲלִי יֵד נְבִי לֹא בִד אֵן יִפְעֻלָּה לִיִּתְּבַת תַּעֲוָלִי נְבוּתָהֻם עֲנֵד אֲלַנָּאֻם וְהֹו קוּלָּהֻם עֲלֵיהֶם אֲלַסְלָאֻם כֵּל דְּבֵר שִׁוְצָא מִפִּי הַקְּבֵה לְטוֹבָה אִפִּילוֹ עַל תְּנָאִי אִינוֹ חוּזֵר אֲמָא כּוֹן יַעֲקֹב יִפּוֹעַ וְאֲלֵלָה קֵד וְעֵדָה בְּאֻלְכִיר כְּמָא קֹאֵל לֵה וְהִנֵּה אֲנִכִי וְכוֹ וּנְדָנָהּ קֵד כְּשִׁי אֲלֵהֲלֹאךְ כְּמָא קֹאֵל וִירָא יַעֲקֹב מֵאֵד וְכוֹ וְקֹאֲלוּ אֲלַחֲכֻמִּים בִּי דְלִךְ אֲנָה כְּשִׁי מִן קוּהֵ דִנְבִי יִסְתַּחֲק בְּהָא אֲלֵהֲלֹאךְ וְהֹו קוּלָּהֻם קֹא סִבֵּר שְׁמָא יִגְרוּם הַחֲטָא פִּידֵל דְלִךְ אֵן אֲלֵלָה אִיצָא קֵד יוֹעֵד בְּאֻלְכִיר פִּתְגֻלֵּב אֲלֵדְנוּב וְלֹא יִתְּבַת דְלִךְ אֲלֻכִיר פֹּאעֵלֻם אֵן דְלִךְ אֲנִמָּא יִכּוֹן בִּי מָא בִּין אֲלֵלָה וּבִין אֲלֻנְבִי אֲמָא אֵן יֻקוּל אֲלֵלָה לְלֻנְבִי אֵן יוֹעֵד אֲלַנָּאֻם בְּכִיר מִטְלֵק תָּם לֹא יִתְּבַת דְלִךְ אֲלֻכִיר פִּהֲדֵא בְּאֻטֵּל וְלֹא יִכּוֹן לֹאֲנָה לִים כֹּאֵן יִבְקִי מוֹצַע תַּצַּחַח מִנָּה אֲלֻנְבוּהֵ וְהֹו קֵד אַעֲטָאֲנָא בִּי כְּתֹאבָה אֲצֵל אֲנָה יִמְתַּחַן בְּצֻדֵק מוֹאֲעֵדָה וְאֵלִי הָדֵא אֲלֵאֲצֵל אֲלַעֲטִים אֲשֹׁאֵר יִרְמִיָּה עֲנֵד אֲכַתְּלֹאפָה מַעַ חֲנִינְיָה בִן עוּזֵר אִדִּ כֹּאֵן יִרְמִיָּה יִתְּנִבִי בְּאֻלְשֵׁר וְאֲלֵהֲלֹאךְ וּבְכוֹן נְבוּכַדְנֶצַּר גֹּאֲלֵב טֹאפֵר וְאֲנָה יִכְרֵב בֵּית הַמִּקְדָּשׁ וְחֲנִינְיָה בִן עוּזֵר יִתְּנִבִי בְּאֻלְכִיר וְאֲנָה תִרְגַּע כְּלִי בֵּית יִי אֲלֵתִי חֲמֵלֵת לְבַבְּךָ לִירוּשָׁלַם פִּקְאֵל לֵה יִרְמִיָּה בִּי מְגֹאֲדֻלְתָּהּ לֵה עֲלִי אֲלֵאֲצוּל אֲלַמְּחֻפּוּטָה אֲנִי אֵן לִם תִּתְּבַת נְבוּתִי וְלֹא גֻלֵּב נְבוּכַדְנֶצַּר וְרִגְעַת כְּלִי בֵּית יִי כְּמָא תּוֹעֵם פִּלִּים בִּי דְלִךְ מָא יִכְרֵב נְבוּתִי לַעֲלֵ אֲלֵלָה יִדְחֻמָּהֻם אֲמָא אֵן לִם יִתְּבַת קוּלְךָ וְלֹא תִרְגַּע כְּלִי בֵּית יִי פִקֵּד צַח דְּעוֹוָךְ אֲנָה בְּאֻטֵּל וְלֹא תִתְּבַת לִךְ נְבוּהֵ חֲתִי תִתְּבַת הָדֵא מוֹאֲעֵד אֲלֻכִיר אֲלֵתִי תַעֲד בְּהָא הֹו קוּלָּה אִךְ שְׁמַע נָא אֲרֵת הַדְּבַר הַזֶּה אֲשֶׁר אֲנִכִי דוֹבֵר בְּאֻזְנִי וּבִאֻזְנִי

ובאוני כל עם הוֹר הנביאים אשר היו לפני ולפניך מן העולם וינבאו אל ארצות רבות ועל ממלכות גדולות למלחמה לרעב ולדבר הנביא אשר ינבא לשלום נבוא דבר הנביא יודע דבר אלנביא אשר שלחו יי באמת יעני בהדא אלקול אן אולאך אלנביא אלהין תנבוא באלכיר ואלשר לא יתבת ממה תואעדוה ברה מן אלשר הל צדקו פי דעוואהם או כדבו ואנמא יעלם צדקהם אדא ועדוא באלכיר ותבת פאדא צחת נכוח אלנבי עלי מא אצלנא ושהר אמרה מתל שמואל ואליהו וגירחמא פלדלך אלנבי אן יפעל פי אלשריעה פעלא לא ימכן אחד אן פעלה גירה והו אמ אנא ואצפת ודלך אנה אדא אמר בתעטיל אי מצוה מן אלמצות מן גמיע מצות עשה או אמר כאן ירתכב נהי מן אלמנהיאת מן גמיע מצות לא תעשה פלאום אמתתאל אמרה פי גמיע דלך ומן תעדי עליה למה מיתה בידי שמים גיר פי עבודה זרה ודלך נין ללחכמים פי אלתלמוד הו קולדם בכל אם יאמר לך נביא עביר על דברי תורה שמע לו חוץ מעבודה זרה לכן בשרט אן לא יאבר דלך אלאמר ויקול אן אללה אמר בהדא אן יפעל כדא אלי גאבר אלדור ואנמא יאמר בה בחסב חאלה מא פי וקת דון וקת ואלנבי נפסה יסאל חין יאמר באלתעדי עלי שריעה מן אלשראיע אלת שרענא אללה בהא עלי ידי משה פינאוב אן הדא אלתעדי גיר דאים ואנמא ימתל אללאן פקט שבה מא יפעל בית דין פי הוראת שעה מתל מא פעל אליהו בהר הכרמל אלדי הקריב עולה בחוץ וירושלם קד בני פיהא אלמקדש ודלך פעל ילום פאעלה אן לו פעלה דון אמר נבי אלכרת נהי אללה ענה פי נין אלכתאב בקולה פן תעלה עולותיך בכל מקום אשר תראה ואלום פאעלה אלכרת כמא קאל פי מקריב בחוץ ונכרת האיש ההוא מעמיו לכנה עליה אלסלאם לו סיל פי חין תקריבה בהר הכרמל וקיל לה מא תקול אן נפעל מתל הדא אלפעל דאים אלדור לקאל פי דלך אנה לא ינו ואן מן הקריב בחוץ מחויב כרת לכן הדא יפעל אללאן לנבין בה כדב נביאי הבעל ובטלאן מא באידיהם וכמא פעל אלישע פי אמרה לישראל פי גוזה מואב אן יקטעווא אלתמאר אלמטעמה והו קולה וכל עין טוב תפילו ואללה נהי ען דלך פי קולה לא תשחית את עצה לגדות עליו גרון ולו סיל אלישע הל זאלת הדא אלשריעה ויחל לנא פי אלמסתקבל אן נקטע אלשגר אלמטעמה ענר מהאצרה אלבלאר לקאל לא ינו דלך לכן הדא יפעל אללאן ואנא אנול לך הנא במתאל תטרד עליה הדא אלאצל פי גמיע אלשראיע לו אן נבי קד צחת ענרנא נכוחה כמא וצפנא יקול לנא פי יום אלסבת אן נקום

posterum arbores frugiferas excindere, cum loca quævis obsidemus? utique dixisset, Non licere, verum hoc impræsentiarum tantum faciendum. Porro, ut adducamus hic tibi exemplum, cujus ope hanc regulam omnibus præceptis accommodare possis, Si Propheta, de cujus prophetia certò

certò constabit illud quod tibi arrogas, falsum esse, neque certò constabit te prophetam esse, donec eventu comprobentur promissa ista de bonis à te facta. Hoc est quod dicit, *Veruntamen audi nunc verbum hoc quod ego loquor in auribus tuis, & in auribus universi populi. Prophetæ qui fuerunt ante me & ante te à sæculo, & prophetaverunt ad terras multas & super regna magna, de bello, & malo & peste: Propheta, qui prophetabit de pace, cum venerit verbum prophetæ, sciatur propheta quem miserit Dominus in veritate: quo dicto innuit, quod ad Prophetas illos qui prophetarunt de bono & malo, non constare ex malo quod comminati sunt, verè an falso sibi prophetiam arrogaverint; verum argumentum est veracitatis ipsorum, cum bonum, quod promiserunt, ratum fuerit.*

Ubi verò de vocatione Prophetæ certò constiterit, juxta fundamenta præmissa, notæque fuerit famæ, ut in *Samuele, Elia, &c.* Prophetæ isti concessum est, illud in Lege facere, quod alii nemini; illud nempe quod descripturus sum, scil. cum omitti jubet præceptum quodvis ex affirmativorum numero, aut perpetrari quicquam quod præceptum aliquod negativum prohibeat, necesse esse dicto ipsius per omnia parere, & quicumque transgressus fuerit illud, reum fieri mortis cælitus infligendæ, causâ Idololatriæ exceptâ. Atque hæc est sententia Sapientum in *Talmude*, ubi dicunt, *In omnibus, si dicat tibi Propheta, transgredere verba Legis, auscultes ipsi, exceptâ Idololatriâ*; verum hæc conditione, ne perpetuum velit esse mandatum istud, dicens præcepisse Dominum hac de re, ut ita fiat usque in sæculum, sed tantum jubeat illud per occasionem aliquam, nec nisi ad tempus designatum: atque Propheta ipse, quoties jussit mandatum aliquod ex iis quæ præcepit Dominus per *Mosem*, transgredi, si interrogatus fuerit, respondeat, transgressionem istam non fore perpetuam, sed impræsentiarum tantum committendam, quemadmodum facere solet Senatus in sententiâ ad breve tempus valiturâ. Sicut fecit *Eliab* in monte *Carmel*, quando obtulit sacrificium extra *Hierusolyma*, etiam post extructum illic Sanctuarium; quod quidem factum perpetratores, absque jussu Prophetico, reum fecisset excidii, utpote à Deo prohibitum in textu Legis, ubi dicit, *Ne fortè offeras oblationes tuas in omni loco quem videbis*, poenâ excidii constitutâ in eum qui ita faceret, quemadmodum dicit de eo qui extra [locum illum] obtulerit, *sanguis imputabitur viro isti, sanguinem fudit, & excindetur vir ille è populo suo*. Quòd si ab ipso (c. p.) inter offerendum in monte *Carmel* quæsitum fuisset, quid dices, si instar hujus facti perpetuò fecerimus? dicturus fuisset, nequaquam hoc licere, atque illum qui extra (*Jerusalem*) offerret, excidii poenâ teneri: hoc autem jam factum, quòd palam faciamus mendacium Prophetarum *Baal*, atque illud quod præ se ferunt, irritum faciamus. Nec non sicut fecit *Elisha*, cum juberet *Israelem* in expugnatione *Moabi*, arbores frugiferas excindere, dicens, *Et omnem arborem pulchram deficietis*, cum Deus hoc facere vetuerit dicendo, *Non perdetis arborem, securim ipsi ad-movendo*: quòd si interrogatus fuisset *Elisha*, num sublatum esset hoc mandatum, liceretque nobis in

apud nos constat, sicut descripsimus, jufferit nos die Sabbati omnes, tam fœminas quàm viros, surgentes ignem accendere, quo paremus nobis instrumenta bellica quibus instruamur, ac loci alicujus incolas eodem die occidere, eorum opes diripere; & mulieribus ad libitum uti; oporteret nos, qui *Mosis* legem accepimus, contra locum istum nihil cunctantes insurgere, sicut nobis præcepit, omniâque quæ suggesserit, expeditè ac diligenter facere, sine scrupulo aut hæsitazione credentes omnia quæ fecerimus ipso Sabbati die, scil. dum ignem accendimus, opera facimus, occidimus & pugnamus, præceptum esse, cujus speremus nos à Deo præmium [consequuturos] quòd auscultaverimus mandato Prophetæ, cujus jussui obedire [tenemur] vi præcepti affirmativi, sicut mandavit nobis Dominus per *Mosen*, ⁷ *Ipsam audietis*, & per traditionem accepimus. In omni, si dixerit tibi Propheta, transgredere verba Legis, auscultes ei, exceptâ Idololatriâ. Quoniam si dixerit nobis, Colas hoc tantum die figuram [aliquam] aut suffitum facias stellæ isti ad unam tantum horam, morte afficietur, neque ei auscultabitur. Quod si quis, qui sibi religionis ac probitatis cultor videtur, fueritque senex ætate provectus, dixerit, Cùm simus senes, & tot annos vixerimus, neque unquam mandatum aliquod transgressi fuerimus, nunc tandem die Sabbati surgentes transgrediemur in re vetita sub pœna lapidationis, & exhibimus ad pugnam, quod ad me autem, ego nihil omnino [dicam vel faciam,] & sunt præter me qui sufficiant, & magna hominum copia qui rem istam præstare valeant; hic certè immorigerum se præbet verbo Domini, & reus est mortis cœlitus infligendæ, cùm transgressus sit illud quod jussit Propheta, quia qui præcepit [observari] Sabbatum, præcepit etiam observari cujusvis Prophetæ mandatum & decretum. Quisque transgressus fuerit mandatum ipsius, ejus, quod commemoravimus, supplicii reus est, atque hoc est quod dicit Dominus, *Erit autem ut vir qui non auscultaverit verbis meis, quæ loquetur nomine meo, ego requiram ab ipso*. Interea tamen si quis nodum afriktionem die isto Sabbati, dum ea præstat opera, nexuerit, cujus opus non sit in re aliqua quæ conferat ad perficiendum illud à Propheta præceptum, reus est lapidationis. Quod si vel ipse Propheta, qui nobis illa die isto Sabbati facienda præcepit, dixerit, (& nos jussui suo obsequentes habuerit) *Est terminus [itineris diei] Sabbati [præscriptus] uno minus bis mille cubitorum*, aut *unius & bis mille*, atque hoc obtenderit indicatum fuisse sibi per revelationem, non per viam disquisitionis, aut argumentationis, hic jam pseudopropheta est, strangulatione è medio tollendus. Juxta hoc ergò conjecturam sume de omnibus quæ præceperit tibi Propheta, & si qua reperies in Scriptura è mandatis Prophetarum, quæ contraria sint alicui Legis præcepto, clavis [tibi] erit hæc regula ad ea omnia [intelligenda.] Atque hoc uno distinguitur Propheta ab aliis hominibus in Legis præceptis declarandis. Quòd autem ad disquisitionem & argumentationem & intelligentiam in Lege, perinde se habet ac reliqui sapientes ejusdem cum ipso ordinis, qui prophetia instructi non sunt. Quòd si cùm interpretationem aliquam attulerit, aliâque afferat quispiam non Propheta, dicat Propheta ille, Dixit mihi Dominus interpretationem meam veram esse, non au-

גמלתנא נסא ורנאל ונקד אלניראן ונצלח בהא אלאה אלהרב ונתסלח ונקתל אהל אלמוצע אלפלאני אליוס אלדי הו סבת וננהב אמוללהם ונסתביה נסאהם ללזמנא נהן אלמשרעון בשריעה משה אן נקום עלי אלמקאם ולא נתואנא כמא אמרנא ונפעל גמיע מא אמר בנשאט וחרס בלא ריב בלא תרדד ונעתקד פי גמיע מא נפעלה פי דלך אלנהאר אלדי הו סבת מן וקיד אלניראן ועמל אלצנאיע ואלקתל ואלקתאל אנהא מצוה נרנא עליה תואב מן אללה לאמתתאלנא לאמר אלנבי אלדי מצות עשה אן נמתל אמרה כמא אמרנא אללה עלי ידי משה אליו תשמעון ונאנא אלנקל בכל אם יאמר לך נביא עבד על דברי תורה שמע לו חוץ מעבודה וזה לאנה אן קאל לנא אעבד אליוס פקט הוה אלטלסם או בכר להדיא אלכוכב הוה אלסאעה פקט יקתל ולא יסמע מנה אמא רנל ידי נפסה בזעמה דין כיר ויכון שיכא מסנא פיקול ונכון שיכא כבירא לי מן אלעמר כרא לס נתעד עלי שריעה מן אלשראיע קט ונקום אליוס אלדי הו סבת ונתעדי עלי אסור סקילה ונהב אלי אלקתאל ואנא לא נבי ולא נעיד ופי גירי אלעוץ ואלנאם כתירון לאמתתאל הוה אלמר פולך אלנל כאלף עלי כלאם אללה והו הייב מיתה בידי שמים אלדי תעדי עלי מא אמרה אלנבי ואלדי שרע באלסבת שרע באמתתאל אמר כל נבי ומא יחד ומן תעדי עלי אמרה לומה מא דכרנא והו קולה תעאלי והיה האיש אשר לא ישמע אל דברי אשר ידבר בשמי אנכי אדרוש מעמו נעם ומן עקד עקדה תאבתה פי הוה אליוס אלסבת פי האל עמלה הוה אלצנאיע מקא לא יחתאנ אללה פי שי מן אלתעאון עלי אמתתאל אלמר אלדי אמר אלנבי כה לומה סקילה פאן קאל הוה אלנבי נפסה אלדי אמרנא כמא אמר פי הוה אליוס אלסבת פאמתתלנא אמרה אן הכום שבת אלפין גיר דראע או אלפין ודראע ונסב דלך אנה מן גוה אלוחי לא מן טריק אלנשר ואלקיאם פהו נביא שקד ויקתל כנקא ועלי הוה פקס גמלה מא יאמרך כה אלנבי וגמלה מא תגד פי אלמקרא מן אמר נבי יכאלף שי מן אלשראיע פהוה אלאלצל מפתאח דלך בלה פפי הוה וחדה ינפעל אלנבי מן סאיר אלנאם פי אלשריעה אמא פי אלנשר ואלקיאם ואלתפקה פי אלשריעה פהו כסאיר אלהכמים אלדין ימאתלננה אלדין לא נכוה ענדהם אמא אן יתאול תאוילא ויתאול מן לים בנבי תאוילא ויקול אלנבי אן קאל לי אללה אן תאוילי הו אלצחיק פלא יסמע מנה כל אלף נבי כלהם כתל אליהו ואלישע אדיא תאוילא

תאולות תאולות ואלף חכם והכס
תאולות עד דלך אחרי רבים להטות
ואלעמל עלי מדהב אלאף חכם והכס
לא עלי מדהב אלאף נבי אלמעטם
והכס יקול אלחכמים האלהים אלו
אמרה לו יהושע בן נון בפומיה לא
היה ציתנא ליה ולא שמענא מיניה
וכדלך איצא קאלות אם יבוא אליהו
ויאמר חולצין במנעל שומעין לו בסנדל
אין שומעין לו יענון בדרך אן לא יאדה
ולא נקצאן פי אלשריעה מן גדה אלנבזה
בוגה ואמא אן אדעי נבי אן אלה קאל
לה אן אלחכם פי אלשריעה אלפלאניה
כדא ואן קיאם פלאן הו אלצחיה פיקהל
דלך אלנבי לאנה נביא שקר כמא
אצלנא לאן לא תנויל בעד אלדסור
אלאור ולא יאדה ולא נקצאן לא
בשמים היא ולם יחלנא אלה עלי
אלאנביא ואנמא אחאלנא עלי אלעלמא
אהל אלקיאם לס יקל ובאת אל
הנביא ואנמא קאל ובאת אל הכהנים
הלויים או אל השופט וכו' וקד אנייא
אלחכמים פי היא אלגרץ גדא גדא והו
אלצואב פלמא מאת יהושע עליה
אלסלאם חמל מא רואה מן אלתפסיר
ומא אסתכרנ פי זמאנה ולם יקע פיה
אכתלאף ומא וקע אלאכתלאף וקטע
פיה כמדהב אלאכתר ללזקנים והם
אלדין קאל אלכתאנ פיהם וכל ימי
הזקנים אשר האריכו ימים אחרי יהושע
תם חמלוא אולאיך אלאשיאך מא רואה
ללאנביא עליהם אלסלאם ואלאנביא
בעצהם לבעץ ומא מן זמאן אלא ויקע
פיה אלתפקה ואלתנתנ ויגעל אהל כל
עצר כלאם מן סבקה אצלא ויסתכרנ
מנה וינתג נתאנ ואלאצול אלמרויה לא
אכתלאף פיהא אלי אן ועל אלזמאן
לאנשי כנסת הגדולה והם הגי זכריה
ומלאכי ודניאל וחנניה ומישאל ועזריה
ועזרא הסופר ונחמיה בן חכליה ומרדכי
והדובבל בן שאלתיאל ומצאף אלי האולא
אלאנביא תמאם מאיה ועשרין שיבא מן
החרש והמסגר ונחום פתפקהו איצא
הם כמא פעל מן קבלהם וגורו גזירות
והתקינ תקנות ואכר רגל מן תלך
אלתלבה אלטאהרה הו אבתרי אלחכמים
אלמכורין פי אלמשנה והו שמעון הצדיק
והו כאן כהן גדול פי דלך אלעצר
פלמא אנתהי אלזמאן בעדהם אלי רבינו
הקדוש עליה אלסלאם וכאן פרד עצרה
וואחר זמאנה וכאן רגל קד גמע אלה
פיה מן אלמהאמר ואלצאל מא אסתהק
כהא ענר מעאצריה אן יסמוה רבינו
הקדוש וכאן אסמה יהורה וכאן מן
אלעלים ורפעה אלמנולה פי נהאדה כמא
קאלוא מימי משה ועד רבי לא ראינו
תורה וגדולה במקום אחד וכאן פי
נהאדה מן אלורע ואלתואצע ונבר
אללדאת כמא קאלוא איצא משכנת רבי
Mosis usque ad Ribbi non vidimus Legem &

scultabitis ipsi. Imò si vel mille Prophetæ, qui omnes sint instar *Eliæ* & *Elisbæ*, interpretationem afferant, sapientes autem mille & unus aliam illi contrariam, ad plures inclinandum est, & facere [tenentur homines] juxta sententiam sapientum mille & unius, non juxta sententiam mille Prophetarum illustrium. Atque ita dicunt Sapientes, Certè, si diceret mihi illud *Joshuah* filius *Nun* ore suo, non auscultarem illi, neque audirem illud ab ipso. Et similiter etiam dixerunt, Si venerit *Elias* & dixerit, Discalceationem peragunt calceo; audiunt ipsum: sin sandalio, non audiunt ipsum: quo innuunt non [fieri] ullo modo augmentationem in præcepto ex parte prophetiæ. Quod si prætenderit Propheta, dixisse ipsi Dominum sententiam in præcepto tali, tali modo ferendam, atque esse argumentationem τὴν δ᾿ἐνὶ & veram, morte afficietur Propheta iste, quoniam Pseudopropheta est, juxta fundamenta à nobis posita, quia non est demissio [legis] post legatum primum, neque addere licet vel diminuire: non est in calis, neque remisit nos Dominus ad Prophetas, sed ad doctos argumentandi peritos; neque enim dixit, *Et accedes ad Prophetam*; verum dixit, *Et accedes ad Sacerdotes, Levitas, aut ad Judicem*, &c. Perquam multa autem adduxerunt Sapientes in hanc sententiam; quæ certè vera est.

Cum autem moreretur *Joshua* (cui pax) quasunque traditione acceperat interpretationes, nec non quæcunque ipsius tempore in lucem prolatae sunt sine ulla [inter Doctores] dissensione, & quæcunque, cum de iis incidisset dissensio, ex plurium consensu decisæ sunt, commendatas reliquit Senioribus illis, de quibus dicit Scriptura, ² [Et omnibus diebus seniorum qui post Josuam diu vixerunt.] Deinde commendarunt seniores isti quæcunque traditione acceperant, Prophetis (q. p.) Et Prophetarum alii aliis; ita ut nullum esset sæculum in quo non inquisitum fuerit in sententiam legis, & conclusiones inde elicita: Uniuscujusque sæculi hominibus sermones eorum qui ipsos præcesserant pro fundamento ponentibus, unde conclusiones educerent atque elicerent. De fundamentis autem traditione acceptis nulla fuit dissensio usque ad tenipus viro-
rum *Synagogæ magnæ*, qui fuerunt *Haggai, Zachariah, Malachi, Daniel, Hananiah, Misbael, Azariah, Ezra Scriba, & Nehemiah f. Chacalia, Mordecai, & Zerubbabel fil. Shealtiel*, cum aliis qui hisce prophetis conjuncti sunt, quibus perferrent numerum centum & viginti seniorum ex inclytis & præcipuæ autoritatis viris, aliisque ejusmodi, qui etiam in sententiam Legis inquirentes, uti fecerunt qui ante ipsos fuerant, decreta decreverunt & constitutiones ordinarunt. Ultimus autem virorum cœtus istius sancti primus fuit Sapientum quorum in *Mishnah* fit mentio: sc. *Simæon Justus*, qui tunc temporis Sacerdos summus fuit. Post quos, cum processu temporis ventum est ad *Rabbenu Hakkadsh* [Doctorem nostrum sanctum] cui pax, qui fuit sæculi sui phoenix, atque unicum temporis decus, vir certè in quo [in unum] collegerat Deus dotes eximias & virtutes eas ob quas apud συγγερονες suos meritis est appellari *Rabbenu Hakkadsh*, cum nomen ipsi esset *Judah*, quique in summo scientiæ & celsitudinis gradu constitutus fuit, sicut dixerunt, *A diebus*

tatis & humilitatis, & abstinentiæ à voluptatibus gradu, uti etiam dixerunt, *Ex quo mortuus est Ribbi, cessavit humilitas & timor peccati*; hominum insuper eloquentissimus, & linguæ Hebraicæ callentissimus, adeo ut explicationem verborum legis difficiliorum è sermone fervorum & ministro- rum ipsius discerent Sapientes, sicut in *Talmude* manifestum est, cuique tanta fuit opum copia & rerum omnium affluentia, ut de ipso dicerent, *Præfatus stabulorum Ribbi ditior erat Sapore rege*, ipse beneficentiam erga literatos & studiosos ex- exercens, legem in *Israele* confirmavit, sententiis, dictis, & differentiis ore traditis à *Mose* usque ad tempora sua collectis, cum & ipse ex iis esset qui ore tradita referebant: utpote qui referret quæ acceperat à *Simeone* patre suo, ut ille à *Gama- liele* patre suo, ille à *Simeone* patre suo, ille ab *Hillele* patre suo, ille à *Shemaiah* & *Abtalione* præceptoribus suis, illi à *Juda Tabbai* filio, & *Simeone Sbatabi* filio, illi à *Josua Pherakai* filio & *Nathao Arbelita*, illi à *Jose Jozeri* f. & *Jose Fuchanani* filio, illi ab *Antigono Socensi*, ille à *Simeone* iusto, ille ab *Ezra*, (quoniam ipse è superstitibus Synagogæ magnæ fuit,) *Ezra* verò à *Baruco Nerie* filio, præceptore ipsius, *Baruc* au- tem *Nerie* f. à *Jeremia*, ut & *Jeremias* sine dubio acceperat à Prophetis, qui alii ab aliis acceperant usque ad Seniores, qui *Josua*, quæ ipse à *Mose* retulit, accepta tulerunt. Collectis igitur sententiis & dictis [istis,] manum admovit componendæ *Mishnæ*, quæ omnium quæ in Lege scripta sunt præceptorum explicationem contineret, partim tradi- tionibus à *Mose* (cui pax) ore acceptis, partim consequentiis argumentationum elicitis de quibus nulla est dissensio constans: partim conclusionibus circa quas contigit dissensio inter duos argumen- tandi modos: quas ergò una cum ista dissensione recensuit, [dicens] *N. sic, N. verò sic dicit*: quod si quis pluribus contrarius fuerit, sententiam sin- gularis istius, & sententiam plurium retulit; quod ob causas fecit valde utiles, quarum in *Mishna* in- tit. *Adayoth*, [seu de testimoniis] meminit, quas & ipse commemoraturus sum, sed [explicato] prius magni momenti, quod hic referre visum est, capite: scil. Dicat forsan aliquis, Cum fuerint explicatio- nes Legis (uti statuimus) ore acceptæ à *Mose* (juxta dictum eorum à nobis relatum, *Tota Lex cum uni- versalibus, particularibus & minutiis suis dicta est de Sina*) quænam tandem sunt sententiæ istæ par- ticulares quæ Constitutio *Mosis* è *Sina* audiunt? Hæc ergò regula fundamentalis est quam tenere oportet, nempe, Quod de explicationibus quæ *Mose* acceptæ feruntur nulla sit omnino controver- sia, cum huc usque nullam omnino tempore ali- quo à *Mose* usque ad *Rab Asbi* discrepantiam cui- piam sapientum [ab aliis] incidisse reperimus, adeo ut diceret quidam, Si quis oculum alteri eruerit, ipsi oculus eruendus, eo quod dicat Dominus, *«Ocu- lus pro oculo*; alius autem, teneri tantum ad preti- um solvendum. Neque invenimus illos in diversas sententias abiisse circa illud quod dixit Dominus, *«Fruetum ligni decoris*, ut contenderet unus esse malum citrinum; alius, intelligi malum cidonium, aut granatum, aut aliud ejusmodi: ut neque de *arbore implexâ*, eâ scil. intelligi *Myrtum*: neque controversum reperimus de dicto Dei, *Et abscin- des manum ejus*, quin de mulcta pecuniaria intelligendum sit: neque de dicto ejus, *«Et filia viri*

batla euno, viraat hta vkan afpca alnams vablnahs fi allnâ alvbraniâ hti an alahkms elihms alsmlams kanoa ystfiron tpsir ma asbl elihms mn alpaas almkra mn klams kdrma vmtzrfia vha mn almsahor fi althkmd vkan mn almal vathsaac alathual fi hin qil fia ahdrira drbi hah etir msbur mlka poms eli ahal alclms valtlb vrbn thora bisraal vme alroaiat vallaqaail vallahtlaafat almkula mn ldn msh rkno ali aiama vkan ho fi npsa mn alrauin ar kan yro en smcon abia en gmlial abia en smcon abia en hll abia en smcia vabtlion astadria en yhora bn sbai vsmcon bn stch en yohse bn prahia vntai ahrlbi en yosi bn yoeir yosi bn yochan en anstigns aish shko en smcon hcdik en eura laha msiri knst hndula voura en brrk bn nria astadria vbrk bn nria en yrmia vhdia ro yrmia bla sh mkn tkdm mn alahbiâ nbi en nbi ali alashia alnalkin en yohse en msh flma vme almdahb vallaqaail. gcl alid fi thalf almsna almtzmana tpsir vme alshraie almtzma fi althora mna roaiat mroia en msh elia alsmlams vmanah mshtznat asthtznat baalkiams vlim eliaa akthlaaf vmanah mshtznat vke fiaa akthlaaf bin alkiaim pahthaha eli akthlaafah flaa ykol kda vflaa ykol kda vlu kan vadar vthlaaf vmaea ythbt klams alvahr vklams alvme vpeal dlk lmeaan mpida nra dbrha fi almsna fi ediot vana dabrha lkn bcd avl kbir raia bdkra hna vdlk an llaail an ykol ada kanta tpaasir althora kma avlna mroia en msh kma klma mn qulhms kl thora namro kllotha vprstutha vdkroqia msihi pma hi thl althlkt almpdrha althi yqolon fiaa anha hlka lmsa msihi pma avl ykbi an tkq elia vdlk an althpaasir almproia en msh la akthlaaf fiaa boga laana ali hda alnaia lms ngr akthlaaf vke fi vman mn alvman mn msh ali rb aish bin ahdr mn alahkms pkaal ahdrms an mn ahdr en sbn thrb enia lkol allah en bein vkaal akdr aldia pks thloma vla vdnâ aia akthlaaf fi kol allah pri en hdr hti kaal vadar anha alathra vkaal akdr alspargl au alrman au gir dlk vla vdnâ aia akthlaaf fi en vkt anha aliams vla vdnâ akthlaaf fi qula thaal vkvat at kpa anha aldia vla fi qula vbt aish kha ki thal lznat at abia ha

מחללת באש תשרף אן היא אלהד לא יקאם עליה אלא אדא כאנת אשת איש צרורה וכולך חדה תעאלי פי אלתו לא תוגד להא עלאמאת אלכבוריה אן תרגם לס נסמע מכתלף מן משה אלי אלאן פיהא אן דלך לא יכון אלא אן כאנת אשת איש וקאמת עליהא אלכניה באנהא בעד אלקידושין זנאה בעדים והתראה ומא גרי היא אלמגרי פי גמיע אלשראיע לא אכתלאף פיהא לאנהא כלהא תפאסיר מרויה ען משה וענהא וען אמתאלהא קאלוי כל התורה נאמרו כללותיה ופרטותיה מסיני לכן מע כונה מרויה ולא אכתלאף פיהא מן חכמה אלכלאם אלמגול אנה תסתכרז מנה חדה אלתפאסיר בונה מן אלקיאסאת ואלאסנאדאת ואלתלויהא ואלאשאראת אלואקעה פי אלנץ פאדא ראתהם פי אלתלמוד יתנאסרון ויתלפון פי מערץ אלנטר ויסתדלון עלי שי מן חדה אלתפאסיר ומא אשבהא מתל קולחם פי קולה תעאלי פרי עין הדר עסי אנה אלרמאן אן אלספרגל או גיריה חתי אסתדלו עליה מן קולה פרי עין פקאלוא עין שטעם עצו ופריו שוין וקאל אכר פרי הדר פרי הדר באילנו משנה לשנה וקאל אכר פרי הדר על כל מים פלים דלך באן אלאמר משכל ענדהם חתי אסתדלו עליה בהדה אלתלאיל כל ראונה בלא מחאה מן יהושע אלינא אן אלאחרז באן ימסך מע אללולב פי כל עאם ולא אכתלאף פי דלך ואנמא יבתחון ען אלאשארה אלואקעה פי אלנץ להדה אלתפסיר אלמרוי וכולך אסתדלאלהם עלי אלאם אינא ואסתדלאלהם עלי אן אלקצאן באלגרם הו אלוה ילום מן עדם צאחבה גארהה מן אלנוארה ואסתדלאלהם אינא עלי בת כהן אלמכורה הנאך אנהא אשת איש וכל מם שאברה דלך אנמא יגרי עלי חדה אלאצל והדה הו מעני קולחם כללותיה ופרטותיה יעני אן אלאשיא אלתו תראנא נסתכרזה בכלל ופרט וכולך בסאיר שלש עשרה מדות הי מרויה ען משה מסיני לכנהא מע כונהא מרויה ען משה לים יקולון פיהא הלכה למשה מסיני לאנא לא נקול פרי עין הדר הוה אתרוג הלכה למשה מסיני או חובל בחכירו משלם ממון הלכה למשה מסיני אד קד תאצל ענדנא אן אלתפאסיר כלהא ען משה ולהא כמא קלנא אשארה פי אלנץ או תסתכרז בונה מן וגוה אלקיאם כמא קלנא בכל קעה לים להא אשארה פי אלנץ ולא להא עלקה ולא ימכן אן תסתכרז בקיאם פפי תלך פקט יקולון הלכה למשה מסיני ולדלך למא קלנא שיעורין הלכה למשה מסיני אעתרצנא דלך וקלנא וכיף תקול ענהא אנהא הלכה למשה מסיני ותי אלשיעורין משאר אליהא פי פסוק פי קולה ארץ חטה ושעורה וכו' וכאן

cimus, *Sbiurin*, i. e. Menfuras, esse Constitutionem *Mosis è Sina*; & objicimus contra illud, dicentes, Quomodo hoc affirmas Constitutionem esse *Mosis è Sina* cum videas ad [*Sbiurin*] menfuras

Sacerdotis, cum cœperit fornicari, patrem suum polluit, igne comburetur: non necessario esse juxta hanc sententiam, nisi cum nupta fuerit, flatuendum. Similiter eò quòd decrevit Deus de illa, apud quam non reperta fuerint signa virginitatis: scil. lapidandam esse, non invenerimus in controversiam vocatum inde à *Mose* ad hoc usque tempus, non esse hoc [intelligendum] de aliâ quam quæ uxor viri fuerit, & quam manifestò probatum fuerit stuprum commississe post contracta sponsalia, postquam adhibitis testibus admonita fuerit; & si qua hujusmodi sunt ex omnibus præceptis, nulla est circa ea controversia, quia explicationes sunt usque à *Mose* ore traditæ, de quibus eorûmq. similibus dixerunt, *Totius Legis tradita sunt universalis & particularia de Sinai*. Quamvis autem ore tradita fuerint, ita ut nulla de iis sit controversia, nihilominus tamen verbo cœlitus dimisso hoc proprium est, ut ex eo eruantur interpretationes istæ variis modis comparisonum, allegationum, allusionum, & indiciorum in textu occurrentibus. Cum autem videris eos in *Talmude* disputantes, & dissentientes in arenâ disquisitionis, & probationes afferentes ad [confirmandam] aliquam harum interpretationum & similium, e. g. cum dicunt, de dicto Domini, *Fructum arboris decoris*, forsân est iste malum granatum, aut cotoneum, aut aliûs quispiam fructus; donec probationem de eo sumpserint è dicto ejus *Fructum arboris*; dixerintque aliqui [innui] arborem, cujus & ligni & fructûs eadem esset ratio; alii, fructum qui in arbore sua ab anno in annum permanet; alius, fructum qui juxta omnes aquas crescat: non hoc factum est quod res illis difficilis videretur, donec his probationibus eam confirmaverint; cum viderimus sine dubio malum citrinum cum ramo palmæ quotannis à *Josue* ad nostra usque tempora acceptum, nullâ de hoc motâ controversiâ; verùm quòd indicium tantùm quæsierint hujus interpretationis ore traditæ quod è textu occurreret: eodem modo se habet probatio quam attulerunt de *myrto*; nec non ex quâ confirmant, multâ pecuniariâ teneri eum qui socium suum membro aliquo privaverit; ut & ex quâ ostendunt filiam *Sacerdotis*, cujus ibi mentio fit, intelligi eam quæ viri uxor sit: eodémque modo se habent reliqua his similia; atque hic sensus est dicti ipsorum, *Universalis ejus & particularia ejus*. i. e. Res, quas vides nos elicere [argumentis] ab universali & particulari [desumptis] nec non reliquis tredecim modorum [argumentandi], eæ traditæ sunt à *Mose* è *Sina*: quæ tamen nihilominus quamvis à *Mose* traditæ, non appellantur *Constitutio Mosis è Sina*. Neque enim dicimus, [quod dicunt] *Fructus arboris decoris est malum citrinum*, esse hoc constitutionem *Mosis è Sina*; aut ut *Qui socium suum laeserit, pecuniam numeret*, esse *Constitutionem Mosis è Sina*; cum hoc antea pro fundamento apud nos positum sit, Interpretationes [istas] omnes à *Mose* esse, & reperiri ipforum indicia quædam in textu, aut inde modo aliquo concludendi (uti diximus) elici: Si quæ autem dicta sint, quorum nullum occurrit in textu indicium, neque ullam habeant ab eo dependentiam, neque inde elici argumentando possint, de his tantùm dicunt, esse *Constitutionem Mosis è Sina*. Ideoque quando dicimus, *Sbiurin*, i. e. Menfuras, esse Constitutionem *Mosis è Sina*; & objicimus contra illud, dicentes, Quomodo hoc affirmas Constitutionem esse *Mosis è Sina* cum videas ad [*Sbiurin*] menfuras

digitum intendi in Scripturâ ubi dicitur, [*Terra frumenti, & Seerab [bordei] &c.* Responso ad hoc est, esse hoc Constitutionem *Mosis è Sina*; neque esse ei fundamentum unde argumentando elici possit, neque indicium quo indigitetur, in tota lege: ad textum istum tantum referri, ut sit ei instar signi cuiusdam quo melius memoriæ infigatur & in ea retineatur, cum de intentione scripturæ non sit. Atque hic dicti ejus, *In Scriptura [ad hoc] allusio vulgaris*, ubicunque occurrit, sensus est. Porro hoc loco ordine tibi exponam sententiarum, de quibus dicunt, esse eas, *Constitutionem Mosis è Sina*, præcipuas, (imò fortassis omnes) ut appareat tibi ejus quod asserui veritas, scil. non esse ex ipsis vel unam quæ argumentandi [modo aliquo] eliciatur, vel referri ad Scripturam possit aliâs quam per modum allusionis [five accomodationis] uti declaravimus: neque unquam compertum esse Doctores de ipsorum aliqua disputasse, aut probationem aliquam attulisse, verum à *Mose*, prout præcepit ipsi Deus, traditas fuisse. Hæ igitur sunt. Dimidium *Log* olei ad sacrificium Eucharisticum, & quarta pars [mensuræ] olei *Nazireo*. Et undecim dies inter duas separationes [mensuræ] sunt *Constitutio Mosis è Sina*. Pariet, Continuatio [parietum prope fitorum] & latus curvatum, sunt *Constit. Mosis è Sina*. Mensuræ, Discrimina & intersepta, *Constitutio Mosis è Sina*. Salix & effusio aquæ, *Constitutio Mosis è Sinai*. *Tephilim* [scribendi] in membranâ, & *Mezuzab* [aliâ specie] membranæ, & liber legis super pergameno, *Constit. Mosis è Sina*. *Sbin τῶν Tephilim*, & nodus *τῶν Tephilim* & lora nigra, & *Tephilim* quadrati, & foramen *τῶν Tephilim*, *Constit. Mosis è Sinai*. Constringendos esse eos pilo, confundendos nervis, *Constit. Mosis è Sina*. Scribendum librum legis atramento, & ductis lineis, *Constitut. Mosis è Sina*. Congressum cum puella nondum trienni non esse congressum, *Constit. Mosis è Sina*. Si quis in agro suo duas species tritici ferens unam iis aream fecerit, relinquet angulum unum [pro pauperibus] sin duas, duos angulos relinquet, *Constit. Mosis è Sina*. E seminibus hortensibus, quæ esui apposita non sunt, conjungi unam viginti quatuor [partium] cum mensura quæ sufficit ad spatium mensuræ *Seab* capax, [ad conficienda miscella], *Constitut. Mosis è Sina*. Si dicem plantæ disperse fuerint in spatio mensuræ *Seab* capaci, ob eas arandum totum illud spatium, *Constit. Mosis è Sina*. [Si sit] *Massa* orbicularis ficuum, cujus pars polluta est, dant *Terumah* de ea parte quæ munda est, *Constit. Mosis è Sina*. Præputium [fructuum] ubicunque occurrit, *Constitutio Mosis è Sina*. [Ut] præceptor observet [ad lucernam Sabbati] unde pueruli legant, *Constit. Mosis è Sina*. Mulier accingenda fuccinctorio antè vel à tergo, *Constit. Mosis è Sina*. Quod permittant vinum asperum cum leni misceri, *Constit. Mosis è Sina*. *Ammon & Moab* decimas pauperum anno septimo solvere debere, *Constit. Mosis è Sina*. Ubicunque autem producet aliquam harum constitutionum in sequenti explicatione *Misna*, eam loco suo explicabimus, adjuvante Deo. Juxta fundamenta ergò à nobis præmissa, distribuenda erunt judicia in lege posita in quinque classes.

Classis prima, [completitur] interpretationes quæ *Mosi* acceptæ feruntur, ad quæ in textu digitus intenditur, aut quæ inde argumentando elici possunt; atque de his nulla omnino movetur controversia, verum statim ac dixerit quispiam *ita traditione accepi*, litigationi finis imponitur.

אלגנאב פי דלך אנהא הלכה למשה מסיני וליס להא אצל תסתכנ מנה בקיאם ולא אשאר אליהא פי נמיע אלתורה ואנמא אסגדת לדלך אלפסוק שבה סימן כי תחפט ותדבר ולם יכן דלך מן גרץ אלכתאב והדא הו מעני קוליהם קרא אסמכתא בעלמא הית מא דכרוה ואנא אסדר עליך הנא מעטם אלאחכאם אלתו קאלוא פיהא הלכה למשה מסיני בל קד רב מא אנהא כלהא פובין לך צהה מא דברת לך אן לים מנהא ולא ואחדה אסתכנת בקיאם ולא ימכן אן תסגד לפסוק אלא עלי טריק אלאסמכתא כמא בינא ולא איצא וגדנאהם קט תפקהוא פי שי מנהא ולא אסתדלוא עליהא בשי בל תלקית מן משה כמא אמרה אללה בהא והי הרה חצי לוג שמן לתורה ורביעית שמן לגזיר ואחד עשר יום שבין נדה לנדה הלכה למשה מסיני גור ולבוד ורופן עקומה הלכה למשה מסיני שיעורין חציצין ומחיצין הלכה למשה מסיני ערבה וניסוך המים הלכה למשה מסיני תפילין על הקף ומזוזה על דוכסוסטוס וספר תורה על הגויל הלכה למשה מסיני שין שלתפילין וקשר שלתפילין ורצועות שחורות ותפילין מרובעות ומעברתא דתפילין הלכה למשה מסיני נכרכות בשער ונתפרות בגדין הלכה למשה מסיני קותבין ספר תורה בדיו ומסרגל הלכה למשה מסיני פחותה מבת שלוש שנים אין ביאתה ביאתה הלכה למשה מסיני העושה שדרו שני מיני הטין עשאן גורן אחד נותן פאה אחת שתי גרנות נותן שתי פאות הלכה למשה מסיני זרעוני גנה שאינן נאכלין מצטרפין אחד מעשרים וארבעה בנופל לבית סאה הלכה למשה מסיני עשר נטעיות מפחורות לתוך בית סאה חורשין כל בית סאה בשבילן הלכה למשה מסיני עגור שלדבלה שניטא מקצתו תורמין מן הטהור שיש בו הלכה למשה מסיני הערלה בכל מקום הלכה למשה מסיני הערלה בכל מקום הלכה למשה מסיני החזן רואה מאיכן התינוקות קורין הלכה למשה מסיני האשה החוגרת בסניר בין מלפניה בין מלאחריה הלכה למשה מסיני ביין חתירו לערב קשה בדרך הלכה למשה מסיני עמון ומואב מעשרין מעשר עני בשביעית הלכה למשה מסיני וכל מא תגלגל ואחדה מן הרה אלהכות פי מא נסתקבלה מן שרת אלמשנה בינתהא פי מוצעהא בעין אללה פצארת עלי הרה אלאצול אלתו קדמנא אקסאם אלאחכאם אלמוצוהא פי אלשריעה כמסה אקסאם : אלקסם אלאור אלתפאסיר אלמרויה ען משה אלמשאר אליהא פי אלגין או ימכן אן תסתכנ בקיאם והדה לא אכתלאף פיהא אברא כל עגד מא יקול אלשכין רית כדא ארתפע אלכלאם :

ואלקסם אלתאני הי אלאחכאם אלת
קיל פיהא הלכה למשה מסיני ולא
אסתדלאל עליהא כמה דכרנא וחדא איצא
ממא לא כלאף פיהא :

ואלקסם אלתאלת הי אלאחכאם
אלמסתכרנה בוגה אלקיאם ויקע פיהא
אלאכתלאף כמה דכרנא ויקטע פיהא
במדהב אלאכתר כמה אצלנא הדא אדא
תכאפי אלנטר ודלדך יקולין אם הלכה
נקבל ואם לדין יש תשובה ואנמא יקע
אלאכתלאף ואלמנאטרה פי מא לס
יסמע פיה רואיה ותגדהם פי גמיע אלתלמוד
יבחתון ען וגוה אלקיאם אלת בסכבהא
וקע אלאכתלאף בין אלמכתלפין פיקולין
במאי קא מיפלגי או מאי טעמיה דר'
פלוגי או מאי ביניחו לאנהם קד יסוקונה
פי הדא אלמעני פי בעץ מואצע פכברון
בסכב אלאכתלאף פיקולין או פלאן תעלק
באלקול אלפלאני ופלאן תעלק באלקול
אלפלאני ונחו דלדך :

אמא טנה מן טן אן אלאחכאם
אלמכתלף פיהא הי איצא מרויה ען משה
ואנמא וקע אלאכתלאף מן טריק גלט
אלרואיאית או אלנסיאן ואן אלוואחד רוי
אלחק ואלאכר גלט פי רואיתה או נסי
או לס יסמע מן אסתאדה כלמא ינבגי
אן יסמע ויסתדל עלי דלדך מן קולהם
משרבו תלמידי שמאי והלל שלא שמשו
כל צרכן רבתה מחלוקת בישראל
ונעשת תודה כשתי תורות פהדא עלם
אללה מן קביה אלקול ומן אלשניע
גדא ואנה לכלאם גיר מחצל ולא צאבט
ללאציל וטאען פי אלשכאץ אלדון
חמלת ענהם אלשריעה וחדא כלת
באטל ואנמא ידעו אדראעי להדא
אלאעתקאד אלפאסד קלה אלתחציל
לכלאם אלחכמים אלמוגוד פי אלתלמוד
לאנהם וגדוא אן אלתפסיד מרוי מן
משה ודלדך צחיה כמה אצלנא ולם
יפרקוא בין אלאצול אלמרויה ואלנתאני
אלמסתכרנה אמא אנת פמהמא תשך
פי שי ולא תשך אן אכתלאף בית שמאי
ובית הלל פי קולהם ככבדין את הבית
ואחר כך נוטלין לידים או נוטלין לידים
ואחר כך מכבדין את הבית לים ואחר
מן אלקולין מרוי ען משה ולא סמעה
מסיני ואנמא עלה אכתלאפהם מא דבר
אן אהדהם יחרם אלתצורף בעם אדן
ואלאכר יגין דלדך וכדלדך כלמא אשבה
הדא אלאכתלאפאת אלהי הי פרוע פרוע
אלפרוע ואנמא קולהם משרבו תלמידי
שמאי והלל שלא שמשו כל צרכן
רבתה מחלוקת בישראל פמעני הדא
אלכלאם בין גדא לאן אלשכאץ אדא
כאנא אכפא פי אלפהם ואלנטר ומערפה
אלאצול אלת יסתנבט מנהא פלא יקע
בינהם אכתלאף פי מא יסתכרנאנה
באלקיאם בוגה ואן וקע פקליל כמה
לם נגר אכדא אכתלאף בין שמאי

Classis secunda ea [continet] judicia, de quibus dicitur [esse ea] *Constitutionem Moysi à Sina*, nullâ autem probatione [nituntur] uti jam diximus, atque hæc etiam inter ea sunt, de quibus nulla est controversia.

Classis tertia ea [continet] judicia quæ variis ratiocinandi modis concluduntur, & de quibus controvertitur, uti diximus, & de quibus statuitur juxta sententiam plurium, uti præmisimus, [atque] hoc quando obscura est speculatio, ideòque dicunt, *Si constitutio sit* recipimus eam, sin sub judicio cadat, est quod respondeamus. Incidit autem controversia, & disputatio in iis de quibus nihil traditione acceptum est, quare invenies eos per totum *Talmudem* inquirere in modos concludendi, propter quas accidit differentia inter differentes, ac dicere, *Propter quid contendunt*, aut *quænam est ratio* & *N.* aut *quid est inter eos dissensionis?* Hæc enim hæc ratione quibusdam locis adducunt, ut ostendant quid ansam præbuerit controversiæ, dicentes, & *N. tali dicto nititur*, & *N. tali*: & hujusmodi alia.

Quod si quis putaverit constitutiones istas, de quibus controvertitur, traditione etiam acceptas fuisse à *Mose*, ortam autem esse controversiam istam ex errore aut oblivione, dum alter verum retulerit, alter autem in narratione sua erraverit, aut oblitus fuerit, vel non totum à præceptore suo acceperit quod accipere oportuit, & sententiam suam probare velit ex isto ipsorum dicto, *Ex quo multiplicati sunt discipuli Shammæi & Hillelis, qui non quantum opus est studuerunt, multiplicata est dissensio in Israël, & facta est lex quasi duæ leges*; hoc (novit Deus) dictu turpe & valde absurdum est, & sermo ejus qui, cum non rectè res percipiat, nec fundamenta teneat, & de fama personarum quibus accepta fertur legis traditio detrahit: hoc ergò totum falsum; nec aliud est quod inducit homines ad falsam hanc opinionem fovendam, quàm quòd non rectè perpendant verba Sapientum, quæ in *Talmude* reperiuntur, cum invenerint explicationem *Mosi* acceptam ferri, (quod verum est uti præmisimus) nec distinxerint inter fundamenta traditione accepta, & consequentias quæ [argumentando] eliciuntur. Tu verò quacunque tandem de re dubitaveris, hoc tibi extra dubium sit, cum reperiatur inter discipulos *Shammæi* & discipulos *Hillelis* differentia, cum dicant, *Everrendam esse primò domum*, deinde *abluendas manus*, aut *lavandas primò manus*, deinde *everrendam domum*, neutrum horum dictorum à *Mose* traditione acceptum fuisse, neque de *Sina* relatum, causam autem differentiæ inter ipsos fuisse illud quod fertur; nempe quòd altera harum [sectarum] vetuerit populo terræ uti, altera permiserit. Eodémque modo [se res habet] in omnibus hujusmodi dissensionibus, quæ sunt rami à ramorum ramis [profecti.] Quod ad dictum autem ipsorum, *Ex quo multiplicati sunt discipuli Shammæi & Hillelis, qui non quantum opus est studio legis incubuerunt, multiplicata est dissensio in Israël*, sensus ejus valdè perspicuus est. Nam cum duo pares fuerint intelligentiâ, perspicaciâ, & fundamentorum unde eruuntur consequentiæ cognitione, non accidit inter eos, in iis quæ ratiocinando eliciunt, discrepantia; vel si aliquando contigerit, certè quàm minima est: uti non reperimus unquam differentiam inter *Shammæum* & *Hillelem*, nisi in particularibus quibusdam ritibus; quod inde

inde provenit, quia modus ratiocinandi quo usus est uterque eorum, in iis quæ ratiocinando concluderunt, valde admodum similis erat; nec non fundamenta, quæ apud unum concessa, fundamentis quæ pro concessis apud alterum habebantur, similia: ubi verò elanguit discipulorum diligentia, & infirmata est ratiocinatio eorum præ ea quæ *Hilleli* & *Shammæo* præceptoribus ipsorum fuit, orta est inter ipsos inter disputandum, in multis rebus dissensio, cum esset ratiocinatio uniuscujusque eorum secundum mensuram intellectus ipsius eaque que tenebat fundamenta: ipsi interim in his omnibus minimè culpandi sunt, quoniam non requirimus, cum duo inter se disputant, ut disputent secundum intellectum *Josue* & *Phineasi*, neque ideo in dubio relinquimur, cum inter se differant, quod non sint instar *Shammæi* & *Hillelis*, vel aliorum qui ipsis præstant; cum Deus Optimus: Max: non in hoc obsequium nostrum postulet; verum hoc à nobis requiratur, ut auscultemus doctis, cujusque tandem sæculi, sicut dixit [*Aut ad judicem qui fuerit diebus illis, & inquires, &c.*] Atque hoc modo orta est discrepantia, non quod erraverint in iis quæ tradita sunt referendis, uno quod verum est referente, altero quod falsum. Quàm perspicuum autem est quod diximus animum advertenti, & quanti regula hæc in lege momenti?

Classis quarta [continet] decreta quæ statuerunt Prophetæ & Sapientes singulis sæculis, ut sepis & munimenti vicem legi præstarent: atque hæc sunt quæ jussit Deus constitui terminis universalibus, cum dicit, [*Et custodietis custodiam meam*] quod, referente traditione [sonat] *Pacite custodiam custodiam meæ*. Atque hæc sunt que appellant Sapientes [*Gezerotb*] *Constitutiones*. Et in his etiam accidit discrepantia; dum uni visum fuerit re aliquâ interdici, ob causam aliquam, alteri autem idem visum non fuerit: ita frequenter in *Talmude* [occurrit] *R. N. statuit, hac aut illa de causâ. R. N. verò non statuit.* Atque hæc etiam una est e causis discrepantiæ. Annon vides *Carnem volucris cum lacte* [non comedendam] constitutionem esse à Magistris nostris ad homines procul arcendos à transgressione? cum non vetet lex præter carnem bestię & feræ, at interdixerunt Sapientes carne volucris, ad remotius abigendos à re illicitâ. Suntque ex ipsis quibus non arridet hæc Constitutio; nam *R. Josi Galilæus* permittebat carnem volucris cum lacte, adeo ut omnes incolæ illius regionis eam comederent, uti manifestum est in *Talmude*. Cum autem contingerit ut de aliqua hujusmodi constitutionum inter omnes conveniat, tum eam transgredi nullo modo licet. Et cum passim notum sit in *Israele* eâ re interdici, non est ut in contrarium isti constitutioni eatur, adeo ut vel ipsis prophetis non liceat de ea detrachere, juxta expressum *Talmudis* testimonium, quod *vel ipse Elias non possit diminuerè aliquam ex octodecim rebus quas statuerunt Schola Shammæi et Schola Hillelis*; & causam ejus reddiderunt dicentes, *Quia prohibitio ipsarum nota est per totam Israelem.*

Classis quinta earum est constitutionum quæ factæ sunt per modum determinationis legalis & convenientiæ cum rebus que inter homines fieri solent, à quibus nec additur legi aliquid nec detrahitur: aut de rebus quæ hominibus usui sunt in præceptis legis [observandis;] atque hæc sunt quæ appellarunt Sa-

והלל אלא פי אחד הלכות לאן קיאסמא גמיעא פי כל מא יסתברנאנה בקיאם כגון קריב מן קריב ואלאצול איצא אתי כאנת מסלמה ענר הדא כחל אלאצול אלמסלמה אתי כאנת ענר אלאכר פלמא קל טלב תלאמדהכא וצעף קיאסדהם באלאצאפה אלי הלל ושכאי אסתאדיהם וקע אלכלאף בניהם ענר אלמנאטרה פי אישיא כתירה אר קיאם כל שכין מנהם עלי קדר דהנה ומא ענדה מן אלאצול והם פי דלך כלה גיר מלומין לאן לא נבלף נחן אלשכזין אדא תנאטרה אן יתנאטרה בדהן יהושע ופינחס ולא נחן איצא תהת ריב פי מא אכתלפא פיה אר ולס המא כחל שמאי והלל או מן פוקדמא אר אללה עז וגל לס יסתעבדנא כולך ואנמא בלכנא אלסמאע מן עלמא אי ענר כאן כמא קאל או אל השופט אשר יהיה בימים ההם ודרשת וכו' פעלי הדא אלונה וקע אלאכתלאף לא אנהם גאלטין פי אלרואיאת ורוי אלואחר אלהק ואלאכר אלכאטל ומא אבין הדא אלכלאם למן תאמלה ומא אעטם הדא אלאצל פי אלשריעה:

ואלקסם אלאכמא פי אלאחכאם אתי פעלהא אלאנביא ואלחכמים פי כל ענר וענר עלי טריק אלתסג ואלחוטה עלי אלשריעה והי אתי אמר אללה בפעלהא ככלאם מגמל והו קולה ושמתם את משמרת וגא אלנקל עשו משמרת למשמרת והי אתי יסמיהא אלחכמים גזרות וקד וקע איצא פיהא אכתלאף באן יר אלשכין באן יחרם כדא מן אגל כדא ולא יר שכין אכר כולך וכתיב פי אלתלמוד ר' פלוני גיר משום כך וכך ור' פלוני לא גיר והדא איצא סבב מן סבב אלאכתלאף אלא תרי בשר עוף בחלב הו גזרה מדרבנן להרחיק מן העברה ולא יחרם מן התורה גיר בשר בהמה וחיה וחרם אלהכמים בשר עוף אבעאד ען אלשי אלהדאם ומנהם מן לס יר בהדה אלגזרה לאן ר' יוסי הגלילי כאן יביח אכל בשר עוף בחלב וכאן אהל בלדה כלהם יאכלונה כמא שחר פי אלתלמוד ואדא וקע אלאגמאע איצא עלי שי מן הדא אלגזרות פלא סביל ללתעדרי עליהא בונה ומתי מא שחר תחרימהא פי ישראל פלא סביל לכלאף תלך אלגזרה ולן אלאנביא לא יקדרון ינקענהא וגין אלתלמוד אן אליהו לא יקדר ינקן ואחרה משמונה עשר דבר שגזרו עליהן בית שמאי ובית הלל ועללוא דלך וקאלו לפי שאיסורן פשוט בכל ישראל:

ואלקסם אלכאנס הי אלאחכאם אתי עמלת עלי טריק אלתפקה ואלאצטלאח פי אלאמור אלגזרה בין אלנאם כמא לים פי דלך ויאהד פי אלשריעה ולא נקצאן או פי אמור הי מצאלח אלנאם פי אמור אלשריעה והי אתי יסמונהא אלהכמים תקנות ומנהגות

ומנהגות ולא ינוו אלתעדי עליה בוגה
 אך ואנמעת עליה אלמלה וקד נהי שלמה
 ען אלתעדי עליה וקאל ופורץ גדר ישכנו
 נחש וחדה אלתקנות הי כתיבה גרה
 מדכורה פי אלתלמוד ואלמשנה מנהא פי
 מעני אלאיסור ואלהתר ומנהא פי מעני
 אלאמואל ופנהא תקנות מכא פעלהא
 אלאנביא בתל תקנות משה ויהושע ועזרא
 כמא קאלו משה תקן להם לישראל
 שיהו שואלין ודורשין הלכות פסח בפסח
 וכו' וקאלו משה תקן הזן בשעה שירד מן
 ואמא תקנות יהושע ועזרא פכתייה ומנהא
 תקנות מנסובה אלי אהאד מן אלחכמים
 כקוליהם התקין הלל פרוככול התקין רבן
 גמליאל הזקן התקין רבן יוחנן בן זכאי
 וכתיר פי אלתלמוד התקין ר' פלוני התקין
 ר' פלוני ומנהא תקנות מנסובה אלי
 אלגמיהור כקוליהם באושא התקינו או
 קוליהם תקנו חכמים או תקנת חכמים
 ונהו דלך כתיר פנמלה אלאחכאם
 אלמדכורה פי אלמשנה תנקסם עלי הדה
 אלכמסה אלאקסאם מנהא תפאסיר מרויה
 ען משה להא אשאה פי אלנין או ימן
 אן ינקאם עליהא בקיאם ומנהא הלכה
 למשה מסיני ומנהא מא אסתכר בקיאם
 ופיה יקע אלאכתלאף ומנהא גורות ומנהא
 תקנות ואמא עדה אלתבאתה אלאכתלאף
 אלואקע בין אלקיאסין פי אלאמור אלתי
 וקע פיהא אלאכתלאף פמא נעפה ודלך
 אנה לו אלתבת אקאול מסלמה לא
 אלתלאף פיהא וילני כלאם אלדי לא
 יעמל עלי מדהבה לכאן יני פי אלומאן
 בעדה מן רוי צד אלשי אלדי עליה אלעמל
 מן אלשכין אלדי כאלף עלי דלך אלמדהב
 או ממן ירי כראיה פכאן יקע אלוהם פי
 אנפסנא ונקור כיף ירוי הדיא והו
 רגל צארק אן אלאמר אלפלאני חראם
 ותרי אלמשנה נצת פיה באנה חלאל
 או באלעכס פאדיא כאנת ענדנא
 אלמדאהב מעלומה אנסר הדיא אלכלל
 ענד מא יקור אלאוי סמעת אן כרה
 וכדיא חראם נקור לה צדקת לכנה מדהב
 פלאן ואלגמיהור יכאלף עליה אן פלאן
 יכאלף עליה ואלעמל עלי מדהב אלמכאלף
 עליה אמא כמא קיאסה אחסן או כמא
 ונדנא כלאם אכר יסאעדה ואמא אלתבאתה
 כלאם יחיד ורבים לאן קד תכון אלהלכה
 כיחיד פאראד אן יעלמך אן אדא כאן קיאס
 פאחר ולו ללמפרד יסמע מנה ולו כאלף
 עליה אלגמיהור ואנמא אלתבאתה מדהב
 שכין תם רנועה ען דלך אלמדהב בתל
 קולה בית שמאי אומרין כך ובית הלל
 אומרין כך וחזרו בית הלל להורות כדברי
 בית שמאי פולך ליעלמך טלב אלהק
 ואיתאר אלצדק לאן האולא אלאכראן
 אלכבאר אלפעלא אלכרלא אלכתידי אלעלם
 אלסאלמי אדעקול למא ראוה כלאם מן
 כאלפחם אחסן מן בלאנמה ואקוי נטר
 האורוא ורגעו למדהבה פכאלאהרי ואלאגדר

pientes *Ordinationes & Ritus*; quæ etiam nullo modo transgredi licet, cum inter totam [*Judeorum*] sectam de iis conveniat; vetat autem Salomô ea transgredi, cum ait, *Et si quis perrumpat sepem, mordebit eum serpens*. Hujusmodi constitutiones multæ admodum sunt in *Talmude & Mishna* memoriæ proditæ, quarum aliquæ circa vetita & permissa [*versantur*], aliæ circa res pecuniarias, aliæ ordinationes sunt à prophetis constitutæ, cujusmodi sunt constitutiones *Mosis, Josue & Ezræ*. Quemadmodum dixerunt, *Moses ordinavit Israeli, ut interrogent & disquirant de ritibus Paschatis in Paschate &c.* Dixerunt etiam, *Moses ordinavit* [quæ] *ad alimentum* [spectant] *eo tempore quo descendit Manna*. Constitutiones autem *Josue & Ezræ* multæ sunt; sunt & Constitutiones quæ particularibus quibusdam Sapientibus acceptæ feruntur, ut cum dicunt, *Statuit Hillel Prozbul* [seu Constitutionem de solvendo.] *Statuit Magister noster Gamaliel senex*; *Statuit Magister noster Johannes Zacchai* f: ita & passim occurrit in *Talmude*, *Statuit Rabbi N.* *Statuit R. N.* Aliæ sunt [rursus] Constitutiones quæ toti cœtui acceptæ feruntur, ut cum dicunt, *In Ufa statuerunt*: item, *Statuerunt Sapientes*, aut *Constitutio Sapientum*: atque hujusmodi passim occurrunt. Omnes autem sententiæ quæ in *Mishna* recensentur, in has quinque Classes distribuuntur, Ut sint ex illis interpretationes quæ *Mosis* nomine traduntur, ad quas in textu digitus intenditur, aut quæ ratiocinando elici possint; 2. Aliæ quæ sunt *Constitutio Mosis è Sina*. 3. Aliæ quæ argumentatione eliciuntur, in quibus est discrepantia. 4. Aliæ *Decreta*. 5. Aliæ Constitutiones. Jam verò causa ob quam recensuit discrepantiam quæ contigerit inter duos concludendi modos, in rebus circa quas accidit dissensio, hæc est, quam tibi descripturus sum: Quod sc. si receptas tantum sententias de quibus nulla est controversia recensuisset, nullâ dictorum quibus non est praxis conformis habitâ ratione, fieri posset ut veniret aliquando post ipsum qui contrarium referret ejus juxta quod formatur praxis, vel ab ipso qui sententiæ isti contradixit, vel ab alio qui idem cum illo senserit, atque ita oriatur in animis nostris suspicio, ac diceremus, Quî fit ut tradat iste, vir fide dignus, rem talem vetitam esse, cum expresse de ea statuat *Mishna* quod licita sit? aut è contra: at cum jam notæ sint nobis sententiæ [discrepantes] obstrueta est hæc rima, cum dixerit, qui majorum sententias refert, *Audivi hoc aut illud vetitum esse*; respondentibus nobis, *Verum dicis*, atqui ex sententia *† N.* at totus cœtus contrarium statuit; aut, *ô d'ava* contrarium asserit; & praxis est juxta sententiam ejus qui illi contradicit, vel quod melius argumentetur, vel quod aliud dictum quo ipsius sententia confirmatur invenimus. Causa autem cur sententiam unius alicujus, & sententiam [diversam] plurium recenset, est, quod consuetudo sit juxta unius [istius] sententiam; ac docere te voluerit, quod cum concludendi modus manifestus fuerit, etsi ab uno profectus, recipienda sit illius sententia vel contradicente multitudine. Quod verò aliquando recenset sententiam alicujus, deinde ab ea recedat, e. g. cum dicit, *Assacla Shammæi ita dixerunt, assacla Hillelis ita*: deinde, sententiâ mutatâ, *Assacla Hillelis idem docuerunt quod assacla Shammæi*, causa est ut te doceat inquirendam esse veritatem, atque eligendum quod rectum: cum isti Senes Magni, præstantes, illustres, magnâ scientiâ, atque intellectu perfectio præditi, cum tamen dicta ejus, qui ipsis contradiceret, meliora esse dictis suis & accuratius perpenſa animadverterent; mutatâ suâ, ipsius sen-

sententiam amplexi sunt; quanto magis reliqui homines, cum viderint veritatem ab adversarii partibus stare, obsequuntur, neque amplius pertinaciter contendunt? atque hoc est quod dixit Dominus, *Veritatem, veritatem, persequeris*: & in eandem sententiam Sapientes, *Confessionem præbe veritati, i. e.* Etiam si possis te [è manibus opponentis] argumentis sophisticis eripere, cum tamen noveris sermonem alterius (quem argumento tuo manifesto premis, vel præ ipsius infirmitate, vel quod ipse valeas [alios] in errorem inducere,) verum esse, in ipsius sententiam, omisâ contentione, descendas. Cumque jam in animo haberet librum istum ad hunc modum componere, visum ipsi est ita eum distribuere ut sex ejus partes constitueret; quarum pars Prima est de præceptis quæ observanda sunt circa terræ fætus, veluti de *Heterogoneis*, de *Intermissione*, de *Præputio*, de *Oblationibus*, *Decimis*, aliisque *Debitis*. Secunda, de temporibus [anni] & festis, & circa ipsa observandis, & diversis eorum ritibus, quid in iis vetitum sit, quid gratum, quid permissum, & quæ unoquoque horum temporum ritus & præcepta conjunctim præstare deceat. Pars tertia, de mulieribus, & distincta jurum quæ inter viros & foeminas intercedunt explicatione, cujusmodi literæ nuptiales sunt, leviratio, discalceatio, sponsalia, literæ repudii, & quæ dicenda sunt in omnibus hisce capitibus. Pars quarta, de judiciis & controversiis quæ inter homines oriuntur in commerciis, pactis, communi jure fundorum, & ejusmodi aliis. Pars quinta, de oblationibus, juxta distinctos earum ritus, & diversis earum speciebus. Pars sexta, de purificationibus, & quæ ipsis contraria sunt. Unamquamque autem harum partium *Seder*, i. e. *Ordinem*, appellavit. Primam partem, *Seder Zeraim*, i. e. feminum. Secundam, *Seder Moed*, i. e. festorum. Tertiam, *Seder Nafim*, i. e. mulierum. Quartam, *Seder Nezikin*, i. e. damnorum. Quintam, *Seder Kodaschim*, i. e. sanctitatum. Sextam, *Seder Taboroth*, purificationum. Idè autem orsus est à *Seder Zeraim*, quoniam in eo continentur judicia de præceptis quæ propriè spectant ad ea quæ producit terra: cum terræ fœtus alimentum præbeant animalibus, neque fieri possit ut homo nisi alimento sumpto in vivis conservetur, Deum aliquo cultûs genere colat; ideòque sermonem de præceptis propriè ad ea quæ è terra nascuntur spectantibus præmisit: cui deinde adjunxit *Seder Moed*, quoniam is est textûs Biblici ordo; sicut dicit Dominus, *Et sex annis seras terram tuam, & congregabis proventum ejus, in septimo verò relinques eam & dimittes eam*, &c. & post, *Sex diebus facies opera tua*, &c. *Tribus vicibus festum ages mihi in unoquoque anno*. Deinde visum est illi judicia de mulieribus reliquis litibus præmittere, secuto vestigia textûs sacri, quoniam ita fecit Dominus [dicens] *Cum vendiderit quispiam filiam suam*, &c. *Cum rixati fuerint viri, & percusserint mulierem*, &c. Deinde, *Et si cornu petierit bos*, &c. quare præmisit *Seder Nafim* & *Seder Nezikin*. Hæc autem quatuor argumenta complectitur liber *Exodi*, scil. argumentum *Seder Zeraim*, *Seder Moed*, *Seder Nafim*, & *Seder Nezikin*. Tum à libro *Exodi* contulit se ad librum *Leviticum* juxta libri cœlitus lati feriem. Post *Seder Nezikin* ergò posuit *Kodaschim*, deinde *Seder Taboroth*, quoniam ita se habet ordo textûs Sacri. Præmisit autem judicia de oblationibus, judiciis de pol-

סאיר אלנאם אדא ראי אלחק מע כצמה ינקאד ולא ילג והדא הו קול אללה צדק צדק תרדוף ועלי הדא יקול אלחכמים והוי מודה על האמת יעני אנך ואן כנת קאדרא עלי תכלין נפסך בהנג גרליה אדא עלמת אן כלאם גידך אלדי חנתך עליה טאהרה בחסב צעפה או באסתקדארך עלי אלכנאלטה הו אלחק פארגע אלי בלאמה וצע אלכנאצמה פלמא ראם תאליה הדא אדיוואן עלי הדא אלכניה ראי באן יקסכה אקסאמא פגואה סהה אגוא אלגו אלאול פי אלשראיע אללאזכה פי נבאת אלארץ כהל אלכלאים ואלשמטה ואלעדלה ואלתרומות ואלמעשרת וסאיר אלחקוק ואלגו אלהאני פי אלפצול ואלאעיאד ולואזמהא ואכתלאף אחכאמהא ואלמחטור פיהא ואלמנדוב ואלמבאה ומא יצלח אן יתצל בכל פצל מנהא מנהא מן אלחכאם ואלשראיע ואלגו אלתאלת פי אלמנאכה ותפציל אלאחכאם אלואקעה בין אלתאל ואלנסא כהל אליבום ואלחלוצה ואלכתובה ואלקידושין ואלגטין ומא יליק אן יקאל פי כל פצל מנהא ואלגו אלארבע פי אלאחכאם ואלכצומא אלואקעה בין אלנאם פי אלמעאמלאת ואלמבאיעא ואלשראך אדמן ומא אשבה דלך ואלגו אלכאמס פי אלקראבין עלי אכתלאף אחכאמהא וכתרה פנונהא ואלגו אלסאדס פי אלטהאראת ואצדאדהא וסמי כל גו מנהא סדר פסמי אלגו אלאול סדר זרעים ואלתאני סדר מועד ואלתאלת סדר נשים ואלראבע סדר נזיקים ואלכאמס סדר קדשים ואלסאדס סדר טהרות אבתרי בסדר זרעים לכוון אלחכם פיה פי שראיע תכתין נבכאת אלארץ ובנכאת אלארץ הו גרד אלחיואן ומא לא יכוון אלנאסאן הי כתנאול אלגרא לס תמכנה אלעבאדה בוגה מן וגורה אלעבאדה פולדך קדם אלכלאם פי אלשראיע אלמכתצה נבכאת אלארץ תם אשפע דלך בסדר מועד לאן כולך הי רתבה אלנץ הו קול אללה ושש שנים תזרע שדך ואספת את תבואתה והשביעית תשמטנה ונטתה וכו' ובעדה ששת ימים תעשה מעשיך שלש רגלים תחג לי בשנה תם ראי באן יקדם אחכאם אלנסא קבל סאיר אלכצומא אקתפי לאתר אלנץ לאן כולך פעל אללה כי ימכור איש את בתו וכו' כי ינצו אנשים וגנפו אשה וכו' ובעדה וכו' יגח שור פקדם סדר נשים עלי סדר נזיקין וספר ואלה שמות משתכל עלי הדא אלארבעה אנראץ אעני גרץ סדר זרעים וסדר מועד וסדר נשים וסדר נזיקין תם אנתקל מן אלה שמות אלי ספר ויקרא עלי רתבה אלתנויל פגעל בעד סדר נזיקים סדר קדשים ובעדה סדר טהרות לאן כולך הי רתבה אלנץ קדם אלחכם פי אלקראבין קבל אלחכם פי אלטמאות ואלטהרות לאן אלטהרות אנמא אבתרי בהא מן ויהי ביום השמיני פלמא

פלמא אן חצר הרה אלסחה אננאם
אלמחינה בנמלה אלשראיע ראי באן
יקסם כל גנס מנהא אלי אנואעה עלי
מא ילום וסמא כל נוע מסכתא תם
קסם אלקול פי כל נוע אלי פצול
סמי כל פצל פרק תם קסם אלקול
פי כל פצל אלי פצול אקרב סחלה
אלמאכוד ללחפט ואלתעלים וסמי כל
פצל מן תרך אלפצול אלענאר הלכה
וקסם אלקול פי סדר זרעים עלי מא
אצף אול מה בדי בברכות וענה דלך
אן אלטביב אלמאחר אדא אראר חרן
צדה אלצחיה עלי מא הו עליה פאול
מא יתקדם באצלחא אלגדה פלדלך
ראי הרה אלמויד כאלחק אן יתדי
בברכות לאן מן יאכל לא יקדר יאכל
חתי יבארך פראן אן אחק מא יבדי בה
אלכלאם פי אלברכות ליצלה אלגדה
אצלחא מענויא תם ראי באן לא יכון
אלכלאם פי גרץ מן אלגראץ נאקן
כל יתכלם עלי גמלה אלברכות אללאונה
ללאנדיה וללשראיע ולים תם שריעה
לאונה לכל רגל כל יום אלה קרית
שמע פקט ולים מן אלאתקאן אן יתכלם
פי ברכות קרית שמע קבל אן יתכלם
פי קרית שמע נפסהה פבדי מאימתי
קורין את שמע ומא אתצל בלדך תם
רגע אלי גרץ אלסדר והו אלכלאם פי
שראיע אלארץ פבדי במסכת פאה בעד
ברכות לאן גמיע אלחוק אלתי תלום
אלודע אנמא תלומה בעד חצרה ואלפיה
תלום אלסנבל והו פי אלארץ פלדלך
קדם אלקול פיהא ובעד פיהא דמאי
לאן ללעניים איצא פיה זכות מתל מא
להם פי אלפיהא עלי מא קאלוי
מאכילים את העניים דמאי ובעד דמאי
כלאים לאן כדלך רתבה אלנץ פי
קדושים תהיו לא תכלה פאת שרך
ובערה שרך לא תודע כלאים תם בעד
כלאים שביעית וכאן אלואגב אן תכון
מסכת ערלה בעד כלאים לאן כדלך הי
רתבה אלתנויל לולא אנה ראי אן
אלערלה ליסרת צרוריה לאן טאלמא לם
יגרם לא תלומה ערלה ואלשביעית צרוריה
ותם אן אלשמטה פיהא סדר מן אלתורה
מגדר פלדלך קדם אלקול פי אלשמטה
ומן בעד שביעית מסכת תרומה לאנהא
אעניי אלתרומה אול הק יכר מן אלודע
ומן בעד אלתרומה מעשר ראשון לאנה
אלתאלי ללתרומה פי אלאכראג ומן בעד
מעשר ראשון מעשר שני עלי אלתרבה
ומן בעדה מסכת חלה לאן בעד אן
יכר מן אלודע הרה אלחוק עלי מא
ויצנא תרומה ומעשר ראשון ומעשר שני
חיניד יטחן ויצנע מנה דקיק ויענן ויתחייב

lutionibus & purificationibus, quoniam [præcepta] de purificationibus initium habent à [sectione], *Fuit autem die octavo*, &c. Cùmque jam complexus esset sex genera ista, sub quibus comprehenduntur omnia præcepta [Legis;] visum est ei parti unumquodque eorum in eas Species quas oportuit (quarum unamquàmque appellavit *Maffietha*;) Deinde ea quæ de unaquaque specie dicuntur, in sectiones, quarum unamquàmque vocavit *Perek* [i. e. Caput.] Deinde ea quæ in unoquoque capite dicuntur in Sectiones, quò facilius reddatur quod differitur, tum ad memoriâ tenendum, tum ad alios docendum: & unamquàmque harum sectionum minorum nominavit *Halacah*. Illa autem quæ dicta sunt in *Seder Zeraim* dispersit eo quo descripturus sum modo: Orsus est primò à *Beracoth* [i. Benedictionibus] cujus rei causa est, quod Medicus peritus, cùm ejus qui bonâ utitur valetudine, valetudinem conservare cupit eodem quo jam est statu, primo loco rectè parandum ipsius alimentum curat: visum est ergò [Doctori] isti *φίλαλγος* initium fumere à benedictionibus, cum non liceat cuiquam nisi præmissâ benedictione edere, quare optimum illi visum est ordiri à sermone de benedictionibus, ut ita alimentum præparatione rationali præpararet. Deinde visum est illi [quò caveret] ne sermoni [ipsius] de re aliqua, quicquam deesset, de omnibus in universum benedictionibus, quæ ad alimenta & præcepta spectant, loqui. [Quare] cùm nullum sit præceptum quod unicuique quotidie incumbit, præter *Keriah Shema*, i. e. [*Lectionem Audi*] tantùm, neque expediret loqui de benedictionibus *Lectionis Shema*, antequam de ipsa lectione verba fecisset, initium fuit à [capite] *Quando legunt lectionem Shema*; iisque quæ cum ipso conjuncta sunt: deinde reversus ad Ordinis scopum, qui est de præceptis ad terram spectantibus dicere, orsus est à *Masseceth Peah* [i. e. *anguli*] post eam de benedictionibus [præmissam;] quoniam omnia debita quæ pertinent ad semen, tum demum ad illud pertinent postquam demessum fuerit, excepto *Peah* [i. e. angulo pauperibus relinquendo] qui de spica adhuc in terra manente debetur, ideòque sermonem de eo primo loco posuit: post *Peah* sequitur *Demai*, de re dubia, quoniam & pauperibus ad eam jus est sicut ad angulum. Juxta illud quod dicunt, *Edendum præbent pauperibus illud de quo dubium est* [desumptæ sint inde decimæ annon.] Post *Demai* autem *Cilaim*, Quoniam eo ordine procedit textus Scripturæ S. in [Sectione] *Sancti eritis, Non finies metere angulum agri tui*: & post illud, *agrum tuum non seres diverso semine*. Deinde post *Cilaim* [subjunxit] *Shebiith* [i. e. de anno septimo.] Æquum autem fuerat, ut *Cilaim* sequeretur *Masseceth Orlah*, [i. e. de præputio] quoniam is ordo est quem observat Scriptura S. nisi vidisset præputium non esse [quid] necessarium: quamdiu e. non plantatur non tenetur præputii [jure;] at annus septimus necessarius est. Deinde cùm intermissio [anni septimi] peculiari

capite legis præcipiatur, ideo præmisit sermonem de Intermissione. Post *Shebiith* autem posuit *Masseceth Terumah* [i. e. Oblationis] quoniam [oblatio] illa, scil. *Terumah*, primum est, quod è femine defumitur debitum: post *Terumah* autem *Maasher risben* [i. e. tractatum de decimis primis;] quoniam post *Terumah* proximè defumitur. Post *Maasbor risbon*, *Maasber Shen*, [i. e. de decimis secundis] ordine [suo.] Deinde *Masseceth Challah* [de placenta;] quoniam postquam exempta fuerint de femine debita ista, uti descripsimus, [scil. *Terumah*, Decima prima, Decima

secunda,

secunda,] tunc immolito [frumento] fit ex eo farina, quæ depſitur & tenetur placentâ. Ubi autem abſolutus eſt ſermo de ſemine & ex eo debitis, cœpit ſermonem inſtituere de fructibus, ideoque poſt [tractatum] de placenta, locutus eſt de *Orlab* [i. e. præputio arborum.] Deinde de *Biccurim* [primitiis] eo ordine quem obſervat Scriptura S. [in qua] de *Orlab* [dictum eſt] in *Levitico*, de *Biccurim* in ſeſſione *Vebayab ci tabo*, atque ita pertingit partitiſmo ſermonis de ſeminibus ad undecim tractatus.

Tum pergens *Seder Moed* etiam in ſpecies ſuas partiſſi, ſicuti fecerat in *Zeraim*, primum locum tribuit tractatui de Sabbato, quod primas in excellentiæ gradu teneat, deinde quod ſeptimo quoque die [celebretur] atque ita ſæpius in temporis ſerie revertatur; quodque ab eo etiam orſa fuerit lex ubi primò [mentionem facit] feſtorum. Poſt Sabbathum autem [poſuit] *Erubim* [ſeu tractatum de *Commixtionibus*,] quoniam & ipſe ad intentionem Sabbathi pertinet. Poſt eum *Pefachim* [ſeu tractatum de *Pafchate*,] quoniam illud præceptorum quæ præcepit Deus per *Mofen* primum eſt, idemque Sabbathum in ſeſſione de Feſtis ſequitur. Et poſt eum [tractatum] *Shekalim* [ſeu de *Siclis*,] juxta Scripturæ ordinem: deinde *Cippurim* [ſeu de Feſto expiationis] poſt *Shekalim*, juxta eundem ordinem, quoniam præceptum de *Siclis* eſt in [ſeſſione] *Ci Taſſa*, & de die Expiationis, [ſeſſione] *Achare Moth*. Tum perrexit ad ſermonem de tribus feſtis abſolvendum: cùmque de *Pafchate* jam locuto, de *Succoth* [tabernaculorum] & *Shebuoth* [ſeptimanarum] feſtis dicendum reſtaret, nec eſſet quod de feſto *Septiman*. diceret præter pauca quædam quæ cuilibet dici feſto conveniunt (ſuntque ea quæ *Maſſeceth Betzah* [i. e. ovi] conſciunt) tractatum *Succoth* tractatui *Betzah*, ob multitudinem præceptorum quæ ad [feſtum] *Tabernaculorum* ſpectant, præmiſit. Cùmque jam non ſupereſſet ipſi quicquam de temporibus, quorum mentio fit in lege, præter *Initium anni*, locutus eſt poſt *Betzah*, de *Initio anni*, atque ita finitus eſt illi ſermo de temporum [diſtinctionibus] quorum in lege fit mentio. Tum pergens ad tempora quorum mentio in libris Prophetarum (quibus pax) occurrit, quæ ſunt dies Jejuniorum à Prophetis inſtituti, ſermoni de *Initio anni* ſubjunxit ſermonem de *Taanioth*, [i. e. Jejuis;] & *Taanioth*, de *Megillab*, [ſeu libro *Eſteris*, ſcil. de feſto *Purim*;] quoniam [feſtum] iſtud Prophetarum, qui poſteriores erant illis qui Jejunia ordinârunt, conſtitutio eſt. Tum poſt *Megillab*, *Moed katon* [ſeu, tractatum de feſto parvo] poſuit, quod ipſi cum diebus *Purim* commune quid ſit, [ſcil.] quod in neutro ipſorum jejunare, ſeu luctui ſe dare liceat. Finito ergò de feſtivitatis, iſſque quæ ad ipſas ſpectant, & quæ cum ipſis conjuncta ſunt, ſermone [ordinem] iſtum tractatu *Chagiga* [i. Feſtivæ comparitionis coram Domino] abſolvit, quoniam eſt iſte de iis quæ ad tria feſta pertinent: ideò autem ultimo loco hunc [tractatum] poſuit, quod non ſit [præcepti] generalis, cùm non ſpectet niſi ad mafculos; ſicut dixit Dominus, *Omnes mares tui*. Atque ita dictorum de feſtis diſtributio ad duodecim tractatus pervenit.

Tum ad partiendum ſermonem de mulieribus pergens, orſus eſt à [tractatu] *Yebamoth*, [de fratriis;] cauſa autem quæ impulit ipſum ut à *Yebamoth* initium ſumeret, non à [tractatu] *Cetuboth* [de instrumentis contractuum matrimonialium] quem præmittendum docet ratio, inciperet, hæc eſt, quod ſcil. matrimonium ſit res ſpontanea, neque in potestate Judicium ſit ut quempiam ad uxorem ducendam adigant; cùm Levitationis jura præſtare cogatur [quis,] & dici ipſi [poſſit,] Aut cal-

בהלה פלמא תם אלכלאם עלי אדורע וחוקה אכד פי אלכלאם עלי אלתמאר פכעד אלהלה תכלם עלי אלעלה תם עלי אלכבורים עלי רתנה אלנן אלעלה פי ויקרא ואלכבורים פי והיה כי תבוא פאנתהי תקסים אלקול פי זרעים אחרי עשרה מסכתא :

תם אכד פי קסמה סדר מועד אלי אנואעה איצא עלי מא עמל פי זרעים פאבתרי במסכת שבת לקדמה פי אלשרף תם אנה כל סבעה איאם פכתר דורה פי אלזמאן ובה איצא ברי אלכתאב פי אול אלאעיאד ובעד שבת עירובין לאנה מן גרץ אלשבת ובעדה בפסחים לאנה אול שריעה שרע כהא עלי ידי משה והי איצא אלתאליה לשבת פי פרשת מועדות ובעדה שקלים עלי רתנה אלנן תם כפורים בעד שקלים עלי אלתנה איצא לאן שריעה שקלים פי כי תשא וכפורים פי אחרי מות תם אכד אתמאם אלכלאם עלי שלש רגלים וכאן קר תכלם עלי פסחים פכקי לה אלכלאם עלי סוכות ושבועות ולם יכן מעה מא יתכלם פי שבועות סוא אמור תכתן כל יום טוב והי מסכת ביצה פקדם סוכה עלי ביצה לכתרה שראיע סוכות פלם יבק לה מן אלפצול אלמכורה פי אלנן גיר ראש השנה פתכלם בעד ביצה עלי ראש השנה וכמל לה אלכלאם עלי אלפצול אלמכורה פי אלתורה תם אכד פי אלפצול אלמכורה פי כתב אלאנביא עליהם אלסלאם והי איאם אלציאם אלתי תקנו נביאים פאתבע אלפלאם עלי ראש השנה באלכלאם עלי תעניות ומן בעד תעניות אלמגלה לאנה תקן אלאנביא אלתאכרין ללדין התקינו תעניות תם מן בעד מגלה מועד קטן לאנה בינה ובין איאם פורים שרבה אר יחרם פיהמא נמיעא אלציאם ואלתספר פלמא תם אלכלאם עלי אלפצול ולואומהא ומא אתצל כהא אנתם דלך במסכת חגיגה לאנה ממא ילום פי שלש רגלים ואכרה לאנה גיר עאם לאן לא ילום גיר אלדכור כמא קאל אלהה כל זכורך פאנתהה קסמה אלקול פי מועד אנתה עשרה מסכתא :

תם אכד פי קסמה אלקול פי נשים פאבתרי בינמות ואלעלה אלת געלתה אן יבתרי בינמות ולם יבתרי בכתובות אלת יעטי אלנטר אנהא תתקדם לאן אלזואג אכר אכתיארי ולם לבית דין אן יוכלוא עלי שכין אלי אן יונג ואליבום יגבר עליה ויקאל לה או חליץ או יבם

ואלכדא באלאמר אלצורוי אולה פברי
ביבמות ובעד דלך בכתובות ובעד כתובות
בנדרים לאן פרשת נדרים כלהא אנמא
אלתפקה פיהא פי אימאן אלנסא כמא
קאל בין איש לאשתו בין אב לבתו וענד
מא תכמל אלזונה ותכנס לחופה לה אן
יפר נדריה פלדלך אסנד נדרים לכתובות
ומן בעד נדרים נזירות לאן אלנזירות
איצא מן גמלה אלנדרים ואדא נדרה
האשה בנזיר לנעל שיפר פלדלך אתבע
נדרים בנזירות פלמא תם אלזואג ומא
ילום ענה מן הפרת נדרים אכד פי
אלטלאק לאן בעד אלזואג יקע אלטלאק
פנעל גיטין בעד נזירות ובעד גיטין שוטה
לאנהא איצא מן גרץ אלטלאק לאנהא
אדא זנאת קדר אלזואגן עלי אלטלאק
עלי מא יבין פי מוצעה ובעד שוטה
קידושין ובהא כתם סדר נשים ובקי
אלקואל לס אכר קידושין והי אחק
באלתקדים ומכאנהא אנמא כאן יבין
קבל כתובות פאן קלת אנה לס
ינעלהא קבל כתובות ללא יפצל בין
יבמות וכתובות אד המא גרץ ואחר
אעני אלדכול באלאמראה ואתצל לה
אלכלאם כמא קלנא פאן כאן ולא בד
פקבל גטין חתי כאן תכון אלתבה
קידושין תם גטין עלי נטאם פנואב דלך
אנה אנמא פעל דלך אקתפא ברתכה
אלכתאב אלדי תכלם פי אלטלאק קבל
אלקידושין והי קולה תעאלי וכתב לה
ספר כריתות ונתן בידה ושלחה מביתו
ויצאה מביתו והלכה והיתה לאיש אחר
ומן קולה והיתה לאיש אחר תעלמנא
פעלא מן פצול אלקידושין כמא תבין
מקיש הויה לציאה וכו' פאנתהא קסמה
אלקול פי נשים סבע מסכתות :

תם אכד פי קסמה אלקול פי גזיקין פקסם
אלקול פי אלמסכתא אלזואג תלתא אקסאם
ואכתדי בבבא קמא וגרצהא אלתפקה
פי אלזואג ומנעהא מתל אלשור ואלכור
ואלהבער ואלגראח ומא אשבה דלך ולא
ילום אלהאכסם אן יקדם שי קבל קטע
אלאדיה ען אלנאם תם בבא מציעאה
וגרצהא אלתפקה פי אלדעאוי ואלאמאנא
ואלאכריה ואלטלבה ואלאסתנאר ומא
יעלת אן תצל בהא אלגרץ כאלדי פעל
אלגין בעד אחכאם שור וכו' והבער
וכי ינצו אנשים תכלם פי ארבעה
שומרין תם בבא בתרא וגרצהא אלתפקה
פי קסמה אלזואג ואלאחכאם אלזואג
פי אלדיאר אלמשתרכה ואלמשתאורה
ואנתקאץ אלמעאמלה בטהור אלעיב
ואלכלאם אלמחתמל פי אלביועא
ואלאשריה כף יהנם פיה ואלצמאן
ואלמואריה ואכר הדא אלקסם לאנה
כלה נקל ואמור קיאסיה מא באנת פי
אלגין פלמא ערף באלאחכאם אכד פי

calceum exuas, aut Leviri officio fungere, ordiri
autem à re necessariâ satius est. Quare ab *Yebamoth*
incipiens, deinde subjunxit *Cetuboth*, & post *Cetu-*
both, *Nedarim* [de votis,] quia omnis disquisitio
quæ ad sectionem *Nedarim* [spectat] est de mulierum
juramento; quemadmodum dicit, *Inter virum ad*
uxorem ejus, inter patrem ad filiam ejus, &c. Per-
fectis autem jam nuptiis & admissâ in thalamum
[sponsâ,] penes [virum] est vota ejus irrita facere,
ideoque *Nedarim* subjunxit [tractatui] *Cetuboth*.
Tractatui autem *Nedarim*, *Neziruth* [de Naziræa-
tu;] quoniam *Naziræatus* etiam est è numero vo-
torum, & si voto se ad *Naziræatum* obstrinxerit
fœmina, penes maritum est ut idem irritum reddat:
quare post *Nedarim* statim *Neziruth* collocavit.
Finitisque [quæ de] matrimonio [dicenda erant] &
quæ inde pendent de irritis faciendis votis, dicere
aggressus est de divortio; quia post matrimonium
locum habet divortium, & *Gittin* [de libellis repu-
dii] post *Neziruth* posuit: post *Gittin* autem *Sotab*
[seu de muliere declinante,] quin & hoc sub divor-
tio comprehenditur; cum ubi adulterium commi-
serit [fœmina] compellantur conjuges ad divortium,
prout loco suo explicabitur. Deinde post *Sotab*, *Kid-*
dushim, [de Sponsalibus;] quo [tractatu] absolvitur
Seder Nashim. Superest autem quæstio, Quare ul-
timo loco posuerit [tractatum] *Kiddushim*, cum pri-
mo potius ponendus esset, & ante *Cetuboth* collo-
candus. Quod si responderis ipsum, eum tractatui
Cetuboth ideò non præmississe, ne [tract.] *Yebamoth* à
[tract.] *Cetuboth* separaret, quorum scopus idem est,
sc. Maritatio, atque ita necessariò continuandus fu-
erit de iis sermo, uti diximus, at saltem ante *Gittin*
ponendus [videtur,] ut ita ordine rerum primus lo-
cus tribuatur [tractatui] *Kiddushim*, deinde *et Gittin*
est, respondendum [ergo] est, fecisse ipsum hoc
quò Scripturæ ordinem imitaretur, quæ prius de di-
vortio loquitur quàm de sponsalibus, uti in illo quod
à Deo dictum est, *Scribetque ei libellum repudii, &*
dabit in manus ejus, & dimittet eam è domo sua, &
egredietur è domo ejus, & ibit & erit viro alteri.
È dicto ejus [eritque viro alteri] didicimus, caput
de capitibus sponsalium, uti explicatur [isto *Rabbi-*
norum dicto] *Comparat permanfionem ejus cum viro,*
cum exitu ejus. Atque ita absoluta est partitio ejus
sermonis de mulieribus, septem tractatibus.

Tum pergens partiri sermonem de Damnis, illum
in tractatu primo divisit in tres partes, ortus à *Baba*
Kama [i. porta prima;] cujus scopus est disquirere de
damnis, eaque impedire: ut [e. g. in] *Bove* [cornu-
peta] puteo, incendio, vulnere & similibus: neque
[certè] Magistratum quicquam prius curare decet,
quàm ut damnum ab hominibus prohibeat. Sequi-
tur *Baba Metzia* [seu porta media,] cujus scopus est
disquirere de prætensionibus & depositis, de con-
ductionibus, mutatione, & elocatione, & quæ ad
hæc referri convenit; juxta illud quod fecit Scriptu-
ra, quæ post judicia de bove [cornupeta] & puteo,
& incendio, & capite *cum litigaverint viri*, locuta
est de quatuor custodibus. Deinde *Baba Bathra*,
[porta postrema,] cujus scopus est disquirere quid de
divisione fundorum, & de judiciis quæ locum ha-
bent in ædibus communibus & vicinis, deque disso-
lutione commercii ob vitium apparens, deque ver-

bis quæ in vendendo & emendo adhibentur, quid statuendum sit, & de fide jussione, & hæreditati-
bus: hanc autem classẽ ultimo loco posuit, quoniam tota à traditione [pendet,] estque de rebus quæ
conjecturâ nituntur, neque in textu explicata sunt. Cùmque jam judiciorum [rationem] notam fe-
cerat,

cerat, sermonem de iudicibus qui eadem discernunt, instituens, subjunxit tract. *Baba Batbra* [tract.] [*Sanbedrin*] [de iudicibus.] Porro tractatus *Maccotb* [de plagis] in [quibusdam] exemplaribus continuatur cum tractatu *Sanbedrin*, unusque cum eo censetur, quoniam ubi dixisset, *Isti sunt qui strangulantur*, continuo ei adjunxerunt, *Isti sunt qui vapulant*. Hoc autem rectè non fit, verùm ipse seorsim tractatus est, qui connectitur quidem cum *Sanbedrin*, quoniam nemo denudare terga, & [plagarum] numerum constituere potest exceptis iudicibus, quod à Domino dictum est, ^b *Et prostertere faciet ipsum iudex, & plagis cadet eum coram ipso secundum mensuram impietatis ejus in numero*.

Post *Maccotb* autem posuit [tractatum] *Shebuoth* [de juramentis,] quoniam inter finem istius tractatus & initium hujus similitudo quædam in judiciis accidit, quemadmodum in *Talmude* memoratur; cui addendum, quod hoc etiam de quo hîc agitur iudicium sit, cùm nemo ad jurandum cogere possit præter iudicem. Absolutoque jam de judiciis & iudicibus sermone, deque iis in quibus propriè versatur iudicis officium, plagis sc. & juramentis imponendis, loqui [pergit] de *Edaiotb* [testificationibus,] cujus tractatus scopus præcipuus est tradere omnes, quibus testimonium perhibuerunt homines fide digni, sententias, cùm ipsorum testimonium praxeos norma sit, ipsùmque iudicii species quædam; testimonia enim coram iudicibus proferuntur, eodémque modo unumquodque eorum dictorum prolatum fuit in consistorio. Hunc autem tractatum post tractatum *Shebuoth* posuit, quoniam iuramenta res sunt quibus perpetuò opus est; testimonia autem, declarationes decisionum quibus cùm certis quibusdam temporibus perhibitum esset testimonium coram iudicibus, ea admiserunt. Ea deinde tradere aggressus est quæ statuenda sunt de Idololatria, quoniam & ea [scire] iudici necessarium est, eoque perfectus evadit iudex, cum Idolorum istorum consuetudines, & quæ ad eas requiruntur, calleat, sciâtque quid de illis statuendum sit. Siquidem qui *Saturnum* cultu *Veneris* colit, aut *Jovem* eo modo invocatur quo invocandus est *Mars*, non est mortis reus, juxta illud quod verâ traditione ad nos delatum est; ultimo autem loco hunc [tractatum] posuit, quoniam [de rebus est quæ] rarò contingunt. Atque absolutis jam omnibus quibus opus habet iudex subjunxit [tractatum] *Aboth*, [i. de patrum sententiis,] idque duas ob rationes, quarum prima est, ut notam tibi faceret certitudinem allegationum, & traditionis, verè scil. illam successivè [alios ab aliis accepisse,] ideoque deberi honorem viro docto, eumque gradu eminenti collocandum, quòd ad ipsum pervenerit traditio, quia ipse seculo suo perinde est ac illi in seculis suis, atque ita dixerunt, *Num inquiremus in consistorium Rabban Gamliel, &c.* dixerunt etiam, *Samson seculo suo*. Hoc enim docentur homines, ne dicat [quis,] num iudicium [†] *דאין* amplectemur, aut constitutioni [†] *דאין* acquiescemus? Neque enim ita se res habet, neque enim iudicium [†] *דאין*, Iudicis est, sed Dei, qui illud nobis præcepit, sicut dixit, *Quoniam iudicium Domino est*. Estque iudicium unum ab uno ad alterum per continuam temporis seriem traditum. Secunda ratio est, ut in hoc tractatu præcepta omnium Sapientum (q. p.) moralia referat, ut ab illis mores laudabiles addiscamus. Omnium autem maximè his opus habet Iudex; siquidem Idiotæ, si non probè culti fu-

אלכלאם עלי אלהכאם אללדין יפרון תלך אלהכאם פאתכע בנא בתרא בסנהדרין אמא טככת ככות פקד תתצל פי אלנסר במסכת סנהדרין ומערה תנעד לאנה למא קאל אילו הן הנחנקין אוצלו ברה אלו הן הלוקין והוא גיר צחיה כל הי מסכתא עלי חיהלהא ואתצלת בסנהדרין לאן לא ישף אלטהור ויקם אלחדוד גיר אלהכאם הו קול אללה והפילו השופט והכהו לפניו כדי רשעתו : ובעד מכות שקועות לאן וקע איצא בין אנך תלך ואבתדי הרה תשאבה פי אלהכאם כמא דכר פי אתלמוד ומצאף אלי דלך אנה איצא מן פעל אלהכאם לאן לא יגבר עלי אלימין גיר אלהכאם פלמא תם אלכלאם פי אלהכאם ואלהכאם ומא יכתין ברה פעל אלהכאם מן אלצרב ואיגאב אלאימאן תכלם פי עריות ומעטם גרץ הרה אלמכסתא אן יקול לך גמיע אלהכות אלתי שהד כהא אקואם מותוקין לאן שהאדתהם מעקול כהא פהו צרב מן אלהכאם לאן אלשהאדאת אנמא תודי בין ידי אלהכאם וכדלך כל שהאדה מנהא אנמא כאנת פי בית דין ואכדהא בעד שבועות לאן שבועות אמור תחתאנ עלי מרור אלהור ועריות אכבאר באהכאם קד שהד כהא בין ידי הכאם אוקאת פקבלוהא תם אכר פי אתלפקה פי עבודה זרה לאנה אמר צוררי ללהכאם ובה יכון כמאל אלהכאם במערפה גואמים תלך אלמעבירות ומא יחתאנ אליהא פידרי כוף יחכם פיהא לאן מן עבד זחל בעבאדה אלהורה או דעי אלמשתרי בדעוה אלמריך לא ילומה קתל כמא גאנא אלנקל אלצחיה ואכדה לאנה קליל אלוקוע אלא פי אלשאד פלמא כמל לה כלמא יחתאנ אליה אלהכאם אכר פי אבות ודלך לגרצין אהדהמא לעלמך צדה אלסנד ואלנקל אנה צחיה אלכאפה ען אלכאפה פלדלך יגב אן יכרם אלהגל אלעאלם וינור אלמנוזה אלעליא לוצור אלוואיה אליה לאנה פי עצרה מתל האולא פי אעצאדהם והכרא קאלו אם באנו לחקור אחר בית דינו שלרבן גמליאל וכו וקאלוא שמשון כדורו כשמואל כדורו פפי הרה ארב ללנאם לילא יקול חכם פלאן נקבל או תקנת פלאן נעתקד וליס אלאמר כדלך לאן אלהכאם ליס הו לפלאן אלהכאם ואנמא הו ללה אלדי שרענא כה כמא קאל כי המשפט לאלהים הוא ואנמא הו חכם ואחד ינקל מן שכין אלי שכין עלי מרור אלוואן ואלגרץ אלחאני אן יקול פי הרה אלמכנתא אדאב כל חכם מן אלהכמים עליהם אלסלאם לנתעלם מנהא מכארם אלאבלאק ואחוג אלנאם אלי דלך

אלהאכם לאן אלעאכיה אדא לס תתארב
לס יצר דלך באלנמיע אנמא אצר
בנפסה פקט ואן לס יכון אלהאכם
מתארבא מרתאצא הלך ואהלך אלנאם
טרא פלדלך אול מא ברי פי אבור
בארבא אלהאכם היו מתונן בדין פאר
תארב אלהאכם במא תצמנתה מסכת
אבות מן אלתאני פי אלהאכם וקלה
אלננו פיהא לאנה אן ננו רבמא כאן
פי דלך אלהאכם באטנה כמא יקולון
עליהם אלסלאם דין מרומה ולא יטול
אלהאכם איצא והו ידרי אן לים פיה
באטנה והדא הו אלדי יתסמי ענוי הדין
ויכתר בבחת אלשהור ויתחפט ענד
אלבהת איאך יסתפידון מן כלאמה מא
יסדרהם נחו גרצהם ולא ילקן אלתנן
ללכצום ודלך יתסמי ערכי הדינן ולא
יבדל נפסה מע אלעאכיה כי לא יהון
ולא יגלט הנאבה איצא כי לא יהלך
אלצעף ולא יכון טאלב ראהא ודארת
כי לא תציע אלחקוק ותסתפזה אלשהור
ולא מחב פי אלתקדם מנקדם עלי
אלפתוי כי לא יתהם וידהב פי מעטם
אחכאמה אלי אלצלח פאן קדר אלהאכם
אלא יפצל חכם נמלה טול נהארה גיר
יצלח בין אלכצמין פמא אחסן הדא פאן
לס ימכן אלצלח פינפך אלהאכם ולא
יענף אעני יצרב אלנאזאל אלטוילה
ויתרכה ידאפע ען נפסה ואן טאל
כלאמה וסכף פאן לס ימכן דלך בחסכ
דעאוייהם ומא יטהר לה פנצום ויקטע
אלהאכם עלי אלמקאם עלי מא נראהם
עליהם אלסלאם יפעלון מן אלתכתוף
ותחמיל אלסוט ואלתוביל ותגריד אלתיאב
ותקטיע אלותאיך אלמתבחה אלשהור
אדא כאן לה פיהא מא יונב דלך וכתיר
מתל הדא ופי מתל הדא אלשהור יקולון
יקוב הדין את ההר ובאלנמלה יחתאן
אלהאכם אן יכון כאלטביב אלמאהר
לאן אלטביב אלמאהר טאל מא יקדר
וימכנה אן יטב באלאגדיה פלא יטב
באלאדויה פאן ראי אן אלעלה אקוי מן
אן תטב באלאגדיה טב באדויה קריבה מן
אלאגדיה מתל אלשרבה ואלמענונארת
אלעטריה אלחלוה פאן ראי אן אלמרץ
אקוי ואן הדא אלשא לא תקרהה
ותקאומה אכד פי אלעלאן באלאקוי
ואסקי אלעליל אלסקמוניה ושחם אלחנטל
ואלצבר ומא אשבה הדא מן אלאדויה
אלמרה אלפציעה כולך אלהאכם ירום
אלצלח פאן לס יקדר חכם ברפק ווטי
נאנבה וקאבל אלכצום באלכלאם אללין
פאן לס יקדר לשה אחר אלכצמין
וטלבה אלגלבה גורא יקוי עליה ויענף
כמא וצפנא וממא יענבי ללהאכם אלא
יכתר אלטלב פי אלדניא ומחבה אלמאל
ואלטהור כמא נץ אלכתאב שונאי בצע
וקאלוא עליהם אלסלאם מלך במשפט
יעמיד ארץ אם דומה הדין וכו' פלכון
אלהאכם מהתאן להדא אלארב כלהא
inlliget, stabiliet terram; at si similis sit Sacerdoti qui circuit horrea, vastabit illam. Cùm ergò

fuerint, non hoc omnibus, sed ipsis solis nocet; at Judex, si non probè cultus & subactis moribus fuerit, perit ipse unàque homines universos in perniciem trahit: ideòque primum quod in *Abotb* occurrit est de instituendis iudicibus, scil. [*Estote tardi in iudicio.*] Cùm autem rectè instructus fuerit Judex eà, quam docet tractatus *Abotb*, tarditate & lentà in iudicando festinatione (quoniam si festinaverit forsàn [occurrit] in iudicio isto occultum quid, quemadmodum dicunt p. m. [Sapientes] *Judicium profundum quid est,*) [cavebit] etiam ne iudicium, cùm perspectum habuerit nihil superesse in eo occulti, protrahat; hoc enim illud est quod appellatur *Afflictio iudicii*: quinetiam multus erit in interrogandis testibus, & inter interrogandum cavebit ne arripiant è verbis ipsius quod ipsos ad illud quod volunt assequendum dirigat; neque litigantibus argumenta suggeret, quod qui [faciunt] *ordinatores iudicum* appellantur: neque se facilè vulgo adjunget, ne contemptui habeatur; neque difficilem sese aditu præstabit, ne pereat impotens; neque otia & delicias festabitur, ne omittantur quæ ab ipso præstari debent, & ad levitatem ipsum abducatur concupiscentia; nec aliis præire amet, [aut] præceps [sit] in sententiâ ferendâ, ne suspectus evadat, & in plerisque iudiciis suis ad lites inter partes componendas inclinet. Quod si poterit Judex [efficere] ne omninò jus dicat totâ die, aliter quàm ut lites amicè componat inter dissidentes, certè hoc longè optimum est. Quòd si nequeat [dissidentes] inter se conciliare, jus dicat, ita tamen ne violenter agat; scil. tempora longa condicat, & [illi qui reus perhibetur] se purgandi copiam faciat; imò vel si sermonem protrahat, & ineptè agat; quòd si hoc efficere nequeat, juxta ipsorum allegationes, & quod sibi visum fuerit, decernat, priùs quàm se loco moveat, sententiam ferens. Quemadmodum videmus [majores] (q. p.) fecisse, dum [juberent] ligari manus, afferri flagra, instanter cædi, vestibus nudari, scindi chirographa testibus confirmata, cùm [cuipiam] ipsorum appareret in illis quod hoc necessarium faceret, cum aliis ejusmodi multis: & de hujusmodi feveritate dicunt, *Perforabit iudicium montem*. Summatim, necesse est ut sit Judex instar medici periti; quoniam medicus peritus, quamdiu mederi potest alimentorum ope, non utitur medicamentis; quòd si viderit morbum fortiolem esse quàm ut sanari possit alimentis, medicamenta adhibet quæ proximè ad alimenta accedunt; qualia sunt syruipi, & electuaria aromatica dulcia; quòd si adhuc morbum invalescere perspiciat, ita ut his rebus vinci & oppugnari non possit, fortioribus ad sanandum utitur, ægroto scamnoneum, medullam colocynthidis, aloem, & alia ejusmodi medicamenta amara, ingrata, porrigens: sic & Judex concordiam [inter partes dissidentes] festabitur, quam si [efficere] nequiverit, cum lenitate iudicabit; & litigantes verbis blandis excipiet: quòd si hoc non possit ob alteriùs è litigantibus violentiam, & quòd injustè alterum vincere conetur, [tum] illum vi adiget & coget, uti descripsimus. Porro inter ea quæ iudicem decent est, ne multum mundo inhiat, aut amori divitiarum & eminentiæ, quemadmodum expresse dicit Scriptura, *Odio habentes avaritiam*: dixeruntque Doctores p. m. *Rex iudicio stabiliet terram, &c. Si judex similis sit Regi qui nullâ re*

requiratur in iudice, ut moribus hisce omnibus probè instructus sit, quàm opportunè [tractatui] *Sanbedrin*, iisque quæ ei adjuncta sunt, subjunxit tractatum *Aboth*, qui institutiones has omnes continet, additis aliis quæ præducunt ad abstinendum à rebus mundanis, & scientiam doctòsque amplectendos, omniâque iustitiæ & pietatis opera facienda. Cùmque jam tractatum de moribus in iudiciis [requisitis] absolverit, ad eorundem errores explicandos] pergit, quoniam non est quispiam naturâ humanâ præditus qui immunis sit ab errore, quare post *Aboth* posuit [tractatum] *Horaiotb* [i. de Documentis] quo *Seder Nezikin* clausit: atque ita absoluta est partitio sermonis de *Damn*, octo tractatibus.

Tum pergens Sermonem de *Kodaschim* [i. Sanctitatibus] partiri, initium ab Oblationibus bestiarum sumit, scil. à tractatu *Zebachim* [de Sacrificiis.] Tractatui autem *Zebachim* subjunxit [tract.] *Menacoth* [de oblationibus sic dictis] juxta seriem legis cœlitus demissæ; absolutoque de [oblationum] sanctarum mactatione rebûsque iisdem annexis sermone, pergit etiam de mactatione aliarum victimarum, juxta Scripturæ ordinem, agere, quoniam post dictum ipsius. ¹ *Quia in loco quem eligit Dominus in una tribuum tuarum ibi offeres, &c.* addit, *Tantummodo omne quod desiderat anima tua, mactabis, &c.* Post [tractatum autem] *Menacoth* posuit [tract.] *Cbolin*, [de prophanis.] Post *Cbolin*, *Becoroth*, [de Primogenitis,] scripturæ etiam ordinem secutus, cùm post illud *Tantummodo omne quod desiderat anima tua, &c.* dixerit, * *Non poteris comedere in portis tuis decimam frumenti tui, musti, & olei tui, & primogenita bovis tui, & pecoris tui, &c.* absolutaque disquisitione de personis sanctis, aggressus *pretia* quæ etiam sancta sunt, [tractatui] *Becoroth* subjunxit *Eracin* [de æstimationibus;] deinde [tractatui] *Eracin*, *Terumah* [de permutatione,] juxta ordinem Scripturæ, deinde, statutis quæ statuenda erant de his speciebus, subjunxit tractat: *Cerituth* [de excisione] in quo omnia quæ obnoxia reddunt excisioni præcepta recenset, cum iis quæ ad illud argumentum pertinent. Causa autem quòd hanc speciem in ordine *Kodaschim* posuerit, est, quòd ob quodcunque [peccatum] superbè commissum tenentur [homines] poenâ excisionis, ob idem ex errore commissum tenentur sacrificio pro peccato, paucis tantum, prout ibi declarabitur, exceptis. Post *Cerituth* sequitur [tract.] *Meilah* [de prævaricatione,] quoniam ea ob quæ tenetur quis oblatione *Meilah* [seu pro prævaricatione,] leviora sunt iis ob quæ sacrificium pro peccato offerendum est. Post *Meilah* autem tract. *Tamid* [de sacrificio jugi] quem cæteris postposuit quòd non sit in eo disquisitio legalis, neque liciti vel illiciti [determinatio,] sed modus tantum, quo offerri solebat sacrificium jûge, describatur, ut ita eodem modo semper peragi possit. Post *Tamid* autem [tractatus] *Middotb* [de mensuris,] cujus non alius est scopus, quàm ut mensuram Sanctuarii, ejûsque figuram, & structuræ rationem describat: cujus utilitas hæc est, ut cùm posthac ædificabitur, observetur in eo eadem figura, atque eadem proportio: cùm proportio fuerit ab ipso Deo accepta, sicut dixit, ¹ *Omnia in Scripturâ de manu Domini super me intelligere fecit, &c.* Cùm autem jura de oblationibus animalium, omnibûsque quæ iisdem annexa sunt, nec non domûs in qua offerrebantur istæ oblationes descriptionem absolvisset, his tractatum *Kinnim* [de *Nidis*] subjunxit, cujus universa intentio non est alia quàm ut ritus de mixtionibus avium, cùm miscantur oblationes avium aliæ cum aliis, tradat. Ultimo autem loco hunc posuit, quoniam est [de]

ליתאדב בהא פמא אחסן נטם אבות בעד סנחדרין ומא יתצל בהא אלתו תתצמן גמיע הרה אלאדאנ ומיזד אלי דלך אדאנ תורי אלי זהד פי אלדניא ואחרה אלעלם ואהלה ואעמאל אלבר ואלתקא כלהא פלמא תם מן אדאנ אלחכאם אכד פי סהורם לאן מן פידה אלטביעה אלבשריה לא יכלו מן אלול פנעל הוריות בעד אבות ובהא כהם סדר נזיקין פאנתהא קסמה אלקול פי נזיקין תמאן מסכתות :

תם אכד פי קסמה אלקול פי קדשים פנדא בקראבין אלבהאים והי מסכת זבחים תם בעד זבחים מנחות עלי רתבה אלחנויך פלמא אן תם רבא אלקדשים ומא אתצל בהא אכד פי רבא קאיר אלדבאיה עלי רתבה אלנץ איצא לאן בעד קולה כי אם במקום אשר יבחר יי באחד שבטך שם תעלה וכו' קאל רק ככל אור. נפשך תזבח וכו' פאתבע מנחות בחולין ובעד חולין בכורות עלי רתבה אלנץ איצא בעד קולה רק ככל אור נפשך וכו' קאל לא תוכל לאכל בשערך מעשר דגנך תירושך ויצהרך ובכורות בקרך וצאנך פלמא תם אלתפקה פי אלאשכאן אלמקדסה אכד פי אלאתמאן אלתו הי איצא קודש פאתבע בכורות בערכים ומן בעד ערכים תמורה עלי רתבה אלנץ איצא פלמא תם אלתפקה פי הרה אלאנואע אתבע דלך במסכת כרתות יחצי פיהא גמיע אשראיע אלתו ילום פיהא כרת ומא יתצל בולך אלגרץ ועלה אגעאלה הרה אלנוע פי קדשים לאן כל שחייבין על זדונו כרת חייבין על שגגתו חטאת אלת אליסיר כמא יבין הנאך ומן בעד כרתות מעילה לאן אלאשיא אלתו תלום עליה מעילת אכף מן אלאשיא אלתו ילום פיהא הטאה ומן בעד מעילה מסכת תמיד ואכרהא לאן לים פיהא תפקה ולא חלאל ולא חראם אלא וצף כיף כאן יקרב אלתמיד לימתהל דלך דאימא ומן בעד תמיד מדות ולים אלגרץ פיהא גיר וצף מסאהה אלמקדש וצורתה וצפה בניאנה ופאידיה דלך אנה אורא בני תחר פיה תלך אלצורה ותלך אלנסכה לאן נסכה מאכודה מן קבל אללה כמא קאל הכל בכתב מיד יי עלי השכיל פלמא תם אלחכם פי קראבין אלבהאים וכל מא אתצל בולך וצפה אלכית אלתו תקרב פיה תלך אלקראבין אתבע דלך במסכת קנים ומא גמלה אלגרץ פי תלך אלמסכתא גיר אלחכמ פי אכחלאט אלטיר אורא אכחלאט קרבנות העוף בעצהה כבעץ ואכרה לכונה אמר

¹ Deut. xii. 14.

* Ib. 17.

¹ 1 Chron. xxviii. 19.

גיר צרורי לאן קד תכלט וקד לא
תכלט תם אן פקה דלך איצא יסיר
גרא כמא יבין פי מוצעה ובהא תם
סדר קדשים פאנתהא קסמה אלקול
פי סדר קדשים אחרי עשרה מסכתא
תם אכר פי קסמה אלקול פי טהרות
פאנתהא בכלים ונרצה הצר אצול
אלטמאות ווצף מה ינתנס ומה לא
ינתנס מן חית אורא תכלם פי מה
בעד פי מה ינתנס נעלם אלאשיא אלתי
תנתנס ואלאשיא אלתי לא תנתנס
ומן בעד כלים אהלות והו אלתפקה
פי טומאת מת וקדמהא לכונהא אשד
אלטמאות ובעדהא נגעים והי אלתפקה פי
טומאת צרעת לאן אלמצורע ינתנס באהל
פפיה שבה קליל מן ננאכה אלמת
כמא יבין פי מוצעה פלמא תם
טומאת מת ומה ישבהא אכר פי
אלטהר מנהא אעני פרה אדומה
פאתבע נגעים במסכת פרה פלמא
תם אלתפקה פי טמאות חמורות
ואלטהר מנהא אכר פי טמאות קלות
אלתי לים פיהא גיר הערב שמש
פאתבע פרה במסכת טהרות וסמאהא
טהרה לשון נקיה לאן אלתפקה
פיהא פי אלטמאות ותם אן מערפה
אלטמאות דאע לטהרה ולעל טאן
יטן אן תסמיתה אלסדר בגמלתה סדר
טהרות ומסכתא מנה טהרות מנתקד
לא בל הוא גיר מנתקד ענד אלמנטקין
לאן אלנוע קד יסמי באסם אלגנס
פלמא תם בטמאות חמורות ואלטהר
מנהא ותכלם פי טמאות קלות
אתבעהא איצא בצפה אלטהר מנהא
פאתבע טהרות במקוות ואכר גרה
בעד גרה אלטמאות לאנהא ננאסה
גיר עאמה לנוע אלנאסאן פאתבע מקיות
בגרה ובאן אלואנב אן יתבע גרה
זבים לכן קדם מכשירים עלי זבים
למא קדמה אלנן לאן מכשירים אצלחא
פי ויהי ביום השמיני וזבים פי זאת
תהיה תורת המצורע ובעד זבים
טבול יום כמא קאל אללה זאת
תורת הזב ואשר תצא ממנו שכבת
זרע והיה אלנאסאת אלמתקדמה כלהא
תעם נמיץ אנסד אי אורא דנא
מנהא אלנאסאן אנתנס כלה פאכר פי
אלפקה פי ננאסה עצו ואחר פקט
פאתבע טבול יום בידים ובעד ידים
עקצים ואכרהא לאנהא כלהא מסתכנה
בקיאם לא אצל בין להא פי אלנן
ובהא תם כתאבה פאנתהא גמלה
קסמה אלקול פי טהרות אתנתא עשרה
מסכתא פכאנת גמלה מסכתות אלמשנה
אחרי וסתין ועדר אלפרקים כמס מאיה
ותלתה ועשרון וראי באן יקצר אסמא

quoniam totus argumentando elicitur, cum nullum sit ei in textu fundamentum manifestum. Atque hoc librum suum conclusit, cum complectatur universa partitio sermonis de Purificationibus tractatus duodecim. Totius autem *Misne* tractatus sunt sexaginta & unus, capitula quingenta viginti tria. Visum est autem ipsi eorum tantum authorum nomina recensere, qui

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re non prorsus necessariâ, quia vel commisceri possunt, vel non commisceri. Deinde quod jura res istas spectantia pauca admodum sint, uti loco suo declarabitur. Atque hoc clausit ordinem *Kodaschim*. Continent autem partitio sermonis ipsius de ordine *Kodaschim* undecim tractatus.

Pergens deinde sermonem de Purificationibus partiri, orsus est, à *Celim* [tract.] de Vasis, cujus scopus est fundamenta immunditiarum complecti, eaque quæ polluantur & quæ non polluantur describere, ut quando postea dicturus sit de eo quod polluit, dignoscamus quæ res pollutionis capaces sint, quæ non. Post *Celim* posuit *Oboloth* [tractatum de Tabernaculis,] qui [versatur] circa jura pollutionis à [contactu] mortui; quem ideo [cæteris] præmisit, quod sit immunditiarum gravissima. Ei subjunxit [tract.] *Negaim* [de plagis,] qui est disquisitio juridica de immunditiâ lepræ; quoniam leprosus Tabernaculum polluit, estque in ea similitudo aliquantilli de immunditiâ à [contactu] mortui, sicut loco suo declarabitur. Deinde absoluto de immunditiâ à [contactu] mortui, & quæ ejus sunt generis [sermone,] agere cœpit de purgatione ab iis, quæ fit [ope] vaccæ rufæ, ideoque [tract.] *Negaim*, tractatum *Parab* [de vacca] subjunxit: deinde absolutâ disquisitione de pollutionibus gravioribus, & quæ ab ipsis est, purgatione, progressus ad pollutiones leviores, quibus non est ultra occasum solis [duratio,] tractatui *Parab*, subjunxit tractatum *Tabaroth*, quem appellavit *Tabaroth*, nomine à purificatione [sumpto,] quod in eo de immunditiis disquiratur, & quoniam immunditiarum cognitio ad munditiem incitat. Videri autem cuipiam potest hoc, quod [cum] appellatio totius *Seder* sit *Tabaroth*, singularis etiam tractatus *Tabaroth*. [audiat,] vitio [authori] vertendum. At non est hoc apud Logicos culpabile, quod species nomine generis appelletur. Deinde post absolutum de immunditiis gravioribus, & purgatione ab ipsis [sermonem,] & de pollutionibus insuper levioribus, addidit purgationis ab ipsis rationem, & [tract.] *Tabaroth* subjunxit [tract.] *Mikvaoth*, [de conceptaculis aquarum.] *Niddah* autem [de muliere menstruata] pollutionibus istis postposuit, quod non sit pollutio toti generi humano communis: *Mikvaoth* ergo tractatum *Niddah* subjunxit: huic decebat subjungere *Zabim* [de fluxum feminis patientibus,] præmisit tamen tractatum *Macshirim*, [de disponentibus ad immunditiam,] eo quod præmiserit ipsam scripturam, quoniam fundamentum [tract.] *Macshirim* est in [illa sect.] ^m *Eritque die octavo*, &c. at [tract.] de fluxum feminis patientibus, [in illa] ⁿ *Hæc erit lex leprosi*. Post *Zabim* autem, *Tebul Yom* [de eo qui lotus est eopse die] posuit, sicut dixit Dominus, ^o *Hæc est lex fluxum patientis, Et ex quo profluat semen*, &c. atque hæ prædictæ immunditiæ omnes ad totum corpus spectant, sc. ut si quis ad eas accedat, totus polluat. Deinde pergens tradere quid statuendum sit de pollutione unius tantum membri, subjunxit [tractatui] *Tebul Yom*; *Yadaim* [de manibus;] eique tract. *Oketzin* [de petiolis fructuum;] quem ultimo loco posuit,

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^m Levit. ix. 1.ⁿ Cap. xiv. 2.^o Levit. xv. 32.

ipſi [tempore] propinquoſiores fuere *Simeone Juſto* : Uſuſque eſt in ipſa (*Miſbna* ſc.) ſermonis genere curto, quod multos in ſe ſenſus comprehendat ; ſibi quidem, pro acumine innato, atque ingenii bonitate, perſpicuo ; at illis qui ipſo inferiores, obſcuro. Ita ſiquidem docti, qui antiquitus floruerunt, ſibi ipſis [libros] componebant : ideoque viſum eſt cuidam e diſcipulis ipſius, ſc. *R. Chaiæ*, librum componere, in quo veſtigiis præceptoris ſui inſiſtens, quæ in verbis ipſius difficilia eſſent explicaret : eſtque is [liber] *Toſephta*, in quo propoſitum ipſi fuit *Miſbnam* explicare, atque [ipſi] quæſtiones addere quæ e *Miſbna* nonniſi adhibito labore erui poſſint ; quas tamen eruit, ut ita nobis indicaret quomodo concluſiones e *Miſbna* eliciamus. Eodem modo fecit *R. Uſſaiab. Rab* etiam compoſuit *Baraitba*, ſcil. libros *Sifra* & *Sifre* : nec non & multi alii, ſicut dicunt, *Venit R. N. Venit, attulitque ſecum Miſbnam*. Interim tamen non aſſequuntur *Baraitboth* [ſeu ſententiæ exoticæ] iſtæ quotquot ſunt *Miſbnæ*, vel ſtyli ſuavitatem, vel gravitatem ſenſuum, vel ſermonis brevitatem ; ideoque habetur ipſa (*Miſbna*) pro fundamento, iſta autem ſcripta omnia pro appendicibus : magnique fit ipſa apud omnes, & ubi cum iſtis collata fuerit. ^p *Viderunt eam filiæ, & beatam eam prædicarunt regiæ, & concubinæ laudârunt eam*. Quicunque ergo poſt ipſum ſurrexerunt & poſt iſtum cœtum illuſtrem, hoc ſibi propoſitum habuerunt ut verba *Miſbnæ* intelligerent, neque ceſſârunt ſibi invicem ſuccedentes generationes de ea diſquirere, atque ipſam interpretari ; quilibet ſcil. doctus ſecundum ſcientiæ atque intellectûs ſui menſuram : quin & decurrentibus annis in diſcrepantes abiere ſententias in quibuſdam ejus placitis explicandis. Nullus interim erat cœtus qui non de ea diſquireret, atque ex ea concluſiones eliceret, ſenſuſque ejus abditos rimaretur, uſque tempus *Rabinæ* & *Rab. Aſe*, qui ſapientum *Talmudicorum* ultimi fuerunt ; quorum *Rab Aſe* ſe ad ſcribendum accinxit, cum viſum ipſi eſſet idem facere in verbis eorum qui poſteriores erant *Rabbenu Sancto*, quod ipſe in eorum qui poſt *Mofen* fuerant verbis fecerat. Omnia ergo eorum, qui aliquid [hoc in genere] protulerant, dicta, de lege diſquirentium ſententias, [eandemque] explicantium interpretationes collegit, & traditionum veritatem probavit, eiſdem in unum redactis. Omniaque hæc ſcientiâ, pro ea quam ipſi conceſſerat Deus animi capacitate, & amore ſcientiæ, comprehendit. Compoſuit ergo *Talmud*, in quo quatuor ſibi propoſuit ; primum, ut *Miſbnam* interpretaretur, & diſcrepantes verborum eas admittentium explicationes [afferret,] nec non uniuſcujuſque interpretis contra alium [quempiam] argumenta, & quodnam eorum à vero [ſtaret] manifeſtum faceret. Hic primus ejus ſcopus fuit. Secundò, ut juxta alterius e duobus diſſidentibus, inter quos incidit, vel de textu *Miſbnæ*, vel ejus interpretatione, aut iis quæ ex ea eliciuntur, illique inſiſtunt, diſcrepantia, ſententiam ſtatuere. Tertiò, ut concluſiones ab uniuſcujuſque ſæculi doctis e *Miſbna* elicitas [adduceret] fundamentaque declararet, & argumenta quibus uſi ſunt in probando, quibuſque nixi ſunt Doctores qui de *Miſbna* diſſertârunt, donec in eum, quo jam ſunt, ordinem redacti fuerint ſermones ipſorum, nec non decreta & ordinationes quæ à tempore *Rabbenu Sancti* uſque ipſius ætatem conſtituta ſunt.

אלראויין עלי אלאקרבין אליה מן שמעון הצדיק וגעל כלאמה פיהא אעני פי אלמשנה כלאמה וגמא משתמלא עלי מעאן כתיבה וכאן דלך בין ענדה לדכא טבעה וגודה פכרה אמא למן דונה פולך עליה עויץ לאן אלעלמא אלאקדמון אנמא כאנו יולפון לאנפסהם פלולך ראי אחד תלאמדה והו ר' חייא אן יולף כתאבא יקתפי פיה אחר אסתאדה יבין פיה מא אשכל מן כלאם אלאסתאד והו אלתוספתא אנרץ פיהא תבין אלמשנה ויאהר מסאיל ימכן אן תסתכר מן אלמשנה לכן בעד גהר פאסתכרהא כי יעלמנה כף נסתכר ונתנ מן אלמשנה וכולך פעל איצא ר' אושעיא ורב איצא ולף בריתא והי ספרא וסיפרי וכתיבין גירמא כמא יקולון כי אתא ר' פלוני אתא ואיתי מתניתא בידיה לכן לס תג הדר אלבריתות כלהא בעדונה כלאם אלמשנה ולא באתקאן מעאניהא ואינאו לפטהא פלולך געלת הי אלאצל אעני אלמשנה וגמיע תלך אלתואליף האבעה להא והי אלמעטמה ענד אלגמהור ובאצאפתהא לתלך אלתואליף ראיה בנות ויאשריה מלכות ופילגשים ויהללוה פכל מן קאם בעדה ובעד תלך אלחלבה אלגלילה אנמא כאן גאיתה פהם כלאם אלמשנה פלם יול אלגיל בעד אלגיל יתפקה פיהא ויפסדהא כל עאלם עלי קדר עלמה ופהמה ואכתלף פי תפאסיר בעץ הלכות מנהא עלי מרור אלסנין ומא מן טאיפה אלא ותתפקה פיהא ותנתג מנהא נתאינ ותסתקרי מנהא אסתקראת אלי אן אנתהי אלומאן אלי רבינא ורב אשי והמא אכר חכמי תלמוד פאנפרד רב אשי ללתאליף ודאי כאן יפעל בכלאם כל מן תאכר בעד רבינו הקדוש כאלדי פעל רבינו הקדוש בכלאם כל מן תאכר בעד משה פגמיע גמיע אקאול אלקאילין ותפקה אלתתפקהין ותפסיר אלמפסרין רצח אלוואיאת וגמעהא ואחאט באכלל עלמא במא והבה אללה מן אנבסאט אלנפס ואיתאר אלעלם פולף אלתלמוד וגעל גרצה פיה ארבעה אשיא אחדהא תפסיר אלמשנה וכל מא וקע פי אלכלאם אלמחתמל פיהא מן אכתלאף אלתפאסיר והנך כל מפסר עלי צאחבה ואטהאר חנה אלהק והדא אול גרץ אנרצה ואלתאני קטע אלחכם עלי מדהב אחד אלמכתלפין אלואקע אכתלאפהמא פי נץ אלמשנה או פי תפסירדהא או פי אלמסתכר מנהא ואלמקיס עליהא ואלתאלת אלתנתג אלדי נתג עלמא כל עזר מן אלמשנה ואטהאר אלאצול ואלאסתדלאלאת אלתי אסתדל בהא ואסתנר אליהא אלתנאין אלמכתלמין פי אלמשנה חתי אתצע מן כלאמהם מא אתצע ואלגזרות ואלתקנות אלתי פעלת מן בעד רבינו הקדוש אליה ואלראבע דרשות לאיקה במעני כל פרק

אתהבן אן יקע פיה דרש ודא אלגרי
אלראבע אעני אלדרש אלואקע פי
אלתלמוד לא ינבני אן יטן אנה קריב
אלדרנה או קליל אלפאידה בל אנה
גאיה עטיבה למא ישתמל עליה מן
אלאלגא אלגריבה ואלנבית אלעניבה
לאן תלך אלדרשות אדא נטרת נטרא
באטנא פהם מנהא מן אלכיר אלמחץ
מא לא מוידא עליה ואנכשף מנהא
מן אלמעאני אלאלאהיה וחקאיק אלמעאני
גמיע מא יצן בה אהל אלעלם וגמיע
מא קטעת פיה אלפלאספה אלדחור
ואדא נטרתה עלי טארתה ראית פיה מן
אלמפארקה ללעקל מא לא מוידא עליה
ואנמא פעלוא דלך למעאן עניבה אחרהא
תלקיח אדהאן אלמתעלמין ואיצא אעמא
ללנהלה אללדין לא תניד קלובתם אבדא
ולו אערצת עליהם אלחקאיק לאערצות
ענהא בחסב נקצאן טבאיעתם אללדין פי
מתלהם יקולון אין מגלין להן את הסוד
לאן לס תכמל עקולהם חתי תקבל
אלחקאיק עלי מא הי עליה ואן אלחכמים
עליהם אלסלאם כאנוא יצנן בעצהם
עלי בעץ באסראר אלעלם ולקד חכוא
אן גל מן אלחכמים אנתמע מע
אקואם כאנוא יחסנון עלם מעשה
בראשית וכאן הו יחסן עלם מעשה
מרכבה פקאל להם עלמוני מעשה
בראשית ונעלמכם מעשה מרכבה
פאגאבוה פלמא עלמוה מעשה בראשית
אמסך ען תעלימם מעשה מרכבה ולם
יפעל דלך ועיאדא באללה בבלא מנה
באלעלם ואראדתה אלי אלשפוף עליהם
אד הוה אלאלאק מנתקדה עלי
אדד סכפא אלנאם ככף עלי אלאבראן
אלכבאר ואנמא פעל דלך אנה ראי
נפסה אהלא לקבול מא ענדהם ולם
ייהם אהלא לקבול מא ענדה ואסתדל
עלי הוה אלגרי בקול שלמה דבש וחלב
תחת לשונך ופסרוא דלך עליהם אלסלאם
וקאלוא אן מעני הוה אלכלאם אן
אלאמור אללדיה אלתי תסתלד בהא
אלנפס כאלתדאר חאסה אלוך באלעסל
ואללבן יחתאג אן לא תקאל ולא תכר
מן אללסאן בונה והו קולה עליה
אלסלאם תחת לשונך לאן הוה אלמעאני
ליס הי ממא תעלם ולא תדרם פי
מנאלם אלעלם ואנמא ישאר בהא פי
אלכתב אשארות כפיה פאדא כשף
אללה אלחגב ען קלב מן שא בעד
ארתיאצה פי אלעלום פהם מנהא
עלי קדר דהנה ומא ללאנסאן מע
אלעלם ואלטלב באנתהאד אלא לאנקטאע
ללה ואלדעי אליה ואלתצרע אן יפהמה
וירשדה ויכשף לה אלאסראר אלמכנוה
פי נצוין אלכתב כמא וגדנא דוד עליה
אלסלאם פעל דלך הו קולה גל
עיני ואביטה נפלאות מתורתך פאדא
פתח אללה עלי ללאנסאן מנהא במא
פתח כנוהה כמא קלנא ואן אשאר מנהא
בשי פלמן כמל עקלה וצחת
כברתה

Quartò, ut explicationes mysticas, quæ cujusvis capituli, in quo factum est ut incideret istiusmodi explicatio, sensui conveniunt, afferret; atque hic quartus ejus scopus fuit [ut afferret, inquam] explicationes [mysticas] quas non existimare debemus, vel inferiori gradu collocandas, vel parum utiles esse, sed esse eas [in] magno præstantiæ gradu ob rara quæ comprehendunt ænigmata, mirasque elegantias; in istis enim explicationibus, cum penitus ea introspexeris, percipiuntur [multa] simpliciter, adeo ut nihil addi possit, bona, & manifestum fiet sensuum divipiorum, ac veritatum quicquid præcharum sibi habet doctorum cohors, nec non quicquid statuerunt [omnium] sæculorum Philosophi. Cum verò ipsas juxta illud quod præ se ferunt contemplatus fueris, invenies quod ab intellectu, ut nihil magis, alienum sit: hoc autem ob rationes miras fecerunt, quarum una est ut ingenia discentium acuerent; deinde ut stultis, quorum corda nunquam illuminantur, quique à veritate sibi proposita ob indolis suæ defectum divertunt, tenebras offunderent; de quorum similibus dicunt, *Non revelant illis secretum*, quoniam non sunt intellectus eorum in eo perfectionis gradu ut veritatem prout se habet recipiant; rursus quoniam sapientum, q. p. alii ab aliis scientiæ mysteria cohibebant. Ferunt enim doctum quandam, cum convenisset aliquos qui benè callerent *Maaseb Beresbith*, atque ipse calleret *Maaseb Mercabab*, dixisse ipsis, Docete me *Maaseb Beresbith*, atque ego vos docebo *Maaseb Mercabab*; annuunt illi, at cum illi ipsum *Maaseb Beresbith* docuissent, renuit ipse eos *Maaseb Mercaba* docere, neque illud facere voluit; quod absit ut factum putemus quod invideret illis scientiam, aut præeminere illis cuperet; cum mores isti vituperio digni sint in quolibet etiam stulto, quantò magis in viris illustribus? verum ideo hoc fecit, quod se idoneum existimaret qui illud quod illi callerent acciperet, at non existimaret eos idoneos esse ei quod penes ipsum esset accipiendo; atque hoc probavit [allegato] *Salomonis* dicto, *Mel & Lac sub lingua tua*; quod ita interpretati sunt Doctores (p. m.) ut sensus verborum sit, res jucundas è quibus dulcedinem percipit animus, instar ejus quam percipit sensus gustus à melle & lacte, enarrari non debere, neque è lingua ullo modo proferri; hoc est quod dicit, *Sub lingua tua*. Neque enim ejusmodi sunt res istæ quæ doceantur, atque in Scholis explicentur; verum quæ in libris indicii tantum obscuris, subinnuantur; cumque ab alicujus corde velum amoverit Deus, prout ipsi visum fuerit, ille, post operam scientiis navatam, eorum aliqua secundum intellectus sui mensuram percipiet; neque aliud cuipiam cum scientia & diligentia sua superest quam ut se ad Deum recipiat, illum orans illique supplicans ut ipsi intelligentiam tribuens, ipsumque dirigens, revelet ei, quæ in textibus Scripturarum recondita sunt mysteria, quemadmodum invenimus *Davidem*, cui pax, fecisse; ubi dicit, *Aperi oculos meos, ut aspiciam mirabilia de lege tua*. Cum autem detexerit Dominus alicui ex ipsa quod [visum est illi] detegere, [opus est ut] illud, uti diximus, recondat; quod si de eo quid indicii [subobscuris] patefecerit, [illi solùm patefaciet] cujus intellectus perfectus est, cujusque præstantia nota, quemad-

⁹ Rerum naturalium scientiam.

* Rerum sublimiorum scientiam.

* Cant. iv. 11.

* Psalm cxix. 18.

modum explicarunt, multisque in *Talmude* exemplis notum fecerunt. Non oportet igitur virum doctum palam facere ea quæ tenet mysteria, nisi ei qui ipsum gradu vel superet vel æquet: quoniam si ea stulto exposuerit, si non ipsum ideo vituperabit, saltem non quid laude dignum fecisse existimabit: ideoque dixit Sapiens, * *In auribus stulti nē loquaris, quoniam contemnet intellectum eloquiorum tuorum.* Deinde, quoniam non potest doceri vulgus nisi per ænigmata & parabolæ, ut ita communis sit [ista docendi ratio] mulieribus etiam puerisque & parvulis, quo cum perfecti evaserint intellectus ipsorum, parabolarum istarum sensus dignoscant. Atque hoc innuit *Salomo*, ubi dicit, * *Ad intelligere faciendum parabolam & facundiam, verba Sapientum & ænigmata eorum:* atque has ob causas ænigmaticè locuti sunt Sapientes, quibus pax, de rebus Theologicis; ideoque decet quempiam, ubi occurrerit ipsi in verbis illorum quicquam quod ipsius opinione abhorreat intellectus, non verbis istis, sed intellectui suo defectum imputare, & ubicunque aliquam è parabolis ipsorum, cujus sensus literalis ab intellectu ipsius valde alienus sit, viderit, ob intellectum suum, qui scopum non attingit, adeo ut res veræ ipsi longissimè [à vero] remotæ videantur, plurimum angere, siquidem intellectus alii aliis juxta præstantiam mutuam temperamentorum præstant, & quemadmodum unius temperamentum melius est & proprius ad æqualitatem quàm alterius temperamentum accedit, ita & unius intellectus perfectior est & præstantior intellectu alterius, neque dubium est, quin aliter se habeat ejus, qui rem aliquam præstantem noverit, quàm ejus qui illam ignorat, intellectus, cum sit unus in actu, alter in potentia intellectus: unde fit ut res quædam, quæ apud nonnullos valdè certæ & perspicuæ sunt, aliis impossibiles videantur juxta gradus [ipsorum] in scientia rationem. Cujus rei exemplum tibi perspicuum proponam, hoc scilicet ut fingamus dicere nos viro artis Medicæ, Arithmeticæ, & Musicæ perito, necnon rerum naturalium scientiam callenti, ingenii insuper perspicacis, & bonæ indolis, at Geometriæ, & Astronomiæ prorsus rudis, Quid dicis (heus N.) de viro, qui asserat corpus, solis istud, quod nobis circulus parvus videtur, esse corpus sphaericum cujus sphaera magnitudine sit instar Sphaeræ terræ centies sexagies sexies [sumptæ] cum tribus octavis, atque esse globum terræ quo [eam] metimur sphaeram cujus circumferentia sit 24000 miliarium; ut hoc modo percipiatur quot contineantur in mensura magnitudinis sphaeræ solaris miliaria? Proculdubio ille quem diximus ingenii perspicacis vir, quique eas quas diximus scientias callet, nullo modo in animum inducet ut veram esse dicat istam sententiam; quin futurum est hoc totum apud ipsum res quæ nullo modo percipi possit; ac primo quidem intuitu hoc se illi suggeret argumentum, rationi consentaneum, falsam esse hanc sententiam, Quomodo fieri potest, ut quis terræ, spithamæ unius magnitudine, insistsens, quantitatem globi ejus, circumferentiam, & superficiei mensuram dignoscant, nisi ipsa eodem modo circumdatâ, quo particulam ejus aliquam quam metiri vult compefitur? Quomo-

רקע אלארץ וכיף יכון מנה גרם אלשכים פי אלסכא

כברתה כמה בענא ואוצחוא פי מעשיות כתיבה פי אלתלמוד פלדך לא ינב ללרגל אליעאלם אן יביח במא עלם מן אלאסראר אלא למן הו אעלי מנה או כתלה לאנה אן אערץ דלך עלי גאהל אן לס יענה עליה פלים יסתחסנה מנה פלדך קאר אלחכים באוני כסיל אל תדבר כי יבו לשכר מלך ואיצא אן תעלים אלגמהור לא ימכן אלא בטרק אללנו ואלמחל ליעם דלך אלנסא ואלצביאן אלאצאגיר חתי אדא כמלת אלעקול עלמת מעאני תלך אלאמהאל ולהדא אלמעני אשאר שלמה פי קולה להבין משל וכליצה דברי הכמים והידות פלהדה אלאסכאב נעל עליהם אלסלאם כלאמהם פי אלאלאהיאת נרמון ודלך ינבני ללאנסאן אדא סקט אליה מן כלאמהם אמר יפארקה אלעקול כועמה פלא ינסב אלנקן דלך אלכלאם ואנמא ינסב אלנקן לעקלה וכיף מן ראי מתלה מן אכתאלהם בעד טאהרה ען עקלה גרא ינב לה אן יכאב גרא עלי עקלה אלדי לס יפהם אלגרץ חתי צארת ענדה אלהקאיק פי נהאיה אלבעד לאן אלעקול תתפאצל בתפאצל אלאמונה ובמא אן מואג שכין אחסן ואקרב ללאעתדאל מן מואג שכין אכר כדלך יכון עקל שכין אכמל ואופי מן עקל שכין אכר ולא שך אן לס עקל מן עלם אמרא רפיעה כעקל מן גהר דלך אלאמר לאן אלוהחד עקל באלפעל ואלאכר עקל באלקוה פלדך תם אשיא הי ענד אקואם פי גאיה אלצהה ואלביאן וענד אכר פי חר אלאמתנאע עלי קדר אלהנה פי אלעלם ואנא אצרב לך פי דלך מתלה בינה ודלך אן נפרץ אנא קלנא לרגל מן אהל אלעלם באלטב ואלחסאב ואלמוסיקי מאהר פי אלטביעאית וכי אלהן חסן אלפטרע ערי ען עלם אלהנרסה ועלם אלנגום מא תקול יא הדיא פי רגל ידעי אן גרם אלשמש הדיא אלדי נבצרה דאיה צניה הו גרם כרי עטם תלך אלכיה מתל עטם כרה אלארץ מאיה וסרת וסתין מרה ותלתה אתמאן מרה ואן כרה אלארץ אלתי בהא קדרנא הי כרה יחיש בהא ארבעה ועשרין אלף מיל פיוון עלי הדיא קד וצל אלי מערנה כם מילא פי מסארה עטם כרה אלשמש פבלא מהאלה אן דלך אלדכי אלהן אלדי יחסן מן אלעלום מא דכרנא לא יגר פי נפסה מוצע בנה לתצחיה הדיא אלדעי ואן הדיא כלה יכון ענדה אמר גיר מדרך ואלתנה אלעקלה תקום ענדה פי באדי אלראי אן הדיא אלדעי באטל כיף יכון אלאנסאן עלי שבר ואחד מן אלארץ ויערף נקדאר גרמה ומחיטהא ומסארה סטחהא אלא אן יחיש בהא כאחאטתה במסארה רקעה מן

* Prov. xxiii. 9.

* Prov. i. 6.

אלסמא והו מנה מן אלבעד פי בעד
עטים ולו רוח אלגורם עלי אלהקיקה לא
ימכנה ואנמא ידרך מנה שעאעה פקט
ויצל לחאזי ימסחה ויחקק מסאחתה
בהלחה אתמאן מרה היא מן אלמחאל
אלעטים ולם יכון ענדה פיון היא אלדעי
ממתנע שך פארה ארתאץ פי כתב
אלהנדסה ועלם מא ילום פי אלאשכאל
אלכרה וגירחא מן אלתנאסב תם אנתקל
בעד דלך ללכתאב אלמוצוע להרא אלגרץ
ומא נחי נחורה אעני כתאב אלהיה
אלמעלום בכתאב אלמנסטי פיצה ענדה
היא אלאמר ויציר ענדה דעוי צחיה לא
שך פיה קד קאם עליה אלברדאן
ולא יכון ענדה פרק בין אן עטם אלשמם
הו היא אלמקדאר או אן אלשמם
מונדה וינתקל עקלה לתחקיק אלשי אלדי
אסתבעדה בעדה כאמלא תחקיקה
כאמלא היא ולם נפרץ אלשכץ אלדי
אערצנא עליה היא אלסואל אלא עאלמא
פי עלום אחר וחסן אלהון דכי אלטבאע
ואלמסאלה אלתי סאלנאה מסאלה מן
מסאל אלריאציאת אלתי הי מן אלתנאס
אלתי ישלע בהא לאלאהיאת פנס
באלאחרי אן תכון האל מן לא עלם
לה אצל לא ארתאץ בונה מן גורה
אלריאצה כל כאן אנתקאלה מן עקל
אמה אלי עקל זונתה ארה אערצת
עליה מסאלה מן מסאל אלאלהיאת
אלתי הי מכונה פי אלדרשות לא שך
אנה תבעד עליה בעד אלסמא מן אלארץ
וינבו דחנה ען פהם שי מנהא באלגמלה
פלדלך ינב אן נחסן אלאעתקאר בהא
ונגיד אלגטר פיהא ולא נבאר לאסתבעאד
שי מנהא כל כל מא בעד עלינא שי
מנהא נרתאץ פי אלעלום אלי אן נפהם
גרצחם פי דלך אלקול אן ופת עקולנא
בפהם דלך לאנהם עליהם אלסלאם
עלי מא כאנוא עליה מן אלאחרץ פי
אלטלב וגורה אלפכר ואלארתיאץ ומבאשה
אלאבראן אלככאר ונכו אלדניא במא
פיהא כאנוא ינסבון אלנקץ לאנפסהם
באלאצאפה למן תקדמהם והו קולהם
לבן של ראשונים בפתחו של אולם ושל
אחרונים אפילו כמחט סרקית אינו פכף נחן
אלדי מע אנקטאע אלעלם ואלחכמה מנה
כמא תואעדנא תעאלי לכן הנני יוסף להפליא
את העם הזה הפלא ופלא ואברה חכמת
חכמיו ובינת נבנויות סתרא אכתץ כל ואחד מנה
בארבעה אשיא צעה אלעקל וקה אלשהיה
ואלכסל ען טלב אלעלם ואלנשאט אלי
טלב אלדניא ארבעת שפטי הרעים כף
לא ננסב אלנקץ לאנפסנא באלאצאפה
אליהם ולעלמהם עליהם אלסלאם בהרא
אלגרץ ואן גמיע כלאמהם לכאב לא
כבת פיה חצוא עליה ונהאוא ען אלאודרי
בה וקאלוא כל המלעין על דברי חכמים
נידון בצואה רותחת ולא צואה רותחת
אעטם מן אלגהל אלדי חמלה עלי אן
ילעין ולדלך לא תגר אברא מנאפריא

do, ergò quod ad corpus solare, in cœlis ab ipso
quàm longissimè remotum, quòdque revera intueri
non potest, cùm jubar tantùm ipsius aspiciat, eò
pervenire possit, ut illud metiatur, justàmque ejus
mensuram usque ad tres octavas describat? Hoc
pro admodum possibili habebit, adeò ut falsam
esse hanc opinionem minimè dubitet. Quòd si in
libris Geometricis, & proportionum, quæ in sphæ-
ricis aliisq; figuris reperiuntur, scientiâ institutus,
deinde ad librum de hac materia, rebûsque ad ip-
sam spectantibus compositum, Astronomicum scil.
istum qui Almagestum vulgò audit, se transferat,
tunc tandem perspicua ipsi videbitur hæc sententia,
& opinionem veriore esse statuet, quàm ut in
dubium vocari debeat: cùm demonstratione pro-
betur, ac perinde se habere putabit si dubitetur,
Utrum magnitudo Solis hujus quantitatis sit, an,
Utrum Sol existat, ac mutabitur ipsi sententia, ita
ut jam verissimam affirmet esse rem quam à vero
longissimè abesse putaverat: hoc [ita se habet] cùm
tamen non supponamus illum, cui hanc quæstionem
proposuimus, alium esse, quàm aliarum scientiarum
peritum, & ingenio præstanti, bonæque indole
præditum; sitque quæstio, quam proposuimus, è
Mathematicis quæ sunt gradus per quos ad Theo-
logica ascenditur; quantò magis ita se habebit, qui
omnis scientiæ penitus rudis, neque ulli disciplina-
rum Mathematicarum generi assuetus fuerit, sed
solummodo à materno ad uxoris suæ ingenium
transitum fecit, si proponatur ipsi quæstio aliqua
è Theologicis quæ in explicationibus mysticis
reconditæ sunt? Haud dubiè apud ipsum [tantum
à vero] quantum à terra cœlum distabit; nec præ-
hebetudine ingenii ullam omnino ejus partem intel-
liget. Oportet igitur ut bonas de iis opiniones con-
cipiamus, & attentè ipsas perpendamus, haud te-
merè quicquam ex illis rejicientes, verùm quando-
cunque incredibile videbitur ex illis aliquid, scien-
tiis operam navemus, quo quid sibi dicto illo vel-
lent intelligamus, si modo illi capiendi sint intel-
lectus nostri, cùm [Doctores nostri] q. p. quâ fu-
erunt, in indagando vero diligentia, quâ bonitate
ingenii, quo studio, quo cum viris magnis com-
mercio, mundique & rerum ad eum spectantium
fugâ, nihilo minus tamen semet defectus arguerunt
eorum qui ipsos antecesserant, respectu: quo spectat
illud ipsorum dictum, *Cor priorum instar ostii por-
ticus, at posteriorum ne quidem quantum foramen
acus sartoriæ*. Quid igitur de nobis dicendum,
cum præterquam quod à nobis defecerit scientia
& sapientia (sicut comminatus est Dominus, *Pro-
pterea ecce ego addam ut faciam in populo isto mira-
bile, peribitque sapientia sapientum ejus, & in-
telligentia intelligentium ejus abscondet sese*) unicui-
que nostrum propria sint quatuor, [sc.] Imbecillitas
Ingenii, concupiscentiæ prævalentia, desidia in ac-
quirenda scientia, & in acquirendis rebus mundanis
folertia: quatuor judicia mala quomodo non attri-
buemus nobismet ipsis ad eos collatis defectum?
Hoc cum scirent Doctores nostri p. m. quodque
verba ipsorum tota essent medulla, in qua nullæ
sunt fæces, de hoc nos admonitos voluerunt, ve-
tantes ne quis ea contemptui haberet, dum dixe-
runt, *Quicumque verbis Sapientum illudit, stercore
serventi adjudicabitur*, nec est interim stercore fer-
vens gravius stultitiâ quæ ipsum induxit ut istis il-
luderet. Ideoque nunquam reperies aliquem à verbis
ipso-

ipforum abhorre, nisi qui cupiditati indulgeat, & sensibus grata scētur, cujusque cor clari-ori aliquo lumine illustratum non fuerit. [Doctores autem nostri] quod scirent vera esse verba ip- forum, totam iis ætatem infumiserunt, jusseruntque iis noctis horas, & extremas diei partes impende- re: atque hoc finem ultimum, prout revera est, sta- tuerunt. Ita dixerunt, *Non est Deo Opt. Max. in mundo suo* [quicquam] *præter quatuor Sbel Ha- lacab* [i. e. constitutionum Talmudicarum] *cubitos*. Cui dicto animum adverte, quoniam si ipsum prout ad litteram sonat perpenderis, quam maximeâ vero alienum esse putabis; ac si quatuor tantum Constitutionum cubiti unicus essent finis, reliquæ autem artes & scientiæ rejiciendæ, ac temporibus *Semi & Eberi* eorumque qui post ipsos fuerunt, cum nondum esset Constitutio Talmudica, certissi- mum fuerit nullam omnino sortem Deo in mundo fuisse. Quod si dictum hoc penitiùs introspexeris, videbis ipsum admirandam sapientiam continere, resque intellectu pulcherrimas complecti reperies. Ego igitur ipsum tibi explicabo, ut reliquorum, quæ apud Doctores Talmudicos occurrunt, exemplar sit, tūque de ipso prout decet judices. Scias ergo Majores nostros pro ea quâ erant scientiâ, & præ- stantiâ Ingenii, res mirâ diligentia scrutatos pro comperto habuisse, unicuique rei quæ existit ne- cessariò finem esse ad quem existentia ejus dirigat- ur. Nihil enim frustra existere: cūque certò constaret ipsis hæc conclusio generalis, cœperunt distinctim de quolibet existente inquire, ut unius- cujusque speciei finem notum haberent. Viderunt autem uniuscujusque rei artificialis finem notio- rem esse, quam ut eum altius rimari opus sit. Cum artifex ipsum non nisi post conceptum prius animo ipsius finem fecerit: e. g. dico, Serram nequaquam fecisse fabrum, nisi postquam secum reputans quo- modo ligni hujus partes inter se continuatas diri- meret, animo apud se conceptâ ferræ formâ, eam demum facere aggressus fuerit ut eâ ferraret. Quare finis ferræ est ferrare, similiter finis securis findere, acūs vestes consuere, eodemque modo in omnibus artis ope productis. At eorum quæ artificio di- vino, & sapientiâ naturali producentur, veluti di- versæ fructuum, herbarum, metallorum, lapidum & animalium species, quædam sunt quorum finis facili inquisitione reperitur, alia quæ majori egent indagine, alia verò quorum finis obscurus atque occultus est adeò ut penitus ignoretur, nisi per re- velationem aut divinationem innotuerit, cum per disquisitionem scientialem non possit. Neque e- nim in potestate hominis est indagare quam ob cau- sam produxerit natura formicarum alias alis in- structas, alias absque alis: quamobrem etiam ver- mium alios pluribus pedibus, alios paucioribus produxerit: quisve sit hujus vermis & hujus for- micæ finis. At è rerum his majorum, & quarum operationes magis conspicuæ sunt, finis scientiâ gloriam captant scientiæ studiosi, & quo quis doc- tor est majorique diligentia & ingenio acutiori, plurium rerum fines perspicit. Quare quando de- derat Dominus *Salomoni* eam quam promisit sapi- entiam, novit ille de finibus harum specierum, quantum homini qua homo scire datum est, adeò ut de arborum, herbarumque & [diversarum] ani-

פתכלם עלי גאיאת אלשגר ואלעשב ואנואע

לכלאמהם אלא רגל טאלב שהוה מותר מחסוסאת ממן לם ינר קלבה בשי מן אלאנואר אלבאהרה ולעלמהם כצחה כלאמהם אפנוא פיא אלאעמאר ואמרוא באן ילתום גאא אלליל ואטראף אלנהאר ונעלוח אלגאיה וכמא הו וקאלוא אין לי להקברה בעולמו חוץ מארבע אמות של הלכה ואעתבר ודא אלכלאם אנך אדא נטרתה עלי טאהרה ראיתה פי גאיה מן אלבעד ען אלהק באן ארבע אמות של הלכה פקט הי אלגאיה וסאיר אלעלום ואלמעארף מטרה ופי ומאן שם ועבר ומן בעדה אלדי לם תכן חם הלכה לא שך אן לם יכן ללאלאה פי אלעאלם שי לכן אדא נטרת ודא אלכלאם נטרא באטנא ראית פיה מן אלחכם עגב וחגרה קר אחתוי עלי עטים מן אלמעקולאת ואנא אבינה לך כי יכון ודך מתאלא לסאיר מא ירד עליך פאעתברה כמא ינבגי אעלם אן אלאקדמון כהתוא כהתא עגיבא כמא כאן להם מן אלעלם וגורה אלפכר פצח ענדהם אן כל שי מוגור לא כד לה מן גאיה נחורא כאן וגורה לאן לא מן שי וגר עגתא פלמא צחת להם ודא אלקציה אלכפיה אכרוא פי אלתפציל לגמיע אלוגור ליעלמיה גאיה כל נוע מן אלאנואע פראווא אן כל מוגור צנאעי גאיה מעלובה לא יתאג פי ודך אלי כחת לאן אלצאנע לה לא יצנעה אלא וגאיה קר תצורת פי נפסה מחלל אקול אן אלמישאר לם יפעלה אלהראד אלא בעד אן אפכר כף ימכנה אן יפרק אתצאל ודא אלעיד פתצור פי נפסה צורה אלמישאר ואשרע פי עמלה לינשר בה פגאיה אלמישאר אן ינשר בה וכדלך גאיה אלקאדום אן יפצל בה ואלאברה ליצם כהא חוב אלי חוב והכדא גמיע אלאשיא אלתי אגרת וגורא צנאעיה אמא מא אגרתה אלצנאעה אלאלאהיה ואלחכמה אלטביעה מתל אנואע אלתמאר ואנואע אלעשב ואנואע אלמעארין ואנואע אלאהגאר ואנואע אלהיואן פמנהא מא גאיה מדרכה בכחת יסיר ומנהא מא גאיה מוגורה בכחת אכתר ומנהא מא דקת גאיה וכפת חתי לא תעלם אעלא אלא אן עלמת כוחי או ככהגנה אמא בככת עלמי פלא ימכן לאן לים פי אסתטאעה אלאנסאן אן יכחת פיכבר לאי שי אגרת אלטביעה אלנמל מנה באגרה ומנה דון אגרה ולאי שי אגרת איצא דודא כתר אלארגל ואכר אקל ארגל מנה ומא גאיה ודא אלדודה ודא אלנמלה אמא אמור הי אעטם מן ודא ואטחר פעלא פאן פי עלם גאיההא יתפאצל אהל אלעלם פכף מא כאן אעלם ואשר הרצא ואדכי דהנא עלם גאיה אכתר ולדלך למא והב אללה לשלמה מן אלהכנה מא ועד בה עלם מן גאיאת ודא אלאנואע מא ייכן אלאנסאן מן חית הו אנסאן יעלם

ואנואע אלחיואן קאל אלכתאב וידבר
 על העצים מן הארץ אשר בלבנון עד
 האזוב אשר יצא בקיר וידבר על הבהמה
 ועל העוף ועל הרמש ועל הדגים פכאן
 דלך שאהרא עלי אן פיה קוה אלאהיה
 פקאל בעד דלך ויבואו מכל העמים
 לשמוע את הכמת שלמה לכן כאלגמלה
 אן גמיע אלמוגוראת מן דון פלך אלקמר
 אנמא אונדרת בסכב אלננסאן פקט
 פגמיע אנואע אלחיואן מנהא לגראה
 כאלגס ואלבקר וגורחמא ומנהא למנאפע
 פי גיר אלגרא מתל אלחמר לינקל עליהא
 מא לא יסתטיע נקלה בידה אלכיל ליקטע
 בהא מסאנה טוילה פי זמאן יסיר ומנהא
 אנואע לא נערף להא מנפעה ופיהא
 מנאפע ללאנסאן לא יעלם בהא וכדלך
 אלחמאר מנהא לגראה ומנהא לבראה
 מן אמראצה וכדלך אלעשב והכרא
 גמיע אלנאנאע וכלמא חגד מן אלחיואן
 ואלנכאת לא נפע לה ולא יגרי בזעמך
 פולך לצעף עלמנא ולא בר לכל עשנה
 וכל חמרה וכל נוע מן אלחיואן מן
 אלפיל ללדורה אן יכון פיה מנפעה מא
 ללאנסאן ורלילך עלי היא אן פי כל
 גיל גיל תהר עשב ואנואע מן אלחמאר
 מא טהרת למן כאן קבל וינתפע בהא
 מנאפע בחירה וליס פי אסתאעה שכן
 אן יחט במנאפע גמיע נכאת אלארץ
 ואנמא יטהר דלך באלתגרבה עלי מרור
 אלאניאל פלעך תקול פלס בלקת
 אלסמוס אלקתאלה מתל אלביש וחשיכה
 אלהם אלהי פיהא חתף אלננסאן לא
 נפעה פיגב אן תעלם אן פיהא מנאפע
 לאנהא ואן קתלת ענד מא תוכל פליס
 תקתל אדא חמלת עלי סטה אלבדן ואן
 באן ענרך אן אלנפע אלעשים ללאנסאן
 פי אלאפע פנאהיך ען מא דון דלך פלמא
 וגדוא גאיה הרה כלהא וגור אלננסאן וגב
 אן נכחת איצא לס וגר אלננסאן ומא
 גאיתה פלמא אטאלוא אלכחת פי דלך
 וגדוא ללאנסאן אפעאלא בחירה גרא לאן
 גמיע אנואע אלחיואן ואלשגר אנמא להא
 פעל ואחר פקט אן אהנין וגאיה ואחר
 כמא נרי אן אלנכיל לים לה פעל אלא
 אתמאר ארטב וכדלך סאיר אלחמאר
 וכדלך אלחיואן נגר מנה מא נסג פקט
 כאלענככות ומא יבני כאלסנונו ומא
 יכתון כאלנמל אמא אלננסאן פיפעל
 אפעאלא בחירה מכתלפה פסברוא גמיע
 אפעאלא פעלא פעלא ליעלמא מא גאיתה
 מן הרה אלאפעאל פגורא אן גאיתה פעלא
 ואחר פקט וסאיר אפעאלא אנמא הי
 לרואם בקאה ליכמל פיה דלך אלפעל
 אלואחד והו תצור אלמעקולאת ומערה
 אלחקאיק עלי מא הי עליה לאן מן
 אלמחאל אן תכון גאיה אלננסאן ליאכל או
 ישרב או ינכה או יבני האיטה או יציר
 מלכא לאן הרה כלהא אעראץ טאריה עליה
 לא תזיר פי גוהרה חס אנה ישארך פי
 hæc omnia sint accidentia ei extrinsecus

malium specierum finibus locutus fit, dicente Scrip-
 turâ, ² *Et locutus est de arboribus à cedro quæ in
 Lebanon usque ad byssopum quæ egreditur de pari-
 ete; locutus est insuper de animalibus & de volati-
 libus, & de reptilibus, & de piscibus.* Quod tes-
 timonium fuit divinæ in ipso potentiae: dicit ergo
 postea, ² *Et veniebant ex omnibus populis ad au-
 diendam sapientiam Salomonis, &c.* Verum ut sum-
 mâtim dicam, sciendum est omnia quæ sub sphæra
 Lunæ reperiuntur, hominis tantum gratiâ facta
 fuisse, & è speciebus animalium quasdam in escam
 ei [datas,] ut oves & boves, &c. alias in alios præ-
 ter escam usus, ut asinos, quo iis ea quæ manu
 suâ loco movere non poterat, gestanda impone-
 rent, equos ut iis itinera longinqua tempore brevi
 conficeret. Alias autem esse eorum species quæ
 cui rei utiles sint nescimus, cum tamen iis insint,
 quæ homini licet ipse ea nesciat utilia sint. Fru-
 ctuum sunt aliqui ipsi in escam, alii ad morborum
 fanationem, & similiter herbarum, eodémque mo-
 do in cæteris rerum speciebus. Quod si quando
 inveneris animal aliquod, vel plantam aliquam,
 quæ nulli rei utilia esse, nec escæ inservire tibi vi-
 deantur, fit hoc ad angustiam scientiæ nostræ;
 cum fieri non possit, quin unicuique herbæ ac fruc-
 tui, nec non unicuique animalis speciei ab Ele-
 phante usque ad vermem, insit aliquid quod ho-
 minibus profit. Cujus rei hoc tibi indicium est,
 quod singulis sæculis notæ fiant herbæ & fructuum
 species, iis qui antecesserunt ignotæ, è quibus mul-
 tas capiant utilitates. Neque fieri potest ut quis
 omnium plantarum virtutes comprehendat, quod
 experienciâ probatur atatum sibi invicem succe-
 dentium. At dices forsan, quare creata sunt ve-
 nena Lethalia, veluti herba *Bish* & [herba fanguis]
Hafbisbatol dam, quibus perditio hominibus,
 non utilitas infertur. Sciendum est ergo tibi, in-
 esse ipsis utilitates, quoniam etsi interficiant si co-
 medantur, cum tamen exteriori corporis parti ap-
 plicantur non interficiunt. Quod si constet tibi
 magnam esse homini utilitatem è viperâ, quanto
 magis ex iis quæ minus noxia sunt? Cum ergo
 invenerint horum omnium finem esse ut existat
 homo, necesse est ut quæramus etiam, quare ex-
 titerit homo, quisque sit ipsius finis. Postquam
 igitur multum hæc de re quævisissent, invenerunt
 homini multas esse admodum operationes, nam
 omnibus animalium arborumque speciebus vel u-
 nica tantum est actio, vel ad plurimum binæ, ea-
 rumque finis unus. Quemadmodum videmus non
 esse palmæ operationem aliam quam ut dactylos
 producat, quod & in reliquis arboribus fructiferis
 ita se habet. Atque ita animalium alia reperimus
 quæ texunt tantum, ut araneam, alia quæ ædifi-
 cant, ut hirundinem, alia quæ sibi ad victum ne-
 cessaria recondunt, ut formicam; homo verò mul-
 tas ac diversas actiones producit, quas omnes si-
 gillatim explicantes, ut ita perspectum haberent
 quisnam esset ipsarum finis, invenerunt finem ip-
 sius unam tantum actionem esse, reliquis ad ipsius
 conservationem [directis,] quò melius una ista ac-
 tio in eo perficiatur, quæ est intelligibilium appre-
 hensio, & veritatum, prout se reverâ habent,
 cognitio. Siquidem impossibile est ut finis ho-
 minis sit edere, bibere, rem veneream exer-
 cere, parietem extruere, aut Regem esse, cum
 advenientia, quæ substantiæ ejus nihil ad-
 dunt;

dunt; cùmque hæ actiones omnes ei cum aliis animalium speciebus communes sint: at scientia illud est quod substantiam ejus auget, ipsumque à statu humili ad sublimem transfert. Cum qui homo fuerit in potentia jam homo actu evaserit. Homo si quidem antequam scientiâ præditus sit instar bestiarum est. Neque enim à reliquis animalium speciebus aliter quam ratione distinguitur, quòd scil. ipse Animal sit rationale. Per rationem autem intelligo rerum intelligibilium apprehensionem: rerum autem intelligibilium præcipua est unitatis Dei Opt. M. apprehensio cum aliis quæ cum ipsa conjunctæ sunt, rebus Theologicis. Cæteræ enim scientiæ [eò tendunt] ut iis exerceatur [homo,] donec ad Theologicam pervenerit. His autem de rebus sermonem plenè pertexere longum foret valdè. Verùm unà cum apprehensione intelligibilium necesse est ut excessum in voluptatibus corporeis vitet, cùm primum intelligibile quòd apprehenditur, sit, quòd destructio animi sit cum cura corporis [conjuncta,] animi autem cura cum destructione corporis. Quamdiu enim sectetur homo cupiditates, sensui obvia eligens, & intellectum suum cupiditati suæ subjiciens, seque instar bestiarum habeat & pecorum, (quæ nihil aliud concipiunt quàm quæ esu & potu idonea, quæque ad Venerem spectant,) nondum apparet in ipso potentia divina, viz. Intellectus, sed mera est materia in mari τῆς ὑλῆς natans. Ex his præmissis patet, mundi nostri, eorūque quæ in ipso sunt, finem esse Virum scientiâ præditum, eūque bonum. Cùm ergò verè sint in individuo aliquo generis humani scientia & opera, (per scientiam autem intelligo apprehensionem veritatum prout se re verà habent, & affectionem omnium quæ fieri possit ut assequatur homo; per opera autem, moderatum rerum naturalium usum, & fugam excessus, néve ex iis capteret nisi quo sustentetur corpus, & rectius disponantur habitus [ipsius] universi) ille, qui ita se habet, finis est propositus: quam sententiam non solum notam fecerunt Prophetæ, verùm & è sectis antiquis docti, iique qui neque viderunt unquam prophetas, neque sapientiam eorum audierunt, idem docuere; scil. non esse quempiam hominem perfectum, nisi qui scientiam & opera simul conjunxerit: & quàm præclarum est dictum Philosophi istius excellentis, Scopum Dei in nobis esse, ut intelligentes simus & boni. Si quis enim scientiâ & intelligentiâ præditus cupiditates sectetur, non est ille revera sciens, cùm scientiæ initium [in hoc consistat] ut non capteret quis è voluptatibus corporeis, nisi quo sustentetur corpus. Quæ autem huc spectant fusius tractantes in explicatione tract. *Aboth*, eadem, prout decet atque opus est, elucidabimus. Atque hoc modo invenimus Prophetam redarguisse illum, qui cùm scientiam sibi attribueret, legem interim transgrederetur, animique sui cupiditatibus indulgeret, hoc ipse dicto, *Quomodo dicitis, Sapientes sumus, & Lex Dei nobiscum est? &c.* Pari ratione si quis devotus fuerit, & abstemius, voluptatum, nisi quantum corpori sustentando sit, fugiens, inque omnibus naturæ viis modum teneat, necnon omnia ad probitatem morum [spectantia] complectatur, nisi quòd scientiâ careat; neque hic (quamvis priori perfectior) perfectionem affecutus est, cùm nondum vera & firma sint ista ejus opera, ideòque dicunt Sapientes, p. m. *Brutus non est peccati metuens*, quem admodum explicavimus. quique Idiotam pium esse affirmaverit, ille Sapientes qui hoc præcisè affirmârunt,

היה אלאפעאל כלה גירה מן אנואע אלחיואן ואלעלם הו אלי יויד פי גוהרה וינקלה מן האלה דמיכה אלי האלה רפיעה לאנה כאן אנסאן באלקוה פרנע אנסאן באלפעל לאן אלנאנסאן קבל אן יעלם אנמא הו כאלכהאים לאנה לם ינפעל אלנאנסאן מן סאיר אנואע אלחיואן אלה באלנטק לאנה היואן נאטק אעני באלנטק תצור אלמעקולאט ואעטם מעקולאט תצור וחדאניהא ללה עו וגל ומא יתצל בולך מן אלאלאהיאט לאן סאיר אלעלום אנמא הי לירתאן בהא אלי אן יצל אלי אלעלם אלאלאהי ואלכלאם עלי הדא אלגרץ חתי יסתופי יטול גרדא לכן מע תצור אלמעקולאט ילום אטראח אלאפראט פי אדראט אלגסמאניה לאן אול מעקול יתצור אן כראב אלנפס באצלחא אלגסד וצלחא אלנפס כדראב אלגסד לאן אלנאנסאן אדא כאן טאלב שהואט ומותר ללמחוססאט וכדם עקלה לשהותה וצאר באלכהאים ואלאנעאם אלתי לא תחיל גיר אלמאכל ואלמשארב ואלמנכח פאנה חניד לא תטור פיה אלקוה אלאלאהיה אעני אלעקל ויציר חניד מארה מנקטעה יסבה פי בחר אליהוילי פצה מן הדא אלמקדמאט אן אלגאיה מן עאלמנא ומא פיה אנמא הי רגל עאלם כיר פאדא צח ללשכין מן אלנוע אלנאנסאני אלעלם ואלעמל אעני באלעלם תצור אלחאיק עלי מא הי עליה ואדראך כל מא עסי אן ידרכה אלנאנסאן ואלעמל אלאעתדאל פי אלאמור אלטביעה ונכד אלאנהמאך ואלא יוכד מנהא אלה מא בה קואם אלגסד ותחסין אלכלק כלה פשכין יציר עלי הדא אלחאל פהו אלגרץ ודא אלמעני מא עלם מן קבל אלנאנביא פקטבל אלעלמא מן אלמלל אלסאלפה ומן לם ירוא אלנאנביא וליא סמעויה חכמהם קד עלמוא דלך איצא אן מא הו אלנאנסאן אנסאן באמל אלא אן יכון קד גמע אלעלם ואלעמל וחסכך קול אלמכרו פי אלפלספה גרץ אללה מנא אן נכון נבלא אכיאך ודלך אן אלשכין אדא כאן עאלמא נכילא טאלב שהואט בליס הו עאלמא עלי אלחאיקה לאן אול אלעלם אן לא יאכד מן אללדאט אלגסמאניה אלא מא בה קואם אלגסד ופי שרחנא למסכת אבות נסתופי הדא אלגרץ ונכניה כמא ינבני וילום והכדא וגרנא אלנבי נקד עלי מן אדעי אן לה אלעלם והו יעצי אלשריעה ויטלב שהואט נפסה הו קולוה איך תאמרו חכמים אנהו ותורת יי אתנו וכו' וכדלך אן כאן אלשכין איצא עאבדא זאהדא מטרח אללדאט אלא מא בה קואם אלגסס סאלך פי אלמנארי אלטביעה כלהא עלי אלאעתדאל קד אחאז מחאסן אלכלק כלהא אלא אנה לא עלם לה פהדא איצא נאקין אלכמאל לכנה אכמל מן אלאול לאן פעלה דלך לים כהקיקה וליא יקין ודלך יקולון אלחכמים עליהם אלסלאם אין בור ידא חטא כמא בינא פמן קאל ען עס ארץ אנה דסיד אנמא יכרב אלחכמים אלדין

קטעוּא פֿי דלך קטעוּא ויכיר אלעקל איצא
ולדך תגד אלוציה פֿי גמיע אלתורה
ולמדתם ובעד דלך ועשיתם אלעלם
קבל אלעמל לאן אלעלם יוצל אלי אלעמל
ואלעמל לא יוצל אלי אלעלם והיה
הו קולחם עליהם אלסלאם שהתלמוד
מביא לידי מעשה ולקך בקי הגא סואל
ואחד והו אן ללקאיל אן יקול אנתם
קד ועמתם אן אלחכמה אלאהיה לס
תוגד שיה עבתא ואן גמיע אלמכלוקאת
מן דון פלך אלקמר אשרפהא אלנסאן
ואנגאיה אלנוע אלנסאני תצור אלמעקולאת
פלם אונד אללה גמיע אלנאם אלדי לא
יתצור מעקולא ונחן נגר אבחר אלנאם
עריין ען אלעלם טאלבי אלשהואת ואן
אלשכץ אלעאלם אלאחד שאד גריב לא
יגד אלא ואחד פֿי עזר מן אלעעצאר
פאלגואב אן וגד גמיע אולאך לסכבין
אחרמהא אלתצדף ללך אלאחד לאן
לו כאן אלנאם כלחם טאלבי אלעלם
מתפלספין להלך אלעאלם ובאר ואנקטע
נוע אלנסאן מנה פֿי איסר זמאן לאן
אלנסאן פקד גדת מחתאנז אלי אשינא
כתירה פכאן יחתאנז אן יתעלם אלתרת
ואלחצאר ואלדרם ואלטחין ואלטבך ועמל
אלאלאת להיה כלהא ליתם לה אלגרא
וכלך כאן יחתאנז אן יתעלם אלגור
ואלחיאכה לינסנז מא ילבס ואלבניאן
ליבנו חית יסתטל ועמל אלאלאת
להיה כלהא וליס יקי עמר מתושלח
בתעלם היה אלצנאיע אלתי אלנסאן
מחתאנז פֿי בקאה אלי גמלתהא צורה
ומתי כאן יכתסב דלך אלשכץ אלחכמה
ויסתפיד אלעלם פאוגרוא האולא כלהם
ליקומא היה אלאשנאל אלמחתאנז אליהא
פֿי אלמדינה פיגד אלעאלם לנפסה ותעמר
אלארץ ותוגד אלחכמה ומא אחסן קול מן
קאל לולא אלמגנין לכרבת אלארץ לאן
אי גנון ישבה אן יכון אנסאן צעף אלנפס
מכתל אלתרכיב יסאפר מן אול אלאקלים
אלתאני אלי אור אלסאדס ויגו אלאבחר
פֿי זמאן אלשתא ואלסחרא פֿי סמאים
אלציף ויגד בנפסה ללוהוש ואלהואם
עסי אן ירכח דינאריא פאדא גמע מן
תלך אלדנאניר אלתי אעטי פיהא ארואחה
אלתלת גמלה ינעל יקסמהא עלי אלצנאע
ליבני אסאסא מהכמא פֿי נפס אלארץ
באלגיד ואלחנר ליקים עליה חאט
פיתבת מין מן אלסנין והו יקתל עלמא
אנה לס יבק מן עמרה מא יפני חאט
מן ברדי אי חמק אשד מן חיה וחכמה
גמיע לדאת אלדניא ושהואתהא חמק
מחץ לתעמר אלארץ ולדלך יסמוא
אלחכמים עליהם אלסלאם מן לא עלם
לה עם ארץ אי אנהם אנמא אונדרא
לעמארהא אלארץ פלדלך נסכוחם אליהא
ולעל קאילא יקול וקד גרי תגלא סכיפא
גאהלא ראיחא פֿי אלדניא לא ישקי
פיהא וגירה יכדמה ויתנאול אשגאלה
בל קד רכמא יכון מתנאול אשגאלה
אלטאן לכן כון דלך אלגאהל ראיח

nec non & ipsam rationem mendacii arguit: quare
& per totam legem præceptum invenies, *Et discetis ea*; & deinde, *Et facietis ea*, præmissâ o-
peribus scientiâ, quia scientia ad opus perducit,
non autem opus ad scientiam; atque hoc est quod
dixerunt [Doctores] q. p. *Doctrinam ad opera per-
ducere*. Una autem hîc supereft quæstio, cûm
dicere possit aliquis, Affirmâtis vos sapientiam
divinam nihil frustra fecisse, omniûmque creatu-
rarum sublunarium nobilissimam esse hominem, fi-
nem autem generis humani esse intelligibilia ap-
prehendere, quare ergo fecit Deus homines [istos]
omnes qui non apprehendunt intelligibilia, cûm
videamus maximam hominum partem scientiâ ca-
rere, cupiditates autem sectari, virûmque scientiâ
& rerum mundanarum contemptu præditum, ra-
rum quid ac peregrinum esse, qualis vix unus sæ-
culo aliquo reperiat? Respondetur autem om-
nes istos duas ob causas reperiri, quarum prima
est, ut Uni isti inserviant. Nam si omnes scien-
tiæ dediti ac philosophiæ studiosi essent, periturus
esset mundus, & in cassum abiturus, penitûsque
ex ipso deleteretur genus humanum quàm brevissi-
mo temporis spatio. Homo enim egenus admo-
dum est, rebûsque multis opus habet, adeo ut
necesse illi esset arandi, metendi, tritrandi, com-
molendi, pinfendi, & instrumenta his omnibus
[inservientia] conficiendi artem discere, quò pa-
raretur ipsi cibus; eodémque modo necesse esset
illi discere nendi ac texendi artificium, quò sibi
contexeret quod indueret; nec non architecto-
nicem, ut sibi strueret quo tegetetur, & modum
instrumenta his omnibus [idonea] conficiendi, ne-
que sufficeret *Metbusalechi* ætas ad perdiscendas
artes istas quibus universis necessario intra vitæ
suæ terminum opus habet homo, ac quando tan-
dem vir iste sapientiam acquireret, & scientiæ
operam daret? Illi ergo omnes conditi sunt, ut
hæc opera præstent, quibus in civitate opus est,
conditus est autem vir scientiâ præditus sui gra-
tiâ; atque ita [simul] colitur terra, & reperitur
sapientia; quàm scitè ergo dixit ille, quisquis fuit,
Nisi essent stulti, desolaretur terra? Quæ enim
stultitia huic par est, ut homo, animo debilis,
[corporis] structurâ infirmus, à principio climatis
fecundi, usque ad principium sexti profectus, ma-
ria hieme & deserta per ventos æstatis urentes
pertranseat, sêque ferarum & serpentium [pericu-
lo] objiciat, quò forte pecuniam lucretur, deinde
cûm nummorum istorum, quibus tres animas suas
impendit, summam collegerit, eam distribuere
incipiat architectis qui ipsi fundamentum firmum
è gypso & lapidibus in terra solida struant, super
quod parietem erigat qui annos centenos perduret,
cûm certò sciat non supereffe sibi vitæ quantum vel
parietem junceum absumeret? quæ[inquam] stulti-
tia hâc major est? Sic & voluptates & cupiditates
mundanæ mera sunt stultitia, [quæ tamen] ad terræ
conservationem [spectant] ideoque appellârunt Sa-
pientes, quibus pax, scientiâ vacuos, *Populum ter-
ræ*, q. d. eos qui ad terram colendam creati sunt,
quare & illos ipsi affines statuerunt. Quòd si di-
cat quis, Atqui videmus virum levem & fatuum
[aliquem] in mundo quiete frui, neque in ipso
angi, aliis ipsi servantibus & negotia ejus pera-
gentibus, imò & aliquoties virum scientiâ prædi-
tum negotiis ejus occupari; non ita se res habet,
תגלה עאלמא פליס אלאמר כמא יטן
לאנה

prout ipsi videtur, verum ideo stultus iste tranquillitate fruitur, quoniam & ipse servus est viro isti quem scopum proposuit creator: Ille enim [ope] tranquillitatis sui, magnæque facultatum aut possessionum suarum copiae, servos suos arcem sublimem extruere, vel vineam magnam plantare jubet, uti facere solent Reges Regumque similes; arx interim ista viro alicui præstanti paratur, qui venturis sæculis aliquando sub aliquo parietum ejus umbram captans hoc pacto à perditione liberetur; fumeturque aliquando è vinea ista mensura vini, quâ conficiatur theriaca, quâ vir quispiam perfectus à vipera morfus fanetur: ita enim Dei Omnipot. gloriosi œconomia & sapientia quibus servire fecit naturam, * *Consilia sunt à longinquo, veritas, firmitas.* Atque hanc sententiam explicarunt Sapientes, quibus pax. Ferunt enim Ben Zoma stantem super montem domus [sacræ,] cum cerneret *Israelitas* ascendentes dixisse, *Benedictus sit qui creavit hos omnes ut mihi inservirent,* cum ipse p. m. esset sæculi sui Phoenix. Causa autem secunda ob quam facti sunt scientiæ expertes, est quod illi qui scientiâ præditi sunt, pauci admodum sint, idque necessariò ita se habeat ex sapientia divina: jam verò de iis quæ necessaria fecit sapientia prima, non est dicendum, Quare necessarium est hoc? sicut non est dicendum, Quare fuerunt sphaeræ coelestes novem, planetæ septem, elementa quatuor? quoniam hæc, & quæ eodem modo se habent, primâ productione necessaria facta sunt; quod explicasse vides sapientes q. p. Dixit enim R. Shimeon Ben Yuchai de συγγεγοις suis, eo quo fuerunt gradu [non obstante,] *Vidi filios cœnaculi paucos esse; si duo sunt, Ego & filius meus illi sumus.* Ideoque facta est turba hominum ut consortes essent filiis cœnaculi. Tu forsan hanc utilitatem parvi pendendam existimabis, at certè priori potior est. Annon vides Deum infideles in terra retinuisse, ut piis focii essent? hoc est quod dixit, Omnip. glor. † *Non expellam eos coram te uno anno, ne forte sit terra desolata:* quam sententiam explicarunt sapientes, dicentes, ‡ *Quid est quod dicit, Quia hic [est] omnis homo? Omnis mundus creatus est ut cum ipso consocietur,* i. e. ut ipsi [justo scil.] focios se præbeant. Patet ergò ex omnibus quæ diximus, omnium quæ sunt in mundo hoc generationi & corruptioni obnoxio finem esse Virum perfectum qui scientiam & opera conjunxerit, uti descripsimus. Cum ergò ex ipsorum verbis duo ista perceperimus, scil. scientiam, & praxim, [partim] ex iis quæ expressis verbis, [partim] ex iis quæ ænigmaticè protulerunt, verum esse constat quod dixerunt, *Non esse Deo Sancto Benedicto, in mundo suo, quicquam præter quatuor Halacæ cubitos.* Atqui longè digressi sumus ab eo quem proposuimus scopo, ita tamen ut res quæ & fidem adornent, & diligentiam in sapientiæ studio [excitent,] nec levi pendendæ sint, uti ego existimo, adduxerimus: nunc autem ut ad propositum meum revertar. Cum jam perfecisset Rab Asbe Talmud eo quo se habet modo; mira ordinis, quo compositum est, pulchritudo, & utilitatis magnitudo testimonium ipsi perhibuerunt fuisse in ipso † *Spiritum Deorum sanctorum:* quod autem de Talmud à Rab Asbe composito reperitur, triginta quinque tractatibus constat; non enim extat ipsi sermo in Seder Zeraim,

לאנה איצא כדים ללשכין אלדי הו גרין אלבארי לאנה בראחתה וכתרה מאלה או מלכה יאמר עבירה ליבנוא קצרא מניפא או ליגתרסווא כרמא עטימא כמה תפעל אלמלוך ומן יתשברה באלמלוך פיכון דלך אלקצר מעדא לפאצל יאתי פי מסתקבל אלהור יסתפל יומא מא תחת האט מן היטאן דלך אלקצר פיכון בלדך נגאתה מן אלהלאך וליוכד מן דלך אלכרסרטל כמר יומא מא פיעמל בה תריאק יכון בה נגאה רגל כאמל קר נהשתה אפעי והכדא תדאביר אללה עז וגל והכמתה אלתי כרס פיהא אלטביעה עצות מרחוק אמונה אומן והדא גרין קד בינורה אלחכמים עליהם אלסלאם קאלו אן בן זומא כאן יקף עלי הר הבית וירי ישראל טאלעין פיקול ברוך שכרא כל אלו לשרתיני אד כאן עליה אלסלאם ואחד עצה ואלסבב אלתאני לאינאד מן לא עלם לה אן אהל אלעלם קלה גדה ודלך שי לום פי אלחכמה אללאהיה ולם יקאל פי מא לום פי אלחכמה אלאולי לם לום הדא כמה לא יקאל לם כאנת אלפלאך תסעה ואלדרארי סבעה ואלטבאיע ארבע לאן הדא ומא גרי מנראהא לזמת פי אלונוד אלאור ותרואתם עליהם אלסלאם קר בינוא דלך וקאל ר' שמעון בן יוחי ען אהל עצה עלי מא כאנוא עליה ראיתי בני עליה והם מועטים אם שנים הם אני ובני הם פלדלך אונד אלגמהור ליאנסו אהל אלעלו ולעלך תטן הדא אלפאיהה יסירה בל הי אוכד מן אלאולי אלא תרי אן אללה אקאם אלכאפרין פי אלבלאד ליאנסווא אלפלאה הו קולה עז וגל לא אגרשנו מפניך בשנה אחת פן תהיה הארץ שממה והרא גרין בינורה אלחכמים איצא וקאלו מאי כי זה כל האדם כל העולם כולו לא נברא אלא לצות לזה שדחת יאנסונה פקד צח מן גמיע מא קלנא אן גאיה גמיע מא פי עאלם אלכון ואלפסאד רגל כאמל גמיע אלעלם ואלעמל כמה וצפנא פלמא כנא נסתפיד מן כלאמהם עליהם אלסלאם הדין אלמעניין אעני אלעלם ואלעמל כמה בינורה ומא אלגוה חק מא קאלוה אין לו להקבה בעולמו חוין מארבע אמות שלהלכה וקד כתנא ען אלגרין אלדי גרומה כרונא כתירא לכן קד אתינא בכטב מהסנה ללאעתקאד מחרצה עלי אלטלב ליסרת באליסיהה פי מא ארי וארנע אלי גרצין פלמא אכמל רב אשי תאליף אלתלמוד עלי מא הו עליה פכאן חסן נטאמה ועטם פאירתה שאהרא עליה די רוח אלהין קדישין ביה ואלדי וגד מן אלתלמוד מן תאליף רב אשי כמס ותלאתין מסכתא לאן לם יוגד לה כלאם עלי סדר זרעים גיד עלי ברכות פקט ולם יוגד לה כלאם עלי מסכת

nisi in Beracoth tantum, neque super tractatum

Shekalim

I

* Isa. xxv. 1.

† Exod. xxiii. 29.

‡ Ecclef. xii. 13.

§ Dan. iv. 5.

שקלים מן סדר מועד ולא עלי מסכת
ערוות ולא מסכת אבות מן סדר נזיקין
ולא עלי מסכת מדות ומסכת קנים מן
סדר קדשים ולא יוגד לה איצא כלאם
עלי ש' מן סדר טהרות גיר עלי מסכת
נדה פקט חם תופי רב אשי והו קד
אכמל אלתלמוד עלי מא דברנא פי בבל
ובלד פלגו חכמי ארץ ישראל אעני
מא פלג רב אשי פדונא אלתלמוד
אלירושלמי ואלדי דונה הו ר' יוחנן ווגד
מן אלירושלמי אלכמס סדרים כאמלה
אמא סדר טהרות פלם יוגד להא תלמוד
בוגה לא בבלי ולא ירושלמי גיר מסכת
נדה כמא דברנא ואנמא ימכן אלאנסאן
אן ישרח דלך אלסדר בער צעובה כתיבה
ושקא עטים ואלאסתעאנה באלתוספתא
ואלבריתות ולקט אלהלכות אלמגלה
מנה פי גמיע אלתלמוד ואסתבראן אצול
אלמסכתות ומעאניהא מן תלך אלהלכות
עלי מא תראה פי שרחנא דלך אלסדר
אן שא אלה פלמא מאתו גמלה אלחכמים
עליהם אלסלאם והם אללדין אברהם
רבינא ורב אשי ואלתלמוד קד כמל פכל
מן קאם בעדה אנמא גאיתה פהם
כלאמהם אלדי דונא פקט ועליו אין
להוסף וממנו אין לגרוע פולפוא אלגאונים
אלפירושין אלכתיבה לכן מא אכתפיאחדא
מנהם אן יכמל פירוש גמלה אלתלמוד
פי עלמנא פמנהם מן קטע בה אלעמר
ומנהם מן קטע בה אשנאב אלנאם פי
אלאחכאם ולפוא איצא תואליה פי
קטועא מנהא באלערכי ומנהא באלעבראני
מתל הלכות גדולות והלכות קטועות
והלכות פסוקות והלכות ר' אחא משבחה
וגירא ואלהלכות אלת' עמר ארבי
אלמעטם רבינו יצחק זצ"ל אנגאת ען
תלך כלהא לאנהא גאמעה לגמיע פניאד
אלקטועא ואלאחכאם אלמחתאז אליהא
פי זמאנא דהא אעני זמאן אלגלות וקר
בין פיהא גמיע אלאגלאט אלת' וקעת
למן קבלה פי קטועאתה ולא נעי עליה
פיהא אלא הלכות יסירה לא תנתה עשה
בוגה אמא אלפירושין אלמונודה לגמיע
אלגאונים פתתפאצל חסב תפאצל אדהאנהם
ואן ארנגל אלפהים אלנאטר פי אלתלמוד
קדיר עלי תחציל נפס כל גאון וגאון מן
כלאמה ושרהה פלמא אנתהי אלזמאן
אלינא קמנא עלי מא וגדנא מן סבך מן
אלכחת ואלטלב ואלאגתהאד חסב אלמקורה
פי אכתסאב כלמא גרגו אלאנתפאע בה
ענר אלה פגמעת מא סקט אלי מן
תעאלק ואלדי זצ"ל וגירה עלי רבינו יוסף
הלוי זל אן דהן דלך ארנגל פי אלתלמוד
מדהש עלם אלה למן יתאמל כלאמה
ואסתגראקה פי אלנטר חתי יכאד אן
אקול פיה לפניו לא היה כן מלך כמוהו
פי טריקה דאך וגמעת איצא מא וגדת
לה מן הלכות בתפסירה בגפסה ומא
פיה לי אנא איצא מן תפאסיר חסב צעף
טאקתנא ומא לחקנאה מן אלעלם פאלפת

Shekalim è *Seder Moed*, neque in tract. *Edayoth*, neque tract. *Aboth* è *Seder Nezikin*, nec in tractatum *Middoth* & *Kinnim* è *Seder Kadashim*, neque in partem aliquam è *Seder Tabaroth* tractatu *Niddab* excepto. Deinde obiit R. *Ashe*, cum *Talmud* ad eum quem commemoravimus finem perduxisset in *Babele*: quod etiam facientes terræ *Israëlis* sapientes, scil. uti fecerat *Rab Ashe*, *Talmud Ferusalemi* composuerunt, cujus author *Rab. Yuchanan*. Extant autem *Hierosolymitani* quinque *Sedarim* [i.e. ordines] integri. Quod ad *Seder Tabaroth* autem, nullum extat omnino in ipsum *Talmud*, neque *Babylonicum*, neque *Hierosolymitanum*, excepto tract. *Niddab*, uti diximus. Quem tamen ordinem possit quis post difficultatem multam, & molestiam gravem, ope *Tosifptæ* & *Baraitoth*, sententiâsque decretorias ex illo per totum *Talmud* adductas colligendo, & ex iisdem tractatum fundamenta & scopum elicendo, explicare, prout in nostra istius *Seder* explicatione, volente Deo, percepturus es. Mortuis autem Sapientibus istis omnibus, quorum ultimi fuerunt *Rabbina* & *Rab Ashe*, perfectoque *Talmude*, omnium qui ipsis successerunt unicus hic erat scopus, ut verba ab ipsis composita intelligerent, nihil illis addendo, vel detrahendo. Multos ergo commentarios scripserunt *Al Geonim*, nemine tamen eò perveniente (quantum quidem sciam) ut universi *Talmudis* expositionem absolveret, quosdam impediante vita [brevitate], alios hominum in judiciis importunitate. Libros etiam de decisionibus sententiarum composuerunt, alios linguâ *Arabicâ*, alios *Hebraicâ*; veluti *Halacoth Gedoloth* [i. constitutiones magnæ] & *Halacoth Ketuoth* [i. sententiæ decisæ], & *Halacoth pesukoth* [i. sententiæ decretoriæ], & *Halacoth Rabbi Achæ Misshabcha*, cum aliis. *Halacoth* autem quas compilavit Doctor insignis *Rabbenu Isaac*, p. m. præstiterunt ne istis omnibus opus haberemus, cum omnia in decisionibus & decretis utilia, quibûsque nostris temporibus, scil. tempore exilii, opus est, contineant; cumque in iis omnes qui illis qui ante ipsum fuere acciderant, in decisionibus suis, errores patefecerit, neque ipse interim in illis, paucis exceptis sententiis, quæ numerum denarium non attingunt, ullatenus arguatur. Omnium autem *Geonim* expositiones quæ extant, se mutuo excellunt juxta intellectûs eorum præstantiæ rationem, adeo ut *Talmudis* studiosus quispiam intellectu præditus, *Geonim* istos, qualis unus quisque fuerit, è dictis & expositionibus ipsorum dignoscere possit. Ubi autem ad nos deventum est, ei insistentes quæ in iis qui præcesserunt invenimus, inquisitioni, diligentiae ac studio, [accinximus] nos pro modulo virium nostrarum ad omnia illa quibus profecturos nos apud Deum speramus, conquirenda: collegi ergo quicquid incidit in manus meas ex iis quæ pater meus p. m. aliique accepta tulerunt Dñi nostro *Josepbo Levitæ*, cum viri istius in *Talmude* peritia ad stuporem (novit Deus) redactura sit illum qui ipse dicta & profundas speculationes perpenderit, adeo ut parum absit quin dicam, ^b *Ante eum non fuit qualis ipse rex*, in via ejus ista. Collegi etiam quascunque apud ipsum inveni in explicatione sua, sententias, una cum iis, quæ mihi occurrerunt, juxta imbecillitatem virium nostrarum, eamque quam affecuti sumus scientiam, interpretationibus, atque ita in tres *Sedarim*, scil. *Moed*, *Nafim*,

Nafim, & *Nezikin* expositionem confeci, quatuor exceptis tractatibus, de quibus jam in animo est aliquid scribere, sed nondum ei rei otium invenimus. Scripsimus etiam in tract. *Cholim* ob magnam ejus necessitatem: atque hic labor noster fuit quo occupati fuimus, unā cum eo quod aliis rebus impendimus studio. Visum est deinde in *Mishnam* commentarium scribere, cujus necessitas qualis sit, absoluto hoc sermone meo, declaraturus sum. Ad quod faciendum incitatus sum, eò quod viderem *Talmud* illud in *Mishnah* facere, quod nemo unquam conjectando assequi poterat, dum fundamentis adductis, hic (inquit) *Mishna* [textus] tali vel tali modo superstructus est: aut in hac *Mishna* sententiā deest verbum, sensus autem ejus est iste: vel ista *Mishnah* est *ṭ* N. cujus sententia ita se habet. Deinde verbis ejus addens, & detrahens, ejus causas reddit. Existimo autem ubi comprehenderit opus hoc illum quem declaraturi sumus scopum in totam *Mishnam*, futurum ipsum quatuor magni momenti rebus utile: Prima est, ut inde veram *Mishnae* explicationem, verborumque ipsius interpretationem percipiamus: si enim maximum *ṭ* *Geonim* de interpretatione alicujus in *Mishnah* consuetudinis, interrogaveris, non potest ille quicquam tibi de ea respondere, nisi *Talmudicam* ejusdem explicationem memoriā teneat, aut dicat, Age, videamus quid de ipsa occurrat in *Talmude* dictum: impossibile autem est ut quis universum *Talmud* memoriā teneat; præcipuè cum una sententia *Mishnica* quatuor aut quinque foliis explicetur, dum dicta dictis intermisceantur, probationes nempe, objectiones, & responsa, adeo ut non possit, quid in explicatione istius *Mishnae* clarum sit, elicere, nisi qui judicii sit admodum perspicacis; atque hoc, etiam si non fuerit ejusmodi sententia ista, cujus explicatio judiciorumque ad eam spectantium decisio, non nisi è duobus tribusve tractatibus perficiatur. Secunda est, decisionum [cognitio,] cum in explicatione uniuscujusque sententiæ, ad cujus opinionem conformetur praxis, ostensurus sim. Tertia, ut introductionis vice sit ei qui [his rebus] studere incipiat, dum ejus ope pateat ipsi ratio verba explorandi, atque explicandi, ut perinde sit ac si universum *Talmud* calleret; atque hoc magno ipsi adjumento futurum est ad totum *Talmud* [percipiendum.] Quarta demum, ut sit [vice] Anamnestæ illi qui legerit, & sciverit, quò præstò sit quodcunque legerit, continuè ante oculos ipsi positum, sintque *Mishnah* & *Talmud* ipsius in ore ejus rectè disposita. Hæc cum apud me animo concepissem, accinxi me ad librum, quem mihi proposui, componendum. Scopus ergò mihi in hoc libro propositus est, *Mishnam*, eo modo explicare, quo [illam] explicavit *Talmud*; ac sententias veras tantum recensere, omittis iis quæ in *Talmude* manifestò rejiciuntur; nec non rationes reddere ob quas prolata sunt ista verba, & eas ob quas inciderunt inter discrepantes quibusdam in controversiis differentiæ, & ad cujus sententiam dirigatur praxis, prout in *Talmude* explicatum est; in quibus omnibus verborum compendio studui: quò tamen nulla lectori difficultas relinquatur, cum non ideò hæc composuerimus ut lapides, sed ut eos qui intellectu præditi sunt, intelligere faciamus. Visum est autem mihi eodem ordine librum meum disponere quo

פירושין פי אלתלה סדרים מועד ונשים וניזקים גיר ארבע מסכתות אנא נתאור אלן אן נצע פיהא שיא ועאדנא לם נגד דלך פראג וצענא איצא חולין לעטים אלאצטראר אליהא ודא הו שגלנא אלד כנא נתאולה מע אלטלב לכל מא טלבנא חם אני ראית בעד דלך אן אצע פי אלמשנה וצעא צרורה עלי נחו מא אבינה אכר כלמי דא ואלדי דעאני אלי דא לאני ראית אלתלמוד יפעל פי אלמשנה פעלא לא יכן אחד אן ילחקה בקיאם אכדא לאנה ילב אצולא ויקול לך אן הדא אלמשנה אנכנת עלי ונח כדא וכדא או אן הדא אלמשנה נאקצה אלפס ותקדירה כדא או אן הדא אלמשנה לפלאן ואעתקארה כדא ואיצא אנה ייד פי לפטהא וינקן מנה ויטהר עללה פראית אן אדא חצל דא אלמצוע עלי אלגרף אלדי נבין עלי נמיע אלמשנה פאן יכון פיה ארבע פואיד עטימה אחדהא אנא נעלם תפסיר אלמשנה עלי אלתקיקה ותאויל כלמהא לאנד לו סאלת אכבר נאון ען תפסיר הלכה מן אלמשנה לם יסתע אן יקול לך פיהא שיא אלא אן כאן יחפס תלמוד תלך אלהלכה או יקול לך אלי אן ננטר מא וקע פיהא מן אלכלאם פי אלתלמוד ולא פי אסתטאעה שכן אן יכון יחפס נמלה אלתלמוד ולא סימא בכון אלהלכה אלואחדה מן אלמשנה קד תתפסר פי ארבעה אוראק וכמס לאן ידכל כלאם עלי כלאם ואלתננ ואלאעתראצאר ולאוניה חתי לא יקדר אן ילכן מא צפי פי תאויל תלך אלמשנה אלי מאהר פי אלנטר דא אן לם תכן אלהלכה אלואחדה לם יתם שרחהם וקטוע אלחכם פיהא אלא מן מסכתות אהנין או תלת מסכתות ואלתאניה אלקטועארת לאני אקול לך ענר תפסיר כל הלכה עלי מדהב מן אלעמל ואלתאלתה אנהא תכון כאלמדלל ללמבתרי פי אלנטר יתחצל ליה מן דלך טריק תחרי אלכלאם ותאוילה פיוכן כמן אחאט בגמלה אלתלמוד ויעינה דלך גדי עלי נמיע אלתלמוד ואלראבעה אנה יכון מדכרא לכן קד קרא ועלם פיוכן כלמה קרי האצרא בין עיניה דאימא ותכן משנתו ותלמודו סדור על פין פלמא תצורת הדא אלמעאני תגדרת ללתאלף אלדי ארוכה וקצדנא פי דא אלתאלף תפסיר אלמשנ בחסב מא פסר אלתלמוד ואלאקתצאר עלי אלתפאסיר אלצחירה ואכתצאר אלתפאסיר אלתי טהר בטלאנהא פי אלתלמוד ואטהאר אלעלל אלתי לאנלהא אתצע דלך אלכלאם ואלעלל אלתי לאנלהא וקע אלאכתלאף בין אלמכתלפין פי בעץ אלאכתלאפאר ועלי מדהב מן אלעמל עלי מא יבין פי אלתלמוד ואתחרי פי דלך כלה אינאן אלפס מן הית לא ישכל עלי אלקארי לאן לים תאליפנא לנפהם אלתנארה ואנמא הו לנפהם מן יפהם וראית כאן תכון

fecerunt omnes interpretes, scil. ut verbis

רתבה תאליפי עלי מא יפעל גמיע אלשארחין
והו אני נתבת כלאם אלמשנה אלי
אבר אלהלכה תם אתכלם עלי תפסיר
תלך אלהלכה חסב מא צמנא תם
אבר פי הלכה תאניה הכדא אלי אבר
אלמשנה וכל הלכה תכון בינה נכתבהא
ולא נוקע פיהא כלאם ואעלם אן חית
מא אכתלף בית שמאי ובית הלל הלכה
כבית הלל אלא פי אמור מעלוכה הלכה
כבית שמאי פפי תלך אלהלכות פקט
אקול לך ענד שרחה הלכה כבית שמאי
וכדלך כל משנה סתם לא אכתלאף
פיהא פאלעמל עלי מא תנן אלא פי
אלשאר פפי תלך אלהלכות אלשרה
אקול לך אן הדא אלסתם מרפוע
ואינה הלכה ואמא סאיר אלאכתלאפאת
פלא גלנך פיהא אלי פכרה כל אקול לך
אלהלכה עלי מדהק מן הי ולו כאן
יחיד ורבים אקול לך הלכה חכמים
ואללה יסדר נחו אלתק ויחידנא ען צדק
בתופיקה תעאלי ולקד ראית אן אתי בפעול
עשרה קבל אן אבתדי באלשרה הי עלם
אללה ליס פיהא בכיר פאידה פי מא נחו
בסבילה לכן יחסן אלוקוף עליהא למן אראד
אלכמאל פי אלמשנה אלפעל אלאול פי ערד
אלחכמים אללדין וקע זכרהם פי אלמשנה
ונסבת להם אלרואיאת באסמאהם אלפעל
אלתאני פי ערד אלחכמים אללדין וקע
זכרהם פי אלמשנה בחסב מעשה גרי
פי זמאן אחרהם או ארב ארב בה או
דרש דרשה אלפעל אלתאלת פי מא שחר
מן אנסאב חכמי משנה אלפעל אלארבע
פי מעאצרה בעצהם לבעז אלפעל אלכאמס
פי אלתלמיד ואלאסתאד מנהם חסב
מא שחר אלפעל אלסאדס פי תבין אלמבהם
מן אסמאיהם כאן נזידה תערפא אלפעל
אלסאכע פי מראתבהם עלי מא פעל
אלמדון אלפעל אלתאמן פי נסבתהם
לכלאד ואלאשכאן ואלקבאיר אלפעל
אלתאסע פי אלאשכאן אללדין בינהם
יקע אלאכתלאף פי אלאכתור אלפעל
אלעאשר פי תקסים רואיתיהם פי אלקלה
ואלכתרה אלפעל אלאול פי ערד אלחכמים
אללדין וקע זכרהם פי אלמשנה ונסבת
להם אלרואיאת באסמאהם קד קלנא
פי צדק כלאמנא אן מדון אלמשנה אקתצר
עלי אסמא אלאשכאן אלרואיין מן שמעון
הצדיק אליה ואן אלרואיה כלהא ראגעה
לשמעון הצדיק וערד האולא אלאשכאן
אלדין באסמאיהם תרונת גמלה אלאחכאם
ואלתפקהא ואלתקנות ואלגזרות פי גמיע
אלמשנה אחד ותסעון רגלא והם רבי
אליעזר בן הורקנוס ר' אליעזר בן יעקב ר'
אליעזר בנו של ר' יוסי הגלילי יהושע בן
פרחיה ר' יהושע בן חנניה ר' יהושע בן
קרח ר' יהושע בן בתירה ר' יהושע בן
הורקנוס ר' אלעזר בן עזריה אלעזר בן
יהודה איש ברתותה ר' אלעזר בן צדוק
Hircani. R. Eliezer f. Azaria. Eliezer f. Judæ viri Bartutæ. R. Eliezer f. Zadoki. R. Eleazer
f. Shammui. R. Eleazar Chafma.

Mishna usque ad finem sententiæ positæ, de-
inde quæ ad explicationem istius sententiæ fa-
ciant, pro instituti nostri ratione, loquar: tum
ad secundam, atque ita usque ad finem *Mishnae*
pergam: omnem interim sententiam manifestam
describimus [quidem,] at nullum de ea sermonem
instituiamus. Scias autem ubicunque discrepent
asseclæ *Shammæi* & asseclæ *Hillelis*, constitutionem
esse juxta *Hillelis* sequaces, exceptis rebus qui-
busdam notis, in quibus obtinet sententia domûs
Shammæi. In istis igitur tantum sententiis dico
tibi inter explicandum, sententiam esse juxta do-
mum *Shammæi*. Similiter in omni *Mishna* sim-
pliciter positâ de qua nulla est controversia,
praxis est secundam illud quod in textu expre-
sum est, paucis quæ raro accidunt exceptis. Quare
in istis raro occurrentibus, dico tibi, hoc quod
hic simpliciter ponitur, rejici, neque in more esse.
Quod ad reliquas autem discrepantias, ad nullum
te de iis scrupulum adigo, ostendens tantum juxta
cujus sententiam consuetudo obtineat, licet inter
unum aliquem & plures [sit discrepantia,] dico
tamen, *Halacah* est secundum sapientes. Dirigat
autem [nos] Deus erga veritatem, & ab eo quod
ipsi contrarium est, pro auxilio suo divino, aver-
tat. Visum est autem mihi decem sectiones præ-
mittere, antequam explicationem [meam] aggre-
diar, quæ certè non sunt magni ad ea quæ nos fa-
cere instituiamus momenti, verum ejusmodi quæ
illi, qui perfectè *Mishnam* [callere] velit, tenere
expedit. Sectio prima est, De sapientum, quorum
mentio in *Mishna* incidit, quibusque nominatim
acceptæ feruntur traditiones, numero. Secunda, de
numero Sapientum, quorum mentio facta est in
Mishna, facti alicujus quod tempore cujuspiam
ipsorum accidit, aut sententiæ moralis quam pro-
tulit, aut expositionis mysticæ quam docuit, gra-
tiâ. Tertia, de Genealogiis Sapientum *Mishni-
corum* notis. Quarta, de Synchronismis eorum.
Quinta, de iis quos notum est ex illis habuisse se
ut Discipulum & Præceptorem. Sexta, de ali-
quorum ex ipsis nominum nudè positorum, quò
meliùs dignoscantur, declaratione. Septima, de
gradibus eorum, quibus ipsos disposuit Author.
Octava, de ipsorum ad regiones, personas, &
tribus respectu. Nona, de quibusdam inter quos
in plerisque accidit discrepantia. Decima, de tra-
ditionum ab ipsis [acceptarum,] prout rariùs aut
frequentiùs occurrunt, partitione.

*Sectio prima, De numero Sapientum, quorum
mentio facta est in Mishna, quibusque traditiones
nominatim acceptæ feruntur.*

Diximus initio sermonis nostri, Authorem *Mish-
nae*, eorum tantum è traditionum authoribus no-
mina recensuisse, qui à *Simeone* justo ad ipsius usque
ætatem floruerunt; & traditiones omnes *Simeoni*
justo acceptas ferri. Eorum autem quorum no-
mine composita sunt judicia, decisiones legales,
constitutiones, & decreta omnia per totam *Mish-
nam*, numerus est virorum nonaginta & unius.
Sunt illi, R. *Eliezer* f. *Hircani*. Rab. *Eliezer* f.
Jacobi. R. *Eliezer* f. R. *Josis Galilei*. *Josuah*
f. *Perachia*. R. *Josuah* f. *Hanania*. Rab. *Josuah*
f. *Korcha*. R. *Josuah* f. *Batira*. R. *Josuah* f.

R. Elea-

M

Vol. I.

R. Eleazer f. Peratæ. R. Eleazar f. Simeonis.
R. Eleazar f. Pbiabii. R. Juda f. Alaii. R. Juda
f. Batiræ.

R. Juda f. Babæ. R. Juda f. Abæ. Juda f.
Tabbati.

Rabban Simeon f. Gamalielis.

R. Simeon f. Juchaii. R. Simeon Hassbizuri.
R. Simeon f. Nanefi. R. Simeon f. Hassagan. Si-
meon f. Sbetachi. Simeon Taimanita.

R. Simeon f. Azzai. R. Simeon f. Zomæ. R. Si-
meon f. Eleazari. R. Simeon f. Judæ. R. Simeon f.
Batiræ. Simeon frater Azariæ. R. Chanania. An-
tistes Sacerdotum. R. Chaninab f. Antigoni. Cha-
ninab fil. Chachinai. R. Chaninab f. Gamalielis.
R. Nechoniab fil. Al Nathanis. Iſb Capbar Baby-
lonius. R. Ismael. R. Nebemiab. Nebemiab Be-
itbdalita. R. Juchanan f. Nuri. Juchanan Sacer-
dos Max. Rabban Juchanan f. Zaicchai. R. Ju-
chanan f. Barukæ. Juchanan f. Gudgudæ. R. Ju-
chanan calcearius. R. Juchanan f. Josue f. Jocer
R. Akibæ. R. Jofi. R. Jofi f. Mesbullami. R.
Jofi f. Hachotephi Ephraeus. R. Jofi Galileus.
Jofephus f. Joazari. Jofephus f. Juchanani. R.
Jofi f. R. Judæ. R. Jofi. Sacerdos. Jofi fil. Choni.

Rabban Gamaliel. Rabban Gamaliel senex.
Dositheus Cafardemita. R. Dositheus f. R. Jan-
nai. R. Aba Saul. R. Tarphon. R. Meir. R.
Akiba. R. Chatzphith. R. Nathan. Nachum
Hallablar, i. Libellarius. R. Measha. R. Zadok.
Nachum Medus. R. Doseus f. Hircani. R. Alai
f. Cobari. R. Papias. R. Mathias fil. Charasbi.
Nathæus Arbelita. Sbemaiah. Abtalion. Hillel.
Sbammai. R. Zachariab fil. Lanii.

Admon. Chanan f. Absalomi.

R. Yadua Babylonius. Akibah f. Mahalleelis.
R. Jakim Iſb Hadid. Menachem f. Sagnai. R.
Jacob. Non autem observavimus in recensendis
eorum nominibus ordinem ætatum ipsorum.

*Sectio secunda, De numero Sapientum quorum in-
cidit mentio in Mishna, facti alicujus quod tempore
cujuspiam ipsorum accidit, aut sententiæ alicujus
moralis cujus auctor fuit, vel textus alicujus quem
exposuit, gratiâ.*

Facta est in Mishna
mentio multorum Doctorum, non quod ipsis de-
terminationes aliquæ in lege fuerint, quibus ali-
quod illicitum vel licitum pronunciaverint; verum
ob factum aliquod quod tempore alicujus ipsorum
accidit, aut quod sententiâ aliquâ [homines] in-
stituerit (quales sunt illæ quæ recensentur in *Abot*)
quæ ipsi accepta fertur, aut expositionis alicujus
auctor fuerit, quæ cum non spectet ad aliquid il-
licitum vel licitum pronuntiandum, nomine tamen
ejus perhibetur. Numerus autem eorum, quorum
facta est mentio ob aliquam harum rationum quas
commemoravimus, aut similibus, virorum est 37.
qui sunt, 1 R. Joshua f. Levi. 2 R. Eleazar Hak-
kapbar. 3 R. Eleazar f. Araci. 4 R. Eleazar
Hammadai. 5 Juda f. Temæ. 6 R. Simeon f. Na-
thanielis. 7 R. Simeon f. Akasæ. 8 R. Simeon f.
Chalphetæ. 9 Chaninab f. Duse. 10 Chananiab f.
Ezekiæ f. Garonis. 11 R. Chananiab f. Tardionis.
12 R. Nechoniab f. Hakanæ. 13 Ismael f. Pbiabii.
14 Juchanan f. Horonitæ. 15 R. Jofi f. Judæ vir
Cafar, Babylonius. 16 R. Jofi f. Damascenæ. 17
Rabban Gamaliel f. R. Judæ principis. 18 R.
Simeon Mitsphita. 19 Choni Hammeaggel. 20 R.
Hyrcanus. 21 R. Fannai. 22 R. Naburai. 23 Antigonius vir è Soco. 24 R. Chilpheta vir de vico.
Chaninab. 25 R. Elitus vir de Jabneh. 26 R. Jonathan. 27 Samuel Parvus. F. Bagbagi. 29

ר' אלעזר בן שמוע ר' אלעזר חסמא ר'
אלעזר בן פרטא ר' אלעזר בר שמעון ר'
אלעזר בן פיאבי ר' יהודה בר אלעאי ר'
יהודה בן בתירה ר' יהודה בן נבא ר'
יהודה בן אבא יהודה בן טבאי רבן שמעון
בן גמליאל ר' שמעון בן יוחאי ר' שמעון
השיזורי ר' שמעון בן ננס ר' שמעון בן
הסגן שמעון בן שטח שמעון התימני ר'
שמעון בן עזאי ר' שמעון בן זומא ר' שמעון
בן אלעזר ר' שמעון בן יהודה ר' שמעון
בן בתירה שמעון אחי עזריה ר' הנניה סגן
הכהנים ר' הנניה בן אנטיגנס הנניה בן
חנינאי ר' חנניה בן גמליאל ר' נחניה בן
אלנתן איש כפר הבבלי ר' ישמעאל ר'
נחמיה נחמיה איש בית דלי ר' יוחנן בן
גורי יוחנן כהן גדול רבן יוחנן בן זכאי ר'
יוחנן בן ברוקה יוחנן בן גרגדה ר' יוחנן
הסנדלר ר' יוחנן בן ישוע בן חמוי של ר'
עקיבא ר' יוסי ר' יוסי בן משולם ר' יוסי
בן החוטף אפרתי ר' יוסי הגלילי יוסף בן
יעזר יוסף בן יוחנן ר' יוסי בר יהודה ר'
יוסי הכהן יוסי בן חוני רבן גמליאל רבן
גמליאל הזקן דוסתאי איש כפר דמא ר'
דוסתאי בר ינאי אבא שאול ר' טרפון ר'
נאיר ר' עקיבה ר' חצפית ר' נתן נחום
הבלר ר' מישא ר' צדוק נחום המדי ר'
דוסא בן הרכינס ר' אלעאי בן כוברי ר'
פופיאס ר' מתיה בן הרש נתאי הארכלי
שמעיה ואבטליון הלל שמאי ר' זכריה בן
הקצק אדמון חנן בן אבשלום רבי ידוע
הבבלי עקיבה בן מהללאל ר' יקים איש
הירד מנחם בן סגנאי ר' יעקב ולם נחרו
פי דבר אסמארת רתבה אומאנהם:

אלפצל אלחנני פי ערך אלחכמים
אללדין וקע דכרהם פי אלמשנה בחסב
מעשה גרי פי זמאן אחרהם או ארבי ארבי
בה או פסוק דרש פיה דרש קר
וקע פי אלמשנה דכר כהרה מן אלחכמים
ליס כאן נסב אליהם שיא מן אלפקה
באלשריעה פי אסור או התר ואנמא דכרוא
בחסב מעשה גרי פי זמאן אחרהם או ארבי
כארב מן אלארבי נחו אלמכורה פי
אבות פחפט ענה דרך אלארבי או אלארש
אלדי דרש ליה יקתצי אסור וליא התר
פדון דרך באסמה ועד אלאשכאן אללדין
וקע דכרהם עלי אחר אלונה אלת דכרנא
ומא שאמההא סבעה ותלתון רגלא והם
ר' יהושע בן לוי ר' אלעזר הקפר ר' אלעזר
בן ערך ר' אלעזר המודעי יהודה בן תימא
ר' שמעון בן נתנאל ר' שמעון בן עקשיה
ר' שמעון בן חלפתא חנניה בן דוסא חנניה
בן חזקיה בן גרון ר' חנניה בן תרדין ר'
נחניה בן חקנה ישמעאל בן פיאבי יוחנן
בן החורני ר' יוסי בן יהודה איש כפר הבבלי
ר' יוסי בן דרמסקית רבן גמליאל בנו שלר'
יהודה הנשיא ר' שמעון איש המצפה חוני
המעגל ר' הורקנוס ר' ינאי ר' נהוראי
אנטיגנס איש שוכו ר' חילפתא איש כפר
חנניה ר' אליס איש יבנה ר' יונתן שמואל

28 R. Antigonius vir è Soco. 24 R. Chilpheta vir de vico.
Chaninab. 25 R. Elitus vir de Jabneh. 26 R. Jonathan. 27 Samuel Parvus. F. Bagbagi. 29

הקטן בן בגנן בן האהרן אליהוועני בן
הקף הנמל המצרי ר' שמעון בן מנסיא
אבא שאול בן בטנית זכריה בן קבוטר בבא
בן בוטא ר' ישמעאל בנו שלר יוחנן בן
ברוקא ר' ישמעאל בר יוסי ולם נקחצר
איצא פי דבר האולא עלי רתנה אומאנהם
פגמלה עדר אלחכמים אלמכורין פי
אלמשנה קבא ושכצן אתנין וקע דכרמא
והמא אלישע אחר ולם נעדרה מע אלמלה
אלטאהרה למא שחר מן הדיתה ומנהם
צאחב שמאי ולם נעדרה איצא אר לם
יבן לה פי אלמשנה כלאם בונה מצף אלי
כא וקע פיה מן אלכלאם אלפצל אלחאלת
פי מא שחר מן אנסאב חכמי משנה:
מן דלך רבן גמליאל בנו שלר יהודה הנשיא
ור' יהודה הנשיא אבן רבן גמליאל אבן רבן
שמעון אבן רבן גמליאל לאבן רבן שמעון אבן
רבן גמליאל חזקן אבן רבן שמעון אבן
הלל חנשיא והו הלל הבבלי אלדי אליה
נסבת אלטאכפה מן אלחכמים אלמכורין
בכרובה פסמית בית הלל והלל הרא
הו מן בני שקטיה. בן אביטל בן דיר
פאהולא אלסבעה חכמים קד באן אנהם
מן נסל רוד ומנהם ארבעה מקהל גרים
והם שמעיה ואבטליון ור' עקיבה ור' מאיר
ומנהם כהנים שמעון הצדיק אלדי אליה
הרנע אלרואיה כלהא ליחברת קולה עז
וגל יודו משפטיך ליעקב ותורתך לישראל
ור' אלעזר בן עזריה והו עשירי לעזרא
ושמעון עמה והו אלמעלוס בשמעון אחי
עזריה ור' אלעזר בן שמוא ור' חנינה סגן
הכהנים ור' שמעון אבנה והו אלמעלוס
בר' שמעון בן הסגן וישמעאל בן פיאבי
יוחנן כהן גדול ורבן יוחנן בן זכאי ויוסף
בן יעזר ור' יוסי הכהן ור' טרפון אליהוועני
בן הקף הנמל המצרי ובקיתדם מן
ישואל ולם ישחר להם פי מא אכרדה
נסב אלפצל אלראבע פי מעאצרה
בעצדם לבצע שמעון הצדיק ור' דוסא
בן הרכינס מתעאצרין וטאל עמר ר' דוסא
בן הרכינס חתי לחק ר' עקיבה ואהל
עצרה. והדה הי אלטבקה אלואלי ואלטבקה
אלחאניה אנטיגנס איש שוכו ור' אלעזר בן
חרסום ואלטבקה אלחאלה יוסי בן יעזר איש
צדדה ויוסי בן יוחנן איש ירושלם ואלטבקה
אלראבעה יוחנן בן מתתיה והושע בן פרחיה
ונתאי הארבלי ואלטבקה אלכאמסה חוני
המעגל ואליהוועני בן הקף ויהודה בן טבאי
ושמעון בן שטח ואלטבקה אלסאדסה עקיביה
בן מהללאל ושמעיה ואבטליון ור' מיאשא
וחנן ואדמון ואלטבקה אלסאבעה עמאי
והלל ומנחם ויהודה בן בתירה ור' פפיאס
ור' יוחנן בן בגנן וחנניה בן חזקיה בן
גרון וחנניה בן הקנה ובבא בן בוטא ור'
יוחנן בן חזורני ורבן גמליאל חזקן ונחום
הלכלר והדה אלסבע טבקאט כאנת פי
בית שני מן אולה אלי אכרה ולם ישאהרוא
אלחרבן ואמא אלטבקה אלתי בעד הדה אלתי
שאהררת אלחרבן פהי ר' אלעזר בן יעקב
ור' צדוק ור' אלעזר אבנה ורבן יוחנן בן

*F. Ha Hæ. 30 Elibucini f. Hakkafi. 31 Chana-
meel Ægyptius. 32 R. Simeon f. Manasæ. 33
Aba Saul f. Batnith. 34 Zachariab f. Kabutari.
35 Baba f. Butæ. 36 R. Ismael f. R. Fuchanani
f. Barukæ. 37 R. Ismael f. Jofi. Sed nec curæ
nobis fuit hos juxta seriem ætatum ipsorum recen-
sere. Summa ergo Sapientum quorum mentio est
in Mishna est centum viginti octo, cum duobus
aliis quorum incidit mentio, qui sunt Elifsha aliis,
quem non accensuimus cœtui isti sancto ob histo-
riam de eo notam, & Menachem socius Shammai,
quem etiam omisimus cum non occurrat omnino
in Mishna dictum aliquod ipsius quod affine sit
dictis quæ ibi habentur.*

*Sectio tertia, De Genealogiis Sapientum Mishni-
corum notis. Ejusmodi sunt, Rabban Gamaliel f.
R. Judæ principis. R. Juda princeps f. Rabban
Gamalielis, f. Rabban Simeonis, f. Rabban Gama-
lielis senioris, f. Rabban Simeonis, f. Hillelis princi-
pis, qui est Hillel Babilonicus, ad quem sectæ suæ
originem refert posteriorum Sapientum cœtus,
qui appellantur Domus Hillelis. Fuitque Hillel hic
filius Shepatia f. Abitalis f. Davidis: De his er-
go septem sapientibus constat fuisse ipsos e stirpe
Davidis. Et sunt ex ipsis quatuor e synagoga
profelytorum; nempe Shemaiyah, & Abtalion, &
R. Akiba, & R. Meir & ex illis sacerdotes, [sc.]
Simeon justus, cui primario accepta fertur traditio
tota, ut ita confirmetur dictum Dei Omnip. gl.
Docebunt judicia tua Jacobum & Israelem legem
tuam, & R. Eleazar f. Azariae, qui decimus est ab
Ezra; & Simeon patruus ejus, qui notus est [no-
mine] Simeonis fratris Azariae, & R. Eleazar f.
Shemua; & R. Chananiab vicarius sacerdotum;
& R. Simeon filius ejus, qui appellatur R. Simeon
filius Hassagon; & Ismael f. Phibai; & Fuchanan
Sac. Maximus; & Rabban Fuchanan f. Zaccbaei;
& Joseph f. Yoazeris; & R. Jofi sacerdos; & R.
Tarphon Elihoini f. Hakkaph, Chanameel Ægypti-
us. Reliqui autem Israelitæ sunt, sed, in quan-
tum memini, ignota est ipsorum genealogia.*

*Sectio quarta. De Synchronismis quorundam ex
ipsis. Simeon justus & R. Dosa f. Hircani, συγ-
γεγοι erant; ac diu vixit R. Dosa f. Hircani, adeo
ut attingeret R. Akibam & συγγεγοι ejus. Atque
hæc est classis prima. Secunda Classis, Antigo-
nus Vir Soco, & R. Eleazar fil. Charsumi. Ter-
tia Classis, Jofi fil. Joazeris vir Zeredæ, & Jofi
fil. Fuchanan vir Jerusalemi. Quarta, Fuchanan
fil. Matathia, & Josua fil. Perachia, & Nathai
Arbelita. Quinta classis, Choni Hammeaggel, &
Elihoini f. Hakkafi, & Juda fil. Tabbai, & Simeon
fil. Setabi. Sexta classis, Akabiah fil. Mahaleelis,
& Shemaiyah, & Abtalion, & R. Measba, &
Chanan, & Admon. Classis septima, Shammai, &
Hillel, & Menachem, & Judah f. Batiræ, & R.
Papias, & R. Fuchanan fil. Bagbagi, & Chana-
niab fil. Hezekia fil. Garonis, & Chananiab, fil.
Hakkana, & Baba fil. Butæ, & R. Fuchanan fil.
Hachorani, & Rabban Gamaliel senex, & Nachum
Libellarius. Hæ septem Classes fuerunt sub Tem-
plo secundo ab initio usque ad finem ipsius, ne-
que excidium ejus viderunt; at classis quæ has
fecuta est, quæ vidit excidium est, R. Eliezer fil.
Jacobi, R. Zadok, R. Eleazar filius ejus, Rab-
ban Fuchanan fil. Zaccbaei, & discipuli ipsius, & R.
Ismael f. Elifha Sacerdos summus, & Aba Saul,
&*

& R. Eleazar Hammodai, & R. Chananiab Vicarius Sacerdotum, & Rabban Gamaliel, & R. Simeon filius ipsius, & R. Chaninab filius Antigoni, & R. Chaninab f. Dosæ, & R. Chaninab fil. Tationis, & Samuel parvus, & R. Eliazar fil. Peratæ, & R. Eleazar fil. Damæ, & Chananiab fil. Chacinai, & R. Judab f. Abæ.

Secunda Classis eorum qui post excidium vixerunt. R. Tarphon, R. Akiba, R. Eleazar fil. Azariæ, R. Ismael, R. Josua fil. Karchæ, Chanania vir ex Ono. Simeon fil. Nanefi, Fuchanan fil. Barukæ. R. Ismael fil. ejus. R. Fuchanan fil. Gudgudæ, R. Eleazar Chasma, R. Judab fil. Temæ.

Classis tertia. R. Meir, R. Judab, R. Josæ, R. Nathan, R. Fuchanan Hassandalar, R. Josi Galilæus, R. Eleazar fil. ipsius, R. Eleazar fil. Schemuæ, Simeon fil. Azaii, Simeon filius Zomæ, R. Gbutzpbiib Interpres.

Classis quarta. Rab. Judab Princeps, Rabban Gamaliel, Rabban Simeon fil. ipsius, R. Simeon fil. Fuchai, R. Eleazar fil. ipsius, Rab. Simeon, fil. Eleazari, Rab. Ismael fil. Josi, Rab. Jonathan, atque hæc ultima est Sapientum Misnicorum Classis.

Sectio quinta. De iis quos inter eos notum est, se invicem habuisse ut Discipulum & Præceptorem. Jam initio sermonis nostri diximus Rabbeni Hakadosh Misbna compilatorem fuisse Discipulum patris sui, eodèque modo ex avis ipsius filios discipulos fuisse patrum suorum usque ad Hillelem, usque ad Simeonem justum, uti memoravimus; similiter Rabban Fuchanan filius Zaccæi discipulus fuit Hillelis, & discipuli Rabban Fuchanani, filii Zaccæi, fuerunt quinque, scil. Rab. Eliezer, filius Hircani notæ famæ Vir, Rab. Josuah fil. Chaninæ, Rab. Josi Sacerdos, Rab. Simeon fil. Nathanielis, & Rab. Eleazar, filius Araci: Atque hic est cœtus quibus annuntiata est vita futura, (prout è Talmude notum est) ipsis sc. cum discipulis suis, & discipulorum discipulis. Rab. Akiba item fuit discipulus Rab. Eliezeris fil. Hircani. Fuit is scil. præceptor ejus præcipuus. Legerat etiam aliquid Rab. Akiba iste apud Rab. Tarphonem, qui tamen ejus præceptor non fuit, sed socius. Magnum interim honorem detulit Rab. Akiba, Rab. Tarphoni, vocabátque ipsum Rabbi, cùm Rab. Tarphon vocaret ipsum [simpliciter] Akiba. Solebat insuper Rab. Akiba dicere, Rabbi, sinas me proferre coram te aliquid ex iis quæ me docuisti, [prout] declaratum est in Sifra. Et Rab. Meir, & Rab. Simeon fil. Fuchai fuerunt discipuli Rab. Akibæ; is enim præceptor eorum præcipuus erat. Dixerat enim R. Meir à Rabbi Ismaele aliisque. Rab. Juda studuit apud Rab. Eleazarum fil. Azariæ, atque is præceptor ejus præcipuus fuit. Ubi cunque autem legeris in Misbna R. ḥōvā, nomine Rab. ר' הווא, scias illum hujus discipulum fuisse, ideòque ipsi acceptam tulisse [sententiam.] Rabbeni Judab sanctus autem apud R. Eleazarum f. Schemuæ lectioni operam dedit. Et Samecus discipulus fuit R. Meiri, cui quod in votis fuit, ut à Rab. Juda post mortem Rab. Meiri disceret, assequi non contigit.

Sectio sexta. De Declaratione nominum nude expressorum, plenioris explicationis gratiā. R. Eliezer ita simpliciter appellatus, cujus mentio fit in Misbna, est R. Eliezer fil. Hircani, R. Fuchanani fil. Zaccæi discipulus. Et R. Josua simpliciter, est R. Josua f. Chaninæ discip. R. Fuchanan f. Zaccæi, & R. Judab

זכאי ותלמידיו ור' ישמעאל בן אלישע כהן גדול ואבא שאול ור' אלעזר המודעי ור' חנניה סגן הכהנים ורבן גמליאל ור' שמעון בנו ור' חנניה בן אנטגנס ור' חנניה בן דוסא ור' חנניה בן תרדיון ושמואל הקטן ור' אלעזר בן פרטא ור' אלעזר בן דמא וחנניה בן חכנאי ור' יחודה בן אבא ואלטבקה אלתאניה בעד אחרבן ר' טרפון ור' עקיבה ור' אלעזר בן עזריה ור' שמעאל ור' יהושע בן קרחא וחנניה איש אונו ושמעון בן ננאס ויוחנן בן ברוקה ור' ישמעאל בנו ור' יוחנן בן גרודה ור' אלעזר הסמא ור' יהודה בן תימא ואלטבקה אלתאלה ר' מאיר ור' יהודה ור' יוסי ור' נתן ור' יוחנן הסנדלר ור' יוסי הגלילי ור' אלעזר בנו ור' אלעזר בן שמוע ושמעון בן עזאי ושמעון בן זומא ור' חצפית התורנמן ואלטבקה אלתאבקה ר' יהודה הנשיא ורבן גמליאל ור' שמעון אבניה ור' שמעון בן יוחאי ור' אלעזר אבנר ור' שמעון בן אלעזר ור' ישמעאל בר' יוסי ור' יונתן ורודה אלטבקה ה' אבנר טבקא חכמי משנה: אלתלמיד ואלאסתאד מנהם בחסב מא שהר וקד קדמנא פי צדד כלאמנא אז רבינו הקדוש מרדן אלמשנה תלמיד ואלדה וכולך אלוך מן אנדאדה עליהם אלסלאם תלמיד אלוואלד אלי הלל אלי שמעון הצדיק כמא זכרנא וכולך רבן יוחנן בן זכאי תלמיד הלל ותלמיד רבן יוחנן בן זכאי כמכא ר' אליעזר בן הורקנוס אלמשהור כברה ור' יהושע בן חנניה ור' יוסי הכהן ור' שמעון בן אלנתן ור' אלעזר בן ערך והי אלטאפיה אלתי כשרת בחיי העולם הנא כמא שהר פי אלתלמוד הם ותלמודהם ותלמוד תלמודהם ור' עקיבה תלמיד ר' אליעזר בן הורקנוס והו אסתאדה אלמבר וקאנת לה אעני לר' עקיבה בעז קראה עלי ר' טרפון לכנה לים באסתאד לה כל צאחבה וכאן ר' עקיבה יעטס ר' טרפון ויקול לה ר' וכאן ר' טרפון יקול לר' עקיבה עקיבה וקד קאל לה ר' עקיבה חרשני לומר לפניך דבר כמה שלמדתי מביך פי ספרא ור' מאיר ור' שמעון בן יוחאי תלמיד ר' עקיבה והו אסתאדהמא אלמבר וקאנת לר' מאיר קראה עלי ר' ישמעאל ועלי גירה איצא ור' יהודה קרא עלי ר' אלעזר בן עזריה והו אסתאדה אלמבר וכלמא תנך פי אלמשנה רבי פלוני משום ר' פלוני אעלם אנה תלמידה ולדך רוי ענה וכאנת לרבינו הקדוש קראה עלי ר' אלעזר בן שמוע וסוככוס תלמיד ר' מאיר ראם אלקראה עלי ר' יהודה בעד ופאה ר' מאיר פלם יבן דלך אלפצל אלסאדס פי תבין אלמכחם מן אסמאחם באן נזידה תעריף ר' אליעזר סתם אלמדכור פי אלמשנה הו ר' אליעזר בן הורקנוס תלמיד רבן יוחנן בן זכאי ור' יהושע סתם הו רבי יהושע בן חנניה תלמיד רבן יוחנן בן זכאי ור' יהודה סתם אלמדכור הו ר' יהודה בר' אלעאי

cujus simpliciter mentio fit, R. Judab filius El Aii,

אלדי ענה יקאל פי אלתלמוד באטלאק
מעשה בחסיד אחד והו [אסמה אלמשהור
ענדהם ור' אלעזר סתם הו ר' אלעזר
בן שמוע אלכהן אלמעאצר לרבן גמליאל
אלדי ראם אלקראה עליה רבינו הקדוש
פלים יתרכזה תלאמדה יקרי עליה גיר
יסיר ור' שמעון אלמדכור פי אלמשה
סתם הו ר' שמעון בן יוחאי תלמיד ר'
עקיבה אלמשהור כברה מע קיסר ור' אלעזר
בר שמעון הו אבנה וכן עזאי וכן זומא
וכן ננס הם שמעון בן עזאי ושמעון בן
זומא ושמעון בן ננס וכן בתירא הו ר' יהושע
בן בתירה וכן בגבג הו ר' יוחנן בן בגבג
יוחנן כהן גדול הו יוחנן בן מתתיה
אלמשהור אלמדכור פי אלעלוות פי קצה
אלמפר במלכי יון וכאן ראם ר' מאיר ור'
נתן אכנאל רבן גמליאל ואלר רבינו הקדוש
עלי כבר יטול וצפה פאבעדהמא רבן
גמליאל מן מלסר וענד מא כאן תרוי
רואיה ען אחרהמא אן רוית ען ר' מאיר
קיל אחרים אומרין ואן רוית ען ר' נתן
קיל יש אומרין אמא קולה פי אלמשה
משום ר' ישמעאל אמר תלמיד אחד לפני
ר' עקיבה פהו ר' מאיר וקולחם הדנים
לפני חכמים פהם כמסה אנאם ר' שמעון
בן עזאי יר' שמעון בן זומא ור' שמעון בן
ננס ודנן וחנניה איש אונו ור' מאיר יחסמי
איצא בר' נהוראי ואלמעני ואחד ואסמה
אלאצל ר' נחמיה אמא קולה פי אלמשה
חכמים פקד יכני בחכמים ען אחר אלאשבאן
אלמתקדכה אסמאהם וקד יסמי בה
אלגמהור כלה וכתיר מא יבין פי אלתלמוד
ויקול מאן חכמים ר' פלוני ואנמא יפעל
דלך אדא וגד ראויין כתירין קד אכדוה
בקול דלך אלחכם פלכון אהל דלך
אלמדהב כתירין יסמיה חכמים ואן כאן
מנסוב לואחד ואמא קולה בית שמאי ובית
הלל פיריד בה אלטאיפה אלאכדה במדהב
שמאי ואלטאיפה אלאכדה במדהב הלל אד
תלאמיד אלשכין הם אהל ביתה ור' הו
רבינו הקדוש והו ר' יהודה הנשיא אלסאדס
מן הלל הוקן והו אלמרון ללמשה וחית
מא יקול פי אלמשה באמת פהו הלכה
למשה מסיני אמא סתם משנה פהו מא
וקע עליה ראי אלגמהור ואסתוי נטרהם
פיה ולם יקע פיה כלאף או נקל אלאכפה
ען אלאכפה ען משה עלי מא פצלנא פי
צדר כלאמנא וראויה אלאקרב אלדי נסב
אליה אלקול ר' מאיר והדא הו מעני קולחם
סתם משנה ר' מאיר אלא בעץ סתמורת
פקד תכון לר' מאיר וחדה ועליה אלכלאף
או תכון לשכין אכר גיר ר' מאיר ואלתלמוד
יבינהו וענד קטענא נחן אלהלכה עלי
מדהב מן היפי כל הלכה מן גמיע אלמשה
תשתפי מן הדא אלגרץ :

Alii, de quo in *Talmude* indefinite dictum est, *Factum pii cujusdam*, atque illud nomen ejus apud ipsos notum est: Et R. Eleazar simpliciter, R. Eleazar filius Shemui Sacerdot. qui συνέχευε erat R. Gamalielis, apud quem cum desideraret legere *Rabbenu* sanctus, non siverunt eum discipuli ipsius nisi parum quid legere. R. Shimeon simpliciter in *Mishna* commemoratus est, R. Shimeon fil. *Juchaii*, discip. Rabbi *Akiba*, ob illud quod ipsi cum *Cesare* intervenerit celebris: R. Eleazar Ben. R. Simeon est filius ipsius; & Ben Azaii & Ben Zoma, & Ben Nanefi sunt illi, Simeon fil. Azaii, & Simeon fil. Zoma, & Simeon fil. Nanefi; Ben Batira est, R. Josuah f. Batiræ; & Ben Bagbagi, R. Juchanan fil. Bagbagi; & Juchanan Sacerdos maximus est, Juchanan f. Matatbie celebris, cujus mentio fit in precibus in Historia victoriæ in Reges Græciæ. Cum autem voluissent R. Meir, & R. Nathan ad pudorem redigere *Rabban* Gamalielē patrem *Rabbenu Hakkadosh* in re quam longum esset narrare, ipsos à confessu suo amovit: quare cum ab alterutro ipsorum sententia aliqua referatur, si R. Meir accepta ferenda sit, dicitur, *Alii dicunt*; quod si R. Nathani, dicitur, *Sunt qui dicunt*. Verum quod dicit in *Misna*, *Nomine R. Ishmaelis dixit Discipulus quidam coram Rab. Akiba*, [intelligendum] est de R. Meir. Quod autem dicunt, *Judicantes coram Sapientibus*, sunt isti quinque viri, scil. R. Simeon fil. Azai, R. Simeon fil. Zoma, R. Simeon fil. Nanefi, Chanan, & Chananiah vir Ono. R. Meir, aliàs appellatur R. Naburai, (quorum utriusque idem est significatus,) nomen autem ejus primariò fuit R. Nebemiah. Cum autem in *Mishna* dicit, *Sapientes*; aliquando hoc titulo designatur unus tantum eorum quorum nomina præcesserunt, aliàs autem totus cœtus; ita frequenter in *Talmude* explicationis gratià dicit, *Quinam sunt Sapientes isti?* R. ε δ' αὖτα. Hoc autem facit, quando invenerit multos quod ab isto Sapiente dictum fuerit amplexos esse, ideòque cum multi fuerint qui eam sequantur sententiam, Sapientes indigitat, licet ille cui accepta fertur unus sit. Ubi autem dicit, *Domus Shammai, & Domus Hillelis*, innuit cœtum qui *Shammai* & *Hillelis* sententiam amplectuntur, cum discipuli alicujus domestici ipsius [habéantur.] Rabbi autem est *Rabbenu Hakkadosh*: éstque ille R. Judah princeps, sextus ab Hillele sene, Author *Mishnæ*. Ubicunque autem dicit in *Mishna*, *Reverá*, est constitutio *Mosis* è *Sina*; ubi simpliciter dicitur *Mishna*, illud est in quo concurrunt, atque idem sentiunt universi, ita ut nulla sit de eo controversia; aut illud quod alii ad alios [successivè] usque à *Mose* derivarunt, uti initio sermonis nostri explicavimus. Proximus autem *Kabbalistarum*, cui acceptum fertur dictum illud, est R. Meir, atque hoc est quod volunt cum dicant, *Mishnab* absolutè positum est R. Meir, nisi in quibusdam locis absolutè positis, quæ [exhibent sententiam] R. Meir solius, in qua ab eo discrepat, aut [sententiam] alius à R. Meir; quæ explicat *Talmud*. Cumque nos sententias decifuri simus ex ejus mente, cujus obtinet sententia, in finquantum tibi quod ad hoc propositum sufficiat ha-

gulis per totam *Mishnam*, consuetudinibus biturus es.

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Seccio

Sectio septima. *De Gradibus ipforum, prout Author [Mishnae ipfos] disposuit.* Distribuuntur illi quorum facta est mentio in *Mishna*, (qui sunt, uti praemisimus, centum viginti octo) in tres gradus. Cum quis apud ipsum in magno honore fuerit, atque omnium supremus, illum nomine suo appellat, ex. grat. *Hillel, Shammaeus, Shemaiah, Abtalion*, quod magnitudinis ipforum [indicium] est, cum non potuerit reperiri Epitheton aliquod quo fama ipforum illustrior redderetur, uti neque Prophetae Epitheto aliquo celebrantur. At qui apud ipsum gradu his inferiori fuerint, illos appellat *Rabban*, ut cum dicit, *Rabban Gamaliel, & Rabban Tushman fil. Zaccai*. Qui his denique gradu inferiores, audiunt apud ipsum *Rabbi*, ut cum dixit, *R. Meir, R. Juda*. Appellat etiam eos qui hoc gradu sunt *Aba*, ut cum dicit, *Aba Saul*: aliquando tamen ultro omittitur ipforum titulus, veluti cum dicit, *Simeon frater Azariae, & Eleazar vir Bartutae*. Omnes autem illi quos honoris gratia nominibus suis appellavit, hi sunt, *Simeon Justus, Antigonus, vir Soco, Josi f. Jozeris, Josi f. Tushman, Tushman Sacerdos* Summ: *Josua f. Perachia, Nathaeus Arbelita, Honi Hammagel, Elihoini f. Hakkaphi, Chana-meel Aegyptius, Juda fil. Tabbai, Simeon fil. Setabi, Akabiah filius Mahaleelis, Semaiah, Abtalion, Chanan, Admon, Hillel, Shammai, Nabum Hallablar, Hananiab f. Hezekia, f. Garonis, Baba fil. Butae*: si quos autem praeter hos nominibus suis indigitatos reperies, Epitheta à nominibus ipforum ultro separata esse [scias].

Sectio octava. *De Descriptione ipforum respectu habito ad patriam, artes, personas, tribus.* E numero Authorum quos majoris explicationis gratia descripsit [aliis] modis, alii sunt quos ab artibus suis descripsit, quò notiores ipfos faceret, ut cum dicit, *Nabum Hallablar* [i. Librarius], & *R. Simeon Hasbazuri*, alii, quos à patria, ut cum dicit, vir *Hadid*, vir *Ono*, vir *Bartuta* [oriundus], at cum dicit, vir *Zeredae*, vir *Jerusalemi*, aliorumve locorum, hoc innuit fuisse ipsum doctissimum atque celeberrimum è loci illius [incolis], ac si diceret Personam istam è loci istius incolis, meritò appellari *Virum*; alii quos à nomine patris, vel fratris, ut cum dicit, *R. N. f. R. N.* aut *R. N. frater R. N.* quod saepe occurrit; alii denique quos à tribu sua, ut cum dicit, *יהודה Sacerdos*.

Sectio nona. *De illis inter quos in plerisque accidit discrepantia.*

Illi, quos invenies in *Mishna* in plerisque inter se discrepare, sunt, *R. Meir, R. Juda, R. Simeon, & R. Josi*, inter utrumvis horum par, imò & inter singulos quatuor, discrepantiam reperies. *R. Eleazarem* etiam reperies ab unoquoque ipforum discrepare, verum rarius quàm ipsi inter se discrepent. Similiter *R. Akibam, & R. Eliezerem, & R. Josuam*, reperies unumquemque à cæteris dissentire, nec non singulos tres invicem, rarius tamen quàm praedictos quatuor. Reperies etiam differentiam inter *R. Akibam, R. Ismaelem, R. Tarphonem & R. Eleazarum f. Azariae*, sed minorem discrepantiâ praedictâ. Proximi his in discrepando sunt *Domus Shammaei, & Domus Hillelis*; post hos autem *Rabban Gamaliel, aut Rabban Simeon, f. Gamalielis, aut Rabbi* cum uno-

אלמיתקדם ואליהם פי אלאכתלאף בית שמאי
או רבן שמעון בן גמליאל או ר' מע כל ואחד
מן

אלפצל אלסאבע פי מראתבהם עלי
מא פעל אלמדון קסם מראתב אלאשכאץ
אללדון דכר פי אלמשנה והם קבכ כמא
קדמא תלת מראתב פמן כאן ענדה
מעטם גרא פי אעלי עליין סמאה באסמה
נחו קולה הלל ושמעיה ושמעיה ואבטליון
דלך לעטמהם או לא ימן וגור כנאיה
ירפע כהא דכרהם כמא לא יכני אלאנביא
ואללדון הם ענדה דון הרה אלמרתנה
יכניהם ברבן נחו קולה רבן גמליאל ורבן
יוחנן בן זכאי ואלדון הם ענדה דון הרה
אלמרתנה יכניהם בר' נחו קולה ר' מאיר
ור' יהודה ויכני אהל הרה אלמרתנה
איצא באנביא מתל קולה אנביא שאל וקד
יסקט אלכנאיה מנהם תסמחא נחו קולה
שמעון אחי עזריה ואלעזר איש ברתותא
פנמלה מן סמאהם באסמאהם מן טריק
אלתעטים הם האולא שמעון הצדיק
אנטיגנס איש שוכו יוסי בן יועזר יוסי בן
יוחנן יוחנן כהן גדול יהושע בן פרחיה
נתאי הארבלי חוני המעגל אליהויעני בן
הקף חנמאל המצרי יהודה בן טבאי שמעון
בן שטח עקביה בן מהללאל שמעיה ואבטליון
חנן ואדמון הלל ושמאי ונחום הלבלר
וחנניה בן חזקיה בן גרון ובבא בן בוטא
וכל מן תגרה מדכור באסמה דון האולא
פאנמא אסקט אלכנאיה מן אסמה
תסמחא:

אלפצל אלתאמן פי נסנתהם ללבלאר
ואלצנאיע ואלאשכאץ ואלקבאל נמלה
האולא אלאשכאץ אלארואין ואדהם אלמדון
הערף באנחא פמנהם מן נסכה לענאעתה
ליערפה נחו קולהם נחום הלבלר ור'
שמעון השזורי ומנהם מן נסכה לבלררה
נחו קולה איש חריר ואיש אונו ואיש
ברתותה ומעני קולה איש צדדה ואיש
ירושלם וגירחמא מן אלמואצע אנה עאלם
דלך אלמואצע וגלילה כאנה יקול אן דלך
אלשכין מן אהל דלך אלמואצע באלחקיקה
יתסמי איש ומנהם מן יערפה באסם
אביה או אכיה נחו קולה ר' פלוני בר' פלוני
או ר' פלוני אכ' פלוני ודלך כתיר ומנהם
מן ערפה בקבילה נחו קולה פלוני הכהן:

אלפצל אלתאסע פי אלאשכאץ אללדון
בינהם יקע אלאכתלאף פי אלאכתר אכמא
אלאשכאץ אללדון תגד בינהם אלאכתלאף
פי אלמשנה פי אכתר אלאמר פהם ר'
מאיר ור' יהודה ור' שמעון ור' יוסי האולא
אלארבעה תגד אלאכתלאף בין כל אתנן
מנהמא ובין ארבעתהם איצא ור' אלעזר
איצא קד תגד לה אלאכתלאף מע כל
ואחד מן האולא אלארבעה ולכן אקל מן
אלאכתלאף אלואקע בין אלארבעה וכולך
ר' עקיבה ור' אלעזר ור' יהושע תגד
אלאכתלאף בין כל ואחד מנהם ובין
תלתתהם איצא ולכנה אקל מן אכתלאף
אלארבעה אלמתקדמין ותגד אלאכתלאף
איצא בין ר' עקיבה ור' ישמעאל ור' טרפון
ור' אלעזר בן עזריה לכן אקל מן אלאכתלאף
ובית הלל ואליהם פי אלאכתלאף רבן גמליאל

מן אלמתקדם וזכרם בבין האולא
אלאשכאן הו אלאכתלאף פי אכתר אלמשנה
אלא פי שואר :

אלפצל אלעאשר פי תקסים רואיאתהם
פי אלקלה ואלכתרה האולא אלחכמים
אלראויין ללמשנה כמה פעלנא מנהם מן
תרונת באסמה רואיאת כתירה מתל ר'
מאיר ור' יהודה ומנהם מן תרונת רואיאת
קלילה מתל ר' אליעזר בן יעקב כמה קאלוא
משנתו של ר' אליעזר בן יעקב קב ונקי יעני
אנהא קלילה ומעמול בהא ורתבה כתרה
רואיאתהם וקלתהא עלי מא דכרנא פי
אלפצל אלדיקבל הדא מן כתרה אכתלאפהם
וקלתה ומנהם מן לס תתבת לה פי
אלמשנה גיר רואיה ואחרה פקט ולס
יתכר לה אסם פי שי מן אחכאם
אלשריעה והם תמניה ותלתון שכנא נחום
הלבלר ור' מיאשא פי מסכת פאה פקט ולס
יתכר להם כלאם בונה פי מוצע אכר
וחנניה בן חכנאי ור' יוסי בן החוטף אפרתי
פי כלאים פקט ור' אלעזר חסמא ור' יוסי בן
משולם פי תרומות פקט ור' הצפית פי
שביעית ור' אלעזר בן יהודה איש ברתותה
ודוסתאי אישכפר דמא פי ערלה פקט נחום
המדי פי שבת פקט ור' אלעאי ור' דוסתאי
בר' ינאי פי ערובין פקט ור' שמעון בן הסנן
ובן כוברי פי שקלים פקט ויהודה בן טכאי
ושמעון בן שטח ויוסי בן יועזר ויוסי בן
יוחנן ונתאי הארבאלי ויהושע בן פרחיה פי
חגיגה פקט ושמעון התימני ונחמיה איש
בית דלי פי יבמות פקט ור' אליעזר בנו של
ר' יוסי הגלילי ור' יהושע בן הורקנוס פי
שוטה פקט ידוע הבבלי פי מציעאה פקט
ר' שמעון בן יהודה פי שבועות פקט ור'
שאעון בן בתירה ור' נחניה בן אלנתן איש
כפר הבבלי ור' יוסי הכהן ור' יקים איש חרד
ומנחם בן סגנאי פי עדיות פקט ושמעון
אחי עזריה ויוסי בן חוני פי זבחים פקט ור'
אלעזר בר' שמעון פי תמורה פקט ור' יעקב
פי נגעים פקט ור' אלעזר בן פיאבי פי
מסכת טהרות פקט ור' יוחנן בן ישוע בן
חמיו שלר' עקיבה פי ידים פקט פהאולא
אלאשכאן כללהם אלמעוררון לס לואחר
מנהם פי גמיע אחכאם אלמשנה גיר רואיה
ואחרה פי אלמסכתא אלתי חרדנא וקד
כמל לנא אלגנץ אלדי ראנא בתקדימה
ונחן אלנאן אכדון פי אלשרח כמה צמנא :

sum est nobis præmittere. Pergimus jam

quoque è prædictis; atque inter has personas discrepantia est in maximâ *Mishnæ* parte, paucis tantum exceptis.

Sectio decima. *De partitione sententiarum ab ipsis traditarum secundum raritatem & frequentiam.* Sapientum istorum, quibus acceptæ feruntur sententiæ in *Mishna* eo modo quo [illos] partiti sumus, alii sunt quorum nomine multæ referuntur sententiæ, veluti R. *Meir*, & R. *Judab*; alii quorum nomine paucae traditæ perhibentur, veluti R. *Eliezer* f. *Jacobi*, uti dixerunt *Mishna* R. *Eliezeris* fil. *Jacobi* est *cabus* & *purus* i. e. parum quid, at quod in usu. Jam verò gradus multitudinis aut paucitatis sententiarum ab ipsis traditarum est juxta frequentiam aut raritatem discrepantiarum [quæ ipsis contigerunt] quarum Sectione præcedente meminimus. Sûntque ex ipsis quorum non recipitur in *Mishna* præter unam tantum sententiam, neque aliàs occurrit nomen ipsorum in aliquo judicio ad legem spectante; qui sunt numero triginta octo: Scil. *Nabum Hallablar*, & Rab. *Measba*, qui memorantur in c. *Peab* tantum, ita ut non alibi repetatur aliquod ipsorum dictum. Ut & *Hananiah* fil. *Hacinai*, & R. *Josi* f. *Hachotephi Ephraïm*, in *Celaim* tantum. R. *Eleazar Hasma*, & R. *Josi* fil. *Mesbullam*, in *Terumoth* tantum. R. *Chotspit* in *Schebiit*. R. *Eleazar* fil. *Judæ* vir *Bartuta*, & *Dosithei* vir *Casar Dema*, in *Orlah* tantum. *Nabum Medus*, in tract. de Sabbatho tantum. R. *Elaius* & R. *Dositheus* fil. *Janai*, in tract. *Erubin* tantum. R. *Simeon* fil. vicarii Sacerdotum, & fil. *Cobari*, in *Shekalim*. *Judab* fil. *Tabbæi* & *Simeon* fil. *Setabi*, & *Josi* fil. *Joazeris*, & *Josi* fil. *Joannis*, & *Nathæus Arbelita*, & *Josuah* fil. *Perachia*, in *Chagigah* tantum. *Simeon Temanita*, & *Nebemiah* vir *Beith Deli*, in *Yebamoth* tantum. R. *Eliezer* fil. R. *Josi Galilai*, & R. *Josua* fil. *Hyrani*, in *Sotah* tantum. *Jeduah Babylonius* in *Metziab* tantum. R. *Simeon* fil. *Judæ*, in *Shebuoth* tantum. R. *Simeon* fil. *Batiræ*, & R. *Nechoniah* fil. *El Nathanis* vir *Casar Babylonius*, & R. *Josi* Sacerdos, & R. *Jakim* vir *Hadid*, & *Menachem* filius *Saganai* in *Edaioth* tantum. *Simeon* frater *Azariæ*, & *Josi* fil. *Honi*, in *Zebachim* tantum. R. *Eleazar* filius R. *Simeonis*, in *Temurah* tantum. R. *Jacob* in *Negaim* tantum. R. *Eleazar* filius *Phiabi* in tract. *Tabaroth* tantum. R. *Joannes* fil. *Jesua*, fil. soceri R. *Akibæ*, in *Yadaim* tantum. Ex his jam commemoratis alicui non est in omnibus judiciis *Mishnæ* præter unam sententiam quæ ei accepta fertur, eaque in eo quem designavimus tractatu. Atque ita ad finem perductum est illud quod vi-

ad explicationem, uti promissimus.

שרח אלפרק אלעאשר מן מסכת סנהדרין לד' משדה בר מימון:

Explicatio Capitis decimi Tractatus SANHEDRIN, Authore R. MOSE fil. MAIMONIS.

OMNI Israelitæ in futuro seculo sors est, sicut dictum est, Et pop. tuus omnes iusti in æternum possidebunt terram. Hi tamen ex Israelitis vitæ æternæ exsortes erunt : Qui negat in vitam revocandos esse mortuos : legem esse à cælo : Epicureus. R. Akiba ait : Is quoque, qui libros extraneos legit : qui adfussurrit plagæ hæc verba : ‘ Omnem morbum, quem imposui Ægyptiis, non imponam tibi. Nam ego Dominus medens tibi. Abba Schaül ait : Is quoque, qui nomen [tetragrammaton] suis literis pronunciat.

Visum est mihi hic de multorum magni admodum momenti articulorum fundamentis loqui. Scias eorum qui Legem amplectuntur sententias de beatitudine, quam affecutus est homo mandata ista, quæ præcepit nobis Deus per manus *Mosis* Doctoris nostri, præstando, & de miseria quæ nos ob earum transgressionem consequetur, pro diversitate intellectuum, valdè discrepare: quin & multùm in hac [materia] confundi intellectus, adeò ut vix reperiās quempiam cui hoc argumentum liquidò innotuerit; imò haudquaquam reperiēs de eo sermonem ab aliquo liberius institutum qui non sit admodum confusus.

Quidam ergo existimant Beatitudinem esse hortum *Edenis* ; eum autem, locum esse in quo sine ulla corporis molestia aut labore edatur & bibatur, & in quo domus sint è lapidibus preciosis, & lecti holoserici, fluvii vino & unguentis odoratis fluentes, cum multis ejusmodi aliis.

Miseriam autem esse *Gebennam*, eamque locum igne, qui in ipso corpora torreat, aestuantem, in quo cruciuntur homines variis pœnarum generibus, quæ longum esset explicare. Quam sententiam suam confirmat hæc secta multis Sapientum dictis, quorum sensus literalis iis, quæ ab ipsis dicuntur, in plerisque saltem, convenit.

Alii, secundò, profitentur, & putant Beatitudinem quæ speratur, esse *Dies Messiaë*, (qui citò manifestetur;) atque eo tempore futuros homines Reges perpetuò victuros, procerâ corporis staturâ, qui terram totam, usque in æternum obtineant. Quin & *Messias* iste, ex ipsorum sententia, victurus est quamdiu duraverit ipse Creator Benedictus; proferetque tunc temporis terra vestes contextas, & panem coctam, cum multis ejusmodi quæ fieri non possunt. Miseriam autem in eo consistere, quòd non sit homo istis temporibus [victurus] neque dignus habeatur qui ea videat: ad quæ etiam probanda multa afferunt, quæ apud Sapientes occurrunt dicta, nec non Sacræ Scripturæ textus, qui primâ fronte sententiæ eorum (in parte saltem) favere videntur.

Alii, tertio, autumant Beatitudinem quæ speratur, esse Resurrectionem mortuorum: scil. ut, post mortem, vitæ denuo restitutus homo domesticis suis & propinquis [comitatus] redeat, edâtque & bibat non ampliùs; miseriam vero hoc quod non sit quis denuo victurus. Quod etiam

ל ישראל יש להם חלק לעולם
כ הנה שנ' ועמך כלם צדיקים
לעולם ירשו ארץ ואלו שאין להם
חלק לעולם הנה האומר אין תחיית
המתים ואין תורה מן השמים ואפיקורוס
ר' עקיבה אומר אף הקורא בספרים
החיצונים והלוהש על המכה ואומר כל
המחלה אשר שמתו במצרים לא אישים
עליך כי אני יהוה רפאך אבא שאול אומר
אף ההוגה את השם באותיותיו :

אֵת בָּאן אַתְּכֶלֶם הִנֵּה פִי אֲצוּל
 כְּתִירָה מִן אֲלֵאֶתְקֹאֲדָת גְּלִילָה
 אֶלְקֶדֶר גְּדָה אֶעֱלֶם אֵן אֶהֱלֵ
 אֲלִשְׁרִיעָה אֶכְתֹּלֶפֶת אֶרְאֵהֶם פִּי אֲלִסְעֹאֲדָה
 אֲלִתִּי יִנְאֻלְהָא אֲלֵאֲנִסְמָן בִּאֲמִתְחֹאֲלֵ הִדָּה
 אֲלִשְׁרֹאֲיֵע אֲלִתִּי שְׁרַעֲנָה אֲלֵלָה בְּהָא עָלִי
 יֵד מִשְׁהָ רִבֵּינוּ וּפִי אֲלִשְׁקֹאֲדָה אֲלִתִּי
 תִּלְחַקְנָה עֵנֶד אֲלִתְעִירִי עָלֶיהָ אֶכְתֹּלֶאֱפֵא
 כְּתִירָה גְדָה עָלִי חֶסֶב אֶכְתֹּלֶאֱפֵא אֲלִעְקוּל
 תִּשְׁוֹשֶׁת פִּי דִלְךְ אֲלֵאֲדֹהָן תִּשְׁוֹשֵׁא כְּתִירָה
 חֲתִי אֲנִךְ יִכְאֵד לֹא תִגְדֵּי בִגְדֵי שְׂכַעֲנָה צְפִי
 לֵדָה הִדָּה אֲלִכְבֵּב נֶעֱם וְלֹא תִגְדֵּי פִיה
 כְּלֵאֲמָא מִרְסֵלָה לֵאחֹד אֲלֵא עָלִי תִשְׁוִישׁ
 כְּתִירִי פְטֵאִיפָה תַעְתֵּקֶד אֵן אֲלִסְעֹאֲדָה אֲנִמָּא
 הִי גֵן וְעֶדֶן וְאִנְהָ מוֹצֵעַ יוֹכֵל פִּיה וְיִשְׁרֵב דִּין
 שְׁקֵא גִסֵּם דִּין תַּעֲב וְאֵן יִכּוֹן פִּיה בֵּית מִן
 אֲחֻנְאֵר עֲלִיָּה וּמִנְאֲבֵר הִרִיר וְאִנְהֲאֵר תִּגְרִי
 מִן כְּמֵר וְאֲדֹהָן טִיבָה וְכְתִירִי מִן הִדָּה אֲלִנּוּעַ
 וְאֵן אֲלִשְׁקֹאֲדָה גִּהֲנִם וְאִנְהָ מוֹצֵעַ מֵאֲנֵג
 גִּנְרָא תִחְרֹק פִּיה אֲלִנְתָּת וִיתְעַדֵּב אֲלֵנֵאִם
 פִּיה אֲנוּאֵעַ מִן אֲלִעְדֵּאֲבִי יִטוּל שְׂרַחְחָא
 וְתִסְתַּדְּלֹן הִדָּה אֲלִטֵּאִיפָה עָלִי הִדָּה
 אֲלֵאֶתְקֹאֲדֵא בִּאֲקוּאֵל כְּתִירָה מִן אֲקוּאֵל
 אֲלִחְכְּמִים עָלֵיהֶם אֲלִסְלֵאִם תִּטְאֲבֵק לַעֲמֹרֶךְ
 טִוְאִהֲרֵהָ דְעוּאֵהֶם אִו אֶכְתֵּר וְטֵאִיפָה
 תִּאֲנִיָּה תַעְתֵּקֶד וְתִטֵּן אֵן אֲלִסְעֹאֲדָה
 אֲלִמְרִתְגֵּאָה אֲנִמָּא הִי יִמּוּת הַמְּשִׁיחַ מִהֲרָה
 יִגְלֵה וְאֵן דִּלְךְ אֲלִזְמָאן יִכּוֹן אֲלֵנֵאִם כֻּלְּהֶם
 מִלּוֹךְ דְּאִימִין וְתַעֲטֵם גִּתְּהֶם וְיַעֲמִרוּן
 אֲלֵאֲרִץ כֻּלְּהָא אֲלִי אֲלֵאֲכֵד וְדִלְךְ אֲלִמְשִׁיחַ
 בּוֹעֲמָהֶם יַעֲשֵׂה מָא דֵּאֵם אֲלִכְבֵּאֲרִי גֵל תִּנְאוּה
 וְאֵן פִּי דִלְךְ אֲלִזְמָאן תִּנְבֵּת אֲלֵאֲרִץ תִּיֵּאֵב
 מִנְסוּנָה וְכִבּוּ מִכְּבוֹ וּמִמְתַּנְעָאֵת כְּתִירָה מִתֵּל
 הִדָּה וְאֲלִשְׁקֹאֲדָה הִי אֵן לֹא יִכּוֹן אֲלֵאֲנִכְאֵן
 פִּי דִלְךְ אֲלִזְמָאן וְלֹא יִכּוֹי לִמְשַׁאֲהֲרֵתָה
 וְיִסְתַּדְּלֹן אִיצָא עָלִי דִלְךְ בִּאֲקוּאֵל כְּתִירָה
 מוֹגֹדָה לִלְחַכְמִים וּבִנְצוּץ מִן אֲלִמְקֹרָא
 יוּאֲפֵק טִוְאִהֲרֵהָ דְעוּאֵהֶם אִו בַּעֲצָה
 וְטֵאִיפָה תִּאֲלִתָּה תּוֹעֵם אֵן אֲלִסְעֹאֲדָה
 אֲלִמְרִתְגֵּאָה הִו אֲחִיָּא אֲלֵאֲמוּאֵת וְדִלְךְ אֵן
 יַעֲשֵׂה אֲלֵאֲנִסְמָן בַּעַד מוֹתָה וְרִנֵּעַ מַע אֶהֱלָה
 וְקִרְאֲבֵתָה וְיֵאֲכֹל וְיִשְׂרֵב וְלֹא יִמּוּת אֶכְתֵּר
 וְאֲלִשְׁקֹאֲדָה אֵן לֹא יַעֲשֵׂה וְיִסְתַּדְּלֹן אִיצָא

probare

עלי הדין באקואל ללחכמים ונכעץ
פואסק פי אלנצוץ תטאכק הדין אלדעו
וטאפּה ראבעה תועם אן אלסעארה אלתי
גנאלהא באמתתאל אלשראיע הי ראה
אלגסם ואלאמאל אלדנויה פי הדין
אלדניא מתל כצק אלבלאד וכתרה אלמאל
ואלאולאד וטור אלעמר וצדה אלגסם
ואלאמאן וכו' אלמלך פינא וכוננא
כתסלטון עלי מן עאדאנא ואן אלשקאה
אלתי תלחקנא ארה כאלפנא צד הדין
אלאחואל עלי מא נחן בסבילה פי זמאנא
הדין זמאן אלגלות ויסתלון בזעמאם
בגמיע נצוץ אלתורה מן אלברכות ואלקלות
וגירא ונמלה אלאכבאר אלמדונה פי
אלמקרא וטאפּה כאמכה ותי אלאכתר
תגמע בין הדין אלאשיא כלהא ותקול
אן אלתרני הו אן יני אלמשיח ויחי אלמותא
וידכלון גן ועדן ויאכלון תם וישרבון ויצחון
מא דאמת אלסמאואת ואלארץ ואנמא
הדין אלנכתה אלגריבה אעני העולם הכא
פקליל אן תגד בוגדה מן תכר לה כבאל
או יפכר פיהא או יתכד הדין אלאצל או
יסאל ען הדין אלאסמיה עלי אי שי תקע
והל הי אלגאיה או אחרי הדין אלארא
אלמתקדמה הי אלגאיה ויפרק בין אלגאיה
ובין אלסכב אלמודי אלי אלגאיה ולא תגד
בוגה מן יסאל פי הדין או יתכלם פיה
ואנמא יסאל אלנאם כלהם אלעאם
ואלכאן כוף יקום אלאמואר עראיה או
מכסין והל בתלך אלתיאב בעינהא אלתי
ידפן פיהא יקום ברקמהא ונקשהא וחסן
כיאסתהא או כסתרה תסתרה פקט וארא
גא אלמשיח הל יסוי בין אלגני ואלפקיר או
יכון פי איאמה אלקוי ואלצעיף וכתיב מן
הדין אלמסאיל מע אלאחיאן ואנת יא הדין
אפהם עני הדין אלמתל וחיניה תגעל
גרצך לתסמע כלאמי פי הדין כלה אנול
אן טפלא צגיר אלסן אדכל ענד מודב
ליעלמה אלתורה ודלך כיר עטים לה
למא יחצל לה מן אלכמאל גיר אנה
לצגר קנה וצעף עקלה לא יפהם מקדאר
דלך אלכיר ולא מא יודיה אליה מן אלכמאל
פאלצורה תצם אלמעלם אלדי הו אכמל
כנה אן יחרבה עלי אלקראה באלאמר
אלמחבוב ענדה לצגר מנה פיקול לה
אקרא ונעטיך גו או תין או גרפע לך
קטעה סכר פיקרי וינתהד לים לנפס
אלקראה לאנה לא יעלם דלך קדר אלא
לינאל דלך אלטעאם ואכל דלך אלטעאם
ענדה אפצל מן אלקראה ואכתר כיר בלא
שך ודלך יחסב אלקראה שקא ותעב
יתעבה לינאל בולך אלתעב תלך אלגאיה
אלמחבוב ותי חבה גו או קטעה סכר
פארא כבר ותמכן עקלה וצעף ענדה
דלך אלשי אלדי כאן יותרה קבל ורגע
יותר גיר דלך שהי איצא בולך אלשי
אלאחיר ענדה פיקול לה מעלמה אקרי
ונשתרי לך קדמא חסנה או תוב עלי צפה
כדא פינתהד איצא חנינד לא לנפס אלקראה
videtur; dicente ei præceptore, Lege, ut tibi

probare nituntur dictis Sapientum, & quibusdam in textu locis huic sententiæ consentaneis.

Alii, quartò, asserunt Beatitudinem quam assecuturi sumus, præstando mandata, esse quietem corporis, & spes hujus mundi in eodem fruendas; veluti fertilitatem terræ, facultatum & liberorum copiam, longitudinem vitæ, sanitatem corporis, statum securum, quodque regno apud nos stabilito in hostes nostros dominaturi sumus. Infelicitatem autem, quæ nos, cum transgressi fuerimus, invadet, esse his quæ diximus contraria, qualia nos hoc exilii tempore patimur. Quin & hoc sibi probare videntur ex omnibus in Lege textibus, qui benedictiones & maledictiones continent, aliisque pluribus, nec non omnibus quæ in Scriptura afferuntur narrationibus.

Alii, quintò, qui & plures sunt, hæc omnia conjungunt, dicentes illud quod speratur, esse, venturum *Messiam*, & mortuos resuscitaturum, qui Paradisum ingressi ibi comedent & bibent, bonâ fruente valetudine quamdiu duraverint cœli ac terra. Verùm quod ad articulum hunc admirandum (*viz.* Mundum futurum,) paucos omnino reperies quibus in mentem venerit, quive de eo cogitent, vel pro fundamento sumant, aut de nominibus istis interrogent cuinam rei competant; & num ille, vel alius aliquis juxta sententias prædictas finis sit, aut qui inter finem & causam quæ ad ipsum perducit, distinguant: neque invenies prorsus qui de hoc sciscitetur, aut qui de eo aliquid dicat. Verùm illud de quo quærent universim, tum vulgus, tum melioris notæ homines, est, Quomodo resurrecturi sint mortui, nudi an amicti? & num iisdem quibus sepulti erant, vestibus, iisque eodem quo fuerant modo acupictis, variegatis, ac pulchrè confutis? an velamento quod ipsis operiendis tantum sufficiat? & cum venerit *Messias*, num æquales fient dives & pauper? aut futuri sint sub ipso alii fortes, alii infirmi? Cum multis ejusmodi quæstionibus omni tempore [ventilatis]. Tu verò [Lector] hanc à me parabolam accipias, quò deinde animum ad ea quæ mihi in his omnibus dicenda restant, audienda apponas. Fingas puerum minorem ad præceptorem deductum, quò eum legem edoceat, quod certè magnum illi, ob eam quam inde assequetur perfectionem, bonum est; nisi quòd ipse, præ annorum defectu & intellectus sui imbecillitate, magnitudinem boni istius, quantamque ad perfectionem ipsum perduciturum sit, haud percipiat: coget necessitas præceptorem istum, qui ipso perfectior est, illum ad legendum de re aliquâ, quæ ipsi pro eâ quâ est ætate tenerâ desiderabilis videatur, provocare. Dicet ergò illi, Lege, ut tibi juglandem, aut ficum, aut saccari portiunculam demus; ita fiet ut legat & studeat, non ipsius lectionis gratiâ, (cum ipsius dignitatem non intelligat) sed ut edulium istud, (cujus efus ipsi lectione præstantior & majus bonum sine dubio videtur,) accipiat: ideoque lectionem molestiam putat & laborem, quem tamen suscipit ut eo finem istum desiderabilem assequatur, scil. nucem juglandem, aut saccari portiunculam. Cumque grandior jam & intellectu auctus, minoris æstimet illud quod antea præfererat, atque aliud jam eligat, allicietur etiam eo quod jam ipsi optabilius calceos pulchros, aut istiusmodi vestem emamus; non ipsius lectionis gratiâ, sed istius indumenti; cum

cùm vestis ista præstantior ipsi scientiâ videatur, sitque lectionis finis. Porro cùm intellectu adhuc perfectior evaserit, adeo ut minoris pendatur ipsi hoc etiam pretium, allicietur aliquo adhuc hoc majori; dicente ipsi præceptore suo, Discas hanc Sectionem, aut hoc Caput, quò tibi aureum aut duos aureos donemus. Leget enim rursus, & diligentiam adhibebit, quò nummos istos accipiat, cùm lucrari nummos ipsi tunc temporis præstantius videatur lectione. Fins enim Lectionis apud ipsum est ut aurum, quod sperare jubetur, accipiat. Cùm autem majoris adhuc fuerit iudicii, ut hoc etiam pretium ipsi vilius habeatur, cum ipsum spernendum quid esse perceperit, alliciendus erit eo quod hoc potius erit; ac dicetur ipsi, Disce, ut Doctor sis, aut Judex, & magni te faciant homines, tibi que assurgant, & iussis tuis obsequantur, ac celebre sit nomen tuum, & dum vivis & post mortem tuam, qualis hic vel ille; atque ita leget, & studebit, ut assequatur gradum istum, eritque ipsi finis, ut magni ab hominibus fiat, celebreturque, ac laudibus evehatur. Hæc interim omnia vituperio digna sunt, ad quæ tamen confugitur ob imbecillitatem intellectus istius, qui finem scientiæ alium ab ipsa scientia facit, dicens, Quorum disceremus hanc scientiam, nisi ut eâ aliquid acquiramus? quod reverâ stultitia est. Hoc autem est quod apud Sapientes dicitur, *Sbelo Lifomab, Non sui ipsius gratiâ* [discere,] viz. ut quis obsequatur præceptis, eaque faciat, legâtque & studeat, non ejus rei ipsius gratiâ, sed aliis cujuscumque, quod vetârunt Sapientes, q. p. dicentes, *Ne facias ea coronam, ut iis glorieris, neque securim, ut iis fodias*, [quibus verbis] digitum intendunt ad illud quod tibi explicavi; scil. ne statuât [quis] finem scientiæ, vel ut magni fiat ab hominibus, vel opes acquirat, neque cultum Dei victus parandi instrumentum faciat, neque sit ipsi alius scientiæ finis quàm ipsum scire: eodémque modo ne sit alius ipsi veritatis finis, quàm ut sciat ipsam veram esse, & præcepta vera esse, & finem ipsorum esse ea præstare: neque convenit homini perfecto dicere, Si fecero bona ista, & fugero turpia ista, quæ vetuit Deus, quâ re remunerabimur? Perinde enim hoc foret, ac si diceret puer, Quando legero, quidnam mihi dabitur? ac diceretur ipsi, Res ista talis. Videntes enim infirmitatem intellectus ipsius, qui gradum istum non apprehendit, sed finis [veri] finem [alium] quærit, respondetur ipsi secundum stultitiam ipsius [sicut dicitur] *⁴ Responde stulto juxta stultitiam suam* Vetuerunt autem hoc etiam Sapientes, scil. ut statuât homo finem cultus sui, & obsequii erga mandata, rem aliquam. Quò spectat dictum [viri] præstantis, perfecti, qui verum optimè perspexit, *Antigoni* [nempe] *Socensis, Ne sitis instar servorum, qui serviunt Domino eâ conditione ut accipiant mercedem, sed sitis ut servi, qui serviunt Domino etiam nullâ expectatâ mercede*; quo voluerunt amplectendam veritatem veritatis ipsius gratiâ: atque hoc est quod innuunt cum dicunt, *Serviens* [Deo] *ex amore*. Dixerunt etiam, quibus pax, *In præceptis ejus delectatur valde*. Dixit Rab. Eleazar, *Præceptis ejus, Et non mercede præceptorum ipsius*. Quantum autem, & quàm perspicuum est hoc argumentum? Est enim ratio manifesta illius quod in superioribus diximus. Hoc tamen ipso majus est dictum ipsorum in textu libri *Sifre, Ne fortè dicas, Ecce ego disco Legem ea propter ut sim dives,*

בל לדרך אללכאם ודלך אלתוב ענדה אפצל מן אלעלם והוגאיה אלקראה קארא צאר אכמל עקל וצעף ענדה הוה אלקרר איצא טמע במא הו אכתר מן הוה פיקול לה מעלמה אחפט הוה אלפרשה או הוה אלפרק ונדפע דינאר או דינארין פיקרי איצא וינתהר ליאכר ודלך אלמאל ואכר אלמאל ענדה הינד אשרף מן אלקראה לאן גאיה אלקראה ענדה הינד אן יאכר אלהב אלדי רני בה פארא צאר אכתר תמיו וצעף איצא ענדה הוה אלקרר וראי אן דלך קדר כסיס טמע במא הו אחר מן דלך ויקאל לה אקרא לתציר רב ודיין יעטמך אלנאם ויקבון אמאמך ומתתלון ואומרך ויעטם אסמך פי היתך וכעד ממאתך מתל פלאן ופלאן פיקרי וינתהר לינאל הוה אלתרבה פתכון אלנאיה ענדה תעשים אלנאם ואגלאלהם לה ותנאוהם עליה והוה כלה מומום ואנמא ילתגי לדרך לצעף עקל אלשכין אלדי ינעל גאיה אלעלם שיא אכר גיר אלעלם פיקול לאי שי נעלם הוה אלעלם אלא לננאל בה היאנה עלי אלהקיקה והוה הו ענד אלחכמים שלא לשמה אי אנה ימתתל אלשראיע ויעמלהא ויקרא וינתהר לא לדרך אלשי פי נפסה כל לשי אכר ונהונא אלחכמים עה ען הוה וקאלוא לא תעשים עטרה להתגדל בהם ולא קרדום לחפור בהם ישירון אלי מא בינת לך אנה לא ינעל גאיה אלעלם לא תעשים אלנאם לה ולא אכתסאב אלמאל ולא יתכר דין אללה מעישה ולא תכון ענדה גאיה אלעלם אלא עלמה פקט וכדרך לים גאיה אלחק אלא אן יעלם אנה חק ואלשראיע חק פנאיתהא אמתתאלהא ולא יגו ללאנסאן אלכאמל אן יקול אן עמלת הוה אלפצאיל ואגתנבת הוה אלקכאיה אלתי נהי אללה ענהא באי שי ננאו לאן דלך מתל קול אלצבי ארא קרית אי שי ידפע לי פיקאל לה אלאמר אלפלאני לאנא ארא ראנא צעף עקלה אלדי לס יפהם הוה אלקרר וטלב ללנאיה גאיה ננאובה עלי קדר גהלה ענה כסיל כאולתו וקד נהונא אלחכמים ען הוה איצא אעני אן ינעל אלנאסאן גאיה עבארתה ואמתתאלה ללשראיע אמרא מן אלאמור והו קול אלפאצל אלכאמל אלמדרך אלחקאיק אנטינגס איש שוכו אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס היו כעבדים המשמשין את הרב על מנת שלא לקבל פרס ואנמא אראדוא בדרך אן יעתקד אלחק לנפס אלחק והוה הו אלמעני אלדי יעברון ענה בעובר מאהבה וקאלו עה במצותיו הפץ מאד אמר ר' אלעזר במצותיו ולא בשכר מצותיו ומא אעטם הוה אלדליל ומא אבינה פאנה דליל ואצח עלי מא תקדם לנא מן אלקול ואעטם הוה קולהם פי נין ספרי שמא תאמר הריני למד תורה בשביל שאהיה עשיר בשביל שאקרא רבי

שאקבל שכר בעולם הבא ה"ל לומר
לאהבה את יי כל שאתם עושין לא
תעשו אלא מאהבה פקד תבין הדא
אלמעני וצה אנה גרץ אלשרע וקאעדה
אעתקאר אלחכמים ולא יתעאמי ענה
אלא נאהל גבי קד אתלפתה וסוכה
אלאפכאר אלסכיפה ואלתכלילאת אלנאקצה
והדה הי דרגה אברהם אבינו אנה כאן
עובר מאהבת ונחו הדא אלטריק ילום
אלנווע ולעלם אלחכמים עליהם אלסלאם
אן הדא אלמעני עויץ גדא ומה כל אחד
יורכה ואן אדרכה פליס יואפקה מן
אול מרה ולא יראה אעתקארא צהית לאן
אלאנסאן לא יפעל אפעאל אלא לינאל
כהא נפע או ידפע מצרה או יכון פעלה
דלך עבת פכף יקאל ללמתשרע אפעל
הדה אלאפעאל ולא תפעלהא לא לכוף
מן עקאב אללה ולא לתרגי תואבה הדא
צעב גדא לאן ליס כל אלנאם ידרכון
אלחקאיק ויכונון מתל אברהם אבינו
פאבאחו ללגמהור אן יקראו עלי אעתקארהם
מן פעל אלחסנאית לתרגי אלתואב ואגתנאב
אליסאית כוף אלעקאב ויחצון עלי דלך ותקוי
עואימהם פיה חתי ידרך אלמדך פיערף
אלחק ואלונה אלכמל קא הו כמתל מא
נפעל כאלצבי ענד אלתעליס עלי מא מתלנא
ונקראו עלי אנטיגנס איש שוכו פי תצריחה פי
אלגמהור כמא צרה וקאלוא פי דלך חכמים
הזהרו בדברים וכו' עלי מא סנבין פי
אבות ולא הם אלגמהור כאסרון מרה
ואחדה פי כונהם ימתלון אלשריעה
לכוף אלעקאב ותרגי אלתואב לכנהם גיר
כאמלין ואנמא יסתחב להם דלך לתחצל
להם מלכה וריאצה פי אמתתאל אלשריעה
וינתקלון אלי אלחק ויצירון עובדים מאהבה
והו קולחם עה לעולם יעסוק אדם
בתורה אפילו שלא לשמה שמתוך שלא
לשמה בא לשמה וממא יגב אן תעלמה אן
כלאם החכמים עה אנקסמו אלנאם פיה
תלת פרק אלפרקה אלואלי והי אבחר מן
ראיתה ומן ראית תואלפה ומן סמעת בה
תחמלה עלי טאהרה ולא תתאולה בונה
ותציר ענדהא אלממתנעאת כלהא ואגבה
אלונור ואנמא פעלוא דלך לנהלהם
כאלעלום ובעדהם מן אלמעאארף וליס
הם מן אלכמאל מן חית יתבהון מן
תלקי אונפסהם ולא גדרות מנבהא
ינבהם פהם ירון אן לס יריוא אלחכמים
כנמיע אקואלהם אלמחכמה אלא מא
פהמוא דום מנהא ואנהא עלי טואהרהא
ואן כאנת טואהר בעץ כלאמהם
מן אלשנאעה פי חיז לו וצה עלי אעתבארא
וקאלוא כף יכון פי אלדניא שבץ יתכיל
הדא ויראדו ראית צהיחה נאהיך ען
אסתחסאנה והדה אלטאיפה אלמסכינה ירתי
לנהלהא לשגנהא עטמת אלחכמים בעמקהא
והי קד אוזתהם גאיה אלחטאט והי לא
תשער ואן כאן לעבר אללה הדא אלטאיפה

tentiā? tantum abest ut illud laudare velit.

ea propter ut vocer Rabbi, ut accipiam mercedem in seculo futuro: docemur dicere ad diligendum Dominum, quicquid feceritis, ne faciatis nisi ex amore tantum. Manifesta ergo est hæc sententia, constatque eam Legis scopum esse, & fundamentum ejus quod profitentur Sapientes, nec adeo cæcus est quis, ut eam non perspiciat, nisi stultus, hebes, quem cogitationum ineptarum & imaginationum vitiofarum suggestus perdidit. Fuit autem iste gradus *Abrahami* patris nostri, quod scilicet fuerit *Seviens* [Deo] *ex amore*, & ad hanc viam sedulò nitendum est. Cum autem perspectum haberent Sapientes, quibus pax, obscuram admodum esse hanc sententiam, quamque non omnes capiunt; & si intellexerint, non tamen ei statim assentiunt, neque pro vera habendam esse censent. Neque enim facit quis opera aliqua, nisi ut iis consequatur utilitatem, aut repellat damnum, sin minus, futura est actio ipsius frustranea. Quomodo ergo dicetur ei qui Legem amplectitur, *Facias hæc opera*, aut, *hæc ne facias*, non ob metum pœnæ [à] Deo, neque spe mercedis ab ipso consequendæ. Durum admodum hoc erit, quia non omnes rerum veritatem capiunt, ut sint *Abrahamo* patri nostro similes. Ideo permiserunt vulgo ut in opinione sua maneant; scilicet faciendâ esse bona spe præmii, & mala metu pœnæ fugienda; utque ad hoc excitentur, & in sententia sua hac de re confirmantur, donec rebus melius apprehendendis [valeat] qui eas intelligere vult, ac quid verum, & quæ via perfectior sit dignoscat, quemadmodum cum puero inter docendum, juxta similitudinem præmissam, agimus: quare *Antigono Socensi* vitio verterunt, quod sententiam suam palam coram vulgo protulerit, ideoque dixerunt Sapientes, *Cavete verbis vestris, &c.* uti in *Abotb* explicaturi sumus. Nec tamen prorsus operam perdunt isti è vulgo dum Legi, metu pœnæ, & spe præmii obsequuntur, verum nondum sunt perfecti: probaturque in ipsis illud, quò ita acquiratur ipsis habitus atque exercitatio in obedientia Legis, ut indè ad veritatem transitum facientes, servi ex amore evadant. Atque hoc est quod dicunt, *Semper det homo operam Legi, etiamsi non ipsius gratiâ, quoniam ex hoc [quòd præstet ipsam] non sui gratiâ, eò perveniet [ut &c.] sui gratiâ [præstet.]* Ex iis autem quæ scire debes, est, in verbis Sapientum, quibus pax [interpretandis,] distribui homines in tres classes, Prima (atque hi plurimi sunt eorum quos vel quorum scripta vidi, aut de quibus audiavi) eorum est, qui ea juxta sensum literalem intelligi volunt, neque ea ullatenus interpretantur, adeo ut his impossibilia quævis necessario existere videantur. Hoc autem fecerunt, quòd scientiarum prorsus rudes sint, & à disciplinis alieni, neque in eo perfectionis gradu ut ipsi sibi monitores sint, nec alium qui eos moneret, invenerint. Putant ergo isti noluisse Sapientes in omnibus indubitatae veritatis dictis suis aliud, quàm quod ipsi ex iisdem perceperint, eaque prout sonant verba intelligenda, etiamsi quod primò multis in ipsorum dictis apparet prorsus absurdum sit, adeo ut si juxta illud quod præ se ferunt verba considerantes, dicentque, Quomodo fiet, ut quot in mundo sunt hominum quispiam hoc imaginetur, & pro verâ habeat sententiam? tantum abest ut illud laudare velit. [Digna] autem est misera hæc secta, cujus defleatur stultitia; nam dum se Sapientes extollere putat, in infimum eos gradum dejicit: nesciens interim

se ita facere. Quinimo certissimè secta ista religionem honore suo spoliât, ejusque splendorem obfuscat, Legemque Dei in contrarium ei ad quod ipsa dirigitur, detorquet. Nam cum Deus in ipso legis textu dicat, *Qui audient omnia statuta ista, & dicent, Tantum populus sapiens & intelligens, gens magna ista*, genus hoc hominum contexit è sono verborum Sapientum illud quod si audierint gentes [aliæ] dicerent, Certè populus stultus & fatuus est gens ista parva. Qui autem plurimum hoc faciunt, sunt Homiliaistæ, qui ea hominibus explicant, quæ ipsi non intelligunt, atque utinam cum non intelligant, tacere vellent, *Quis dabit tacendo tacere-tis, & esset vobis ad Sapientiam?* aut dicerent saltem, Nescimus quid velint Sapientes hoc dicto, aut quomodo exponendum sit; verum ipsi illud se intelligere putant, atque hoc fatagunt, ut hominibus explicant illud quod ipsi intellexerint, non quod dixerint Sapientes; coram vulgo explicationes [tract.] *Beracoth* & capitis *Chelek*, prout verba ad literam sonant, proferentes.

Classis secunda numerosa etiam est, istorum scil. qui cum dicta Sapientum legerint aut audierint, atque juxta sonum verborum acceperint, rati nòluisse Sapientes aliud quàm quod præ se ferunt verba, incipiunt stultitiæ, fœditatis & absurditatis incusare illud quod absurdum non est; ac frequenter verbis Sapientum illudunt, se illis sapientiores & perspicaciores esse judicantes, atque illos, quibus pax, deceptos fuisse, judicii expertes, omnium rerum ignaros, adeò ut nihil prorsus intelligerent. Eorum qui hanc opinionem amplectuntur plerique sunt ex iis qui se medicos profitentur, quique circa astrorum effectus ineptiunt. Sunt enim hi, opinione suâ, acuti, Sapientes, Philosophi; at quàm longè absunt ab eo ut pro hominibus habeantur apud vere Philosophos. Sunt autem hi stultiores Classe priori, magisque fatui. Secta certè maledicta, quòd hæc effutiat contra viros magnos de quorum scientia apud doctos liquidò constat. Quòd si disciplinis operam navarent, ut scirent quomodo de Theologicis & ejusmodi rebus sermo, tum apud vulgus, tum apud doctiores, instituendus sit, & partem Philosophiæ practicam tenerent, tum demum constaret fuerintne Sapientes [nostri] viri docti, annon: & manifestus esset ipsis eorum quæ ab illis dicta sunt, sensus. Secta tertia paucorum admodum est, adeò ut non aliter secta audiat quàm sol species: sunt autem illi apud quos de merito Sapientum, & bonâ ipsoꝝ intentione, inde constat, quòd dictis ipsoꝝ involuta reperiantur verba, quæ sensus admodum veros innuant, quæ pauca licet fuerint, eaque sparsim in [diversis] locis librorum ab ipsis compositorum posita, indicant quâ fuerint perfectione, ipsosque rerum veritatem apprehendisse. Constat etiam ipsis de eorum quæ fieri non possunt impossibilitate, ejusque quod necessarium est necessitate, noruntque illos, q. p. non locutos fuisse de eo quod fieri non possit, undè certò statuunt subesse verbis ipsoꝝ exterius [quid] & interius, ac quotiescunque loquantur de rebus impossibilibus, habere verba ipsoꝝ rationem ænigmatis & parabolæ; iste enim mos fuit Sapientum magnorum, ideòque orsus est princeps Sapientum librum suum, dicendo, *Ad intelligendum parabolam & facundiam, verba Sapientum, & ænigmata eorum.* No-

תהיה במחאסן אלדין ותטלם בהנהגה ותנעל דיין אללה פי עכס מא ארד בה לאן אללה יקול פי מחכס אלתנויל אשר ישמעון את כל החוקים וכו' והנה אלטאפה תסדר מן טוהר כלם אלחכמים מא אדא סמעתה אלמלל קאלו רק עם סכל ונבל הגוי הקטן הזה ואכתר מן יפעל הדא אלדרשנין אללדין יפהמון אלנאס מא לס יפהמון הם פיא ליתחם אד לא יפהמון לו סכתון מי יתן חרש תחרישון ותהי לכם לחכמה או כאן יקולון מא נעלם מא אראד אלחכמים בהדא אלכלאם ולא כיה יתאול כל יועמון פהמה וינעלון אידיהם פי תפהים אלנאס מא פהמון הם כאנפסהם לא מא קאל אלחכמים ויעלנין עלי ראוס אלגמהור בדרשות ברכות ופרק חלק וגידיהמא עלי טוהרהדא חרפא בחרף ואלטאפה אלתאניה כתיבה איצא והם אללדין ראוא כלם אלחכמים או סמעה פחמלון עלי טוהרה וועמון אן מא אראדוא אלחכמים כולך גיר מא דל עליה טוהר אלכלאם פאקבלוא עלי תסכיפה ותקביחה ותשניע מא לים בשניע וילענין על דברי חכמים מע אלאחיאן ויעמון אנהם אעקל מנהם ואדכי דהן ואנהם עליהם אלסלאם מנכדעין נאקצי אלאי גאהלין כנמלה אלגור חתי לס ידרכוא שיא כונה ואכתר מן יקע פי הדא אלאעתקאר מדעי אלטב ואלהאדין בקצאיה אלגנוס לאנהם בזעמהם חדאק חכמא פלאספה ומא אבעדהם מן אלאנסאניה ענד אלפלאספה עלי אלהקיקה והם אנהל מן אלפרקה אלאולי ואכתר גבאיה והי טאיה כלעונה לתהאפתהא לאשכאין עטמא אלקדר קד באן עלמהם ענד אלעלמא ולו אנהם ראצוא אנפסהם פי אלעלום חתי יעלמון כיה ינבני אן יוקע אלכלאם פי אלאלאחיאת ושבההא מן אלאמור ענד אלגמהור וענד אלקואין ויחכמון אלגו אלעמלי מן אלפלאספה לבאן להם הל אלחכמים עלמא או לא וכאן ינפחם להם מעאני כלמהם ואלטאיה אלתאלהה והי לעמר אללה קלילה גרא חתי לא יקאל להא טאיה אלא כמא יקאל ללשמש נוע והם אלאקואם אללדין תקדר ענדהם עטם אלחכמים וגורא אפכארהם במא וגד פי טי כלמהם כלמאת תרל עלי מעאני צחיה גרא ואן כאנת קלילה ומפתרקה פי מואצע מן מדונאתהם לכנהא דלת עלי כמאלהם ואדראכהם אלהקאין ותקדר איצא ענדהם אמתנאע אלמכתנע וזגוב אלואגב פעלמא אנהם עה לא יתכלמון פי מחאל פתיקנוא אן כלמהם לה טוהר וכאטן ואנה כל מא יקולון מן אלאשיא אלגיר ממכנה אנמא כלמהם פיהא עלי סביל אללגו ואלמלל והבדא שאן אלחכמא אלכבאר ולהא צדר כתאמה רייס אלחכמא וקאל להבין משל ומליצה דברי חכמים וחידותם וקד עלם מן ערף אללגה אן חידה הו אלכלאם

vit

אלדי גרצה פי באטנה לא פי טאהרה
 וכמה קאל אחורה נא לכם הירה וכו'
 לאן כלאם אהל אלעלם כלהם פי אלמור
 ארפיעה אלתי הי אלנאיה אנמא הו לנו
 ומתל וכיף יסתנכר יא קום תאלפהם
 אלעלם עלי טריק אלמתל ואלתשביה
 באמור כסיסה עאמיה ותרי אחכם אלנאם
 קד פעל דלך ברוח הקודש אעני שלמה
 פי משלי שיר השירים ובעז קוחלת וכיף
 יסתנכר תאויל כלאמהם ואכראנה ען
 טאהרה חתי יטאנק אלעקל ויואנק אלחק
 וכתב אלתנויל והם באנפסהם יתאולון
 נצוין אלכתב וכרונהא ען טאהרהא
 ויגעלונהא מתל והו אלחק כמה גדרהם
 יקולון אן קול אלכתאב הו הכה את שני
 אריאל מואב כלה מתל וכדלך קולה
 הו הכה את הארי בחוך הכור וכו' מתל
 וקולה מי ישקיני מים וסאיר מה גרי כל
 דלך מתל וכדלך ספר איוב בנמלתה קאל
 בעצחם משל היה ולם יבין לאי מעני
 געל הדא אלמתל ופולך מתי יחוקאל
 קאל בעצחם משל היה וכתיר מתל הדא
 פאן כנת יא הדא מן אחרי אלפרקתין
 אלאוליתין פלא תנטר כלאמי פי שי מן
 הדא אלגרץ לאן לא יטאנקך מנה שי
 כל יורד ותשנאה וכיף תלאום אלאגריה
 אלכפיפה אלכמיה אלמעטרלה אלכפיפה
 לשבץ קד אעתאד אלאגריה אלסו אלחקלה
 כל תאדירה וישנאהא אלא תרי קל מן
 אעתאד אכל אלכצל ואלתום ואלסמך
 פי אלמן מה הו ונפשינו קצה בלהם
 הקלקל ואן כנת מן אהל אלפרקה
 אלחאלתה ומתי מה ווד עליך שי מן
 כלאמהם ממה יבעדה אלעקל תקף ענדה
 ותעלם אנה לנו וכתל ותבית שגיל
 אלכאטר עאמר אלכפיה פי תאוילה מהתם
 לונור מרהב אלחק וראי אלצואב כמה
 קאל למצוא דברי חפץ וכתוב יושר דברי
 אמת פתאמל כלאמי תפד אן שא
 אללה תעאלי ואלאן אבתדי באלבלאם
 פי מה אדחתה אעלם אנה כמה לא
 ידרך אלאעמי אלאולאן ולא ידרך אלאעם
 אלאצואת ולא אלענין שהוה אלגמאע
 כדלך לא תדרך אלאנסאם אללדאת
 אלנפסאניה וכמה לא יעלם אלהות
 אסטקס אלנאר לכונה פי צדה כדלך
 לא יעלם פי הדא אלעאלס אלגסמאני
 בלדאת אלעאלס אלוהאני כל לים
 ענדנא בונה לזה גיר לזה אלאנסאם
 פקט ואדראך אלוהאם מן אלטעאם
 ואלשראב ואלנכאח ומא סוי דלך פהו
 ענדנא גיר מונוד ולא נמוהא ולא
 גרפהא עלי באדי אלאי אלא בעד
 תהוק כתיר ואנמא וגב דלך לכוננא פי
 אלעאלס אלגסמאני פלא נדרך אלא
 ליתה פאמא אללדאת אלנפסאניה פהי
 דאימה גיר מנקטעה ולים בינהא ובין הדא
 אללדאת נסבה בונה מן אלוניה ולא יצח
 לנא פי אלשרע ולא ענד אלאלאהין מן
 אלפלסאפה אן נקול אן אלמלאכה

omnino inter ipsas & has proportio, neque nobis vel lege vel Metaphysicorum inter Philosophos

Vol. I.

vit autem, qui verborum significatus novit, *Cbid-*
dab esse orationem cujus scopus in interiori ejus
 parte, non in cortice habetur: quemadmodum
 dicit, *proponam jam vobis ænigma, &c.* Sermones
 enim doctorum omnium sunt de rebus sublimi-
 bus, quæ sunt finis, ipsi autem ænigmatici sunt
 & parabolici. Quomodo autem vitio vertetur
 (heus homines) quod scientiam tradant per para-
 bolas & similitudines rerum humilium & vulga-
 rium, cum videas hominum sapientissimos idem
 fecisse [instinctu] Sp. Sancti, ipsum nempe *Salom-*
onem in Proverbiis, & Cantic. Cantorum, &
parte Eccles. & quomodo reprehendatur qui ver-
 ba ipsorum interpretatus, ea à sensu, quem præ-
 se ferunt, abducit; ut ita intellectui consentanea
 sint, & veritati librisque cœlitus datis congrua;
 cum ipsi expressa Scripturæ verba ita exponant,
 ut à verbis abducant, & pro parabolicis habeant?
 quod verum est. Inveniemus enim eos dixisse di-
 ctum Scripturæ, *Ipse percussit duos Ariel Moab,* to-
 tum esse figuratum: eodémque modo quod dixit,
Ipse percussit Leonem in medio cisternæ, &c. figu-
 ram esse. Item dictum ipsius, *Quis potabit me*
aquâ? cæteraque quæ [ibi] narrantur omnia figu-
 ram esse. Similiter liber *Jobi* integer, juxta quos-
 dam, parabola fuit, nec quem in finem posita sit
 declaratur. Eodémque modo quod locutus est
Ezekiel, dixerunt quidam eorum, Parabolam
 fuisse, multaque sunt ejusmodi. Quod si fueris
 (heus tu) utriusvis harum Sectarum priorum, ver-
 bis meis de re aliqua huc spectante ne attendas,
 neque enim expediet tibi ex iis quicquam; sed è
 contra tibi nocitura sunt, tūquē illa odio habitu-
 rus: quomodo enim convenient alimenta quanti-
 tate tenuia, qualitate benè temperata, viro qui
 assuetus fuerit alimentis malis, crassis? sunt enim
 ipsi noxia, & fastidio futura. Annon vides quid
 dixerit qui assuetus fuerat cepis & allio & piscibus,
 de Manna, *Quid hoc est, & anima nostra aversatur*
panem levem, &c. Quod si ex iis fueris qui ter-
 tiæ Classis sunt, quotiescunque occurrit tibi quid
 in verbis eorum quod refugiat intellectus, fac ibi
 subsistas, ac scias ænigma esse & parabolam, ac
 pernoctes animo occupatus, ac cogitationibus de-
 fixus in ejus interpretatione, sollicitè rationem veri
 indagans, & sententiam rectam, sicut dicit, *Ad*
inveniendum verba voluntatis, & scripturam resti-
tudinis, verba veritatis. Perpende autem verba
 mea, è quibus utilitatem, volente Deo, capturus
 es. Ac jam de eo quod institui dicere incipiam.
 Scias, sicut nec cæcus colores, nec surdus voces;
 neque impotens veneris voluptatem veneris perci-
 pit; ita nec corpora voluptates animi proprias affe-
 qui; & quemadmodum piscis elementum ignis
 non habet cognitum, cum ipse in ejus contrario
 degat; ita nec in mundo hoc corporeo voluptates
 mundi spiritualis dignosci; ac certè non est apud
 nos ulla omnino præter eam corporis, & quam
 sensus è cibo, potu, & venere percipiunt, volup-
 tas: Quicquid ultra est, nobis planè incomptum
 est, adeò ut illud cogitationum primordiis, aut a-
 liter quàm multâ adhibitâ diligentia, discernere at-
 que apprehendere nequeamus. Atque ita se res
 habeat necesse est, cum in mundo simus corporeo;
 ideòque non aliam quàm ejus voluptatem percipi-
 amus; quod ad voluptates autem spirituales, cæ-
 perpetuæ sunt, nunquam cessaturæ, nec ulla est

[sententiâ]

P

^b 2 Sam. xxiii. 20.

ⁱ Ib. v. 15.

^k Ecclef. xii. 10.

[sententiâ] conceditur, ut Angelis, stellis, & sphaëris, nullam esse voluptatem asseramus. Quinimo magna admodum iis, ex eo quod de Creatore intelligunt, oritur voluptas: atque inde fit ut perpetuâ fruantur & quæ nunquam cessat voluptate: non est tamen ipsis voluptas [aliqua] corporea, nec eam percipiunt, cum non sint illis, ut nobis, sensus, quibus ea quæ nos percipimus assequantur: eodémque modo, cum è nobis quis dignus factus fuerit qui gradum istum post mortem consequatur, non ampliùs voluptates corporeas percepturus est, easve appetiturus, magis quàm Rex, magni regni Dominus, regno suo exui cupiat, ut ad pili lusum in plateis redeat, etiam si fuerit tempus quo sine dubio lusum istum pili regno anteferet, viz. cum adhuc puer utramque rerum istarum simul expertus non fuisset: sicut & nos hodie voluptatem corpoream, ei quæ animæ propria est, anteferimus. Cum autem voluptatum istarum binarum qualitatem perpenderis, unius vilitatem, & alterius dignitatem, etiam in hoc mundo, facillè dignoscas. Homines enim plerisque, vel potius omnes, cernimus animis ac corporibus suis molestiam & laborem, quo nullus gravior esse potest, imponere, ut gradum sublimem consequantur, aut magni ab hominibus fiant; non est autem hæc voluptas eadem cum illa quæ à cibo aut potu provenit. Similiter multi vindictam de inimicis sumendam multis corporis voluptatibus præferunt: quin & multi etiam maximas inter corporis delectationes fugiunt, vel opprobrii & dedecoris ipsas secuturi metu, vel famæ consequendæ desiderio. Cum ergò ita comparatæ sint res in hoc etiam mundo corporeo, quanto magis in futuro, ubi animæ nostræ de Creatore, quantum corpora cœlestia, aut etiam ampliùs, percepturæ sint. Neque enim voluptas ista in partes distribuitur, neque enarrari potest, neque reperitur similitudo aliqua quacum comparari possit; verum, uti dixit Propheta, ejus magnitudinem admiratus, *Quàm magna est bonitas tua, quam recondisti timentibus te, & fecisti sperantibus in te!* Atque ita dixerunt, q. p. *In mundo futuro nec est esus, nec potus, nec lotio, nec unctio, neque usus lecti conjugal, verum sedent iusti coronas in capite gestantes, & voluptatem è splendore majestatis divinæ capientes;* ubi verbis istis, *Coronas in capite gestantes*, innuit duraturam esse animam duratione objecti scientiæ suæ, efféque ipsam & ipsum rem unam, sicut & à Philosophis peritioribus multis modis, quos hîc explicare longum esset, declaratum est: eo autem quod dicit, *Voluptatem capientes è splendore divinæ Majestatis*, animas istas eo quod de Creatore intelligunt, oblectari, quemadmodum animalia sancta, & reliqui angelorum ordines, eo quod de essentia ipsius percipiunt. Beatitudo autem & finis ultimus est, ut quis ad hunc cœtum supremum pertingat, & gradum istum consequatur, durétque anima in eo quem descripsimus statu, in æternum, juxta durationem Creatoris gloriosi, qui causa est durationis ejus, eo quod ipsum apprehendat, quemadmodum in Philosophia prima traditum est: atque hoc certè bonum est magnum, cui æquari aliud non potest, cuique nulla voluptas similis est. Quomodo enim comparabitur quod perpetuum est sine termino, rei quæ finem habet? atque hoc est quod dixit Deus, *Ut benè sit tibi, & prolonges dies:* cujus dicti explica-

ואלכואבב ואלאפלאך ליסת להא לדה כל להם לדה עשיכה גרם במא עקלה מן אלכארי עז וגל והם בולך פי לדה דאכימה גיר מנקטעה ולא לדה גסמאניה ענדהם ולא ידרכונה לאן לים להם הואם מתלנא ידרכון בהא מא גדרך נחן וכולך נחן אדי תוכי מנא מן תוכי וצאר לתלך אלדרנה בעד אלמות לא ידרך אללדארת אלגסמאניה ולא ירדהא אלא מא יריד אלמלך אלעשים אלמלך אן יכלע מן מלכה וירנע ילעב אלכרה פי אלסואק וקד כאן פי זמאן מא בלא מחאלה יפצל אללעב בתלך אלכרה עלי אלמלך ודלך פי חין צנר סנה ענר נהלה באלאמרינ נמיעא כמא נפצל נחן אליום אללדה אלגסמאניה עלי אלנפסאניה ואדא תאמלת אמר האתין אללדתי תגר כסאסה אללדה אלואאחרה ורפעא אלתאניה ולו פי הדא אלעאלם ודלך אנא נגד אכתר אלנאם כל כלהם יחמלון אנפסהם ואגסאמהם מן אלשקא ואלתעב מא לא מוידא עליה כי ינאל רפעא או יעטמה אלנאם ודהא אלהא ליסת בלדה טעאם ולא שראב וכולך כתיר מן אלנאם יותר אלאתקאם מן ערוה עלי כתיר מן לדאת אלגסם וכתיר מן אלנאם יתנב אעטם מא יכון מן אללדאת אלגסמאניה כשיתה אן ינאלה פי דלך כיו או חשמה מן אלנאם או טלב תנא חסן פאדא כאנת האלנא פי הדא אלעאלם אלגסמאני הכדי פנאהיך פי אלעאלם אלנפסאני והו העולם הבא אלדי תעקל אנפסא מן אלכארי פיה מתל מא תעקל אלגראם אלעלויה או אכתר פאן תלך אללדה לא תתנאז ולא תתצף ולא יוגד מתאל תמתל בה תלך אללדה כל כמא קאל אלנבי מתענבא מן עטמהא מה רב טובך אשר צפנת ליראיך פעלת לחוסים כך והכדא קאלנא עה העולם הבא אין בו לא אכילה ולא שתיה ולא רחיצה ולא סיכה ולא תשמיש אלא צדיקים יושבים ועטרותיהם בראשיהם ונהנין מזיו השכינה יריד בקולה עטרותיהם בראשיהם בקא אלנפס בבקא מעלומהא וכונהא הי והו שי ואחד כמא דכרוא מהרה אלפלספיה בטרק יטול שרחהא הנא וקולה נהנין מזיו השכינה יריד בולך אן תלך אלנפס הסתלד במא תעקל מן אלכארי כמא תסתלך חיות הקודש וסאיר טבקארת אלמלאיכה במא עקלויה מן וגורדה פאלסעאדה ואלגאיה אלקצוי הי אלצול אלי הדא אלמלא אלעלי ואלחצול פי הדא אלהד ובקא אלנפס כמא וצפנא אלי מא לא נהאיה בבקא אלכארי ול תנאורה אלדי הו סבב בקאהא לאדראכהא לה כמא יכין פי אלפלספיה תאולי ודהא הו אלכיר אלעשים אלדי לא כיר יקאם בה ולא לדה ינתל בהא וכין ימתל אלדאיים אלי לא נהאיה באלשי אלמנקטע והוקולה תעאלי למען ייטב לך והארכת ימים וגאנא אלנקל עלי אידיהם בשרח ולך

למען ייטב לך לעולם שכולו טוב והארכת
ימים לעולם שכולו ארוך ואלשקאווה
אלכאמלה היו אנקטאע אלנפס ותלאפהא
ואן לא תחצל באקה והו אלכרת אלמכור
פי אלתורה ומעני אלכרת אנקטאע אלנפס
כמא בין וקאל הכרת תכרת הנפש היא
וקאלוא עליהם אלסלאם הכרת בעולם
הזה תכרת לעולם הבא וקאל אלכתאב
והיתה נפש אדוני צרורה וכו פכל מן כלד
אלי אללךאת אלגסמאניה ונכד אלהק
ואתר אלכאטל אנקטע מן דלך אלעלו
ויבקי מאדה מנקטעה פקט וקד בין אלנבי
אן העולם הבא לים ידרך באלחואם
אלגסמאניה והו קולה עין לא ראתה
אלהים וזולתך יעשה למחכה לו וקאלוא
פי שחך דלך כל הנביאים כולם לא
נתנכאו אלא לימורת המשיח אבל העולם
הבא עין לא ראתה אלהים וזולתך ואנמא
אלועד ואלועיד אלמכור פי אלתורה
פתאווילה מא אצף לך ודלך אנה יקול
לך אן אמתתלת הורה אלשראיע נעניך
עלי אמתתאלהא ואלכמאל פיהא ונקטע
ענך אלעואיק כלהא לאן אלאנסאן לא
תמכנה אלעבאדה לא מריץ ולא נאיע
ולא עאטש ולא פי פתנה פועד בזואל הורה
כלהא ואנהם יצחון ויתהרנן חתי תכמל
להם אלמערהא ויזכו לחי העולם הבא
פליס גאיה אלתורה אן תכעב אלארץ
ותטול אלאעמאר ותעז אלגסמאם ואנמא
יעאן עלי אמתתאלהא בהורה אלאשיא
כלהא וכדלך אן תעדוא כאן עקאכהם
אן תחרת תלך אלעואיק כלהא חתי לא
ימכנהם אן יעמלוא צאלהא וכמא קאל
תחרת אשר לא עבדת את יי וכו פאדא
תאמלת הדיא אלתאמל אלעניב תגרה
כאנה יקול אן פעלת בען הורה אלשראיע
במחכה וחרץ נעניך עליהא כלהא כאן
גזיל ענך אלעואיק ואלמוואנע ואן ציעת
מנהא בעצהא אסתכפאפא נגלב לך
מוואנע תמנעך מן נמיעהא חתי לא יחצל
לך כמאל ולא בקא והדיא הו מעני קורהם
עה שכר מצוה מצוה ושכר עברה עברה
ואנמא גן ועדן פמוצע כציב מן כרה אלארץ
כתיר אלמיארה ואלתמאר סיכשפה אללה
ללנאם פי אלמסתקבל וירלהם עלי טריקה
פיתנעמון בה ולעל יונד פיה נכאתאר
גריבה גדיא עמימה אלנפע כתירה אללה
גיר הורה אלמשהורה ענדנא והדיא כלה
גיר ממתנע ולא בעיד כל קריב אלאמכאן
לו לס תדכרה אלשריעה פכין וקד כאן
הדיא פי אלשריעה ושהר ואנמא גהגם
פהי עבארה ען אלס ידרך אלרשעים לס
יבן פי אלתלמוד צפה הדיא אלאלם כל
בעצהם יקול אלשמם תקרב מנהם
פתחרקהם ויסתדל בקולה כי הנה היום
בא בועד כתנור וכו ובעצהם יקול הרארה
גריבה תחרת פי אנסאמהם פתחרקהם
ויסתדל מן קולה רוחכם אש תאכלכם

lem eoque torrefacturum, ad quod probandum adhibent dictum ipsius, *Quia ecce dies venit, ardens instar fornacis*, &c. Autumant alii, æstum mirum in corporibus ipsorum oriturum, qui ea com-

tionem traditione accepimus, *Ut bene fit tibi*, in sæculo quod totum est bonum, & *prolonges dies*, in sæculum quod totum est longum. Miseria autem perfecta est, ut excisa pereat anima, ne durationem consequatur, quod est *Cereth*, cujus in lege fit mentio. Significatus autem *Cereth* est, Excidium animæ, quemadmodum explicavit, dicens, *Exscindendo exscindetur anima ista*: dicunt autem q. p. *Exscindendo in hoc sæculo, Exscindetur in sæculo futuro*: dicitque Scriptura, *Sit anima Domini mei colligata in fasciculo vitæ*, &c. Quicunque enim voluptates corporeas sectatur, & rejectâ veritate, quod falsum est amplectitur, gradu isto excelfo excidit, & materia tantum separata remanet. Sæculum verò futurum sensibus corporeis nequaquam apprehendi indicat Propheta hoc ipsius dicto, *Oculus non vidit, O Deus, præter te quid faciat expectanti ipsum*. Ad quod explicandum dixerunt, *Omnes Prophetæ universim non prophetarunt, nisi de diebus Messia, at quod ad mundum futurum, oculus non vidit, ô Deus, præter te*. Quod autem ad promissa & minas quorum mentio est in lege, eorum interpretatio hæc est quam tibi indicaturus sum: scil. dicere ipsum, si obsecutus fueris istis præceptis, opem tibi feremus ad ea præstanda, & perfectionem iis [acquirendam] omniâque quæ te impediunt tollemus: neque enim potest quis ipsi cultum præstare, si vel morbo laboret, vel fame opprimatur, vel siti, neque bello [vexatus]. Hæc igitur omnia se amoturum promittit, ipsosque bonâ valetudine & tranquillitate fruituros, quo perficiatur ipsis scientia, & vitâ mundi futuri digni fiant. Neque enim is legis finis est, ut uberes proventus faciat terra, & producantur hominum vitæ, ac convalescant corpora, verum ut his rebus omnibus adjuventur homines ad ipsam præstandam. Eodemque modo, si transgressi essent, hoc erit ipsis in pœnam, quod contingerent ipsis ista impedimenta omnia, adeo ut bonum facere non possent, ut & dixit, *Propterea quod non colueris Dominum*, &c. Ubi autem sententiam hanc admirandam perpenderis, invenies perinde se habere ac si dixisset, Si quædam horum præceptorum ex amore fedulò præstiteris, opem tibi ad ea omnia [præstanda] feremus, à te obstacula & impedimenta auferendo. Quod si aliqua ipsorum neglexeris, ea villi pendens, impedimenta tibi quæ ab iis omnibus impediunt, immisuri sumus, adeo ut perfectionem consequi non valeas neque durationem: atque hic sensus est ejus quod dicunt, q. p. *Merces præcepti præceptum, & merces transgressionis transgressio*. Quod autem ad Paradisum, locum, scil. fertile in sphærâ terræ, aquis irriguum, fructibus abundantem, quem futurum est ut Deus hominibus detegat, iisque viam ad ipsum monstret, ut in eo oblectentur, ac in quo forsitan reperientur plantæ admodum miræ, magnæ utilitatis ac suavitatis, ab his quæ nobis notæ sunt, diversæ; hæc omnia ejusmodi sunt quæ fieri possunt, neque longe ab intellectu remota, sed concessu facilia, etiamsi eorum non meminisset lex, multo magis cùm in lege expressa fuerint, & manifesta. Quod ad Gehennam verò, est illud nomen cruciatus quo torquendi sunt mali, cujus descriptio manifesta in Talmude non habetur. Dicunt autem nonnulli, appropinquaturum ipsis so-

burat,

burat, quod probant dicto ipsius, *ⁱ Spiritus vester, ignis comedet vos*. Quod ad resurrectionem autem mortuorum, est ea fundamentum è fundamentis legis *Mosis*; quam si quis non credat, non est ipsi in Judæorum Religione fors aut locus. Pertinet ea ad solos virtute præstantes. Expresse enim dicitur in *Berebith Rabba*, *Demissio pluvie justorum simul est & injustorum, at resurrectio mortuorum justorum tantum*. Ac quomodo victuri sunt injusti, cum mortui sint etiam dum vivunt? ita dixerunt, q. p. *Mali etiam dum vivunt mortui appellantur: at justi etiam post mortem vivi audiunt*. Scias autem hominem necessariò mori, & in illud è quo compositus est resolvi. Quod ad dies *Messie* autem, sunt illi tempus, quo restituendum est *Israeli* regnum, ipseque in *Palæstinam* redituri. Erit autem Rex iste potens, cujus regni metropolis erit *Zion*, cujus nomen celebre ac ultimas terræ partes famâ impleturum, *Salomone* major ac ditior, quocum pacem inituræ sunt gentes & obsequium ipsi præstitutæ provinciæ, ob insignem ipsius justitiam & quæ ab ipso fient miracula. Quod si quis in ipsum insurrexerit, perditum illum in manum ipsius tradet Deus. Omnes autem scripturæ textus, tum ipsius, tum nostram quam per eum [consequemur] felicitatem prædicant. At non mutabitur in rerum natura quicquam ab eo quo nunc est statu, nisi quod regnum penes *Israelem* futurum sit. Ita expresse dixerunt Sapientes, *Non est inter sæculum hoc & dies Messie* [discrepantia] *præter subjugationem regnorum tantum*. Eruntque sub ipso alii aliis fortiores & debiliores; verum istis diebus facilis admodum paratu hominibus erit victus, adeò ut quam minimâ fieri possit molestiâ magnum quis assequatur lucrum; atque huc spectat quod dicunt, *Futurum est ut producat terra Israelis placentas & vestes sericas*: dicunt enim vulgo, cum quis remi faciliè & in promptu invenerit, *Invenit & d'ava panem pistum & cibum coctum*: quod ut indicant Scripturæ verba, *Eruntque alienigenæ agricolæ vestri & vinatores vestri*; ita simul futuram tunc temporis arationem & messem probant; quare iratus est Sapiens ille qui hanc sententiam protulit Discipulo suo, qui hanc ipsius sententiam non intelligens, verbis prout sonant acceptis, ipsi pro modulo captus fui responsum, quod revera nullum est, reddidit. Neque enim ipsum prout veritati consentaneum est respondisse, argumento est quod reponit, *Ne respondeas stulto juxta stultitiam suam*. Magna autem temporum istorum fœlicitas erit, quod tunc à jugo regni mali, quod nos ab omnium virtutum studio retinet, liberabimur, ac multiplicabitur scientia, sicut dixit, *ⁱ quia replebitur terra scientiâ Domini*, tollenturque lites & bella, ut & dixit, *ⁱ Nec tollet gens in gentem gladium*, concessâ illis qui tunc vivent perfectione magnâ quâ ad vitam sæculi futuri pertingant. Morietur autem *Messiah*, regnabuntque post ipsum filius & nepotes. Morituum enim ipsum indicat Deus, *⁲ Non caligabit, nec frangetur, donec ponat in terrâ judicium, &c.* At diutissimè duraturum est regnum ipsius, ac longævi tunc homines futuri. Sublatis enim doloribus & molestiis prolongantur vitæ: neque certè alienum à vero est,

יתחית המתים קאעה מן קואעד שריעה
משה לא דין ולא ארתבאט באלמלה
אליהוריה למן לא יעתקד דלך לכנהא
ללפלא ונן בראשית רבה גבורת גשמים
לצדיקים ולרשעים ותחית המתים לצדיקים
בלבד וכיף יעיש אלטאלמן והם אמואת
ולו פיהאיהם והכרא קאלוא עה רשעים
אפילו בחייהם קרואין מתים וצדיקים
אפילו במיתתן קרואים חיים ואעלם אן
אלאנסאן ימות צדורה וינחל למא תרכב
מנה ואנמא ימות המשיח פהו זמאן ירנע
אלמלך פיה לישראל וירנעון אלי אלשאם ויכון
דלך אלמלך אלקאים קאעה מלכה ציון ויעטם
אסמה וימלא אפאק אלארץ אעטם מן מלך
שלמה ואכתה ותסאלמה אלמלך ותטועה
אלבלאד לעטם ערלה וענאבתהר עלי ידיה
וכל מן יקום עליה יטועה אללה ויתלה פי ידה
וגמיע נצוץ אלמקרא תשהר בסעארתה
וסעארתנה בה ולא יתגיייר פי אלגוד שי
עמא הו עליה אלאן גיה אן אלמלך יכון
לישראל ונן ללחכמים אן בין העולם הזה
לימות המשיח אלה שעבוד מלכויות
בלבד ויכון פי איאמה אלקוי ואלצעוף
באלאצאפה אלי גירה לכן פי תלך אלאים
תסהר עלי אלנאם מעאישם גרא חתי
ישקא אלאנסאן אקל שקא יכון ויצל אלי
פאיד עטים והרא הו מעני קולחם עתירה
ארץ ישראל להוציא גלוסקאות וכלי מילת
לאן אלנאם יקולון ארא וגר אחר שיא יאסרא
מהיא וגר פלאן ככו מככו וטעאם מטבוכ
ורליך עלי הרא קול אלנן וכני נכר
אכרינם וכורמיכם דליל אן תם אחרת
ואלחצאד ולדלך חרג הוא אלחכם אלקאיל
להרא אלכלאם עלי תלמידה ענד מא לם
יפחם ענה הרא אלנרץ וטן אלכלאם עלי
טאהרה פנאובה עלי קרד אדראכה וליס
דלך הו אלגואב ואלדליל עלי אנה לם
יחאקקה אסתדלאלה באל תען כסיל כאולתו
ואלפאירה אלעטיכה פי דלך אלזמאן הו אן
נסתרה מן שעבוד מלכות הרשעה אלתי
העוקנא ען אלפצאיל בלהא ויכרד אלעלם
כמא קאל כי מלאה הארץ דעת את יי
ותנק טע אלפתן ואלחרוב כמא קאל ולא
ישאגוי אל גוי הרב פינצח ללדי יכון פי תלך
אלאיים כמאל כתיר ירתקי ברה לחיי
העולם הבא ואלמשיח ימות וילי אבנה
ואבן אבנה וקד בין אללה מותה קאל
לא יכהה ולא ירוץ עד ישים בארץ משפט
וכן וידום מלכה דואמא עטימא גרא ותטול
אלאעמאר איצא לאן בארתפאע אלאחואן
ואלאנכאר תטול אלאעמאר ולא יסתנכר
דואם ממלכתה אלאף אלסנין לאן אלהכמא
קד קאלו אן אלנמע אלפאצל ארא
אנתמע קליל אן יפתרק ולם תסתרגב

Melotas. *vestes sericas*: dicunt enim vulgo, cum quis remi faciliè & in promptu invenerit, *Invenit & d'ava panem pistum & cibum coctum*: quod ut indicant Scripturæ verba, *Eruntque alienigenæ agricolæ vestri & vinatores vestri*; ita simul futuram tunc temporis arationem & messem probant; quare iratus est Sapiens ille qui hanc sententiam protulit Discipulo suo, qui hanc ipsius sententiam non intelligens, verbis prout sonant acceptis, ipsi pro modulo captus fui responsum, quod revera nullum est, reddidit. Neque enim ipsum prout veritati consentaneum est respondisse, argumento est quod reponit, *Ne respondeas stulto juxta stultitiam suam*. Magna autem temporum istorum fœlicitas erit, quod tunc à jugo regni mali, quod nos ab omnium virtutum studio retinet, liberabimur, ac multiplicabitur scientia, sicut dixit, *ⁱ quia replebitur terra scientiâ Domini*, tollenturque lites & bella, ut & dixit, *ⁱ Nec tollet gens in gentem gladium*, concessâ illis qui tunc vivent perfectione magnâ quâ ad vitam sæculi futuri pertingant. Morietur autem *Messiah*, regnabuntque post ipsum filius & nepotes. Morituum enim ipsum indicat Deus, *⁲ Non caligabit, nec frangetur, donec ponat in terrâ judicium, &c.* At diutissimè duraturum est regnum ipsius, ac longævi tunc homines futuri. Sublatis enim doloribus & molestiis prolongantur vitæ: neque certè alienum à vero est,

ⁱ Isa. xxxiii. 11. ⁲ Prior Editio sic habuit, [*vestes, Melotas, sericas*]. — *Melotas* autem in Margine ponendum, ut vocis Hebraicæ sonum magis quam sensum hoc loco exprimat, quamvis enim Heb. מילת, Vestes Sericæ, à *μυλῶν* formari videatur, aliter tamē à Judæis exponitur, scil. קמאש חריר ומרקוב בנקש ותואויק ונחו דלך. Supellex serica, & opere variegato, aurōque ornata, & ejusmodi. Verba sunt R. Tanchum, qui מילת & מילת synonymia esse ait, נקש ותואויק, res opere variegato, aurōque, sive picturâ exornare, denotantia. Ita correxit Cl. Auctor in not. ad finem hujus tractatus.
⁴ Isa. lxi. 5. ⁵ Prov. xxvi. ⁶ Hab. ii. 14. ⁷ Mic. iii. 2. ⁸ Isa. xlii. 4.

אִי־אֵם אֶל־מִשִּׁיחַ לֵאמֹר לִכְתִּיר אֶלְדֵּר וְאֶל־מֵאֵל
וְלֹא־נִרְכַּב אֶלְכִּיל וְנִשְׁרַב בְּאֵלֶּהָ אֱלֹהֵהוּ
כִּמְאֵ יִטֵּן אֶל־מִכְתָּלָטִי אֶל־עֶקֶל וְאֶנְמָה
תִּמְנָתָהּ אֶל־אֲנִיָּה וְתִשְׁקָתָהּ אֶל־פִּצְלָהּ
לִמָּה יִכּוֹן פִּיהָ מִן אֶלְמֶע אֶל־פִּצְלָהּ
וְאֶל־סִירָהּ אֶל־חֲסִנָּה וְאֶל־עֵם וְעַד אֶל־מֶלֶךְ
וְעֵשִׂים עֲלֵמָה וְקִרְבָּה מִן בָּאִרְיָה כִּמְא קֵאל
לֵה בְנֵי אֶתָּה וְאֶת־תִּחְתָּאֵל גְּמֵלָה שְׂרִיעָה
מִשֶּׁה מִן גִּיר מִלֵּל וְלֹא קֶלֶק וְלֹא גִבֵּר
כִּמְא וְעַד לֹא יִלְמְדוּ אִישׁ אֶת רֵעֵהוּ וְכוּ
כִּי כֹלֶם וְדַעוּ אֹתִי לִמְדֹלֶם וְעַד קִטְנִם
וְנִתְּתִי תֹרָתִי בִלְבָם וְהִסְרֹתִי לֵב הָאֲבִן
מִכְשָׁרָם וְכִתִּיר מִן הָדָה אֶל־נִצּוֹץ פִּי הָדָה
אֶל־אֲנִירָאָּ פִּינָאֵל בְּהָדָה אֶל־אֲחֻוֹאֵל הָעוֹלָם
הַבָּא נִילָא קִוִּיָּא וְאֶל־נִיָּה אֶנְמָה הִי הָעוֹלָם
הַבָּא וְנִחוּהָ הִי אֶל־סִיעִי וְלִדְלֶךְ נִטֵּר הָדָה
אֶל־מִוִּיד בְּאֶלְחָק פִּי אֶל־נִיָּה אֶל־קִצְוִי וְתִרְךְ
מֵא סִי דֶלֶךְ פִּקָּאֵל כָּל יִשְׂרָאֵל יֵשׁ לָהֶם
חֶלֶק לְעוֹלָם הַבָּא וְמַע כֹּנְהָא אֶל־נִיָּה
לֹא יִנְבְּגִי לִמֵּן יִרִיד אֵן יִכּוֹן עֹיֵבֵר מֵאֲהֻבָּה
אֵן יִעֲבֹד לִינָאֵל הָעוֹלָם הַבָּא כִּמְא בִּינָא
פִּי מֵא תִקְדֵם וְאֶנְמָה יִעֲבֹד עָלֵי וְגַה אֶנְפָּה
וְדִלְךְ אֵנְהָ אֶדָּא אֶעְתָּקֵר בָּאֵן תָּם עֵלֶם
וְצִלֵּל אֶל־אֲנִיָּה מִן קֶבֶל אֱלֹהֵה עֲלֵמָהּ
כִּה אֵן אֶל־פִּצְלָהּ הִי כִדָּא וְאֶל־רִדְאִיל הִי
כִדָּא לִזְמָה מִן חֵית הִי אֶנְסָאֵן מֵעַתְדֵל אֵן
יֵאֲתִי אֶל־פִּצְלָהּ וְיִנְתַּנֵּב אֶל־רִדְאִיל פִּאֲדָה
פִּעַל הָדָה כִּמְלֵ פִיה מֵעֵנִי אֶל־אֶנְסָאֵן וְאֶנְפִּצֵל
עַן אֶל־כִּהָאִים וְאֶדָּא חֲצֵל אֶנְסָאֵן כִּאֲמֵל
כִּאֵן מִן פִּצְלֵל אֶל־אֶנְסָאֵן אֶל־דִּי לֹם יִעֹקֵה
עֵאִיק אֵן תִּבְקָא נִפְסָה כִּבְקָא מֵעֲלֻמָּהָ
וְהָדָה הִי הָעוֹלָם הַבָּא כִּם אֲבִינָא וְהָדָה
הִי מֵעֵנִי קוֹלָה אֵל תִּהִי כִסּוּס כִּפְרֵךְ אֵן
הִכִּין וְכוּ יִעֲנִי אֶתִּי מֵאֲנִיעָה עַן אֶל־חֲסִיב
אֶנְמָה הִי שִׁי מִן כִּאֲרָה כִּאֶל־לֹגָאֵם וְאֶל־זִמָּאֵם
לִים יִכּוֹן אֶל־אֶנְסָאֵן כִּדְלֶךְ וְאֶנְמָה יִכּוֹן מֵאֲנִיעָה
מִנֵּה נִפְסָה אֶעֱנִי צוֹרָתָהּ אֶל־אֶנְסָאֵנָה אֶדָּא
כִּאֲנֵת כִּאֲמֵלָה הִי תִמְנָעָה מִמָּה יִמְנָעָה
אֶל־כִּמְאֵל וְהִי תִתְסַמִּי רִדְאִיל וְהִי תִחְצֹרָה
עָלֵי מֵא יִכְמֵל כִּה וְהִי אֶל־פִּצְלָהּ וְהָדָה
הִי אֶל־דִּי תִחְצֵל עֲנִידִי מִן גְּמֵלָה כִּלֵּאֲמָהּ
פִּי הָדָה אֶל־מֵעֵנִי אֶל־רִפִּיעֵי אֶל־עֵשִׂים אֶל־כִּטֵּר
וְסִאֲוֹלָף תִּאֲלִיפָא אֶנְמָה פִּיה גְּמִיעֵי אֶל־דִּרְשֹׁתָהּ
אֶל־מִוִּידָהּ פִּי אֶל־תִּלְמוּד וְיִירָה וְאֶבִּינָהּ
וְאֶת־אֲוִלָּהָ תִּאֲוִילָא יִטֵּאֲבֵק אֶל־חֲקֵאִיק
וְאֶסְתַּדֵּל עָלֵי דִלְךְ כִּלָּה בִּכְלֵאֲמָהּ אִיצָא
וְנִטֵּהֵר מֵא מִנְהָא עָלֵי שְׂאֵהֵרָה וְמֵא מִנְהָא מִתֵּל
וְמֵא מִנְהָא גִרִי פִי אֶלְנוּס וְדִכְרוּהּ בְּקוֹל מִרְסֵל
כִּאֲנֵה גִרִי פִי־אֶל־קִטָּה וְפִי דִלְךְ אֶל־תִּאֲלִיף נִבְיִין לֶךְ
אֶעְתָּקֵאֲדָאֵת כִּתִּירָה וְפִיה נִבְיִין גְּמֵלָה אֶל־אֲשִׁיָּא
אֶתִּי אֶעְטִיתֶךְ מִנְהָא פִי כִלֵּאֲמִי הָדָה
אֶנְמִוִּדְגָאֵת יִסִּירָהּ תִּקִּים עָלֵיהָ וְלֹא יִתְקַדֵּר
עָלֵי מֵא גִרִי פִי כִלֵּאֲמִי מִן אֶל־תִּסְמַח פִּי בַעֲזָה
אֶל־אֶל־פִּאֲטָה וְמֵעֵאֲנִי יִתְקַדְּהָ אֶהֱלֵךְ
אֶל־חֲכִמָּה לֵאנִי תִסְמַחֲתָהּ פִי הָדָה אֶל־קִרְדֵּר
לִנְפָהּ מִן לֹם תִּתְקַדֵּם לֵה תִנְכָה בְּשִׁי

rum exempla tibi aliquot in hoc sermone meo dedi, è quibus de reliquis conjecturam facias. Ne autem mihi vitio vertatur illud, quod in oratione mea accidit, ut verbis quibusdam & notionibus, quæ improbant sapientes, liberiùs utar; hanc enim mihi libertatem indulgi, quò intelligere fa-

est, duraturum regnum ipsius ad quædam annorum millia. Afferunt enim, Bonorum consortium, ubi coaluerit, non facile dissolvi. Non autem adeo desiderandi sunt dies *Messiae*, ut vel multiplicentur frumentum & opes, vel ut equis vehamur, aut adhibitis instrumentis musicis compotemus, ut existimant qui confusi sunt intellectu; verum eos optarunt Prophetæ & avidè expectarunt viri præstantes ob illam, quæ tunc futura est, bonorum societatem, conversationem probam, & scientiam, Regisque justitiam & insignem scientiam, gradumque quo ad creatorem suum est, propinquum (sicut ipsi dixit, ^a *Tu es filius meus*) quòdque tota *Mosis* Lex sine fastidio, perturbatione aut coactione præstanda sit, sicut promissit, ^b *Non docebunt quisque proximum suum, &c. quoniam omnes me cognoscent à magno eorum usque ad parvum eorum: ponamque Legem meam in corde ipsorum, & auferam cor lapideum è carne vestra, &c.* (cùm multis ejusmodi Scripturæ locis eodem spectantibus :) quibus moribus firmitè apprehenditur sæculum futurum. Quod autem ad finem ultimum, est ille sæculum futurum, quò enitendum. Ideòque finem illum respiciens [Doctor] iste veridicus, omiſſis aliis, *Omni Isralitæ* (inquit) *sors est in sæculo futuro.* Quamvis autem sit ipsum finis, non tamen debet ille, qui se servum ex amore præstare velit, ideò Deum colere ut mundum futurum acquirat; uti in præcedentibus explicavimus; sed eàquam descripturus sum ratione: sc. quod ubi crediderit collatam prophetis à Deo scientiam quæ eos docuit ita se habere virtutes, ita vitia, oporteat ipsum, quæ hominem rectè dispositum, virtutes sectari, vitia autem fugere: quod cùm fecerit, impletum est in ipso illud quod hominis nomine innuitur, ipseque à bestiis distinctus. Cùmque jam evaserit homo perfectus, est è differentiis hominis, cui non obstat impedimentum aliquod, hoc, ut anima ipsius duratione ejus quod scit, perduret, quod est (uti explicavimus) sæculum futurum. Atque hùc spectat illud quod dicit, ^c *Ne sitis ut equus & mulus quibus non est intellectus, &c.* i. e. quibus, illud quod eos retinet, ne liberè evagentur, aliquid est exterius additum, frænum putà aut capistrum; homini verò non ita, cùm quod ipsum retineat ipse sit; viz. forma ipsius humana, quæ, ubi perfecta fuerit, ipsum retrahet ab eo quod perfectioni ipsius obstat, qualia sunt quæcunque Vitiorum nomine appellantur: at è contra incitabit ad illud quo perficiatur; nimirum Virtutes. Atque hoc est quod ex iis omnibus, quæ de insigni hoc ac magni momenti argumento locuti sunt, liquere arbitror. Compositurus sum autem librum, in quo explicationes mysticas, quæ in *Talmude* aliisque libris reperiuntur, omnes simul collectas explicabo, atque interpretatione veritati congruà exponam, quam etiam totam ex ipsorum verbis confirmans, indicabo quænam ex illis prout sonant [accipiendæ;] quænam parabolæ sint; quænam, cùm in somno acciderint; oratione tamen liberiori enarrentur, quasi vigilantibus contigissent: quo etiam explicaturus sum tibi opiniones multas, resque non paucas, quæ dedi, è quibus de reliquis conjecturam facias. Ne

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^a Psal. ii. 7.^b Jer. xxxi. 34.^c Psal. xxxii. 10.

cerem illum, qui non prius in aliquibus ad materiam hanc sublimem, quam non omnes capiunt, spectantibus, institutus fuerit.

Quod ad nomen *Epicurus*, vox est *Syriaca*, cujus significatus est, Despectus & contemptus legis aut eorum qui legem præ se ferunt; ideoque nomen hoc generaliter ei qui fundamenta legis non crediderit, quive Sapientes, aut quemlibet ipsorum discipulum, aut præceptorem suum contemptui habuerit, attribuitur. Libros exoticos vocant, libros hæreticorum, eodémque modo libros *Ben Siræ*. Fuit autem ille vir quidam qui libros de rebus futilibus ad artem conjectandi spectantibus, quibus nulla inest vel scientia, vel utilitas, sed inane temporis dispendium, composuit: quales sunt & libri isti qui reperiuntur apud *Arabes*, Historici scil. & de rebus gestis Regum, *Arabumque* genealogiis, & Cantilenarum, cum ejusmodi aliis, in quibus neque ulla est scientia, nec utilitas ad corpus redundans verum mera temporis jactura.

Qui adfufurrat plagæ: eâ nempe conditione, ut cum emissionem sputi fiat; quoniam in hoc est contemptus nominis divini. *Et qui pronuntiat nomen literis suis*: ut scil. proferat *Yod, He, Vau, He*, quod est nomen expressum. Quin & alia recensent quæ qui fecerit nullam est [ibi] habiturus partem. Dicunt enim, *Qui pudore afficit socium suum coram multis, non est illi pars in mundo futuro*: neque ei qui socium suum agnomine appellat: aut qui contemptu socii sui sibi gloriam querit. Neque enim horum factorum aliquod, etiam si parva alicui videantur, aliunde procedit, quàm ab animo vitioso neutiquam perfecto, quique vitæ sæculi futuri idoneus non sit. Porro, ex iis quæ opus est ut hîc tibi commemorem, (est enim hic locus illi commemorando aptissimus,) est articulos legis nostræ, ejusque fundamenta numero tredecim esse.

Fundamentum primum est, *Esse Creatorem* (cui laus:) Scil. Esse qui sit perfectissimo efficiendi modo; quique sit causa quod sint ea quæ sunt omnia, quodque sustineatur essentia ipsorum, & à quo durationem habeant, [adeo ut] si supposuerimus sublatam esse essentiam ipsius, tolleretur protinus essentia omnium quæ sunt, nec duraret quicquam sibi ad hoc ut esset sufficiens: Quod si supposuerimus sublata esse quæ sunt omnia præter ipsum, non tolleretur essentia ipsius, nec defectum pateretur. Est siquidem Ipse celsissimus nullius indigens ad hoc ut sit, cum quicquid præter ipsum est, sive Intelligentiæ, (Angeli, scil. & orbes cœlestes) sive quæ infra eas sunt omnia, ipso, ad hoc ut existant, indigeant. Atque hoc est fundamentum primum, quod innuitur voce, *Ego Dominus, &c.*

Fundamentum secundum est *Unitas Dei*. scil. Illum [qui] omnium causa est, unum esse; non tamen ut unum genere, vel specie, vel ut individuum unum compositum quod in unitates multas dividitur; vel ut corpus simplex unum numero quod divisionis & distributionis in partes infinitas capax est, verum eum unum esse unitate cui non sit alia aliqua ullo modo similis. Atque hoc est fundamentum secundum, quod indicatur dicto ipsius, *Audi Israel, Dominus Deus tuus unus est.*

Fundamentum tertium est, *Amotio corporeitatis à Deo*; scil. quod *Unus* iste non sit corpus, neque potentia in corpore, neque accidant ipsi corporum accidentia, veluti motus, & quies, vel per

מן הדא אלגנץ לרפיע אלדי לא ידרכה כל אלנאם ולפמא אפיקורוס הי לפמא סריאניה מענאדהא אלאסתכפאף ואלתהאון באלשריעה או בחמלה אלשריעה ולדלך יטלקון הדא אלנאם עלי מן לא יעתקד קואעד אלשרע או מן יהון אלהכמים או אי תלמיד חכמים כאן או אסתאודה וספרים החיצונים קאלות ספרי מינים וכדלך ספרי בן סירא וכאן הגל וקף כתב פי הדיאן מן מעאני אלפראסה לא עלם פיהא ולא פאידה אלא תלאף אלהר פ פארג נחו הדא אלכתב אלמוגודה ענד אלערב מן כתב אלתוארד וסיר אלמלוך ואנסאב אלערב וכתב אלאנאני ונחורא מן אלכתב אלתי לא עלם פיהא ולא פאידה גסמאניה אלא תלאף אלומאן פקט והלווש על המכה בשרט ברקיקה לאן פי דלך אהאנה אלשם וההוגה את השם באותותיו אן יתהנא יור הא ואו הא אלדי הוא שם המפורש וקד דכורא אשיא גיר הדא ופאעלהא אין לו חלק קאלוא המלבין פני חכירו ברבים אין לו חלק לעולם הבא והקורא לחכירו בכנויו והמתכבד בקלון חברו לאן לא יצדר פעל מן הדא אלאפעאל ואן כאנת צנאיר בועם אלאועם אלא ען נפס נאקעה לס תכמל ולא תצלה לחי העולם הבא וכמא ינב אן אדכרה הגא והדא אחק מוצע בדכרה אן אצור שרעיתנא וקואערהא תלת עשרה קאערה: אלקאערה אלואלי וגור אלבארי סכתאנה ודלך אן תם מוגוד באכמל אנהא אלוגוד הו עלה וגור אלמוגודאית כלהא וכה קואם וגורא ומנה תסתמד אלבקא ולן קדרנא ארתפאע וגורא לבטל וגור כל מוגוד ולם יבק מסתקל בוגורא ולו קדרנא ארתפאע אלמוגודאית כלהא גירה למא בטל וגורא תעאלי ולא נקץ לאנה תעאלי גני גיר מפתק פ גורא לגירה וכל מא סואה מן אלעקול אעני אלמלאיכה ואגראם אלאפלאך ומא דונהא אלכל מפתק פ גורא אליה והדא אלקאערה אלואלי הי אלמדלול עליהא בכלמא אנבי:

ואלקאערה אלתאניה וחדתה תעאלי ודלך אן הרא עלה אלכל ואחד לים כואחד אלגנס ולא כואחד אלנוע ולא כאלשבץ אלוואחד אלמרכב אלדי הו ינקסם לאחאד כחירה ולא ואחד כאלגנסם אלבסיט אלוואחד באלעדר אלדי יקבל אלאנקסאם ואלתנזי אלי מא לא נחאיה כל הו תעאלי ואחד בחדה לים כמתלהא וחדה בוגורא והדא אלקאערה אלתאניה הי אלמדלול עליהא בקולרה שמע ישראל יי אלהינו יי אחד:

ואלקאערה אלתאלתה נפי אלגסמאניה ענה ודלך אן הדא אלוואחד מא הו גסם ולא

קוה לגסם ולא תלחקה לואחק אלגסם
מתל אחרונה ואלסכון לא באלדאר
ולא באלערץ ולדך נפו ענה עליהם
אלסלאם אלתצאל ואלאנפצאל וקאלוא
לא ישיבה ולא עמידה ולא עורף ולא
עפוי יענון לא אנפצאל והו עורף ולא
אתצאל לאן עפוי מן קולה ועפו בכתף
פלשתים יעני ידפעוניהם באלכתף
לתצאלהם בהם וקאל אלנבי ואל מי
תדמיון אל וכו' ואל מי תדמיוני ואשרה
וכו' ולו כאן גסם לשברה אלגסם
וכל מא גא פי אלכתב מן וצפה באוצאף
אלגסם מתל אלתנקל ואלקיאם
ואלקעוד ואלכלאם ונחו דלך פהי כלהא
מנאו וכמא קאלוא דבריה תורה כלשון
בני אדם וקד תכלם אלנאם פי דא
אלכאב כחיר והיה אלקאעדה אלתאלה
הי אלמדלול עליה בקולה כי לא ראיתם
כל תמונה יעני לס תדרכו דא תמונה
לאנה כמא קלנא לא גסם ולא קוה
לגסם:

ואלקאעדה אלאכעיה אלקדם ודלך
אן דא אלוואחר אלמוצוף הו אלקדים
עלי אלטלאק וכל מוגוד גירה פהו גיר
קדים באעתבארה אליה ודלאיל דא
פי אלכתב כתירה והיה אלקאעדה
אלראכעיה הי אלמדלול עליה בקולה
מעונת אלהי קדם:

ואלקאעדה אלכאמסה אנה תעאלי הו
אלהי יכני אן יעבד ויעטם ויעלן בתעמימה
וטאעתה ולא יפעל דלך למן דונה פי
אלגוד אן אלמלאיכה ואלאפלאך
ואלאסטקסאת ומא תרכב מנהא לאנהא
כלהא מטבועה עלי אפעאלהא לא חכם
להא ולא אכתיאר אלא חברה תעאלי
ולא תתכד וסאיט ללתוצל אליה כל נחזה
תעאלי תקצד אלאככאר ותצרב עמא
דונה והיה אלקאעדה אלכאמסה הי אלנהי
ען עבודה ורה ואכתד אלתורה פי אלנהי
ענהא:

ואלקאעדה אלסאדכה אלנבוה ודלך באן
יעלם אן דא אלנוע אלגסאני קד יוגד
פיה אשכאן להם פטר פאיקה נדא וכמאל
כתיר ותתהיא נפוסהם התי בקבל צורה
אלעקל חם יתצל דלך אלעקל אלגסאני
באלעקל אלפעאל פיפיץ עליהם מנה פיץ
כרים ואולאיך הם אלגנביא והיה הי
אלנבוה והדא מענאהא ותבין היה
אלקאעדה עלי אלכמאל יטול נדא ולס
קצדנא תברון כל קאעדה מנהא ותבין
וגה אדראכהא או דא הו גמלה אלעלום
כלהא ואנמא נדכרהא עלי נדה אלכבר
פקט ונצוין אלתורה תשהר בגבוה אנביא
כתירין:

ואלקאעדה אלסאכעיה נבוה משה רבינו
ודלך באן יעתקד אנה אביתו של כל
הנביאים אלמתקדמין קבלה ואלמתאכרין
בעדה אלכל הם דונה פי אלתבה והו

per se, vel per accidens: ideoque negarunt, q. p. ipfi attribuendas esse conjunctionem & separationem, dicentes, *Neque sessus, neque statio, neque Oreph, neque Ippui*, id est, neque separatio (quod per *Oreph* intelligunt) neque conjunctio: quoniam nomen *Ippui* defumptum est ab eo quod dicitur, ^a *Et volabunt in humerum Philistæorum*: i. impellent illos humero utpote iis conjuncti. Dicit autem Propheta, *Cui assimilabitur Deus, &c.* & *cui assimilabitur me ut sim æqualis, &c.* quod si corpus esset, assimilaretur corporibus. Sicubi igitur in Scripturis epithetis corporum propriis describitur, e. g. motu à loco ad locum, quod surgat & quod sedeat; aut loquatur, & quæ hujusmodi sunt, esse ea omnia Metaphorica, & quemadmodum dicunt, *Locuta est lex linguâ hominum*. Multa autem de hoc argumento dixerunt homines. Hoc igitur fundamentum tertium est, quod innuitur eo quod dixit, ^e *Quia non vidistis omnem similitudinem, &c.* i. e. non apprehendistis ipsum sub aliquâ similitudine, cum ipse (ut diximus) neque sit corpus, neque potentia in corpore.

Fundamentum quartum est, *Æternitas*: scilicet: Unum hunc quem descripsimus, esse simpliciter æternum, quicquid autem præter ipsum existit, non esse, respectu ipsius, æternum. Hujus probationes in Scripturis multæ sunt, atque ad ipsum intenditur digitus, eo quod dixit, ^f *Habitaculum est Deus æternus*.

Fundamentum quintum, *Illum esse qui colendus fit*, cûjunque veneratio & obsequium prædicanda, neque hoc alicui [eorum] qui ipso essentiâ inferiora sunt, Angelorum nempe, stellarum, orbium cœlestium, elementorum, aut quicquid ex iis componitur, præstandum; cùm hæc omnia naturâ ad opera sua peficienda ordinata sint, neque sit ipsis arbitrium aut electio, sed amor Dei tantum; neque assumenda esse ea pro mediatoribus, quorum ope ad ipsum accedamus, verum ad ipsum [unum] dirigendas esse cogitationes, & ab omnibus, ipso excepto, avertendas. Atque hoc Fundamentum quintum prohibitio est cultûs Idololatrici, in quo vetando maxima legis pars occupatur.

Fundamentum sextum est *Prophetia*, scilicet. sciendum esse, reperiri in genere humano quosdam indole admodum præstanti magnâque perfectione præditos, quorum cùm animæ ad recipiendam formam intellectûs dispositæ fuerint, ac deinde intellectus iste humanus cum intellectu agente jungatur, nobilis quædam ab eo in ipsos influentia derivatur; sunt autem hi Prophetæ, hæc prophetia, hîcque ejus significatus; quod Fundamentum plenè dilucidare longum foret valdè. Neque verò hoc nobis demonstratum est, ut horum fundamentorum singula demonstrationibus probemus, aut quomodo percipi possint ostendamus, cùm hoc omnium esset scientiarum aggregatio, verum ut historicè tantum ea enarremus. Scripturæ autem loca quibus Prophetarum muneri testimonium perhibetur, multa sunt.

Fundamentum septimum est *Prophetia Moysi* doctoris nostri; scilicet. ut credatur, ipsum omnium Prophetarum, qui vel ante ipsum vel post ipsum fuerint, patrem esse, qui omnes gradu sunt ipso inferiores, ipsumque è toto genere humano à Deo electum

^a Isa. xi. 14.^e Deut. iv. 15.^f Ib. xxxiii. 27.

electum esse qui de ipso plus quàm apprehenderit, aut apprehensurus est, alius quispiam qui vel fuerint, vel futuri sint hominum, apprehendit; ipsum autem eò ultra humanæ naturæ terminos evectum, ut ad regni [cœlestis] gradum pertigerit, & in Angelorum ordinem relatus fuerit, adeò ut non restaret ipsi velum quod non perumperet, neque obstarat illi remora aliqua corporea, neque admistum ei fuerit quicquam omnino, sive minus sive plus, defectus. Quin & sublatae sunt ab eo potentiae imaginatrices & sensitiva cum suis apprehendendi modis, obstupuitque facultas ejus appetitrix manente tantum intellectu; quam ob rationem, indè quòd Deum allocutus sit sine mediatione, Angelorum cognomen accepit. Porro sententiam istam miram hoc loco elucidare, unaque textus Legis obferatos recludere, necnon [verborum, istorum] *Ore ad os*, intellectum cum toto isto contextu, aliisque eodem spectantibus enodare voluissimus, nisi viderem notiones istas valde subtiles esse, quæque fusiori tractatione, præfationibusque & similitudinibus indigeant; priusque probandum esse dari Angelos, & Ordines, in quos à Creatore distincti sunt, diversos; ac de animâ, omnibusque ejus facultatibus dicendum: atque hoc pacto ampliatum iri circulum, adeo ut loquendum esset etiam de formis quas tribuerunt Prophetæ Creatori & Angelis. Neque sufficerent ad absolvenda quæ ad hanc solam spectant materiam, etiamsi quàm compendiosissimè agerem, vel centum folia; quare illud loco suo relinquam, sive in lib. explicationis allegoriarum quem promisi, sive in lib. Prophetiæ in quo jam defixus sum, aut in lib. quem de explicatione horum fundamentorum compositurus sum. Jam autem ut ad septimi hujus fundamenti scopum revertar, Dico prophetiam *Mosis* distinctam esse à prophetia reliquorum Prophetarum quatuor differentiis. Prima est, Quòd quemlibet [aliorum] Prophetarum non allocutus fuerit Dominus, nisi per mediationem, at *Mosen* sine mediatore, sicut dixit, *Ore ad os alloquar ipsum*. Secunda, quòd ad cæteros prophetas omnes non perveniret visio nisi inter dormiendum, sicut dixit in diversis locis, *in somnio, noctu*; & *somniavit*: *In somnio in visione noctis*, &c. cujusmodi multa sunt: aut tempore diurno, post soporem, qui Prophetæ obtingeret, aut statum quo cessantibus ab officio suo sensibus vacuæ relinquerentur cogitationes ipsius, ut in somno fieri solet, qui status vocatur *Machazeh*, & *Mareeh*, i. Visio, de quibus dicit, *In visionibus Dei*: at ad *Mosen* interdiu delatus est sermo stante ipso inter binos Cherubin, sicut promisit ipsi Deus, ^h *Et conveniam te illic, ibique loquar tecum*, &c. Dixit Deus, ⁱ *Si fuerit è vobis Propheta, Dominus in visione ipsi fiam notus, in somnio loquar ad eum. Non sic servus meus Moses*, &c.

Tertia differentia, quòd cùm ad Prophetam facta esset revelatio, etiamsi in visione & mediante Angelo, infirmari tamen natura ipsius, & debilitari corporis status irruente in ipsum conflatione admodum magnâ, quòd parum aberat, quin animam ageret; uti in *Daniele*, alloquente ipsum *Gabriele* per visionem, liquet; dicit enim, ^k *Neque remansit in me fortitudo*, &c. Necnon, *Fui ego soporatus super faciem meam, & facies mea ad terram*. Dicit etiam, ⁱ *In visione conversi sunt dolores mei in me*. At cum *Mose* non ita se

ציפי אללה מן גמיע אלנוע אלננסאני אלמדרך מנה תעאלי אכתר ממא אדרך וידרך כל אנסאן וגד ויוגד ואנה עליה אלסלאם תנאהא פי אלעלו ען אלננסאניה חתי אדרך אלתנה אלמלכותיה וצאר פי רתנה אלמלאיכה לס יבק לה תנאב אלא וכרקה ולא עאקה עאיק גסמאני ולא שאבה שי מן אלנקן קלילא ולא כתיר ותעטלת מנה אלקוי אלכיאליה ואלחסייה פי מדרכאתה ודהשת קותה אלנוועיה ובקי עקל פקט ולהיא אלמעני בני ענה בכונה יכאטב אללה דון ואסטת אלמלאיכה ולקד כאן נבין הנא היא אלמעני אלגריב ונחל מקפלארת נצוץ אלתורה ונבין מעני פה אל פה תמלה היא אלפסוק וגירה מן גרצה לולא אני ראית אן היה אלמעאני דקקה גרא ותחתאני אלי בסט כתיר ומקדמארת ומתאלארת ואן יבין קבל וגוד אלמלאיכה ואכתלאף רתנהא מן אלכארי ואן תבין אלנפס וגמיע קואהא ותחסע אלתאריה אלי אלכלאם פי אלצור אלת דכרהא אלנכיא ללבארי ולמלאיכה ולא יפי בהיא אלגרץ וחדה ורו אוגות גאיה אלאיגאז מאיה ורקה פלדך אתרכה למוצעה אמא פי כתאב תאויל אלתרשות אלת ועתר כה או פי כתאב אלנבוה אלת נאשכתה או פי כתאב אולפה פי שרה היה אלקואער וארנע אלי גרץ היה אלקאעדה אלסאבעה פאקול אן נבוה משה אנפצלת ען נבוה גמלה אלנכיא בארבעה פצול אלפצל אלאול אן אי נבי כאן לא יכלמה אללה אלא בואסטת ומשה דון ואסטת כמא קאל פה אל פה אדבר בו ואלפצל אלתאני אן כל נבי לא יאתיה אלוהי אלא פי האל אלנום כמא קאל פי מואצע בחלום הלילה ויחלום בחלום בחיוון לילה וכו' וכתיר מן היא אלגרץ או באלנהאר בעד סכארת יציב אלנבי וחאלה תתעטל פיהא חואסה ותכלי פכרתה שבה נום והיה אלהאלה תתסמי מחזה ומראה וענהא יקול במראות אלהים ומשה יאתיה אלכטאב באלנהאר והו עומד בין שני הכרובים כמא ועדה אללה ונועדתי לך שם ודברתי אתך שם וכו' קאל תעאלי אם יהיה נביאנם יי במראה אליו אתודע בחלום אדבר בו לא בן עבדי משה ואלפצל אלתאלת אן אלנבי איהא אתאה אלוהי ועלי אנה במראה ועל ידי מלאך תכור טבאעה ותכתל בניתה וידד עליה הול עטים גרא יכאד ינפטר מנה כמא בין פי דניאל פי כלאם גבריאל לה במראה קאל ולא נשאר בי כח והודי נהפך למשחית ולא עצרתי כח וקאל ואני הייתי נדרם על פני ופני ארצה וקאל במראה נהפכו צירי עלי ומשה לים כולך כל יאתיה

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^g Vocant eum Arabes **كليم الله**.^h Exod. xxix. 52.ⁱ Numb. xii. 6, 7.^k Dan. x. 8.^l Ver. 16.

אלכטאב פלא ילחקה אצטראב בוגר
והו קולה ודבר יי אל משה פנים אל
פנים כאשר ידבר איש אלרעהו יעני
כמא לא יציב אלאנסאן אנועאג מן כלאם
צאחבה כולך הו עליה אלסלאם מא
כאן ינועג מן אלכטאב ואן כאן פנים
בפנים והוא לשרה אתצאלה באלעקל
כמא קלנא ואלפצל אלדאבע אן גמיע
אלאנכיא לים יאתיהם אלוהי באכתאיהם
בל באראדה אללה פקר יבקי אלנכיא
מדה סנין לא יאתיה וחי וקד יטלב מן
אלנכיא אן יכבר בוחי פיבקי חתי ינכי ברה
בעד איאם או בעד אשר או לא יעלם
בה בוגר וקד ראניא מנהם מן יתהי
באן יבסט נפסה ויציפי פאטרה כמא
פעל אלישע פי קולה ועתה קחו לי
מנגן פנאזה אלוהי ולים הו צרורי אן יוהי
אליה מתי תהיא ומשה רבינו מתי שא
קאל עמדו ואשמעה מה יצוה יי לכם
וקאל דבר אל אהרן אחיך ואל יבוא
בכל עת וקאלוא אהרן בכל יבוא
ואין משה בכל יבוא ואלקאעדה
אלתאמנה הי תורה מן השמים וולך באן
יעתקד אן גמיע הרה אלתורה אלמגודה
באידינא יומנא הרה הי אלתורה
אלמגודה עלי משה ואנהא כלהא מפי
הגבורה אעני אנהא וצלת לה כלהא
מן קבל אללה אלוצול אלדי יסמיה עלי
סכיל אלמגוא כלאם ולג יעלם כיפיה
ולך אלוצול אלה הו עליה אלסלאם
אלדי וצל אליה ואנה במגלה נאסף
ימלי עליה ויכתב גמיעהא תוארבהא
ואכבארהא ושראיעהא וכדא סמי מחוקק
ולא פרק בין ובני חס כוש ומצרים ופוט
וכנען ושם אשתו מהיטבאל ברת מטרד
או אנכי יי ושמע ישראל יי אלהינו יי
אחד אלכל מפי הגבורה ואלכל תורת יי
תמימה טהורה קדושה אמת ואנמא צאר
מנשה ענדהם אשר כפר ונפאק מן כל
כאפר לטנתה אן פי אלתורה לב וקשר
ואן הרה אלתוארך ואלאכבאר לא פאידה
פיהא ואנהא מן ענד משה והו מעני
אן תורה מן השמים קאלוא הו אלדי
יעתקד אן כל התורה כולה מפי הגבורה
הוין כפסוק אחד שלא אמרו הקנה אלא
משה מפי עצמו וזה הוא דבר יי בזה
תעאלי אללה ען קול אלכאפרין בל כל
חרף מנהא פיה אלחנם ואלענאני למן
פהמה אללה ולג תדרך גאיה חבמתהא
ארוכה מארץ מדה ורחבה מני ים ולים
ללאנסאן אלה אלהיו נחו דור משיח
אלהי יעבק אלדי דעי גל עיני ואביטה
נפלאות מתורתך וכולך תפסידהא
אלמרוי הו איצא מפי הגבורה והוא
אלדי געלמה אליוס מן צפה אלסוכה
ואללולב ואלשופר ואלציצית ואלתפלים
וגירדה הי בעינהא אלצנה אלתי קאל

deam mirabilia è lege tua. Similiter expositio ejus traditione accepta est, & ipsa ex ore Omnipotentis [profecta,] istaque, quam hodiè docemus, tabernaculi, rami palmæ, buccinæ, penicillamenti & *Tephillin*, cæterorumque forma ipsissima est quam Dominus *Mosè*, ille nobis dic-

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res habuit, quem, veniente ad ipsum alloquio; nulla prorsus apprehendit perturbatio, sicut dicit, ^m *Et allocutus est Dominus Mosè facie ad faciem, sicut alloquitur vir socium suum*, i. quemadmodum nulla accidit homini commotio ab alloquio focii sui, ita nec ille, c. p. alloquente ipsum [Deo,] etiam facie ad faciem, commotus est, quod ob arctam cum intellectu conjunctionem, uti explicavimus, factum. Differentia quarta. Quod cæteris prophetis haudquaquam ad arbitrium suum afflatus divinus contingeret, sed fluere aliquando prophetæ alicui anni aliquot, quibus nulla ipsi visio patefieret, quin & sæpe ut quid de re aliquâ revelaretur, ostenderet, rogatus, non nisi post dies aliquot aut menses prophetiam ederet, aut fortè nihil omnino de ipsa notum haberet. Videmus etiam aliquot ex ipsis, quo animam suam recrearent, ac cogitationes defæcarent adhibendo se parasse, sicuti fecit *Elisba* cum diceret, ⁿ *Afferte mibi nunc fidicinem*, quò facto spiritu prophetico afflatus est, nec tamen necesse erat ut vel ita parato patefieret aliquid. *Mosès* autem Doctor noster quandocunque liberet, dicere [solebat] ^o *Subsistite & audiam quid præcepturus sit vobis Dominus*. Et dictum est, ^p *Alloquere Abaronem fratrem tuum ne intret omni tempore*. Dixerunt, *Abaron omni [tempore] ingrediebatur, & Mosès non ingrediebatur*.

Fundamentum octavum est, Lex è cælo [demissa.] scil. ut credatur, universam Legem istam, quæ apud nos hodie reperitur, esse ad *Mosè* [cælitus] demissam, totamque ex ore Dei profectam, viz. pervenisse eam totam ad ipsum à Deo eo perveniendi [modo] quem formâ loquendi Metaphoricâ Sermonem appellat, cum qualitate modi istius haud alius præter ipsum c. p. ad quem pervenit, noverit: fuisse autem ipsum instar Scribæ qui ipsam sibi dictatam totam describeret; ejus [scil.] historias, narrationes, & præcepta, unde *Mechokek* [Scriba] audit: nec ulla est differentia inter [verba] ^q *Et filii Chami, Cush, & Mitsraim, & Put, & Canaan, &c. & nomen uxoris ipsius Mahtabel, f. Matred, & [ista] Ego sum Dominus, &c. & Audi, Israel, Dominus Deus tuus Dominus unus*. Omnia enim ex ore Omnipotentis profecta sunt, suntque omnia Lex Domini perfecta, pura, sancta, veritas. Ideoque ipsorum sententiâ omnes infideles, infidelitate & hypocrisi superabat *Manassès*, quod putaret esse in lege medullam & corticem, atque genealogias istas & historias nulli rei utiles esse, ac ab ipso *Mosè* fuisse, quod illis innuunt verbis, *Non est Lex de cælo*; ille, inquiunt, qui confessus fuerit totam Legem ex ore Domini profectam esse unico excepto versiculo quem non protulit Deus Sanctus, Benedictus, sed ipse *Mosès*; atque hoc est quod dicitur, ^r *Verbum Domini sprevit*, (longè elatus est Deus supra infidelium dicta,) verum unusquisque apex ejus judicia & res miras suppeditat illi qui ipsum intelligit, nec certè apprehendi potest terminus sapientiæ ejus, ^s *Longa est præ terra mensura ejus, & latior mari*; nec quid homini superest, quàm ut *Davidem* unctum Dei *Jacob* imitetur, qui precatus est, ^t *Aperi oculos meos, ut vi-*

^m Exod. xxxiii. 11. ⁿ 2 Reg. iii. 15. ^o Numb. ix. 8. ^p Lev. xvi. 2. ^q Gen. x. 6. ^r Numb. xv. 31. ^s Job xi. 9. ^t Psal. cxix. 18.

tavit, cùm nobis nuntium ab ipso ferens se in eo ferendo fidelem præstiterit. Dictum autem quo ad hoc Fundamentum digitus intenditur est illud quod dixit, * *Hoc scietis quòd Dominus miserit me, &c. quòd non è corde meo, &c.*

Fundamentum nonum est, [de abrogatione Legis] scil. Non abrogatum iri legem istam *Mosis*, neque aliam præter ipsam à Deo datum iri, neque additum ipsi quippiam, neque diminutum, five in textu, five in interpretatione: Dicit, e. *Non addetis illi, nec diminuetis ab eo.* Jam autem explicavimus quod explicare convenit de hoc fundamento in hujus operis præfatione.

Fundamentum decimum est, Deum nosse hominum facta, neque ea neglectui habere, neque res se habere juxta sententiam ejus qui dixit, * *Reliquit Dominus terram, sed quemadmodum dixit, * Magnus consilio, & multus opere, quia oculi tui aperti super omnes vias filiorum hominis, &c.* Dixit etiam, * *Et vidit Dominus quòd multa esset malitia hominis in terra.* Rursum, * *Clamor Sodomi & Gomorræ quia multiplicatus est.* Atque hæc fundamentum hoc decimum probant.

Fundamentum undecimum, Deum remuneraturum eos qui præstiterint mandata Legis, & poenas iis qui eadem vetita patrauerint inflicturnum, maximum autem præmium esse Mundum futurum, & maximam poenam Excidium. De hoc autem hoc ipso capite diximus quantum sufficiat. Locus Scripturæ quo probatur hoc Fundamentum, est illud ipsius dictum, * *Et nunc si auferes peccatum eorum; & si non, dele me nunc de libro tuo, &c.* Et responsum Dei, *Qui peccavit mihi, delebo eum è libro meo,* quo indicat hoc obventurum obedienti & rebeli, ut ille mercedem, hic poenam ferat.

Fundamentum duodecimum est *Dies Messie*, viz. ut credat quis & persuasum habeat venturum ipsum, neque illum tardare putet, * *Si tardaverit expectes eum,* nec illi terminum constituat, aut ita exponat textus Scripturæ ut ex iis tempus adventus ipsius eliciat. Dicunt Sapientes, *Infletur sententia eorum qui periodos temporum computant.* Et ut credat celebrandum ipsum, honoréque, amore & comprecationibus excipiendum, juxta ea quæ de ipso ab omnibus Prophetis, à *Mose* usque ad *Malachiam*, tradita sunt. Quòd si quis de eo dubitaverit, aut ipsum parvi penderit, [illum] mendacii legem arguere, quæ ipsum [venturum] expresse promisit in *Sectione Balaam*, & [Sect.] * *Vos statis.* Sub hoc Fundamento comprehenditur etiam, Non esse *Israëli* Regem nisi *Davide* oriundum, eumque è progenie *Salomonis*. Quicunque autem hujus familiæ imperio obtiterit, Deum & verba Prophetarum ejus diserta abnegare.

Fundamentum decimum tertium est, *Resurrectio mortuorum*, quam jam explicavimus.

Cùm autem fidem obtinuerint apud aliquem omnia hæc fundamenta, ipsumque ea amplecti confiterit, admittitur ille in cœtum *Israëlitarum*, ipsumque amore & affectu prosequi decet, & erga illum quicquid nobis mutui amoris & fraternæ charitatis præcepit Deus, exercere. Quòd si contigerit illum in aliquibus, præ concupiscentiæ & naturæ vitiosæ prævalentiâ, transgredi, poenas dabit juxta transgressionis suæ rationem, futura tamen est illi fors [in vitâ futurâ] cùm sit ex iis

אללה למשה וקאל לנא והו מוצל
רסאלה נאמן פי תוצילה ואלקול אלמדלול
בה עלי הרה אלקאעדה אלתאמנה והו
קולה בואת תדעון כי יי שלחני וכו' כי
לא מלבי:

ואלקאעדה אלתאסעה אלנסך ודלך
אן הרה שריעה משה לא תנסך ולא
תאמי שריעה מן קבל אללה גיראה ולא
יזאד פיהא ולא ינקן מנהא לא פי אלנץ
ולא פי אלתפסיד קאל לא תוסף עליו
ולא תגרע ממנו וקד בינא מא ינבגי אן יכין
פי הרה אלקאעדה פי צדר הרה אלתאלוף:
ואלקאעדה אלעאשרה אנה תעאלי
יעלם אפעאל אלנאם ולא יהמלהא
וליס כראי מן קאל עוב יי את הארץ
בל כמא קאל גדול העצה ורב
העלילה אשר עניך פקודת על כל דרכי
בני האדם וקאל וידא יי כי רבה רעת
האדם בארץ וקאל זעקת סדום ועמורה
כי רבה פחדא ידל עלי הרה אלקאעדה
אלעאשרה:

ואלקאעדה אלתאדה עשר אנה תעאלי
ינאזי מן ימתהל אואמר אלתורה ויעאקב
מן יתכב נואהיהא ואן אעטם גואה
העולם הבא ואשר עקאבה אלכרת וקד
קלנא פי הרה אלפצל מא פיה כפאיה
ואלנץ אלמדלול בה עלי הרה אלקאעדה
קולה אם תשא הטאתם ואם אין מחיני
נא מספרך וגואבה תעאלי מי אשר הטא
לי דליל עלי תחציל אלטאיע ואלעאצי
לינאזי הרה ויעאקב הרה:

ואלקאעדה אלתאנה עשר ימות המשיח
והו אלאימאן ואלתצדיק במניה ולא יסתכס
אם יתמהמה חכה לו ולא יצרב לה
אגל ולא תתאול אלנצון לאכראג וקד
כניה אלחכמים יקולון תפוח דעתן של
מחשבי קצין ואן יעתקד פיה מן אלתעטים
ואלמחבה ואלדעא לה עלי קדה מא גא
פיה עלי ידי כל נבי מן משה אלי מלאכי
ומן שך פיה או אסתקל אמרה כרב
אלתורה אלתי ועדת בה בתצריח פי פרשת
בלעה ואתם נצבים ומן גמלה הרה
אלקאעדה אן לא מלך לישראל אלא מן
ידד ומן גסל שלמה כאצה וכל מן פאלף
אמר הרה אלכיתא כפר באללה ובנצון
אנביאה:

ואלקאעדה אלתאלתה עשר תחיית
המיתים וקד בינאהא פאדא סלמת
ללאנסאן הרה אלקואעד כלהא וצח
אעתקאדה להא פהו דאבל בכלל
ישראל וילום מתבתה ואלשפקה עליה
וכל מא אפרץ אללה לבעצנא עלי בעץ
מן אלמחבה ואלאכא ולו פעל מא עסי
אן יכון מן אלעברות מן אגל אלשהוה
וגלבה אלטבאע אלנאקצה פהו יעאקב עלי
קדר עציאוה ויש לו חלק והו מן פושעי
ישראל ודא אכתלת ללשכין קאעדה

* Numb. vi. 26.

* Ezek. viii. 2.

* Jer. xiii. 9.

* Gen. vi. 5.

* Ib. xviii. 20.

* Exod. xxxii.

32, 33.

* Hab. ii. 3.

* Deut. xxix. 10.

3

מן הוה אלקואעד פקד יצא מן הכלל
וכבר בעיקר ויתסמי מין ואפיקורוס וקוצין
בנטיעות וילום בנצתה והלאכה וענה
יקול הלא משנאיך יי אשנא וכו' וקד
טולת אלכלאם גרא וכרת ען גרץ תאליפי
לכני פעלת דלך למא ראיתא מנפעה פי
אלאעתקאד לאני גמעת לך אשיא כתורה
מפידה מפתרקה פי דואוין עטיכה פכן בהא
סעידא ופרד כלאמי הוה מראת ותאמלה
תאמלא חסנא ואן אטמעתך המתך אנך
חצלת אנראצת מן מרה או מן עשר פקד עלם
אללה אטמעתך במחאל פלא תעגל פיה
לאני לם אצעה כיה אחפק אלא בעד
תאמל ותחבת ומטאלעה ארא צחירה וגיר
צחירה ותחציל מא ילום אן יעתקד מנהא
ואסתטהאר בחגג ודלאיל עלי כל מעני
ומעני ומן אללה אסאל אלתופיק נחו
אלצואב וארנע אלי גרץ אלפרק:

qui in Israële transgrediuntur. Sin verò minùs firmum cuiquam visum fuerit quodlibet horum fundamentorum, Israëlis cœtum deseruit, negavitque fundamentum, ac Hæreticus, Epicureus, & excindens plantas audit, quem odio habere & perdere decet, cum de eo dictum sit, "Annores tuos, Domine, odio habeo, &c.

Prolixior autem jam fui, & à scopo operis mei digressus sum, quod tamen ideò feci quia multum eo ad fidem conferri viderim, cum multa tibi utilia quæ in libris magnis dispersa habentur collegerim. Sis ergo illis felix, ac sæpius tecum ea quæ dixi revolvās, benèque animo perpendas. Quòd si persuaserit tibi animus affecuturum te eorum scopum, semel, imò decies [illa legendo,] certè illud quod fieri non potest tibi persuasit; Ne igitur hâc in re festines; neque enim ipse hæc prout casu accidit posui, sed post deliberationem certamque scientiam, ac sententiarum tam verarum quàm falsarum indagationem, & quid in ipsis credere oporteat deprehensum, singulâsque sen-

tentias argumentis, & probationibus demonstratas. Deo autem rogato ut nos ad veritatem dirigat, ad institutum capitis revertor.

* Psal. cxxxix.

Nota, in tribus Exemplaribus, ad finem quarti Fundamenti, hæc in Margine apponi:

ואעלם אן קאעדה שריעה משה רבינו אלכברי די בון אלעאלם מחדת כונה אללה
וכלקה בעד אלערם אלמחץ והוא אלדי תראני נחום חומה מן קדמה עלי ראי אלפלאסכת
הו לאטלאק אלברחאן עלי וגורה תעאלי כמא בית ואוצחית פי אלדלאלה:

i. e. Scias autem præcipuum Legis Mosaicæ articulum esse, Mundum de novo productum, condente ac creante ipsum Deo post privationem meram. Quòd autem adeò multum fuisse me in argumento de ipsius æternitate, juxta sententiam Philosophorum, cernis, ideo factum est ut omnimodè Dei existentiam demonstrarem, uti in libro Moreh Nevuchim à me ostensum atque explicatum est.

- Hæc licet Authoris nomine prolata, huc tamen rejicienda censui, quòd ab ipso postea adjecta videntur, cum in iis mentio fiat libri ab ipso non paucis post hoc opus annis compositi.

תמאניה פצול לרמבם

Sive Octo Capitula à R. MOSE MAIMONIDE Commentario suo in PIRKE ABOTH præmissa.

JAM initio hujus operis declaravimus, quænam causa impulerit Authorem ut hunc Tractatum in hac Classe collocaret; magnas etiam hujus Tractatûs utilitates commemoravimus, nec non sæpius in præcedentibus polliciti sumus, nos in eodem de rebus [quibusdam] utilibus, idque paulò fusiùs dicturos, quoniam etsi intellectu perspicuæ & faciles fuerint, quod ad corticem, illud tamen quod in iis continetur operibus exprimere non adeo facile est omnibus, neque insuper totus eorum scopus absque explicatione idonea intelligi potest, cum interim ejusmodi sint quæ ad magnam perfectionem & veram felicitatem perducant; quare visum est mihi pluribus de ipsis differere. Dixerunt enim [Doctores nostri] q. p. *Quicumque vult sanctus esse, Patrum verba præstare debet*: Jam verò nullus est supra sanctitatem, Prophetiâ exceptâ, gradus, quin & illa ipsa ad hanc perducit, sicut dixerunt, *Sanctitas ad [consequendum] Spiritum Sanctum perducit*. Constat ergo ex ipforum dicto opera hujus Tractatûs monitis consentanea ad prophetiæ [gradum] perducere; cujus veritatem, cum magnam partem eorum quæ ad mores spectant contineat, explicaturi sumus. Verùm antequam singularum sententiarum explicationem aggrediar, visum est mihi præmittere capita aliquot non inutilia, quæ homini præcognoscenda quædam suggerent, eruntque ipsi instar clavis ad eam quæ sequetur explicationem: Scias autem illa quæ & in his capitibus & sequentibus commentariis dicturus sum, non esse res cujus ego ipse auctor fui, neque explicationes à me primò excogitatas, verùm sententias, è sermonibus sapientum, in *Midrasboth, Talmude*, aliisque ipforum libris, nec non è Philosophorum, tam antiquorum quàm recentiorum dictis, hominûmque variorum operibus collectas. Amplectere autem veritatem à quocunque tandem prolatam. Est etiam ubi proferam dictum integrum quod expressè habetur in libro aliquo minimè ignoto: atque his omnibus nihil ineest incommodi, nec ipse mihi vendico quod ab alio ante me dictum fuerit, cum jam illud confessi simus, etiamsi non subinde repetamus, *Dixit N. Dixit N.* cum hoc prolixitatis planè inutilis esset. Præterea nomen personæ appositum scrupulum non rarò minus intelligenti injiceret esse dictum illud minùs sanum, ac in se mali aliquid, quod ipse non noverit, continere: ideoque visum est mihi dicentis nomen subticere, cum is mihi scopus sit, ut ad Lectorem utilitas perveniat, eique sensus in hoc Tractatu reconditos patefaciat. Jam autem incipiam recensere capita, quæ hîc pro instituti mei ratione præmittere visum est, sũntque ea octo capita.

Caput primum, *De Anima hominis, ejusque facultatibus*. Scias animam hominis unam esse animam, cujus actus plures sunt & diversi, quorum aliqui animæ etiam appellantur, adeo ut

וְכָל הַנֶּפֶשׁ הַזֶּה בִּנְיָן פִּי צֶדֶק הוּא אֱלֹהִים
וְכָל הַנֶּפֶשׁ הַזֶּה מֵאֵל אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
יִתְּנָה הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
בְּהוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה מֵאֵל אֱלֹהִים
מֵאֵל תִּקְדָּם בְּנֵי הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
פִּי הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים
וְכָל הַנֶּפֶשׁ הַזֶּה בִּנְיָן פִּי צֶדֶק הוּא אֱלֹהִים
כֹּאמֶת בִּנְיָן פִּי צֶדֶק הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
אֱלֹהִים בְּמִתְּצַמְנָהּ סֶהֱל עָלֶי גְּמִיעַ אֱלֹהִים
וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
שֶׁאֵין מֵעַ כּוֹנֵהָ מוֹדִיעַ אֵלֵי כִמְאֵל כְּחֵיר
וְשֶׁאֵין חֲקִיקָה וְדֹלֶךְ רֹאֵת בִּאֵן נִשְׁבַּע
פִּיהָ אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים
חַי מֵאֵן דְּבִיעַ לְמַהוּ חֲסִידָא לְקִיָּם מִלִּי
דֹּאבוֹת וְלִים עֲנִדְנָא מִרְתַּבָּה פּוֹק אֲלֹהִים
גֵּר אֲלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים
חֲסִידוֹת מְכִינָה לִידֵי רוּחַ הַקֹּדֶשׁ כִּקְדַּשׁ
מִן כְּלֹאמָהּ אֵין אֲלֵמֶל בְּאִדָּב הוּא
אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים
חֲקִיקָה וְדֹלֶךְ לֹאנָה מִשְׁתַּמֶּלָה עָלֵי גֵן כְּבִיר
מִן אֲלֵלְקִיָּא וְרֹאֵת בִּאֵן אֱלֹהִים
אֵין אֲכֵד פִּי שֶׁרָח הִלְכָה הִלְכָה פְּצוּלָה
כִּפִּידָה יִהְיֶה לְלֹאנְסָן מִנָּה מִקְדָּמָת
וְתִכּוֹן לָהּ אֵינָה כֹּאמֶתָח לְמֵא
נִסְתַּקְבֵּל מִן אֱלֹהִים וְאֵלֵם אֵין אֲלֹהִים
אֲלֵי אֱלֹהִים פִּי הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
יֵאֵת מִן אֱלֹהִים לִים הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
אֵין מִן נֶפֶשׁ וְלֹא שְׂרוּחַ אֲבִתְרֵתָהּ
וְאֵין הִי אֱלֹהִים מִלְּקוֹמָהּ מִן כְּלֹאם
אֲלֵלְקִיָּא פִּי אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
וְגִידָה מִן תּוֹאֲלָפָהּ מִן כְּלֹאם אֲלֵלְקִיָּא
אֵינָה אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה אֱלֹהִים
כְּחֵיר מִן אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
וְכָל הַנֶּפֶשׁ הַזֶּה גִּבְתָּהּ קוֹל יִכּוֹן נֵין כְּתֹאב
מִשְׁהוּר פִּלִּים פִּי דֹלֶךְ כֹּלָה וְשֶׁרָח וְלֹא
אֲדֵעִי פִּי מֵא קֹאֵלָה מִן תִּקְדָּם לֹאנָה קֵד
אֲבִתְרֵתָהּ בְּדֹלֶךְ וְאֵין לִם נִדְכֵר קֹאֵל
פִּלָּן קֹאֵל פִּלָּן אֵד הוּא תְּטוּל לִם פִּאִידָה
פִּיה וְכָד רִבְנֵא אֱוֹקַע פִּי נֶפֶשׁ מִן לֹא חֲנִכָּה לֹא
אֵם דֹּלֶךְ אֲלֵשְׁכֵין אֵין דֹּלֶךְ אֲלֵלְקִיָּא
סִקִּים וְכָד בֹּאטְנָה כּוֹ לֹא יַעֲלֵמָה פִּלָּן
רֹאֵת אֲבִתְרֵתָהּ אֲלֵקֹאִיל אֵד גִּרְצִי אֵין
תִּחְצֵל אֲלֵפִאִידָה לְלֵקֹאִרִי וְנִבִּין לֹא אֲלֵמֶעֱאִי
אֲלֵמִכְנִיָּה פִּי הוּא אֱלֹהִים וְכָל הַנֶּפֶשׁ הַזֶּה
אֲבִתְרֵי בִדְכֵר אֲלֵפִצוּל אֲלֵי רֹאֵת
כְּתִקְדִּימָהּ הֵנָּה בְּחֶסֶד גִּרְצִי וְהִי תִמְאִנָּה
פְּצוּל:

אֲלֵפִצוּל אֲלֵאֹל פִּי נֶפֶשׁ אֲלֵאנְסָן
וְקוֹאֵה אֲלֵם אֵין נֶפֶשׁ אֲלֵאנְסָן נֶפֶשׁ
וְאֵהָדָה וְלֹהָ אֲפִאֵיל כְּתִידָה כְּתִלְפָה
קֵד תִּסְמִי בְּעֵין תִּלָּךְ אֲלֵאֲפִאֵיל אֲנֵם
videatur

פִּטְוֹן כְּדֹלֶךְ אֵין לֵאלֵאנֶסְאָן אַנְפֶּס כְּתִירָה
 כְּמָא יִטְוֹן אֵלֵאטְבָּא חֲתִי יַעֲדֵר רִיִּסְהֶם אֵין
 אֵלֵאנֶפֶס תְּלֵת טְבִיעִיה וְחִיּוּאִנִּיה וְנֶפֶס־אִנִּיה
 וְקֵד תִּסְמִי קוּי וְאִנְזֹא חֲתִי יִקְאֵל אִנְזֹא
 אֵלֵנֶפֶס וְהִדָּה אֵלֵאסְמִיָּה כְּתִיר מָא יִסְתַּעֲמִלְהָא
 אֵלֶפְלֵאסְכָּה וְלִים יִרְדּוֹן בְּקוֹלְהֶם אִנְזֹא
 אִנְהִי תִתְנֹזֹא תִנְזִי אֵלֵאנֶסְאָם וְאִנְמָא
 הֶם יַעֲדְרוֹן אֶפְעָאֵלְהָא אֵלִמְכְּתִלְכָּה אֵלְתִי
 הִי עֵנֵד גְּמִלָּה אֵלֵנֶפֶס בְּאֵלֵאנְזֹא עֵנֵד
 אֵלְכֵל אֵלְמוֹלֶךְ מִן תֵּלֶךְ אֵלֵאנְזֹא וְאִנְתִּי
 תַעֲלֵם אֵין אֵעֲלָא אֵלֵאכְלָאֵק אִנְמָא הוּ
 עֵלֵאֵן אֵלֵנֶפֶס וְקוּאֵהִי פִכְמָא אֵין אֵלְטִבִּי
 אֵלְדִי יַעֲלֵג אֵלֵאכְרֵאֵן יִחְתַּאֵן אֵין יַעֲלֵם
 אִוְלָא אֵלְכֵדֵן אֵלְדִי יַעֲלֵגָה בְּאִסְרָה וְאִנְזֹא
 אֵלְכֵדֵן מָא הִי אֵעֵנִי בְּדֵן אֵלֵאנֶסְאָן וְיִחְתַּאֵן
 אֵין יַעֲלֵם אִי אֵלֵאשִׁיָּה תִמְרָצָה פִתְתִנְגֵּב
 וְאִי אֵלֵאשִׁיָּה תִצְחָה פִתְקֵצֵד כְּדֹלֶךְ אֵלְדִי
 יִטֵּב אֵלֵנֶפֶס וִירִיד אֵין יִהְרֵב אֵלֵאכְלָאֵק
 יִחְתַּאֵן אֵין יַעֲלֵם אֵלֵנֶפֶס בְּאִסְרָהֵא וְאִנְזֹאֵהָא
 וּמָא יִמְרָצָהָ וּמָא יִצְחָהָ פִמֵּן דֹּלֶךְ
 אֵקוֹל אֵין אִנְזֹא אֵלֵנֶפֶס כְּמִכָּה אֵלְגֵאֲדִי
 וְאֵלְחָאס וְאֵלְמְכִיל וְאֵלְנִוְעִי וְאֵלְנֵאטְק וְקֵד
 קִדְמָנָא פִי הִדָּא אֵלְפִעֵל אֵין כְּלֵאמְנָא אִנְמָא
 הוּ פִי נֶפֶס אֵלֵאנֶסְאָן לֵאֵן אֵלֵאגֵתְרִי מִתְּלָא
 אֵלְדִי לֵאנֶסְאָן לִים הוּ אֵלֵאגֵתְרִי אֵלְדִי
 לֵלְחִמָּאֵר וְאֵלְפִרֵס לֵאֵן אֵלֵאנֶסְאָן מִגֵּתְרִי
 בְּאֵלְנֵן אֵלְגֵאֲדִי מִן אֵלֵנֶפֶס אֵלֵאנֶסְאִנִּיה
 וְאֵלְחִמָּאֵר מִגֵּתְרִי בְּאֵלְנֵן אֵלְגֵאֲדִי מִן אֵלֵנֶפֶס
 אֵלְחִמָּאֵרִיה וְאֵלְכִלְהִיה מִגֵּתְרִיה בְּאֵלְנֵן אֵלְגֵאֲדִי
 מִן אֵלֵנֶפֶס אֵלְתִי לְהָא וְאִנְמָא יִקְאֵל עֵלִי
 אֵלְכֵל מִגֵּתְרִי בְּאֵשְׁתֵּרֵאֵךְ אֵלֵאסְם פִּקֵּט
 לֹא אֵין אֵלְמַעֲנִי וְאֵחֵד בְּעִינָה וְכֹדֶלֶךְ יִקְאֵל
 עֵלִי אֵלֵאנֶסְאָן וְאֵלְחִיּוּאֵן אֵלְחָאסְם בְּאֵשְׁתֵּרֵאֵךְ
 אֵלֵאסְם פִּקֵּט לֹא אֵין אֵלְחָם אֵלְדִי פִי
 אֵלֵאנֶסְאָן הוּ אֵלְחָם אֵלְדִי פִי אֵלְחִיּוּאֵן
 וְלֹא אֵלְחָם אֵלְדִי פִי הִדָּא אֵלְנִוְעֵה הוּ אֵלְחָם
 בְּעִינָה אֵלְדִי פִי הִדָּא אֵלְנִוְעֵה אֵלְאכֵר בֵּל
 כֹּל נִוְעֵה וְנִוְעֵה מִמָּא לֹה נֶפֶס לֹה נֶפֶס
 וְאֵחֵדָּה גִיד אֵלֵנֶפֶס אֵלְאכֵר וְיִלִּים עֵן נֶפֶס
 הִדָּה אֵלֵאפְעָאֵל וְעֵן נֶפֶס הִדָּה אֵפְעָאֵל
 פִּקֵּד יִשְׁבָּה אֵלְפַעֵל לִפְעֵל פִּטְוֹן בְּאֵלְפַעֵלִין
 וְאִנְהִמָּא שִׁי וְאֵחֵד בְּעִינָה וְלִים כְּדֹלֶךְ וּמִתְּאֵלָה
 מִתְּאֵל תְּלִיתָה מוּאֲעֵעֵ מִטְלָכָה אֵחֵדָּהִמָּא
 אֵשְׁרָקֵת עֵלֶיהָ אֵלְשִׁמֶם פִּאֲעָא וְאֵלְתֵּאֲנִי
 טִלַּע עֵלֶיהָ אֵלְקִמְרֵה פִּאֲעָא וְאֵלְאכֵר סִרְגֵּה
 פְּהִי סִרְאֵן פִּאֲעָא פִּכֵּל וְאֵחֵד מִנְהָא קִד וְגֵה
 פִּיָּה אֵלְצִיָּא לִכֹּן סִבֵּב הִדָּא אֵלְצִיָּא וּפִאֲעֵלָה
 אֵלְשִׁמֶם וּפִאֲעֵל אֵלְאכֵר אֵלְקִמְרֵה וּפִאֲעֵל
 אֵלְאכֵר אֵלְנֵאֵר כְּדֹלֶךְ פִּאֲעֵל חָס אֵלֵאנֶסְאָן
 הוּ נֶפֶס אֵלֵאנֶסְאָן וּפִאֲעֵל חָס אֵלְחִמָּאֵר
 נֶפֶס אֵלְחִמָּאֵר וּפִאֲעֵל חָס אֵלְעִקָאֵב נֶפֶס
 אֵלְעִקָאֵב וְלִים לְהָא מַעֲנִי גִמְעָהִי גִיד
 אֵשְׁתֵּרֵאֵךְ אֵלֵאסְם פִּקֵּט פִּחְצֵל הִדָּא
 אֵלְמַעֲנִי אִנְהָ גִרִּיב עֵנִיב יַעֲתֵר פִּירָה כְּתִיר
 מִן אֵלְמִתְפִּלְסְפִין וְיִלְזִימָא מִן דֹּלֶךְ שְׁנֵאֲעֵאת
 וְאֵרָא גִיד צִחִיָּהָ וְאֵרָעֵעֵ אֵלִי גִרְצָנָא פִי
 אִנְזֹא אֵלֵנֶפֶס פִּאֲקוֹל אֵלְנֵן אֵלְגֵאֲדִי מִנְהָ אֵלְקִיָּה
 אֵלְגֵאֲדִיכָּה וְאֵלְמֵאסְכָּה וְאֵלְהֵאצְכָּה וְאֵלְדִּאפְעָה
 מִזְמִיָּה לֵלְאכֵלֵאטְ חֲתִי תַעֲוֵל אֵלְדִי יַעֲבִי אֵין
 יִי הִדָּה אֵלְסִבַּע קוּי וּכְמָא תַפְעֵל וּכִיף
 תַפְעֵל

videatur [nonnullis] plures esse homini Animas, quemadmodum opinantur Medici: unde scribit Princeps ipforum, Animas tres esse, Naturalem, Animalem, Spiritualem. Appellantur etiam Facultates, & partes, adeo ut dicant, *Partes Animæ*: Atque his nominibus frequenter utuntur Philosophi, non tamen ita ut dum dicant partes [Animæ] velint illam dividi in partes, sicut dividuntur corpora; verum ut actiones ejus diversas, quæ ad animam totam ita se habent ut partes ad totum ex ipsis compositum, enumerent. Nôsti autem rectam morum institutionem esse sanationem animæ, ac facultatum ipsius: Sicut ergo Medico, qui corporum valetudinem curat, opus est ut prius corpus illud quod curat cognitum habeat, & totum & quænam sint partes ejus (corpus humanum intelligo,) nec non quænam res illi morbum inducant, quod vitentur, & quæ illud sanum conservent, quod appetantur; ita [ei] qui animæ medetur ac mores rectè formare [vult] necesse est ut tum animam totam, tum ejus partes sciat, quidquæ illi morbi causa sit, quid sanam eam præstet. Dico igitur partes animæ quinque esse, Nutritivam, Sensitivam, Imaginatricem, Appetitricem, Rationalem. Jam autem diximus, hoc ipso capite, sermonem nostrum de anima hominis institui; quoniam nutritio (e. g.) quæ est homini, non est eadem nutritio quæ asino & equo, cum homo nutriatur parte nutritivâ animæ humanæ, at asinus parte nutritivâ animæ asini, & palma parte nutritivâ animæ propriæ; dicitur interim Nutritionem capiens, de omnibus, communicatione nominis tantum, non quod una eademque sit omnium significatio. Similiter de homine & bruto dicitur Sensibile, nomine tantum utrique communi, non quod sensus qui est in homine idem sit ac ille qui est in bruto, neque sensus qui est in hac specie, idem cum eo qui est in alia specie, verum unaquæque species animatorum animam sibi peculiarem habeat, ab alterius anima distinctam, ita ut ab hujus animâ fluant actiones [suæ,] & ab illius animâ actiones [suæ,] cum interim similis sit actio actioni, adeo ut duæ actiones res prorsus una existimentur, cum re vera non sint. Atque hoc exprimitur similitudine trium locorum obscurorum, quorum unus oriente super eo Sole, secundus Lunæ radiis, tertius accensâ in eo face illustratur; horum in singulis reperitur lux, cujus tamen [in uno] causâ & efficiens est Sol, in alio Luna, in tertio ignis: eodem modo efficiens sensûs hominis est anima hominis; efficiens sensûs asini, anima asini; efficiens sensûs vulturis, anima vulturis; neque est aliquid in quo conveniant, præter nomen omnibus commune. Hoc autem animadvertas, quia non adeo omnibus perspectum est, in quo labuntur multi Philosophantium, adeo ut ad absurda cogantur, & opiniones minimè sanas amplectendas. Ut autem ad institutum nostrum de partibus animæ revertar. Dico, partis nutritivæ esse facultatem attractricem, retentricem, concoctricem, expultricem superfluum, austoricem, generatricem similis, distinctricem humorum quæ separet illud quod nutritioni inservit ab eo quod expelli debet. Loqui autem de his septem facultatibus, quidque, & quomodo, agant, & in

ללפצול וא למגמיה וא למולדה ללכתל וא
 יגתדי בה וא לדוי יבגי אן ירפע וא לללאם ע

quibus corporis membris actiones ipsarum maxime conspicuae sint & manifestae, quaeque ex ipsis perpetuae sint, & quae tempore determinato perficiantur, de his (inquam) omnibus [loqui] spectat ad artem Medicam, nec hoc loco ius opus est. Partis sensitivae facultates sunt illae quinque omnibus notae, Visus, Auditus, Gustus, Olfactus, & Tactus qui in tota superficie corporis reperitur, nec ullum sibi membrum, ut [reliquae] quatuor facultates, appropriatum vendicat. Pars Imaginatrix est facultas quae species rerum sensu perceptarum retinet, postquam à vicinia eorum quibus percipiuntur sensuum remota fuerint, eorum invicem alia cum aliis componens, alia è contra ab aliis separans, adeo ut è rebus quas percipit, res quas nunquam percepit, quaeque reverà percipi non possint, componat; ut si, e. g. imaginetur quis navim ferream in aere natantem; aut hominem aliquem, cujus caput in coelo, pedes in terra sint; aut animal quoddam mille oculis praeditum; cum multis ejusmodi aliis quae cum fieri non possint componit facultas imaginatrix, atque in imaginatione existere facit. Hic autem lapsi sunt Scholastici errore foedo & crasso, cui fundamentum errorum suorum in distinctione Necessarii, Possibilis, & Impossibilis superstruxerunt, dum vel putarunt, vel opinari fecerunt homines, quicquid imaginatione concipi possit possibile esse; ignorantes hanc facultatem res quae fieri non possit ut existant (uti diximus,) componere. Pars appetitrix est facultas, quae vel desiderio feratur homo in rem aliquam, aut eam aversetur. Porro ab hac facultate profluunt actiones istae, Appetitus, & fuga, rei alicujus electio & detestatio, ira & complacentia, metus & audacia, crudelitas & misericordia, amor & odium, cum multis hujusmodi animae affectibus. Instrumenta autem harum facultatum sunt omnia corporis membra, velut potentia manûs, quae [inservit] praeceptioni; potentia pedis, quae incessui; potentia oculi, quae visui; potentia cordis, quae quis audax est aut timidus: quemadmodum & reliqua membra interiora & exteriora, ipsa, eorumque potentiae, instrumenta sunt hujus facultatis appetitricis.

Pars rationalis facultas est quae reperitur in homine existens, quae speculatur, quae acquirit scientias, quaeque distinguit inter actiones turpes & honestas. Harum autem actionum aliae sunt practicae, aliae speculativae: practicarum aliae artibus acquirendis subserviunt, aliae excogitando occupantur. [Operatio] autem speculativa ea est quae scit homo res mutationi non obnoxias, prout se habent; atque hae sunt scientiae absolute dictae. Ea quae artibus inservit est facultas quae artes acquirimus, veluti architectonicam, agriculturam, medicinam, artem navigandi. Quae cogitando occupatur ea est, quae de re quam facturum est, [quis] cum eam facere vult, deliberat, an fieri possit necne; & si fieri possit, quomodo debeat fieri. Estque hoc, quantum hoc loco in medium proferre expedit, de iis quae ad animam spectant. Scias autem animam istam unam, cujus facultatum aut partium descriptionem praemisimus, se habere instar materiae, cui forma est intellectus; quae dum ei non advenerit, vana est quae in ea ad eandem recipiendam reperitur dispositio, ac

תלך וגור אלמסתרעא פיהא לקבול תלך אלצורה

תפעל ופי אי אלמעצא פעלהא אטור ואבין ומה מנהא כונור דאימה ומה ינקצי מנהא פי זמאן מהדור פהא כלה לאום לצנאעה אלטב ולא האנה פיה פי הדא אלמוצע ואלנו אלקהם מנה אלקי אלכמס אלמשהורה ענד אלנחור אלבאצרה ואלסמע ואלדוק ואלשם ואללכס והו מונור פי גמיע סטח אלנכס ולס לה עזו מצוץ כמא ללארבע קוי ואלנו אלמכיל הי אלקוה אלתי תחפט רסוס אלמחוססאת בעד גיבתהא ען מבאשרה אלחואם אלתי אדרכתהא פתרכב בעצהא אלי בעז ותפצל בעצהא מן בעז ולדך תרכב הורה אלקוה מן אלאמור אלתי אדרכתהא אמור לס תדרכתהא קט ולא ימכן אדראכהא כמא יתכיל אלאנסאן ספינה הדיד תגרי פי אלהוי ושכין אנסאן ראסיה פי אלסמא ורגליה פי אלארץ ושכין חיואן באלף עין כתלא וכתיר מן הורה אלממתנעאת תרכבה אלקוה אלמכילה ותונדה פי אלכיל והנא גלט אלמכילמון אלגלכה אלשניעה אלעטיכה אלתי בנוא עליהא קאעדה מגאלטתהם פי תקסימהם אלואנב ואלנאז ואלממתנע פאנהם טנו או אנהמו אלנאם אן כל מא יתכיל ממכן ולס יעלמוא אן הורה אלקוה תרכב אמורא ממתנע ונודהא כמא דכרנא ואלנו אלנוועי הי אלקוה אלתי כהא יתשוק אלאנסאן לשי מא או יכרהה וען הורה אלקוה יצור מן אלאפעאל אלטב ואלהרב ואלאיתאר לאמר מא או אלנגנב לה ואלנצב ואלרצא ואלכוף ואלאקדאם ואלקסיה ואלרחכה ואלמחבה ואלכנצה וכתיר מן הורה אלעווארץ אלנפסאניה ואלאת הורה אלקוי גמיע אעצא אלכרן כחל קוה אליד עלי אלכטש וקוה אלגנאל עלי אלמשי וקוה אלעין עלי אלאבצאר וקוה אלקלב עלי אן יקדם או יכאף וכדך סאיד אלאעצא אלכאטנה ואלטאהרה אנכיה הי וקואהא אלאאת להורה אלקוה אלנוועיה ואלנו אלנאטק הי אלקוה אלמונורה ללאנסאן אלתי כחא יעקל וכהא תכון אלרויה ובהא יקתני אלעלם ובהא ימין בין אלקביה ואלגמיל מן אלאפעאל והורה אלאפעאל מנהא עמלי ומנהא נטרי ואלעמלי מנה מנהי ומנה פכרי פאלנטרי הו אלדי כה יעלם אלאנסאן אלמונודאת אלגיר מתגירה עלי מא הי עליה והורה הי אלתי תסמי עלום באטלאק ואלמנהי הי אלקוה אלתי כהא יקתני אלמחן כחל אלנארה ואלפלארה ואלטב ואלמלאהה ואלפכרי הו אלדי כה ירוי פי אלשי אלדי יריד אן יעמלה חין מא יריד אן יעמלה הל ימכן עמלה אן לא ואן כאן ימכן פכף ינכני אן יעמל פהא קדר מא ינכני אן ידכר מן אמר אלנפס ההנא ואלעלם אן הורה אלנפס אלואאהה אלתי תקדם וצף קואהא או אנואהה הי כאלמארה ואלעקל דהא צורה פאדא לס תחצל להא אלצורה

אלצורה באטל וכאנה וגור עבת והו קולה
גם בלא דעת נפש לא טוב יעני אן
וגור נפס לם תחצל להא צורה בל תכון
נפש בלא דעת לא טוב ואמא אלכלאם
עלי אלצורה ואלמאדה ואלעקול כם הי
וכף הי ופף תחצל פמא הדא מוצעה
ולא יחתאנ פי מא נרדה מן אלכלאם
עלי אלכלאק והו אליק בכתאב אלנבוה
אלתי דכרנא והנא אקטע הדא אלפצל
ואכר פי אכר אלפצל אלכ פי מעאצי
קוי אלנפס ופי מערפה אלגו אלדי פיה
אולא תוגר אלפצאל ואלרדאיל אעלם
אן אלמעאצי ואלטאעאר אלשרעה אנמא
תוגר לגזאין מן אגזא אלנפס והו אלגו
אלחאס ואלגו אלנוועי פקט וכהדא אלגזאין
תכון גמיע אלעבירות ואלמצוות אמא
אלגו אלגאדי ואלגו אלמתכיל פלא
טאעה פיהמא ולא מעציה אד לים ללראי
ואלאכתאיר פיהמא עמל בונה ולא יקדר
אלאנסאן בחסב ראיה אן יעטל פעלהמא
או יקצדהמא עלי פעל כא אלא תרא אן
הדין אלגזאין אעני אלגאדי ואלמתכיל
יפעלאן ענד אלגוס דון סאיר קוי אלנפס
אמא אלגו אלנאטק פפיה חירה לכן אקול
אנה קד יכון כהדא אלקוה איצא אלטאעה
ואלמעציה בחסב אעתקאד ראי פאסר אן
אעתקאד ראי צחיה לכן לים פיהא עמל
יטלק עליה אסם עמל מצוה או עבירה
ולדלך קלת פי מא תקדם אן פי דינאך
אלגזאין תוגר אלעבירות ואלמצוות אמא
אלפצאל פהי נועין פצאל כלקה ופצאל
נטקה ופי מקאבלהמא נועא אלרדאיל
אמא אלפצאל אלנטקה פהי תוגר ללגו
אלנאטק מנהא אלחכמה והי מערפה
אלאסכאב אלבעירה ואלקריבה בעד מערפה
וגור אלשי אלדי יכת ען אסכאבה ואלעקל
ומנה אלעקל אלנשרי והו אלדי יחצל
לנא כאלטבע אעני אלמעקולאא אללאול
ומנה עקל מסתפאד ומא הדא מוצעה
ומנה אדכא וגורה אלפקם והו גורה
חדס עלי אלשי בסרעה בלא זמאן או פי
זמאן קריב גדא ורדאיל הדא אלקוה עכס
הדא או מקאבלהמא ואמא אלפצאל
אלכלקה פהי תוגר ללגו אלנוועי וחדה ואלגו
אלחאס פי הדא אלמעני אנמא הו כאדם
ללגו אלנוועי ופצאל הדא אלגו כתירה
גדא מתל אלעפה ואלסכאב ואלעדאלה
ואלחלם ואלתואצע ואלקנאעה ואלטנאעה
וגירה ורדאיל הדא אלגו הו אלתפרט
פי הדא או אלאפראט פיהא אמא אלגו
אלגאדי ואלמתכיל פלא יקאל פיה פציה
ולא רדילה ואנמא יקאל אנה גארי עלי
אסתקאמה או עלי גיר אסתקאמה כמא
יקאל אן פלאן גאד הצמה או בטל הצמה
או פסד תבילה או הו גארי עלי אסתקאמה
ולים פי הדא כלה לא פציה ולא רדילה
פהדא מא ארדנא אן נודעה פי הדא אלפצל :
אלפצל אלחאלת פי אמראן אלנפס קאל
אלאקדמון ללנפס צדה ומרץ כמא ללכדן צדה

instar rei prorsus frustraneæ, sicut dicit, *«Etiam ut sine scientia sit anima non est bonum, viz. ut existat anima formam suam non consecuta, verum scientiæ expers permaneat, non est bonum.* Verum de forma, & materia, & intellectibus, quod triplices sint, & quomodo acquirantur, differere, non est hujus loci, neque ad illum quem de moribus instituimus sermonem necessarium, sed magis ad librum Prophetiæ, cujus meminimus, spectat. Hic igitur finem huic capiti imponentes, ad aliud pergemus.

Caput secundum, *De transgressionibus facultatum animæ, & dignoscenda ea parte in qua primario reperiantur virtutes & vitia.*

Scias transgressiones & obedientiam legales reperiri in duabus tantum animæ partibus, scil. parte sensitiva, & appetente : ac ad duas has partes [referri] transgressiones & præcepta. Quod ad partem nutritivam, & imaginatricem, nec est in illis obedientia nec rebellio, quia nullus est omnino in iis deliberationis aut electionis actus : neque potest quis vi consilii sui actionem ipsarum suspendere, aut ipsas ad unam tantum actionem determinare. Annon vides has duas partes (scil. nutritivam & imaginatricem) solas ex omnibus animæ facultatibus inter dormiendum operari? Quod ad animam rationalem, est de ea dubium ; verum dico reperiri quidem in hac etiam facultate obedientiam & transgressionem, prout sententiam aliquam falsam aut veram amplectitur ; non esse autem in ipsa opus aliquod cui aut obsequii præstiti, aut transgressionis attribuitur nomen ; ideòque in præcedentibus dixi in istis duabus partibus reperiri præceptorum transgressionem, aut præstationem. Quod ad virtutes autem, sunt eæ duplicis generis, morales, & rationales : ut & ipsis contraria duo vitiorum genera. Virtutes intellectuales parti insunt rationali ; ex iis sunt, Sapientia, quæ est scientia causarum remotarum & propinquarum cognitâ prius existentia rei de cujus causis quæritur ; & Intellectus, qui est intellectus speculativus, ille scil. nobis à natura insitus, scil. intelligibilia prima, & intellectus acquisitus, (qui hujus loci non est ;) & perspicacia & præstantia intellectus, scil. præstantia de rebus quam celerimè conjectandi, nullâ prorsus vel minimâ saltem morâ interjectâ. Vitia hujus potentiæ secus aut contra se habent. Quod ad virtutes autem morales, reperiuntur eæ in parte appetitrice tantum : Pars autem sensitiva, hoc respectu, parti appetitrici famulatur. Ac virtutes hujus partis multæ admodum sunt, veluti castitas, liberalitas, æquitas, mansuetudo, humilitas, animus contentus, fortitudo, magnificentia, aliæque. Ejusdem vitia in horum defectu vel excessu [consistunt.] Jam verò quod ad partes altricem & imaginatricem, non dicitur de iis virtus aut vitium, verum dicitur, rectè eas aut secus procedere ; veluti aliquem probè concoquere, aut eundem non facilè digerere, & vitiatam esse alicujus phantasiæ, aut ipsum *ευφρασιασλον* esse, at his omnibus nec inest virtus nec vitium. Atque hoc est quod hoc capite tradere voluimus.

Caput tertium, *De morbis Animæ.*

Dixerunt antiqui esse animæ, perinde ac corpori, sanitatem & agritudinem. Sanitas animæ est,

אלהיאת תלום תלך אלאפעאל מתאל
 דלך אלעבה פאנהא פלק מתוסט בין
 אלשרה ובין עדם אלאחסאם באללה
 פאלעבה הי מן אפעאל אלכיראת ואלהיאה
 מן אלנפס אלתי תלום ענהא אלעבה
 הי פצילה כלקיה אמה אלשרה פהו אלטרף
 אלאול ועדם אלאחסאם באללה גמלה
 אלטרף אלאכיר וכלאהמה שרא מחץ
 ואלהיאתין מן אלנפס אלתי ענהמה לום
 אלשרה והי אלהיאה אלאנץ ועדם
 אלאחסאם והי אלהיאה אלאנץ פהמה
 גמיעא דילתי מן דאלי אלכלק וכלך
 אלסכא מתוסט בין אלחקתיר ואלתבדיר
 ובאלשנאעה מתוסטה בין אלתהור ואלנבן
 ואללעב מתוסט בין אלנלאעה ואלפדאמה
 ואלתואצע מתוסט בין אלתכבר ואלתכאס
 ואלכרם מתוסט בין אלכרף ואלנלאה
 ואלקנאעה מתוסטה בין אלרגבה ואלכסל
 ואלחלם מתוסט בין אלתרן ואלמהאנה
 ואלחיה מתוסט בין אלקה ואלכלל וכלך
 סאירהא ולא תחראז אלי אסמה מצועה
 להא צרורה אדא כאנת אלמעאני האצה
 מפהומה וקר יגלט אלנאם כחיר פי הרה
 אלאפעאל ויטנא אחר אלטרפין כיר ופצילה
 מן פצאלי אלנפס תארה יטנן אלטרף
 אלאול כירא כמה יטנן אלתהור פצילה
 ויסמון אלתהור שגעאן ואדא ראו מן הו
 פי נאיה אלתהור ואלקרום עלי אלמהאלך
 וילקי בנפסה אלי אלתהלכה באלקצד
 וקר יכלן באלאתפאק חמדות בולך וקאלוא
 הדא שנאע ותארה יטנן אלטרף אלאכיר
 פיקולון ען אלמהין אלנפס חלים וען
 אלכסלאן קנוע וען אלערים אלאחסאם
 באללדאת לנפא טבעה עפיה ועלי הדא
 אלנהו מן אלגלט יטנן איצא אלתבדיר
 ואלכרף מן אלאפעאל אלמחמודה והדא
 כלה גלט ואנמא יחמד עלי אלחקיקה
 אלתוסט ונחיה ינבני ללאנסאן אן יקצד
 ויין אפעאלה כלהא דאימה נחו הדא
 אלתוסט ואעלם אן הרה אלפצאלי
 ואלדאלי אלכלקה אנמא תחצל ותתמכן
 פי אלנפס בתכריר אלאפעאל אלכאניה
 ען דלך אלכלק מרארא בתירה פי זמאן
 טויל ואעתיאדנא להמא פאן כאנת תלך
 אלאפעאל כיראת כאן אלדי יחצל לנא הי
 אלפצילה ואן כאנת שרור כאן אלדי יחצל
 לנא הו אלדילה ולמא כאן אלאנסאן
 בטבעה מן אול אמרה לא יכון דא פצילה
 ולא דא נקיצה כמא נבין פי אלפצל אלתאמן
 והו יעור בלא שך אפעאל מן צגרה בחסב
 סירה אהלה ובלדה פקד תכון תלך
 אלאפעאל מתוסטה וקר תכון מפרטה או
 מקצרה כמא וצפנא פיון הדא קד מרצת
 נפסה פילום אן ינהי פי טבה נחו טב
 אלאנסאם סוי פכמא אן אלגסם אדא
 כרנ ען אעתדאלה נטרנא אלי אי גרה
 מאל וכרנ פנקאבלה בצרה חתי ירגע
 אלי אלאעתדאל פאדא אעתרל ארתפענא
 ען דלך אלצד ורגענא אלי מקאבלתה

dispositionibus necessariò profluunt istæ actiones, exempli gratiâ, Temperantia quæ est dispositio media inter intemperantiam, & insensibilitatem voluptatis; Estque Temperantia ex actionibus bonis & dispositionibus animæ à quibus necessariò profluit temperantia, quæ est virtus moralis. Intemperantia autem extremum est primum, insensibilitas voluptatis omnimodæ, alterum, quorum utrumque malum est simpliciter, sũntque duæ dispositiones animæ à quibus necessariò profluunt intemperantia, quæ est dispositio modum excedens, & insensibilitas, quæ est dispositio defectu peccans, sũntque pariter duo è vitiorum moralium numero. Similiter, Liberalitas media est inter avaritiam & prodigalitatem; & Fortitudo inter temeritatem & timiditatem: Urbanitas inter scurrilitatem & rusticitatem: Humilitas inter superbiam & sui vilitatem: Magnificencia inter profusionem & sordes: Contentatio inter cupiditatem & torporem: Mansuetudo inter iracundiam & lentitudinem: Pudor inter impudentiam & vitiosum pudorem; & in reliquis [similiter,] nec opus est hic recensere nomina iis imposita, cum res significatæ in promptu sint & omnibus intellectæ. Errant autem homines frequenter in his actionibus, putantes extremorum alterum bonum esse & virtutem animæ quandam. Aliàs quidem primum extremorum, bonum putant, quemadmodum temeritatem pro virtute habent; dum temerè audacem fortem appellant, & si aliquem extremo gradu audaciæ viderint, qui in pericula ruat, seque sponte in perniciem conjiciat, verùm casu evadat, eum ob illud laudant, dicentes, Hic fanè fortis est. Aliàs verò alterum melius existimant; ita dicunt illum qui animo est lentiori, mansuetum, & torpidum, virum forte suâ contentum, eumque qui nullo voluptatum sensu capitur pro indolis suæ stupore, temperatum; & consimili errore prodigalitatem & profusionem inter facta laude digna numerant, sed hoc totum erroris est. Illud vero quod meritò laudatur est, ut quis medium teneat, ad quod etiam tendere hominem oportet, atque ita semper omnes actiones suas perpendere, ut eò [inclinent.] Scias autem virtutes & vitia ista moralia acquiri & firmari in anima iteratione actionum ab istis moribus fluentium [idque] pluribus vicibus, tempore longo, & dum iisdem assuefaciamus. Quod si bonæ fuerint actiones istæ, illud quod nobis iisdem acquiritur virtus erit; sin malæ, erit illud quod ex illis provenit, vitium. Homo enim naturâ suâ à principio neque virtute, neque vitio instructus est, uti Capite octavo ostensuri sumus; ipse autem sine dubio actionibus [quibusdam] à pueritia sua juxta consuetudinem familiaræ, aut patriæ suæ assuescet; erũntque aliàs actiones istæ mediæ, aliàs ejusmodi quæ modum excedant, aut deficiant, uti descripsimus. Erit ergo ei necessarium, cum animam ipsius corripuerit morbus, eandem rationem adhibere in ea curanda quæ in curatione corporum adhiberi solet. Sicut ergo cum è temperamenti sui æqualitate migraverit corpus, observamus in quam partem inclinaverit, & quò exierit, ut ei rebus ipsi contrariis occurramus, donec redeat ad temperamentum æquale, ad quod cum redierit, ab isto

contrario adhibendo abstinemus, & converſi paramus illi, quo in temperamento ſuo æquali retineatur: eodem prorfus modo in iis quæ ad mores ſpectant agimus, exem. gr. ſi videmus quempiam ita animo affectum ut genium ſuum fraudet, quod unum eſt è vitiis animæ & actio ex earum numero quæ improborum propriæ ſunt, uti hoc ipſo Cap. oſtendimus, cùm morbo iſti mederi volumus, non præcipimus ei liberalitatem, hoc enim inſtar ejus eſſet qui illi in quo calor modum excedit, re aliqua mediū temperamenti mederi vellet; quod ipſum morbo ſuo neutiquam liberaret; verum ita conſtitui debet iſte, ut iterum atque iterum prodige agat, imò prodigalitatis opera crebrius frequentet, donec affectus ille qui ipſum ad nimiam parſimoniam adigit, ab animo ejus receſſerit, ac penè prodigalitatis affectum induerit, vel proximè ſaltem ad eum acceſſerit; tum autem operibus prodigalitatis ipſi interdicientes præcipimus ut liberalitatis opera conſtanter exercent, eaque perpetuo præſtet, nec modum excedens, nec præparce agens. Eodem modo ubi viderimus aliquem opes prodigè effundentem, illi præcipimus ut avaritiæ opera præſtet eaque repetat, neque tamen ipſi frequentem operum avaritiæ iterationem præcipimus, ut alteri iſti opera prodigalitatis ſæpius exercenda injunximus. Subeſt enim hîc aliquid argutius, quod medicinæ [hujus] Canon & myſterium eſt, ſcil. Facilius patribiliuſque eſſe, ut quis à prodigalitate ad liberalitatem revertatur, quam ut avaritia ad liberalitatem redeat. Eodémque modo ut qui nullo voluptatum ſenſu tangitur temperans evadat, quam qui cupiditatibus indulget, ideóque magis frequentare jubebimus intemperantem opera ejus qui nullo voluptatum ſenſu tangitur, quam *ἀναδυσίον* iſtum opera intemperantis, atque ita injungemus meticuloſo audaciam, magis quam audaci, timiditatem; & fordidum ad prodigentiam magis inſtituemus, quam profuſum ad ſordidam parſimoniam: atque hic Canon eſt medicinæ morum quem obſerves velim: atque hanc ob rationem non ſolebant [viri virtute] præſtantes animi ſui affectus ita ordinare ut in medio prorfus ſtatu eſſent, ſed aliquantulum ad exceſſum aut defectum inclinarent cautelæ gratiâ, ex. gr. à temperantia ad *ἀναδυσίον* voluptatum, & à fortitudine temeritatem verſus, & à magnificentia aliquantillum verſus prodigentiam & ab humilitate aliquantillum verſus ſui vilitatem: eodémque modo in reliquis, atque hoc innuitur dicto ipſorum, *Infra menſuram juris*. Quod ad ea etiam quæ aliquando fecerunt virtute præſtantes nonnulli inclinando ad alterum extremum; dum ſcil. jejunando ſe macerarent, noctu ſurgerent, ab eſu carnis, vinique potu, mulierumque confortio abſtinerent, veſtes laneas & cilicinas induerent, montes incolerent, longèque ſe in deſerta ſubducerent, non aliam ob cauſam ex his quicquam factitârunt, quàm Medicinæ, uti diximus, gratiâ, & propter corruptos urbes incolentium mores; cùm viderent ſe, familiaritate ipſorum utendo, factaque videndo, corruptum iri; timeréntque ne à confortio ipſorum mores ſuos contagio pervaderet; quare ſe ab ipſis ſubduxerunt in deſerta & [loca] ubi nemo

במא יבקה עלי אעתדאלה כדלך נפעל פי אלאכלאק סין מתאל דלך אן נרי אנסאן הצלת לה היאה פי נפסה יקתר כהא עלי נפסה והיה דילה מן רדאיל אלפנס אלפעל אלדי יפעלה מן אפעאל אלשרור כמא בינא פי הדא אלפצל פאדא ארדנא אן נטב הדא אלמרץ פלים נאמרה באלסכא לאן הדא מתל מן יטב מן אפרט עליה אחר באלשי אלמעתרל דלך לא יכירה מן מרצה ואנמא יבגי אן ינעל הדא יפעל אלתכדיר אלמרה בער אלמרה ויתכרר אליה פעל אלתכדיר מראת חתי תזול מן נפסה אלהיאה אלמונבה ללתקתיר ויכאר אן תחצל לה היאה אלאבדאר אן יקארבהא והינד נרפע ענה אפעאל אלאבדאר ונאמרה באן ידום עלי אפעאל אלסכא וילתום דלך דאימא לא יפרט ולא יקצר וכדלך אדא ראינאה מבראן פאנא נאמרה באן יפעל אפעאל אלתקתיר ויכררהא לכן לים נכרר עליה פעל אלתקתיר מראת כתירה מתל מאכררנא עליה פעל אלתכדיר והיה אלנכתה הי קאנון אלעלאן וסדה ודלך אן אלאנסאן רנועה מן אלתכדיר ללסכא אסהל ואקרב מן רנועה מן אלתקתיר ללסכא וכדלך רנוע אלעדים אלאחסאם באללדה עפיה אסהל ואקרב מן רנוע אלשרה עפיה פלדלך נכרר עלי אלשרה אפעאל עדם אללדה אכתר ממא נכרר עלי אלעדים אלאחסאם אפעאל אלשרה ונלום אלגבאן באלתהור אכתר ממא נלום אלמתהור באלגבן ונרוץ אלנהל באלבך אכתר ממא נרוץ אלבך באלנזאלה והדא הו קאנון טב אלאכלאק פאחפטה ולהדא אלמעני צארוא אלפצל לא יתרכון היאה אנפסהם עלי אלהיאה אלמתוסטה סין כל ימלוא מילא קלילא נחו אלאזיר ואלאנקן עלי סביל אלוטהא אעני אנהם מתלא ימלון ען אלעפה נחו עדם אלאחסאם באללדה קלילא וען אלשנאעה גחו אלתהור קלילא וען אלכרם נחו אלבך קלילא וען אלתואצע נחו אלבסה קלילא וכדלך פי סאירהא והדא אלמעני ילחש לקולחם לפנים משורת הדין ואמא מא פעלוה אלפצלא פי בעץ אלאזמאן ובעץ אשכאן מנהם איצא מן אלמיל נחו אלטרף אלו אחד מתל אלצאם וקיאם אלליל ותרך אכל אללחם ושרב אלנבד ואבעאר אלנסא ואלבאם אלצוף ואלשער וסכנא אלגבאל ואלאנקטאע פי אלכרארי פמא פעלוה שיא מן הדא אלא עלי גהא אלטב כמא דכרנא ולפסאר אהל אלמדינה איצא אדא ראו אנהם יפסרון במבאשתרהם ורויה אפעאלהם ואן עשתרהם כמא יתוקעון פיהא פסאר אכלאקהם פכרנוא ענהם ללכרארי וחית לא אנסאן סו נחו קול אלגבי מי יתנני במדבר

subduxerunt in deſerta & [loca] ubi nemo repe-

מלון אורחים וג' פלמא ראו אלנהאל
אולאך אלפצלא פעלוא הדה אלפפעאל
ולם יעלמוא גרצום טנוהא כיראת
וקצוהא בזעמהם אן יכוננו מתלהם
וגעלוא יערבון אנסאמהם בכל וגה מן
אלעדאב ויטנוא אנהם אתוא פצילה
ופעלוא כירא ואן בולך יקרב מן אללה
כאן אללה עדו אלגסם ירד הלאכה
ותלאפרה והם לא ישערון אן תלך
אלאפעאל שרור ואן בהא תחצל רייה
מן רדאיל אלנפס ומה מתלהם אלא
מתל גאהל בצנאעה אלטב ראי אלמאחרין
מן אלאתבה קד אסקוה מרצא האלכין
שחם אלחנטל ואלמחמודה ואלצבר
ונחווהא וקטעוהא ענהם אלגדא פכרוה
מן מרצום ותכלצוהא מן אללהאלך בלאצא
עטימא פקאל דלך אלגאהל פאדא כאנת
הדה אלאשיא תברי מן אלמרץ פבאלאחרי
ואלאגדר אן תבקי אלצחיה עלי צחתה
או תיזר פיהא פנעל אליד אן יתנאולהא
דאימא ויתדבר בתדביר אלמרצא פהו
ימרץ בלא שך כולך האולא הם מרצא
אלאנפס בלא שך בתנאולהם אלדוה
עלי אלצחה והדה אלשריעה אלכאמלה
אלמכמלה לנא כמא שהד פיהא עארפהא
תורת יי תמימה משיבת נפש מחכימת
פתי לם תאת כשי מן הדא ואנמא קצדת
אן יכון אלאנסאן טביעיה סאלך פי אלטריק
אלוסטא יאכל מא לה אן יאכל באעתדאל
וישרב מא לה אן ישרב באעתדאל וינכח מא
להאן ינכח באעתדאל ויעמר אלבלארבאלעדל
ואלאנצאף לא אן יספן אלכרוף ואלגבאל
ולא אן ילבס אלשער ואלצוץ ולא אן
ישקי אלגסם ויעדבה ונהי ען דלך כמא
נאנא אלנקל פי אלנזיר וכפר עליו הכהן
מאשר חטא על הנפש וקאלוא וכי על
איזה נפש חטא זה על שמנע עצמו מן
היין והלא דברים קל וחומר אם מי
שציער עצמו מן היין צריך כפרה המצער
עצמו מכל דבר על אחת כמה וכמה
ופי אחת אנביאנא ורואת שריעתנא
ראינאיהם יקצדון אלאעתדאל וציאנה
אנפסהם ואנסאמהם עלי מא תגזרה
אלשריעה ונאוב אללה תע" עלי יד נביה
למן סאל פי ציאם יום ואחר פי אלעאם
הל ידום עלי דלך או לא והו קוליהם
לזכריה האככה בחדש החמישי הנזר כאשר
עשיתי זה כמה שנים פנאובהם כי צמתם
וספור בהמישי ובשביעי וזה שבעים שנה
הצום צמתוני אני וכי תאכלו וכי תשתו
הלא אתם האכלים ואתם השותים
תם אמרם באלאעתדאל ואלפצילה
פקט לא באלציאם והו קוליהם להם
כה אמר ויי צבאות לאמר משפט אמת
שפוטו והסד ורחמים עשו איש את אחיו
וקאל בעד דלך כה אמר יי צבאות צום
הרביעי וצום החמישי וצום השביעי וצום
העשירי יהיה לבית יהודה לששון ולשמחה

reperiretur malus; secundum dictum Prophetæ,
Quis dabit mihi in deserto tugurium viatorum, &c.
Cum autem viderent stulti viros istos virtute in-
signes hujusmodi aliqua fecisse, scopum verò ip-
forum nescirent, existimantes ea in se bona
[fuisse,] eadem & ipsi aggressi sunt, putantes se
similes illis futuros, unde corpora sua omni cru-
ciatûs genere afflixerunt, ita se virtutem affecutos
beneque fecisse autumantes, eoque pacto ad Deum
se propius accessuros, utpote qui inimicus sit cor-
pori, ejûsque destructionem & perditionem velit;
non animadvertentes interim facta hujusmodi
mala in se esse, atque illis vitium aliquod animæ
contrahi, nec alii rei comparandi sunt quàm [cui-
piam] medicinæ ignaro, qui videns medicos peri-
tos graviter ægrotantibus bibendam præbere me-
dullam colocynthidos, scammoniam, aloen, &
ejusmodi, cibo ipsis interdicentes, eosque hoc
pacto à morbo suo sanari, atque exitum, mirè
liberatos, effugere; dixerit: Cum res istæ libe-
rent à morte, quanto magis sano valetudinem
conservabunt, aut ipsi eam augebunt? ideoque
semper illa fumat, & ægrotantium regimine uta-
tur, ac se ægrotorum more tractet, qui dubium
non est quin in morbum incidat: ita & isti, me-
dicamenta in statu sanitatis adhibendo, sine dubio
animi morbos contrahent. Lex ergò ista perfecta,
quæque nos perfectos reddit, (prout testatus est de
ipsâ qui [optimè] eam novit, *Lex Domini perfecta,*
convertens animam, sapientem reddens imperitum,
&c.) nihil tale præcipit, verùm eò tendit ut sit
homo ad naturæ præscriptum ordinatus viâ me-
diâ incedens, adeò ut illud quod ipsi edere [per-
missum] est, intra modum edat; moderatèque
quod ipsi [licitum] est bibere, bibat; conjuge le-
gitimâ modestè utatur, & ut in locis cultis degat,
justitiæ & æquitati studens; non ut speluncas in-
colat & montes, neque ut cilicium & lanam in-
duat, corpûsve affligat & cruciet. Imò hoc ve-
tat, juxta illud quod ad nos traditione pervenit;
Dicit enim de *Nazireo, Et expiabit illi Sacer-*
dos quod peccavit in animam. Dicunt, *Quid ergò?*
in quam animam peccavit iste? Ideo quia sibi vino
interdixit. Annon ergò (concludunt) verba argu-
mento à minori ad majus? Si ille, qui sibi vino
interdixerit, opus habet expiatione, quanto magis
ille qui se ab omni re abstinendo affligit? Et è
monimentis prophetarum nostrorum, eorûmque
qui legem nostram nobis tradiderunt, percipimus
ipso [hoc] sibi proposuisse, ut moderationem sec-
tarentur, animasque ac corpora sua eo, quem lex
requirit, statu conservarent; & juxta illud quod
responsum à Deo excelfo est per prophetam su-
um illis qui quæsierunt de jejunio unius diei
annuo, num illud continuè observarent, necne,
Hoc est, quod dicunt Zachariæ, Num flebo
menfe quinto separando me, quemadmodum feci jam
tot annis? Respondit ergò ipsis, Cum jejunaretis
& plangereitis in quinta & in septima, & jam
septuaginta annis, nunquid jejunastis mihi?
& quando comeditis & bibitis, nonne vobis ipsis
comeditis & bibitis? tum ipsis modum tenere
ac virtutem amplecti tantùm præcepit, non je-
junium; atque hoc est quod dicit ipsis, Ita dicit
Dominus exercituum, præcipiendo, Judicium veri-
tatis judicate, & benignitatem & misericordiam facite unusquisque cum fratre suo, &c. dicítque
postea,

f Jer. ix. 2.

g Psal. xix. 7.

h Numb. vi. 11.

i Zech. vii. 3, &c.

k Ver. 9.

postea, ¹ *Ita dicit Dominus exercituum, Jejunium quarti & jejunium quinti & jejunium decimi erit domui Judæ in gaudium & letitiam & in solennitates bonas, & veritatem & pacem diligite. Scias autem Veritate [innui] virtutes intellectuales, quoniam illæ veræ sunt, nec mutantur, uti Capite secundo diximus. Pace autem virtutes morales, per quas fit pax in mundo. Ut autem ad institutum meum revertar. Quod si dixerint isti qui sectas quasdam è legis nostræ cultoribus (de illis enim loquor) imitati sunt, se illud quod faciunt, dum corpora sua affligunt, & abstinent à voluptatibus, eo fine facere, ut potentias corporeas subjugent, quo aliquantillum ad alteram partem inclinent, prout hoc ipso Capite ostendimus necesse esse ut comparatus sit homo; hoc equidem in ipsis error est, uti ostensurum sumus: idque quia lex nostra illud quod illicitum pronuntiavit, ideo vetuit, eaque quæ præcepta sunt ideo præcepit; scilicet, ut magis ab una parte recedamus disciplinæ gratiâ, siquidem quod ad ciborum vetitorum omnium, & veneris illicitæ prohibitionem, dum prohibet scorta, & injungit literas contractus & sponsalia (ita tamen ut his omnibus adhibitis, non quolibet tempore permessa sit [uxor,] sed prohibita tempore immunditiæ & partûs, ultra quod etiam præscripserunt Doctores nostri parcè Veneri indulgendum, eaque interdum uti vetuerunt, sicut in Tract. *Sanbedrim* explicavimus:) hæc (inquam) omnia in mandatis dedit Deus, ut quàm longissimè ab extremo intemperantiæ recedentes paululum versùs ἀναισθησιαν medium transeamus, quò in animis nostris dispositionem temperantiæ confirmemus. Eodémque modo quicquid in lege occurrit de solutione decimarum, de spicilegio, de manipulo per oblivionem relicto, de angulo [non demetendo,] acinisque deciduis & recemis, ut & judicia anni relaxationis & Jubilæi, & de elemosynâ præstandâ quantum pauperi opus sit, totum hoc ad profusionem opum propius accedit, ut ita longius ab extremo animi sordidi abducti propius accedamus ad extremum prodigentiæ, quò stabilietur in nobis magnificentia [virtus.] Atque si hac ratione maximam præceptorum partem perpenderit, invenies ea omnia subigendis animi affectibus inservire: quemadmodum vindictam & ultionem tollit dicto isto, ^m *Non surges, neque observabis*, ⁿ *derelinquendo derelinques, elevando elevabis cum ipso* &c. quò potentiam iræ & iracundiæ retundat. Ita & illud, *Reddendo reddes ea*, [eò tendit] ut tollat dispositionem avaritiæ: ita & ^o *Coram canis surges, & reverberis faciem senis*, &c. *Honora patrem tuum*, &c. *Non recedes ab omni quod tibi referent*, &c. ad tollendam dispositionem impudentiæ, & contrariam illi verecundiam introducendam. Deinde, ut ab altero etiam extremo retrahat, scilicet à pudore vitioso, dicit, ^p *Increpando increpabis proximum tuum, non timebis*, &c. [hoc inquam dicit] ut etiam pudorem vitiosum tollat, quò viam mediam teneamus. Quod si venerit quis planè stultus, qui cupiat rebus istis aliquid addere; veluti, si cibum aliquem & potum illicitum pronuntiet ultra cibos istos quos illicitos pronuntiavit lex, aut conjugium prohibeat ultra concubitus lege illicitos factos, aut qui omnes facultates suas in pauperes eroget, aut sacris usibus [devoveat,] ultra ea quæ in lege [requiruntur,] elemosynam, res usui sacro consecrandas, & æstimationes, faciat hic certè, quamvis*

ולמועדים טובים והאמת והשלום אהבו ואעלם אן אמת הי אלפצאל אלנטקה לאנהא חקיקה לא התגיר כמא דכרנא פי אלפצל אלתאני והשלום אלפצאל אלכלקה אלתה כהא יכון אלשלום בעולם וארנע אלי גרצ'י פאן קאלוא האולי אלוין תשבהא באלמלל מן אהל שרעתנא אר כלאמי אנמא הו פיהא אנהם אנמא יפעלון מא יפעלון מן אשקא אנסאמהם וקטע לדאתהם עלי סכיל אלתאצ'ה לקוי אלגסם וכי יכונוא אמיל נחו אלגהה אלוואחדה קלילא עלי מא בינא פי הדא אלפצל אנה ילום אן יכון אלאנסאן כולך פהדא גלט מנהם עלי מא נבין ודלך אן אלשריעה אנמא חרמית מא חרמית ואמרת במא אמרת מן הדא אלסכב אעני חתי נבעד ען אלגהה אלוואחדה אכתר עלי נהה אלתאצ'ה פאן תחרים אלמאכל אחראם כלהא ותחרים אלמנאכח אחראם ואלגהי ען אלקדשה ותכליף כתובה וקדושין ומע דלך כלה לא תהל דאימא כל תחרים פי אוקאר אלגהה ואללירה ומע הדא חדוא אשיאכנא אלתקליל מן הנכאה ונהוא ען דלך באלנהאר עלי מא בינא פי סנהדרין פאן הדא כלה אנמא אפרצה אללה לנבעד ען טרף אלשרה בעדא כתירא ונכר' ען אלתוסט אלי נהה ערם אלאחסאם באללדה קלילא חתי תכת פי אנפסנא דיאה אלעפה וכולך כל מאנא פי אלשריעה מן דפע אלמעשרות ואללקט ואלשכחה ואלפאה ואלפרט ואלעוללות וחכם אלשמטה ואליובל ואלצדקה די מחסורו אנמא דלך כלה קריב מן אלכר' חתי נבעד ען טרף אלגהה בעדא כתירא ונקרב מן טרף אלכר' חתי יתבת לנא אלכרם ובהדא אלאעתבאר תעתבר אכתר אלשראיע פתגדהא כלהא קד ראצת קוי אלנפס מתל מא קטעת אלאנתקאם ואכד אלתאר בקולה לא תקום ולא תטור עזוב תעזוב הקם תקים עמו חתי תצער קוה אלגצ' ואלחר' וכולך השב תשיבם חתי תזיל היאת אלכלל וכולך מפני שיבה תקום והדרת פני זקן וג' כבר את אביך וג' לא תסור מכל הדבר אשר יגיד לך וג' חתי יזיל היאת אלקהה ותחצל היאת אלהיא תם איצא אבעד ען אלטרף אלאכר אעני אלכנל פקאל הוכה תוכיח את עמיתך וג' לא תגורו ממנו וג' חתי יזיל אלכנל איצא ונבקי פי אלטרקה אלוסטי פאדא גא אלשכ' אלגאהל בלא שך וראם אן יזיד עלי הדא אלאשיא מתל אן יחרם אלאכל ואלשרב זאיד אלי תחרים כה חרם מן אלמאכל ויהרם אלוואז זאידא אלי כה חרם מן דמנכאה וידע גמ'ה מאלה ללעניים או ללקדש זאידא אלי כה פי אלשריעה מן אלצדקה ואלקדשות ואלערבים כאן הדא יפעל אפעאל אלשרור והו לא יעלם ויהצל

¹ Cap. viii. 19.^m Exod. xxiii. 5.ⁿ Deut. xxii. 4.^o Lev. ix. 32.^p Ib. xix. 17.

פי אלהאשיה אלוהארה ויכר ען אלתוסט
גמלה וללחכמים פי הדיא אלנרץ כלאם
לם ימר בי קט אנרב מנה והו פי גמרא
דבני מערבא פי אלתאקע מן נדרים
תכלמוא פי דם אללדין ילומן אנפסהם
אימאן ונדרים חתי יבקו שבה אלאסארי
וקאלו הנאך הדיא אלנרץ ר' אוי בשם
ר' יצחק לא דיך מה שאסרה לך
התורה אלא שאתה אוסר עליך דברים
אחרים והדיא הו אלמעני אלדי דכרנאה
סוי בלא זיאה ולא נקצאן פקדן כאן מן
גמיע מא דכרנאה פי הדיא אלפצל אן
נחו אלפפעאל אלמתוסטה ינבני אן יקצר
ואנה לא יכר ענהא אלי האשיה מן
אלהאשיתין אלא עליגדה אלטב ואלמקאבה
באלצר וכמא אן אלרגל אלעארף בצנאעה
אלטב אדיא ראי מואנה קד תגיר איסר
תגיר לא יגפל ולא יתרך אלמרץ יתמכן
חתי יחתאג אלי טב קי פי אלגאיה ואדיא
עלם אן עזו מן אעצא גסמה צעיפא
יחמי ענה אברא ויתגנב אלאשיא אלמודיה
לה ויקצר למא ינפעה חתי יצה דלך
אלעצו או חתי לא יתויד צעף כולך
אלאנסאן אלכאמל ינבני לה אן יתפקד
אללאקה דאימא ויון אפעאלה ויעתבר
היאה נפסה יומא יומא פכל מא ראי
נפסה מאילה נחו האשיה מן אלהאשי
באדר באלעלאג ולא יתרך אלהיאה
אלסו תתמכן בתכריר פעל אלשר כמא
דכרנא וכדלך ינעל חדי עניה אלכלק
אנאקין אלדי ענה וירוס עלאנה דאימא
כמא קדמנא אן לא בד אן יכון ללאנסאן
נקאין לאן אלפלאסבה קד קאלוא עסר
ובעיד אן יוגד מן הו כאלטבע ללפצאיל
כלהא אלכלקה ואלנטקה מעדא אמא
כתב אלנאנביא פקד כתר פיהא דלך
קאל הן בעבדיו לא יאמן וג' ומא יצדק
אנוש עם אל ומא יוכה ילוד אשה
ושלמה קאל באלאטלאק כי אדם אין
צדיק בארץ אשר יעשה טוב ולא יחטא
ואנת תעלם אן סיד אלולין ואלאכרין
משה רבנו קד קאל לה תעלי יען לא
האמנתם כי וג' על אשר מריתם על
אשר לא קדשתם וג' הדיא כלה ודנבה
עליה אלסלאם אנה מאל נחו אחר
אלהאשיתין ען פצילה מן אלפצאיל אלכלקה
והי אלחלם למא מאל נחו אחרת בקולה
שמעו נא המורים וג' נקר אללה עליה
אן יכון מתלה יחרג במחצר גמאעה ישראל
פי מוצע לא ינבני פיה אחרת ומתל
הדיא פי חק דלך אלשכין חלול השם
לאנה חרבאתה כלהא וכלמאתה בהא
יקתרי ובהא יטמע אלוצול לסעאדה
אלרגינא ואלאכרי פכף יכדוא מנה אחרת
והו מן אפעאל אלשרור כמא בינא ולא
יצדק אלא ען היאה רדיה מן היאה אלנפס
ואנמא קולה פי דלך מריתם כי פהו
עלי מא נבין דלך אנה לים כאן יכאטב

vis inscius, ea quæ malorum propria sunt, & ad extremorum alterum relicto prorsus medio pertinget. Est autem sapientibus, in hunc sensum, dictum quo non aliud magis mirum [ad aures] meas unquam pervenit, quod habetur in ⁹ *Gemara Occidentalium*, Capite nono *Nedarim*, ubi vituperantes illos, qui se juramentis & votis obstringunt, adeo ut captivorum instar sint, hæc habent verba, *Rab. Adai* nomine *Rab. Isaac*, *Annon sufficit tibi illud quod illicitum fecit lex, nisi & ipse alia tibi illicita feceris?* quæ ipsissima est, quam commemoravimus, sententia, sine additione aut diminutione. Ex omnibus autem quæ hoc Capite jam dicta sunt constat, actiones medias secundas esse, nec ab iis ad alterutrum duorum extremorum, præterquam medicinæ gratiâ, & ut contrario occurratur, desistendum. Et quemadmodum medicinæ peritus aliquis, ubi temperamentum suum vel aliquantillum immutatum esse viderit, nequaquam illud negliget, aut morbum invalescere sinet, donec medicamento admodum forti opus habeat; aut si noverit aliquod corporis sui membrum imbecillius esse, illud semper tuebitur, ea quæ illi noceant fugiendo, & quæ illi profint sectando, donec ad sanitatem redeat, aut saltem non magis infirmetur: ita & virum perfectum mores suos assidue ad examen revocare decet, viasque suas perpendere, atque in animi sui inclinationem quotidie inquirere, & quotiescunque ipsum ad aliquod extremum propendere viderit, quam primum medelam adhibere, ne dispositiones pravæ malarum actionum iteratione confirmari sinat, quemadmodum diximus: eodemque modo sibi ob oculos quoscunque mores vitiosos apud se [reperit] statuens, eos assidue curare fataget, uti præmisimus; cum fieri non possit, quin sit homo vitii obnoxius. Ita dixerunt Philosophi, difficile, aut vix possibile, esse ut reperiat qui naturâ comparatus sit ad omnes virtutes, tam morales quàm intellectuales; quin & prophetarum libri multa habent eodem [spectantia:] Dixit enim, *Ecce in servis suis non ponit stabilitatem*, &c. et, *Num justificabitur natus muliere*, &c? [ita] & *Salomo* de homine in genere dixit, *Non est homo justus in terrâ, qui faciat bonum & non peccet*. Nôsti etiam Domino priorum & posteriorum *Mosi* Doctore nostro dixisse Deum excelsum, *Quoniam non credidistis mihi*, &c. quia *rebellastis dum non sanctificaveritis*, &c. Hoc totum, cum culpa ejus esset, quod inclinaverit versûs unum duorum extremorum à virtute quadam morali, scil. *Manfuetudine*, dum ad iracundiam propenderet, dicendo, *Auscultate, quæso, rebelles*, severè illi imputavit, quod istiusmodi vir ad iracundiam, coram toto Israelitarum cœtu, ibi moveretur ubi irasci non decuit, cujusmodi factum respectu talis viri profanatio erat nominis divini, cum omnes ejus gestus & verba imitarentur [homines,] iisque se ad felicitatem tum temporalem tum æternam perventuros sperarent. Quomodo ergo appareret in illo iracundia, quæ (uti ostendimus) est ex actionibus malorum [propriis,] nec aliunde quàm è pravis animi dispositionibus oritur? Quod autem de [facto] isto dicit, *Rebellastis in me*, hoc eâ, quam explicaturi

U

sumus,

⁹ Hierosolymit.⁹ Job iv. 18.

sumus, ratione [intelligendum] est; scil. quod non idiotas aut virtutis expertes alloqueretur, verum populum ita comparatum ut vel contemptissima foemina esset instar *Ezekielis* f. *Buzi*, prout locuti sunt Sapientes, qui omnia quae diceret aut faceret perpendere; qui ergo ipsum facile ad iram provocari videntes dicerent, Non est ille, c. p. ex iis in quibus vitium aliquod morale reperitur, nisi ergo Deum nobis irasci sciret ideo quod aquam petierimus, nosque ad furorem Dominum provocasse, haudquaquam iracundiâ commotus fuisset, cum tamen non inveniamus ipsum [Deum, sc.] dum cum illo hac de re sermonem habuit, furorem vel iram prae se tulisse, verum hoc tantum dixisse, *Sume baculum, &c. & bibendum praebe cœtui, & jumentis ipsorum.* Verum digressi fumus à Capitis hujus scopo, ita tamen, ut unum solverimus ex iis quae in lege occurrunt dubiis, de quo multum differitur ac disputatur, quodnam, sc. peccatum commiserit *Mose*? Perpende igitur & quid nos dixerimus, & quid dici de eo [soleat.] Veritas sibi viam parabit. Ut autem ad institutum meum revertar, Cum quis perpetuò facta sua trutinaret, & quae in medio posita sunt sectetur, futurus est in summo eorum quae in hominem cadunt gradu, eademque ratione ad Deum quam proximè accedet, ac præmium apud ipsum repositum accipiet; atque hic est perfectissimus cultus [divini] modus. Quam sententiam commemorarunt etiam Sapientes, ac literis consignarunt, dicentes, *Quicumque disponit vias suas, dignus censetur qui videat salutem Domini, sicut dictum est; * Et qui disponit viam suam, ostendam ei salutem Dei. Ne legas* [inquit] *vesam derec* [& disponens viam] sed *Skam* [scil. à *Skum Rabbiorum.*] *Shumma* autem est aestimatio & conjectura. Atque hæc eadem prorsus est, quam per totum hoc Cap. explicavimus, sententia; atque hoc summa est eorum quae ad scopum hunc necessaria putavimus.

Caput quintum, *De facultatibus animi ad unum finem dirigendis.*

Oportet hominem omnes animæ suæ facultates juxta consilii præscriptum subjugare, prout Cap. præcedente præmisimus, sibi que ante oculos unum semper finem statuere, hunc nempe, ut apprehendat Deum Omnip. Glor. quantum eum apprehendere homini datur, sc. ut ipsum sciat, itaque actiones suas omnes, motus, quietem & dicta ordinare, ut ad hunc finem perducant, adeò ut non sit in omnibus ipsius factis frustraneum aliquod; ullum nempe factum quod ad hunc finem non tendat, e. gr. ut in cibo, potu, conjugio, somno, vigilia, motu, quiete, fanitatem corporis sui tantum sectetur, cujus deinde scopus sit, ut sint animæ instrumenta sua sana & perfecta, quod scientiarum studio incumbat donec ad finem istum pertingat. Interim verò, juxta hanc regulam, non sectabitur voluptatem tantum, adeò ut in cibo & potu quod jucundissimum est eligat, ut nec in reliquo sui regimine, verum illud quod utilissimum est appetet, quod five contigerit simul jucundum esse, five ingratum, perinde est; aut saltem illud quod jucundissimum est respectu quodam medico, appetet; ut si cum langueat ipsi appetitus cibi, eum cibis desiderabilibus, jucundis, dulcibus excitet: similiter ut si ebullierit in ipso humor melancholicus, eum auditu cantus & di-

עוואם ולא מן לא פצילה להם כל אקואם
צגורה נסאחם כחל יחוקאל בן בוי
כמא דכרוא אלחכמים וכל מא יקול
או יפעל יעברונה פלמא ראורה קד
הרג קאלוא אנה עליה אלסלאם מא הו
מן לה דיליה כלק ולולא אנה עלם אן
אללה גצב עלינא פי טלב אלמא ואנא
אסכטנאה תעלי למא כאן יחרג ואללה
תעלי מא וגרנאה פי כטאבה לה פי הרה
אלקציה הרג ולא גצב כל קאל קח את
המטה והשקית את העדה ואת בעירם
וקד כרגנא מן גרץ אלכאב לכן חללנא
משכל מן משכלאת אלתורה כתיר מא
קיל פיה וכתיר מא יסאל אי דנב, אדנב
ואערץ מא קלנאה נחן ומא קול פיה
ואלהק יודי טריקה וארגע אלי גרצי
פאדא כאן אלאנסאן יון אפעאלה דאימא
ויקצד אוסטאה כאן פי אעלי דרגה מן
דרגאת אלאנסאן ובולך יקרב מן אללה
וינאל מא ענדה והוא אתם וגה מן
וגה אלעבאדה וקד זכרוא אלחכמים הוא
אלגרץ וגצווא עליה וקאלוא עליה כל השם
אורחותיו זוכה ורואה בישועתו של הקבה
שג' ושם דרך אראנו בישע אלהים אל
תקרא ושם דרך אלה ושם דרך
ושומה הו אלתקדיר ואלתכמין והוא
הו אלמעני אלדי שרחנאה פי הוא אלפצל
כלה סוי פהדה קדד מא ראינאה יחתאן
פי הוא אלגרץ:

אלפצל אלכאמס פי תצריך קוי אלנפס
נחו גאיה ואחרה:

ינבני ללאנסאן יסתכרם קוי נפסה בלהא
בחסב אלראי עלי מא קדמנא פי אלפצל
אלדי קבל הוא וינעל חדי עיניה גאיה
ואחרה והו אדראך אללה עו ונל חסב
טאקה אלאנסאן אעני אלעלם כה וינעל
אפעאלה בלהא חרכאתה וסכנאתה
וגמיע אקואלה מודיה נחו הרה אלגאיה
חתי לא יכון פי אפעאלה שי מן פעל
אלעבת בונה אעני פעל לא יודי אלי
הרה אלגאיה מתאל דלך אן ינעל אלקצד
באכלה ושרבה ונכאחה וגומה ויקטתה
וחרכתה וסכונה צדה גסמה פקט ואלגרץ
גסמה אן תגד אלנפס אלאתהא צחיחה
סאלמה פתתצדף פי אלעלום ואכתסאב
אלפצאיל אלכלקה ואלנטקה חתי ינעל
לתלך אלגאיה פעלי הוא אלקיאם לים
יקצד חגינד אללה פקט חתי יתכיד פי
אלטעאם ואלשראך אלאלד ובולך פי
סאיר אלתרביה בר יקצד אלאנפע פאן
אתפק אן יכון לדיד כאן ואן אתפק אן
יכון כריה כאן או יקצד אלאלד בחסב
אלנטר אלטבי כחל אן תסקט שהותה
ללטעאם פינבההא באלאטעמה אלשהיה
אללדיה אלמסתטיבה ובולך אן תאר

versis

עליה כלט סודאוי אואלה בסמאע אלאנאני
ואנואע אלאקאעאע ואלנזה בי אלבסאטין
ואלמבאני אלחסאן ומאלכה אלצור
אלחסנה ונחו דא ממא יבסט אלנפס
וייל וסוסה אלסודא ענדה ויכון אלקעד
ברלך כלה ליצה גסמה וגאיה צדה
גסמה אן יעלם וכדלך אדא תחרך ותצורף
פי אקתני אלמאל יכון גאיתה פי גמעה
אן יצרפה פי אלפצאיל ואן יגדה
לקואם גסמה ואסתמראר וגודה חתי
ידרך ויעלם מן אללה מא יכון עלמה
פעלי דא אלקיאם יכון לענאעה אלטב
מדכל כביר גדה פי אלפצאיל ופי
אלעלם באללה ופי ניל אלסעאדה
אלהקיקה ויכון תעלמה וטלבה עבאדה
מן אכבר אלעבאדארת וקיס תכון חניד
מתל אלחיאכה ואלנעארה לאן בהא נקדר
אפעאלנה ותציר אפעאלנה אפעאל
אנסאניה מודה נחו אלפצאיל ואלדקאיק
לאן אלשכין אדא תקדם ואכל טעאמא
לדיד ענד אלחנך טייב אלדאדה שיה
והו מצר מודי וקר רבמא כאן סבב
למרצה כטרה או ללהלאך מדה ואחרה
פדה ואלבהאים סוי וליס דא פעל
אלאנסאן מן חית הו אנסאן ואנסא
פעל אלאנסאן מן חית הו חיואן נמשל
כבמהות נדמו ואנסא יכון פעל אנסאני
אדא תנאול אלאנפע פקט וקר יתך אלאד
ויאכל אלאכרה בחסב טלב אלאנפע ודא
פעל בחסב אלאוי וברא ינפעל אלאנסאן
פי אפעאלה ממא סואה וכדלך אדא נכה
מתי אשתחי מן גיר אן ידעי אלצור
ואלנפע פאן דא אלפעל לה מן חית
הו חיואן לא מן חית הו אנסאן וקר יכון
תדבירה כלה בחסב אלאנפע כמא זכרנא
לכן יעל גאיתה צדה גסמה וסלאמתה מן
אלאמראן פקט וליס דא פאצל לאן כמא
אתר דא לדה אלצרה אתר דלך אלאכר
לדה אלאכל או לדה אלנכא וכלהם לא
גאיה הקיקה לאפעאלהם ואנסא אלצואב
אן יעל גאיה גמיע תצרפאדה צדה גסמה
ואסתמראר וגודה עלי אלסלאכה חתי
תבקי אלאר קוי אלנפס אלתי הי אעצא
אלברן סאלכה פתצורף נפסה דון עאיק
פי אלפצאיל אלכלקה ואלנמקה וכדלך
כלמא יתעלמה מן אלעלום ואלמעאיק
מא כאן מנהא טריק לתלך אלגאיה פלא
כלאם פירה ומא לא פאירה לה פי תלך
אלגאיה מתל מסאיל אלגבר ואלמקאבלה
וכתאב אלמכרוטאט ואלחיל ואלאכאד
מן מסאיל אלהנדה וגר אלאחקאל וכתיב
מתל דא פכין אלקעד בה תשחוד אלהן
וריאצה אלקוה אלנאטקה בטרין אלברדאן
חתי תחצל ללאנסאן מלכה מערפה
אלקיאם אלברדאני מן גירה פכין לה דלך
טריק יצר כה אלי עלם הקיקה וגודה
תעאלי וכדלך אקאוויל אלאנסאן כלהא
לא יחתאג יתכלם אלא פכיא יגלב
לנפסה בה מנפעה או ידפע אדיה ען

versis melodiarum generibus, sive hortorum & ædificiorum elegantium conspectu oblectando, formisque pulchris assidendo, aliisque ejusmodi rebus, quibus delectetur animus, & tollantur ex eo cogitationes quas suggerit melancholia, in quibus omnibus erit illi scopus, corpus suum sanum conservare; corpus autem ideò sanum conservare, ut scientiam acquirere valeat. Eodem modo cum acquirendis opibus operam ac studium impendat, eum ad finem in iis congerendis collimabit, ut in res præstantes easdem eroget, & ad corporis sui sustentationem, ac conservationem diuturniorem, paratas habeat, quò de Deo quicquid sciri possit perceptum ac cognitum habeat. Ac juxta hanc regulam magnus erit artis medicæ in virtutis studio, cognitione Dei, veraque felicitate assequenda usus, studiumque ejus è præcipuis cultûs partibus, neque jam instar texturæ, aut architecturæ erit, cum eâ actiones nostras metiamur, ut sint humanæ naturæ [consentaneæ,] & ad virtutes veras perducant. Si enim temerè quis comedat cibum, palato dulcem, odoris boni, gratum, qui [interim] insalubris & noxius sit, adeò ut sæpè morbi gravis, aut mortis subitanæ causa sit; hic sanè bestiarum instar censendus est: neque hæc hominis, quâ homo, actio est, sed quâ animal *assimilatum bestiis quæ pereunt*: verum tum demum actio hominis propria erit, cum illud tantum quod saluberrimum est sumferit, illo quod jucundissimum relicto, adeò ut quod minus gratum est comedat, dum quod utilius est quærat: atque hæc est actio ex consilii præscripto, quo solo in actionibus suis ab aliis [animalibus] distinguitur homo. Eodem modo si quis Venere utatur quotiescunque ejus desiderio tangatur, nullâ damni aut commodi ratione habitâ, hæc ejus actio est quâ animal, non quâ homo. Fieri autem potest ut in sui regimine, illud quod maximè utile est, uti diximus, sectetur, ita tamen ut sibi interim finem statuatur solam corporis sanitatem, atque à morbis immunitatem. Sed neque hic interim virtute præditus est, quoniam sicut hic bonæ valetudinis, ita & alter cibi aut Veneris suavitatem prætulit, quorum neutrum verus est actionum finis. Recta ergò methodus hæc est, ut omnium operationum suarum finem statuatur, corpus suum sanum & integrum conservare, quò instrumenta facultatum animæ, quæ sunt corporis membra, integra ipsi permaneant, atque hoc pacto anima ipsius sine ullo impedimento in virtutibus moralibus & intellectualibus exercere se possit: similiter de omnibus, quas addiscit, scientiis & disciplinis, quibus ad istum finem tenditur, nulla est controversia. Quod etiam ad eas in quibus nihil est quod ad istum finem conferat, e. g. Problemata Algebraica, librum sectionum Conicarum, [quæstiones] Mechanicas, magnum problematum Geometricorum numerum, deque attractione ponderum, cum aliis hujusmodi multis, vel horum etiam omnium scopus est intellectum acuere, & facultatem rationalem in demonstrationis regulis exercere, ut inde accedat homini habitus scientiæ, quò argumentationes demonstrativas ab aliis dignoscat, quique sit illi via quâ ad scientiam veritatis existentiae Dei excelsi pertingat: eodem-

que modo quod ad omnes hominis sermones, non aliud loqui decet, quàm quo aut sibi utilitatem aliquam afferat, aut malum aliquod ab anima sua vel corpore repellat, aut quod ad scientiam aliquam, vel virtutem aliquam, vel virtutis alicujus, aut viri virtute præstantis, laudem, vel vitii aut vitiosorum vituperium spectet. Sugillatio enim vitii deditorum & viarum ipsorum vituperatio, si eò tendat ut eos apud homines in contemptum adducat, quo ab ipsis caveant, neque facta ipsorum imitentur, necessaria est, & virtus. An non vides quid dixerit Deus, *Instar factorum Egypti, &c. & Instar factorum terræ Canaan, & quomodo describat Sodomæos?* Quicquid enim occurrit in Scriptura, [vel] ad hominum sceleratorum contumeliam & vituperium ab ipsis factorum, vel ad laudem ac commendationem bonorum spectans, illud ad eum quem dixi finem tendit, viz. ut sequantur homines horum viam, illorum fugiant. Cùmque hujusmodi scopum sibi proposuerit homo, multa admodum eorum quæ facere solet omittet, verbaque sua diminuet. Quisquis enim ad hunc scopum tendit, non in illud incumbet ut parietes auro ornet, aut vesti auream fimbriam affuat, nisi eo forsitan fine ut animum suum recreet, quo sanum eum conservet, aut ab ipso ægritudinem repellat, adeò ut tersus ac mundus sit ad recipiendas scientias, juxta illud ipsorum dictorum, *Domus pulchra, mulier pulchra, & lectus mollis, discipulis Sapientum* [conveniunt:] quia, scil. mens continuâ rerum difficultium contemplatione obtunditur, atque hebescit, non secus ac delassatur corpus labores difficiles tolerando, donec, postquam confederit ac quieverit, ad temperiem suam redeat: Ita opus est etiam ut requiescat animus & sensibus recreandis operam det, picturis puta, rebûsque pulchris contemplandis, quò tollatur ab eo hebetudo, quemadmodum dixerunt, *Ubi lassati fuerint Doctores nostri studendo, locuti sunt verba hilaritatis*, adeò ut penè hac ex parte, non sint ista in genere malorum, neque actionibus nihili accensenda: scil. ut quis ædificiis, vasis, aut vestibis opere variegato & picturâ ornandis, operam det. Scias autem hunc gradum altum admodum & arduum esse, adeò ut cùm occurrerit quis qui ita se habeat, non dicam eum esse infra prophetarum gradum, qui, scil. omnes animæ suæ facultates moderetur, earumque finem Deum solum statuatur, neque opus aliquod, five magnum five parvum, præstet, aut verbum proferat, aliter quàm ut factum illud aut verbum ad virtutem aliquam, aut ad illud quod ad virtutem tendit, perducatur, idemque cogitet ac deliberet in omni actione & motu, ut videat num ad istum finem perducatur necne, ac tum demum illud faciat. Atque hoc est quod requirit à nobis Deus, ut ei studeamus, eo ipsius dicto, *Et amabis Dominum tuum toto corde tuo, & totâ animâ tuâ, & totis viribus tuis*, i. e. omnibus animæ tuæ partibus, ut uniuscujusque partium ejus unum statuas finem, viz. amare Dominum. Quinetiam ad hunc scopum [appetendum] incitârunt prophetæ. Ita dicit, *In omnibus viis tuis cognosce ipsum, &c.* Quod explicantes Sapientes dixerunt, *Etiam si in re [cui ineest] trans-*

gressio: נפסק או ען נסמך אן פי עלם או פי פצילה או פי מדה פצילה או פאצל או פי דם רדילה או רדל לאן שתם דוי אלנקאין ותקביה אתארהם אן כאן אלגרץ ברה אנקאצדה ענד אלנאם התי תשטוי מנהם ולא יפעלון אפעאלהם פולך לאום והי פצילה אלא תרי קולה תעלי כמעשה ארץ מצרים וג' וכמעשה ארץ כנען וג' ווצף אלסדומיין וכל מא גא פי אלמקרא מן דם אשכאין דוי אלנקאין ותקביה אתארהם ומדה אלאכיא תעטימהם אנמא אלגרץ ברה מא זכרת לך התי יתבעוי אלנאם טריקה האולי וינתנבוי טריקה אולאך פארה געל אלנאסאן גרצה מן הדא אלמעני יתעטל מן אפעאלה וינקן מן אקואלה כתיך גרא לאן מן יתעמד הדא אלגרץ וליס יתחרך לינקש אלחיסאן באלדהב או לעימל צניכה דהב פי תוב אללהם אלא אן כאן דלך יקצד פיה בסט נפסה לתצה ויטרד ענהא מרצהא חתי תכון סקילה צאפיה לקבול אלעלום נחו קולהם דירה נאה ואשה נאה ומטה מוצעה לתלמידי חכמים לאן אלנפס תכל ויתבלד אלכאטר באלדואם עלי אלנטר פי אלאמור אלצעבה כמא יעיא אלנפס כתנאול אלאשנאל אלשאקה חתי יסתקד ויסכן וחיניד ירגע לאעתראלה כולך חתאג אלנפס איצא תהדי ותשגל פי ראדה חואם כתל אלנטר ללנקושאת ואלאמור אלמסתחסנה חתי ירתפע ענהא אלכלל כמא יקולון כי חלשי רבנן מגרסא פיושך אן עלי הדא אלוגה לא תכון הדא שרור ולא אפעאל עבת אעני אלהרבה ללנקוש ואלתזאויק פי אלמבאני ואלאואני ואלתיאב ואעלם אן הדא אלמרתבה הי מרתבה עאליה גרא ועויצה ומא ידרבהא אלא קליל וכעד ריאצה עטימה גרא פארה אתפק וגור אנסאן הדא האל לא אקול אנה דון אלאנביא אעני אן יערף קוי נפסה כלאה וינעל גאיתחא אללה תעאלי פקט ולא יפעל פעלא כביר ולא צגיר ולא ילפט בלפטה אלא וולך אלפעל אן תלך אללפמה תודי אלי פצילה או אלי מא יודי אלי פצילה והו יפבר וירוי פי כל פעל וחרבה וירי הל יודי אלי תלך אלנאיה או לא יודי וחיניד יפעלה והדא הו אלדי טלב מנא תעלי אן נעתמדה פי קולה ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל מאודך יעני בנמיע אגוא נפסך אן תנעל גאיה כל גו מנהא גאיה ואחרה והי לאהבה את יי אלהיך וקד חץ אלנאביא עליהם אלסלאם עלי הדא אלגרץ איצא וקאל בכל דרכיך דעהו וג' ושלחוא אלחכמים וקאלוא ואפילו כדבר עבירה יעני אן תנעל לדלך אלפעל גאיה

נחו אלהק ואן כאן פיה תערי מן גרה
מן אלנהאר וקד אנמלוא אלחכמים
עליהם אלסלאם הוא אלמעני בלה
כאונז מא יכון מן אללפט ואהאטוא
באלמעני אהאטה כאמלה גרא חתי אנך
אדא אעתברת וגאזה תלך אלאלפאט
כיף עברת ען הוא אלמעני אלכביד
אלעטים בנמלתה אלדי קד ולפת פיה
דראון ולם תסתועבה עלמת אנה
קיל בקוה אלאהיה בלא שך והו קולחם
פי וצאיהם פי היה אלמסכתא וכל
מעשיך יהיו לשם שמים והוא חו אלמעני
אלדי בינאה פי הוא אלפצל והוא קדר
מא ראנא אנה ינבני אן יזכר הנא
בחסב היה אלמקדמאר :

אלפצל אלסאדס פי אלפרק בין
אלפאצל ואלצאבט לנפסה :

קאלוא אלפלאספה אן אלצאבט לנפסה
ואן כאן יפעל אלפאצל אלפאצל
פאנה יפעל אלכיראת והו יהו אפעאל
אלשרור ויתשוקה וינאדב הוא ויכאלף
בפעלה מא תנהצה אליה קותה ושהותה
והוא נפסה ויפעל אלכיראת והו מתאר
בפעלה אמא אלפאצל פהו יתבע בפעלה
מא תנהצה אליה שהותה והוא יפעל
אלכיראת והו יהואה וישתאקרה
ובאנמאע מן אלפלאספה אן אלפאצל
אפצל ואכמל מן אלצאבט לנפסה
לכנהם קאלוא קד יקום אלצאבט לנפסה
מקאם אלפאצל פי כתיר מן אלמור
והו אנקן מרתבה צרורה לבונה ישתה
פעל אשר ואן כאן לא יפעלה לכן
שוקה לה הי היאה סו פי אלנפס ולקד
קאל שלמה מתל הוא קאל נפש רשע
אותה רע וקאל פי סרור אלפאצל בעמל
אלכיראת ותאלם אלדי לים בפאצל
בפעלה הוא אלקול שמחה לצדיק עשות
משפט ומחתה לפועלי און פחדא מא
יברוא מן בלאם אלשרע אלמואפק למא
זכרה אלפלאספה פלמא כחנא ען בלאם
אלחכמים פי הוא אלגרצ וגדנא להם אן אלדי
יהו אלמעאצי וישתאקרה אפצל ואכמל מן
אלדי לא יהואה ולא יתאלם בתרכהא חתי
קאלוא אן כיף מא כאן אלשכין אפצל ואכמל
כאן שוקה ללמעאצי ותאלמה בתרכהא
אשר וגאבוא פי דלך חכאית וקאלוא בל
הגדול מחבירו יצרו גדול ממנו מא כפי
הוא אלא אנהם קאלוא אן אגר אלצאבט
לנפסה עטים עלי קדר תאלמה בצבט
נפסה וקאלוא לפום צערא אגרא ואעטם
מן דלך אנהם אמרוא אן יכון אלנפסאן
צאבט נפסה ונהוא אן יקול אני בטביעתי
לא אשתהי היה אלמעציה ולו לם
תחדמה אלשריעה והו קולחם אמר
רבן שמעון בן גמליאל לא יאמר אדם אי
אפשי לאכל בשר בחלב אי אפשי ללבוש
שעטני אי אפשי לבוא על הערוה אלא
אפשי ומה אעשה ואבי שבשמים גור עלי

pendeo, etiamsi ipsam non pronuntiasset lex
Simeon fil: Gamal: dicit, Ne dicat homo non est mihi voluntas edere carnem cum lacte, non est

gressio: Nempe ut & istius actionis finem ad ve-
ritatem dirigas, etiamsi fuerit in ea aliqua ex
parte transgressio. Complexi sunt autem Sapi-
entes, q. p. hanc sententiam quam paucissimis
fieri potest verbis; totum interim sensum, quam
perfectissimè exhibentes, adeò ut cum considera-
veris quomodo verba ista tanta cum brevitate
sensum istum largum & amplum, totum ex-
hibeant, quem libri integri de eo compositi non
absolverunt, scias [dictum] istud absque dubio;
inspiratione divinâ prolatum. Est autem dic-
tum istud è præceptis ab ipsis hoc in Tractatu
traditis, scil. *Et omnia opera tua facias propter
Deum*. Eâdem planè sententiâ quam hoc Capite
explicavimus. Atque hæc est summa eorum
quæ visum est nobis hîc recensere, pro harum
præfationum ratione.

Caput sextum, *De differentia inter virtute
præstantem, & eum qui se continet*, [seu; Tem-
perantem & Continentem.]

Dicunt Philosophi, illum qui se continet, eti-
amsi edat actiones præstantes, ita tamen ipsum
facere bona ut interim desiderio feratur ad opera
mala, eaque appetat, contendat licet cum cu-
piditate sua, & contraria faciat illis ad quæ ip-
sum impetus suus ac desiderium animique affectus
incitent, adeò ut dum faciat bona iis faciendis
affligatur. Virtute autem imbutum in agendo
sectari illud ad quod incitetur, desiderio & af-
fectu suo, eaque quæ faciat bona appetere, &
cupere. Communi autem Philosophorum con-
sensu virtute præstans excellentior & perfectior
est eo qui se continet: Fieri tamen (inquiunt) po-
test ut qui se continet virtute præstantis multis
in rebus locum occupet, cum tamen gradu ne-
cessario ipsi inferior sit, eò quod desiderio fera-
tur ad malum faciendum. Quamvis enim illud
non fecerit, desiderium tamen quo ad ipsum pro-
pendet, prava est in anima dispositio. Habet
autem *Salomo* quæ huc spectant, dum dicit,
Anima perversa desiderat malum. Déque gau-
dio, quo afficitur virtute præstans dum facit bona,
& dolore, quem concipit qui non est virtute
imbutus, hoc protulit dictum, *Latitia est iusto
facere iudicium, at contritio facientibus iniquita-
tem*. Atque hoc quod manifestum est è verbis
Legis ei quod dixerunt Philosophi consonum est.
Quod si inquiramus in verba Sapientum huc spec-
tantia, reperiemus ipsos [affirmare,] Illum qui
desiderio ad peccata fertur eaque appetit, præ-
stantiorem ac perfectiorem esse illo qui nullo
eorum desiderio tangitur, neque quod ea relin-
quere debeat dolore afficitur, adeo ut dixerint,
quo quis præstantior sit & perfectior, eo majori
cupiditate ad illicita ferri, & majori dolore affici
quod ea vitare debeat: quam in sententiam at-
tulerunt & apophthegmata quædam, dicentes,
*Quicumque major est socio suo, ejus etiam concupi-
scientia major est*. Neque hoc contenti addide-
runt, mercedem ejus qui se continet magnam
esse juxta dolorem quo afficitur in se continendo,
dicentes, *Secundum molestiam, merces*. Imo &
hoc majus est quod homini præceperunt ut se
contineat, vetantes dicere, Ego naturâ meâ haud-
quaquam desiderio in hanc transgressionem pro-
penderem; atque hoc est quod dixerunt, *Rabban*
voluntas

X

y Prov. xxi. 10.

z Ibid. ver. 15.

voluntas mihi induere vestem heterogeneam, non est voluntas mihi rem habere cum Consanguineâ; verum voluntas mihi est, at quid faciam cum pater meus qui in cælis est contra statuerit? Jam, juxta sensum apparentem verborum primo intuitu videntur duæ istæ sententiæ contrariæ, at non ita se res habet, verum utraque vera est nullâ inter eas penitus discrepantiâ, idque quia illa apud Philosophos mala de quibus dixerunt quod qui ea non cupiat præstantior sit cupiente, licet se ab illis contineat, istiusmodi sunt quæ apud omnes homines in confesso est mala esse, qualia sunt effusio sanguinis, furtum, ira, metus, damnum inferre ei qui nullum fecerit malum, beneficienti malum rependere, contemptus parentum, & his similia; atque hæc sunt præcepta quæ appellant Sapientes, quibus pax, *Res quæ si non essent scriptæ, oporteret scribi*; quæque nominant quidam doctorum nostrorum recentiorum, qui Scholasticorum morbo infecti sunt, Præcepta intelligibilia; nec dubium est quin anima quæ hujusmodi rem aliquam appetat, & desiderio ejus moveatur, anima sit defectu laborans, & animam virtute imbutam nullam prorsus harum rerum appetituram, neque dolore affectum iri quod ab iis arceatur. Illa vero de quibus dicunt Sapientes quod qui se ab iis continet præstantior sit, ejusque præmium majus, præcepta sunt ab auditu pendentia, de quibus quod dicunt verum est. Utpote quæ nisi ob legem [intervenientem] nullo prorsus modo mala essent habenda. Atque de hujusmodi [rebus] est quod dicunt Sapientes, oportere hominem ut permittat sibi illa amare, nec aliud sibi quo ab illis cohibeatur statuatur, præter legem. Animadvertite autem sapientiam eorum, quibus pax, & unde exemplum sumpserint: neque enim dicit, *Ne dicas, Non est voluntas mea occidere hominem, non est voluntas mea furari, non est voluntas mea mentiri, verum voluntas mea est, at quid faciam, &c.* sed quæ recensuit omnia [è] præceptis sunt quæ ab auditu pendent; [viz.] *caro cum lacte, vestes heterogeneæ, & fæminæ ob consanguinitatem prohibita.* Atque hæc aliæque ejusmodi præcepta ea sunt quæ vocat Deus *Chukkotbai*, statuta mea, Decreta (inquiunt) quæ decrevi tibi, nec licet tibi de iis scrupulum movere, cum gentes mundi contra ipsa objiciant, & Satan accuset ea; qualia sunt *Vacca rufa, & hircus ἀποκομπᾶ*, &c. Ea verò quæ vocant posteriores *Intellectualia*, vocantur *Mitzvoth*, quemadmodum explicarunt Sapientes. Ex his ergo quæ diximus omnibus patet quænam sint transgressionibus illæ quas qui non appetit præstantior est eo qui, cum eas appetit, se ab iis continet, & in quibus se res contrā habeat. Hic autem articulus est non vulgaris, & qui duas sententias miro modo inter se conciliat; expressa autem duarum sententiarum verba explicationis nostræ veritatem ostendunt, atque hîc absolutum est, quod in hoc Capite propositum fuit.

Caput septimum, *De velo, ejusque significatione.*

Frequenter occurrit in *Midrasboth, & Haggadoth*, nec non aliquando in *Talmude*, fuisse ex Prophetis quosdam qui Deum ponē vela multa, & alios qui ponē vela pauca viderent, juxta propinquitatis suæ ad Deum, & celsioris prophetiæ gradûs rationem, adeo ut dixerint *Mosen* Doctorem nostrum vidisse Dominum ponē velum unicum terfum, i. e. pellucidum, atque hoc est quod dicunt, *Vidit in speculari quod oculos illuminat.*

פעלי פהם טוהר אלכלאמין בבאדי אנכאמר פאן אלקולין מתנאקצין וליס אלאמר כולך בל כלאחמא הקא ולא בלאף בינה מא אצלה וולך אן אלשרור אלתו הי ענד אלפלאספה שרור הי אלתו קאלוא אן אלדו לא יהואהא אפצל מן אלדו יהואהא ויצבט נפסה ענהא והי אלאמור אלמשהורה ענד אלנאס אנמע אנהא שרור מתל ספך אלדמא ואלסרקה ואלנצב ואלנבן ואלאדיה למן לא יאסי ומנאזאה אלמחסן באלאסאה ואהאנה אלאולדין ונהו הדה והי אלשראיע אלתו יקולון ענהא אלחכמים עליהם אלסלאם דברים שאלמלי לא נכתבו ראויים היו לכתבן ויסמונהא בעז עלמאנא אלמתאכרין אלדין מרצוא מרץ אלמתכלמין אלשראיע אלעקליה ולא שך אן אלנפס אלתו תהוי שיא כנהא ותשתאקה אנהא נפס נאקצה ואן אלנפס אלפאצלה לא תשתהי מן הדה אלשרור שיא אצלה ולא תתאלם באלתמנע מנהא אמא אלאשיא אלתו קאלוא אלחכמים אן אלצאבט לנפסה ענהא אפצל ונזאה אעטם פהי אלשראיע אלסמעיה ודהא צחיה לאנה לו לא אלשרע מא כאנת שרור בונה מן אלונוה ולדהא קאלוא אן יחתאנ אלנאסאן יבקי נפסה עלי חבהא ולא יעל מאנעה מנהא גיר אלשרע ואעתבר חכמתהם עליהם אלסלאם ובמא מתלוא לאנהם לם יקל לא יאמר אדא אי אפשי להרוג את הנפש אי אפשי לגנוב אי אפשי לכזב אלא אפשי ומה אעשה וכל ואנמא גא כאמור סמעיה פלהא בשר בחלב ולבישת שעטנו ועריות ודהא אלשראיע ונחזאה הי אלתו יסמיהא אללה חקותי קאלוא חוקים שחקקתי לך ואין לך רשות להרהר בהם ואומות העולם משיבין עליהן והשטן מקטרג עליהן כגון פרה אדומה ושעיר הקשתלח וכו' ותלך אלתו סמוהא אלמתאכרין עקליה תתסמי מצוות עלי מא בינוה אלחכמים פקד חבין מן נמיץ מא קלנאה אי אלמעאצי יכון אלדו לא ישתאקהא אפצל מן אלדו ישתאקהא ויצבט נפסה ענהא ואיהא יכון אלאמר פיהא באלעכס ודהא נכתה גריבה ותופיק עניב בין אלקולין וגין אלקולין ידל עלי צהא מא בינאה וקד כמל גרץ הדיא אלפצל: אלפצל אלסאבע פי אלחגב ומענאהא: כתיר מא יוגר פי אלמדרשות ואלהגדות ומנה פי אלחלמוד אן מן אלאנביא מן ירי אללה מן כלף חגב כתירה ומנהם מן יראה מן כלף חגב קלילה עלי קדר קרבהם מן אללה ועלו מנולתהם פי אלנבוה חתי קאלוא אן משה רבנו ראי אללה מן כלף חגב ואחד סקיל אעני שפאף והו קוליהם הסתכל בספקלריא המאירה עינים וספקלריא אסם אלמראה אלמעמולה * מן גסם שפאף

* Vel legendum est ואלמעלומה, vel pro noti è corpore, reddendum facti ex corpore.

כאלכלור ואלגנאז כמא נבין פי אכר כלים
ואלקצד בהדא אלמעני מא אקול לך
וכך אנא קד בינא פי אלפצל
אלתאני אן אלפצאל מנהא אלנטקה
ומנהא כלקה ודלך אלדאיל מנהא
דאיל נטקה כאלגה ואלכלאזה ובעד
אלדקן ואלפס ומנהא כלקה כאלשרה
ואלכבר ואלחר יאלגצב ואלקרה וחב
אלמאל ומא אשבההא וחי כחירה גרא
וקד דכרנא אלקאנון פי מערפתהא פי
אלפצל אלראבע והדא אלדאיל בנמלתהא
הי אלחנאכא אלפאצלה בין אלנסאן
ובין אללה תעלי קאל אלנבי מבין דלך
כי אם עונותיכם היו מבדילים בינכם
לבין אלהיכם יקול אן דנובנא וחי הדיה
אלשרור כמא דכרנא הי אלחנב אלפאצלה
ביננא וכינה תעאלי ואעלם אן כל נבי
לא יתנבא אלא בעד אן תחצל לה
אלפצאל אלנטקה כלהא ואכתר אלפצאל
אלכלקה ואוכדהא והו קולהם אן הנבואה
שורה אלא על חכם גבור ועשיר אמא חכם
פהו יעם אלפצאל אלנטקה בלא שך ועשיר
הי מן אלפצאל אלכלקה אעני אלקנאעה
לאנהם יסמון אלקנוע עשיר נהו קולהם
פי חד אלעשיר אי זה הוה עשיר השמה
בחלקו יעני אנה יקנע במא אונדה אלומאן
ולא יתאלם במא לם יוגדה וכך
גבור הי איצא מן אלפצאל אלכלקה
אעני אנה ידבר קואה בחסב אלרא
כמא בינא פי אלפצל אלכאמס והו
קולהם אי זה הוה גבור הכובש את
יצרו ולים מן שרוט אלנבי אן תכון
ענדה אלפצאל אלכלקה בנמלתהא
חתי לא תנקצה רדילה אצלא לאן
שלמה נבי בשהאדה אלכתאב בנבעון
נראה יי אל שלמה כו ווגדנא לה
דילה כלקה והי אלשרה בבאן ודלך
פי תכתיר אלנסאן והדא מן אפעאל
היאה אלשרה וקאל מבין הלא על אלה
חטא שלמה כו וכך דויד עליה
אלסלאם נביא קאל לידבר צור ישראל
וג ווגדנא דא קסאדה ואן כאן צרפהא
פי אלגנים ופי קתל אלכפאר וכאן רחם
לישראל לכן בין פי דברי הימים אן אללה
לם יאהלה לבניאן בית המקדש לכחיה
מא קתל וקאל לה לא אתה תבנה בית
לשמי כי דמים רבים שפכת ווגדנא
לאליהו זכור לטוב כלק אחרת ואן כאן
צרפה פי אלכפאר ועליהם כאן יחרג
לכן בינא אלחכמים אן אללה רפה
וקאל לה לא יצלת באלנאם מן ענדה
מן קנוי קדר מא ענך אנה יהלכחם
וכך ווגדנא שמואל פוע מן שאול ויעקב
גבן ען מלאקא עשו פהיה אלאללאק
ונחיה הי חנב אלנביא עליהם אלסלאם
פמן כאן לה מנהם כלקין או תלחה גיר
מתוססה כמא בינא פי אלפצל אלראבע
קל פיה אנה יי אללה מן כלף חנאבין

minat. Speculare autem nomen est speculi notū
è corpore aliquo pellucido, veluti chrystallo;
aut vitro, ut ad finem Traët. Celim declarabi-
mus. Hujus autem sententiæ scopus is est quem
tibi dicturus sum, scil. cum jam declaraveri-
mus Capite secundo, virtutum quasdam esse in-
tellectuales, quasdam morales, & similiter vitio-
rum quasdam intellectualia (qualia sunt stultitia
& hebetudo, & tarditas intellectus) quasdam mo-
ralia, (ut Intemperantia, Superbia, Iracundia, Ira,
Impudentia, amor divitiarum, & his similia;
quorum magnus est numerus, de quibus dignos-
cendis regulam posuimus Cap. quarto) vitia hæc
omnia vela esse quæ hominem à Deo separant.
Dicit Propheta ista explicans, ^a *Verum iniquitates
vestræ separârunt inter vos & Deum vestrum.*
Peccata nostra (quæ sunt mala ista quæ dixi-
mus) velum esse dicit quod nos à Deo separet.
Scias autem nullum unquam Prophetarum pro-
phetâsse, nisi postquam apud ipsum essent omnes
virtutes intellectuales, necnon moralium plæræ-
que, & solidissimæ: atque hoc est quod dicunt,
*Non quiescit prophetia nisi super Sapientem, For-
tem, & Divitem.* [Nomen] *Chacam* autem [i.
Sapiens] comprehendit sine dubio virtutes intel-
lectuales. *Ashir* verò [dives] est è virtutibus
moralibus, scil. virtus animi contenti; nam eum
qui [forte suâ] contentus est vocant divitem,
hoc est quod dicunt divitem describentes, *Quis
est dives? Ille qui sorte suâ gaudet*: i. qui con-
tentus est eo quod ipsi præfens exhibuerit tem-
pus, neque dolet ob ea quæ non exhibuerit.
Similiter *Gibbor* [fortis] est & hoc è virtutibus
Moralibus, scil. ut animi sui potentias juxta rec-
tam rationem moderetur, uti Cap. quinto expli-
catum: atque hoc est quod dicunt, *Quis est for-
tis? Qui subjugat concupiscentiam suam*: non est
autem è conditionibus prophetæ [necessariis] ut
in ipso insint omnes virtutes morales, adeò ut
nullus sit omnino in ipso à vitio aliquo defectus.
Fuit enim *Salomo* Propheta, testante scripturâ,
In Gibeon apparuit Dominus Salomoni, &c. in
quo tamen reperimus vitium aliquod Morale, scil.
intemperantiam manifestam, idque dum multas
sibi assumeret uxores, quod ex actionibus est ab
intemperantiæ affectu [procedentibus:] quod ad
explicandum dicit, *Annon in istis peccavit Salo-
mo? &c.* eodem modo & *David*, cui pax,
propheta fuit, dicit enim, *Me allocutus est* [qui]
rupes Israelis, &c. quem interim crudelitatis reum
invenimus, quam licet in gentes, & perdendis
infidelibus exercuerit, ac misericors fuerit erga
Israelem, patet tamen è libris *Chronic.* Deum
haud idoneum ipsum judicâsse qui templum strue-
ret ob multas quas patravit cædes, ipsique dixisse,
*Non extrues tu domum nomini meo, quoniam san-
guinem multum fudisti.* Invenimus etiam in *Elia*,
p. m. effectum Iracundiæ; etiamsi illam in in-
fideles exercuerit, in eos irâ commotus, declarâ-
runt tamen Sapientes ideo ipsum sustulisse Do-
minum, ac dixisse, Haudquaquam expedit homi-
nibus cui quantum in te zeli fuerit; perderet
enim illos. Similiter & *Samuelem* à *Saule* me-
tuisse, & timuisse *Jacobum* occurrere *Esau*: hi
autem & ejusmodi mores Velum sunt Prophetæ-
rum, q. p. adeò ut si quispiam horum affectuum qui modum excedant, (uti Capite quarto expli-
cavimus) duobus aut tribus obnoxius fuerit, de illo affirmetur, ipsum ponè duo aut tria Vela
[Deum]

[Deum] vidisse. Neque negari potest quorundam morum defectum gradum prophetiæ diminuere, cum invenerimus quædam vitia moralia ipsam penitus tollere, veluti Iracundiam. Dicunt, *Quicumque irascitur, si propheta fuerit, tollitur ab ipso prophetia ipsius*: quod confirmarunt exemplo *Elisæ*, qui cum irâ excandesceret visione prophetica privatus est, donec eandem deposuisset: hoc est, quod ipse dixit, *Nunc autem sumite mibi fiduciam*, &c. nec non anxietatem & tristitiam. Quamdiu enim mœrore affectus est *Jacobus* pater noster ob *Iosephum* filium suum, sublatus est ab eo Spiritus Sanctus, donec lætum vitæ ejus nuntium ipsi afferretur. *Et vixit* (inquit) *Spiritus Jacobi patris ipsorum*: ubi dicit *Targum* (quod explicat sententias à *Mose* per traditionem acceptas) *Et resedit spiritus prophetiæ super Jacobum patrem ipsorum*. Dictum etiam est Sapientum, *Non habitat prophetia vel cum pigritia, vel cum tristitia, sed cum re gaudii* [causâ.] Cum autem nôset *Moses* Doctor noster, non superesse sibi velum quod non dirumpere, & perfectas in se esse omnes virtutes tam morales quàm intellectuales, petiit ut Deum secundum veritatem essentiae suæ, cum nullum jam superesset impedimentum, apprehenderet, dicens, *Ostendas mibi, quæso, gloriam tuam*; Docuit autem ipsum Dominus, fieri hoc non posse, cum esset ipse intellectus in materia existens, i. in quantum homo esset; atque hoc est quod dicit, *Quia non videbit me homo & vivet*. Non restabat ergo inter ipsum & apprehensionem Dei secundum veritatem essentiae suæ aliud quàm velum unicum pellucidum, quod erat intellectus humanus, nondum separatus; gratiam tamen illi faciens Deus, indulgit illi post petitionem istam clariorem sui apprehensionem quàm illi antequam petiisset fuerat; docens interim illum, ad summum gradum ab ipso perveniri non posse quamdiu corpore indutus maneret. Veram autem apprehensionem, visionem faciei, appellavit. Cum enim viderit quis faciem amici sui, imprimetur ipsi in animo forma quâ cum alio non confundetur. Quod si ipsum à tergo viderit, licet illum [ope] istius visionis aliquatenus dignoscatur, non tamen sine omni dubio, adeo ut apud ipsum cum aliis adhuc confundatur: ita apprehensio Dei secundum veritatem est ut concipiatur de veritate essentiae ejus in animo aliquid quod non fit rei cuiusdam alii cum ipso, [respectu] istius essentiae, commune, adeo ut inveniat in animo suo essentiam istam firmam, distinctam ab eo quod in animo suo de essentia rerum aliarum conceperit. Non est autem possibile ut eò pertingat apprehensio humana. *Moses* verò apprehendit quod parum admodum infra hoc esset; illud nempe quod describit dicens, *Videbis posteriora mea*. Plenius autem de hac re acturi sumus in Libro de Prophetia. Cum ergo scirent Sapientes, quibus pax, has duas vitiorum species, scil. Intellectualium & moralium, ea esse quæ veli vicem inter hominem & Deum præstent, earumque respectu Prophetarum alii aliis gradu superiores essent, dixerunt de quibusdam ipsorum, ob illud quod de scientia & moribus ipsorum perspectum habuerunt, *Dignos fuisse ipsos super quos resideret majestas divina, æquæ ac super Moysen Doctorem nostrum*. Non autem te fugiat significatio comparationis: compararunt enim ip-

או תלחה ולא הסתכר כון נקצאן בעץ אלכלאק יקצר בדרנה אלנבוה לאנא תדנא בעץ אלרדאיל אלכלקה ימנע אלנבוה נמלה ואחדה כאלחרג קאלוא כל הכועס אם נביא הוא נבואתו מסתלקת ממנו ואסתדלוו באלישע אלדי עדם אלוחי למא חרג חתי אואל חרגה ורו קולה ועתה קחו לי מנגן וכו' וכאלהם ואלאנתמאם לאן יעקב אביני טאל איאם חוננה עלי אבנה יוסף ארתפעה ענה רוח הקדש חתי בשר בחיאתה קאל וחתי רוח יעקב אביהם וקאל אלתרגום אלשארח ללאגראץ אלמרויה ען משה רבינו ושרת רוח נבואה על יעקב אביוה ונן אלחכמים אין הנבואה שורה לא מתוך עצלות ולא מתוך עצבות אלא מתוך דבר שמחה פלמא עלם משה רבינו אנה למ יבק לה חנאב אלא ודרקה ואנה קד כמלת פיה אלפצאיל אלכלקה בלהא ואלפצאל אלנטקה בלהא טלב אן ידרך אללה עלי חקיקה וגורה או למ יבק מאנע פקאל הראני נא את כבודך פאעלמה תעלי אנה לא ימכן דלך בכונה עקל מוגוד למאדה אעני מן חית הו אנסאן והו קולה כי לא יראני האדם וחי פלם יבק בינה ובין אדראך אללה עלי חקיקה וגורה גיר חנאב ואחד סקיל והו אלעקל אלאנסאני אלגיר מפארק ואנעם אללה תעלי עליה וגעל לה מן אלאדראך בעד סואלה אכתר ממא כאן ענדה קבל סואלה ואעלמה אן אלגאיה לא תמכן לה והו דו גסם וכני ען חקיקה אלאדראך בראית פנים לאן אלאנסאן אדא ראי וגה צאחבה פקד חצלת לה פי נפסה צורה לא יתלט בהא מע גירה אמא אדא ראי טורה ואן כאן ימיוה בתלך אלרוריה ולכן קד ישכל עליה וקד יתלט לה מע גירה כדלך אדראכה תעלי עלי אלחקיקה הו אן יחצל מן צרה וגורה פי אלנפס מא לא ישאך פי דלך אלוגוד גירה מן אלמוגודארת חתי יגר פי נפסה וגורה מתמכן מבאין למא יגר פי נפסה מן וגוד סאיר אלמוגודארת פלם ימכן אדראך אלאנסאן הדא אלקדר מן אלאדראך לכנה עליה אלסלאם אדך דון הדא קליל והו אלדי בני ענה וראית את אחורי ו' וסאסתופי הדא אלגרץ פי כתאב אלנבוה פלמא עלמא אלחכמים עליהם אלסלאם אן הרין אלנועין מן אלרדאיל אעני אלנטקה ואלכלקה הי אלתי תחנב בין אלאנסאן ובין אללה ובהא תתפאצל הרגארת אלאנביא קאלוא ען בעצתם במא שאהרוא מן עלמהם ואכלאקהם ראויים שתשרה עליהם שכניה כמשה רבינו ולא ידחב ענך מעני אלחשביה לאנהם שבהוהם בה לא אן יסוהם מעה תעלי

אללה וכדלך קאלוא ען אכרין כיהושע
עלי אלונה אלדי זכרנא והדא הו א'מעני
אלדי קצדנא לביאנה פי הדא אלפצל :

אלפצל אלתאמן פי אלפטרד אלאנסאנה ;
לא ימכן אן יפטר אלאנסאן מן אור
אמרה באלטבע דא פצילה ולא דא נקיזה
כמא לא ימכן אן יפטר אלאנסאן באלטבע
דא זנאעה מן אלזנאיע אלעמליה ולכן
ימכן אן יפטר באלטבע מעדא נחו פצילה
אן דיליה כאן תכון אפעאל תלך אסהל
עליה מן אפעאל גירחא כתאל דלך אן
יכון אנסאן מואנה אלי אליכס אמיל ויכון
גוהר דמאנה צאפי קליל אלרטובאח פאן
הדא יסהל עליה אלחפט ופהם אלמעאני
אכחך מן שכן בלוגי כחיר אלרטובא
פי אלדמאג לכן אן תרך דלך אלמסתעד
במואנה נחו הורה אלפצילה דין תעלים
אצילא ולא התאר מנה קוה פהו יכני
נאהלא בליה שך וכדלך אן עלם ופהם
הדא אלגליט אלטבע אלכחיר אלרטובא
פהו יעלם ויפהם לכן בעסר וכד ועלי
הדא אלנחו בעינה יכון שכן מואג קלכה
אחר ממה יכני קלילא פכין שנאע
אעני מסתעד נחו אלשנאעה פאן עלם
אלשנאעה צאר שנאע בסהולה ואכר
מואג קלכה אכר ממה יכני פהו
מסתעד נחו אלגכן ואלפוע פאן עלם
דלך ועודה קבלה ברה בסהולה ואן
קצר אלשנאעה פככר מא יציר שנאע
לכנה יציר אדא עוד ולא כד ואנמא
בינת לך הדא לילא חטן תלך אלהיאנאח
אלתי יכדכו בהא אצחאב אחכאם אלנחום
חקיקה חית יועמן אן מואליד אלאשאן
תזעלהם דוי פצילה או דוי דיליה ואן אלשכן
מגבור עלי תלך אלאפעאל צורה אמא
אנת פאעלם אן אכר מנמע עליה מן
שריעתנא ופלספה יונאן במא צחתה חגג
אלחק אן אפעאל אלאנסאן כללה
מצרופה אליה לא גבר עליה פיהא ולא
עאדי ליה מן פארז בוגה ימילה נחו
פצילה או דיליה אלא אן יכון אסתעדאך
מואג פקט עלי מא בינא פכין יסהל
בה אמר או יעסר אמא אן יכד או ימתנע
פלא בוגה מן אלונה ולו כאן אלאנסאן
מגבור עלי אפעאלה לבטל אלאכר אלשרעי
ואלנהי וכאן דלך כלה באטל מחץ או
לא אכתיאר ללאנסאן פימא יפעל
וכדלך כאן ילום בטלאן אלתעלים
ואלתאדיב ותעלם אלזנאיע אלמהניה
כללה כאן יכון גמיע דלך עבת או
ואלאנסאן לא כד ליה צורה בדאעי
ידעוה מן פארז עלי מדהב מן ירי דלך
מן אלפעל אלפלאני אן יפעלה ומן
אלעלם אלפלאני אן יעלמה ומן אלכלק
אלפלאני אן יחצל ליה וכאן יכון אלגזא
ואלעקאב אדא גור מחץ לא מננה
בעצנה לבעץ ולא מן אללה לנא לאן
הדא שמעון אלקאחל לראוכן אדא
כאן הדא מגבור בקדור אן יקח

fos cum illo ; non tamen ita ut æquales eos illi
statuerent. (Abst.) Similiter dixerunt de aliis,
ut, *Æquè ac super Josuam*, eo quo diximus mo-
do. Atque hoc est quod in hoc Capite expli-
candum proposuimus.

Caput octavum. *De indole humana.*

Fieri non potest ut producat^r homo ab ortu
suo naturâ vel virtute vel vitio præditus ; uti
neque possibile est ut producat^r naturâ artis
alicujus præticæ peritus ; hoc autem fieri po-
test, ut producat^r aptus natus sive ad virtutem
aliquam sive vitium, adeo ut actiones ad ea spec-
tantes faciliores ipsi sint quàm quæ ad alia. Ex-
empli gratiâ, si fuerit quis temperamenti ad sic-
citatem vergentis, cui substantia cerebri sit defæ-
cata non adeo humida, huic facilius erit res me-
moriâ tenere, & earum sensus percipere, quàm
phlegmatico cuiuspiam cui cerebrum est valdè hu-
midum : quòd si relictus fuerit ille temperamento
suo ad virtutem istam dispositus absque ulla omnino
disciplina, neque excitetur illa [quâ præditus est]
facultas, mansurus est sine dubio stultus ; eo-
démque modo, si institutus fuerit, & ad intelli-
gendum eruditus, alter iste naturâ hebetior hu-
miditate abundans, discet ille, & intelliget, quam-
vis non sine difficultate & labore : eodem prorsus
modo, si cui fuerit temperamentum cordis æquo
aliquantum calidius, erit ille fortis, hoc est, ad
fortitudinem dispositus, adeò ut, si fortitudi-
nem edoctus fuerit, facilè fortis evadet. Alius
autem, cui temperamentum cordis justo frigi-
dus, dispositus erit ad timiditatem, & metum,
eâque si didicerit usque assuefactus fuerit facilè
imbibet. Quòd si ad fortitudinem institutus fue-
rit, non sine difficultate aliqua fortis evadet, longo
tamen usu proculdubio & talis evasurus est. Hoc
autem ideo tibi declaravi, ne futilia ista, quæ falso
comminiscuntur Astrologi, pro veris habeas, cum
à nativitatibus suis homines virtute aut vitio
præditos constitui asserant, eosque ad actiones istas
necessariò & vi adigi. Verùm scias rem in quam
consentiunt & Lex nostra, & *Græcorum* Philoso-
phia, verisique probationibus confirmatam, esse,
hominis actiones omnes in ipsius potestatem tra-
ditas esse, sine ulla omnino ad eas coactione, ne-
que esse exterius aliquod impellens, quod ipsum
ad virtutem aut vitium inflectat, præter unam
temperaturæ dispositionem, (sicut ostensum est)
quâ fit ut res illi facilior sit aut difficilior : verùm
ut necessaria illi fiat, aut impossibilis, hoc nullo
pacto [concedendum.] Quòd si homo actiones
suas coactus ederet, cessarent jam præcepta &
prohibitiones legales : essentque ea omnia penitus
frustranea, cum nulla superesset homini in eo
quod agit electio. Indè etiam sequeretur frustra
esse eruditioni & institutioni operam dare, artèsvè
ullas practicas addiscere : quasi hæc omnia nullius
essent usus, cum fieri non possit, quin homo ob
illud quod exterius ipsum incitat, juxta senten-
tiam eorum qui ita putant, istiusmodi actionem
præstet, aut istiusmodi scientiam addiscat, aut
istiusmodi moribus imbuatur. Eandémque ob
rationem nihil aliud essent præmium & poena,
quàm injuria manifesta, sive à nostrum aliis ad
alios, sive à Deo ad nos [provenirent.] Cum e-
nim *Simeon* qui *Rubenem* occiderit, vi coactus &
adaectus fuerit, hic ut occidat, iste ut occidatur,
Y
quar

quare punietur Simeon? & quomodo Deo, qui justus & rectus est, conveniet de ipso pœnas sumere ob rem sibi factu necessariam, quàmque non potuit non facere, etiamsi studuisset ne faceret? Quin & frustranea penitus reddentur quæ ab hominibus parantur omnia, dum domos extruunt, victum parant, cum periculi metus sit fugiunt, &c. quoniam quod decretum est ut sit, fieri non potest quin sit. Hoc autem totum impossibile & absolutè falsum est, quòdque & intellectui & sensui contradicit, legisque maceriam diruit, & in Deo injustitiam statuit, à quâ ille quàm longissimè abest. Veritas autem, de qua nullum est dubium, est, actiones hominis omnes penes ipsum esse, adeò ut si velit faciat, si velit omittat, sine coactione aut vi, quâ ad illud adigatur, ideòque expedire, ut ei præcepta imponantur; dicit [ergò,] ^d *Ecce posui coram te hodiè vitam & bonum, mortem & malum, ut eligas vitam*, nobis in hoc ipso electionem permittens; pœnamque imposuit ei qui contrà fecerit, præmium ei qui obedierit. *Si auscultaveritis* (inquit) *&, si non auscultaveritis*: injunxit etiam tum docere tum discere, ^e *Et docebitis ea etiam liberos vestros, &c. &, Discetis ea, & observabitis facere*: cum cæteris omnibus quæ jubent præcepta, & docere, & iis asfuefacere. Quin & apparatus omnes, qui cautelæ gratiâ fiunt, injunxit, uti in libro veridico diserte dixit. ^f *Et facies lorica; ne decadat quis*: &, ^g *Ne fortè moriatur in prælio*: ^h *in quo cubabit: non accipiet pignora, metam & catillam* perquam multa autem reperiuntur in Lege, & in libris Prophetarum huc spectantia, scil. ad majoris cautelæ gratiâ apparatus faciendos. Quod autem ad sententiam illam quæ apud Sapientes habetur, dictum, scil. ipforum, *Omnia sunt in manu Dei excepto timore Dei*: est illa certè vera, & eòdem tendit quòd ea quæ diximus, nisi quòd multum in ea [interpretenda,] errent homines, existimantes [hominem] ad quædam è factis suis quæ sub electione cadunt, vi adigi, v. g. ut hanc talem in uxorem ducat, aut sint hæ opes in manu ipsius; quod minimè verum est, nam si mulierem istam libello contractûs & sponsalibus acceperit, est ea ipsi licita, eamque duxit *ad crescendo & multiplicandum*, quod est præceptum. Deus autem non decrevit ut faciat quis præceptum: quòd si sequius factum fuerit aliquid in eâ ducendâ, est illud transgressio. Deus autem non decrevit ut fiat transgressio; similiter, qui rapinâ aut furto opes alterius abstulerit, aut eas fraude detentas abneget, & falsò illi ob eas juret, si dixerimus decrevisse Deum de isto ut in manus ipsius pervenirent opes istæ, aut è manu alterius istius elaborerentur, jam transgressionem decreto stabilierit: at non ita se res habet, verum in omnibus hominis actionibus quæ sub electione cadunt, est sine dubio Obedientia & Transgressio. Jam enim explicavimus, c. 2. præcepta & interdicta legalia esse de factis in quibus homini est electio ut faciat ea vel non faciat. Atque in ista parte animæ est Timor Domini, nec est in manu Dei, sed permissa libero hominis arbitrio, uti explicatum. Eo ergò quod dicunt *Haccol, Omnia*, volunt res naturales in quibus non est homini liberum arbitri-

והוא מגבור מקדור אן יקתל פלאי שי נעאקב שמעון וכיף ינו איצא עליה תעאלי צדיק וישר אן יעאקבה עלי פעל לא בר לה מן פעלה ולו ראם אן לא יפעלה למ יקדר וכאן איצא תבטל אלאסתעדאדאת כלהא ען אכרהא מן בניאן אלבויות ואקתני אלקות ואלהרב ענר אלכוף וגיר דלך לאן אלדי קדר אן יכון לא בר מן כונה. והוא כלה מחאל ובאטל מחץ וכלאף אלמעקול ואלמחסום והדם סור אלשריעה ואלחכם עלי אלה תעאלי כאלגור תעאלי ען דלך ואנמא אלהק אלדי לא ריב פיה אן אפעאל אלאנסאן כלהא מצרופה אליה אן שא פעל ואן שא לא יפעל מן גיר גבר ולא קדר לה עלי דלך פלודך לזם אלתכליף וקאל ראה נתתי לפניך היום את החיים ואת הטוב ואת המוות ואת הרע ובחרתה בחיים וג' וגעל אלכיאיר לנא פי דלך ולזם אלעקאב למן כאלף ואלגנא למן טאע אם תשמעו ואם לא תשמעו ולזם אלתעלים ואלתעלים ולמדתם אותם את בניכם וג' ולמדתם אותם ושמרתם לעשותם וכל מא גא פי אלתעלים ואלתעויד כאלשראיע ולזם איצא אלאסתעדאדאת כלהא כמא נץ פי כתאב אלהק וקאל ועשיתיה מעקה וג' כי יפור הנפל ממנו פן ימות במלחמה וג' כמה ישכב לא יחבול רחם ורכב וג' וכתיר גרא פי אלתורה ופי אלקתב אלנבויה מן הוא אלגרץ אעני אלאסתעדאד אמא אלנץ אלמוגור ללחכמים והו קולחם הפל בידי שמים הון מיראת שמים פהו צחית וינחו נתו מא זכרנא אלא אנה כתיר מא יגלט פיה אלנאם ויטנון בעץ אפעאל אלאנסאן אלאכתיאריה מגבור עליהא כיתל וואג פלאנה אן כון הוא אלמאל בידה והוא גיר צחית לאן היה אלאמראה אן כאן אכדהא בכתובה וקדושין והי חלאל ואוונהא לפריה ורביה פדהא מצוה ואללה לא יקדר בעמל מצוה ואן כאן פי וואנהא פסאד פהי עבירה ואללה לא יקדר בעבירה וכדלך הוא אלדי גול מאל פלאן או סרקה או כאנה ואנכרה וחלף לה פי מאלה אן קלנא אן אללה קדר עלי הוא אן יצל לידה הוא אלמאל ואן יכר ען יד דלך אלאכר פקד קדר באלעבירה ולזם אלאמר כדלך כל גמיע אפעאל אלאנסאן אלאכתיאריה פיהא כלא שך תונד אלטאעה ואלמעציה לאן קד בינא פי אלפצל אלתאני אן אלאמר אלשרעי ואלנהי אנמא הו פי אלאפעאל אלתו ללאנסאן פיהא אכתיאר אן יפעלהא ואן לא יפעלהא ופי הוא אלגו מן אלנפס תכון יראת שמים ואינה בידי שמים כל מצרופה לאכתיאר אלאנסאן כמא בינא פקולחם ארא הכל אנמא יירדון בה

um:

^d Deut. xxx. 15. ^e Ibid. iv. 9. 10.^f Ib. xxii. 8.^g Deut. xx. 5.^h Exod. xxii. 27.ⁱ Deut. xxiv. 6.

אלאמור אלטביעיה אלתי לא אכתיאר
ללאנסאן פיהא כחל כונה טויל או קציר
או נוול שתא או קחט או פסאד הוי
או צחתה ונחו דלך מן גמיע מא פי
אלעאלם מא עדי חרכאת לאנסאן
וסכנאתה ואנמא דרא אלגרז אלדי כינה
אלחכמים מן כון אלטאעה ואלמעציה לים
בקדרה תעאלי ולא במשיתה כל באראדה
אלשכין פתבעוא פי דלך נין ידמיהו והו
קולה כפי עליון לא תצא הרעות והטוב
לאן רעות הי אלשרור וטוב אלכיראת
פקאל אן אללה לא יקדר באן יפעל
אלאנסאן אלשרור ולא אן יפעל אלכיראת
פאדיא כאן אלמאר כולך פחק ללאנסאן
אן יחון ויתואיל עלימא פעל מן אלדנוב
ואלאתאם אד הו גני באכתיארה פקאל
מה יתאונן אדם חי גבר על חטאיו הם
רגע וקאל אן טב דרא אלמרז באדינא
לאנא כמא עצינא באכתיארנא כולך לנא
אן נתוב ונרגע ען אפעאלנא אלסו פקאל
בעד דלך נחפשה דרכינו ונחקורה ונשובה
עד יי נשא לבבנו אל כפים אל אל
בשמים ואנמא אלקור אלמשהור ענד
אלנאם וקד יוגד פי כלאם אלחכמים ופי
נצוץ אלכתב כחלה והו קיאם אלאנסאן
וקעודה וגמיע חרכאתה במשיה אללה
תעאלי ובאראדתה פהו קול צחיה לכן
עלי וגרה ודלך מתל מן רמא חנרא אלי
אלהוא פנולת אלי אספל פאן קלנא
פיהא אן במשיה אללה נולת אלי אספל
קול צחיה לאן אללה שא אן תכון אלארץ
בנמלתהא פי אלמרכו פלדך מתי מא
רמי מנהא גו אלי פוק פהו יתחרך אלי
אלמרכו וכולך כל גו מן אגזא אלנאר
יתחרך אלי פוק כאלמשיה אלתו כאנת
פי אן תכון אלנאר כתחרכה אלי פוק
לא אן אללה שא אלאן חין חרכה דרא
אלנו מן אלארץ אן יתחרך אלי אספל
ופי דרא יתכאלפון אלמתכלמון לאנהם
סמעתהם יקולון אלמשיה פי כל שי פי
אלחין בעד אלחין דאימא וליס כולך נעתקד
נחן כל אלמשיה כאנת פי ששת ימי
בראשית ואן אלאשיא כלחא תגרי עלי
טבאייעהא דאימא כמא קאל מה שהיה
הוא שיהיה ומה שנעשה הוא שיעשה
ואין כל חדש תחרת השמש ולדלך אלתנו
אלחכמים אן יקולוא אן גמיע אלאיאת
אלכארגה ען אלעאדה אלתי כאנת ואלתי
סתכון ממא ועד בהא כלחא תקדמת
אלמשיה בהא פי ששת ימי בראשית
וגעל פי טבאע תלך אלאשיא מן דלך
אלוקת חניד אן יחדת פיהא מא חדת
פלמא חדת פי אלוקת אלדי ינבני טן פיה
אנה אמר טרי אלאן וליס כולך וקד
אתסעווא פי דרא אלגרז כתיר פי מדרש
קהלת וגירה ומן קולהם פי דרא אלמעני
עולם כמנהגו הולך ותנדרה דאימא
מן אן יגעלוא אלמשיה פי שי ופי חין חין
ועלי

um: v. g. ut sit procerus aut brevis, aut ut de-
scendat tempestas, aut sit annonae caritas, aut
corruptio aeris, aut salubritas, & ejusmodi in om-
nibus quæ sunt in mundo, exceptis hominum
motibus, & quiete. In sententia autem ista quam
explicant Sapientes, scil. quod obedientia & trans-
gressio non sint à decreto Dei, neque voluntate
ipsius, verum arbitrio hominis, secuti sunt diser-
tum *Jeremiae* textum, ubi dicit, ^k *Ex ore excelsi
non egreditur malum & bonum: quoniam malo [in-
nuuntur] malæ actiones; & bono, bonæ: ac si
diceret, Deum non decrevisse ut agat homo mala,
neque ut faciat bona. Cùm autem se ita res ha-
beat, oportet hominem tristitiâ affici & plangere
ob ea quæ commisit peccata & scelera, cùm libero
arbitrio suo peccaverit; ita dicit, ^l *Cur dolet homo
vivens, vir super peccato suo?* deinde, sermonem
convertens, dicit remedium hujus morbi esse in ma-
nibus nostris, quoniam sicut sponte peccavimus,
ita & penes nos est ut poenitentiam agamus, & à
malis operibus nostris revertamur: dicit ergo pos-
tea, *Scrutemur vias nostras, & inquiramus, & re-
vertamur ad Dominum, elevemus cor nostrum cum
manibus ad Deum in caelis.* Quod autem ad dic-
tum omnibus notum, cui & similia reperiuntur
in dictis Sapientum, necnon literis consignata,
scil. Ut surgat homo vel sedeat, omnésque ejus
motus, fieri voluntate Dei atque arbitrio ejus; est
& hæc sententia vera, sed certo modo, idque ut
si projiciente quopiam lapidem in aerem qui deor-
sum descenderit, dicamus descendisse illum vo-
luntate Dei, verum est hoc dictum, quia vo-
luit Deus ut terra tota in centro esset, ideó-
que cùm sursum projecta fuerit aliqua ejus
pars, ea centrum versùs movetur; eodém-
que modo quælibet pars è partibus ignis mo-
vetur sursum eâ voluntate quâ factum est ut ignis
moveretur sursum; non quod Deus nunc demum,
cùm mota fuerit hæc pars terræ, voluerit ut deor-
sum moveretur. Atque hac de re discrepant
Scholastici, quos audivi dicentes, voluntatem esse
in omni re, de tempore ad tempus perpetuò; nos
autem non ita sentimus, verum voluntatem fuisse
sex diebus Creationis, ac [exinde] res omnes
juxta naturas suas continuè fluere, quemadmodum
dicit, ^m *Quod fuit, idem est quod erit, & quod
futurum est, jam fuit; non est quid novum sub
sole.* Atque hoc est quod Sapientes adegit
ut dicerent, De omnibus miraculis quæ ab ordi-
nario rerum cursu defleunt, quæ vel fuerunt,
vel futura vi promissi sunt, præcessisse de ipsis
voluntatem sex diebus Creationis, ac tunc tem-
poris naturæ rerum istarum inditum fuisse ut
contingeret quod in illis contigit; quod cùm
tempore illi præstituto contigit, visum est esse rem
recens productam, non autem ita reverà esse.
Ac multum in hanc sententiam locuti sunt in
Midrasch Kobelet atque alibi. Porro è dictis ipsorum
in hunc sensum, est, *Mundus secundum ordinem
suum procedit*, quin & reperies ipsos semper in
omnibus sermonibus suis sedulò cavere ne vo-
luntatem [divinam] in singulis rerum ac tem-
porum momentis statuunt: atque hoc modo di-*

פי גמיע כלאמהם עליהם אלסלאם יהרבון

^k Thren. 3. 38.

^l Ver. 39.

^m Eccl. i. 9.

citur de homine cùm surgat aut sedeat, illum voluntate Dei surrexisse ac sedisse, nempe, Deum posuisse in natura ipsius, cùm primùm crearetur homo, ut pro arbitrio suo surgeret & sederet; non quòd nunc [de novo] cùm surgat, voluerit ut surgeret aut non surgeret: sicut nec voluerit nunc cùm decidit lapis iste, ut caderet, vel non caderet. Summa ergò rei est, ut credas Deum, sicut voluerit ut esset homo crectâ staturâ, lato pectore, digitis præditus, ita etiam voluisse ut pro libitu suo moveretur & quiesceret, & actiones sub electione cadentes, nullo ipsum ad eas cogente, vel ab iisdem cohibente, faceret; uti in libro veraci explicatum est, ubi hanc sententiam explicans dicit, *"Ecce homo factus est ut unus è nobis ad sciendum bonum & malum, &c.* Paraphrasis autem *Chaldaica* ita interpretatur sensum, ut vis [verborum] *E nobis ad sciendum bonum & malum*, hæc sit, quòd ipse jam factus fuerit unus in mundo, scil. species, cui nulla alia similis esset, quæ cum ipsa hoc respectu qui jam illi contigit communicaret: quânam autem fuit ille? scil. quòd ipse pro arbitrio suo nota haberet bona & mala, ut utrum eorum vellet, facere posset, nullo ipsum ab eo cohibente: quòd cùm ita esset, extendere posset manum ut de ista [arbo-re] sumens ederet & viveret in æternum. Cùm ergò hoc necessariò sequatur existentiam hominis, scil. ut pro arbitrio suo actiones bonas aut malas præstet, quodocunque voluerit, necesse est ut in boni rationibus instituat, utque præcipiatur ipsi & interdiciatur, nec non puniatur & remuneretur; atque; hoc totum æquitati [consentaneum] est, ipsumque oportet assuefacere se actionibus bonis quibus acquirantur ipsi virtutes, malas autem fugere, quò amoveantur ab ipso vitia, si in ipso fuerint, neque dicat, Insedit mihi affectus qui mutari non possit, cùm omnis affectus mutari possit & à bono in malum, & à malo in bonum, atque hoc ipsius arbitrio permissum sit. Et juxta hanc sententiam, ejusque gratiâ, attulimus omnia quæ de obedientiâ & transgressione diximus. Unum nobis superest hoc in argumento explicandum, scil. quòd occurrant quædam Scripturæ loca, quibus in suspicionem adducuntur homines Deum decrevisse de hominibus ut transgrediantur, ipsosque ad hoc cogere, quod planè falsum est. Ut ergò ea explicemus, quia multum in iis errârunt homines, in eorum numero est quod dicit *° Abrahamo, Et servient illis, & affligent eos, &c.* dicunt, Vides ipsum decrevisse de *Ægyptiis*, ut injuriâ afficerent semen *Abrahami*, quare ergò vindictam de iis sumpsit, cùm necessariò & inevitabiliter illos in servitutem redigerent, prout ipse decreverat? Responsum ad hoc est; hoc perinde esse ac si dixisset Deus, ex iis qui postea nascerentur futuros transgressores & obsequentes, virtute præditos & malos, quod verum est: neque hoc dicto cogitur *ὁ δ' αἴνα* malus ut sit inevitabiliter malus, neque *ὁ δ' αἴνα* virtute præstans, ut necessariò virtute præstet; verum quisquis ex ipsis malus est, sponte suâ talis est; quòd si vellet virtute præstare, posset, neque enim est quod ipsum impediatur: eodémque modo quisquis virtute præstat, si vellet, malus esse posset, nullo impediante; historiæ enim istæ non adducuntur de

ועלי הדיא אלנחו יקאל פי אלננסאן אדא קאם וקעד אן במשיה אללה קאם וקעד יעני אנה נעל פי טבאעה פי אצל וגור אלננסאן אן יקום ויקעד באכתיארה לא אנה שא אללאן ענד קיאמה אן יקום ואן לא יקום כמא למ ישא אללאן ענד סקוט הדיא אלננר אן תסקט ואן לא תסקט פנמלה אלננר אנך תעתקד אנה כמא שא אללה אן יכון אלננסאן מנתנב אלקאכה עריץ אלננר דו אצאבע כולך שא אן יכון יתחדך ויסכן מן תלקי נפסה ויפעל אפעאלא אכתיארה לא גאבר לה עליהא ולא מאנע לה מנהא כמא בין פי כתאב אלחק וקאל מבין הדיא אלמעני הן האדם היה כאחד ממנו לדעת טוב ורע ונ' וקד בין אלתרגום אלתפסיר אן תקדירה ממנו לדעת טוב ורע וכו' יעני אנה קד צאר ואחד פי אלעאלם יעני נוע לים מתלה נוע אבר ישארכה פי הדיא אלמעני אלדי חצל לה ומא הו אנה מן תלקי נפסה יעלם אלכיראת ואלשרור ויפעל איהא שא ולא מאנע לה מן דלך פאדא כאן הדיא פקד ימד ידה ויאכר מן הדיא אלשנהא ואכל וחי לעולם פלמא לום הדיא פי וגור אלננסאן אעני אן יפעל באכתיארה אפעאל אלכיר ואלשר מתי שא לום תעלימה טרק אלכיר ואן ימר וינהי ויעאקב ויגאזא וכאן הדיא כלה עדל ולומה אן יעוד נפסה אפעאל אלכיראת חתי תחצל לה אלפצאיל ויהנב אפעאל אלשרור חתי תוול ענה אלדראיל אן כאן קד חצלת ולא יקול קד חצלת עלי חאלה לא ימכן תגירהא אד כל חאלה ימכן תגירהא מן אלכיר ללשר ומן אלשר ללכיר והו אלמכתאר לולך ונחו הדיא אלמעני ומן אגלה גבנא כל מא דברנאה מן אמר אלטאעה ואלמעציה ולקד בקי עלינא גרץ גבנא פי הדיא אלמעני וולך אנה גארת בעץ נצוץ יתוהם פיהא אלננס אן אללה יקדר באלמעציה ואנה יגבר עליהא וולך באטל פלנכניהא לאנה כתיר מא כאץ אלננס פיהא מן וולך קולה לאברהם ועבדום ועני אותם קארוא תראה קד קדר עלי אלמעצין אן יטלמוא זרע אברהם פלאי שי עאקבהם והם כאלצורה לא בר להם אן יסתכרמוהם כמא קדר וגואב וולך אן הדיא מתל לו קאל תעאלי אן אלדין יולדון פי אלאתי יכון מנהם אלעאצי ואלטאיע ואלפאצל ואלשריר והדיא צחיה ולים בהדיא אלקול ילום פלאן אלשריר אן יכון שריר ולא בר ולא פלאן אלפאצל אן יכון פאצל ולא בר בכלל מן כאן מנהם שריר פכאכתיארה ולו שא אן יכון פאצל אלא וכאן ולא מאנע לה וכולך כל פאצל לו שא כאן שריר למא כאן לה מאנע לאן אלאככאר למ יג ען שכין שכין חתי יקול קד קדר עלי ואנמא גא עלי אלעמום decretum

° Gen. iii. 22.

° Ibid. xv. 13.

ובקי כל שבץ לאכתיארה עלי אצל
אלפטרס וכולך כל שבץ ושבץ מן
אלמצרין אלדין טלמודם וגארום עליהם
לו שם אן לא יטלמם אלא וכאן
אלכיארה לה פי דלך לאנה לס יקדר
עלי אלשבץ אן יטלם והדא אלגואב
בעינה הו אלגואב פי קולה הנך שוכב
עם אבותיך וקם העם הזה ונה אחר
אלהי נכר הארץ פאן לא פרק בין דא
ובין קולה מן עבר עבודה זרה נפעל
כה ונצנע לאנה אן לס יכן תם אברא
מן יתעדי פכאן אלתהדיר עבת וכאן תכון
אלקללות כלהא עבת וכולך אלקנאצאת
אלתי פי אלשריעה פליס בוגוד חכס
אלסקילה פי אלתורה נקול אן הדא
אלדי חלל את השבת מגבור עלי תחלילה
ולא באלקללות ילום אן נקול אן אלדין
עברות עבודה זרה וחלל בהם תלך
אלקללות קדר עליהם בעבאדתהא כל
באכתיארה עבר כל מן עבר פגול ברה
אלעקאב גם המה בחרו בדרכיהם וג'
גם אני אבחר בתעלוליהם וג' אמרה
קולה וחוקתי את לב פרעה וג' תם
עאקבה ואהלכה פפיה מוצע כלאם
ויחצל מנה אצל כביר פתאמל כלאמי
פי הדא אלגרץ ואצל באלך מנה ואקדנה
בכלאם כל מן תכלס פיה ואכתאר לנפסך
אלאגוד וולך אן פרעה ושיעתה לו לס
יכן להם דגב גיר אלדי לס יטלקוא
ישראל לכאן אלמאר משכר בלא שך
לאנה קר מנעהם מן אן יטלקוא כמא
קאל כי אני הכבדתי את לבו ואת לב
עבריו וג' תם יטלב מנה אן יטלקהם
והו מגבור אן לא יטלק תם יעאקבה
למא לס יטלקהם ויהלכה ויהלך שיעתה
הדא כאן יכון גור ומנאקץ לכל מא
קדמנא לכן בקי אן לים אלחאל
הכדא כל אן פרעה ושיעתה עצוא
באכתיארהם דין קדר ולא גבר וטלמוא
אלגרבא אלדין כאנוא בין טהוריהם וגארום
עליהם גורא מחצא כמא קאל ובין
ויאמר אל עמו הנה עם בני ישראל רב
ועצום ממנו הבה נתחכמה לו וג' והדא
אלפעל כאן מנהם באכתיארהם ונסו
ראיהם ולס יכן עליהם פי הדא גבר
פכאן עקאב אללה להם עלי דלך אן
ימנעהם מן אלתובה חתי יחל בהם
מן אלעקאב מא אוגב ערלה אן דלך
עקאבהם ומנעהם מן אלתובה הו אן
לא יטלקהם וקד בין אללה לה דלך
ואעלמה אנה לו אראד אכראנהם פקט
לכאן קד אבאדה הו ושיעתה וכאן יכרגון
ואנמא אראד מע אכראנהם אן יעאקבה
עלי טלמהם אלמתקדם כמא קאל פי
אול אלמאר וגם את הגוי אשר יעבדו
דן אנכי וג' ולא ימכן עקאבהם אן
תאבוא פמנעוא אלתובה פצארום יתמסכון
בהם והו קולה כי עתה שלחתי את
ידי וג' ואולם בעבור זאת העמדתך

hoc vel illo individuo; ut dicere possit de se
decretum fuisse, verum generaliter affirmantur;
ita ut permittatur unusquisque arbitrio suo, prout
à natura comparatus est: atque ita unicuique
Aegyptiorum, qui eos opprefferunt, & injuriâ af-
fecerunt, si voluisset injuriâ illos non afficere, fuit
equidem ipsi quod ad illud electio, quoniam non
erat de individuo aliquo decretum ut injuriam
faceret. Atque idem hoc responsum quadrabit
[& alteri illi loco,] *Ecce tu cubabis cum patribus
tuis, & surgens populus iste fornicabitur post Deos
terrae, &c.* Nihil enim aliud hoc est, quàm si
dixisset, Illis, qui coluerunt Idola, ita faciemus,
vel ita eos tractabimus. Nam si non esset om-
nino qui transgrederetur, frustra essent minæ, frus-
tra etiam maledictiones omnes, nec non & pœnæ
quæ in Lege occurrunt. Neque ideò quod judi-
cium lapidationis in Lege invenimus, dicemus istum,
qui fabbatum profanaverit, coactum fuisse ad illud
profanandum; neque ob maledictiones opus est
ut dicamus illos, qui Idola coluerunt, adeò ut ca-
derent in ipsas maledictiones, coactos fuisse ad
ea colenda, verùm sponte suâ coluit ea quicun-
que coluit, & in quem descendit pœna. *Eti-
am illi* [inquit] *elegerunt vias suas, &c. ego etiam,
&c.* Verùm quod ad dictum ejus; *Et indurabo
cor Pharaonis, &c.* post quod vindictam de eo sum-
psit, ipsùmque perdidit, est in illo sermone [dila-
tando] locus; & ab eodem magnum oritur fun-
damentum. Perpende ergò quid in hanc senten-
tiam dicturus sum, illique animum appone, cum-
que omnium qui de eo locuti sunt dictis conferas,
ut tibi quod optimum videtur seligas. Hoc au-
tem est, scil. quòd si *Pharaoni* & asseclis ejus
non fuisset aliàs culpa nisi quòd *Israelem* non di-
mitterent, esset res sine dubio difficilis; quoniam
ipse [Deus scil.] cohibuit illos ne dimitterent, si-
cut dixit, *Quoniam ego induravi cor ejus, &
cor servorum ejus, &c.* Deinde petiit ab ipso ut illos
dimitteret quos coactus fuit non dimittere, ipsùm-
que quòd non dimitteret unà cum populo suo
punivit ac perdidit; quod cum speciem habet
injustitiæ, & contradicere [videtur] omnibus à
nobis præmissis, restat dicendum non ita se rem
habuisse, sed *Pharaonem* & populum ipsius libero
arbitrio suo transgressos fuisse sine ulla omnino vi
aut coactione, & peregrinos qui inter ipsos erant,
oppreffisse, illisque injuriam manifestam intulisse,
prout disertè asserit, *Et dixit ad populum suum,
Ecce populus filiorum Israelis, &c. Agite, prudenter
agamus cum ipsis, &c.* Hoc autem factum
ab ipsis sponte suâ & malo ipsorum consilio pro-
diit, neque ulla ipsis quod ad hoc coactio incu-
bit: ideòque hæc ipsis à Deo ob illud inflicta est
pœna, ut ipsos à pœnitentia cohiberet, quò cade-
ret in ipsos pœna justitiæ ipsius consentanea. Illud
enim pœna ipsorum, & cohibitio à pœnitentia,
fuit ut non dimitterent ipsos. Atque hoc decla-
ravit illi Deus & notum fecit. Quòd si illos tan-
tùm educere voluisset, ipsum & populum ipsius
perdere potuisset, ut ita exirent; verùm hoc jam
voluit, ut unà dum educeret illos de ipso, ob in-
juriam illis antea illatam, pœnas fumeret, sicut in
principio historiæ dicit, *Atque etiam gentem cui
servient judicabo ego.* Non potuisset autem pu-
nire ipsos si pœnitentiam egissent: cohibiti ergò à
pœni-

Z

P Exod. iv. 21.

Ib. x. 1.

Ib. i. 9. 10.

Gen. xv. 14.

pœnitentia ipsos detinuerunt, sicut dicit, *Quia nunc immittam manum meam, &c. Ac certè propter hoc suscitavi te, &c.* Neque ad absurdum cogemur, dum dicimus, Deum hoc punire aliquem, ut non resipiscat, neque permittat ipsi liberum arbitrium ad resipiscendum, cum & Deus peccata noverit, & sapientia & iustitia ipsius pœnæ mensuram statuunt. Punit autem aliàs in hoc mundo tantum, aliàs in futuro tantum, aliàs in utroque simul. Discrepat etiam pœna ejus in hoc mundo, dum aut in corpore, aut facultatibus, aut utrisque simul punit; aut dum aliquem è motibus hominis voluntariis ratione pœnæ tollit. e. g. cum manum ejus ineptam reddit adprehendendum, ut fecit in *Feroboamo*; aut oculum ipsius ad videndum, ut fecit in *Sodomæ* incolis qui contra *Lotum* congregati fuerant: eodem modo tollit etiam ab eo libertatem pœnitentiæ, ne ad eam ullo modo moveatur, sed in peccato suo pereat. Neque opus est nobis ut perspectam habeamus sapientiam ipsius adeò ut sciamus quam ob causam hunc hoc pœnæ genere, non autem alio, afficiat, uti nec sciimus quid in causa fuerit ut sit huic speciei hæc forma, non alia. Verùm summa hæc est, quòd *Omnes viæ ipsius judicium sint, & de peccatore pœnas juxta mensuram peccati sui sumat, & bene facientem pro ratione bonorum ipsius operum remuneret.* Quod si dixeris, Quare ergò illum dimittere *Israelem* vice post vicem jussit, cum ab ipso cohibitus esset? Ut nempe descenderent in ipsum plagæ perstante ipso in obduratione sua (sicut diximus hoc punitum fuisse ipsum, ut persisteret in pertinacia sua;) neque enim ab ipso frustra requiringendum erat [illud] quod facere non potuit; hoc etiam ipsum fuit à sapientia divina, ut doceret ipsum, potuisse Deum etiam liberum ejus arbitrium cum vellet tollere. Dicit ergò illi, Requirō ego abs te, ut dimittas illos, & si dimiseris illos, evasurus es, tu autem non dimittes, ut perdaris: oportebat ergò ipsum gratiam illis facere, ut ita manifestò contraheret dicto Prophetæ [affirmantis] ipsum cohibitum fuisse ne illis gratiam faceret, at non potuit. Qua in re miraculum fuit insigne, omnibus conspicuum (sicut dixit, *Ut declaretur nomen meum in tota terra*) quod puniret Deus hominem impediendo ipsum liberè aliquid facere, cum ipse illud sciret, nec posset animam suam eripere eamque libertati restituere. Atque eodem prorsus modo se habuit pœna *Sibonis Regis Heshbon*; nam & ipsum ob rebellionem suam quâ prius peccaverat non coactus, punivit Deus impediendo ipsum quo minùs *Israeli* annueret, adeò ut ipsum interficerent: atque hoc est quod dicit, *Et noluit Sibon permittere ut transirent per ipsum, quoniam obduraverat Dominus Deus spiritum ejus, &c.* Illud autem quod fecit ut hoc difficile videretur omnibus interpretibus, est, quòd putarent *Sibonem* ideò punitum, quòd non permitteret *Israelem* transire per regionem ipsius. Dicunt ergò, Qomodo punitur cum coactus fuerit [ita facere?] sicut putarunt *Pharaonem* ac populum ipsius ideò punitos fuisse quòd *Israelem* non dimitterent; Res verò non aliter se habet atque explicavimus, scil. *Pharaoni* & populo ejus pœnam ob injustitiam ipsorum præcedentem, à Deo inflictam, hoc fuisse ne pœnitentiam agerent, adeò ut in ipsos omnes plagæ istæ descenderent. Et fuisse pœnam *Sibonis* ob oppressionem & injustitiam

וג' ולא ילזמנא שנאע'ה פי קולנא אן אללה קד יעאקב אלשכ'ן באן לא יתוב ולא יתוך לזה אכתיאר פי אלתובה לאנה תעאלי יעלם אלתוב ותונב חכמתה ועדלה קדר אלעקאב פקד יעאקב פי אלדניא פקט וקד יעאקב פי אלאכרה פקט וקד יעאקב פי אלאכרה גמיעא ויכתלה עקאבה פי אלדניא קד יעאקב פי אלגסס או פי אלמאל או פידמא גמיעא וכמא יעטל בע' חכמת אלאנסאן אלאכתיאריה עלי גדה אלעקאב כחל אן יעטל ידה ען אלכטש כמא פעל בירבעס או עינה מן אלאכצאר כמא פעל באנשי סדום אלמנתמעין עלי לוט כולך יעטל מנה אכתיאר אלתובה חתי לא ינוע להא בונה ויהלך בדנבה וליס ילזמנא אן נעלם חכמתה חתי נעלם לאי שי עאקב כהיא אלנחו מן אלעקאב ולם יעאקב באלנחו אלאכר כמא לא נעלם מא אלסנב אלדי געל אן יכון להיא אלנוע הדה אלצורה ולם תכן לה צורה אכרי לכן אלגמלה כי כל רכיו משפט וג' ויעאקב אלמדנב עלי קדר דנבה וינאו אלמחסן עלי קדר אחסאנה פאן קלת פלאי שי טלב מנה אלאטלאק לישראל אלמרה בעד אלמרה והו ממנוע מן דלך באן תנול אלאפאת עליה והו באקי עלי לגנה כמא קלניא אנה עוקב באן יבקי עלי לגנה ולא יטלב מנה עבת מא לא יקדר אן יפעלה פהיא באן איצא לחכמה מן אללה תעאלי ליעלמה אן אכתיארה אדה אראר אללה אן יבטלה פהו יבטלה פקאל לה אן אטלב מנך אטלאקהם ולו אטלקת אלאן נגית לבנך לא תטלק חתי תהלך כבאן יחתאן הו אן ינעם חתי יבדי אלכלאף לדעי אלנבי אנה ממנוע מן אן ינעם פלם יסתעע כבאן פי דלך איה עטיסה משהורה ענד גמיע אלנאם כמא קאל ולמען ספר שמי ככל הארץ אן אללה קד יעאקב אלאנסאן באן ימנעה אכתיאר פעל מא ויעלם הו כולך ולא יסתעע מנאדבה נפסה ורדהא אלי דלך אלאכתיאר ועלי דהא אלונה בעינה באן עקאב סיחון מלך חשבון באנה למא תקדם מן עציאנה אלגיר מנבור עליהא עאקבה אללה באן מגעה אללה מן אנאבה ישראל חתי קתולה והו קולה ולא אנה סיחון מלך חשבון העבירו בו וג' ואלדי צעב דהא עלי אלמפסרין כללם בטנתהם אן סיחון עוקב בכונה לם יתוך ישראל יגוזו עלי בלאדה פקאלויא כף יעאקב והו מנבור כמא טנוא אן פרעה עוקב חו ושיעתה למא לם יטלק ישראל וליס אלאמר אלא כמא בינא אן פרעה ושיעתה באן עקאבהם ענד אללה עלי מא תקדם מן טלמהם אן לא יתובא חתי תנול בהם גמיע תלך אלאפאת וכאן עקאב סיחון עלי מא תקדם מן טלמה או גורה פי ממלכתה

† Exod. ix. 15, 16.

* Ibid. ix. 16.

* Num. xxi. 23.

אן ימנע מן אנאבה ישראל חתי יקתלונה
וקד בין אלה עלי יד ישעיה אנה תעאלי
קד יעאקב בעז אלעאצין באן ימנעיהם
אלתונה ולא יתוך להם פיהא אכתאיר
כמא קאל השמן לב העם הזה ואנני
הכבד ועניו השע ושב ורפא לו והוא נין
גליל לא יחתאג אלי תאויל כל הו מפתאח
אקפאל כתירה ועלי הוא אלאצל יגרי קול
אליהו עליה אלסלאם ען אלכאפרין מן
אהל עזרה ואתה הסיבותה את לבם
אחורנית יעני אנהם למא עזו באראדתהם
פכאן עקאבך להם אן תויל קלובהם
ען טריק אלתונה ולס תתוך להם אכתאיר
ולא אראדה פי תוך הרה אלמעציה
פדאמוא לאגל ולך עלי כפרהם נחו קולה
חבור עזנים אפרים הנח לו יעני הו
צאדק אלאותאן באכתאירה וחבהא עקאבה
אן יתוך עלי חבהא והו מעני הנח לו
והוא מן גרר אלתפאסיר למן יפהם ובה
אלמעאני ואמא קול ישעיהו למרה תהעני
י' מדרכיך תקשיח לבנו מיראתך פהו
כארג ען הוא אלגרג' כלה ולא יתעלק
בשי מן הוא אלמעני ואנמא גרג' ולך
אלכלאם בחסד מ' גא קבלה ובעדה
אנה תשכא מן אלגלור' וגרכתנא
ואנקטאענא וגלבה אלמלל עלינא פקאל
מתשפעא י' רב אורא ראו הרה אלחאלה
מן גלבה אלכפאר טלויה מן טרק אלהק
והאגת קלובהם ען כופך פכאנך אנה
אלדי תסבב להאולאי אלגהאל אלכרוג ען
אלהק נחו קול משה רבנו ואמרו כל
הגוים אשר שמעו את שמעך לאמר
מבלתי יכולת י' וג' ודלך קאל בעד
הוא שוב למען עבדיך שבטי גדלך
יעני חתי לא יכון חס חלול השם וכמא
בין פי תרי עשר קול תבאע אלהק
אלמגלובין מן אלגוים פי זמאן אלגלות
פקאל יחכי קולהם כל עושה דע טוב
בעני י' ובהם הוא חפץ או איה אלהי
המשפט וחכי מן קולנא איצא מן שדה
אלגלות אמרתם שרא עבוד אלהים ומה
בצע כי שמרנו משמרתו וכי הלכנו קדורנית
מפני י' צנאורת ועתה אנחנו מאשרים
זדים גם נבנו עושי רשעה וג' פבין וקאל
אנה תעאלי סיבין אלהק יקאל ושבתם
וראיתם בין צדיק לרשע וג' והרה
אלפסוקים אלמשכלה פי אלתורה ואלמקרא
אלתי תוהם אן אלה יגבר עלי אלמעאצי
פקד בינא מענאהא בלא שך והו תבין
צחיה ענר שדה אלתאמל ובקינא עלי
איצולנא אן אלאנסאן בידה אלטאעה
ואלמעציה והו אלמכיר פי אפעאלה מא
שא אן יפעלה פעלה ומא שא אן לא
יפעלה לא יפעלה אלא אן יעאקבה אלה
עלי דנב אדנב באן יבטל משיתה כמא
בינא ואן אכתסאב אלפצאיל בידה פלדלך
יבני לה אן יהרץ ויגתהר לנפסה פי

tiam ipsius in regno suo præcedentes, hanc, ut co-
hiberetur quo minùs annueret *Israëli*, ut ita ipsum
è medio tollerent. Porro, declaravit Deus per
Isaiam punire se quosdam transgressorum hoc,
quòd cohibeat ipsos à pœnitentia, nec ipsis, quod
ad illam, liberum arbitrium permittat, sicut dixit,
ⁱ *Impingua cor populi istius, & aures ejus aggra-
va, & oculos obline, &c. nec revertatur & me-
deatur ei, &c.* Est autem textus iste manifestior
quàm ut ullâ egeat interpretatione, verùm est ipse
clavis ad multas seras [recludendas;] & juxta
hoc fundamentum fluit dictum illud *Eliæ*, c. p. de
infidelibus istius temporis, ⁱ *Et tu convertisti corda
eorum retrò*: i. e. hæc in ipsos, postquam sponte
suâ errârunt, fuit pœna tua, ut amoveres corda
ipforum à via resipiscentiæ, quominùs relinqueretur
ipsis liberum arbitrium, aut voluntas ad de-
ferendam hanc rebellionem, quamobrem perman-
ferunt in infidelitate sua, secundùm illud quod dicit,
ⁱ *Socius Idolorum Ephraim; sine ipsum*: i. e. A-
micus fuit Idolis sponte suâ eaque amavit: pœna
ipsum est ut amor ipforum relinquatur: atque
hic est sensus [verborum] *Dimitte eum*. Hæc
autem Interpretatio è præstantissimis [videbitur]
illi qui sensuum acumen intelligit. Quod ad
dictum autem ⁱ *Isaiæ*, *Quare errare facis nos, Do-
mine, à viis tuis, indurare fecisti cor nostrum à
timore tuo?* est illud ab hoc proposito prorsus
alienum, neque cum ullâ hujus significationis
[parte] affinitatem habet. Verùm scopus istius
loci, secundùm rationem antecedentium & con-
sequentium, est, quòd dum de captivitate & ex-
cidio nostro, deque gentium in nos dominio
queratur, intercedens dicat, O Domine, cùm vi-
derint hoc modo prævalere ipsis infideles, errârunt
à viis veritatis, & declinavit cor ipforum à
timore tuo, perinde ac si tu in causâ esstis stultis
istis recedendi à veritate: juxta dictum *Mosis*
Doctoris nostri, ⁱ *Et dicent omnes gentes, quæ au-
dierint rumorem hunc, quia non potuit Dominus,*
&c. ideòque post hæc dixit, *Revertere propter
servos tuos, tribus hereditatis tuæ*: i. e. ne existat
profanatio nominis [divini:] & sicut in [prophe-
tis] duodecim explicat dictum eorum qui secuti
sunt veritatem cùm subjugarentur à gentibus tem-
pore exilii, ubi verba ipforum referens dicit, ⁱ
Omnis qui facit malum, bonus est in oculis Domini,
isq; ipse delectatur, aut ubi est Deus judicii?
quin & refert quæ præ extremitate captivitatis
à nobis prolata sunt: ⁱ *Dixistis, frustra est colere
Deum, & quid prodest quòd observaverimus man-
datum ipsius, & quod incessemus atrati coram
Domino exercituum?* & nunc nos beatos prædi-
camus superbos, &c. quod explicat dicens, futu-
rum ut Dominus manifestam faciat veritatem, di-
citurque, *Et convertimini, & discernetis inter justum
& improbum, &c.* Atque hi sunt textus obscuri
in Lege & Scriptura, qui opinari [aliquos] faci-
unt, Deum [homines] ad transgrediendum cogere,
quorum sensum genuinum sine dubio aperui-
mus, explicatione quæ seriâ consideratione vera
[deprehendetur,] atque ita fundamentis nostris in-
fistimus, liberòque ejus arbitrio, sc. in hominis po-
testate sitam esse obedientiam & transgressionem,

permissas esse actiones suas, ut quicquid libuerit facere, faciat, & quicquid noluerit facere, non faciat, (nisi hoc ipso ob delictum aliquod quod commiserit punierit ipsum Deus, ut tollat
arbitrium

ⁱ Isa. vi. 10. ⁱ Reg. 18. 37. ⁱ Hof. iv. 17. ⁱ Isa. lxiii. 17. ⁱ Deut. xxix. 24. ⁱ Malac. iii. 14. ⁱ Ver. 18.

arbitrium ipsius, sicut ostensum est,) atque acquisitionem virtutum & vitiorum penes ipsum esse; quare oportet ipsum se ad acquirendas virtutes irritare & excitare, cum non sit exterius aliquid impellens, quod ipsum ad eas impellat: atque hoc est quod dicunt inter hujus libri monita, *Si non ego mihi, quis mihi?* Nec superest jam de hoc argumento, præter unum quæsitum, de quo paucis agendum est, quo absolvatur Capitis hujus scopus, cujus noluissem [equidem] ullam omnino mentionem facere, sed postulat necessitas ut faciamus: estque illud [de] scientia Dei quâ res novit. Hoc enim argumentum urgent contra nos illi qui existimant hominem ad obediendum, & transgrediendum cogi: atq; omnes ipsius actiones [ejusmodi esse] ut non sit ipsi in illis liberum arbitrium, cum arbitrium ipsius ab arbitrio Dei pendeat. Quod autem ad ita credendum adigit est, quod dicat [quis,] Vel novit Deus utrum hic homo futurus sit bonus aut malus, vel non novit: quod si dicas, Novit; sequitur aut illum coactum esse ad habitudinem istam induendam, quam præscivit Deus; aut esse Dei scientiam prorsus incertam: Sin dicas, illum non præscivisse illud, sequentur absurdum magna, ac diruentur muri. Audias ergo quid dicam, illudque diligenter perpendas, utpote quod, absque dubio, verum est. Hoc scilicet manifestum esse in scientia Theologica, (Metaphysica scilicet,) Deum Exc. non scire per scientiam, neque vivere per vitam, ita ut sint ipse & scientia res [duæ,] quemadmodum homo & scientia sua [se habent:] Homo enim aliud est à scientiâ, & scientia aliud ab homine: sunt ergo res duæ. Quod si Deus sciret per scientiam, sequeretur inde multiplicitas, essentque plures æterni, Deus scilicet. & scientia quâ scit, & vita quâ vivit, & potentia quâ potens est, atque ita quod ad cætera ejus attributa. Argumentum autem facile, quod & vulgus hominum facile intelligat, in medium protuli, cum aliâs argumenta & probationes quæ hanc sententiam evertant valida admodum sint, & demonstrativa. Constat ergo Deum Excelsum esse attributa sua, & attributa sua ipsum, adeo ut dicatur ipsum esse scientiam, ipsum scientem, & ipsum illud quod scitur: ipsumque esse vitam, & ipsum viventem, & ipsum illud qui essentiam suam extendit [in] vitam; & similiter in reliquis attributis. Hæ autem notiones difficiles sunt, quas non est quod speres te perfectè intellecturum è duabus aut tribus sermonis mei lineis, verum ut ad te proveniat aliquid tantum earum indicium. Porro ob hoc fundamentum magnum non permittit lingua Hebraica, dicere *Chei Adonai, Per vitam Domini*, sicut dicunt, *Chei Naphsheca, per vitam animæ tuæ; Chei Pharaob, per vitam Pharaonis, viz.* nomine constructo, cum constructum & illud quocum constructitur, res duæ distinctæ sint, neque res cum seipsa construatur. Cum ergo sit vita Dei essentia ipsius, & essentia ejus vita ipsius, neque res alia ab ipso, non adhibent ipsam in statu regiminis; verum dicunt *Chai Adonai, vivens Dominus*: Intentio ergo [nostra] est Deum & scientiam esse rem unam. Quinetiam ostensum est in *Metaphysicis*, non esse intellectibus nostris possibile ut perfectè essentiam Dei Exc. comprehendant: idque ob perfectionem essentiae ipsius, & intellectuum nostrorum defectum, cum non sint essentiae ipsius causæ per quas sciatur. Defectus autem intellectuum nostrorum in eo apprehendendo est instar de-

אכתסאב אלפצאיל אד לים ענדה מחרך יחרכה נחהו מן כארג והו קולחם פי אדאב הדה אלמסכתא אם אין אני לי מי לי ולם יבק מן הדה אלגרץ אלא מעני ינב אלכלאם פיה קלילא חתי יכמל גרץ אלפצל ואן כנת לא אריר אין אוקע פיה כלאם כונה לכן קד דעת אלצורה אלי דלך והו עלם אללה באלכאנאת לאנהא אלחנה אלתי יתג עלינא בהא מן יעם אן אלאנסאן כגבור עלי אלטאעה ואלמעציה ואן גמיע אפעאל אלאנסאן לא אכתיאר לה פיהא אד ואכתיארה מעלק באכתיאר אללה ואלדי דעא להדיא אלעתקאד אנה יקול חרא אלשכין עלם אללה חל יכון צאלח או טאלח או לם יעלם פאן קלת עלם לום אן יכון כגבור עלי תלך אלחאלה אלתי עלמהא אללה מן קבל או יכון עלמה גיר עלם חקקי ואן קלת אנה לם יעלם דלך מן קבל לומת שנאעאת עטיכה ואנהדמת אסואר פאסמע מני מא אקולה ותאמלה גרא אנה אלחק בלא שך ודלך אנה קד באן פי אלעלם אלאלאהי אעני מא בעד אלטביעה אן אללה תעאלי לים הו עאלם בעלם ולא חיה בחיאה חתי יכון הו ואלעלם שיאן כחל אלאנסאן ועלמה לאן אלאנסאן גיר אלעלם ואלעלם גיר אלאנסאן פהמא אתנאן פלן כאן אללה עאלם בעלם ללומת אלכתרה ולכאן אלאלויין כתידין אללה ואלעלם אלדי בה יעלם ואלחיהא אלתי כהא הו חי ואלקורה אלתי כהא הו קאדר וכדלך גמלה צפאתה ואנמא דכרת לך חנה קריכה תקרב מן פהם עאמה אלנאם ואלא פאלחנה ואלדלאיל אלתי תכטר הדיא פהי קויה גרא וכרהאניה פצח אנה תעאלי צפאתה וצפאתה הו חתי יקאל אלעלם והו אלעאלם והו אנה אלמעלום והו אלחיהא והו אלחי והו אלדי ימר דאתה אלחיהא וכדלך סאיר אלצפאת והדה מעאני צענה לא תטמע פי פהמהא עלי אלכמאל מן סטרין תלתה מן כלאמי ואנמא יחצל לך מנהא אלככאד פקט ולהדיא אלאלעלם אלעשים לא תגיו אלעבראניה קול חי יי כמא קאלוא חי נפשך חי פרעה אעני אסם מצאף אד אלמצאף ואלמצאף אליה שייין מהגאירין ולא יצאף אלשי לנפסה ולמא כאנת חיאה אללה חי דאתה ודאתה חיאתה וליסת שי אבר גירה לם יקולוהא באצאפה כל קאלוהא חי יי פאלגרץ אנה וחיאתה שי ואחד וקד תבין איצא פי מא בעד אלטביעה אנה לא טאקה פי עקולנא לתהיט כונדה תעאלי עלי אלכמאל והדיא לכמאל וגורה ונקצאן עקולנא וליס לונדה אסכאב יעלם כהא ואן תקציר עקולוא ען אדראכך כתקציר גור אלכצר ען אדראך גור אלשמש פאן לים דלך לצעה גור אלשמש כל לכוך הדיא

אלנור אקוי מן אלנור אלדי יריד אן ידרכה ותכלם פי הדא אלנרץ בתיר והו כלהא אקאויל צחיה בינה פילום דלך אן לא נעלם עלמה איצא ולא נחיש בה בונה אד הו עלמה ועלמה הו והדא אלמעני הו גריב עניב והו אלדי פאתהם פהלכוא לאנהם עלמוא אן וגודה תעאלי עלי אלכמאל אלדי הו עליה לא ידרך וטלכוא אן ידרכוא עלמה חתי יקע תחת עקולהם והדא מא לא ימכן אד לואחטנא בעלמה אחטנא בגודה אד אלכל שי ואחר לאן אדראכה עלי אלכמאל הו אן ידרך כמא הו פי וגודה מן אלעלם ואלקדרה ואלאראדה ואלחיהא וגיר דלך מן אוצאפה אלגמילה פקר בינה אן אלפכר פי אדראך עלמה גהל מחץ גיר אנא נעלם אנה יעלם כמא נעלם אנה מונוד פאדא סאלנא כף הו עלמה קלנא אנא לא נדרך דלך כמא אנא לא נדרך וגודה עלי אלכמאל וקר אנכר עלי מן ראם אדראך עלמה תעאלי וקיל לה החקר אלוה תמצא אם עד תכלית שדי תמצא פתחצל מן גמיע מא קלנא אן אפעאל אלאנסאן מכאלה אליה וזה אן יכון פאצל או שריר מן גיר גבר מן אללה לה עלי אחדי אלחאלתין ולדלך לום אלתכליה ואלתעלים ואלאסתעדאד ואלנזוא ואלעקאב ולים פי דלך כלה אשכאל אמא עפה עלמה תעאלי ואדראכה לגמיע אלאשיא פעקולנא תקצר ענה עלי מא בינא והיה גמלה מא קצרנא תחזילה פי הדא אלכמאל וקר אן לי אן אקטע אלכלאם הנא ואכר פי שרה הדא אלמסכתא אלתי להא קרמנא הדא אלפצול :

fectus luminis visus ad apprehendendam lucem Solis : Neque est hoc ob debilitatem lucis Solis, verum quod lux ista fortior sit luce quæ eam apprehendere vult. Multa autem in hanc sententiam dixit, quæ omnia perspicue vera: ideoque necessario sequitur etiam, nos non scire scientiam ejus, neque eam ullatenus comprehendere, cum ipse sit scientia sua, & scientia sua ipse. Atque hæc est notio rara & mira, quæ cum ipsos fugeret, perierunt. Nōrunt enim essentiam Dei perfectam, quā in se est, non posse apprehendi. Studuerunt ergo apprehendere scientiam ipsius, quod sub intellectu ipsorum caderet, quod & impossibile est. Nam si comprehenderemus scientiam ipsius, comprehenderemus etiam essentiam ipsius, cum utræque res una sint. Perfecta enim ejus apprehensio ea est, ut apprehendatur sicut ipse in se est, [respectu] scientiæ, potentiæ, voluntatis; vitæ, aliorumque ejus attributorum præstantium. Jam autem explicavimus omnem de apprehendenda ipsius scientia cogitationem meram esse stultitiam, ultra quam ut sciamus ipsum scire, sicut scimus ipsum esse: Si autem interroget [quis,] Quomodo se habet scientia ipsius? respondemus, nos illud non apprehendere, sicut nec perfecte apprehendimus essentiam ipsius. Vicio autem vertit [Deus] illis qui desiderant apprehendere scientiam ipsius, atque illis dictum est, *Num investigatione Deum invenies? Num usque ad perfectionem Omnipotentem invenies?* Constat ergo ex his omnibus quæ diximus, actiones hominis ipsius [arbitrio] permissas esse, ac penes ipsum esse ut sit vel virtute præstans, vel malus, ita ut non cogat ipsum Deus ad alterutram harum habitudinum inclinare, ideoque necessaria esse ipsi præcepta, institutionem, apparatus, remunerationem, poenam: neque est in his omnibus difficultas. Quod autem ad descriptionem scientiæ Dei & apprehensionis quā omnia [apprehendit,] res est

quam non capiunt intellectus nostri, sicut ostendimus. Atque hæc summa est eorum quæ in hoc Capite afferre statuimus. Jam autem tempus est ut sermoni huic finem imponam, & ad tractatum istum, cui hæc capita à nobis præmissa sunt, explicandum pergam.

^f Job xi. 7.

Soli Deo Gloria.

A a

מקדמה

מקדנה שרר סדר קדשים להרמבם:

R. MOSIS MAIMONIDIS *Præfatio in Seder Kodaschim.*

Visum est mihi, antequam hujus ordinis explicationem aggrediar, de Oblationum divisione, & specierum earum enumeratione sermonem præmittere. Ad quod faciendum me invitavit, quod licet ipsarum divisio res sit manifesta totaque disertis Scripturæ verbis [explicata,] adeò ut non possit de eâ quis, ne post accuratam ipsius inspectionem, novi aliquid proferre, res tamen ipsa (Oblationes inquam) ob iniquitates nostras, quæ multæ sunt, jam deperdita sit, ut pauci admodum ei animum advertant, nec subinde occurrat alicui, etiamsi adverterit, ejus mentio, cum nihil jam agatur quod eandem sæpius in memoriam revocari faciat, nec de ea quis penitus ulla ex parte consulatur, adeò ut quod ad ipsam eadem sit doctrinâ præstantis, & imperiti cujusvis è plebe, ratio, nec de Oblationibus sciat maxima studiosorum pars, vel ea quæ multis Scripturæ textibus explicantur. Hoc in genere est, quod quæ ex animalibus sunt Oblationes, è quinque tantum ipsorum speciebus [defumantur,] viz. ovibus, bobus, capris, columbis parvis, & turturibus grandioribus. Oblationum autem species quatuor sunt, Holocaustum, Sacrificium pro peccato, pro delicto, pacificorum, aut quod ejusdem cum eo rationis sit. Nec ulla omnino in lege nostra oblatio occurrit, sive privati alicujus, sive totius coetus, quæ non sit vel harum quatuor specierum una aliqua, vel è pluribus composita. Quod ad Holocaustum, illud totum igne absumitur, cujusunque tandem generis fuerit, sive privati alicujus, sive totius coetus Oblatio; neque aliunde defumitur quam ex ovibus, bobus, aut capris masculis. Est etiam è turturibus & columbis; in his autem nulla inter marem & fœminam discrepantia. Sacrificiorum pro peccato duo sunt genera, alia, sc. quorum partes lege præceptæ offeruntur, reliquum verò comedunt in atrio generis Sacerdotalis mares; alia quorum residuum etiam crematur, sicut ostensuri sumus, quæque tam è masculis quam è fœminis sumuntur, idque sine discrimine, è quinque illis animalium speciebus. Sacrificii pro delicto offeruntur partes lege præscriptæ, reliquum in atrio comedunt Sacerdotes masculi, neque aliunde defumitur quam ex ovibus masculis, aliàs grandioribus, aliàs minoribus, quod & explicaturi sumus. Non est autem omnino inter Oblationes coetus, oblatio pro delicto, sed est ea semper privati oblatio. Pacificorum offeruntur tantum partes. Quod si privati fuerit oblatio, accipient de ea Sacerdotes pectus & armum, residuum comedentibus iis qui obtulerunt qualibet urbis *Hierosolymitanæ* parte. Intellego autem, cum dico eos qui obtulerunt, licitum esse cuilibet *Israélite* iis vesci, tam viris quam fœminis; sin totius coetus oblatio fuerit, residuum comedent Sacerdotes in atrio, viz. generis Hieratici mares: neque è volucris omnino offeretur, scil. è columbis & turturibus: sed è reliquarum trium specierum five majoribus, five minoribus, five masculis five fœminis. Ita & omnes oblationes coetus

ואלהם איתן באן אקדם כלם פי אקסאם
 ור אלקראבין וחצר אנואעהא קכל
 אבתראי בשרה דהא אלסדר
 ואלדי דעאני לילך ואן כאן
 תקסימהא אמר בין וכלה נצוין אלתורה
 ולים ימכן אן יותי פי דלך בגריבה ולא
 בדקיק נטר כון דהא אלאמר אעני
 אלקרבנות קד חלף בעונותינו שרבו
 ולא ינטר פיה אלא אלקליל מן אלנאם
 ולא יתכרר דברה עלי אלאנסאן ואן נטר
 פיה אד לים חם עמל יונג לה אלתכראר
 ולא יסאל ען שי מנה ראסא חתי
 אסתוי פי דלך אלעאלם אלכביר ואלגאהל
 מן אלעאמה וצאר אבתר אלתלמידים לא
 יעלם מן קרבנות ולו מא גאת פיה אלנצוין
 אלתחיה פמן דלך אן קראבין אלחיואן תקרב
 מן כמסה אנואע מן אלחיואן פקט מן
 אלגנם ואלבקר ואלמאע וצגור אלחמאם
 וכביר אלימאם ואנואע אלקראבין ארבעה
 והי אלעולה ואלחטאת ואלאשם
 ואלשלמים ומא ישבההא ולים פי
 שריעתנא קרבן בוגה לא קרבן יחיד
 ולא קרבן צבור גיר אחד דהא אלארבע
 אנואע או כמסעהא אמה אלעולה
 פהי תחרק בלהא עלי אי צקה כאנת
 בן קרבן יחיד או קרבן צבור ולא תכן
 אלא מן דכור אלגנם או אלבקר או
 אלמאע ותכן מן אלחמאם ואלמאם
 ולא פרק פיהמה בין אלדכר ואלאנתי
 ואלחטאת קסמן מנהא מא יקר מנה
 אלאמורין ויאכל זכרי כהונה אלבקה
 בעורה ומנהא מא תחרק בקיתהא כמא
 סנכין ותכון מן אלדכור ואלאנאת ומן
 אנואע אלחיואן אלכמסה איצא ואלאשם
 יקרב מנה אלאמורין ויאכל זכרי כהונה
 אלבקה בעורה ולא יכון גיר מן דכור
 אלגנם פקט מנה מן כבירהא וסנכין
 ומנה מן צגירהא דלך ולים פי קרבנות
 הצבור אשם ואנמא הו קרבן יחיד אברא
 ואלשלמים תקרב מנהא אלאמורין פקט
 פאן כאנת קרבן יחיד אכר מנהא אלכהנים
 הזה ושוק ויאכל אצחאבהא אלבקה
 פי גמיע ירושלם אעני בקולי אצחאבהא
 אנהא יהר אכלהא לגמיע ישראל רגאל
 ונקא ואן כאנת קרבן צבור יאכלון
 אלכהנים אלבקה בעורה ולזכרי כהונה
 פקט ולא תכון מן אלטיך אצלא אעני
 מן אלימאם ואלחמאם כל אנמא קרבת
 אלשלמים מן סאיר אלתלתה אנואע מן
 כבירהא וצגירהא מן דכוריהא ואנאתהא
 וכלך גמיע קרבנות הצבור אנמא תכון
 מן אלתלתה אנואע לא מן אלימאם

ואלחמאם ואלאמורין אלהי קדמנא
 זכרהא הו אסם ואקע עלי אלאשיא
 אלהי תהרק על גבי המזבה מן אלחמא
 ואלאשם ואלשלמים ותלך אלאשיא הי
 עלי מא אצף אן כאן אלנוע אלדי קרב
 מנה אלשלמים נוע אלבקר פיהרק מן
 אלקרבן גמיע הדיא אלשהם אלדי
 עלי אלנוף מן דאכלה ואלכליתין
 בשחמהמא וזיאה אלכבד והו אלטרף
 אלצגיר אלכאח מן גרמה כאלאבהאם
 מן אליד והיה אלאשיא בעניהא הי אלהי
 תהרק מן אלשלמים אן כאן מן נוע
 אלמאען אמא אן כאן מן נוע אלנגם
 פיהרק מזיאה אלי היה אלאשיא אלליה
 בגמלתהא מע אלפקאר אלמתצלה בהא
 והי אלפקאר אלהי בין אלורבין והי
 אלהי יערפהא גמלה אלדבאחין באלשורתא
 ואלאשיא אלהי תהרק מן אלשלמים עלי
 חסב אלנוע אלדי הו מנה כמא בינא
 הי באעיאנהא תהרק מן אלחמא ואלאשם
 דון זיאה דון נקצאן והיה כלהא תתסמי
 אמורין יעני אלאשיא אלהי אמר בחרקהא
 ואקדם הנא מקדמה וחינד אכר פי
 תקסים אלקראבין קסמה תאניה פאקור
 אן חית מא קאל אללה פי אלקראבין
 כבש או כשבה אן כשב או כבשים פהו
 אכן עאם מן אלנגם ואסם שה ואקע
 עלי נוע אלנגם ונוע אלמאען פאדאקאל
 איצא שה בן שנה פמסמועה צניד אלנגם
 וצניד אלמאען וחית מא קאל איל או
 אילים פהו אכן סנתין מן דכור אלנגם
 וחית מא קאל פר או פרים פהו אכן חלת
 סנין מן אלבקר ואדא קאל עזל פהו אכן
 סנה ושעיר עיים יתסמי בעד אלסנה
 וסיבין דלך פלה פי מסכת פרה מן סרר
 טהרות חם אקור בעד הוא אן אלקראבין
 תנקסם מן גרה אכרי אלי ארבעה אנואע
 קרבן צבור וקרבן יחיד וקרבן צבור שביה
 בקרבן יחיד וקרבן יחיד שביה בקרבן צבור
 אמא אלקסם אלאול והו קרבן צבור
 פהו אלקראבין אלהי תקרב כל יום וכל
 סבת וכל ראם שהר ופי אלאעיאד לא
 חויד ולא תנקן אכר אלדהר פאלדי יקרב
 כל יום אכר אלדהר שני כבשים והי
 עולות אחד בבוקר ואחד בין הערבים
 והי אלהי תסמי עולות תמיד באטלאק
 וזיאה עלי דלך פי כל יום סבת שני
 כבשים איצא והי עולות תקרב בעד
 תמיד של בוקר וקבל תמיד של בין
 הערבים פאלדי יקרב כל יום סבת ארבע
 עולות לא אקל מן דלך ואלאתנין
 אלזאידה הו אלדי יסמי מוסף שבת
 ויקרב כל יום ראש חודש ואיד עלי
 אלשני תמידין פרים שנים ואיל אחד
 וכבשים בני שנה שבעה כלהא עולית ושעיר
 עיים לחמארת והיה אלזמלה תתסמי מוסף
 ראש חודש לאנה ואיד עלי אלתמידין
 פאלדי יקרב כל ראש חודש אחתני עשרה
 כאן ראש חודש יום אלסבת כאן ערד
 אלעולות

& turturibus. *Immurin* autem, seu partium qua-
 rum meminimus, nomen cadit in res illas quæ
 super altari cremantur, è Sacrificiis pro peccato,
 & delicto, & pacificis, quæ eo se habent, quem
 descripturus sum, modo. Si species è quâ offerun-
 tur Pacifica, boum fuerit, igne absumetur de obla-
 tione totum illud operimentum adiposum quod al-
 vum interius obteggit, nec non renes cum ipsorum
 adipe, & jecoris residuum quod est extremitas
 quædam parva è corpore ipsius, instar pollicis è
 manu, prominens. Eadem prorsus res creman-
 tur etiam de pacificis quæ è specie caprinâ fuerint:
 quod si de ovillâ fuerint, ultra hæc comburitur
 etiam cauda integra una cum vertebris cum ea
 conjunctis, sùntque eæ vertebræ inter duo femora
 mediæ, quas vocat laniorum vulgus Spinam dorfi.
 Porro res istæ quæ de pacificis comburuntur, pro
 ratione speciei è qua sunt, uti ostendimus, eadem
 prorsus etiam in sacrificiis pro peccato & delicto
 igni traduntur sine additione vel detractio-
 ne: atque hæc omnia appellantur *Immurin*, i. e. res
 quas cremare jubemur. Uno autem hîc præmissio;
 pergam ad aliam quandam oblationum distinctio-
 nem. Dico ergò, ubi dixit Dominus, de obla-
 tionibus loquens, *Cebes, Cishab, Ceseb, aut Ceba-*
sim, [Agnum, Agnam, vel Agnos,] intelli-
 gendam esse ovem anniculam; nomen autem *Seh*,
 [pecus,] speciei tam ovillæ quàm caprinæ attribui.
 Ubi dicit etiam *pecus annicula*, de ovibus aut ca-
 pris minoribus intelligi; ubi *Ail*, aut *Ailim*, [Aries
 vel Arietes,] de ove bimulâ masculâ; ubi *Par* aut
Parim, [Juvenum aut Juvenos,] bovem & tri-
 mum; ubi autem *Egel*, [vitulum] anniculum,
Shair izzim [hircus caprarum] post annum hoc
 nomen sortitur. Declarabuntur hæc omnia in
 tractatu *Parah*, classis *Tabaroth*. His præmissis
 dico, Oblationes alio respectu in quatuor species di-
 vidi, Oblationem cœtûs, Oblationem privati, Ob-
 lationem cœtûs quæ similis est oblationi privati, &
 Oblationem privati quæ similis est oblationi cœtûs.
 Primum divisionis membrum, viz. oblatio cœtûs
 eas continet oblationes, quæ offerebantur singulis
 diebus, & singulis sabbatis, singulisque mensium
 initiis, & diebus festis, sine ulla unquam additione
 aut diminutione. Quod quotidie per omnem se-
 culorum decursum offerebatur, hoc erat: duo
 agni in holocausta, quorum unus mane, alter inter
 duas vespas [offerebatur]; hi Sacrificium juge,
 absolutè appellantur. His omni Sabbato adde-
 bantur duo etiam agni in holocausta, qui post Juge
 matutinum, & ante Juge quod inter duas vespas,
 offerebantur. Ita omni Sabbato offerebantur
 quatuor Holocausta; nunquam pauciora. Duo
 quæ addebantur illa sunt quæ *Musaph* [i. addita-
 mentum] Sabbati audiunt. Primo cujuslibet men-
 sis die addebantur duobus Jugibus juveni duo,
 aries unus, agni anniculi septem, omnia in holo-
 cautomata; & hircus caprarum in Sacrificium pro
 peccato: quæ omnia appellantur Additamentum
 initii mensis: quia scil. ultra jugia addebantur:
 ita quolibet novilunio offerebantur duodecim ho-
 locausta & hircus in Sacrificium pro peccato, non
 pauciora. Quod si accideret initium mensis die
 Sabbati, erant tum holocaustomata numero qua-

עולה ושעיר חטאת לא אקל מן דלך פאן

tuordecim; duo scil. Sacrificia jugia, duo agni Sabbati gratiâ additi, & decem illa quæ novilunii additamentum sunt, cum Hirco in Sacrificium pro peccato, ad idem spectante: quæ omnia quindecim erant res [offerendæ.] Porro; Oblationes Fectorum ita se habent, ac diserte statuit Scriptura, viz. Tempore festi azymorum per septem dierum spatium quotidie offerebatur, ultra duo jugia, & ultra additamentum Sabbati in Sabbato, instar additamenti Novilunii, scil. duo tauri, aries, septem agni; quæ omnia decem holocausta conficiunt, & hircus in sacrificium pro peccato: hæc in singulis septem dierum offerenda erant. At ultra hæc die festi istius secundo, qui est dies agitationis manipuli, agnus in holocaustum. Die autem Congregationis offerebantur, ultra jugia, duæ Oblationum species, una (in additamentum sc. diei istius) instar additamenti Novilunii, viz. Duo juveni, aries, & septem agni in holocausta, & hircus in sacrificium pro peccato. Altera, cum duobus panibus offerenda, prout in textu declaratum, scil. Juvenius, duo Arietes, & septem Agni, omnia in holocausta, Hircus in Sacrificium pro peccato, & duo agni in pacifica. Ita eorum quæ die Congregationis offerebantur summa erat, agni quatuordecim in holocausta; agni duo in pacifica; tres tauri, ut & tres arietes in holocausta; duo hirci in sacrificium pro peccato; omnia numero viginti quatuor. Die primo anni, ultra jugia, & additamentum novilunii jam memorata, offerebantur juvenius, aries, & septem agni in holocausta, cum hirco caprarum in sacrificium pro peccato. Die jejunii expiationis offerebat cœtus juvenium, arietem, & septem agnos, omnia holocausta, hircum in sacrificium pro peccato, prorsus instar additamenti initii anni, nec non hircum alium in sacrificium pro peccato (is cui eadem sorte consociatus erat hircus ἀποποιμαῖ) qui eâ quam describit Scriptura, ratione comburendus erat. Die primo festi Tabernaculorum, ultra jugia, offerebantur boves tredecim, arietes duo, agni quatuordecim, holocausta omnes; hircus in sacrificium pro peccato: omnia offerenda numero triginta. Eodem modo se habebat cujuslibet è septem diebus Festi, oblatio, viz. duo arietes, agni quatuordecim, hircus in sacrificium pro peccato: de juveniorum autem numero singulis diebus detrahebantur singuli, adeo ut diei septimi oblatio esset juveni septem, arietes duo, agni quatuordecim, omnes in holocausta, cum hirco in sacrificium pro peccato: omnium summa viginti quatuor. Die octavo offerebatur, ultra jugia, juvenius, aries, septem agni; omnes holocausta; & hircus in oblationem pro peccato. Oblationes istæ, quas diximus constitutis istis diebus oblatas fuisse, appellantur Additamentum diei [istius,] quia sc. die isto offerebantur ultra duo jugia. Quod si contingeret quemlibet dierum istorum cum Sabbato coincidere, offerebatur additamentum diei post additamentum Sabbati; adeo ut si dies anni primus esset Sabbatum, offerrent primò jube matutinum; dein additamentum Sabbati; ac postea additamentum novilunii; ac post illud additamentum diei; dein ultimo loco jube inter duas vespervas offerendum. Hanc autem regulam observa, quæ & postea Cap. decimo *Zebachim* elucidabitur. Hæc

אלעולות ארבע עשרה שני תמידין ושני כבשים למוסף שבת ואלעשר מוסף ראש חודש ושעיר חטאת מן גמלה מוסף ראש חודש אלגמלה כמסה עשר שכנא אמה קראבין אלפצול כמה נין אלכתאב ודלך אן פי איאם חג המצות טול אלסבעה איאם יקרב כל יום זאיד עלי שני תמידין ועלי מוסף שבת פי אלשבת כהל מוסף ראש חודש ודלך תורין וכבש וסבעה כרפאן כלהא אלעשרה עולות ושעיר חטאת הכרא יקרב פי כל יום מן אלסבעה וזאיד עלי דלך פי אליום אלחאני מן איאם חג המצות והו יום הנפת העומר כבש לעולה ופי יום עצרת יקרב זאיד עלי אלתמידין צרבין מן אלקראבין אחרהמא והו מוסף היום מל מוסף ראש חודש ודלך שני פרים ואיל ושבעה כבשים כלהא עולות ושעיר לחטאת ואלצרב אלחאני יקרב מע שתי הלחם כמה בין אלנין ודלך פר ושני אלים ושבעה כבשים כלהא עולות ושעיר לחטאת ושני כבשים שלמים פיון גמלה מא יקרב יום עצרת ארבעה עשר כרופא עולות וכרופין שלמים ותלתה תיראן עולות ותלתה כבאש עולות איצא ועוזין חטאת גמלה דלך ארבעה ועשרין שכנא ופי יום ראש השנה יקרב זאיד עלי אלתמידין ומוסף ראש חודש אלדי תקדם זכרה פר ואיל ושבעה כבשים כלהא עולות ושעיר עזים לחטאת ופי יום צום כפור יקרבון אלצבור פר ואיל ושבעה כבשים כלהא עולות ושעיר חטאת כהל מוסף ראש השנה סוי ויקרבון איצא שעיר חטאת אבר אלדי קסימה שעיר המשתלח והוא אלשעיר יחרק כמה בין אלנין ויקרב פי אליום אלאול מן חג הסוכות זאיד עלי אלתמידין תלתה עשר תורא וכבשין וארבעה עשר כרופא כלהא עולות ושעיר לחטאת גמלה ערד אלאשכאן תלאתון והכרא הו קרבן כל יום מן שבעת ימי החג אעני שני אלים וארבעה עשר כבשים ושעיר חטאת אמה אלפרים פינקין ערדהא ואחר כל יום חתי גי קרבן אליום אלסאבע פרים שבעה אלים שנים כבשים ארבעה עשר כלהא עולות ושעיר חטאת אלגמלה ארבעה ועשרין שכנא ופי אליום אלחאמן יקרב זאיד עלי אלתמידין פר ואיל ושבעה כבשים כלהא עולות ושעיר לחטאת והוא אלקראבין אלתי זכרנא אנהא תקרב פי הוה אלאיאם אלמרסוכה הי אלתי תחסמי מוסף היום לאנהא תקרב דלך אלנהאר זאיד עלי אלשני תמידין פאן אתפק וקוע אי יום מנהא יום סבת קרב מוסף היום בער מוסף שבת חתי אדא כאן ראש השנה יום אלסבת פאנהם יקרבון אולה תמיד של שחר ובערה מוסף שבת ובערה מוסף ראש חודש ובערה מוסף היום ובער דלך תמיד שלבין הערבים פאחפט הוה אלאצל וסיבין פי עאשר זכחים והוה הי קרבנות הצבור באטלאק והי

אלתי תקרב דאימא לא תויד ולא תנקץ והי כלהא דוחין את השבת ואת הטומאה עלי מא בינא פי פסחים וקד באן לך אן לים פי קרבנות הצבור שלמים גיר שני כבשי עצרת פקט ואן לים פיהא אשם אצלא ואן פי קרבנות הצבור נועי אלהטאת אעני אלתי תופל בקיתהא ואלתי תחרק בקיתהא והו שעייר של יום הכפורים והרה ואלנוע אלתאני והו קרבן יהיד ינקסם כמסה אקסאם אלקסם אלאול אן ילום אליחיד קרבן עלי פעל יפעלה אן קול יקולה ואלקסם אלתאני אן ילומה קרבן עלי חאלה מן אלהאלאת תצחבה ואלקסם אלתאלת אן ילומה דלך כחאלה מא פי מארה ואלקסם אלאראבע אן ילומה דלך כחלול זמאן מעלום ואלקסם אלאכאם אן ילום דלך נפסה תכרעה מנהא אלאקסם אלאול פהו כמא אצף ודלך אן אלהרות אלהכורה פי אלתורה סתה ותלאתין עלי מא ערד פי אול כרתות מנהא תלתה לא ילום מן תעדי עליהא קרבן והי מן עטרל פסח בזמנו או עטרל אלתאן או מגדף וקד בינא עלה דלך פי אלתאני מן מסכת הוריות וסנבניה איצא פי אול כרתות ובקה אלתאלתה ותלאתין כל מן תעדי מנהא עלי ואחרה בשוגג לומה קרבן חטאת ואן שך הל עמל או לס יעמל לומה אשם תלוי גיר מטמא מקדש וקדשו פאנה לא ילומה על לא הודע אשם תלוי כמא יתבין פי אול כרתות ומן גמלה הרה אלתאלתה ותלאתין דנב אלתי ילום פי כל ואחד מנהא קרבן כמא דכרנא עבודה זרה ומטמא מקדש וקדשו אמא צפה אלקרבן אלדי יקרב פי אלשגנה אלהארתה פי אחדי הרה אלמצוות פכמא אצף אן כאן הרה אליחיד שגג פי עבודה זרה פיקרב אלשוגג עו ברת שנתה לחטאת סוי כאן הרה אליחיד מלך או הדיוט או כהן משיח ואן שגג פי טומאת מקדש וקדשין פיקרב כשבה או שעירת עזים פאן לס יקרב עלי דלך לצעף אלהאל פיקרב שתי תורים או שני בני יונה אחד עורה ואחד חטאת כאן צעף ען דלך פיקרב עשירית האיפה כמא בין אלנץ וסוי איצא פי הרה אלשגנה כאן אלשוגג מלך או הדיוט או כהן משיח ואן כאנת אלשגנה פי אחד אלתאלתין דנב אלהאקה פפי דלך יקע אלתקסים בין אלשוגגים אן כאן אלדי שגג פי ואחד מנהא יהיד מן סאיר אלנאם והו אלדי סמאה אלתאב מעם הארץ פילומה שעירת עזים או נקבה מן הצאן לחטאת ואן כאן נשיא והו אלמלך אלדי לים פוק אמרה אמר פיקרב שעיר עזים ואן כאן אלשוגג כהן משיח ועלי אשראיט אלתי תבינת פי אלתאני מן הוריות פיקרב פר כן בקר

quod si Princeps fuerit, viz. Rex qui summum obtinet imperium, offeret ille hircum caprarum. si Sacerdos unctus, & ob eas quæ Capite secundo *Horaioth* recensentur condiciones, offeretur Ju-

sunt in genere, oblationes coetus, quæque continuè sine additione aut detractiōne offerebantur; eæque omnes Sabbatum loco pellebant, & immunditiem, prout in tractatu *Pesachim* ostensum est. Jam autem tibi notum est, non esse inter oblationes coetus, Pacifica, duobus tantum diei Congregationis agnis exceptis, nec inter ea omnino esse Sacrificium pro Delicto, & ex oblationibus coetus duas esse species sacrificiorum pro peccato, quarum sc. unius residuum comedebatur, alterius cremabatur; cujusmodi erat hircus diei expiationis tantum.

Species secunda, quæ est oblatio Privati, quinquefariam dividitur. Primo, cum tenetur privatus oblatione ob factum aliquod quod patriverit, aut verba quæ protulerit. Secundò, cum incumbat ipsi oblatio ob statum aliquem [corporis] qui ipsi contigerit. Tertiò, cum ob aliquid quod facultatibus ipsius contigerit, offerenda ipsi sit. Quartò, cum temporis alicujus noti periodus illam ab ipso offerri requirat. Quintò, cum se sponte ad illam offerendam obligat. Prima harum Classis eo se habet quem descripturus sum modo, viz. Cum Excidii causæ, quarum in lege fit mentio, triginta sex sint, prout primo Tractatus *Cerithoth* [de Excidiiis] Capite enumeratæ sunt, harum tres sunt, in quibus qui transgressus fuerit nullâ tenetur oblatione, viz. qui Pascha tempore suo celebrare neglexerit, qui circumcisionem omiserit, & blasphemus (cujus rei causam ostendimus Capite secundo Tractatus *Horaioth*, atque insuper primo Capite *Cerithoth* explicaturi sumus,) reliquarum verò triginta tribus quicunque in una aliquâ per errorem peccaverit, Sacrificium pro peccato offerre tenetur, vel, si dubitaverit fecerit necne, Sacrificium pro delicto dubium, excepto eo qui Sanctuarium & sacra ipsius polluerit: Neque enim ille ob ignorantiam sacrificio ob delictum dubio tenetur, uti Cap. primo *Cerithoth* declarabitur. Jam verò è numero peccatorum istorum triginta trium, ob quorum singula debetur sacrificium, sunt Idololatria, & qui Sanctuarium & res ejus sacras polluerit. Ratio autem Sacrificii ob errorem qui in horum præceptorum aliquo contigerit, eo se habet, quem descripturus sum, modo. Si privatus iste per errorem in Idololatria peccaverit, tum qui ita erravit, capram anniculam in oblationem pro peccato offeret, siue fuerit privatus iste Rex, siue Idiota, siue Sacerdos unctus: quod si in pollutione Sanctuarii aut rerum ejus sacrarum erraverit, tum ovem aut capram grandiore; quod si hoc præ facultatum tenuitate non poterit, tum turturum, aut pullorum columbinorum par offeret, alterum in holocaustum, alterum in sacrificium pro peccato; vel si nec hoc assequi potuerit, tum decimam *Ephæ* partem, prout in textu expressè mandatum. Atque in hoc etiam erroris [genere] eadem est ratio errantis, siue Rex fuerit, siue Idiota, siue Sacerdos unctus. Quod si erratum fuerit in aliquo reliquorum triginta & unius peccatorum, in eo discrepantia inter errantes statuitur. Si enim qui in horum aliquo erraverit privatus fuerit è vulgo hominum, qualem Scriptura [unum] è populo terræ appellat, tenetur ille hircus caprarum, vel ove foeminâ in Sacrificium pro peccato: B b

vencus filius bovis in Sacrificium pro peccato ; idémque juxta expressa Scripturæ verba comburetur : auditque iste *Juvenus qui omnium mandatorum gratiâ offertur*.

Porro ex oblationibus privati est etiam illa, quâ tenetur si transgressus rem habuerit cum ancilla desponsata. Quicunque enim fuerit, sive per errorem, sive ex superbia peccaverit, arietem offerre tenetur [in oblationem] pro delicto, quæ [*Piaculum*] *pro delicto manifestò* appellatur ; nec non, *Piaculum pro delicto ancillæ*. Similiter qui è re sacra numuli valore utilitatem ceperit, transgressus est, & arietem pro delicto offerre tenetur, qui *Piaculum transgressionis* nominatur ; eâ scilicet conditione, si per errorem peccaverit ; quòd si superbè egerit, non tenetur piaculo transgressionis ; quod sacrum est enim non polluitur cùm quis ex superbia peccat, sed sanctitatem suam retinet, uti Cap. secundo Tract. *Kiddushim* ostendimus. Similiter in juramento, tam ad testimonium adhibendum, quàm de pignore, tenetur oblatione, tam qui per errorem, quàm qui ex superbia peccaverit ; quemadmodum C. secundo Tract. *Ceritotb* ostensuri sumus. Oblationis autem ob perjurium in testimonio perhibendo eadem prorsus est ratio quæ [oblata] ab eo qui Sanctuarium ejúsque sacra polluerit. At in juramento de pignore, viz. cùm pignus [apud se depositum] denegans falsò de eo juraverit, oblatio est aries pro delicto offerendus. Similiter cùm aliquid furatus falsò juraverit ; aut si jus alicui sit ad facultates quæ penes ipsum fuerint, sive ob consortium, sive deperditum ab ipso repertum, sive aliquid vi ablatum, sive quòd fraude in commercio usus, detinuerit bona ista, quæ reddere tenetur, in horum generum aliquo, si denegaverit, idque adhibito juramento, offerendus est illi aries ob delictum, qui *Piaculum furti* appellatur. Ac eadem est in his omnibus ratio, sive per errorem, sive per superbiam peccantis ; tenetur enim sacrificio pro delicto offerendo, ubi juraverit : uti & Cap. nono, Tract. *Kama* ostendimus. Quòd si falsò quis juramentum temerarium per errorem protulerit, sacrificium ei offerendum incumbit, quale ei qui Sanctuarium ejúsque sacra polluerit. Atque hæc oblationum, quibus obnoxius est privatus quis, ubi peccatum facto aut dicto commiserit, juxta partitionem hujus generis, summa est.

Classis secunda est, cùm alicui incumbit Oblatio ob eorum aliquid quibus affectum est corpus : viz. si gonorrhœa laboraverit, si leprâ correptus, aut si mortui contactu pollutus fuerit *Nazireatum* professus, qui perinde est sive per errorem, sive sponte immunditiam contraxerit ; atque hoc etiam in genere sunt Profelytus & Puerpera. Oblatio quâ tenetur tam Gonorrhœicus quàm Gonorrhœica, ubi mundi evaserint, est par turturum, vel duo pulli columbarum, quorum alter in sacrificium pro peccato, alter in holocaustum cedit. Puerperæ verò agnus anniculus in holocaustum, & pullus columbæ aut turtur in sacrificium pro peccato ; vel, si pauper fuerit, par turturum, aut duo pulli columbarum, alter in holocaustum, alter in sacrificium pro peccato. *Naziræi*, ubi pollutus fuerit, oblatio est par turturum, aut duo pulli columbarum, alter in holocaustum, alter in sacrificium pro peccato ; & agnus anniculus in sacrificium pro delicto. Leprâ affecti, duo agni, alter in sacrificium pro delicto, qui *Asbam Metzurraa*, i. est Leprosi sacrificium pro delicto appellatur, alter in holocaustum, & agna in sacrificium pro peccato ; quòd si pauper fuerit, offerat [licet] par turturum,

לחטאת והוא אלפר יחרק כמא בין אלנן והוא יתסמי פר הבא על כל המצוות ומן קרבנות היחיד איצא אללאזכה לה עלי אלתעדי נאכת שפחה חרופה כאינא מן כאן סוי כאן שונג או מזיד ילומה איל אשם והו אשם ודאי ויתסמי איצא אשם שפחה חרופה וכולך מן נהנה בשוה פרוטה מן ההקדש פאנה מעל וילומה איל אשם והו יתסמי אשם מעילות ומן שרוטה אלשגנה אכא אן כאן מזיד פלא ילומה קרבן מעילה לאן אלהקדש לא יתחלל במזיד כל יבקי בקדושתו כמא בינא פי אלתאני מן קדושין וכולך שבועת הערות ושבועת הפקדון ילומה קרבן אדא חנת סוי כאן שונג או מזיד כמא נבין פי אלתאני מן כרתות אמא אלקרבן אללאזכא פי חנת שבועת הערות פהו מתל מטמא מקדש וקדשיו סוי ואמא אלקרבן אללאזכא פי שבועת הפקדון והו אן ינכר אלפקדון ויחלף עלי דלך האנתא פהו איל אשם וכולך אדא גזל וחלף האנתא או אסתחק ענדה אחד מאלא מן שרכה או מן תליפה וגר לה או מן נצב גצבה או גבן גבנה פי מעאמלה ואנכר דלך אלמאל אלמעתינ עליה דפעה מן אחד הדה אלתוה וחלף עלי דלך פאנה ילומה איל אשם והוא יתסמי אשם גזלות וסוי פי דלך כלה כאן שונג או מזיד ילומה אללאזכא מנד חלף וכמא בינא פי תאסע קמא ואדא חנת אללאנסאן שבועת בטוי בשגנה לומה קרבן מתל אלקרבן אללאזכא למטמא מקדש וקדשיו והוה הי גמלה אלקרבנות אללאזכה לליחיד אדא פעל רנב בפעל או בקור עלי מא קסמנא פי הוה אלקסם :

ואלקסם אלתאני אן ילומה קרבן עלי חאלה מן אלחאלאת תצחנה והו או יציר זב או מצורע או יתגס כאלמת אן כאן נזיר וסוי פי דלך אנתגס בשגנה או בזרון ומן הוה אלקסם איצא גר ויולדת אמא אלקרבן אללאזכא ללוב ואלזבה אדא טהרה פהו שתי תורים או שני בני יונה ואחד חטאת וואחד עולה ואמא קרבן יולדת פהו כבש בן שנתו לעולה ובן יונה או תור לחטאת ואן כאנת פקידה פתקרב שתי תורים או שני בני יונה אחד לעולה ואחד לחטאת ואמא קרבן אלנזיר אדא אנתגס פהו שתי תורים או שני בני יונה אחד לעולה ואחד לחטאת וכבש בן שנתו לאשם ואמא קרבן מצורע פהו שני כבשים אחד אשם והו יתסמי אשם מצורע וואחד עולה וכבשה לחטאת פאן כאן פקידה פיקרב שתי תורים או שני בני

יונה ואחד חטאת וואחד עולה וכבש
לאשם אמה אלגר פלא יכמל דכולה
פי אלדין ויציר כסאיר ישראל אלא
בתלתה אשיא מילה וטבילה והרצאת
קרבן מתל ישראל איצא ענד דכולהם
דין אלא הדיא פאנהם כתנהם אלרסול
פי מצר ענד מא שרעהם בשריעה קרבן
פסח ונהי אן יאכלה ערל וטבלוא פי
אלמדבר קבל נול אלתורה וקרבוא
עולות ושלמים והו קולה וישלח את
נער בני יש וכוי וחניד נולת אלשריעה
להם ואלקרבן אלדי יקרב אלגר הו
שני תורים או שני בני יונה והמא
גמאע עולות ואלאשאה אלי דלך קולה
תעלי וכי יגור אתכם גר או אשר כתונכם
לדורו ועשה אשה ריה נח' ליי ונץ סיפרי
מה ישראל לא באו לברית אלא בשלשה
דברים מילה וטבילה והרצאת קרבן
אף הגרים כיצא בהן או מה ישראל
בדם עולה וזבחי שלמים אף הגרים
בדם עולה וזבחי שלמים תל' לומ' ועשה
אשה אמרת צא וראה אי זה הו מן
הדמים שכולו עולה לאשים אין לך המנו
התר אי אתה מוצא אלא עולת העוף
יעני אנך לא תגר מאלא ישתרו בה
קרבן ולא יסתנפע בשי מן גמלה אלתמן
אלא יחרק אלכל על גבי המזבח גיר
עולת העוף לאן עולת הבהמה עורה
לכהנים ותמאם אלקול להביא פרידה
אחת אי אפשר שלא מציאנו פרידה
קריבה בכל התורה מיכן אמרו כל
הקנין שבתורה חציין עולות חוץ משלגר
מפני שכולה כליל לאשים ופי תוספת
כתורת הביא עולת בהמה לכפורין
יצא מנחות ונסרין לא יצא לא אמרו
כן אלא להקל עליו ואלקסם אלתאלת
אן ילומה אלקרבן בחאלה מא פי מאלה
והדא הו אלכבור ומעשר בהמה וכלאחמא
ישבהאן אלשלמים גיר אן מעשר בהמה
יאכלונה אצחאבה פי ירושלים מתל
מעשר שני אמה אלכבור אדא כאן
תמים פהו יקרב ויאכלונה אלכהנים
כמא יבין פי מסכת בכורות וכולך אדא
גאב אלככורים פאנה יקרב שלמים
כמא תבין פי אלפרק אלתאני מן בכורים:
ואלקסם אלראבע אן ילומה אלקרבן
בתלול זמאן מעלום והדא אלזמאן הו
שלשה רגלים פאן כל ואחד מן ישראל
ילומה פי אלרגל קרבן עולה והו אלדי
יתסמי עולה ראיה וקרבן שלמים והו
אלדי יתסמי חגיגה וענה יקול תעלי
תחוג ליי אלהיך וקרבן שלמים תאניא
גיר אלחגיגה והו יתסמי שלמי שמחה וענה
יקול ושמהת בחג וקד תקדם אחכאם

aut duos pullos columbarum, alterum in sacrificium pro peccato, alterum in holocaustum, cum agnō in sacrificium pro delicto. Jam verò Profelytus non plenè admittitur in religionem [*Judaicam*,] ut sit iustar reliquorum *Israelitarum*, nisi tribus intervenientibus, viz: Circumcisione, Baptismo, & acceptatione Sacrificii; sicut nec ipsi *Israelitæ*, cum in religionem hanc à Deo institutam reciperentur. Circumcidit enim eos [Dei] Legatus in *Agypto*, cum legem de sacrificio Paschatis ipsis traderet, ne quis incircumcissus ipsum comederet, vetans. Baptizati autem sunt in deserto, antequam ad ipsos demitteretur Lex, ubi & holocausta, & pacifica obtulerunt. Hoc est quod dicit, *Misitque juniores filiorum Israël, & obtulerunt holocausta*: ac tum demissa est ad ipsos lex. Sacrificium igitur à Profelyto offerendum est par turturum, aut duo pulli columbarum, uterque holocaustum. Innuitur hoc eo quod dicit Deus, *Cum peregrinatus fuerit apud vos peregrinus, aut quicumque est in medio vestri per generationes vestras, feceritque oblationem ignitam odoris quietis Domino*. Expressa autem verba *Sifra* sunt, *Sicut Israelitæ non introeunt in fœdus nisi adhibitis tribus rebus, Circumcisione, Baptismo, & acceptatione Oblationis; ita nec Profelyti aliâ ratione*. Vel, *Sicut Israelitæ initiati sunt sanguine holocausti, & sacrificiis pacificis, ita & profelyti sanguine holocausti, & sacrificiis pacificis* [initiandi.] *Quid hoc vult dicere? Et fecerit oblationem ignitam*: Dicas, *Abi & vide quodnam sit pretium quod totum* [in] *oblationem igne consumendum cedat, cujus in nullam partem potestatem habes*. Non reperies præter holocaustum ex avibus, i. e. non invenies nummos quibus ematur oblatio, cujus pretii nulla pars tibi utilis sit, sed tota super altari cremanda sit, præter holocaustum ex avibus: holocausti enim è quadrupedibus pellis Sacerdotibus cedit. Quod superest, Singulare aliquid offerre non licet; quia in tota Lege non reperimus unum aliquid seorsim offerendum præcipi. Unde dicunt, *Omnium quorum in Lege mentio est nidorum dimidia pars in holocaustum cedit, exceptis à Profelyto offerendis, qui toti igne absumendi sunt*. Et in additamento *Cerituth* dicit, *Si attulerit quis jumentum in* [sacrificium] *expiatorium, liber est; sin frumentacea & libamina, haud ita: non ita dictum est aliam ob causam, quam ut rem illi leviores reddat*.

Classis tertia est, cum sacrificium offerre tenetur quis ob aliquid quod facultatibus ipsius contingit: cujusmodi sunt Primogenitum, & Decimæ jumentorum, quorum utraque similia sunt pacificis, nisi quod jumentorum decimas comederent Domini *Hierosolymis*, instar decimarum secundarum; Primogenitum autem, si perfectum esset, oblatum comederent Sacerdotes, uti in Tract. *De Primogenitis* ostendetur. Similiter cum primitias offerret quis, eas in sacrificium pacificorum offerebat, uti Cap. secundo, Tract. *Biccurim* explicabitur.

Classis quarta est, cum offerendum sit cuiuspiam sacrificium ob temporis designati adventum: cujusmodi sunt tria festa [illa.] Unicuique enim *Israelitæ* tempore festi offerendum erat holocaustum; illud nempe quod *Olatib Rayiab*, holocaustum comparitionis, nuncupabatur; & Sacrificium pacificorum, illud quod *Chagigah*, i. e. Festivitas audit: de quo dicit Dominus, *Festum celebrabis Domino Deo tuo*; dein & sacrificium pacificorum alterum præter *Chagigah*; illud nempe quod *Pacificum lætitiæ* vocant, de quo

* Exod. xxiv. 5.

† Num. xv. 14.

quo dicit, *Et lætaberis in festo*. Harum autem trium oblationum præcesserunt leges, sc. quâ ratione augendæ vel minuendæ sint, & quis ad eas offerendas obligetur, & quomodo, deque tempore oblationis ipsarum, [diebus] festivitatis primo & secundo, sũntque omnia necessariò debita, scil. Comparitionis, Festivitatis & Lætitiæ [testandæ sacrificia.] Quod autem ad sacrificium festivitatis diei decimi quarti, viz. pacificorum, quod etiam privato offerendum erat die decimoquarto mensis *Nisan*, unâ cum Paschate, de quo loquitur Dominus. * *Et immolabis Pascha Domino Deo tuo oves & boves, &c.* est illud uniuscujusque arbitrio permiffum, uti Cap. sexto *Pesachim* ostensum est. Ac licet *Talmud* [sacrificium] festivitatis oblationem cœtus appellet, quod ab universo populi cœtu offerretur, ego tamen in classe Sacrificiorum à privatis offerendorum collocavi, cum unusquisque singulatim ipsum offerret; neque vel Sabbatum, vel pollutionem loco cedere faciat.

Classis quinta eorum est, quæ sibi quis sponte imponat, viz. si quis ad *Naziræatum* se ad certum aliquod temporis spatium obliget, aut votum aliquid concipiat, aut sponte aliquod Deo offerat. Quod si *Naziræatum* in se ad tempus suscepit, spatio illo exacto offerendum est ipsi sacrificium purificationi [inserviens,] sc. agnus anniculus, in holocaustum, & agna annicula in sacrificium pro peccato, & aries in sacrificium pacificorum. Votum est cum dixerit quis, *Ecce ego in me holocaustum*; aut, *Ecce in me sacrificium pacificorum* [offerendum suscipio.] Oblatio spontanea, cum certum aliquod animal innuens dixerit, *Ecce istud holocaustum est*, vel, *Ecce illud sacrificium pacificorum*. Quod ad discrepantiam autem inter votum & oblationem spontaneam, jam sæpius repetitum præcessit, oblationibus votivis obstrictum ad earum damnum (si quid illis acciderit) præstandum teneri; spontaneis, haud ita. Quod autem ad sacrificium confessionis, cujus apud ipsos mentionem audies cum dicunt, *Ecce teneor ego sacrificio confessionis*, est illud sacrificium pacificorum, unâque munus frumentaceum, uti in Tractatu *Menachoth* ostendetur. Jam ex iis quæ tibi à me exposita sunt, constat non licere cuipiam aut vovere, aut sponte offerendum in se suscipere vel sacrificium pro peccato, vel pro delicto; holocaustum tantum aut sacrificium pacificorum in votum, vel oblationem spontaneam adhibebit, sive ex volucribus, sive è quadrupedibus: quin & notum tibi feci sacrificium pacificorum è volucribus non defumi. Atque hæc sacrificiorum à privatis offerendorum summa est, quibus omnibus hoc commune est, quod nec Sabbati, nec pollutionis lege quenquam solvant.

Species tertia est, Sacrificium cœtus, quod simile est sacrificio privati, sc. Cum Consistorium magnum per errorem ut licitum permiserint aliquid, quo qui per superbiam peccaverit, excidii reus est, qui ex errore, sacrificio ob peccatum definito; si populus, eorum sententiâ in errorem inductus, transgressus fuerit, (sicut in Tract. *Horaioth* ostensum est) tenentur illi sacrificio ob peccatum offerendo: quod si error in rebus ad Idololatriam spectantibus fuerit, offerendus est ipsis juvenus vitulus in holocaustum, cum hirco caprarum in sacrificium pro peccato. Juvenus autem ac hircus isti singulis tribubus (uti in *Horaioth* explicatum est) incumbunt, ac hirci comburendi sunt, quod sacrificium pro peccato cœtus sint; de juvenco autem ob rem latentem, quem cremandum præcepit, diferte dicit Dominus, Sa-

היה אלתלה קראבין פי אלתרה ואלקלה ולמן תלום וכף תלום וזמא תקריבה פי אלאול ואלתאני מן חגיגה והי כלהא חובה אעני אלתיה ואלחגיגה ואלשמחה אמא חגיגה ארבעה עשר והי אלשלמים אלתי יקרבהא אליחיד איצא יום ארבעה עשר מן ניסן מע אלפסח אלתי ענהא יקול תעלי וזכחת פסח ליי אלהיך צאן ובקר פהי רשות כמא בינא פי אלסאדס מן פסחים ואן כאן אלתלמוד קד סמי אלחגיגה קרבן צבור לכוון אלגמחור כלהם יקרבוניה לכני געלתהא פי אקסאם קרבן יחיד אד יקרבהא כל שכן עלי אנפראדה ואינה דוחה לא את השבת ולא את הטומאה:

ואלקסם אלכאמס אן ילום דלך לגפסה תברעא והיא הו אן ילום גפסה גזירות למדה מא אן ידור נדר או יתגרב נדרה אמא אן אלום גפסה אלגזירות למדה פאנה ענד תמאם אלמדה יקרב קרבן טהרה והו כבש בן שנתו לעולה וכבשה בת שנתה לחטאת ואיל לשלמים אמא אלנדר פהו אן יקול הרי עלי עולה אן הרי עלי שלמים ואלנדרה אן ישיר אלי חיזאן מעלום ויקול הרי זו עולה או הרי זה שלמים ואלפרק בין אלנדר ואלנדרה קד תקדם מראת ויתכרר אן נדרים חייב באחריותן ונדרות אינו חייב באחריותן ואמא אלתורה אלדי תסמעהם יקולון הרי עלי תודה פהו קרבן שלמים ומעה מנחה כמא יבין פי מנחות ומן מא מתלת לך יבין לך אן ליס ללאנסאן אן ידור ולא יתגרב חטאת ולא אשם ואנמא יביא בנדר. ונדרה עולה ושלמים פקט מן העוף ומן הבחמה וקד אעלמתך אן לא שלמים מן העוף פהיה הי גמלה קרבנות היחיד ואלדי יעמהא כלהא אנהא אינן דוחין לא את השבת ולא את הטומאה ואלנוע אלתאלת הו קרבן צבור שביה בקרבן יחיד והו אן יכוון בית דין הגדול קד סהוא ואבאחוא שיא ילום על זדונו כרת ועל שגגתו חטאת קבועה ושגגו העם בפתואהם ותעדוא כמא בינא פי הוריות פתלומהם חטאת פאן כאנת שגגת עבודה זרה לזמהם פר בן בקר לעולה ושעיר עזים לחטאת והיא אלפר ושעיר לאזם לכל שבט ושבט כמא בינא פי הוריות והיה אלשעירים תחרק לכונהא חטאת הצבור ואללה יקול פי פר העלם אלדי חד חרקה בביאן חטאת הקהל הוא וקאלוא פי ספרא בנין

אב לכל חטאות הקהל שישרפו והיה
אלשעירי חטאת הי אלתי תתסמי שעירי
עבודה זרה לכן בית דין ייבונה
עלי שגגה עבודה זרה ואז כאן בית
דין שגגו פי שאר מצוות כמא בינא
פי הוריות פיון אלקרבן אלאזם להם
פר בן בקד לחטאה והיה יתסמי פר העלם
דבר של צבור לאן אול אלפרשה קאל
ונעלם דבר וקד יסמונה פי בעץ מואצע
פר הבא על כל המצוות ונין
אלתורה פיה אן יחרק והו איצא לאזם
לכל שנט ושנט במא בינא פי אול
הוריות ואנמא געלנא היא אלנוע מן
קרבנות צבור לקולה תעלי פיה והקריבו
הקהל וקאל ועשו כל תערה וקאל וכפר
הכהן על כל עדת בני ישראל וקאל
ונסלח לכל עדת בני ישראל ואמא
משאבתה לקרבן יחיד לאנה אינו דוחה
לא את השבת ולא את הטומאה
כתל קרבן יחיד ואלנוע אלראבע קרבן
יחיד שביה בקרבן צבור והו קרבן פסח
אלדי ידבה כל שבץ יום ארבעה עשר
מן ניסן במא תבין פי פסחים וכולך פר
החטאת ואיל העולה אלדי יקרב כהן
גדול יום צום כפור והיה אלפר יתסמי
פר יום הכפורים והו אלמקול פיה בזאת
יבא אה אל הק' וקד תבין רתבה רלך
פי יומא ונין אלתורה פי חרק היא אלפר
פאמא משאבתה היא אלנוע לקרבן צבור
לאנה דוחה את השבת ואת הטומאה
כתל קרבן צבור לאן אלאצל ענדנא
כל קרבן שקבוע לו זמן דוחה את השבת
ואת הטומאה וכל שאין קבוע לו זמן
אינו דוחה לא את השבת ולא את
הטומאה ולא תגלך אלחגיגה לאנה
לה אן יקרהא טול אלסבעה איאם
וכלך עצרת יש לה תשלומין כל שבעה
כמא תבין פי חגיגה פלולך אינה דוחה
לא את השבת ולא את הטומאה ואז
אסתקרית גמיע אלקרבנות אלתי תקדם
וכרהא פאנת תגד אן לים פי גמיע
קרבנות הצבור נקבה בונה ולא פי אלתי
תשבה קרבן יחיד מנהא ואן לים פי גמיע
חטאות הצבור מא יחרק גיר שעיר יום
הכפורים אלדי קסימה שעיר המשתלח
ושעירי עבודה זרה ופרי העלם ובקה
אלחטאות תאכל לזכרי כהונה וכולך תגד
אן כל חטאת יחיד נקבה גיר חלת חטאות
פאנהא זכרים ואן כאנת חטאת יחיד והי
אלשעיר אלדי יקרב אלמלך אדא שגג
בדבר שחייבין על זדונו כרת ועל שגגתו
חטאת קבועה ופר הבא על כל המצוות
אלדי יקרב כהן משיח על שגגתו ופר יום
הכפורים וכולך יתבין לך אן לים פי גמיע

dotalis maribus comedebantur. Eodem modo reperies omne privati ob peccatum sacrificium sexûs esse fœminei, tribus tantum exceptis, quæ è maribus sunt etiam si à privato ob peccatum oblata, viz. hirco quem offerebat Rex cùm erraret in re aliquâ quæ ex superbia commissa excidio obnoxios reddebat homines, per errorem verò, sacrificio ob peccatum definito; & juvenco omnium præceptorum causâ oblato, quem ob errorem suum offerebat Sacerdos Unctus; & Juvenco diei expiationum.

crificium ob peccatum cœtus est. Et in *Sifra* dixerunt, *Regula generalis est de omnibus cœtus ob peccatum sacrificiis, comburenda esse ipsa.* Atque hirci isti in sacrificium pro peccato oblati, ii sunt qui *Hirci Idololatriæ* appellantur, ideò quòd Confistorium Judicum ipsos ob errorem in rebus ad Idololatriam spectantibus adducit. Quòd si in reliquis præceptis erraverit Judicum concilium, (uti in *Horaiotb* ostensum est,) sacrificium ab ipsis offerendum est Juvencus filius bovis in sacrificium pro peccato, qui, *Juvencus cùm latuerit res à cœtu* [offerendus] vocitatur, quòd nempe initio pericopæ dixerit, *Et latuerit res.* Appellatur etiam aliàs, *Juvencus qui ob omnia præcepta offertur*: de quo expressum Scripturæ mandatum est, comburendum esse: atque hunc etiam singulæ tribus offerre tenentur, uti Cáp. primo *Horaiotb* ostensum est. Hoc autem genus inter oblationes cœtus recensuimus, eò quòd dixerit Dominus, *Offeretque cœtus*; nec non, *Et faciet tota congregatio*; item, *Expiabitque Sacerdos totum cœtum*; ac rursus, *Et remittetur toti Israelitarum cœtui.* Oblationi interim privati in hoc simile est, quòd nec Sabbatum, nec immunditiem loco pellat, uti nec Sacrificium privati.

Species quarta est Oblatio privati, quæ oblationi cœtus similis est; estque ea sacrificium Paschatis ab unoquoque decimoquarto die *Nisan* immolandum, quemadmodum in Tract. *Pesachim* ostensum est; nec non juvencus in sacrificium pro peccato, & aries in holocaustum, quos offerebat Sacerdos summius die jejunii expiatorii; qui, Juvencus diei expiationis audiebat, atque ille est de quo dictum est, *Cum hoc ingreditur Akron in Sanctuarium*; cujus ordo in Tract. *Yoma* explicatus est; & de eo comburendo expressum est Legis præceptum. Ideò autem similis perhibetur species ista oblationi cœtus, quòd & Sabbatum, & immunditiem loco cedere faciat, instar sacrificii à cœtu offerendi. Regula enim apud nos fundamentalis est, Omnem oblationem, cui certum tempus præfinitum est, Sabbatum & immunditiem pellere; iis autem omnibus, quibus certum aliquod tempus statutum non est, nec sabbatum, nec immunditiem pelli. Ne autem te in errorem ducat Sacrificium Festivitatís, cùm homini liberum sit ipsum toto septem dierum spatio offerre; ut & illud Diei congregationis, cùm ipsum quolibet tempore durante hebdomadâ præstare liceat, quemadmodum in Tract. *Chagigah* ostensum est, ideòque nec Sabbatum, nec immunditiem loco cedere facit. Porro, si omnes oblationes prædictas percurreris, reperies haudquaquam esse in omnibus totius cœtus sacrificiis fœminam, neque in iis quæ inter ea oblationi privati assimilantur; neque ex omnibus totius cœtus pro peccato sacrificiis, quod comburatur, excepto hirco diei expiationum, cui confors erat hircus ἀποποιμαίνῃ, ac hircis Idololatriæ causâ offerendis, & juvenco ob peccatum quod committentem latuerit: reliqua enim sacrificia ob peccatum à profapix Sacer-

Notum etiam tibi fiet, non esse inter privati ob peccatum sacrificia quod comburatur, exceptis juvenco quod omnium præceptorum nomine venit, & juvenco diei expiationum; cum reliqua omnia comederentur. Constat etiam non esse inter omnia à toto cœtu oblata, sacrificium ob peccatum è specie ovilla, vel holocaustum è caprina: neque esse inter omnia privati munera, Sacrificium ob peccatum è specie bovina, excepto juvenco omnium præceptorum nomine oblato, & eo qui die expiationum immolabatur, qui (ut ostendimus) cremabantur. Conclusio autem ex hac recensione emanans est, omnem privati ob peccatum oblationem comedi, sexusque esse tantum fœminei, neque è specie bovina defumi, excepto hirco à Principe offerendo, utpote qui mas erat; & juvenco omnium præceptorum nomine allato; eoque qui diei expiationum proprius, utpote qui & mares & de genere bubulo erant, atque omnes comburebantur. Ideo autem appellabatur Juvenus qui omnium præceptorum nomine venit, quod de eo dixerit Scriptura, ¹ *Anima cum peccaverit per errorem [in aliquo] ex omnibus præceptis Domini quæ non sunt facienda, &c.* Atque hæc omnia sunt quæ ex animalibus offeruntur munera, quorum usus perpetuus est secundum legem à Deo institutam, quæ comprehendit nomen Sacrificii unum omnibus commune: Alia omnibus, specie licet differentibus, communia hæc sunt. 1. Quod non offeratur ex iis aliquid maculâ aliquâ vitiatum: vitiorum autem hoc in ordine fiet mentio. 2. Quod nihil eorum in altari offerat quispiam excepto Sacerdote ritè disposito, vitiorum, quam maxime fieri potest, immuni, quod etiam hoc in ordine declarabitur. 3. Ne offeratur munus ex iis aliquod, nisi tempore diurno, eò quod dictum sit, *Die quo præcepit filiis Israel, &c.* Indè traditione acceptum est, *Interdium, non noctu.* 4. Et ne quispiam eorum alibi offeratur quàm in Sanctuario, ubicunque tandem esset Sanctuarium. Cum ergo notum jam fecerit Deus locum quem in Lege innuit, montem *Moria* esse, fieri non potest, ut alibi in tota terra offeratur sacrificium quàm *Hierosolymis*, idque privatim in monte *Moria* ex omnibus urbis *Hierosolymitana* partibus, & in ea montis parte quæ [ei rei] designata est, uti in Tractatu *Middoth* ostensuri sumus. In multis autem inter se discrepant, variisque perficiuntur modis, nec non varia unicuique speciei quibus vitientur, accidunt, in quorum pleraque hoc Tractatu *Zebachim* inquiretur, & in diversis aliarum hujus ordinis, cujus explicationem jam aggrediar, partium locis.

¹ Lev. iv. 2.

הטאור היחיד מא תהרק גיר פר הבא על כל המצוות ופר יום הכפורים ואלבקה בלהא תאכל וכולך יבין אן לים פי גמיע קרבנות הצבור הטאת מן נוע אלצאן ולא עולה מן נוע אלמאעו ואן לים פי גמיע קרבנות היחיד הטאת מן נוע אלבקר גיר פר הבא על כל המצוות ופר יום הכפורים והמא גמיעא יחרקאן כמא כינא פתכון אלקציה אלחנאעלה מן חרא אלסתקרי אן כל הטאת יחיד פהי תאכל ולא תכון אלא נקבה ולא תכון מן נוע אלבקר גיר שעיר נשיא פאנה זכר ופר הבא על כל המצוות ופר יום הכפורים לאנהא ודכור ומן נוע אלבקר ותחרק בלהא ואנמא סמי פר הבא על כל המצוות לקול אלכתאכ פיה נפש כי תחטא בשגגה מכל מצוות יי אשר לא תעשה פהרה הי גמלה אלקרבנות אלתי תקרב מן אלחיואן אלתי תנהוג לדורות כמא שרענא אללה והי אלתי יטלק עליהא אסם ואחד יעמחא והו זכחים ואלאשיא אלתי תעמחא בלהא עלי אכתלאף אנואעיהא אן לא יקרב מנהא מא פיה עיב וסיאתי פי חרא אלסדר דכר אלעיוב ואן לא יקרב על גבי המזבח שיא מנהא אלא כהן כשר סאלם מן אלעיוב עלי אתם אלחאלאת וסיבין דלך פי חרא אלסדר ואן לא יקרב מנהא קרבן אלא באלנהאר לקולה ביום צוותו ארת בני ישראל וכו' וגא אלנקל ביום ולא בלילה ואן לא יקרב קרבן מנהא גיר פי אלמקדש חית מא כאן אלמקדש ואר וקד אעלמנא אללה אן אלמוצע אלמשאר אליה פי אלתורה הו הר המוריה פלא סביל לתקריב פי גמיע אלארץ גיר פי ירושלים ופי הר המוריה כאנצא מן גמלה ירושלים ופי הר המוצע אלמחדר מן אלבל כמא נבין פי מסכת מדות ותנפצל בעצמה מן בעץ באשיא כתיבה ותכתלף ענאעאתהא ואלפסאדאת אללאחקה לנוע נוע מנהא וען דלך יבחת פי חרה אלמסכתהא אעני מסכת זכחים אכתר דלך ופי מואצע מן מסכתות אכרי מן חרא אלסדר ואלאן אכתרי באלשרח:

מקדמה סדר טהורות:

R. MOSIS MAIMONIDIS *Præfatio in Seder Tahoroth*:

עליונים אנה קד תקדם לנא פי
 הנה אלכמה סדרים אלמתקדם
 שרחה אצול כתיבה מן
 אלטמאות ואלטהרות ובכאנה פי מסכת
 עדיות וכל מא נא מנהא חית מא
 נא אנמא אנגלב פי גיר מוצעה למעני
 מא ואצולה ופרועה כלהא אנמא
 הי פי הדיא אלסדר פלולך לס אחיל
 פי הדיא אלסדר עלי מא קד תבין פי סדר
 מתקדם מן אכר טומאה או טהרה
 כל אעל אלכלאם פי הדיא אלגיר
 מסתקל בנפסה גיר מפתק לסדר אכר
 ואנא אקדם הנא מקדמאת תכון מפתאח
 למא יתצמנה הדיא אלסדר בעד אן אקול
 אן כל נזאכה מן אלנזאסאת אלמזכורה
 פי אלתורה פמבדאחא ואסתנאדהא אלי
 נוע מן אנואע אלהיאן צרורה גיר אלצרעת
 פאנהא תנגם אלהיאב ואלחישאן דון אן
 יכון אלאנסאן מבדא דלך כמא נצח
 אלתורה ואן לים פי גמיע אנואע אלהיאן
 מא ינגם והו חי או יתנגם והו חי גיר
 אלאנסאן וחדה אמא סאיד אנואע אלהיאן
 פהו כלהא טאהרה פי האל חיותהא לא
 תנגם גיריה ולא תתנגם מן גיריה
 ואלאנסאן וחדה ינגם והו חי ויתנגם והו
 חי באלנזאסאת אלהי יאתי וצפהא ודלך
 אן אקסאם אלנזאסאת בחסכ מא נא
 בה נין אלתורה אחד עשר קסמא טומאת
 שרץ וטומאת נבלה וטומאת מת וטומאת
 שכבת זרע וטומאת מי חטאת וטומאת
 החטאות וטומאת זב וטומאת זבה
 וטומאת נדה וטומאת יולדת וטומאת
 צרעת ומן הדיא אלטמאות טומאה תכון
 פיהא אבות כתיבה ומנהא מא פיהא אב
 ואחד פקט והדיא תפציל דלך טומאת
 שרץ פיהא אב ואחד פקט ודלך אן אלשרץ
 נפסה הו אב הטומאה והדיא אלאסם
 אעני אלשרץ ואקע עלי כל שכן מן
 אלתמאניה אנואע אלמזכורה פי אלתורה
 והי החולד והעכבר והצב והאנקרה
 והכח והלטאה והחומט והתנשמת ודם
 אלשרץ ולחמה ושחמה פי אלנזאכה סוי
 וארבעה מנהא גלודהא ולחומהא איצא
 סוי והי האנקרה והכח והלטאה והחומט
 ועטאם אלשרץ וחדהא בכנדרהא לא
 תנגם וסאיד אלשקצים ואלשרצים
 כאלצפרע ואלסלחפאת ואלאפאעי ואלחיות
 ונחיהא אלכל טאהר לא ינגם וטומאת
 נבלה פיהא אב ואחד פקט ודלך אן
 אלנבלה נפסהא אב הטומאה והדיא אלאסם
 ואקע עלי אלמיהא מן גמיע אנואע אלבהמה
 ואלטהורה פרק ודלך אן אלתהורה אדא

Notum est præcessisse nobis in quinque or-
 dinibus istis jam explicatis, multa quæ ad
 pollutionem & purificationem spectant fundamen-
 ta, ac privatim in Tractatu *Adaioth* [de testifica-
 tionibus] quorum unumquodque, ubicunque tan-
 dem occurrerit, allatum est ob causam aliquam
 loco non suo, cum & radices earum & rami uni-
 versi hujus sint Classis: quâ igitur [in explicandâ,
 nullo habito respectu ad ea quæ explicata sunt in
 Classe aliqua præcedente, ex iis quæ spectant ad
 pollutionem aut munditiam, ita de hoc argu-
 mento sermonem instituam, ut sibi sufficiat, mi-
 nimè indigus Classis alicujus alterius. Quædam
 autem hoc loco præmissurus sum, quæ sint vice
 clavis ad ea quæ continet Classis ista, ubi monuerò
 unamquamque immunditiam, cujus in Lege est
 mentio, ortum ac principium necessariò ducere ab
 aliqua animalis specie, exceptâ leprâ quæ vestes
 & parietes polluit; cum non sit hominum quif-
 piam ejus principium, quemadmodum expresse
 dicit Lex: quinetiam inter omnes animalis species
 non esse quæ dum vivit polluat aut polluat, ho-
 mine solum excepto; reliquæ enim animalis
 species omnes dum in vivis sunt mundæ sunt, ut
 nec alia polluant, nec ab aliis polluantur: homo
 solus dum vivit polluit & polluitur, eâ quæ de-
 scribetur pollutione. Siquidem immunditiæ spe-
 cies, juxta illud quod in textu Legis habetur,
 undecim sunt. Immundities, scilicet, reptilis; Im-
 mundities cadaveris; Immundities mortui; Im-
 mundities concubitûs feminis; Immundities aquæ
 oblationis pro peccato; Immundities oblationum
 pro peccato; Immundities gonorrhæici; Immun-
 dities gonorrhæicæ; Immundities menstruatae;
 Immundities puerperæ, & Immundities lepræ.
 Harum autem immunditiarum in aliquibus plures
 sunt Patres, [five principes] in aliquibus pater
 unicus. Atque hæc est earum partitio. Immun-
 dities reptilis unus est tantum pater; scil. quod
 ipsum reptile sit pater pollutionis; quod nomen
 (reptilis scil.) competit unicuique individuo octo
 specierum istarum, quarum in Lege sit mentio:
 Sunt autem Mustela, ^m Mus, Rubeta, Mygale,
 Chamæleon, Stellio, Lacerta, Talpa. Porro,
 reptilium sanguis, caro, & adeps, æquè pollui-
 unt; nec non quatuor eorum pelles & carnes;
 Mygales, scil. Chamæleontis, Stellionis, Lacer-
 tæ; at ossa reptilis carne nudata sola non pollui-
 unt. Cætera abominanda & reptilia, veluti rana,
 testudines, viperæ, serpentes, &c. munda sunt
 omnia, nec polluiunt. Immundities autem in ca-
 daveribus pater unicus est; ipsum scil. cadaver,
 quod pater est immundities, quo nomine signifi-
 catur quodvis mortuum ex omnibus speciebus ju-
 mentorum & animalium, five immundorum, five
 mundorum, [certâ] tamen inter immunda &
 munda differentiâ; nempe quod mundum, si ritè
 ואלחיה בין טמאה בין טהורה ובין אלטמאה
 נשטה

^m Levit. xi. 30.

maçetur, prout in Tract. *Cholim* explicatum est, mundum sit; at immundum maçetur, an juguletur, an morte naturali moriatur, nihil interfit: nec non quòd [in] cadavere bestiae immundae, & animalis, sive immundi, sive mundi, nulla sit differentia inter carnem & adipem respectu pollutionis; at in bestia munda secus se res habeat, cum adeps mortuae nullatenus polluat; cujus causam explicaturi fumus loco suo in Tract. *Oketzim*: quin & sanguis cadaveris non polluit eam immunditiae quae cadaver [animalis] sive mundi sive immundi: similiter, & ossa carne nudata, cornuque & ungues & ungulae cadaveris non polluunt; at medulla quae intra ossa est cadaveris polluit, æquè ac caro: eodémque modo in reptili, perinde est ac caro ipsius, & in mortuo instar carnis mortui. Explicata autem sunt ista in *Tosepbet Oboloth*, ubi dictum est, Medulla omni respectu est instar carnis. In immunditia autem mortui novem sunt patres; primò enim ipse mortuus est pater pollutionis. Nolo autem, cum dico Mortuum, integrum mortuum, sed rem quae polluit immunditiae mortui, veluti particulam quamvis carnis ipsius magnitudine olivæ, & carnem ejusdem coagulata, & cochleare putredinis, & ossa, & sanguinem, &c. quae enumerabuntur Capite secundo *Oboloth*: nec interest sit mortuus Ethnicus an *Israelita*, præterquam in immunditiae tentorii privatim, cum Ethnicus non polluat immunditiae tentorii. Nam expressè dicit *Talmud*, *Israelitæ polluunt tentorium, Ethnici autem non polluunt*; quod nititur dicto ipsius isto, " *Hæc est Lex: Homo cum mortuus fuerit in tentorio*. Dixit enim [alibi] *Et vos pecus meum, pecus pascuæ meæ, vos homo, vos vocamini Homo*, at gentes mundi non vocantur Homo. Sepulchrum etiam est pater immunditiei. Quin & homo qui mortuo pollutus fuerit, appellatur pater: paritèrque vasa quae ipsum tetigerint, nec non vasa quae tetigerint mortuum, & homo qui ipsa tetigerit, & vasa quae hominem istum tetigerint; horum trium unumquodque est pater pollutionis, scil. vasa prima, nec non homo & vasa illa altera, paritèrque vasa quae tetigerint vasa ista mortuo polluta, sunt & ipsa pater immunditiei: quorum uniuscujusque probationem allaturi fumus Capite 2. Tract. *Oboloth*. Hæc autem omnia [ita se habent] eâ conditione, ut sit homo iste *Israelita*, quòd si Ethnicus fuerit qui mortuum tetigerit, neque ipse pollutus mortuo censetur; nec polluit eo modo quo polluit mortui [contactu] immundus. Initio autem *Tosepbet* Tract. *Oboloth* dixerunt [Magistri,] Ethnicus & Bestia, partus octimestris, vas testaceum, cibi, liquores qui tetigerint mortuum, vasa quae ipsos tetigerint, munda sunt. Sensus autem, cum hîc dicit *munda sunt*, est, non esse rationem ipsorum eandem ac vasorum quae tetigerint pollutum mortuo, quod tibi ideò explicavi ne putares liquores qui tetigerint mortuum, qui sunt absque dubio immundi, non polluerent vasa, verum ea polluerent pollutione liquorum propriâ, quam tibi descripturus sum, non pollutione patris, respectu vasorum. Est etiam Tabernaculum è patribus immunditiei. Ratio autem Tabernaculi quod mortuo pollutum fuerit, & vasorum quae mortuum tetigerint, eadem est; quoniam rem aliam septem diebus polluit, ut & vasa

נשהטה שהיטה כשרה עלי מא תבין פי חולין פהי טאהרה ואלטמאה לא פרק בין אן תרבה או תנחר או תמות כותהא אלטביעי ואיצא אן נכלת בהמה טמאה ויהיה בין טמאה בין טהורה לא פרק בין לחמהא ושחמהא לטומאה ובהמה טהורה ליסת כדלך כל שחמהא אדא מאתת לא ינגם כונה וסנבין עלה דלך פי מוצעה מן עקצין ורם נבלה לא ינגם טומאת נבלה לא מן אלטהורה ולא מן אלטמאה וכדלך אלעטאם כמגדרהא דון לחם ואלקרון ואלאטלאף ואלאטפאר אדא באנת מן אלגתה לא תנגם אמא אלמך אלדי פי דאכל אלעטאם פהו ינגם מן אלנבלה מתל בשרה וכדלך הו מן אלשרין מתל בשרו והו מן אלמת מתל בשר המת וקד תבין דלך פי תוספת אהליות והנאך קיל מוח הרי הוא כבשר לכל דבר וטומאת מת פיהא תסעה אבות ודלך אן אלמת נפסה אב הטומאה וליס אריד בקולי הנא מת גמלה אלמית כל אלשי אלדי ינגם טומאת מת מתל כזית מבשרו ונצל ותרוך רקב ועצמות ורם וסאיר מא יאתי תעדידה פי תאני אהליות, ולא פרק בין כון אלמת גוי או ישראלי גיר פי טומאת אהל כאצה פאן אלגוים אינן מטמאין באהל ונן אלגמר ישראל מטמאין באהל ואין הגוים מטמאין באהל אסנר דלך לקוללה זאת התורה אדם כי ימות באהל וקאל ואתם צאני צאן מרעיתי אדם אתם אתם קרויין אדם ואין אומות העולם קרויין אדם ואלקבר איצא הו אב הטומאה ואדם שנטמא במת הו איצא יתסמי אב וכדלך כלים הנוגעים בו הי אב הטומאה וכדלך כלים הנוגעים במת ואדם הנוגע בהן וכלים שנגעו בדרך אלאדם כל ואחד מן אלתלתה אב הטומאה אעני אלכלים אלאולי ואלאדם ואלכלים אלתאניה וכדלך כלים שנגעו בכלים שנטמאו במת פהי איצא אב הטומאה וסנבין דליל כל ואחד מנהא פי תאני אהליות והדיא בלה בשרט אן יכון אלאדם ישראלי אמא גוי שנגע במת פליס הו טמא מת ולא ינגם כמא ינגם טמא מת ופי אול תוספת אהליות קאלוא הגוי והבהמה ובן שמונה וכלי חרש והאכלים והמשקין הנוגעים במת כלים הנוגעים בהן טהרין ומעני קולה הנא טהרין אנהא לא יכון חכמהא חכם כלים הנוגעים בטמא מת ואנמא בית לך דלך ללא תטן אן משקין הנוגעים במת אלתה הי משקין טמאין בלא שך לא תנגם אלכלים כל הי תנגסהא אנגאם אלמשקין אלדי סאבינה לא אנגאם אלאב ללכלים ומן אבות הטמאות איצא האוהל והכס אלאוהל אלדי יתנגם באלמת והכס כלים הנוגעים במת ואחד לאנה ינגם גירה טומאת שבעה מתל כלים שנגעו במת

quæ

ואנמא ערדנאה עלי חרתה לאן אלעור
ואלכגר ואלשק אדא כאנת אוהל על
המרת פהי תנתנס וליס כדלך סאיר מואר
אלכליס לאן אן כאן אלאוהל מן עור
או חרש או עצם פהו לא ינתנס אללהם
אלא אן כאן כלי עץ או כלי עצם מאהיל
על המרת כיכון חכמהא הכם כלי שטף
שנגעו במרת וסנבין דלך פי אלסאבע
ואלעשרין מן הדרה אלמסכתא ופי תוספת
נדה קאלוא כל המיטמא באהל מיטמא
טומאת שבעה ויש מיטמא טומאת
שבעה ואין מיטמא באהל ישיר אלי כלי
שטף כמא בינא וממא ינב אן תעלמה
אן מע כון הדרה כלהא מן אלמרת אבות
פאנמא דלך לנעד מנהא אלאשון ואלשני
טומאת תרומה וטומאת קודש כמא
סאדכרה פי הדרה אלצדר לא לכוון מן
אנתנס בשי מנהא חייב כרת אדא נכנס
למקדש או אדא אכל קדשים ונץ
אלתוספתא במה דגרים אמורים
בתרומה וקדשים אבל אין הנזיר מגלה
אלא על המרת בלבד ואין חייבין על
טומאת מקדש וקדשיו אלא על המרת
בלבד וקד ערדנא פי סאבע נזירות טמאות
מן המרת שהנזיר מגלה עליהן וטומאת
שכבת זרע פיהא אב ואחד ודלך אן
אלמני הו אב הטומאה ומן שרונה אן
יכרנ מן בן תשע שנים ויום אחד פמא זאר
ונין סיפרא איש פרט לקטן יכול שאני
מוציא בן תשע שנים ויום אחד תלמי
לומ' ואיש כי תצא ממנו שכבת זרע וקד
בינא מראת אן בן תשע שנים ויום אחד
ביאתו ביאה וליס מן שרונה אלאנעאט
ואללדה כמא תבין פי גמר יומא לכן
מן שרונה וחנינ' יננס אן יכון לונה
אביץ לון אלמני אלמעלום ונין תוספת
זבים שכבת זרע ארומה טהורה וכתיר
מא יכרנ אלמני כדלך אדא אנחף
אלאנסאן פי אלנכאח מראת מתואליה
פי זמאן קריב פכרנ אלדס קבל אן
יתנייר פי אועה אלמני וטומאת מי חטאת
פיהא אב ואחד ודלך אן אפר פרה ארומה
אדא כלט כמי מעין כמא יבין פי מסכת
פרה פאן דלך אלמא לה האלה מא יננס
כהא וחאלה לא יננס כהא פפי אלחאל
אלתי יננס כהא הו אב הטומאה וסנבין
תלך אלחאל פי אלפרק אלאול מן הדרה
אלמסכתא וטומאת החטאת פיהא
תלתא אבות אחדהא פרה ארומה פאן
העוסק בשריפת הפרה ובקיה שגלהא
מיטמא בגדים כמתל מן נגע כאב הטומאה
כמא יבין פי מוצעה מן מסכת פרה
ואלתאני פרים ושעירים שנכנס דמן
לפנים פאן שורפן איצא מיטמא בגדים
וקד דכרנא הדרה אלפרים ואלשעירים
פי מוצע מן מסכת זבחים ונין גמר
זבחים הא למדת על כל המכפרין
ששורפן מיטמא בגדים ואלתאלת שעיר
המשתלח פאן משלח שעיר לעזאל מיטמא

quæ mortuum tetigerint. Ea autem singillatim
recensuimus, quoniam pellis & vestis, & cilicium,
cum mortuo tabernaculum fuerint, immunditiam
contrahunt. Secus autem reliquæ vasorum ma-
teriæ. Nam si fuerit tabernaculum è ligno, aut
testa, aut ossè, non omnino polluitur, nisi vas
illud ligneum aut ossèum tabernaculi instar mortuo
superimmineat, adeo ut sit ratio eorum eadem ac
vasorum immersionis, quæ mortuum tetigerint, uti
explicaturi sumus Capit. 27. hujus Tractatùs. Et
in *Tosepbet Niddab* dixerunt, Quodcunque pollui-
tur [respectu] Tabernaculi, polluitur ad septem
dies; est tamen quod polluitur ad septem dies;
nec interim polluitur ratione Tabernaculi. Innuit
vasa immersionis, sicut declaravimus. Porro ex
iis, quæ scire debes, est, quòd cum ista omnia ad
mortuum [spectantia] patres fuerint, [hoc fiat]
ut in iis primum & secundum respectu immundi-
tiei [qd ad] *Terumah* & res sacras numeremus, uti
hac ipsâ præfatione ostensurus sum; non quòd
qui aliquo ex istis pollutus fuerit, reus excidii fiat;
si ingressus fuerit sanctuarium, aut res sacras come-
derit. Ita expresse in *Tosiphta* dicitur, De quibus hæc
intelligenda? in *Terumah* & rebus sanctis; at non
se radit *Naziræus* nisi ob mortuum tantum, ne-
que rei fiunt ob pollutionem Sanctuarii & rerum
ejus sanctarum, nisi ob mortuum tantum. Pol-
lutiones autem à mortuo, ob quas se radere tenetur
Naziræus, enumeravimus Cap. 7. Tract. *Neziruth*.
In concubitu autem feminis pater unicus est;
quòd sc. semen ipsum pater immunditiei sit hac
conditione ut profluat ab eo qui novenni, uno die
aut amplius; major est. In *Sifra* legitur, *Ish*
[vir,] ad excipiendum Minorem. At forsan
excipere possum novenni uno die majorem: Dicit;
Et vir cum exierit; &c. declaravimus autem sæ-
pius novenni uno die majoris concubitus pro
concubitu haberi, neque requiritur arrectio aut
voluptas; uti in *Gemara Yoma* explicatum est;
verum requiritur tantum quòd polluat, ut sit co-
loris albi instar feminis noti: ita in *Tosepbet Zabim*
dicitur; Concubitus feminis rubentis mundus est.
Sæpe autem evenit, ut profluat semen istiusmodi,
cum quis continuis vicibus brevi temporis spatio
coitum repetierit, adeo ut prædeat sanguis ante-
quam mutatus in vasis spermaticis fuerit.

In immunditie aquæ purgandò peccato destina-
tæ, unicus est pater; quòd sc. cum cinis vaccæ ru-
fæ commistus fuerit cum aqua fontana (uti in Tract.
Parab describitur) ita statim afficiatur aqua ista, ut
ex parte polluat, & ex parte non polluat, quâ autem
polluit sit pater immunditiei, quam proprietatem
declaraturi sumus Cap. 1. hujus Tract. At in
immunditie oblationum pro peccato tres sunt pa-
tres, quorum unus est Vacca rufa; qui enim eâ
comburendâ, aliisque quæ ad ipsam spectant pera-
gendis, occupatur, polluit vestes instar ejus qui
tetigerit patrem immunditiei, ut loco suo Tract.
Parab declarabitur. Secundus juveni & hirci,
quorum sanguis intrò affertur; nam & qui hos
comburit, polluit vestes; horum autem juvenco-
rum & hircorum mentionem fecimus diversis locis
Tract. *Zebachim*; in textu autem *Gemara Zeba-
chim* dicitur, Ecce discis; quòd ad omnia quæ
expiant, eum qui ipsâ comburit polluere vestes.
Tertius est hircus ἀποποιῶν. Qui enim hircum
emissa-

emissarium dimittit, polluit vestes. Immundities autem [fœminæ] profluvio laborantis continet septem patres. Ipsa enim mulier profluvio laborans est pater immunditiei; & qui cum ea coit, pater immunditiei; & sanguis profluvii ipsius pater immunditiei; & sputum, & urina, & illud cui infidet, & lectus, singula patres. Notum autem est e disertis legis verbis, immunditiam menstruatae & puerperæ eodem modo se habere, dicente Domino, *Secundum dies separationis morbi sui immunda erit*: Nec non, *Et immunda erit hebdomadibus duabus juxta separationem suam*. Menstruatae autem sunt iidem ipsi septem isti patres. Eodemque modo Immundities Gonorrhæici septem patres continet: qui sunt, Ipse Gonorrhæicus, fluxus ejus, concubitus feminis ejus, saliva ejus, urina ejus, stratum ipsius, & illud cui infidet. Cum autem notum sit nullum esse discrimen, respectu pollutionis, inter eum qui cum menstruata, aut profluvio laborante, aut puerpera, rem habuerit intra septem dies à partu masculi, aut quatuordecim à partu fœnellæ (sicut dixit Dominus. *Et viro qui dormierit cum immunda*) appellabimus ipsum congregientem cum immunda; quem etiam ut unum e numero patrum immunditiei recensēbimus, non autem congregientem cum menstruata seorsim, cum profluvio affectâ seorsim, & cum puerpera seorsim, cum omnes ut res una se habeat. Ex iis autem quæ oportet scire est, quod quamdiu purgata non fuerit quæ immunda est aquâ in conceptaculo [contentâ] polluat congregientem cum ipsa etiam post annos aliquot à cessatione fluxus sanguinis. Neque enim temporis [morâ] absque aqua conceptaculi mundatur. Sic & sedile, & stratum, utrumque pater est. Neque enumerabimus stratum Gonorrhæici, & stratum leprosi, & stratum Gonorrhæicæ, & stratum menstruatae, seorsim, cum una sit omnium ratio; verum stratum tantum à quocunque tandem pollutum recensēbimus. Eodemque modo, dum recensēbimus sanguinem immundæ, erit [nomen illud] sanguini menstruatae, profluvio affectæ, & puerperæ commune: similiter cum dicemus saliva immundi, aut urina ipsius, comprehendet illud gonorrhæa laborantem, profluvio affectam, menstruata, & puerperam, cum saliva, & urinae uniuscujusque e quatuor istis eadem sit ratio respectu immunditiei. Porro in immunditie lepræ quatuor sunt patres: Leprosus absolute, qui etiam appellatur leprosus intra dies consummationis suæ, & leprosus intra dies ipsi enumerandos, & vestis plagâ affecta, & domus plagâ affecta. Intellego autem, cum hic dico vestem, quodecunque pollutioni lepræ obnoxium est, sive vestis sit lanea, sive linea, sive stamen, sive subtegmen, sive vas quodecunque coriaceum; sic & cum dico [domus plagâ affecta] intellego universam domus materiam, ipsius scil. lapides, ligna & pulverem. Cum unaquæque harum partium polluat si magnitudine olivam æquet, uti declarabitur Cap. 13. Tract. *Negaim*, hujus classis. Sunt ergo patres immunditiei, numero 32. isti scil. Reptile, Cadaver, Mortuus, Homo pollutus mortuo, Vasa polluta mortuo, Vasa quæ tetigerint hominem mortuo pollutum, Vasa quæ tetigerint vasa mortuo polluta, Homo qui tetigerit vasa mortuo polluta, Vasa quæ tetigerint hominem qui tetigerit vasa, Tabernaculum, Sepulchrum, Concubitus feminis, Aqua expiando peccato,

בגדים וטומאת זבה בשתמלה עלי סבעה אבות ודרך אן אלזבה נפסהא אב הטומאה ובוועלה אב הטומאה ודם זיבתה אב הטומאה ורוקה ומימי רגליה ומרכבה ומשכבה כל ואחד מנהא אב ומעלוס מן נצוין אלתורה אן טומאת נדה וטומאת יולדת שיא ואחדא קאל תעאלי כימי נדת דותה תטמא וקאל וטמאה שבועים כנדרתה ואלנדה פיהא הדה אלסבעה אכורת בעיניהא וכולך טומאת זכ תשתמל עלי סבעה אבות והי הזב וזבו ושכבת זרע ורוקו ומימי רגליו ומשכבו ומרכבו ואד וקד עלם אן לא פרק פי אלטומאה בין בוועל נדה או זבה או יולדת בתוך שבעה לזכר או ארבעה עשר לנקבה כמא קאל תעאלי ולאיש אשר ישכב עם טמאה כלנסמיה בוועל טמאה והו אלדי נעד מן גמלה אבות הטמאות בואחד ולא נעד בוועל נדה עלי חדתה ובוועל זבה עלי חדתה ובוועל יולדת עלי חדתה אד אלכל שיא ואחדא וממא יזב אן תעלמה אן טאלמא לא תטהר אלטמאה כמי מקוה פהי מטמאה ארת בוועלה ולו בקיט סנין בעד אנקטאע אלדס לא תטהר באלומאן דון מי מקוה וכולך אלמרכב ואלמשכב ואחד מנהמא אב ולס נעד משכב הזב עלי חדתה ומשכב מצורע עלי חדתה ומשכב זבה עלי חדתה ומשכב נדה עלי חדתה אד חכם אלכל ואחד בל נעד משכב פקט אננסה כל מן אננסה וכולך איצא נעד דם טמאה פכיון ורך עאם לדס נדה ודם זיבה ודם יולדת וכולך נקול רוק הטמא ומימי רגליו פיעס דרך זכ וזבה נדה ויולדת אד חכם אלהוק ומימי רגלים מן כל ואחד מן האולא אלארבעה סוי פי אלטומאה וטומאת צרעת פיהא ארבעה אבות מצורע מוחלט והו יתסמי איצא מצורע כימי גמרו ומצורע כימי ספרו ובגד מנוגע ובית מנוגע ואריד בקולי הנא בגד כל מא יקבל טומאה צרעת מן בגד צמר או הפשתים או השתי או הערב או כל כלי עוד וכולך אריד בקולי בית מנוגע מאדה אלכית בגמלתהא והי אבניו ועציו ועפרו פאן כל זו מנהא מטמא בכזית כמא יבין פי תאלת עשר נגעים מן היא אלסדר פתכו עדר אבות הטמאות אתנין ותלאתין אב והי הדה השרץ והנבלה והמת ואדם שנטמא במת וכלים שננטמאו במת וכלים שנגעו באדם שנטמא במת וכלים שנגעו בכלים שננטמאו במת ואדם שנגע בכלים שננטמאו במת וכלים שנגעו באדם שנגע בכלים שננטמאו במת והאווהל והקבר ושכבת זרע ומי חטאת ופרה אדומה ופרים ושעירים

I

Vacca

^o Levit. xii. 2. ver. 5. ^p Ib. xv. 33. ^q Hic, ut alibi, Interpres Hebr. vertit. חרושו, quasi legeretur Arabicè
הדתה cum ת; male, ni fallor.

הנשרפים ושעיר המשתלה וזב וזבה ונדה ויולדה ומרכב ומשכב ובוועל טמאה ודם טמאה ורוק טמא ומימי רגליו הובו של זב ושכבת זרעו ומצורע בימי ספרו ומצורע בימי חלוטו ובגד מנוגע ובית מנוגע וקד תבין פי אול מגלה. אן לא פרק בין מצורע מוסגר ומצורע מחולט למעני אלטומאה ואעלם אן אסם כלים ואקע עלי תמאניה אנואע והי בגדים ושק וכלי חרש וכלי עור וכלי עצם וכלי זכוכית וכלי מתכות וכלי עץ אמא אלקפף ונהווא מן אלאוואני אלתו תעמל מן אלזוף ואלכוין ואלברדי וגרד אלנבל ואלקצב ונהווא פהי כלהא מן גמלה כלי עץ כמא יבין פי הרה אלמסכתא ונן אלתורה פי כון הרה אלאנואע כלהא תקבל אלנאסה גיר כלי זכוכית וחרדא פאנהא אנמא תנתנס מדרבנן ונן אלגמר יוסי בן יעזר איש צדדה ויוסף בן יוחנן איש ירושלם גורו טומאה על כלי זכוכית ופי תוספת כלים קאלוא כלי זכוכית מדברי סופרים אמא בקיה אלכלים פהי תנתנס מדאוריתא קאל תעאלי מכל כלי עץ או בגד או עור או שק ושק הו נסג אלשער אלקק ואלגלוט גרד מתל אלדי תעמל מנה אלאחמאל אלכל יתסמי שק ובגד נסג גיר אלשער מתל אלכתאן ואלזוף ואלחריר ואלקטן וגיריהא ואלקבד דאכלה פי גמלה אלבגדים ונן אלתוספתא העושה חלוק מן הלכד אם יש בו שלשה על שלשם טמא והוא הו שעור אלבגד לטומאה עלי כמא יבין פי אלסאבע ואלעשרין מן הרה אלמסכתא ופי ספרא או בגד לרבות את הלכדים וקאל פי טומאת כלי חרש וכלי חרש אשר יפול מהם וכו' וקאל פי כלי מתכות אך את הזהב ואת הכסף וכו' אמא כלי עצם פהי דאכלה תחת קולה וכל מעשה עינים כמא נבין פי תאני הרה אלמסכתא וכלי זכוכית אלחקת בכלי חרש כמא נבין פי תאני אלמסכתא איצא ואנואע הרה אלכלים כלהא גיר כלי חרש יש להן טהרה במקוה אמא כלי חרש אין לו טהרה אלא שבירה ולא יטהר במקוה ראסא והו קולה תעאלי ואותו תשבירו וקאל וכל כלי עץ ישטף במים וכולך יסמון איצא אוואני אלמסכותא כאצה כלי מתכות ולים כלי זכוכית מן גמלתהא יסמון אלנסג כלה בגדים ולו נסג אלשער וכלי חרש לים ידכלונה פי גמלה אלכלים פי אכחר אלאוקאת לאן תכתין בה אחכאם במפרדה כמא סאדנר ובקה אלכלים והי כלי עץ וכלי עצם וכלי עור יסמונהא כלי שטף לאנהא יש להן טהרה במקוה פאזא מא סמעתהם יקולון מטמא כלים או מטמא בגדים פאעלם אנה יננס הרה אלאנואע כלהא גיר כלי

Vacca rufa, Juvenci & Hirci qui comburuntur, Hircus emissarius, Gonorrhæicus, Profluvio affecta, Menstruata, Puerpera, Sedile, Lectus, Rem habens cum immundâ, Sanguis immundæ, Saliva immundi, Urina ejusdem, Fluxus gonorrhæici, Concubitus feminis ipsius, Leprosus diebus quibus seclusus manet, Leprosus diebus quibus absolutè pronuntiatus fuerit immundus, vestis plagâ affecta, Domus plagâ affecta. Ostensum autem est initio Tractatus Megillab, nullum esse discrimen inter leprosum dubium, & leprosum absolutè sic denunciatum quod ad pollutionem. Porro scias nomen Vasorum competere octo speciebus, viz. vestibus, cilicio, vasis testaceis, vasis coriaceis, vasis ex osse, è vitro, è metallo, è ligno confectis. Sportæ autem & ejusmodi vasa è viminibus, palmarum foliis, juncis, palmarum furculis, arundine, &c. contexta, omnia in vasorum ligneorum numero censentur, prout hoc ipso Tractatu docebitur. Expressè autem in lege asseritur omnes has species pollutioni obnoxias esse, exceptis tantùm vasis vitreis, quæ quod pollutioni obnoxia censeantur, ex decreto Magistrorum est. Verba enim Gemaræ sunt, *Josi filius Jozereï vir Zeredæ, & Joseph filius Juchanani vir Hierosolymitanus decreverunt vasa vitrea pollutionem recipere. Et in Tosepht Tractatus Celim dixerunt, Vasa vitrea ob verba Scribarum, reliqua autem vasa ex Legis [sententia] polluuntur. Dixit Dominus, De omni vase ligneo, aut veste, aut pelle, aut cilicio. Cilicium autem est illud quod contextitur è pilis, sive subtilius, sive crassius fuerit, instar ejus ex quo conficiuntur sacci, cùm universim vocetur Saccus: Vestes autem sunt quæ ex aliis rebus quam pilis contexta, veluti lino, lanâ, serico, gossypio, &c. quia & filtra etiã inter vestes censentur: Ita expressè dicitur in Tosepht, Qui fecerit indusium è filtro, si tres [palmas] latum ac totidem longum fuerit, &c. hæc autem mensura est quâ vestis pollutioni obnoxia redditur, prout Cap. 27. hujus Tract. ostendetur, & in Siphra [aut vestis] (inquit) ad includendum filtra. De immunditie autem vasis testacei dicit, Et vas Testaceum in quod ceciderit ex iis, &c. De vasis autem è metallo conflatis, veruntamen aurum & argentum, &c. Vasa autem ex osse comprehenduntur sub dicto ipsius, Et omne opus è pilis caprarum, uti ostensuri sumus Cap. 2. hujus Tractatus. Vasa autem vitrea adjuncta sunt testaceis, uti Cap. etiam secundo explicabimus. Porro, omnibus his vasorum generibus [ad] purgationem sufficit aqua conceptaculi, exceptis testaceis. Illis enim non competit alia mundandi ratio quam confractio, adeo ut nullatenus [aquâ] conceptaculi mudentur, atque hoc est quod dixit Dominus, Et ipsum confringetis: dicit etiam, Et omne vas ligni immergetur aquis. Similiter, vasa fusa speciatim appellant [nomine] vasorum è metallo conflatorum, neque in eorum numero censentur vitrea. Omnia item texturâ [confecta] appellant vestes, etiam è pilis contexta. Plerumque autem vasa testacea in numero vasorum non includuntur, quia peculiares sunt ipsis leges, uti dicturi sumus. Reliqua autem vasa, scilicet lignea, quoniam mundatio ipsorum [immersione in] aquæ conceptaculum [peragitur.] Cùm autem audieris ipsos dicentes, Polluit vasa, aut, polluit vestes, scias [illud de quo hoc asserunt] polluere has species omnes exceptis vasis testaceis; illa enim non polluit*

polluit aliud quid quam pater immunditiei, (uti ostensus sum.) Privatum autem in immunditie ob mortuum, respectu cuius has vasis leges assignavimus, discrimen est. Vas autem testaceum, quomodocunque immunditiam contraxerit à mortuo, fit primum respectu pollutionis, non autem pater, etiamsi vel mortuum ipsum tetigerit, aut in tabernaculo mortui fuerit. Prævit autem nobis *Tesiftha* textus hac in re, Dixit Dominus, * *Et omne vas apertum, super quo non est operculum adjunctum, immundum est.* Dixerunt, *Ipsum immundum est*, at non fit pater immunditiei, ad polluendum. In *Sifre* autem docetur scripturam loqui de vase testaceo, quod & ostensus sum Capite decimo hujus Tract. Reliqua autem vasa & vestes ea sunt, quæ cum prope admota fuerint homini qui pollutus fuerit mortuo, evadunt ipsa Pater immunditiei, quæque si eorum aliquod ad mortuum propius accesserit, deinde ipsum tetigerit homo, deinde [alia ex ipsis] hominem tetigerint, tria simul Patres fiunt, uti diximus, utque declaraverunt in *Sifre*, sicut explicaturus sum initio Tract. *Oboloth*. Porro, scias vasa solum testacea patres immunditiei nunquam evadere, neque ejus quæ est à mortuo, neque alius alicui immunditiei respectu: quod ostensus sum diversis hujus classis locis.

Vasorum autem è metallo peculiaris sunt jura quæ ad reliqua vasa non pertinent: scil. quod immunditie qualicunque polluta, si contracta fuerint, fracturâ istâ mudentur, quod si quis ex iisdem fufis aliud denuò vas conflaverit, ad immunditiam pristinam redeant: quæ etiam Doctorum nostrorum constitutio est; qui quam ob causam illud statuerint ostensuri sumus Capite 11. hujus Tractatus. Dixerunt, *Simeon fil. Setachi* decrevit vasa è metalis [conflata] immunda fore: scil. ea redire ad immunditiam suam, postquam confrigendo mundata fuerint, donec aqua conceptaculi abluta fuerint; expressè autem dicit *Talmud*, Immunditiei [genus] sunt à Rabbiniis nostris constitutum. Hoc autem scias velim. Porro, patres isti quos recensuimus omnes à lege sunt, appellaturque quilibet eorum Pater immunditiei à verbis legis; sunt autem & patres immunditiei à Doctoribus nostris [constituti] ultra istos non pauci, quorum unumquemque appellant Patrem immunditiei è verbis Scribarum. Immundities autem, in quibus reperiuntur patres pollutionis è Verbis Scribarum, sex sunt. sc. Immundities mortui, Immundities fluxus, Immundities menstruæ, Immundities puerperæ, Immundities Idoli, & Immundities cadaveris. In Immunditie mortui reperiuntur ex Doctorum sententiâ immunditiei patres septem, sc. nam, Os quantitate grani hordei polluit contactu & gestatu, ut Capite 2. Tract. *Oboloth* declarabitur, similiter & Terra *Ethnicorum*, & Ager in quo effossum fuerit aratro sepulchrum polluunt contactu & gestatu, quin & habitaculum *Ethnicorum* (ut sub fine Tract. *Oboloth* declaraturi sumus) polluit instar terræ ipsorum, donec pervestigatum fuerit: sanguis etiam commixtus polluit contactu & gestatu & ratione tabernaculi: quid sit autem sanguis commixtionis declarabitur, c. 2: Tract. *Oboloth*, ut & quid sit *Beit Happeares* sub finem *Oboloth*. Atque hæc omnia sunt è decreto

חרש פאנה לא יגסה גיר אב הטומאה כמא סאבין ופי טומאת מת כאצה אלת זעלנא לכללים פיהא הדה אלאחכאם תפציל אמא כלי חרש פכין מא אנתנם באלמת פאנה יכון ראשון לטומאה ולא יכון אב ולו נגע במת נפסה או כאן פי אוהל המת וקר תקדם לנא נין אלתוספתא פי דלך קאל תעאלי וכל כלי פצוח אשר אין צמיד פתיל עליו טמא הוא קאלוא הוא טמא ואינו נעשה אב הטומאה לטמא וקר תבין פי ספרי אן בכלי חרש הכתוב מדבר וסאבין דלך פי עאשר הדה אלמסכתא ושאר כלים ובגדים הי אלת אדא דנאת כאדם שנטמא במת תציר אב הטומאה והי אלת אדא דנא מנהא שי במת חם נגע בהן אדם חם נגעו כאדם תציר אלתלה אבות כמא דכרנא וכמא בינוה פי ספרי עלי מא אשרח פי אור אהלות ואעלם אן כלי חרש וחדה לא יכון אב הטומאה אברא לא פי טומאת מת ולא פי גירא מן אלטמאות וסיבין דלך פי מואצע מן הדא אלסדר ופי כלי מתכות כאצה חכם מא לים הו פי סאיר אלכלים ודלך אנהא אדא אנתנסת באי אלנאסארת כאנת ובעד דלך אנגסרת פקד טהרת באנכסארהא פאדא סבבהא ורגע ועמל מנהא אנה תאניה רגעת אלי נאסתהא אלאולי אלת כאנת פיהא והיא איצא אנמא הו מדרבנן וסנבין עלתהם פי דלך פי האדי עשר הדה אלמסכתא קאלוא שמעון בן שטח גור טומאה על כלי מתכות יעני אנה גור אן תרגע לטומאתן בעד אן טהרת באלאנכסאר חתי תטבל פי מי מקוה ונן אלתלמוד טומאה ישנה דרבנן פאעלם דלך והיה אלאבות כלהא אלת תקדם ערדהא הי מן התורה ויסמון כל אב מנהא אב טומאה מדברי תורה ותם אבות טמאות מדרבנן כתירה גיר הדה ויסמון כל אב מנהא אב טומאה מדברי סופרים ואלטמאות אלת תוגד פיהא אבות הטמאות מדברי סופרים סת והי טומאת מת וטומאת זיבות וטומאת גדה וטומאת יולדת וטומאת עבודה זרה וטומאת נבלה אמא טומאת מת פאנא נגר פיהא אחד עשר אב הטומאה מדרבנן ודלך אן עצם כשעורה יטמא במגע ובמשא כמא יבין פי תאני אהלות וכולך ארץ העמים ובית הפרס תטמא במגע ובמשא ומדור העמים כמא נבין פי אבר אהלות טמא מתל ארץ העמים חתי יבדק כמא יבין ודם תבוסה מטמא במגע ובמשא ובאהל ופי תאני אהלות יבין דם תבוסה מא הו וכולך נבין בית הפרס פי אבר אהלות והיה כלהא מדרבנן קאלוא פי סאבע נזירות עצם כשעורה הלכה וקר בינאה הנאך ופי גמר נדה

Doctorum

דם תבוסה דרבנן ופי גמר שבת גזרו
על ארץ העמים ופי פסחים בית הפרס
דרבנן פהרה ארבעה אבות וכולך
אלאוהל אלף ינתנס בדם תבוסה
ואלאדם אלף ינתנס באחד הרה
אלארבעה וכלים שנגעו בו וכולך כלים
שנטמאו בהן ואדם שנגע בהן וכלים
שנגעו באדם וכולך כלים שנגעו בכלים
שנטמאו בהן כל ואחד מנהא אב מדברי
סופרים וטומאת זיבורת תוגר פיהא
תסעה אבות ודלך אן קולנא פי מא
תקדם לא יגס וינתנס והו חי גיר
אלאנסאן אמא מן התורה פחתי יכון
ישראל אמא אלגוי פלא יגס ולא ינתנס
בטומאה מן זמיע אקסאם אלטמאות
לכן מדרבנן געלוחם כזבים לכל דבריהם
קאלוא בני ישראל מטמאין בזיבה ואין
הגוים מטמאין בזיבה אבל גזרו עליהן
שיהו זבין לכל דבריהן אלא פי שי ואחד
פקט והי שכבת זרע פאן שכבת זרעו
שלגוי טהורה לגמרי כמא תבין פי גמר
נדה ולם יחכמוא עליהא באן תכון מתל
שכבת זרעו שלוב אלתי הי אב מטמא
במגע ובמשא כמא יבין והנאך קיל עבדו
ביה רבנן הכירא דלא נישרוף עליה
תרומה וקדשים כל יעלם אן טומאתו
מדרבנן ודלך לא תננס שכבת זרעו
לאנה לו כאן זב חקיקה מדאורייתא
לכאנת שכבת זרעו מטמא במגע ובמשא
פקד תבין אן כל שכן מן אלגוים
דכורהם ואנאתהת צגירהם וכבירהם
הו זב לכל דבריו לענין שכבת זרעו
כמא ביניא ולא פרק בין כונה זב חקיקה
או מצורע או ברי מן הרה אלאמראין
הרי הו זב מדרבנן ואעני בקולי צגירהם
אן יכון אלדכר בן תשע שנים ויום אחד
פמא זאד ואלאנתי בת שלש שנים
ויום אחד פמא זאד לא אקל מן דלך
כמא תבין פי גמר עבודה זרה פכיון
אלגוי חובו ורוקו ומימי רגליו ומרכבו
ומשכבו ודם הנכרית וכוכל גויה כל
ואחד מן אלחמאניה אב הטומאה מדרבי
סופרים ואיצא פאן אלוה ואלוהה ואלנה
ואלילודת ואלמצורע כל ואחד מנהם
מטמא משכב ומושב מדאורייתא כמא
קדמנא אמא אלמרת פלים יטמא משכב
ונין ספרא הוב עושה משכב ואין המרת
עושה משכב לכנהם קאלוא אן האולא
אלמדכורון אדא מאתו מטמאין משכב
ומושב מתל מא כאנא אחיא וסנבין
עלה דלך פי אכר נדה מן דאדא אלסדר
פי קולחם הוב והזבה והגדה והיולדת
והמצורע שמתו מטמאין במשא עד שימוק
הבשר והיא אנמא הו מדרבנן ופי ספרא

Doctorem nostrorum, qui Cap. 7. Tract. de Nazireatu dixerunt, *Os magnitudine grani bordei constitutio est*: quod dictum ibi exposuimus. Et in *Gemara*, Tract. *Niddah*, Sanguis commixtionis est à Doctoribus nostris. Et in *Gemara*, Tract. de *Sabbato* decretum de terra gentium ediderunt. Et in *Pesachim* [dicunt,] *Beith Happares*, ex magistrorum sententia est. Hæc autem quatuor Patres sunt: eodémque modo Tabernaculum quod pollutum fuerit sanguine commixto; nec non homo qui aliquo quatuor istorum pollutus fuerit, vasaque quæ eundem tetigerint, paritéque vasa quæ iisdem polluta fuerint, ut & homo qui eadem tetigerit, nec non vasa quæ hominem istum tetigerint: etiam vasa quæ tetigerint vasa iisdem polluta; horum singula Patres sunt ex sententia Scribarum. Immundities fluxûs continet novem Patres. Quod enim in præcedentibus diximus, Non polluit, nec polluitur dum vivit [quicquam] excepto homine, juxta legem [intelligendum] est de solo *Israelita*, cum *Ethnicus* nec polluat, nec polluitur ullo immunditiei genere, at ex Rabbino-
rum nostrorum sententia statuerunt eos se instar fluxu laborantium habere in omnibus ad ipsos spectantibus. Dixerunt, *Israelta* polluunt fluxu, *Ethnici* autem non polluunt fluxu, verùm decreverunt ipsos pro Gonorrhæicis habendos in omni prorsus respectu, uno excepto, scil. concubitu feminis; est enim semen *Ethnici* absolutè mundum, uti in *Gemara*, Tract. *Niddah*, explicatum est: neque de eo decreverunt fore instar concubitûs feminis Gonorrhœâ affecti, quod est Pater immunditiei, qui & contactu & gestatione polluit, uti declarabitur; atque hoc loco dictum est. Fece-
runt in eo Magistri nostri discrimen, ne comburemus ob ipsum *Terumah*, & res sanctas, verùm dignosceretur immunditiem ipsius esse ex decreto Doctorem nostrorum: ideòque non polluit concubitus feminis ipsius; si enim re verâ Gonorrhæicus esset ex lege, pollueret concubitus feminis ipsius & contactu & gestatu; at ostensum est *Ethnicos* quoslibet mares & fœminas, minores & grandiores, Gonorrhæicos censeret respectu omnium ad ipsos spectantium, præterquam respectu concubitûs feminis ipsorum, quemadmodum explicavimus, neque interest revera fuerit quis gonorrhœâ, vel leprâ affectus, an ab his morbis liber; utcunque enim Gonorrhæicus est ex decreto Magistrorum nostrorum. Cum autem dico, Minores ipsorum, intelligo masculum die uno vel amplius novenni majorem, fœminam verò diebus uno vel pluribus trienni, non istâ [ætate] minorem, sicut explicatum est in *Gemara Avodah Zarab*. Erunt ergo *Ethnicus*, & ipsius fluxus, saliva, urina, vehiculum, stratum, sanguis alienigenæ, & rem habens cum *Ethnica*; horum, inquam, octo singula, Pater immunditiei, ex sententia Scribarum. Quinimo Gonorrhœâ affectus, profluvio laborans, Menstruata, Puerpera, Leprosus, singuli lectum & cathedram polluunt, ex sententia legis, uti in superioribus diximus. Mortuus autem non polluit lectum: verba au-

tem *Siphra* sunt, *Gonorrhœâ laborans afficit lectum, at mortuus non afficit lectum*: verùm dixerunt [Magistri] prædictos istos ubi mortui fuerint, & lectum & cathedram, eo modo quo dum in vivis essent, polluere, cujus causam ad finem Tract. *Niddah* in hac classe assignaturi sumus, ad dictum ipsorum, *Gonorrhæicus, profluvio affecta, menstruata, puerpera, & Leprosus, qui mortui fuerint, polluunt gestatu*, donec contabuerit caro ipsorum. Estque hoc à Magistris [statutum.]

tutum.] In *Sifra* [dicitur] Gonorrhœa affectus, qui mortuus fuerit, polluit gestatu, donec contabuerit caro ipsius, ex verbis Scribarum. Et in *Tosephet Tract. Niddah* dixerunt, *Gonorrhœa affectus, profluvio laborans, menstruata, puerpera, & leprosus, qui mortui fuerint, si gestentur, polluant, donec contabuerit caro* [ipforum,] non tamen polluant nisi maximâ ipforum parte, neque aliunde est pollutio ipforum quam à verbis Scribarum; scil. quod polluant stratum suum juxta verba Scribarum, qui illud adjunxerunt strato Gonorrhœa affecti. Sensus autem ejus quod dicunt [gestatu] est, quod ubi major ipforum pars super lectum gestata fuerit, polluat lectus, etiamsi inter corpus Gonorrhœici ipsius mortui, & lectum fuerit lapis qui ea separet, eo modo quo vivus eundem pollueret, uti hoc Cap. declarabitur: at non ita se habet omnis mortuus. Hæc autem fusiùs declaraturi, atque explicaturi sumus loco suo. Immundities autem Menstruatæ novem etiam continet Patres, à Doctoribus constitutos. Nam, ut docebitur in *Tract. Niddah*, decretum est de Menstruata fore ipsam immundam retrò [numerando] de tempore in tempus, ab exploratione ad explorationem, eo modo qui ibi declarabitur. Dixeruntque, *A tempore in tempus, juxta Doctorum* [constitutionem:] Nec non de eadem dixerunt, pollui ipsam stratum & cathedram retrò numerando, at non pollui illum qui cum ipsa rem habuerit. Quin & maculas ignotas statuerunt pro sanguine menstruata [habendas,] ex sententia Magistrorum, uti ibi explicabitur; suntque verba Gemaræ, *Quæ videt maculam polluit retrò* [numerando] *stratum & cathedram; polluitque concumbentem in futurum.* Eodem modo est etiam indusium immundum: tempus autem istud, quo retrò [numerando] polluit, definientes, dixerunt, *Donec dixerit, Exploravi indusium istud, neque fuit in ipso macula, vel ad tempus lotionis.* Pariterque verba quæ sequuntur in *Gemara, Tract. Niddah*, consuetudines esse à Magistris, & mulierem quæ ubi advenerit consuetudo sua non exploraverit se, deinde post aliquot dies exploratam se pollutam invenerit, pro menstruata habendam à tempore consuetudinis suæ ad illud usque tempus: Atque hoc est quod dicitur, *Immunda retrò* [numerando.] Ibidem dictum est, *Gonorrhœa laborans, profluvio affecta, observans diem juxta diem, puerpera, omnes de tempore in tempus polluant:* ac notum est tempus illud in quo fuerit pollutio juxta [sententiam] Doctorum retrò censerit. Quod ad omnem verò menstruatam, aut videntem maculam, aut quæ non exploraverit seipsam tempore consuetudinis suæ, cum strato & cathedra, quæ polluerit isto temporis spatio, Patres erunt immunditiei ex decreto Magistrorum; ut & qui rem habuerit cum ea quæ viderit maculam, in futurum: sic & ipse saliva & urina isto temporis spatio, & sanguis qui in indusio cernitur, quem non est certum sanguinem esse menstruum. Sunt hæc omnia Patres ex instituto Magistrorum. In immunditie pariter puerperæ tot sunt Patres ex instituto Magistrorum, quot in Menstruata: i. e. eadem est puerperæ & menstruata ratio, uti in præcedentibus dictum est, & in *Gemara Niddah* dixerunt, *Si emisit fœtus manum suam, deinde retraxerit, mater ipsius immunda est ob partum:* Hoc autem declararunt esse ex constitutione Magistrorum, ideoque neque ipsi dies purificationis [à tempore isto] numerabimus, ac si

הזב שמת מטמא במשא עד שימוק
הבשר מדברי סופרים ופי תוספת נדה
קאלוא הזב והזבה הנדה והיולדת
המזוזה שמת מטמאן במשא עד שימוק
הבשר ואין מטמאין אלא ברובן ואין
טומאתן אלא מדברי סופרים יעני טומאת
משכב מדברי סופרים אנהם אלקנה
במשכב הזב ומעני קוליהם במשא אן
איה נשא רובן על המשכב אנתנס
אלמשכב ולו כאן בין גסם הדא אלו
אלמית ובין אלמשכב הנר פאצל מתל
מא כאן יגסה היא עלי מא יבין פי הדא
אלפרק ולום כולך כל מית וסנויד הדא
אלמעני ביאנא ושרחא פי מוצעה וטומאת
נדה פיהא איצא תסעה אכורה דרבנן
ודלך אנה סיבין פי נדה אן חכס עלי
אלנדה כאן תכון טמאה למפרע מעת
לעת או כפקידה לפקידה עלי מא יתבין
הנאך וקאלוא מעת לעת דרבנן וקאלוא
פיהא איצא אנהא מטמא משכב ומושב
למפרע ואינה מטמא בועלה וכולך
אלפתמים אלכנהולא געלנחא דס נדה
מדרבנן עלי מא יבין הנאך ונץ אלגמר
הדואה כתם מטמא למפרע משכב
ומושב ומטמא את בועלה להבא
וכולך אלחלוק טמא וקר הדואה הדא
אלומאן אלהי טמא בו למפרע וקאלוא
עד שתאמר בדקתי את החלוק הזה ולא
היה בו כתם או עד שעת כבוס וכולך
אלכלאם אלמתאכד פי גמר נדה אן
וסתות דרבנן ואן אלמראה איה חגע
וסתה ולא בדקה עצמה תם בעד דלך
באיאם בדקה עצמה ווגרת נפסהא
טמאה פאנהא כחוקת נדה משעה
וסתה אלי דלך אלוקת והדא הו
טמאה למפרע והנאך קיל הזב והזבה ושומרת
יום כנגד יום והיולדת כולן מטמאות
מעת לעת ומעלות אן הדא אלומאן
אלדי תכון פיה טמאה מדרבנן למפרע
אמה כל נדה או רואה כתם או
מי שלא בדקה בשעת וסתה פאן אלמשכב
ואלמושב אלהי תגס פי דלך אלומאן הו
אב מדרבנן וכולך בועל רואה כתם
להבא וכולך רוקה ומימי גליה פי דלך
אלומאן ודס שעל החלוק אלהי לא
יחקק אנה דס נדה אלכל אכורה
דרבנן וטומאת יולדת פיהא מן אכורה
דרבנן מתל מא פי אלנדה אעני אן
חכס אליוולדת ואלנדה ואחר כמא
תקדים ופי גמר נדה קאלוא הוציא עובר
ידו והחזירה אמו טמאה לידה ובינונא
אן דלך מדרבנן ולא נחסב להא ימי
טהרה מן הית נקול איה ראת דס
הו דס טוהר כל גלומהא אלתתקיל

מן כל גזה קאלוא חוששת וימי טהרה לא יהינן לה פתרון טמאה ארבעה עשר יום מתל יולדת נקבה לחומרא קדרבנן ואן ראת דם בעד חדה אלמדה לים נחסבה דם טוהר אד לים תם ולאדה בר יכון כם דם גזה או דם זיכה בחסב ומאן רותה עלי מא נבין פי גדה ולנעמל איצא הנא פי עדר אבות דרבנן מתל מא עמלת פי עדר אבות דאורייתא ודלך באן געד אלמשכב טמא בואחד פיעם משכב גוי ומשכב זכ שמת ומשכב גדה למפרע ומשכב רואה כתם למפרע ומשכב יולדת יד ומשכב שלא בדקה בשעת וסת וכדלך נפעל פי אלמרכב ואלרוק וימי תלם עלי נחו מא עמלנא פי אלעדד אלמתקדם אד נוע אלטומאה ואחד והדה לה כאלאשכאן ואלאכ אנמא הו משכב דרבנן וכדלך בועל טמאה דרבנן יעם בועל רואה כתם ובוכל יולדת יד וטומאת עבודה זרה פיהא ארבעה אבות ואלטומאה בגמלתהא מדרבנן ופי גמר שבת קאלוא טומאת עבודה זרה דרבנן ולהא תלויה פי נין אלתורה והו קול יעקב אבינו הסירו את אלהי הנכר אשר בתוכם והטהרו והחליפו שמלתיכם ואור הדה אלארבעה אבות עבודה זרה נפסהא ודלך אן עבודה זרה נפסהא מטמא כשרין אעניי אנהא תטמא אדם וכלים כמגע וכלי חרש באויר ולא תטמא במשא ובשרט אן תכון כוית כמא בינא פי תאלת עבודה זרה אמא אן כאן דלך אלשי אלמעבוד אקל מן כוית פלא יגם ומתי מא אכדת קטעה מן גרם עבודה זרה ולו כאנת אעטם מא ימכן פאנהא לאתנגס לאן עבודה זרה אינה מטמאה לאיברים ואנמא יגם גמלה אלמעבוד אדא כאן כוית פמא זאד אלאב אלתאני משמשי עבודי זרה יגם מנהא כוית טומאת שרין ולו אנכסר מנהא שי ויכון פיה כוית פהו יטמא אדם וכלים כמגע והדה חומרא פי משמשיה וקד נצרת אלמשנה פי בית עבודה זרה וקאלת אבניו ועציו ועפרו מטמאין כשרין שנ שקין שקצנו ותעב תתעבנו ופי תוספת זבים המכנים ראשו ורובו לבית עבודה זרה טמא כלי חרש שהכנים אוירו לבית עבודה זרה טמא ספסלין וקתדראות שהכנים רובן לבית עבודה זרה טמאין יריד בולך אן הוא אלגנסאן או אלכלי יכון ענר דכולה אלבית כמגע שרין ואלאב אלתאלת תקרובת עבודה זרה וקד תבין פי אור גמר חולין אן תקרובת עבודה זרה והו אלשי אלדי יקרב בין ידיהא עלי גדה

diceremus, cum videret sanguinem, sanguis mundus fuit, verum illud quod per omnia gravissimum est ipsam observare cogemus. Dixerunt, *Curā angitur, neque concedimus ipsi dies purificationis*: Immunda ergo erit quatuordecim diebus, instar ejus quæ fœminam peperit, ad aggravandum ex instituto Magistrorum. Quod si sanguinem viderit post illud temporis spatium, sanguinem illum mundum haud censebimus, cum nullus fuerit partus, verum sanguis menstruus habebitur, aut sanguis fluxus [cujusdam] pro temporis quo ipsum viderit ratione, uti in Tract. *Niddab* ostensuri sumus. Hic autem idem faciamus in enumerandis Patribus ex instituto Magistrorum, quod fecimus in enumerandis Patribus lege [constitutis] scil. ut stratum immundi pro unico habeamus, quod comprehendat stratum Ethnicî, stratum Gonorrhœâ affecti qui mortuus fuerit, stratum menstruatæ retrò numerantis, stratum ejus quæ maculam viderit retrò numerando, stratum ejus quæ manum pepererit, stratum ejus quæ se non exploraverit, tempore consuetudinis. Eodemque modo faciemus & in sella, & in saliva, & urina, quo in jam numeratis, cum species immunditiei una sit; atque hæc sint quasi individua ipsius, Pater autem sit Stratum, ex instituto Magistrorum. Similiter & qui rem habuerit cum immunda, ex sententia Magistrorum, comprehendet rem habentem cum alienigena, & cum ea quæ maculam viderit, eaque ex cujus utero manus exerta est. Immundities autem ab Idolo [contracta] quatuor continet Patres, quorum omnium immundities est ex decreto Magistrorum. In Gemara Sabbathi dixerunt, *Immundities ab Idolo est à Magistris*; subindicatur tamen in ipso legis textu ubi dicit *Jacobus* pater noster, *Amovete Deos extraneos qui sunt in medio vestri, & mundate vos & mutate vestimenta vestra*. Primus autem quatuor patrum istorum est ipsum idolum; quoniam Idolum ipsum polluit instar reptilis; i. e. polluit & homines & vasa contactu, & vasa testacea aëre, non autem polluit gestatu; atque hoc eâ conditione ut sit quantitate olivæ, uti ostendimus Cap. 3. Tract. *Avodab Zarab*. Nam si minus sit quantitate olivæ Idolum illud, haudquaquam polluit. Quod si fumatur de corpore Idoli pars quanta fieri potest maxima, non polluit; Idolum enim non polluit membratim, verum integrum polluit, cum magnitudine æquet olivam vel superet. Pater secundus, quæcunque Idolo inserviant, quorum quicquid est instar olivæ polluit pollutione reptilis: imò si abscissum ab ipsis fuerit quid quod magnitudine olivam æquet, & homines & vasa contactu polluit; atque hoc aggravandi [causa statuitur] de ipsis quæ cultui ipsius destinantur. Expresse enim dicit *Mishna* de *eidōlaïm*, Lapidēs, ligna, & pulvis ipsius polluunt instar reptilis, sicut dictum est, *Detestando detestaberis illud, & abominando abominaberis illud*. Et in additamento ad Tr. *Zabim*, *Si quis in eidōlaïm Caput & maximam corporis partem immiserit, immundus fit, vas testaceum, cujus aër collocatus fuerit*

intra eidōlaïm, immundum est; sedilia & cathedræ quorum maxima pars ingressa fuerit eidōlaïm immunda sunt. Quo dicto vult hominem istum aut vas, cum eidōlaïm ingressum fuerit, fieri instar tangentis reptile. Pater tertius est Idolo oblatum. Ostensum enim est initio Gemaræ, Tract. *Cholin*, Oblationem Idoli, illud scil. quod ipsi offertur nomine cultus, polluere & contactu,

&

& gestatu, instar cadaveris, uti Cap. 3. Tract. *Abodab Zarab* docuimus. Eodémque modo ostensum est in eodem Tract. vinum libaminis polluere instar oblationis Idololatricæ: éstque ipsum Pater quartus, quod probârunt dicto isto Domini, ^b *Qui adipem victimarum ipsorum comedunt, vinum libaminis ipsorum bibunt.* Quin & dixerunt, *Tria sunt vina, vinum quod libatum fuerit Idolo, polluit pollutione gravi, si quantum olivæ fuerit.* Sensus autem [verborum] *pollutione gravi*, est quod & homines polluat & vasa; atque hoc est quod ubique appellant Immunditiem gravem; quod autem esculenta & liquores tantum polluit, vocant Immunditiem levem. Cùm autem hîc dicam, Vinum libaminis Patrem esse immunditiei, intelligo vinum quod certò nobis constat Idolo libatum fuisse: Hoc enim est quod polluit instar cadaveris; Vinum autem simpliciter non polluit nisi immunditie levi, uti ibi ostendimus, ipsum nempe ita se habere ut liquores immundi. Immundities autem cadaveris duos continet Patres ex sententia Scribarum, quorum unus est [Animal] ab alienigenâ mactatum, quod pro cadavere [habetur] ac polluit gestatu, etiam si haud oblatum fuerit Idolo; nec tamen vetitum est ex ipso utilitatem capere perinde ac ex Oblatione Idololatrica; quoniam ipsi adjunctum est, at non ipsi simile, uti in *Gemara*, Tractatu *Cholim*, docebimus. Dixerunt, *Gentes quæ extra terram [Isr.] sunt non sunt cultores Idolorum, sed opera patrum ipsorum sunt in manibus ipsorum*, ideoque licet utilitatem capere ex re ab alienigenâ jugulata. Pater secundus est cadaver avis, ac speciatim mundæ; quoniam cadaveri avis sive immundæ sive mundæ non inest immundities ex lege manifesta, ideòque illud inter patres à Magistris constitutos numerabimus: Mihi tamen interim constat illud Patrem esse ex legis sententia, licet non sit expressa ejus in lege mentio, cujus indicium est quod ob ipsum excidii [pœnâ] teneatur qui Sanctuarium ingreditur; ac confirmatur hoc dicto illo Domini, ^c *Cadaver & raptum non comedet, ut polluat se in eo*: quemadmodum ostensuri sumus Tr. *Taboroth*. Homines autem & vasa polluit eo quo descripturus sum modo, sc. quod tactu omnino non polluat, ne quidem ex Scribarum sententia, sed polluat quantitate olivæ in œsophagum demissum, adeo ut si quis de ipso quantum fuerit olivæ deglutierit, statim inter deglutendum immundus fiat, ac vestes polluat instar ejus qui patrem immunditiei tetigerit, eodémque modo & cætera vasa ipso deglutitionis momento, contactu polluat; at nec homines, nec vasa testacea, ne ipso quidem deglutitionis momento, instar cujusvis tangentis Patrem aliquem immunditiei qui non polluit aut homines aut vasa testacea vel ipso contactûs tempore; uti sub finem Tr. *Zabim* explicabitur. Verba autem libri *Sifræ* de eo qui deglutierit cadaver volucris mundi hæc sunt, Dicunt, Polluit cætera vasa sicut vestes, Annon [ergò] polluit hominem & vasa testacea? dicere vult, *Vestem*, vestem polluit, at nec hominem polluit nec vas testaceum, quasi ergò dixeris, si dum comederit cadaver volucris mundi, manum alteram furno compositam [habeat] alteram socio suo, utrique mundi sunt; hæc est ratio deglutientis, atque hoc modo pro Patre immunditiei habetur: at respectu contactûs non aliter se habet ac cibi polluti, idque eâ conditione ut ipsum edere apud se statuât, uti initio

אלעבאדה מטמא במגע ובמשא כנבלה כמא בינא פי תאלת עבודה זרה וכולך תבין פי עבודה זרה אן יין נסך יגס מתל תקרובת עבודה זרה והו אלאב אלראבע אסתדלוא על דלך מן קולה תעאלי אשר חלב ובחימו יאכלו ישתו יין נסיכם וקאלוא שלשה ינות הן יין שנתנסך לעבודה זרה מטמא טומאה חמורה בכזית ומעני טומאה חמורה אנה יטמא אדם וכלים והדה הי אלת יסמון טומאה חמורה פי כל מוצע וכל מא יגס אלאכלין ואלמשקין פקט יסמונה טומאה קלה וקולי הנא אן יין נסך אב הטומאה אריד בולך אלכמר אלת תחקקנא אנהא נתנסך לעבודה זרה והיא הו אדרי יטמא כנבלה אמא סתם יין פהו יטמא טומאה קלה כמא בינא הנאך אנה מתל משקין טמאין וטומאת נבלה פיהא שני אבות מדברי סופרים אחרהמא שחיטת הנכרי הי נבלה ומטמא במשא ואן לס תכן תקרובת עבודה זרה לכן לא תחרם בהנאה מתל תקרובת עבודה זרה לאנהא מלחקה בהא לא מתלהא כמא בינא פי גמר חולין קאלוא גוים שבחיצה לארץ לאו עובדי עז הן אלא מעשה אבותיהן בידיהן ולדלך צארת שחיטת הנכרי מותרת בהנאה ואלאב אלתאני נבלת העוף הטחור כאצה ודלך אן נבלת העוף כין טמא בין טחור אין לו טומאה מן התורה בכיאן ולדלך ערדנאה פי הרה אלאבות דרבנן ואדרי צח ענדי אנהא אב שלתורה ואן כאן לס תג בכיאן ודליל דלך כונה חייב עליה כרת על ביאת מקדש ואסנר דלך לקולה תעאלי נבלה וטרפה לא יאכל לטומאה בה עלי כא נבין פי מסכת טהרות והי מטמא אדם וכלים עלי וגה אצף ודלך אנהא לא תגס במגע גמלה ולו מדברי סופרים ואנמא מטמא כזית בבית הבליעה פענר מא יבלע מנהא כזית והו פי האל אלכלע יתגס ויטמא בגדים כנוגע באב הטומאה וכולך יטמא שאר כלים בנגיעה פי חין בלעה ולא יגס לא אדם ולא כלי חרש ולו פי האל בלעה כמתל כל גוגע באב מן אבות הטמאות אדרי לא יגס אדם וכלי חרש ולו בשעת נגיעה עלי מא יבין פי אכר זבים ונין ספרא פי בולע נבלת העוף הטחור קאלוא מטמא שאר כלים כבגדים יכול יטמא אדם וכלי חרש תל לומ בגד בגד הוא מטמא אינו מטמא לא אדם ולא כלי חרש נמצאת אומר היה אוכל בנבלת העוף הטחור וידו אחת על גבי תנור וידו אחת על גבי חבירו שניהם טהורים הלא הו חכם אלכולע ובהדא אלנחו תער אב הטומאה אמא למעני אלכגע פהי מתל אכלין טמאין פקט ובשרט

אן יהשב עליה לאכילה כמא יבין פי
אור טהרות ולא תננס במגע אלא
נגאסה אכלין טמאין אלהי אבינהא פי
מא בער ואדא דני בכביצה מנהא
אכלין תציר תלך אלאכלין שני לטומאה
לא ראשון וקד תבין פי גמר זבחים אן
ר מאיר יקול אנהא ואן לס יבלעהא
מנד אכרהא פי ידה וראם בלעהא
פכאנה בלעהא לאן מחוסר קרינה
לאן כמחוסר מעשה דאמי ומע דלך
פליס תציר ענדה אב חתי יכון אלאוכל
אלדי ינצם בהא ראשון לאנהא לא
תננס טומאת אב בנגיעה כלל אלא
בבליעה והנאך קיל נבלת העוף הטהור
לר מאיר מונין בה ראשון ושני או אין
מונין בה וכאן אלגואב אן לדברי הכל
ולו לר מיר כל היכא דמטמא אדם
במגע מונין בו ראשון ושני כל היכא
דאין מטמא אדם במגע אין מונין בו
ראשון ושני יעני אן יאלשי אלדי יטמא
אדם במגע הו אלדי אדא נגע בשי ידרה
ראשון ואדא נגע אלראשון באמר אבר
יד דלך אלומר שני פחצל הדא אלאצל
איצא פקד תבין אן גמלה אבות הטמאות
דרבנן עלי אלוגה אלדי עדרנא תסעה
ועשרין אב והי עצם כשעורה ודם
תבוסה וארץ העמים ובית הפרס
ואוהל שהאהיל אל דם תבוסה ואדם
שנטמא בהן וכלים שנגעו בו וכלים
שנטמאו בהן ואדם שנגע בכלים וכלים
שנגעו באדם וכלים שנגעו בכלים
שנטמאו בהן והגוי ונדה למפרע ורואה
כתם למפרע ומי שלא בדקה
בשעת וסתה למפרע ויולדת אבר
ומשכן ומרכבן ורוקן ומימי רגליהן ודם
טמאה דרבנן ובוועל טמאה חובו שלגוי
ועבודה זרה ומשמי עבודה זרה ותקרובת
עבודה זרה ויין שנתנסך לעבודה זרה
ושחיטת הנכרי ונבלת העוף הטהור
פקד חזנא אבות הטמאות באלעד
ובינא הדא אלאסם עלי כם נוע מן
אלטומאה יקע ומא מנהא מדברי תורה
ומא מנהא מדברי סופרים ואעלם אן
כל מא יתננס באחד אבות הטמאות
בין אדם בין כלים בין אכלין בין משקין
יתסמי ראשון לטומאה ואלדי ינצם
באלראשון יקאל לה שני ואלדי ינצם
באלשני יתסמי שלישי ואלדי ינצם
באלשלישי יקאל לה רביעי והו אבר
דרגה פי אלטומאה ופי תאני טהרות
קאלוא הראשון שבחולין טמא ומטמא
השני פסול ואינו מטמא הראשון והשני
שבתרומה טמאין ומטמאין השלישי פסול
ולא מטמא הראשון והשני והשלישי
שבקודש טמאין ומטמאין הרביעי פסול
ולא מטמא פקד כאן לך אן אלרביעי
הו נהאיה אלטומאה ואן כל מא יקולן
ענה פסול פאן מעניה אנה לא יננס גירה

esse immunditiei gradum, & de quocunque dixerint *Illegitimum est*, sensum esse, illud alia non pol-

tio Tr. *Taboroth* declarabitur, neque aliter con-
tactu polluit quam pollutione cibi immundi, quo-
rum pollutionem in sequentibus explicaturus sum,
adeo ut cum admotum fuerit ex ipso aliis cibis
quantum ovum æquet, fiant cibi isti secundarii
quod ad pollutionem, non primi. Declaratum
autem est in *Gemara*, Tr. *Zebachin*, Rab. *Meirum*
dixisse, *Etiamsi non deglutierit illud, ex quo in*
manus sumpserit, si in animo habuerit deglutire,
perinde esse ac si deglutisset, quoniam qui deficit in
admotione non est ut qui deficit facto; nihilo-
minus non est juxta ipsum Pater, adeo ut
sit cibis qui cum ipso conjungitur primarius
[respectu pollutionis] cum non omnino pollu-
at contactus, ut Pater; sed deglutitus; atque
ibi dictum est, *In cadavere volucris mundæ*
juxta Rab. Meir. numerant primum & secundum
[respectu pollutionis] *annon? éstque responsum,*
Ex sententia omnium, etiam Rab. Meiri, ubicun-
que polluit hominem contactu, numerant in ipso pri-
imum & secundum: ubicunque vero non polluit ho-
minem contactu, non numerant in ipso primum &
secundum, i. e. Res quæ polluit hominem con-
tactu, ea est quæ ubi tetigerit rem [aliā,] eam
reddit primam, cumque prima illa aliā tetigerit,
illam secundam efficit; atque hoc etiam funda-
mentum observes. Jam ergo constat omnes Pa-
tres immunditiei à Magistris constitutos eo quo
recensuimus modo viginti novem esse, sc. Os
grani hordeacei magnitudine, Sanguinem com-
mixtum, Terram Ethnicorum, Sepulchrum exa-
ratum, Tabernaculum quod superimminuerit
sanguini commixto, Hominem qui istis pollutus
fuerit, Vasa quæ ipsum contigerint, Vasa quæ
istis polluta fuerint, Hominem qui vasa [ista]
tetigerit, Vasa quæ hominem [istum] tetigerint,
Vasa quæ vasa tetigerint, Ethnicum, Menstruat
retrò numerando, Videntem maculam retrò nume-
rando, Eam quæ se non exploraverit tempore con-
suetudinis retrò numerando, Eam quæ membrum
peperit, Stratum horum, Sedile ipsorum, Spu-
tum ipsorum, Urinam ipsorum, Sanguinem ejus
quæ immunda est ex sententia Magistrorum, Eum
qui rem habuerit cum immundâ, Fluxum
Ethnici, Idolum, Ea quæ Idoli cultui infer-
viunt, Munus Idolo oblatum, Vinum quod liba-
tum fuerit Idolo, Mactatum ab alienigena, Ca-
daver volucris mundæ. Atque ita Patres pollu-
tionum numero [certo] complexi sumus, atque
ostendimus quot immunditiei speciebus nomen
hoc competat, & quænam ipsarum à verbis Legis
dependeant, quænam à verbis Scribarum. Porro,
scias quodcunque pollutum fuerit Patre aliquo
immunditiei, sive hominem, sive vasa, sive edulia,
sive liquores, appellari primum [respectu] pollu-
tionis; quodque primo isti conjunctum fuerit, se-
cundum; quod secundo, tertium; quod tertio,
quartum: atque iste postremus est in immunditie
gradus. Cap. autem secundo Tr. Taboroth dixe-
runt, Primum in profanis immundum est, & pol-
luit: Secundum illegitimum est, at non polluit. Pri-
imum & secundum in Terumah immunda sunt, &
polluunt. Tertium illegitimum est, at non polluit.
Primum, secundum & tertium in sacris immunda
sunt, & polluunt. Quartum illegitimum est, at
non polluit. Constat ergo tibi quartum ultimum
luere:

luere: Ad quodcunque enim pertigerit immundities ita ut immundum fiat, nec tamen aliud polluat, dicitur ipsum *Pasul* [Illegitimum;] ideoque dicunt de illo qui comederit edulia immunda, aut biberit liquores immundos, *Impurum esse corpus ipsius*, quoniam alia non polluit; vocat etiam primum, *Valed*, prolem immunditiei; secundum prolem prolis immunditiei: nominat autem *Misb-
na* quicquid est præter Patrem, *Valed*, prolem immunditiei, primum fuerit, an secundum. Quin & manifestum est quod sicut dicas, Hoc est Pater ex Lege, hoc ex verbis Scribarum; ita dicere possis, Hoc est proles ex Lege; hoc autem à Magistris. Est etiam è fundamentis quæ tenere debes quod dicunt in *Tosepbet Tr. Taboroth*, *Sicut primum efficit secundum, secundum autem tertium; ita dubium primi efficit dubium secundi, & dubium secundi dubium tertii*. Sunt præterea [alia] multa à Magistris constituta, verum quæ non sunt Patres, sed quæ in fundamentali Magistrorum constitutione haberi voluerunt prolem immunditiei, ut cum dicant, *Decreverunt discipuli Sammaei & Hillelelis manus immundas fore, at statuerunt eas perpetuo secundas esse*, quemadmodum declaraturi sumus in Tract. *Jadaim*: Pariterque statuerunt hominem qui comederit cibum [qui] primus est vel secundus, aut biberit liquores immundos, aut reliqua quæ in fine Tract. *Zabim* recensentur, fore secundum ad polluendum, prout ibi ostensuri sumus. Quin & à Magistris est quod cibi polluant cibos; quoniam juxta Legem cibus non polluat cibum. Dixit Deus, *Et cum ceciderit de cadavere ipsorum super omne semen, &c. immundum est*. Dixerunt, *Ipsum immundum est, at non aliud ita se habere facit*. De immunditie autem liquorum discrepatur, cum è sapientibus sint qui dicant ipsam eorum immunditiem, & quod immunditiei obnoxii sint, à Lege esse; at quod liquores edulia polluant, à Magistris; alii autem afferant etiam hoc quod polluant cibos, esse à Lege; at quod liquores immundi polluant vasa, adeo ut in secundo sint [immunditiei] ordine, hoc est à Magistris, communi omnium sententiâ. Cujus discrepantiæ causas explicaturi sumus quarto Cap. Tract. *Taboroth*, & ultimo *Zabim*. Verba etiam *Gemara Niddah* sunt, *Ex Lege nec cibus, nec liquor polluit vas; at à Magistris decretum est de liquore Gonorrhæici & fluxu affectæ*. De liquoribus qui dispositi sunt ad recipiendam immunditiem decreverunt Magistri: de cibis qui non sunt dispositi ad recipiendam immunditiem nihil statuerunt. Sensus autem ejus (quod dicunt) *dispositi sunt*, est, comparatas esse ipsis causas ad recipiendam immunditiem, atque hoc est quod dicunt *quod non quæsiuerint [ea] disponere*. Constat ergo tibi, multa esse quæ proles immunditiei sunt ex auctoritate Magistrorum, etiamsi Pater ipse ad quem referuntur proles sit ex Lege. Atque hoc est de quo te his verbis monitum voluimus. Hoc in genere est, quod si conjunctum fuerit reptile pani, panis iste primus ex Lege evadat, uti ostensum est; at cum propè accesserit panis iste ad carnem, e. g. futura sit caro ista secunda ex [instituto] Magistrorum; quoniam juxta Legem cibus non polluat cibum; eodemque modo ubi comederit quis panem istum immundum, ipse secundus ex [sententia] Magistrorum evadit;

לאן כל מא וצלת אליה אלטומאה וצא
טמא ולכן לא יגם גירה יתסמי פסול
ולדך יקולין לאלי אכל אכלין טמאין
או שתה משקין טמאין נפסלה גויתו לאנה
לא יטמא גירה ויסמון איצא אלראשון
ולד הטומאה ואלשני ולד ולד הטומאה
ותסמי אלמשנה כל מא סוי אלאב ולד
הטומאה סוי כאן ראשון או שני ובין
הו אנך כמא תקול הדא אב מדאוריתא
והדא אב מדברי סופרים כדלך תקול
הדא ולד מדאוריתא והדא ולד מדרבנן
ומן אלאצול איצא אלתי יבני אן תכון
מחכומה קוליהם פי תוספת טהרות כשם
שראשון עושה שני ושני עושה שלישי כך
ספק ראשון עושה ספק שני וספק שני
עושה ספק שלישי ותם איצא אשיא
כתירה הי איצא מדרבנן לכנהא ליסת
אבות כל פי אצל תקון רבנן געלדהא
ולד טומאה מתל קוליהם תלמיד שמיא
והלל גורו טומאה על הידים וגעלדהא
שניות אבדא כמא נבין פי מסכת ידי
וכדלך איצא גורו עלי אלאנסאן אלדי
יאכל אוכל ראשון או אוכל שני או
ישרב משקין טמאין וסאיר מא עדר פי
אכר זבים אן יכון שני לטומאה כמא
נבין הנאך ומדרבנן איצא תגס אלאכלין
ללאכלין לאן מן התורה אין אוכל מטמא
אוכל קאל תעאלי וכי יפול מנבלתם על
כל זרע וכו' טמא הוא קאלוא הוה
טמא ואינו עושה כיוצא בו ופי טומאת
משקין אכתלאף מן אלהכמים מן יקול
אן טומאת מדרבנן ותם מן יקול אנתגאסהא
נפסדה וכונהא תקבל אלגאכה מן התורה
אמא כון משקין טמאין תגס אלאכלין
מדרבנן ותם מן יקול אן ולו אנגאסהא
אלאכלים הו מדאוריתא אמא כון משקין
טמאין תגס אלכלים חתי יתע אלכלי
שני כדלך מדרבנן לדברי הכל וסאכין
עלל הדא אלאכתלאף פי ראבע טהרות
ואכר זבים ונץ גמר גרה מדאוריתא
אין אוכל מטמא כלי ואין משקה מטמא
כלי ורבנן הוא דגור גורה משום משקה
זכ ובה משקין דעלולין לקבל טומאה
גורו בהן רבנן אכלין ראין עלולין לקבל
טומאה לא גורו בה רבנן ומעני עלולין
אנהא תהיאת אסבאבהא לקבול אלגאכה
והו קוליהם דלא באעו הכשר פקד באן
לך אן תם אשיא כתירה הי ולד הטומאה
מדרבנן ואן כאן אלאב אלדי הי לה ולד
דאוריתא והדא הו אלמעני אלדי ארדנא
אלתנבירה עליה פי הדא אלכלאם מתאל
לך אן יגס שרץ בכבו כדלך אלכבו
ראשון מדאוריתא עלי מא בינא
פארא דנא ולך אלכבו בלחם מתלא
פאן ולך אללחם שני מדרבנן לאן מן
התורה אין אוכל מטמא אוכל וכולך
דא אכל אלאנסאן ולך אלכבו אלטמא
פאנה יציר שני מדרבנן ועלי הדא פקס
atque

ואפיהם סאיר מן זכרנא, ואלחנם
אלדי יעם אבות הטמאות כלהא אנהא
תנגם אדם וכלים וכל וולד טומאה לא
ינגם לא אדם ולא כלים ואנמא ינגם
אכלים ומשקין פקט ונין אלגמר פי אול
כמא דאב מטמא אדם וכלים וולד
אכלים ומשקין מטמא אדם וכלים לא
מטמא ובאלאחרי ואלאגדר אן יכון אלאב
מטמא אכלין ומשקין לכן משקין טמאין
כאצא הי תנגם אלכלים לא אלאדם
ואן כאנת וולד טומאה ופי מסכת פרה
מן היא אלסדר יבין דלך והנאך קיל
כל וולד הטמאות אינו מטמא כלים אלא
משקה ואעלם אן הרה קציה מנעבסה
והי כל אב טומאה מטמא אדם ובגדים
וכל מא הו מטמא אדם ובגדים פהו
אב הטומאה פאחפס היא אנה אצל
עטים אסתכרנ בעד אסתקרא גמיע אנואע
אלטמאות ואך קד באן ואתצא אן כל
ולד טומאה לא יטמא כלים גיר אלמשקה
פאנה יטמא כלים ודלך מדרבנן כמא
בינא וכדלך איצא מן התורה אין אוכל
מטמא אוכל פלא יכון שלישי אבדא אלא
מדרבנן צרורה לאן אלאב אדא אנגם
אלכלי או אלאדם נגע דלך אלכלי או
אלאדם ראשון והיא אלראשון ינגם
אכלין ומשקין פקט כמא תקדם פיוכן
אלאוכל שני דאוריתא איצא ולא ינגם
היא אלאוכל גירה פירדה שלישי אלא
מדרבנן כמא אצלנא ובשרט אן תכון
תרומה לא חולין לאן לים פי אלחולין
גיר שני פקט כמא תקדם עלי מא
בינא פי כאמס שוטה פקר באן אן ראשון
ושני קד יכונאן דאוריתא וקר יכונאן
דרבנן עלי מא בינא אמא שלישי ורכיע
פיה אבדא דרבנן ולו כאן אלאב אלדי
הי מנסובה אליה דאוריתא עלי בינאה
ולדך קאלוא עתיד דור אחר לטהר
את הככר השלישי שאין לו עקר מן התורה
ומן נמלה מא געלורה איצא וולד טומאה
פי אצל אלגורה בשר תאוה פאנה קד
תבין פי תוספת גדה אן בשר תאוה געלורה
שלישי לטומאה אבדא ואן כאן לם יתנגם
ראסא והנאך קיל גזרו עליו שיטמא את
הידיים חזרו וגזרו עליו שיטמא במגע חזרו
וגזרו עליו שיהא כנבלה עצמה מטמא
במשא תם קאלוא אנה תאכר מן קולחה
אנה טהור לתרומה אעני לא ינגסהא
וינגם אלקודש והיא הו חכם שלישי
לטומאה כמא זכרנא ופי טומאת משקין
אצל כביר ינגי אן אדכרה הנא בעד
אן אקדם אן אלמשקין אלתו תקבל
אלנאסה ותנתגם פי נפסהא הו שבעה
משקין פקט והי אלתו תבשר אוכלין
לטומאה והי אלמא ואלטר ואלוית
ואלכמר ועסל אלנחל כאצא ואללבן
ואלדס ומא סוי הרה מן אלמאיעאת
כתל עצארה אלרמאן ואלאגאין ומא
אללימו ואלדלאע ועסל אלקצב ודהן

atque ex hoc conjecturam sumas, ad reliqua quæ commemoravimus intelligenda. Lex autem omnibus immunditiei Patribus communis est, quod homines & vasa polluant, cum nulla proles vel homines vel vasa, sed cibos tantum & liquores polluat. Sic expresse dicitur in *Gemara*, initio Cap. *Kama*, *Patrem polluere hominem & vasa; prolem cibos & liquores polluere, at non hominem & vasa*: Quamto magis ergo Pater polluet cibos & liquores? Verum liquores immundi privatim pollunt vasa, at non homines, etiam si proles immunditiei fuerint, ut in *Tr. Parah* hujus ordinis explicabitur, ubi dictum est, *Nulla immunditiei proles polluit vasa, excepto liquore*. Sciendumque est esse propositionem istam convertibilem, sc. Omnis Pater immunditiei polluit hominem & vestes, & Omne quod polluit homines & vestes est Pater immunditiei. Hoc autem fac memoriâ teneas, cum sit magni momenti fundamentum, quod elicatum est demum post inquisitionem in omnes immunditiei species factam. Cum autem jam palam & manifestum fuerit nullam immunditiei prolem polluere vasa, excepto liquore, qui [solus] polluit vasa, idque ex instituto Magistrorum, uti ostendimus; pariterque ex Lege cibum non polluere cibum, neque unquam tertium esse nisi ex præscripto Magistrorum, prout necessariò [sequitur] cum ubi Pater pollueret vasa, aut hominem, evadat vas illud aut homo iste primum, hoc autem primum cibos tantum & liquores (uti præmissum est) polluat, sitque cibis iste secundus ex Lege etiam, neque aliud polluat quod illud tertium efficiat nisi ex instituto Magistrorum, (uti diximus,) idque eâ conditione ut sit *Terumah*, non autem profanum quid, cum non sit in profanis ultra secundum [ad polluendum,] uti jam dictum, juxta illud quod explicavimus, C. 5. *Tr. Sotah*; manifestum est etiam primum & secundum aliàs esse ex Lege, aliàs à Magistris, eo quo ostensum est modo; tertium autem & quartum semper esse à Magistris, etiam si Pater à quo originem ducunt sit ex [præscripto] Legis, uti ostendimus: ideoque dixerunt, *Futurum est sæculum quod mundam carnem pronuntiabit placentiam tertiam cui non est ex Lege fundamentum*. Ex eorum etiam numero quæ prolem immunditiei statuerunt, in ipso decreti fundamento est Caro desiderii. Siquidem in *Tosephet Niddab* declaratum est statuisse ipsos Carnem desiderii perpetuò tertium fore ad polluendum, licet non omnino polluta fuerit. Ibidem dictum est, statuisse ipsos ut manus polluat, deinde statuisse etiam ut polluat contactu, deinde ut instar cadaveris ipsius polluat gestatu, deinde dixerunt, summam dicendorum esse, quod sit munda respectu *Terumæ*, i. quod ipsam non polluat, cum polluat quod sanctum est, quæ tertii in polluendo est ratio, uti diximus. Est autem in immunditie liquorum magni momenti fundamentum, cujus oportet hoc loco mentionem facere, ubi præmiserim, liquores qui recipiant immunditiam atque in se polluantur, septem tantum esse, eos nempe qui cibos ad immunditiam disponant, nempe Aquam, Rorem, Oleum, Vinum, Mel (apum privatim,) Lac, Sanguinem; quolibet autem alios liquores, veluti Mustum malogranatorum, & pyrorum, Aquam limoniorum, & cucurbitarum,

bitarum, mel è calamis expressum, oleum amygdalorum, & sesaminum cum aquis, mellibus, oleisque aliis, immunditiem omnino non recipere, nec quidem ex instituto Scribarum, uti expresse *Mishnah* C. 11. Tr. *Teramoth*, quemadmodum ibi explicavimus. Cùmque pollutum fuerit horum aliquod vel à Patre vel prole immunditiei, fit liquor iste primum ad polluendum, at non secundum, etiamsi à prole immunditiei pollutum fuerit; similiter si appropinquerit liquor iste alii liquori, alter etiam ille primus evadet. Exempli loco, ubi tetigerit homo reptile, erit ipse sine dubio primum quid ad polluendum; quod si tetigerit homo iste, e. g. oleum, illud polluet; & si tetigerit oleum istud mel apum, illud polluet etsi non fuerit ei commistum; & si deinde tetigerit mel istud aquam, eam polluet; eruntque oleum, mel, aqua, singula primum ad polluendum; atque ita si ordine procedatur usque ad mille liquores, omnes erunt primi ordinis, ut si, e. g. admoveatur oleum melli, & mel oleo alteri, & oleum istud secundum lacti, & lac rursus melli, eodémque modo in infinitum, omnia hæc prima censentur. Ita in *Tosephteb Tebul Yom* dixerunt, *Eodem modo se habent liquor pollutus à Patre immunditiei, & liquor pollutus à prole immunditiei: Semper enim principium est quod sibi adjunctum polluit, ut & illud aliud sibi adjunctum polluat, si vel centum fuerint, exceptis liquoribus, eodem die loti, cùm ipsi illegitimi sint, at non polluant.* Jam autem à nobis dictum est, illud quod non immundum reddit aliud, appellari *Pasul* [illegitimum,] atque ostendetur in Tract. *Tebul Yom*, *טוב Tebul Yom* (quo nomine indicatur ille qui cùm pollutus fuerit abluerit se ante occasum solis) eo die quo solis occasum manet esse instar secundi; & si conjunctus fuerit cibo de *Terumah* [sumpto] eum illegitimum reddere, cùm evadat tertius; tertium autem in *Terumah* fit illegitimum, ut jam dictum. Eodémque modo quando conjunctus fuerit eo die ablutus liquori *Terumæ*, ipsum illegitimum efficit, ita ut fiat tertius, ut patet è C. 1. Tract. *Pesachim*, ubi dicunt *Oleum quod illegitimum factum est ab eo die abluto.* Quod si liquor communis fuerit, haudquaquam polluit ipsum eo die ablutus, quoniam tertium in profanis planè mundum est. Porro occurret in Tr. *Tebul Yom* hujus classis, dictum his verbis conceptum, *Olla liquore plena quam tetigerit eo die abluta, si liquor ejus Trumah fuerit, liquor illegitimus fit; at olla munda est: Quod si liquor communis fuerit, munda erunt omnia.* Et in *Tosephteb Tebul Yom* dixerunt, *Eo die lotus non polluit liquorem communem, at illegitima reddit edulia Terumæ.* Ibidem etiam dictum est, *In matra quæ eo die lota est depsunt massam atque inde placentam abscindunt,* quoniam tertii gradus est; tertium autem in profanis mundum est. Hæc autem Lex propria est eo die loti, atque inde est quod liquorem *Terumæ* tertium efficiat, quod revera ipse secundus non sit utpote jam mundus, ideoque illegitimum reddit liquorem *Terumæ*. Et in *Tosephteb Tabaroth* dixerunt de *Tebul Yom*, ipsum, sicut illegitimos reddit liquores *Terumæ* & cibos *Terumæ*, ita illegitimos reddere rerum sanctarum & cibos & liquores. Ibi etiam dicitur, Perinde est fit eo die lotus ab immunditie gravior an ab immunditie levi: etiam *Tebul Yom*, vel ob Gonorrhæicum vel

אלליו ואלשירג וגידהא מן אלמיהא ואלעסול ואלאדהאן לא תקבל נגאסה בונה ולו מדברי סופרים כמה נצת אלמשנה פי האדי עשר תרומות עלי מא בינא הנאך פארא אנתגם אחד הדה באב הטומאה או בולד הטומאה פאן דלך אלמשקה יציר ראשון לטומאה ולא יכון שני ועלי אנה אנתגם בולד הטומאה וכדלך לו דנא הדה אלמשקה במשקה אחר פאן דלך אלמשקה אלתאני יציר ראשון איצא מתאל דלך אן יכון אנסאן קד נגע בשרץ פהו ראשון לטומאה בלא שך פארא נגע דלך אלאנסאן ביות מתאל אנגסה וארא נגע אלזית בעסל נחל אנגסה ואן כאן אלזית לס יכאלטה וארא נגע דלך אלעסל במא אנגסה ויציר אלזית ואלעסל ואלמא כל ואחד ראשון לטומאה וכדלך לו תסלסל אלאמר אלי אלף משקה אלכל ראשון מתל אן ינצם זית בעסל ועסל ביות אכר ואלזית אלתאני בלבן ואלל בן בעסל וכדא אלי לא נהאיה אלכל ראשון ופי תוספת טבול יום קאלוא אחד משקה שנטמא באב הטומאה ואחד משקה שנטמא בולד הטומאה הרי זה תחלה לעולם מטמא את חברו וחברו את חברו אפילו הן מאה חוץ ממשקה טבול יום שהן פסולין ואינו מטמאין וקד תקדם לנא אן אלשי אלדי לא ינצם גירה יחסמי פסול וסיבין פי מסכת טבול יום אן טבול יום והו אלשכין אלדי נטמא וטבל קבל אן יעריב שמשו פאנה פי דלך אלנהאר אלדי ינתטר גרוכ שמסה מתל אלשני וארא אנצם באוכל תרומה פסלה אנהא תציר שלישי ושלישי בתרומה פסול כמה תקדם וכדלך ארא אנצם טבול יום במשקה תרומה פאנה יפסל דלך אלמשקה ויציר שלישי כמה באן פי אול פסחים פי קולחם שמן שנפסל בטבול יום אמא משקה חולין פלים ינגסה טבול יום ראסא לאן שלישי שבחולין טהור לגמרי וסיאתי פי מסכת טבול יום מן הדה אלסדר כלאם הדה נצה קדרה מלאה משקין ונגע בה טבול יום אם היה משקה חולין הכל טהור ופי תוספת טבול יום קאלוא טבול יום אינו מטמא משקה חולין ופוסל אוכלי תרומה וחנאך קיל איצא עריבה שהיא טבולת יום לשין בה עיסה וקוצין המנה חלה מפני שהיא שלישי והשלישי טהור בחולין והדה אלחכם אנמא הו פי טבול יום כאצה והו אלדי ינעל מקשה תרומה שיש לאנה ליס הו שני עלי אלחקיקה לאנה קד טהר פלדלך יפסול משקה תרומה ופי תוספת טהורות קאלוא פי טבול יום כשם שהוא פוסל משקה תרומה ואכלי תרומה כך הוא פוסל אוכלי הקודש ומשקה הקודש והנאך קיל אחד טבול יום מטומאה חמורה ואחד טבול יום מטומאה קלה ואפילו טבול יום

מזב וזבה ושאר טמאות שבתורה הרי
הוא כטבול יום מן השרץ פהא הוהכם
טבול יום אמא אלשני חקקה אדא נגע
במשקין פהו יעלהא ראשון לטומאה והו
מעני קולהם פי מסכת פרה כל הפוסל
את התרומה מטמא משקין להיות תחלה
חוץ מטביל יום לאנה מע כונה פוסל
את התרומה לא יעלהא תחלה כמא
בינא ופי גמר פסחים קאלוא פי משקין
שנטמאו מאי אירא באב הטומאה אפילו
בראשון ושני נמי תחלה האוו ולו כאן
דלך אלשני בחולין ואלמשקה משקה חולין
פאנה יציר תחלה כמא תבין פי תאני
טהרות פי קולהם השני שבחולין מטמא
משקה חולין השלישי שבתרומה מטמא
משקה קודש ודלך אן אלשלישי לא יוגד
גיר בתרומה כמא בינא פאר וקד תבין
אן שלישי בתרומה פסול ואינו מטמא
פלדלך לא יגנס משקה תרומה אמא שלישי
בקודש פהו טמא ומטמא פלדלך אן אנצם
הדא אלאוכל שלישי שבתרומה כמשקה
קודש אננסה לכן לים יכון דלך אלמשקה
רביעי פיכון פסול פקט לכנה יציר תחלה
עלי מא יבין הנאך פאלמתלכין פי
טומאת משקין אן אב הטומאה והראשון
והשני יעלון אלמשקין תחלה ולו כאנת
משקה חולין והשלישי שבתרומה או
שלקודש אדא נגע במשקין שלקודש אננסהא
וצאת איצא תחלה לקודש והדא אלאוכל
שלישי לא יפסול משקה תרומה פנאהיך
אן יגנס משקה חולין ואוכל רביעי שלקודש
לא יפסול משקה קודש ונאהיך מא
סואה וטבול יום וחדה יעל משקה
תרומה שלישי לטומאה וכדלך יעל
משקה קודש פסולין מתל רביעי לטומאה
ולא תגד אנדא משקה פי מרתבה
אלשלישי ופי מרתבה אלרביעי אלא מן
הדא אלונה כאצה ויקוי ענדי אן מחוסר
כפורים איצא כדלך יפעל אד והו פוסל
את הקודש בנגיעה מתל טבול יום כמא
בינא פי יב זבחים וקד באן לך אן אוכל
טמא מטמא אוכל אחר מדרבנן כמא
קלנא וכדלך אכלים טמאים תטמא
משקין ותדרהא תחלה לטומאה כמא
בינא וקולהם תחלה או ראשון סוי ואנמא
יקולון תחלה לכוון חכמהא חכם אלראשון
וליסת הי ראשון פי אלחקקה ואלדי
יסמונה ראשון הו ראשון פי נסכתה ללאב
פי אלעדד פכאנהם יקולון אן הדא אלמשקין
תנגם נאססה אולי ואן כאנת ליסת אולי
פי אלעדד מן אלאב וכדלך משקין מטמאין
תנגם אלאכלים ולו כאנת אלמשקין
קד אנתנסת בשני תם בעד דלך אנצמת
באוכל חולין צאר דלך אלאוכל שני
לטומאה לאן אלמשקין תחלה ופי תוספת
טבול יום קאלוא אוכלין מטמאין את
המשקין לעשותן תחלה והמשקין מטמאין
אוכלין לעשותן שניים ופי תוספת פרה
שהשני מטמא משקין לעשותן תחלה

fluxu affectam, aliásque pollutiones Lege consti-
tutas, eodem modo se habet ac *Tebul Yom* ob
reptile. Atque hæc ratio est *ר"ט Tebul Yom*: at
quod reverà secundum est quoscunque tetigerit
liquores, ipsos primarios ad polluendum efficit.
Atque hoc est quod volunt cum dicunt in Tract.
Parab, Quodcunque illegitimam reddit Terumam,
polluit liquores, adeo ut sint principium, excepto eo
die loto, quod etiam si *Terumam* illegitimam red-
dat, non tamen efficit ipsam principium, sicut
ostendimus; & in *Gemara* Tract. *Pesachim* dixe-
runt, Quid docet de liquoribus pollutis? In pollutis
à Patre immunditiei etiam primum & secundum
principium sunt: Etiam si fuerit secundum illud se-
cundum in profanis, & liquor fuerit liquor commu-
nis, erit tamen principium, quemadmodum osten-
sum est, c. 2. Tr. *Tabaroth*, ubi dicunt, *Secundum in*
communibus polluit liquores communes, tertium in Te-
rumah polluit liquores rerum sacrarum; idq; quod
tertium non reperiatur nisi in *Terumah*, uti osten-
dimus. Cum igitur jam manifestum sit tertium in
Terumah illegitimum esse, at non polluere, ideo non
polluit liquorem *Terumæ*. At tertium in [rebus]
sanctis immundum est & polluit; ideoque si con-
iunctus fuerit cibus iste qui tertii est ordinis re-
spectu *Terumæ*, cum liquore sacro, polluit ipsum;
nec tamen erit liquor iste quartus, sed illegiti-
mus tantum. Erit tamen principium, uti ibi de-
clarabitur. Quod ergo ex his elicatur quoad im-
munditiam liquorum, est, quod & Pater immun-
ditiei, & primum & secundum liquores principi-
um reddant, etiam si fuerit liquor iste communis,
& tertium *Terumæ* vel rerum sanctarum, cum teti-
gerit liquores rerum sanctarum, eos polluere, adeo
ut fiant etiam principium respectu rerum sanctarum,
atq; istum cibum qui tertius est, non illegitimum
reddere liquorem *Terumæ*, quanto minus liquorem
communem? Et cibus qui quartus est in sanctis non
polluere liquorem sanctum, quanto minus alium?
solumque eo die ablutum efficere ut sit liquor *Te-*
rumæ tertius ad polluendum, pariterque ut sit li-
quor sanctus illegitimus instar quarti ad polluen-
dum; neque unquam reperies liquorem se ut or-
dine tertium & quartum, nisi hac tantum ratione,
habere. Mihi autem valde persuasum est eum qui
nondum sacrificium expiatorium obtulerit, idem
etiam facere, cum & ipse res sacras contactu illegiti-
mas reddat, eodem modo quo eo die ablutus, uti
ostendimus Cap. 12. *Zebachim*. Constat autem
tibi cibus pollutum, cibus alterum polluere ex
sententia Magistrorum, uti diximus, pariterque ci-
bos immundos polluere liquores, & efficere ut sint
principium pollutionis, sicut ostensum est. Idem
est autem cum dicunt Principium & Primum.
Principium autem appellant quod iisdem legibus
teneatur, ac primum, cum non sit revera Primum,
(Quod autem primum vocant, illud primum est re-
spectu habito ad Patrem inter numerandum,) quasi
dicerent, Liquores isti polluant pollutione prima-
riâ, etiam si non sint primi si initium numerandi à
Patre sumatur. Atque ita liquores immundi pol-
luunt cibos. Ac etiam si liquores isti polluti fue-
rint à secundo, deinde conjuncti fuerint cibo pro-
fano, fit cibus iste secundus ad polluendum, quo-
niam liquores sunt principium. Porro in *Tosepbet*
Tr. *Tebul Yom* dixerunt, *Cibi polluant liquores ut*
faciant ipsos principium, & liquores polluant cibos
ut faciant ipsos secundum. Et in *Tosepbet* Tract. *Parab, Secundum polluere liquores, ut faciat eos*
prin-

principium; & liquores polluerent cibos, ut faciant ipsos secundos. Atque ita liquores immundi polluant vasa omnimoda, hæc tamen conditione ut sint liquores isti immundi ob reptile, i. e. ut immunditiam suam acceptum ferant Patri immunditiei, ut, e. g. polluerit eos Pater aut primum aut secundum, uti jam dictum; non ut polluti fuerint à manibus immundis, quoniam etiam manus immundæ polluant liquores, ut diversis locis Tract. *Zabim & Tebul Yom, & Yadaim* constabit. Atque hoc est quod volunt cum dicunt in *Talmude, Immunda esse ob reptile*: ubicunque tandem occurrerit hæc formula, i. e. istos liquores immundos non fuisse pollutos à manibus immundis, quæ semper sunt secundæ, ut loco suo declarabitur. Et in *Gemara Chagigæ Hierosolymitana*, dixerunt, *Perpicuum est liquorem non fieri immundum à manu ad polluendum poculum.* At liquores qui polluti sunt à manibus pollunt cibos *Terumæ* tantum, qui cibi sunt secundarii, uti ostendimus sub finem Tr. *Zabim*. Quin & declaratum est in *Tosepheet Parab*, liquores quos polluerint cibi immundi, nec non liquores quos polluerint vasa, etiam si polluta fuerint à parte exteriori vasorum, fieri principium, & polluerent vasa alia. Sit ergo hoc tibi notum. Cibi verò immundi vasa nullatenus polluant, uti in superioribus à nobis dictum est. Estque disertus *Gemara Pesachim* textus, *Cibus non polluit vas, nec vas polluit vas.* Et in *Tosepheet Tract. Tebul Yom, Gravitatis gradus in vasis est, quod liquores polluant vasa testacea ex parte concavi ipsius, quod in cibus non fit.* At nec cibi polluti, nec liquores polluant hominem qui ipsos tetigerit, ultra quod si manibus tantum ipsius adjuncti fuerint, manus ipsius immundæ fiant. Si autem ambabus simul manibus contrectaverit cibos aut liquores, utraque polluantur; quod si iis unam admoverit solam, una tantum illa polluitur, uti declaratum est in Tr. *Chagigæ*, & ut declaraturi fumus loco suo Tract. *Parab, & Yadaim*. Quod si comederet quis è cibus immundis quantum est dimidium *Peres*, aut biberit ex liquoribus immundis quartam partem *Log*, eo facto corpus ipsius impurum evadit, fitque instar secundi ad polluendum, adeo ut si conjunctus fuerit *Terumæ*, ipsam etiam impuram reddat. Notum autem est ex eo quod jam supra dictum est, fluxum, salivam, concubitus feminis, & urinam *Gonorrhæici* omnia Patres immunditiei censerent; suntque omnia liquores immundi, quibus appellatio ea communis est, cum sint species quædam aquarum, uti sub finem Tr. *Macshirin* docebitur. Atque hæc sunt quæ vocat *Talmud liquorem fluxu affecti*; quodque his in quovis immundo respondet appellatur liquor immundi istius. Si enim in polluto à mortuo fuerit, vocatur liquor polluti à mortuo; si in leproso, liquor lepræ affecti, & sic in eodem die abluto, appellant ipsum liquorem eo die abluti: eodem modo & sanguis menstruatus & sanguis mortui Patres sunt immunditiei, suntque & illi liquores. Est enim sanguis è numero septem liquorum. At *Gonorrhæicus* & fluxus affecta cæterique Patres immunditiei quicunque, si tetigerint liquores, sunt isti liquores primi ad polluendum, non Patres, appellanturque principium, disertè asserente *Baraitâ*, ubi dicunt, *Eodem modo se habent liquor qui pollutus est à Patre immunditiei*

והמשקין מטמאין את האכלין לעשות שניים וכדלך משקין טמאים תנגם אלכלים כלהא לכן בשרט אן תכון תלך אלמשקין אנתגסת מחמת השרץ אעני אן תכון מסתנדה פי נגאסתהא אלי אב הטומאה כהל אן יגסהא אלאב או אלאשון או אלשני כמה תקדם לא אן תכון אנתגסת בידים טמאין לאן אלידים טמאין מטמאין את המשקין איצא כמה יבין פי מואצע מן זבים וטבול יום וידים והוא הו מעני קוללה פי אלתלמוד דאיטמו מחמת שרץ חית מא קאלוה יעני אן הורה אלמשקין טמאין לא תכון קד אנתגסת בידים טמאין אלתי הי שניות אבדא כמה יבין פי מואצע ופי גמר הגנה ירושלמי קאלוה פשיטא שאין משקה מטמא מן היד לטמא הכוס ואנמא תנגם משקין שנטמאו מחמת ידים לאכלים שלתרומה פקט ותרגע תלך אלאכלין שניות כמה נבין פי אכר מסכת זבים וקד תבין פי תוספת פרה אן אלמשקין אלתי תנגסהא אלאכלין טמאין וכדלך אלמשקין אלתי תנגסהא אלכלים ולו כאנת הורה אלמשקין אנתגסת באחורי הכלים פאן תלך אלמשקין תציר תחלה ותטמא כלים אחרים פאעלם הורא אמא אכלין טמאין פלא תנגם כלים בונה וקד תקדם לנא דכר דלך ונן גמר פקחים אין אוכל מטמא כלי ואין כלי מטמא כלי ופי תוספת טבול יום חומר במשקין עט משקין מטמאין כלי הרש מאוירו מה שאין כן באכלין אמא אכלין טמאין ומשקין טמאין פלא תנגם אלאנסאן אורא נגע בהן אלא אן אנצם בידיה פקט פאן ידיו טמאין אן כאן למס אלאכלין או אלמשקין בידיה גמיעא נטמאו ידיו ואן כאן דני בידיה אלואחדה נטמאת אלואחדה עלי מא תבין פי חגיגה וכמה נבין פי מואצע מן פרה ומסכת ידים אמא אורא אכל אלאנסאן אוכלין טמאין כחצי פרס או שתה משקין טמאין רביעית פאנה חניד נפסלה גויתו וציר כהל שני לטומאה ואורא אנצם בתרומה פסלה ומעלוס טמא תקדם לנא אן זובו שלוב ורוקו ושכבת זרעו וזימי תליו כלהא מן אבות הטמאות והי כלהא משקין טמאין ויעמהא אסם משקין טמאין לאנהא תולדות הטיס כמה יבין פי אכר מכשירין והורה הו אלתי יסמיהא אלתלמוד משקה הוב תשריהא מן כל טמא תתסמי משקה דלך אלטמא אן כאנת מן טמא מת תסמאת משבה טמא מת ואן כאנת מן מצורע תסמאת משקה מצורע וכדלך מן טבול יום יסמונהא משקה טבול יום וכדלך איצא דם הגדה ודם המת הי אבות הטמאות והי משקין לאן אלרם מן גמלה שבעה משקין אמא אלוב ואלובה תידהמא מן גמיע אבות הטמאות אורא נגעו במשקין פאן תלך אלמשקין תציר ראשון לטומאה לא אב והי תתסמי תחלה

ditiei

כמא נצח אלבריתא פי קוליהם אחד
משקה שנטמא באב הטומאה ואחד משקה
שנטמא בולד הטומאה הרי זה תחלה
פקד באן אן פרק בין משקה הזב ובין
משקין שהוא גנוע בהן והוא הו מעני קול
אלמשה פי תאני טכול יום כל הטמאין
בין קלין בין חמורין המשקין היוצאין מהן
כמשקין שהוא גנוע בהן אלו ואלו תחלה
חוץ מן המשקה שהוא אב הטומאה
אלתקדיר חוץ מן הטמא שהמשקה שלו
אב הטומאה פאן בעץ משקין היוצאין ממנו
והי רוקו ומימי רגליו ושכבת זרעו אינן
כמשקין שהוא גנוע בהן לאן תלך אב
והיה שנוע בהן הי תחלה וקול אלמשה
בין קלין בין חמורין יריד בה אן ולו
אלדי אכל אוכלין טמאין ושתה משקין
טמאין אלדי נטמא טומאה קלה לאן טומאת
אוכלין ומשקין תסמי טומאה קלה כמא
כינא פאן משקין היוצאין ממנו ומשקין
שנוע בהן אלו ואלו תחלה אמא קול
אלתוספתא הומר במים שאין במשקין
שהמים נעשין אב הטומאה לטמא אדם
ולטמא בגדים מא שאין כן במשקין מענאה
פליס אן לים יגד אב הטומאה פי אלמשה
אלא אלמא והיה לאן אדם איצא אב
הטומאה כמא כינא ואנמא מענאה אן
ליס תוגד משקין תכון טאהרה תם תהרת
להא האלה תרדהא אב הטומאה גיר
אלמא וחדה יעני אדא רגע מי חטאת
ולדך קאל שהמים נעשין אב הטומאה
אמא אכלין טמאין פלא תכון אב הטומאה
אברא לאן אדא דנאת באלאב רגעת
ראשון ופי תוספה טכול יום קאלוא
הומר במשקין מה שאין באכלין שהמשקין
נעשין אב הטומאה לטמא אדם ולטמא
בגדים ולטמא כלי שטף מאחוריו וכלי
חרש מאוירו מה שאין כן כאכלין וקד
תקדם לנא אן כלי חרש לא יכון אב
הטומאה אברא אן אלכלים אלתי תציר
אב אנמא הי מא יתגס באלמת או במשכב
ומושב או מרכב או צרעת וכלי חרש לא
יעלה למשכב ומרכב כמא יבין פי זבים
ולא לומה מן אחכאם טומאת מת מא לזם
שאר כלים כמא תקדם ביאנס וממא
יגב דכרה הנא קוליהם פי תוספת כלים
אין כלי חרש מטמא אלא באב הטומאה
ומשקין פהו ולד טומאה לעולם וקאלוא
איצא כלה מטמא אדם מטמא כלי חרש
וכל שאין מטמא אדם אין מטמא כלי חרש
חוץ מן המשקין לאן משקין טמאין תטמא
כלי חרש כמא תקדם דכרה ואן כאנת
לא תטמא אדם בגנוע כל ענר שרבהא
יתגס מדרבנן כמא תקדם וקאלוא איצא
אין טומאה לכלי חרש אלא מאוירו ובהסיט
הזב ואין מטמא אלא אכלין ומשקין וידים
לאנה ולד טומאה אברא ואלולר כמא
קדמנא אנמא יטמא אכלין ומשקין לא
אדם וכלים פמן גמיע מא תקדם שרחה

les autem, uti jam diximus, cibos quidem &

ditiei & liquor qui pollutus est à prole immunditiei, ecce enim principium est. Constat autem discrepantiam esse inter ipsius *Gonorrhœici* & eos, quos tetigerit, liquores. Atque hoc est quod dicit *Mishna C. secundo Tr. Tebul Yom, In omnibus immundis, tam levioribus quàm gravioribus, liquores ab ipsis fluentes sunt instar liquorum quos tetigerint, cum utrique sint principium, Excepto liquore qui sit Pater immunditiei*: Quod perinde est ac si diceret, Excepto immundo cujus liquor est Pater immunditiei; siquidem aliqui liquores ex ipso profuentes, nempe saliva, urina, & concubitus feminis ipsius, non ita se habent ac alii quos tetigerit liquores, illi enim sunt Patres pollutionis, hi verò quos tetigerit, principium. Cum autem dicit *Mishnah, [sive levioribus, sive gravioribus]* vult etiam vel illum qui comederit cibos immundos & biberit liquores immundos qui pollutus est pollutione levi, cum immundities ciborum & liquorum appelletur immundities levis, sicut ostendimus; siquidem liquores qui ab ipso profluunt & liquores quos tetigerit utrique principium sunt [pollutionis.] Quod autem dicit *Tosifphta [Gravitas in aquis, quæ non est in liquoribus]* inde est quòd aquæ fiant Patres immunditiei, ad pollendum hominem & vestimenta, quod non ita se habet in liquoribus; non enim vult haud omnino reperiri Patrem immunditiei in liquoribus, aquâ solâ exceptâ, cum etiam sanguis sit Pater immunditiei, uti ostendimus; sed hoc vult, non reperiri liquores quibus postquam mundi fuerint accidat aliquid quod eos reddat Patres immunditiei, exceptâ aquâ solâ; nempe cum aqua expiandis peccatis destinata evadat. Ideòque dixit, aquas fieri Patrem immunditiei, cibos vero immundos nunquam, quoniam cum Patri admoti fuerint, evadunt primi: Ita in *Tosepbet Tract. Tebul Yom* dixerunt, *gravitatis est [inquiunt, gradus] in liquoribus qui non in cibis.* Sc. quòd liquores fiant *Pater immunditiei ad pollendum tam hominem quàm vestes, & vasa immersionis à parte ipsorum exteriori, & vasa testacea à concavo ipsorum, quod in cibis haud ita se habet.* Jam autem diximus vasa testacea nunquam fieri Patrem immunditiei. Vasa enim quæ fiunt Patres, ea sunt quæ immunditiem à mortuo, strato, sedili, vehiculo, aut lepra contrahunt. Vasa autem testacea non sunt idonea strato aut vehiculo, uti declarabitur *Tract. Zabim*, nec iisdem legibus pollutionis à mortuo [contrahendæ] obnoxia sunt, quibus reliqua vasa, uti jam explicatum est. Inter ea autem quorum hîc facienda mentio, est quod dicunt in *Tosepbet Celim, Non polluitur vas testaceum nisi à patre immunditiei & liquoribus, & quæ semper proles immunditiei.* Dixerunt etiam, *Quodcunque polluit hominem, polluit vasa testacea; & quicquid non polluit hominem, neque vasa testacea polluit, exceptis liquoribus.* Liquores enim immundi polluant vasa testacea, uti dictum, etiâmsi hominem contactu non polluant, nisi quòd iisdem epotis polluantur ex præscripto Magistrorum, ut dictum. Dixerunt etiam, *Non contingit pollutio vasi testaceo, nisi ex [parte] concavi ipsius, & cum ferat Gonorrhœicum, neque alia præter cibos, liquores, & manus polluit, quoniam perpetuò proles immunditiei est*: proliquo, non autem homines & vasa polluit. Ex his

his autem omnibus quæ jam explicata sunt constat, liquores immundos aliàs esse *Patrem pollutionis*, aliàs *Primum ad polluendum*, atque esse ex ipsis quæ sint gradu tertii & quarti, viz. eum solum liquorem qui tetigerit eo die ablutum, uti in superioribus ostensum; at nunquam esse in liquoribus secundum. Quoniam nempe Pater & primum, & secundum, eos principium constituunt, tertium verò non omnino polluit liquores, nisi sit liquor aliquis sanctus, qui etiam liquor sit principium respectu rei sacræ. Expresè autem dicitur in *Tosepbet Tract. Taboroth*, *Non est liquor, qui tetigerit tertium, immundus, excepto sacro*. Cùm autem pollutus fuerit liquor, sacer fit principium respectu [rei] sacræ, ideòque expresè dicit *Tosiphta*, *Liquores polluunt duo, & illegitimum reddunt unum in sacris*. Quoniam scilicet principium est quod cùm appropinquaverit cibo fit ipse secundus. Secundum autem polluit tertium, & tertium illegitimum reddit quartum; uti jam pro fundamento positum, viz. primum, secundum, & tertium in sanctis immunda esse & polluere; quartum illegitimum esse, at non polluere. Omnis autem liquor immundus aut Pater est aut primus, nam liquor eo die loti non appellatur immundus, sed illegitimus. Atque ita eum ubique appellat *Mishna*: viz. *liquorem qui illegitimus redditur ab eo die loti*, non autem dicit, *qui pollutus est*. Jam autem manifestò constat non esse liquores qui sint ullatenus secundi. Nam etsi secundi fuerint à Patre numerando, principium tamen sunt quoad leges in ipsis observandas. Hac autem in re prolixior fui, quoniam occurrit in *Gemara Pefachim*, ad dictum *Mishnæ*, *E verbis ipsorum discimus, &c.* dixisse ipsos, *Ita in carne quæ polluta est à liquoribus qui immundi sunt ob reptile*. At in quibusdam exemplaribus legitur, *Qui polluti sunt à liquoribus secundis*, in aliis autem adscribitur dicto *Gemara*, *ob reptile*, [vice] expositionis, *liquores secundos*; quòd totum erratum est, uti explicabimus. Qui autem hoc dixit, opinatus est numerari in liquoribus secundum & tertium eo modo quo in cibis, cùm non se ita res habeat, verùm liquores qui immundi sunt ob reptile, semper sint principium. Ideo autem necesse habuit dicere, *liquores qui immundi sunt ob reptile*, non autem [simpliciter] *liquores immundi*, quoniam illa verba comprehendant Patrem immunditiei & liquores manuum gratia immundos, uti jam dictum. Si quis autem *Talmudem* inspexerit, [videbit] necesse ibi esse ut nec sint liquores isti Pater, nec à manibus polluti, sed ut sint necessariò secundi; at non cogit loci istius inspectio ita [statuere] nisi eum qui nullum horum magni momenti fundamentorum, quæ jam explicata sunt, tenuerit. Constat ergò liquores non fieri secundos; in cibis verò pollutis reperitur primum, secundum, tertium, & quartum, nequaquam verò Pater, uti jam dictum. Vas autem testaceum primum erit & secundum, idque quòd pollutum fuerit à liquoribus immundis qui sunt principium, uti dictum est. Quod ad reliqua vasa, viz. Vestes, & vasa immersionis, sunt ipsa patres pollutionis, & prima ad polluendum, & secundum; scilicet cùm liquoribus immundis tantùm polluantur, cùm nulla proles immunditiei polluat vasa, excepto liquore, uti jam dictum; nec quivis liquor polluat, sed is tantùm qui Patri acceptam fert [immunditiam], ut etiam dictum. Sed nec reperitur vas aliquod è vasorum numero quod sit tertium, aut quartum. Porrò ex iis quæ scire debes, est, vasa immunda etsi polluta fuerint liquoribus immundis, polluere cibos

יתבין אן משקין טמאין קד תכון אב הטומאה וקד תכון ראשון לטומאה ויגד פיהא מא הו פי מרתבה אלשלישי וארביעי והו משקה שנגע בטבול יום וחדה עלי מא תקדם בינה ולא יכון פי אלמשקין שני אברא ודלך אן אלאב ואלראשון ואלשיני יגע להא תחלה ואלשלישי לא ינגס אלמשקין ראסא אלא אן יכון משקה קודש פיציר דלך אלמשקה איצא תחלה תחלה לקודש וגץ תוספת טהרות אין לך משקה הנוגע בשלישי טמא אלא קודש בלבד ואזא נטמא משקה הקודש רגע תחלה לקודש ודלך נצת אלתוספתא משקין מטמאין שנים ופוסלין אחד בקודש לאנהא תחלה פאזא דנארת באוכל רגע שני ואלשני ינגס אלשלישי ואלשלישי יפסול ארביעי עלי מא תאצל אן הראשון והשני והשלישי בקודש טמאין ומטמאין הרביעי פסול ואינו מטמא בכל משקה טמא הו אב או ראשון לאן משקה טבול יום לים יתסמי טמא ואנמא יתסמי פסול וקדא תסמיה אלמשנה פי כל מוצע שנפסל בטבול יום ולא תקול שנטמא פקד באן ואתצח אן לים חם משקין שניות כוגה ואן כאנת שניות פי אלעדד מן אלאב פהי תחלה פי אלהכם ואנמא טולת פי הדא אלמעני לאן גא פי גמר פסחים פי קול אלמשנה מדבריהם למדנו וכו' קאלוא הכא בבשר שנטמא במשקין שנטמאו מחמת השרץ ופי בעץ אלנסף שנטמאו במשקין שניות ופי בעצהא יכתבון עלי קול אלגמר מחמת שרץ פירוש משקין שניות והדא כלה גלס כמא בינא וקאיל הדא טן אן מונין במשקין שני ושלישי כדרך שמונין באכלין ולים אלגמר כדלך כל משקין שנטמאו מחמת השרץ תחלה לעולם ואלדי אונג אן יקול שנטמאו מחמת השרץ ולם יקל משקין טמאין לאן דלך יעם אב הטומאה ומשקין שנטמאו מחמת ידים עלי מא תקדם ונטר אלתלמוד יונג הנאך אן לא תכון תלך אלמשקין אב ולא מחמת ידים אמא אן תכון שניות ולא כד פלא יודי נטר דלך אלמוצע אלי דלך אלא למן לים ענדה שיא מן הדה אלאצול אלעטימה אלמתקדם שרההא פקד באן אן לא תכון משקין שניות אמא אוכלין טמאין פיוגד פיהא ראשון ושני ושלישי ורביעי ולא יוגד פיהא אב כמא תקדם ואמא כלי הרש פיוגד ראשון ושני ודלך באן יתגס במשקין טמאין שהן תחלה עלי מא תקדם אמא שאר כלים אעני בגדים וכלי שטף פקד תכון אב הטומאה וראשון לטומאה ושני לטומאה איצא והו אן תנתנס במשקין טמאין פקט לאן כל ולד הטמאות אינו מטמא כלים אלא משקה כמא תקדם ולים כל משקה ינגס אלכלים אלא מא אסתנד אלי אב כמא תקדם ולא יוגד כלי מן נמיע אלכלים לא שלישי ולא רביעי וממא יגב אן תעלמה אן אלכים טמאין ולו אנתנסת במשקין טמאין פאן תלך

אלכלים תגם אלאוכלין ויבון אלאוכל
שלישי פיבון פסול בתרומה פקט כמא
נבין פי אכר זבים אמא אלאנסאן פיבון
אב הטומאה ויבון ראשון ולא יבון שני
אברא מן התורה ולא מדרבנן בטומאת
מגע לאן כל ולד טומאה אינו מטמא
אדם ולו אלמשקין טמאין פאנהא לא
תטמא אדם שנגע בהן כמא תקדם
ביאנה לכנה יבון שני אדא אכל אוכלין
או שתה משקין טמאין וסאיר מא עדר
פי אכר זבים ודלך כלה גזרה לרבנן
עלי מא תבין פי גמר שבת וכמא נבין
פי אכר זבים לכן הדיא אלדי נחשב
אלשקין מן אלנאס שני למעני אנה
יפסול את התרומה כמא יבין חתי יטהר
במקוה פאדא טהר לים יחתאג הערב
שמש לאנהא טומאה קלה מדרבנן ונין
ספרא אין האוכל אכלין טמאין ולא
השותה משקין טמאין טמא טומאת ערב
ופולך כלים שנטמאו במשקין שהן
תחלה פאנהא אדא טהרת במי מקוה
טהרת ולא תחתאג הערב שמש ופי
סיפרא קאלוא כלים שנטמאו במשקין
עולין מידי טומאתן בו כיום לאנהא
טומאה מדרבנן עלי מא קדמא פחורה
הי גמלה אלאצול אלתי ראינא בתקדימהא
תוטיה למא אריד שרחה ואן ארי אן
ארשדך הנא אלי מא ימכן אלגפלה פיה
ודלך אנה יעבגי לך אן מן טמחת המתה
אלי מערפה אלטמאות ואלטהרות ופהם
מא תצמנה הדיא אלסדר אן תחפט
אולא גמיע מא קדמתה פי הדיא אלצדר
מן אלמקדמתה מע ניין הדיא אלפרק
אלאול מן כלים ונין שרחנא לה חפטא
חסנא גרא חתי יטרד גמיע דלך עלי
לסאנך דון אן תטלך נפסך בדכרה
בתכלך ולא יפפידך פי דלך כונה קראתה
ואלמרור עליה ולו קראתה אלף מה
דון אן תחפטא פולך גיר כאפי לך אלא
אן יטרד עלי לסאנך כהל קרית שמע
ובאלחרי יחצל לך מע גזרה אלחפט
ואלפהם ואלדכא פהם מא תצמנה
הדיא אלסדר לאנהא אמור צעבה גרא
פי נפסהא עטימא אלאשכאל בעידה
אלגור ואדא כאן עטמא חכמי משנה
עליהם אלסלאם יסתעמנהא פנאהיך
נחן אלא תרי ר' אלעזר בן עזריה יקול
למתל ר' עקיבה עלי גמלתהם אלסלאם
עקיבה מה לך אצל הגדה כלך מדרשותיך
אצל נגעים ואהלות והדיא ניין בראשית
דר' הושעיה וכולך וגרנא אול חכמי
תלמוד יסתחולון בעץ פרקים מנהא
כאסתעטאם ר' יוחנן לפרק תינוקת מן
מסכת נדה ואסתעטאם פרק האשה
שהיתה כובשת ירק מן מסכת טהרות
עליהה אלסלאם והו אלפרק אלדי פיה
יתכלם פי ראשון ושני ושלישי ורביעי
כיף רתבתהא באכלין ומשקין בחולין
ובתרומה ובקודש וכולך יתחולון כמסכת
עקצין צעובה ופי גמר שבת קאלוא

ita ut tertii fiant, sintque illegitimi ad *Terumam*, tantum, uti sub finem Tract. *Zabim* explicaturus sumus. Homo autem fit & Pater immunditiei, & primus; at nunquam secundus, vel ex Legis, vel ex Magistrorum sententia, pollutione contactu propagatâ. Nulla enim proles immunditiei polluit hominem, ne ipsi quidem liquores immundi; neque enim hominem qui ipsos tetigerit, uti jam antea explicatum est, immundum reddunt: at fit ille secundus ubi comederit cibos immundos, aut liquores immundos biberit, cum reliquis quæ fine Tr. *Zabim* recensentur. Atque hæc omnia decreta sunt à Magistris, uti ostensum est in *Gemara Sabbati*, utque ostensuri sumus fine Tract. *Zabim*. Hoc autem, quod hominem aliquem pro secundo habeamus, ita intelligendum, quod illegitimam reddat *Terumam* (uti explicabitur) donec [aquâ] conceptaculi se purgaverit; quod si mundatus fuerit, non opus habet [ut] occasum solis [maneant] cum fit illa immundities levis quæ ex instituto Magistrorum est. Verba autem *Sifra* disertâ sunt, *Neque is qui ediderit cibos immundos, neque qui biberit liquores immundos, pollutus est pollutione, quæ [ad] vesperam perdurat*. Atque ita vasa quæ polluta sunt à liquoribus qui sunt principium, cum mundata fuerint aquâ conceptaculi, munda sunt, neque opus habent occasu solis; ita in *Sifra* dixerunt, *Vasa quæ polluta fuerint à liquoribus, è pollutione sua egrediuntur eo ipso die, cum sit pollutio ista à Magistris* [decreta,] uti jam dictum. Atque hæc fundamentorum, quæ ideo visum est præmittere, ut iis quæ explicaturi sumus substantur, summa est. Hic autem visum est quiddam tibi indicare quod forsitan negligere possis; scilicet quicumque tandem sis qui desiderio tenearis cognoscendi ea quæ ad immunditiam & munditiam spectant, & intelligendi ea quæ in hac Classe continentur, oportere ut primò omnia præcognoscenda quæ in hac præfatione præmissi, una cum textu Capituli istius primi Tr. *Celim* ejusque explicatione nostrâ perfectissimè teneas, adeò ut expedite tibi hæc omnia in lingua fluant, sine ulla molestia ea in memoriam revocandi; neque enim ullatenus sufficit tibi ea perlegisse & repetisse, vel millies, nisi & memoriâ tenueris; neque vel hoc sufficit, nisi & in promptu sit linguæ tuæ instar lectionis *Shemaa*: ita faciliè ope memoriæ fidæ & intellectus perspicacis fiet, ut intelligas in hac classe contenta; sunt enim res in se valdè difficiles, perplexæ, & profundæ, quas cum Sapientum *Mishna* præcipui pro difficilibus habuerint, quanto magis nos? Annon vides R. Eleazarum f. Azariae dixisse viro qualis erat R. Akiba, Akiba, quid est quod inter enarrandum totus sis in loquendo de iis quæ spectent ad Tract. *Negaim* & *Oboloth*? quæ verba sunt textus *Bereishith* R. *Hoshaia* [adscripta.] Ita reperimus Sapientes *Talmudicos* antiquos ut ardua suspexisse quædam Capita hujus [Classis], e. g. arduum putasse R. *Fuchananem* c. *Tinoketh* è Tr. *Niddah*, & pro difficili habuisse Cap. *Haisba*, &c. [i. e. mulier quæ condierit olera in olla] è Tract. *Taboroth*, quo Capite instituitur sermo de primo, secundo, tertio, & quarto; quomodo scilicet se habeant gradus eorum in cibis & liquoribus, in rebus ordinariis, & *Teruma*, & sanctis. Ita etiam Tract. *Oketzim* difficultatis arguunt. Et in *Gemara Sabbati* dixerunt, *Cum ingressi essent Doctores nostri vineam in Yabneh dixerunt, Futurum est*

est ut oblivioni tradatur Lex in Israele, sicut dictum est, 'Ecce dies veniunt, inquit Dominus, quibus immittam famem in terram, &c. Et movebunt se à mari usque ad mare, & ab aquilone, & usque ad orientem discurrent, ad quærendum verbum Domini, & non invenient. Quid est [quod dicit] Discurrent ad quærendum verbum Domini, & non invenient? Futurum est ut mulier, quæ abstulerit placentam Terumæ, circumeat Synagogas & Scholas, ut cognoscat num prima sit, an secunda [ad polluendum.] Quin & ibi locum dubii quod occurrit ipsis, ostenderunt. viz. Si reperiatur reptile in aëre furni, quod tamen nec panem tetigerit, nec ipsius furni corpus, jam dubium non est quin polluaturn furnus unâ cum omnibus quæ in ipso sint, juxta dictum Domini, Quodcunque fuerit in ipso polluetur; at dubium apud ipsos oritur sitne panis, primus [respectu pollutionis,] cum polluerit ipsum reptile ingrediendo concavum furni, factusque sit furnus instar pleni immunditiei; an reptile polluerit furnum tantum, furnus autem panem contactu suo, atque ita sit panis secundus? De quo cum dubitaverint [dictum est,] Oblivioni tradita est lex ab Israele. Nôsti autem quod nunc temporis ob iniquitates nostras quæ multiplicatæ sunt, si circumveris præcipuas Academiæ Israelis, nedum Synagogas, reperturus sis ambiguos hæere illos in hujus generis [rebus,] de quibus multa occurrunt, & in Lege, & in Mishna, testimonia, immò & in iis quæ his clariora & magis perspicua. Minimè autem mirum videri debet si ita se habeat hoc exilii nostri tempore, quo & in defuètudinem abiit hoc [quæstorum] genus, quod pauci sint qui in ea inquirunt, cum invenerimus stante adhuc Templo & viventibus Prophetis dubium movisse quæstiones de pollutione & munditie, de quæ tertii & quarti ad polluendum legibus, vel ipsis Sacerdotibus qui in Templo ministrarent, quos maximè omnium oportuit ritus ad immunditiam & munditiam spectantes callere, cum maxima pars eorum quibus in hoc genere opus est, ejusmodi sint quæ ad Templum & res ejus sanctas spectent. Dixit, Sic dicit Dominus exercituum, Interroga modò sacerdotes legem dicendo, Si tulerit quispiam carnem sanctificatam in orâ vestimenti sui, & tetigerit orâ suâ panem, aut pulmentum, vel vinum, aut oleum, sive quemlibet cibum, numquid sanctificabitur? Et responderunt sacerdotes dixeruntque, Non. Et dixit Haggai, Si tetigerit immundus ob cadaver aliquod illorum, eritne immundum? Et responderunt sacerdotes dixeruntque, Immundum erit. In cujus quæstionis interpretatione discrepatur inter Sapientes Talmudicos, dicentibus aliis, perplexi sunt sacerdotes in quarto in rebus sanctis, de quo cum interrogaverit ipsos, responderunt, mundum esse; errantes, cum illegitimum sit, uti in superioribus diximus. At responsum eorum de eo qui à mortuo pollutus fuerit, immundum nempe fore, verum fuit; quoniam quartum ab illo quod pollutum est à mortuo in sanctis immundum est, i. e. pollutum est ipsum, at non polluit alia: & affirmantibus peritos fuisse eos immunditiei à mortuo contractæ, at non ejus quæ à reptili est, dum putarent quartum ex reptili, mundum fuisse in rebus sacris. Aliis verò dicentibus, nequaquam perplexos fuisse sacerdotes; cum in quæst. prima interrogaverit ipsos de quinto in rebus sanctis, quod dixerunt illi mundum fore; at in quæst. secunda de quarto, quod dixerunt immundum fore, adeo ut in utraque quæstione rectè respon-

sumus. רבותינו לזכרם ביבנה אמרו עתידה תורה שתשכח מישראל שנ' הנה ימים באים באים נאם יי אלהים והשלחתי רעב בארץ וכו' ונעו מים עד ים ומצ' ועד מזרח ישוטטו לבקש את דבר יי ולא ימצאו מאי ישוטטו לבקש את דבר יי ולא ימצאו עתידה אשר שתטול כבר שלתרומה ותחזור על בתי כניסיות ובתי מדרשות לידע אם ראשונה היא אם שניה ובינוא הנאך כוצע אלשך אלואקע עליהם והו' באן יוגד שרין באויר התנור ולא יכון אלשרין נגע באלכבו ולא בגרם אלתנור איצא פלא שך אן קד אנתגם אלתנור וכל מא פיה לקולה תעאלי כל אשר בתוכו יטמא פיקע להם אלשך הר אלפת ראשונה אך ואלשרין אנססהא בחצולה פי הו' אלתנור והתנור כמאן דמלי טומאה הו' או אלשרין אנגם אלתנור פקט ואלתנור אנגם אלפת בנגיעה פתכון אלפת שנייה פכאן ענדהם אלשך פי הדא נשתכחה תורה מישראל ואנת תעלם אן אליוס בעונותינו שרבו אדא חזרת על ראשי ישיבות ישראל נאהיך בתי כניסיות פתגדהם ישכל עליהם מן הדא אלפן מא זאת פיה אלנצין אלכתייה פי אלתורה ואלמשנה ומא הו' אבין מן הדא ואוצח ולא יסתעטם כתרל הדא אלהאל פי זמאן אלגלות ואנקטאע הדא אלפן בקלה אלטלכא לה לאן נגדהם פי זמאן אלמקדש ובתור אלנכיא אשכלת מעאני אלטומאה ואלטהרה והכם אלשלישי ואלרביעי ולו עלי אלכהנים המשמשים במקדש אלוין הם אחוץ אלנאם לחפט הלכות טומאה וטהרה לאן מעטם מא יחתאן אליה מן הדא אלפן אנמא הו' לענין מקדש וקדשו קאל כה אמר יי צבאות שאל נא את הכהנים תורה לאמר הן ישא איש בשר קדש בכנף בנך ונגע בכנפו אל הלהם ואל הנויד ואל היין ואל שמן ואל כל מאכל הקדש ויענו הכהנים ויאמרו לא ויאמר ה' אם יגע טמא נפש בכל אלה היטמא ויענו הכהנים ויאמרו יטמא וקד אכתלף חכמי תלמוד פי תאויל הדא אלסואל וקאל בעצהם אשתבוש פהני רביעי בקודש בעא מיניהו ואמרו ליה טהור פהם גאלטון לאנה פסול כמא קדמא וגואבהם פי טמא מת יטמא צדא לאן טמא מת רביעי מכינו בקודש טמא אעני אנה מנגוס ולא ינגס גידה וקאלוה בקיאין הן בטומאת מת ואין בקיאין בטומאת שרין כל טומא אן רביעי בשרין טהור בקודש ובעצהם קאל לא אשתבוש כהני פאן אלמסאה אלואלי סאלהם ען חמישי בקודש פקאלוא לה טהור ופי אלסואל אלתאני סאלהם ען רביעי פקאלוא יטמא ואלגואב צואב

[Amos viii. 11, &c.

[Hagg. ii. 12, &c.

פי אלסואלין ואנא אבין הדא אלכלאם אד
ודכרתה חנא אנה איצא פי נהאיה מן
אלצעובה פי מוצעה והו כלאם מנקפא
גרא גרא ושרחה מפיד חנא פי מא נרומה
מעין פי מא קרמנאה פאקול אן קוליה
חנא בשר קודש לשון נקיה ואלקצד בשר
שרין וכדלך קוליה היקדש יריד בה היטמא
כמא תסמי אלעבראניה אלבעד ען אלשי
ואסתנכאפה קדושה קאל אל תגע בי
כי קדשתך וקאל פן תקדש המלאה
הורע וכו פאדא אכד אלשרין בכנף
בגדו כאן אלכנף ראשון פאדא נגע כנף
הדא אלכנף בלחם צאר אללחם שני
תם נגע אללחם בניזר צאר אלנוזר שלישי
פסאלחם ען הדא אלנוזר אלדי הו שלישי
אדא נגע ביין ונגע בשמן ונגע במאכל
מא חכם הדא אלמאכל והדא אללין
והדא אלשמן הל נמיע דלך מנגוס או לא
ולא שך אן אללין ואלשמן ואלמאכל כל
ואחד מנהא רביעי לבן יין ושמן יעשו
תחלה כמא תבין ואלמאכל פסול ואינו
מטמא ואלכל מנגוס פנאובה ען הדא
וקאלוא לה לא פהם גאלטין הדא מדהב
רב אלדי קאל אשתבש כהני פי הדא
אלמסאלה תם סאלחם וקאל פאן כאן
טמא מת הו אלדי נגע בכנפו אל הלחם
ונגע אללחם באלנוזר ואלנוזר נגע ביין
ובשמן ובמאכל מא חכם הדא אללין
ואלשמן ואלמאכל פקאלוא יטמא ודלך
קול צחיה אמא שמואל פקאל לא אשתבש
כהני ודלך אנה יקול אן קול חני פי
אלמסאלה אלאולי ונגע בכנפו לים יריד
בה אן כנפו נגע בלחם ואנמא יריד בה
אן נגע אוכל בכנפו תם נגע דלך אלאוכל
בלחם ולחם בניזר והו קולחם פי
אלנמר מי כתיב ונגע כנפו ונגע בכנפו
כתיב כמי שנגע בכנפו יעני אן קוליה
ונגע בכנפו לים הו ען אלשכין אלדי נשא
שרץ בכנפו ואנמא הו ען אלשי אלדי
אנצם בלך אלכנף פיוון חני סאלחם
ען חמישי בקודש והו טהור ודלך אן
אלכנף ראשון ואלאוכל אלדי נגע בו שני
ואללחם אלדי נגע בלך אלאוכל שלישי
ואלנוזר רביעי והו פסול ואינו מטמא כמא
תקדם פאדא נגע הדא אלנוזר ביין ושמן
ומאכל יכון אלכל טאהר לא אלמשקה
אלדי הו יין ושמן ולא אלמאכל ינתנס
לאן כל ואחד מנהא חמישי וחמישי
בקודש טהור וכדלך גאובה וקאלוא לה
אן הדא אלחמישי לא ינתנס תם סאלחם
אן כאן טמא נפש הו אלדי נגע בכנפו
עלי הדא אלתנה מא יכון חכם אללין
ואלשמן ואלמאכל קאלוא לה יטמא
ודלך צחיה איצא לאנה יציר חניזר רביעי
פיוון אללין ואלשמן תחלה אד והו
משקה קודש שנגע בשלישי ויציר אלמאכל
פסול לכונה רביעי כמא תקדם וביאן
דלך אן טמא מת לים הו כנפו ראשון
ואנמא כנפו אב הטומאה כמא

sum sit. Porro hæc verba & ipse tibi explicatu-
rus sum, cum ideo eorum hic mentionem fecerim,
quod valde difficilia sint loco suo, & quam maxi-
mè obscura, conferatque eorum explicatio ad ea
quæ volumus [assequenda,] eaque quæ præmisi-
mus confirment. Dico ergò, verba, [*carnem sanc-
tificatam*] Euphemismum esse, ac intelligi carnem
reptilis; eodemque modo cum dicit, *Nunquid
sanctificabitur*; Velle, Numquid polluetur? Si-
cut appellare amat lingua *Hebraica* amotionem à
re & aversationem ipsius *Kedusha* [*sanctitatem*]. Ita
dixit, Ne tangas me *Ci^h Kedashotica*. Et *Ne fortè
sanctificetur plenitudo seminis*, &c. Cum ergò
reptile in ora vestis suæ gestaverit, sit vestis pri-
ma; quod si oram vestis hujus carne tetigerit, sit
caro ista secunda; deinde, si carnem pulmento
tetigerit, sit pulmentum tertium: de hoc ergò
pulmento quod tertium est interrogavit ipsos, Si
tetigerit vinum, aut oleum, aut cibum, quænam sit
cibi, vini aut olei istius lex? sint hæc omnia im-
munda necne? neque enim dubium est quin vi-
num, oleum, & cibus, singula in quarto sint
gradu; vinum autem & oleum principium, uti
ostensum est, evadunt, cibus verò illegitimus tan-
tum, nec alia polluit, cum immunda sint omnia;
ad hoc ergo respondentes dixerunt, Non; erran-
tes. Atque hæc sententia est *Rab* qui dixit *Per-
plexi sunt in hac quæstione sacerdotes*. Deinde inter-
rogavit ipsos dicens, *Sin immundus ob contactum
cadaveris fuerit qui orâ suâ tetigerit panem, qui
tetigerit pulmentum, quod tetigerit vinum, & oleum,
& cibos, quænam erit ratio hujus vini, olei & ci-
borum?* Dixerunt, *Immunda erunt*. Quod ve-
rum est. *Samuel* autem dixit, *non perplexos fuisse
sacerdotes*, sc. quod dicat dictum *Haggæi* in quæst.
prima [*& tetigerit orâ suâ*] non velle quod teti-
gerit ora ipsius panem; verum velle quod teti-
gerit cibus oram ipsius, deinde tetigerit cibus iste
panem, panis autem pulmentum; quod est quod
dicunt in *Gemara*, *Quid? scriptum est, Et tetigerit
ora ipsius? & tetigit ora ipsius cum scriptum est, de
eo qui tetigerit orâ suâ*, Vult, illud quod dicit, *&
tetigerit cum ora sua*, non [intelligendum] de quo-
vis qui gestaverit orâ suâ reptile, sed de re quæ
conjuncta fuerit oræ isti; ita ut interrogaverit ip-
sos *Haggæus* de quinto in rebus sanctis quod mun-
dum est; cum sc. sit ora [ordine] primum; ci-
bus qui ipsam tetigerit, secundum; panis qui ci-
bum istum tetigerit, tertium; pulmentum, quar-
tum, quod quidem illegitimum est, at non polluit,
uti jam dictum. Cum ergò pulmentum istud te-
tigerit vinum, oleum, cibum, erunt omnia mun-
da, neque liquor, viz. vinum & oleum, neque
cibus polluetur; cum unumquodque ipsorum quin-
tum sit, quintum autem in rebus sanctis mundum
sit. Atque ita responderunt ipsi dicentes, quin-
tum istud non pollui. Deinde cum interrogaret
ipsos, Sin pollutus à cadavere fuerit qui orâ suâ
[ista] tetigerit, quænam hoc pacto futura est lex
vini, olei & cibi? dixerunt ipsi, Immundum erit;
quod etiam verum est, quia tum quartum erit,
eruntque vinum & oleum principium, cum sit
liquor sanctus qui tetigerit tertium; cibus autem sit
illegitimus, quod sit quartus, uti jam dictum est.
Quod ita explicandum est, viz. quod immundi ob
contactum mortui ora non sit primum, sed Pater
immunditiei, sicut ostendimus hominem mortuo
pol-

^h Quia sanctior te sum. vulg. quia immundus es.

pollutum, si vestes aut vasa immerfionis tetigerit, ea Patres pollutionis reddere; Erit ergo ora vestis polluti à cadavere Pater; res autem quam tetigerit, primum, juxta dictum *Samuelis*; panis, secundum; pulmentum, tertium. Erit ergo illud quod tetigit liquorem sanctum & cibos sanctos, tertium, atque omnia [simul] immunda. Atque hoc est quod in Talmude *ibi Samueli* attribuitur: *Neque hic, neque illic, perplexi fuerunt Sacerdotes. Cum ab illis de quarto in rebus sanctis quaereret, dixerunt, Immundum esse; non sunt hic perplexi Sacerdotes: cum de quinto in rebus sanctis interrogaret ipsos, dixerunt ipsis, Mundum esse, neque hic perplexi sunt.* Attulit autem *Rabbina* explicationem tertiam, dixitque illos errasse in utroque responso. In primo autem ita se res habet ut dixit *Rab*, sc. quod ora fuerit quæ tetigit panem. At quod ad responsum ipsorum secundum dixit, *Certe in immunditie ob mortuum non erant experti, hic quartum, illic tertium fuit.* Cujus explicatio est, quod dixerit *Rabina* illud quod dixerunt [*Immundum erit*] etiam si vinum fuerit aut oleum & cibus, immunda [quidem] esse, uti dixerunt; verum errasse eos in gradu quem obtinet in immunditie, dum putarent hoc quod tetigit pulmentum, quartum esse in polluto five à mortuo, five reptili, cum [tamen] quartum ob reptile mundum sit in sanctis; at quartum ob mortuum, immundum. Errarunt ergo in utroque responso; quoniam quartum reptilis illegitimum est, in rebus sanctis instar quarti immundi ob mortuum; eodemque modo quartum cujuscunque tandem Patris fuerit, hoc autem quod putarunt quartum immundi à mortuo fuisse, [revera] tertium fuit, cum ora fuerit Pater immunditiei, uti ostensum est; panis, primum; pulmentum, secundum; ac vinum, oleum & cibus singula cum secundum tetigerint, erunt simul immunda, sicut dixerunt; at cibi immundi, tertium fuerunt, non quartum, uti imaginati sunt; sc. cum ora polluti à mortuo fuerit proles immunditiei, ut & ora reptili [polluta.] Atque hæc est discrepantia quæ contigit inter Sapientes *Talmudicos* de hoc responso, dicente *Rab*, peccasse eos in responso primo, verum pronuntiassse in secundo: *Samuele* autem, verum ipsos in utroque responso dixisse: & explicante *Rabinâ* quid verè responderint ad utramque quaestionem. Hinc autem constat tibi rem in se difficilem fuisse etiam priscis temporibus, & intellectum fuisse quod dicunt, *Futurum est ut oblivioni tradatur Lex ab Israele*, de oblivione legum pollutionis & munditiei. Atque ita cum juberet Dominus prophetam de istis interrogare, dixit ipsi, *Interroganunc Sacerdotes Legem*, quasi Lex absolutè sumpta esset decisio [quaestionum] ad pollutionem & munditiam [spectantium] & cognitio legum in ipsis observandarum. Atque ita etiam dixerunt de pollutionibus & purificationibus, *Hæc, hæc sunt substantialia Legis.* Et qui aliter fieri possit, cum sint illa scala ad Spiritum Sanctum? Sicut dixerunt, *Mundities perducit ad sanctitatem*, &c. Hæc autem omnia tibi dixi, ne putares sermonem de his rebus [institutum] similem esse sermoni de Tabernaculis, aut Ramis palmarum, aut juramento custodum, aut judicium, queni apprehendere posses levi aliquâ attentione, teque rem affecutum, quinetiam ne levi pendas ea quæ ipso intellecto commoda præcepturus es, aut idem statuas de iis ac de cæteris quæ præcesserunt in explicatione Cla-

קד כינא אן אדם שנטמא במת אדא נגע בכגדים או בכלי שטף ודהא אב הטומאה פיון כנף בנר טמא נפש אב ואלשי אלדי נגע בו ראשון כמה קאל שמואל ואללחם שני ואלגזיר שלישי ויכו אלשלישי הו אלדי נגע במשקה קודש ואכלין שלקודש פיון אלכל טמא והדי הו נין אלתלמוד הנאך לשמואל לא הכא אשתבש ולא הכא אשתבש כהני רביעי בקודש בעא מיניהו ואמרו ליה טמא לא הכא אשתבש כהני חמישי בקודש בעא מיניהו ואמרו ליה טהור וגא רבינא בתאוויל תאלת וקאל אנהם גאלטון פי אלגואבין אמא פי אלגואב אלאל פכמא קאל רב ודלך אן יכו אלכנף הו אלדי נגע בלחם אמא גואבהם אלחאני פקאל פיה בטומאת מת נמי לא בקיא הכא רביעי והכא שלישי וביאן דלך אן ראבינא יקול אן קולחם ישמא ואן כאן אליין ואלשמן ואלמאכל טמא כמה דכרוא לכנהם גאלטין פי מרתבתה פי אלטומאה לאנהם טנא אן הדא אלדי נגע בנזיר ראבעי בין לטמא מת בין לשרץ לכן רביעי דשרץ טהור לקודש ורביעי דטמא מת טמא פהם גאלטין פי אלגואבין לאן רביעי דשרץ פסול בקודש מתל רביעי דטמא בת וכדלך אלרביעי מן אי אב אתפק והדי אלדי טנא רביעי לטמא מת הו שלישי לאן אלכנף אב הטומאה כמה תבין ואללחם ראשון ואלגזיר שני ואלליין ואלשמן ואלמאכל כל ואחד מנהא נגע בשני פיון אלכל טמא כמה דכרוא לכן אלמאכל טמא והו שלישי לא רביעי כמה תכילוא אן אלכנף מן טמא מת ולד טומאה כמתל כנף שרץ פהדיא מא וקע מן אלאתלאף בין הכמי תלמוד פי הדא אלגואב רב יקול אכטוא פי אלגואב אלאל ואצאבוא פי אלחאני ושמואל יקול אצאבוא פי אלגואבין ורבינא מא נאובוא בצואב פי אלמסאלתין פקד תבין לך אן אלמאמר צעב פי נפסה ולו פי אלמאמר אלמתקדמה ואעתבר קולחם עתירה תורה שתשתכח מישראל ע נסיון אהכאם אלטומאה ואלטהרה וכדלך למא אמר אללה תעאלי אלגבי באלסואל ע דלך קאל לה שאל גא את הכהנים תורה פכאן אלתורה באטלאק הי אלתפקה פי אלטומאה ואלטהרה ומערפה אהכאמהא וכדא יאצא קאלוא פי אלטמאית ואלטהרות הו הן גופי תורה וכיף לא והי אלסלם לרוח הקודש כמה קאלוא טהרה מביאה לידי קדושה וכו' ואנמא קלת לך גמיע הדא אלכלאם ללא תטן אלכלאם פי הדא אלמעאני אנה כחל אלכלאם פי סוכה או לולב או פי שבועת השומרון ושבועת הדיינין פתנטרה באור כאטר ותטן אנך קד טפרת בשי ואיצא ללא תסתהון מא יחצל לך מן אלפואיד בעד הצולהא ותחמלהא מחמל מא תקדם מן שרחנא

ללסדרים אלמקדמה לאן הזה אלצול
אלעטיכה אלכטר אלתי קדמת לך פי
הוא אלצדר מא מנהא אצל אלא וקר
שקית אלשקא אלעטים פי תצחיה
ותצפה ולקטתהא אחד מעיר ושנים
ממשפחה מן גמיע וזאיה אללמוד ומכפאית
אלבריתות ואלתוספתות חתי גמעת
מנהא הוא אלצדר לכוון מפתאח לגמיע
מא אריר שרחה פי הוא אלסדר נעם
ולאכתר אלהלכות אלמסתצעבה פי
אללמוד לאן כל הלכה יכון פיהא
כלאם פי טומאה וטהרה ופי ראשון ושני
ונהיה תצעב ולן עלי אלספאית אלכבאר
פקיף עלי אלללאמיד ואזא ונרת פיהא
כלאם לאחד תגד כלאמא כתיב אללטייל
קליל אלגדיו לא יתחצל לך מנה גרץ
כאמל לאן אצול הוא אלפן גיר משתגל
בהא אצלא אמא מא קדמנא נחן פי
הוא אלצדר פהו כאפא גרא גרא ויחתאג
אלי חפט כמא דכרנא ומא יעלם קדר
אלפאידה בה עלי אללחקיק אלא מן קד
שקא אללאים וסדר אלליאלי פי הלכה
מן תלך אלהלכות אלתי פי אול שבת
ופסחים או חגיגה וזבחים וחולין ונהווא ולם
יתלכין לה לאצל יעמר עליה תם יקרא
הוא אלצדר ומא בעדה ותציר לה תלך
כלהא מבניה עלי אצולהא פחינד יעלם
קדר מא אנעמל הנא ומא מתאל דלך
אלא מתל מן גמע כראניב בשקא ותעב
פי אלספאית חתי חצל מנהא מאלא
כבירא תוצל בה אלגראץ פאדא טפר
בולך אלמאל מן שקא אימא ולם
יקדר עלי קותה עלם קדרה וכולך אן
יצל ליד תל מחצל ואן כאן לם ישק פהו
יצל בה גרצה ויעלם כמא ירי מן אחואל
אלנאם קדר מא כאן ישקי לו לם גרה
וכל מא עטמנא הוא אלסדר פהו תחריץ
ותחציץ עלי חפט הוא אלצדר ודכרה
דאימא חתי לא אחתאג אן אדכר הוה
אלאצול מתי מא אחתגת אליהא בל
אחיל עליהא פקט לאן אלסדר נפסה
יחתמל מן אללטייל ואן לם תתכרר
מעאניה מא פיה כפאיה ואלאן אכתי
כאלשרח אן שא אללה תעאלי :

ceffe habeam, verum ea tantum respectans intuear, cum ipsa præfatio, etiam si non repetantur quæ in ea dicta sint, satis proluxa videatur. Jam autem (volente Deo) explicationem aggrediar.

fium præcedentium. Nam ex istis magni momenti fundamentis, quæ tibi in hac Classe præmissi, non est vel unum aliquod cui non magnum ad ipsum confirmandum atque elucidandum laborem impendi; dum ipsa collegerim, *unum ex urbe & duo ex familia*, ex omnibus *Talmudis* angulis, & *Baraitoth* & *Tosifphtoth*, seu Interpretationum exoticarum & Additamentorum latibulis, quoad ex istis præfationem istam confecerim, quæ sit instar clavis omnibus quæ in hac Classe explicare animus est, quin & plerisque quæ in *Talmude* occurrunt sententiis difficilioribus: cum omnis sententia in qua mentio fiat immunditiei & munditiei, primique & secundi, &c. difficilis videatur, vel etiam Doctoribus magnis, quanto magis discipulis? & cum aliquem de iis loquentem reperiis, inuenies sermonem prolixum valdè, at parum utilem, adeò ut ex ipso quod velis perfectè assequi non possis. Hujus enim generis fundamenta ejusmodi sunt, quibus opera nullatenus impenditur. Verum illa quæ præmissimus huic classi abundè sufficiunt. Ea autem probè tenere oportet, uti diximus. Non autem percipiet, prout decet, quàm utilia sint, nisi qui & laborem diurnum, & vigilias nocturnas impenderit alicui constitutionum istarum quæ occurrunt initio Tractatum *Sabbati*, *Pesachim*, *Chagiga*, *Zebachim*, *Cholin*, &c. necdum fundamentum aliquod cui innitatur sibi selegerit, deinde hanc præfationem & quæ sequuntur, perlegerit, ut sint ipsi omnia ista fundamentis suis superstructa, tum enim eorum quæ hîc facta sunt valorem percipiet. Neque aliâ similitudine hoc [illustrare] possum, quàm ejus, qui non sine difficultate & molestiâ inter peregrinandum filiquas collegerit, quoad magna inde opum copia ipsi accreverit, adeò ut iis quis quid velit assequi possit; quas si consecutus fuerit qui cum aliquandiu angustiam subierit sibi sustentando non fuit, is certè ipsarum pretium dignoscet; quin & si in manus inciderint viri prudentis etiam si nihil difficultatis passi, hic etiam iis quid velit assequetur, atque interim ex iis in quibus versari homines videt, perspectum habebit quantum sibi molestiæ subeundum fuisset, nisi eas [sibi paratas] inuenisset. Ideo autem totum hoc ad rei hujus magnitudinem illustrandam protulimus, quò incitare ac persuadere possem ad præfationem istam observandam, eamque memoriâ perpetuò tenendam, ne fundamenta ista subinde, quoties iis opus fuerit, repetere necesse habeam, verum ea tantum respectans intuear, cum ipsa præfatio, etiam si non repetantur quæ in ea dicta sint, satis proluxa videatur. Jam autem (volente Deo) explicationem aggrediar.

Soli Deo Gloria.

A P P E N D I X

NOTARUM MISCELLANEA.

אין בתורה אפילו אורח אחת שאין ההרים גדולים תלויים בה:

Non est in Lege [S. Scriptura] vel una litera, à quâ non dependeant montes magni.

THE 9 A

... .. 10 E

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NOTÆ MISCELLANÆ.

C A P. I.

JER. XXXI. 32.

אשר המה הפרו את בריתי ואנכי בעל
בם נאום יהיה:

Chald. דאנון אשניו ית קימי ואנא
אתרעיתי בהון אמר יי :

Quia ipsi irritum fecerunt pactum meum, & ego complacui mihi in eis, dicit Dominus.

Syr. ܡܠܟܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ

*Quoniam ipsi irritum fecerunt fœdus
meum, ego pariter aspernatus sum eos,
dicit Dominus.*

Arab. in Bibl. Jaianis. لَانْهُمْ لَمْ يَشْكُرُوْا لِيْ
عَهْدِيْ وَاَنَا تَهَاوَنْتُ بِهِمْ قَالَ الرَّبُّ

Nam quia non perſiſterunt in fœdere
meo, ego viciffim neglexi eos, dixit Do-
minus.

Sept. Ὅτι αὐτοὶ ἔκ ἐνέμειναν ἐν τῇ δια-
σκήνῃ μὲν, καὶ ἐγὼ ἡμέλησα αὐτῶν, φησὶ
Κύριε.

Verf. Vulg. *Pactum quod irritum fecerunt, & ego dominatus sum eorum, dicit Dominus.*

Pagnin. *Qui ipsi irritum fecerunt pactum meum, & ego dominatus sum eis, dixit Jehovah.* [Not. Vatab.] *Alii, Et fui maritus eis: aut, Egi maritum erga illos.*

Angl. Which my covenant they brake,
although I was an Husband unto them, saith
the Lord.

Epist. ad HEB. VIII. 9.

Ὅτι αὐτοὶ ἐκ ἐνέμειναν ἐν τῇ διαθήκῃ με
καὶ γὰρ ἡμέλιστα αὐτῶν, λέγει Κύριος.

Arab. Jai. *Ego neglexi* تو انیت انا عنهم
eos.

Vulg. Quoniam non permanferunt in
Testimonio meo, & ego neglexi eos, dicit
Dominus.

Bez. *Nam ipsi non persisterunt in illo meo fœdere, & ego despexi eos, dicit Dominus.*

Angl. Because they continued not in my Covenant, and I regarded them not, saith the Lord.

Is A. XXVIII. 16.

המאמין לא יחיש :

Chald. לֹא יִדְעוּעָן, *Non commovebuntur.*

VOL. I.

Syr. **וְיִשְׁמַחַתְּ בַּיּוֹם הַהוּא**, *Qui credide-*
rit, non timebit.

Arab. ومن يؤمن به لا يخزي *Et qui crediderit in eum, non erubescet.*

Sept. Ὁ περὶ τούτων ἐν αὐτῷ, εἰ μὴ καὶ αὐ-
σχυνθῇ.

Vulg. *Qui crediderit, non festinet.*

Angl. He that beliebeth, shall not make
haste.

R O M. IX. 33. & X. 11.

Πᾶς ὁ πιττεύων ἐν αὐτῷ ἐ καίμασθυσ-
θήσεται.

Et I PET. II. 6. ut LXX. Syr. 卩
 602. Pudore non suffundetur.

Non pudent. لن پستخزي & ما پستخزي Arab. defiet.

Vulg. *Qui credit in eum, non confundetur.*

Bez. *Non pudefiet.*

Angl. Shall not be ashamed [or, confounded.]

*Non temerè sollicitandam esse receptam
textûs Hebraici lectionem, Jerem. xxxi.
32. Vocem בעלתי Baalti, quæ vulgò
redditur, Dominatus sum, vel Mari-
tus fui, non incommode reddi ἡμέλησα,
Despexi, neglexi, Heb. viii. 9. Idem
de Isa. xxviii. 16. statuitur, sc. proba-
bile esse non aliter olim, quàm nunc,
lectum Hebraicè, לֹא יָחִישׁ Lo Yachish,
quod vulgò redditur non festinabit, so-
nare non minùs, & καλίσσεν ὁ θεός, non
confundetur, vel pudefiet, ut Rom. ix.
33. & alibi transfertur.*

CUM is præcipuè scopus in his edendis nobis propositus fuerit, ut studia Rabbinica simul & Arabica aliquatenus promoveremus, idque hoc quasi supposito, utrumque suam habere, quâ rerum præstantiorum studiosis commendetur, utilitatem, ne hoc gratis postulâsse censeamur, visum est aliqua quibus & linguæ Arabicæ ad Veteris Testamenti, & Rabbinorum disciplinæ peritiâ ad Novi, textum felicius enucleandum haud parum conducere (ne dicam necessariam esse) probetur, appendici huic Notarum inferere;

ferere, non argumenta sed exempla, eaque in capita, non aliâ ferè methodo quàm prout in mentem venerint, distributa. Primum (quod primò se cogitanti obtulerint) facient ea quæ ante aliquot annos in Auditorio Hebraico, Comitiorum Academicorum Vesperis, ad unum aut alterum Scripturæ locum, cum in finem, disseruimus, quæ, omisâ tantum, quæ tempori ac loco accommodata fuerat, præfatione, sic se habent, *Jer.* xxxi. 32. *Quia ipsi irritum fecerunt pactum meum, ואנכי בעלתי בם* & ego *Baalti bam*. Celebris est locus, qui aliter in Novo Test. (scil. à Θεοπνεύτω divina ad Hebræos Epistolæ, lxx Interpretum versionem secuto, autore) recitatus, quàm sonare interpretum plerisque visa sunt verba Prophetæ, prout nunc in Hebraicis, quæ tam Christianorum quàm Judæorum manibus teruntur, exemplaribus habentur, in eorum numero est qui eam de huiusmodi discrepantiæ causa atque origine dubitandi ansam præbuerint, quæ nullo modo tolli posse videatur, quam si ad variantes lectiones confugiamus; sc. aliter olim in iis quibus usi sunt lxx (qui vocantur) Interpretes & prisci temporis homines, quàm in iis qui ad recentiorum manus pervenerunt, codicibus scriptum fuisse. Quod avidis arripiunt auribus qui corruptelarum nimis frequentium obtentu, fontium Hebraicorum αὐθεντίαν labefactare conantur. Quibus ne plus quam rei ipsius veritas postulat, gratis concedatur, sollicitè cavendum est illis, qui limpidissimos vitæ fontes è media ^a *Jerusalem*, imò ipso Dei atque Agni throno profluentes, sanctoque ipsius spiritu fectos, & conspicuam divinæ circa ipsos providentiæ, per tot seculorum decursum, curam, eâ quâ par est reverentiâ prosequuntur. Ac magni certè hoc in genere momenti est locus de quo in præsentiarum agitur; cùm lectionem in Bibliis Hebraicis hodie obtinentem, in dubium vocantibus occini non possit, quod in aliis nonnullis & solet & meritò potest, hallucinatos fuisse vel Interpretes vel Scribas, cùm Novi Testamenti auctoritate comprobetur istorum versio, horum lectio; cujus textum qui nobis dederunt non minùs acti sunt à Sp. Sancto, quàm illi, quibus olim allata est Prophetia, Sancti Dei homines, aded ut ab Epistolæ ad Hebræos autore, non minùs quàm ab ipso *Jeremia*, quid dixerit Dominus acceperimus. Cùm igitur de lectione quæ in Epistolæ istius cap. viii. 9.

scil. ὅτι αὐτοὶ ἐκ ἐνέμειναν ἐν τῇ διαθήκῃ μὲν, καὶ γὰρ ἠμέλῃσα αὐτῶν, λέγει Κύριος, minimè ambigatur, hoc in causa fuit Viris & doctis & piis, ut potius Scribarum incuriæ in Prophetæ verbis Hebraicè describendis, vel saltem variæ lectioni quæ casu aliquo jam olim contigit, discrepantiam hanc imputarent, & pro בלתי *Baalti*, quod in hodiernis exemplaribus legitur, ac verti solet *Dominatus sum*, vel *Maritus fui*, substituendum, vel saltem olim non malè, & comprobante jam Sp. Sancto legisse τὴν ἡβδαομήκοινα, בלתי *Gaalti*, vel בלתי *Bachalti*, quæ sonant, *Fastidivi*, *Aspernatus sum*. Latiùs patere, quam ut leviori manu sarciri possit, rupturam. Ita certè adhuc doctis visum, at quia non aliam tentârunt, potius quàm quòd non reperiri possit, hæc ἐναγλιόφανῃ conciliandi viam; quæ tamen inquirentibus adeo facilis est inventu, ut si alia, quæ minus fortassis primo intuitu præ se ferunt difficultatis, pari facilitate componi possent, nullus relinqueretur textum Hebraicum corruptelæ arguendi prætextus. Ea est, non ut pro voce בלתי (in qua totius difficultatis cardo vertitur) novam aliquam lectionem substituamus, sed ut in varios ejus significatus inquireamus, quod si fecerimus, illud non minùs commodè per Græcorum ἠμέλῃσα reddi posse, quàm aut בלתי *Gaalti* quod est *Fastidivit*, aut quicquid ejus loco adhibent doctorum conjecturæ, reperiemus. Quod ne gratis dictum à nobis videatur, conabimur rationibus nonnullis, quæ & aliis forsan in quibus in diversum abeunt interpretes conciliandis inservire possint, sententiam nostram confirmare. Quem in finem, necesse erit in varios, quibus dictionis alicujus Hebraicæ, de qua controvertitur, sensus erui possit, modos inquirere. Ii verò (ut mihi videtur) quinque statui possunt. Quorum primus est, ut diversa, in quibus eadem vox occurrit, loca inter se conferantur. Ad hunc sæpissime confugiunt Interpretes tum Judæi tum Christiani, quo loci unius obscuritas aliorum perspicuitate illustretur.

Secundus, ut locus de quo agitur diligenter & accuratè perpendatur, ut ita quænam vocis πολυσήμῃ significatio ei quadret, dignoscatur, imò annon aliam adhuc quàm quæ in reliquis Scripturæ locis occurrit, requirat. Hanc innuit *R. Tanchum* ^b his verbis قد علمت ان اللفظ الذي قبلت فيه لا يعلم شرحها من معني الموضع الذي قيلت فيه لا i. e. *Notum est, verborum significationem dignosci ex loci,*

in

in quo occurrunt, sensu; non eorum cum vocibus affinis (seu ejusdem originis) collatione tantum. Idem sæpe in verbis rarioris usûs explicandis * ea hoc vel illud denotare ait *حسب معنی المكان* ratione, vel vi sensûs loci.

Tertius, ut versiones antiquæ, eæque jam olim probatæ, consulantur; cùm earum auctores iis vixerint temporibus quibus Judæorum & res & lingua magis florent & facilius perdiscerentur, quæque à scriptorum seculo propius abessent. Tales præcipuè Græca quæ vulgo Septuaginta Senum audit, Paraphrases Chaldaicæ, & Syriaca quæ *פשיטתא*, sive *Simplex*, dicitur, è fonte nempe Hebraico traducta.

Quartus, ut in Rabbiorum tam antiquorum quàm recentiorum, qui multa hoc in genere *παλεοπαράδοξα* habent, explicationes inquiratur. Quamvis enim lingua Hebraica jam olim in eam abiit desuetudinem, ut non sit ipsis vernacula, parum tamen abest quin ita haberi possit, utpote quam, licet non cum matris lacte imbibant, à teneris tamen unguiculis statim addiscunt, inque ea præ aliis exercitatissimi sunt, adeo ut, quod ad verba attinet, non parum iis tribuant Christianorum cordatiores.

Quintus demum, (qui non minimi inter cæteros momenti) vicinarum linguarum collatio, Syriacæ puta, sive Chaldaicæ, & Arabicæ, cùm sint tres istæ, Hebr. Syr. & Arabica *לשונות משותפות מתרמות* בשמותיהם ובהליכותיהם ובשמושיהם (ut loquitur ^d R. Judah Levita in Cozari) *linguæ affines, & quæ multa inter se communia habent in nominibus suis, inflexionis & constructionis ratione*; adeo ut ferè cum ^e R. Aben Ezra dicamus esse ea *שפה אחת* labium unum & verba diversa, sive unius linguæ dialectos varias, quarum Hæbraica mater, reliquæ autem filix matri non absimiles. Hujus usus & necessitas hinc patet, quòd cùm lingua Hebraica pura, antiqua, in angustos admodum limites redacta sit (utpote cujus nihil, præter illud quod in Bibliis conservatur, ad nos pervenerit; inque iis voces multæ vel semel tantum, vel diversis significationibus occurrant, ^f quas ex aliorum in eadem lingua, scriptorum usu dignoscere non licet, necesse sit illarum, quæ *משפחה אחת הן* (ut iterum cum doctissimo R. Aben Ezra loquamur) *ex eadem familia ortum ducunt*, easdem radices & propagines agnoscunt, scrinia ex-

cutere, & quem usum, quos sensus voces istæ apud illas habeant, inquirere. Hoc modo, cum aliàs non possint, frequenter se expediunt Rabbiorum doctissimi R. Saadias, Aben Ezra, Ebn. Janabius, Maimonides, R. Tanchum, Kimchii, pater & filius, cum antiquorum & recentiorum aliis. Horum quinque modorum, vel alicujus ipsorum beneficio, si genuinus verbi cujusvis, in textu Hebraico occurrentis, sensus erui non possit, nihil superesse videtur opis humanæ, quo dignosci queat. Horum ergò plerosque, si non omnes, à nostris partibus, contrà verò nullum stare si ostenderimus, dum *בעלתי Baalti* in Prophetæ verbis non necessariò per *Dominatus sum*, vel *Maritus fui*, sed commodè per *ἡμέλησα*, *Neglexi*, *Despexi*, verti posse affirmamus, adeo ut variam lectionem confingere opus non sit, illud quod probandum suscepimus, satis firmasse videbimur. Quod ut pateat, ad singulorum, ordine suo, examen illud revocemus. Primus ergò, quem proposuimus, modus est, ut de vocis in loco de quo ambigitur intellectu, aliorum, in quo occurrit, collatione statuatur. Atque hic primâ fronte nobis maximè adversari videtur, dum sc. obijcitur *בעל Baal* ubicunque aliàs occurrit, significare *Dominari* vel *Dominum seu Maritum esse*, vel *in uxorem ducere*, ideòque eodem hic sensu necessariò sumendum. Cujus tamen argumenti vim infirmare haud erit difficile, si observemus, quod observandum est, alio hic modo quam in plerisque locorum illorum verbum hoc construui; scil. cum præpositione *ב Be*, cùm aliàs vel cum accusativo construatur, ut ubi *maritandi* significatum habet *כי בעל בחור* Sicut maritatur juvenis cum virgine, *maritabuntur tibi filii tui*. Is. lxxii. 5. vel cum *ל* ubi *dominandi*, ut *אשר בעלו למואב* Qui dominati sunt Lemmoab, *Moabo*, 1 Chron. iv. 22. Ea autem pro diversitate constructionis solet esse significationum varietas, ac penè contrarietas, ut ex illis de hujus loci sensu qui alius præpositionis influxu regitur, certi aliquid concludi non possit. Unicus (ni fallor) est præter hunc locus in quo eodem, quo hîc, modo cum *ב Be* construatur. *Jer. sc. iii. ver. 14. אנכי בעלתי בכם* Anoci Baalti bacem; ubi ut, *בעלתי Baalti Dominatus sum* vel *Maritus fui* reddatur, adeò non est necessarium, ut minimè dubitaverit Kimchii pater, referente filio ipsius Davide, hanc sine exceptione regulam

* Ad Jer. xliii. & V. Kimchi in *תול* epist. ad Ebn. Tibbon.

^d Lib. 2. §. 68.

^e R. Moscat. comm. ibid. V. & Maimon.

^f V. R. Moscat. ut supr. & Ab. Ez. ad Ex. xii. 9. Gen. i. 1. & c.

lam tradere, כל לשון בעילה שהוא דבק i. e. *ubique verbum בעל Baal cum ב Be construitur, in malam partem sumi*. Ideoque verba etiam illa sic exponit, קצתי בכם בזמן שעבר אך עתה אקבץ אתכם *Ego fastidiui vos; eo sc. quod præterit tempore, at jam colligam vos*. quæ eadem est & R. Tanchumi sententia معناه الكره وقد اقي من هذا المعنى "באלהא" i. e. *significatio ejus est, Aspernari, vel, Respuere, quo sensu etiam dicitur Bachal mutato ב in ח*. Nihil ergo est ex aliorum locorum collatione quod necessarium suadeat בעלתי Baalti hîc, *Dominatus sum, vel Maritus fui, reddendum, vel quod impediatur quo minus vertatur Fastidiui, imò est quod suadeat potius*. Prima ergo hæc de vocis significato dijudicandi ratio, non adeo aperte nobis adversatur, reliquas valde faventes habemus. Quod ad secundam enim, quæ est diligens & accurata loci de quo agitur perpensio, ut quis illi maximè conveniat sensus, quem admittat, quem repudiet, dignoscatur; hanc adhibentibus, mirè huic loco quadrare videtur *Fastidiendi* significatio, ut vel ideo quòd eam טפ בעלתי Baalti convenire non putent, געלתי Gaalti, quod legisse olim LXX existimant, præferendum censeant. "Ita Doctis. Capellus, * Heb. viii. 9. [legitur] inquit, "καὶ γὰρ ἠμέλησα αὐτῶν ex Jer. xxxi. 32. "ubi in Hebr. est בעלתי Dominatus sum eis, at LXX legerunt געלתי Fastidiui, quæ lectio videtur melior." Hæc ille: ut nec omittam, quòd multis ostendere conetur ^h R. Ebn. Jannabius, Domini & Maritationis significatum, nullum hîc locum habere posse. Quòd ita nempe, omnis inter fœdus olim cum patribus initum ac novum jam pangendum discrepantia tolli videatur; quæ hoc modo constat, si eorum, qui ob illud irritum factum à Deo fastiditi atque rejecti fuerant, posterì, hoc jam cordibus ipsorum indito, gratiæque divinæ auxiliante & ad obsequium impellente, talis in posterum despectus atque desertionis metu liberandi prædicentur; unde concludit Baalti bam idem valere ac פרט באמרם וצטק בהם Fastidiui res eorum. i. e. ipsos, iisque afflictus sum.

Tertio loco, si versiones antiquas consulamus, habemus quas cæteris omnibus meritò opponamus, Græcam & Syriacam, (quarum illa habet καὶ γὰρ ἠμέλησα αὐτῶν, Et ego despexi, seu, neglexi eos; hæc

ואני באמרם וצטק בהם atque ego etiam

contempsisti seu sprevi illos;) præsertim cum isti verborum interpretationi eam conciliaverit auctoritatem ipsius Sp. S. testimonium, Capite ad Heb. epistolæ modo laudato, ut si eam non admittat recepta hodie in Bibliis Hebraicis lectio, ad variantem lectionem necesse sit confugere. Quarto etiam, cum ad partes advocandi sint Hebræorum docti, qui nobiscum faciunt, nec pauciores, nec eruditione & auctoritate, illis qui aliter sentiunt, inferiores reperientur. Sunt illi magni inter suos nominis viri, Abul Walid Marun Ebn Jannabi Grammaticorum princeps, (ⁱ cujus in plerisque vitulâ arat David Kimchius) Kimchii pater, & R. Tanchum Hierosolymitanus, qui omnes unanimi consensu טפ בעלתי hîc Fastidiendi significatum tribuunt, Domini negant; additis, ut vidimus, & à constructionis ratione & loci circumstantiâ, argumentis. Præcipuus eorum, qui contrarium sentientium agmen ducere censetur, est R. David Kimchius, qui tamen dubius hîc potius stare videtur. Neque enim commodam esse, quam patrem suum amplexum fuisse fatetur, sententiam, sed tantum necessariam esse, negat. Hæc enim in l. Radicum habet, Sunt qui verba ista בעלתי ואני Veanoci Baalti bam, ita interpretentur ut idem sonet בעלתי Baalti ac געלתי Gaalti vel בחלתי Bachalti scil. Fastidire; ואין צורך at non est hoc necesse, sed usitatori בעלתי Baalti significatione reddi potest, ut valeat, Quamvis ego Dominus seu maritus fuerim ipsis, ac fuerim ipsis Deus, illi irritum fecerunt fœdus meum; & sic Jonathan vertit אתרעיתי Ethreiti, Complacui mihi. At Pater meus p. m. dixit Omnem vocem בעילה Beilab, quæ construitur cum ב, in malam partem sumi. Hæc ille, è quibus vix dignosci possit quam demum sententiam præferat. Ita unam probat, ut alteram improbare non audeat. Restat, ut ultimo loco, quid ad vocis, de qua agitur, significationes eruendas conferat vicinarum linguarum collatio, videamus: atque hîc linguæ Arabicæ ope, quam in subsidium vocant Ebn Jannabius, & Kimchius Senior, si quid adhuc restat scrupuli, planè tollitur. In ea enim verbum בעל Baala est, non modo Dominum esse, & Maritari, sed & Perturbari, Separari, Fastidire, Nauseare, quo sensu etiam, uti hîc in Hebr. cum ב Be construitur, & cum א Ala constructum, Renuere, Nolle. Interpretatio verbi בעלתי Baalti, hâc significatione [fastidiendi

* Crit. sacr. p. 61.

^h l. Radicum בעל

videtur, eumque sapissimè nomine R. Jonæ citat.

ⁱ Ad ipsius exemplum & Grammat. & l. Radicum composuisse

stidiendi scil.] inquit Ebn Jannabius, *convenit cum illo quod dicunt Arabes* *يعجل الرجل بامره* *Baela-rrajolo beamrehi*, scil. *Tæduit virum negotii sui & fastidio illud habuit*, sic & Kimchii pater, eodem (inquit) modo dicunt Arabes *يعجل الرجل بالامره* *Fastidivit vir mulierem eamque expulit, seu repudiavit*. Eam, quæ adhuc apud Arabes in usu est, thematis hujus notionem, olim Hebræis etiam notam fuisse statuunt. His ergo rationibus moti, cum & loci circumstantia, & versionum antiquarum præcipuæ, & Rabbiorum doctissimi, & linguæ Arabicæ usus perpetuus calculum adjiciant, nulli dubitamus pronuntiare, eandem olim hoc loco, quæ & hodie, receptam fuisse lectionem; & verò si hodie interpretibus visum esset, ut olim LXX Senibus & Syro, verba Prophetæ reddere [*Quapropter eos fastidiivi, nolui, despexi*, *ἠμέλησα*, &c.] nihil eos facturos quod à vocis *בעלתי* *Baalti* significatione alienum sit, imò forsan quod ei, cum præpositione *ב* *Be* constructæ, non optimè omnium atque unicè quadraret. Nec minùs forsan contra lectionem *געלתי* *Gaalti*, quàm pro *בעלתי* *Baalti*, hinc argumentari liceat, quòd *געלתי* *Gaalti* cum *ב* *Be* nullibi constructum reperiatur, neque dicatur *געלתי* *Gaalti bam*, sed *געלתי* *Gealtim*, *Abominatus sum eos*, ut *Lev. xxvi. 44*. Nec dubitamus, si ad easdem regulas exigantur alia etiam Scripturæ loca non pauca, in quibus aliter olim legisse antiquarum versionum auctores, quàm hodierna præ se ferunt exemplaria Hebraica, perhibentur, aliter melius conciliari posse quæ inter eos & recentiores reperiuntur discrepantias, quam varias ubique lectiones statuendo. Altero saltem exemplo, ut ita duorum testium fide res comprobetur, illud confirmare liceat. Illius nempe loci qui ab Apostolo Paulo LXX Interpretes secuto, Epistolæ ad *Rom. cap. ix. ver. 33. ex Isaia xxvi. 11, 16*. citatur: scil. *ὁ πιστεύων ἐν αὐτῷ, ὁ καλίσχουσιν αὐτῷ*, *Et quisquis credit in eum, non pudebit*. Verba prout Hebraicè apud *Isaiam* vulgò leguntur sunt, *המאמין לא יחיש* *Hammaamin lo yachish*, quæ sonare volunt Interpretes, *Credens non festinabit*. Aliter ergo legisse olim Græcæ versionis auctores, quos secutus est Apostolus, asserunt docti, scil. *ירוש* *Yebosh* vel *יריש* *Yabish*, quod sonat, *Erubescet*. Rectius (inquit Illustriss. Grotius) quàm quod Maforthæ prætulere. Vir doctus apud *Cappellum* in quæst. de locis parallelis Vet. & Nov. Test. hæc habet, "*Es. xxviii. 16*. "Hebraicè legitur, *Qui sperat in eo*, *לא*

"*יריש* *lo Yachish*, i. e. *Non festinabit*, pro quo Paulus, *Rom. ix. 33. & x. 11. & Petrus, 1 Pet. ii. 6*. scribunt, *μὴ καλίσχῃ*, i. e. *non confundetur*, codicem procul dubio melioris notæ secuti, in quo scriptum erat *לא יחיש* *lo Yabish*, "*non יחיש* *lo Yachish*." Quare autem hæc à viris doctis affirmantur? quia nempe loci naturæ magis quadrare videatur pudoris (quem adhibuerunt LXX Senes) quàm festinationis significatus, quem unum voci *יריש* *Yachish* competere autumârunt. Quòd si hanc ob rationem varia erit cudenda lectio, quid ni Paraphrastæ etiam Chaldæi & Interpretis Syriaci gratiâ, quorum ille vertit *לא ירעזעון* *lo Yizdaazaun*, *Non commovebuntur*, vel *trepidabunt*, hic *לֹא יִדְעָחַל* *lo nedchal*, *non timebit*? Num eos forf. *ירחיל* *Yachil* à *חול* *Chul*, *Timere*, *Trepidare*, in codicibus suis scriptum reperisse putabimus, voce non minus ad *יריש* *Yachish* quàm *ירוש* *Yabosh* accedente? Quid ni potius & hos & illos *יריש* *Yachish* olim, prout nunc habetur legisse? alios tantum ejusdem significatus quàm recentiores prætulisse, quos ambitu suo continere verbum illud suadent & loci circumstantiæ & interpretum authoritati additus linguæ affinis Arabicæ usus, in qua themata *حوش* *Hausb* & *حش* *Hish* quæ Hebr. *ירוש* respondent, tres nobis istos (cum aliis) significatus exhibent (inter se non rarò in rei natura conjunctos, dum qui timet consternatus huc illuc rapitur, atque ita tandem pudore confunditur) scil. *اسرع* *Afrael*, *Festinare*; *فرع* *Phazea*, *Timere*; *استحيا* *Estahya*, *Pudore suffundi*; quorum tertium præferunt LXX, secundum Chaldæus & Syrus, primum recentiores. Si quidem quod falsò Alcorano suo tribuit *Mohammedes*, verè SS. Scripturæ tribui potest, scriptam eam *جوامع الكلام* *verbis comprehensivis* [*comprehensivis*] quæ varios in se sensus continent, quorum cum plures aliquando uni eidemque loco satis appositum sint, varias pariunt apud interpretes sententias, citra ullam varias lectiones constituendi necessitatem.

Meritò interim vobis commendatum reddat linguæ Arabicæ studium vel unus hic ejus usus quo Hebraicæ tam feliciter ancillatur. Quàm latè pateat per totam humanioris literaturæ *ἐγκυκλοπαιδείαν* ejus usus, fatebuntur multi, qui quid ulla ex parte Theologiæ studio conferat planè dubitant. Ego verò, si quid sentiam, Theologo adeo utilem existimo, ut si textum Hebraicum aliquando penitiùs excutere necessarium ducat, eâ sine manifesto veritatis præ-

“ (inquit ille) conjicio verba Hebræa,
 “ quæ hodie ita leguntur צעיר להיות, o-
 “ lim ita scripta fuisse צעיר להיות, ἑλα-
 “ χίστην ἐκ ἑ. Quæ verba postea, vitio
 “ Scribæ ita distorta fuerint, transpositâ
 “ scilicet literâ ι in medium verbum
 “ היות, quod omnino hîc non quadrat,
 “ ἵα autem, i. e. non, non tantum Syria-
 “ cum est, sed etiam Hebræum. Ita
 “ 1 Sam. ii. 16. & xx. 2. *Tertullianus* &
 “ *Eusebius* ita locum hunc legunt cum
 “ Evangelista, Μη ὀλίγοις ἔτι, pluris scil.
 “ facientes auctoritatem Evangelistarum,
 “ quàm versionem Græcam.” Hæc ille,
 conjecturâ certè liberiori, quàm ut eam
 mihi viæ indicem statuere audeam; nam
 si ita literas ac verba mutare & trans-
 ferre liceat, ubi tandem pedem figemus?
 tot erunt textus sacri, quot Critici vel
 Interpretes, sive in conjectando feliciores,
 sive paulum æquo doctiores. Eam ergò
 Cl. *Capellus* (quamvis alibi dicat, videri
 LXX, quos secutus est *Matt.* legisse צעיר
 להיות) in respons. ad dissertatiuncu-
 lam istam, rejicit. Verba ipsius hæc sunt.
 “ In loco qui est, *Matt.* ii. 6. ἑδαμῶς
 “ ἑλαχίστη, nihil est necesse fingere vari-
 “ am lectionem (estque illa quam Doc-
 “ tissimus Vir adfert non parum coacta)
 “ quum idem reverâ sit apud *Michæam*
 “ & *Matthæum* sensus & mens, licet
 “ quoad verba videantur pugnare duo
 “ illa loca; nam cum *Michæas* dicit
 “ *Bethlehem* esse nimis parvam, ut cen-
 “ seatur ἐν τοῖς ἡγεμόσιν Ἰσραῆλ, respicit ad
 “ urbis illius statum humilem atque con-
 “ temptum, qui fuit tempore Prophetæ,
 “ eamque de abjecto illo statu consolatur,
 “ & evehit promissione gloriosâ ori-
 “ turi ex ea *Messia*. *Matthæus* verò, quum
 “ negat *Bethlehem* esse minimam in illis
 “ ἡγεμόσι, respicit ad *Christi* nativitatem,
 “ quâ condecoranda erat & illustranda
 “ urbs illa, quæ quantum ad civiles &
 “ politicas prærogativas attinet, erat tum
 “ temporis humilis & abjecta. Quare
 “ unum idemque dicunt tum *Michæas*
 “ tum *Matthæus*, licet pugnantibus in
 “ speciem verbis.” Hæc *Capellus*. Alii
 aliter tolli ἐναντιοφάνειαν istam volunt;
 sc. ut prophetæ verba per interrogatio-
 nem efferantur, quæ negationi tantun-
 dem valeat, * *Tûne Bethlehem, minima sis*
in censu familiarum tribus Judæ? *Imò*
verò ex te originem sumturus est Messias.
 Utrique responso cum insit quod φερὲν
 εἰς τὸ σωφρονεῖν abunde sufficere debeat,
 quo minus verba benè contexta violentis
 conjectationibus luxet & distorqueat, lec-
 tionique minimè corruptæ stigma inurat

incongruitatis & falsitatis (præsertim cum
 pateat παραφραστικῶς enarrari ab Evan-
 gelista Prophetæ verba) aliud tamen li-
 ceat in medium proferre, quod non mi-
 nori forsan facilitate totum qui hîc sub-
 esse poterit scrupulum tollat, affirmando
 scil. nihil impedire quo minùs & nunc,
 ut olim in eo factum, צעיר *Tfair* ἑδαμῶς
 ἑλαχίστην vertatur. Atque tam *Magnum*
 quàm *Parvum* sonare vocem istam more
 linguæ Hebr. cum aliis communi, quo
 dictiones aliquæ sensus planè discrepantes,
 atque inter se pugnantes, ambitu suo
 contineant. Hanc lectiones istas ἐναντιο-
 φανείας conciliandi rationem suggerent no-
 bis quæ ad locum *Michæ* controversum
 annotavit Doctiss. Rabbini *R. Tanchum*,
 qui postquam dixisset, à nonnullis ex-
 poni prophetæ verba ac si prolata fuif-
 sent, אסתענארא לתוך אלכלר, quasi *per*
contemptum istius regionis ac familiæ, quæ
 minor videretur quàm ut imperio in
Israelem obtinendo idonea censeretur, sibi
 tamen rectius videri ait, ut צעיר *Tfair* hoc
 loco exponatur ר״סא האכמא *Primaria*,
Princeps, ac *Judex*, sive *Magistratus*;
 quo intellectu idem nomen aliis etiam locis
 gaudere vult, e. g. *Jer.* xlviii. 4. ubi
 השמיעו זעקת צעיריה *Hishmiu Zeaka Tsei-*
reba, reddi vult, non ut vulgò solent,
audire fecerunt clamorem Parvuli ipsius,
 sed ארומס ואלמקדמן *Principes* & *Præ-*
fecti ipsius צד אלמשהור מן לפט צעיר *contra*
vulgò receptum nominis Tfair usum, seu ut
 ad locum istum habet רוסאה ואנלאהא
Principes & *Magnates ipsius*. פהו צד
 אלצעיר אלדי הו אלצעיר *estque contrarium*
τῷ Tfair quod parvum denotat. Et ad
 sententiam suam confirmandam Paraphra-
 stæ etiam *Chaldæi* testimonium profert,
 qui ita locum istum transtulit, כשרו צוחתא
 שלטנהא *Annuntiate clamorem Dominato-*
res ejus. Si libeat Magistri hujus senten-
 tiam amplecti, nulla hîc inter Prophetam
 & Evangelistam superest discrepantia.
 Certè quæ *Princeps*, *Illustris*, & *Præfec-*
ta fuerit, ἑδαμῶς ἑλαχίστη meritò appel-
 labitur: nec temerè forsan adhibita ista
 loquendi forma potius quàm alia quæpi-
 am, quæ simpliciter *Magnum* vel *Illu-*
strem denotet, cum ita duplex (quem dixi-
 mus) nominis צעיר *Tfair*, intellectus sub-
 innuatur, utroque expressio, altero licet
 prælato, idque non prout accidit, sed
 certo ac deliberato consilio factum videatur.
 Ac ne ab una illius auctoritate,
 quàmvis *Chaldæi* (ut vidimus) Paraphra-
 stæ, magni nominis authoris suffragio se-
 tuentis, pendeamus, addimus & alterum
 ὁμόφωνον, Grammaticorum Hebr. Prin-
 cipem

tam de supra quàm de infra nos longè
positis dici notum est; *Infra*ctum idem
esse quod *fractum*, eique contrarium; ut
& alia haud pauca ab *in* composita; *Re-*
stringo, & *rursus stringere*, & *solvere*: il-
lis ἀργὸν, & *pigrum*, & *velocem* denotare;
σθεῖρον & *firmum*, & *imbecille*; κατὰ γλῶσσαν
& *polluo* & *consecro*; Ἀγανὸν *mitem*, &
seevum; Νοσθλεύω *Ægrum curo*, & *facio*,
cum aliis non paucis: nec in vernacula
nobis deesse his similia nemo non novit,
qui *Do* let dicimus, cùm & *sinere* & *im-*
pedire volumus; & *Do* skin, cùm *pellem*,
& *inducere* & *detrabere*. Sed his omiſſis,
iis potiùs, quæ apud *Arabes* occurrunt,
immorabimur, utpote quod & instituto
nostro magis conducere, & ad linguæ
Hebraicæ usum illustrandum præ cæteris
expedire videatur. Unum tantùm aut al-
terum è lingua *Syriacâ*, quæ & ipsâ *Ara-*
bicâ adhuc *Hebraicæ* vicinior, præmittere
liceat. 9 Ea sint **סדל** *Secal*, *stultus fuit*, à
quo tamen in forma aucta **סעל** *Sacel* est
intelligere fecit: unde **סעל** *Saclo*, *stultus*; &
contrariæ naturæ ejusdem radicis propagi-
nes, **סעל** *Sacultono*, *intelligens*, **סעל**
Sucolo, *intellectus*; **סלולתא** *Saclutbo*, *stul-*
titia, quæ in themate hoc significatum
contrarietas ad *Syros* ab *Hebræis* derivata
est, apud quos hoc dictionibus **סכל** & **סכל**
commune est, ut utraque tum stultitiam
tum è contra intellectum denotet, quam-
vis illa magis propriè per **סכל**, hic per
סכל indigiteretur. Audiamus quid hâc de
re annotavit R. *Tanchum*. **חבית בזהר**
הגה סכל וסכלים יסכלו ולא יכון לא جهل وعدم
معرفة لان هذه الالفاظ وان كان فيه معني العقل والمعرفة
فلا يكتب ذلك الا בשين لكن قد جا في النص منه
بسين بالسمك مثل נתן הסכל במרומים وذلك
على راي بعض الشارحين وقد جا في النص ايضا
معني الجهل בשين مثل הוללות וסכלות لكن في
غير النصوص لا يكتب ابدا معني العقل والفهم الا
بشين ومعني الجهل בסمك لا بتغير ذلك
Ubique occurrit in libris juridicis Sacal, Sacalim,
aut Yiscolu, non significatur aliud quàm
stultitia, & defectus scientiæ. Hæc enim
dictio, etsi comprehendat significatum intel-
lectus & scientiæ, istâ tamen notione non
scribitur nisi per Sin. 10 *In textu autem*
Biblico pauca quædam hujus significatûs ex-
empla scribuntur per Samec, e. g. consti-
tuitur [Hasscel] in excelsis, idque juxta
sententiam quorundam interpretum. Oc-
currit etiam in textu Biblico notione stul-
titia scriptum per Sin, e. g. הללות ושכלות
insanias & stultitiam; alibi verò quàm in
textu non aliàs unquam scribitur significatu
intellectus quàm per Sin, stultitiæ verò per
Samec, nec mutatur [ordo] iste. Parilis
etiam apud Syros est ratio vocis **כסל** *Ke-*

thoyo, quod & *risum effusorem*, scil. chachinnationem denotat, & è contra *fletum* silentio compressum. Ad *Arabes* jam propero, apud quos tot sunt in hoc genere exempla, quot integras *justi voluminis* paginas implerent. Ea appellant Grammatici الاضداد *Aleddad*, nec inconcinne, cum nomen ضد, ut ab eo ordiamur, ejusmodi sit, quod non solum communis cæterorum appellatio, sed & *περὶ ἑαυτὴν* esse possit, cum & ipsum, nominis sui mensuram hâc in parte implens, planèque ἐπαμφοτέρως, tam quod *simile*, quàm quod *contrarium* est, denotet. Cætera prout ad manus venerint nullo methodi ordine sequentur. حميم *Hamim*, *Aqua calida*, & è contra *frigida*. لادم *Alabammo*, *Nigrum*, & *Album*. البضع *Al Bodoo*, *Connubium* & *Repudium*. الطارب *Altarbo*, *Gaudium* & *Dolor*. الردا *Alredao*, *Intellectus* & *Stultitia*, item quod *Ornamento* est, & quod *Dedecori* seu *debonestamento*. الجبر *Al Jabaro*, *Rex* & *Servus*. المولى *Al Maula*, *Dominus* & *Servus*. البسل *Al Baslo*, *Licitum*, item *Illicitum*. فوق *Fauka*, *infra*, & *supra*. ورا *Wara*, ante & ponè. الغابر *Al Gabero*, *præteritum* & *futurum*. الجون *Al Jauno*, *nigrum* & *album*. طفل *Tafala*, *ortus est Sol*, *occidit Sol rubens*. جلد *Jalada*, *To skin*, i. e. *pellem detrahere*, & *pelle tegere*. اسود *Afwada*, *Filium genuit Dominum* seu *Nobilem*, item *Filium genuit Vernam*. الشعب *Alshaabo*, *collectio* & *dissipatio*, idèmq. *reparatio*, & *destructio*, seu *demolitio*. دان *Dana*, *potens fuit* & *impotens fuit*, item *obedivit* & *rebellis fuit*; inde & ادان *Eddana*, *Tempore condiceto vendidit*, & *emit*. مدهان *Madyano*, qui *fœnori accipit*, & qui *collocat*. شري *Sbara*, *emere*, & *vendere*. المعن *Almaano*, *longus*, & *brevis*. امعن *Am'ana*, *dives fuit*, *pauper fuit*. خفا *Chapha*, *textit*, & *detexit*. اسر *Asarra*, *textit*, & *retexit*. الغلام *juvenis*, & *senex*. اقرن *Akrana*, *potens fuit*, & *impotens fuit*. الكس *Aclasa*, *audax fuit*, & *pavidus fuit*. المنة *Al Mannato*, *potentia*, & *impotentia*. الساجد *Alsajedo*, *incurvus*, & *erectus*. النجادة *Al Najadato*, *avaritia*, & *liberalitas*. المتظلم *Al Motadballemo*, qui *injuriam passus est*, & qui *intulit injuriam*. قسط *Kasata*, *justè egit*, & *injustè egit*. المسجور *Al Masjuro*, *plenus*, & *vacuus*. امل *Amela*, *sperare*, & *timere*. القشيب *Alkashibo*, *vetus*, & *novum*, item *rubiginosum*, & à *rubigine tersum*. المتين *Al-Matino*, *validus*, & *imbecillis*. نال *Nala*, *accepit*, & *dedit*. Quam significatum varietatem & olim apud *Hebræos* habuisse verbum לקח *Lakach*, mihi plusquam probabile videtur, atque inde factum ut verba illa *Psal.* lxxviii. 19. לקחת

M m

מחנות

^a V. Vulg. Annuntiate clamorem parvulis ejus: LXX retentâ voce Hebr. *αναγγεῖλαις εἰς ζῳόβια* *Refer hoc ad superiora, ubi de Jerem. xlviii. 4. agitur.* ^r Eccl. x. 6. ⁱ Eccl. i. 17.

מַתָּנוֹת *Lakachta Mattanot baa-*
dam, quæ vulgò redduntur, *accepisti dona in*
hominibus, ut & à LXX ἑλαβες δόματα ἐν
 ἀνθρώποις, à Syro Interprete valdè antiquo
 vertantur, *ܠܚܬܐܢܐ ܕܡܬܢܐܬܐ ܕܡܬܢܐܬܐ*
Vayabht Maubbotbo labnai-nosho, Et de-
 disti dona hominibus; ut & ab *Arabe* وَاَعْطٰى
 النَّاسَ *Et dedit hominibus dona*, iensu
 ab Apostolo etiam confirmato, qui Epistolæ ad *Ephesios* iv. 8. verba ista hunc
 in modum citat, — *ὅτι ἔδωκε δόματα τοῖς*
ἀνθρώποις: Quapropter dicit, cùm ascendisset
 in sublime, captivam duxit captivitatem,
 & dedit dona hominibus, ut non minus
 donandi, quàm accipiendi intellectu
 sumptum pateat verbum. A diversa verbi
Wathaba notione, quâ tum *sedere*, tum
 è contra *exilire* significat, pendet historia
 quæ proverbio apud *Arabes* noto ansam
 dedit, cujus & alibi meminimus. *Arabs*
 quidam, cùm ad *Hamyarensum* Regem
 in palatii tecto sendentem accessisset, hæc
 voce (*Theb*, sc.) comiter *sedere* iussus,
 Sciatis (inquit) Rex me ad omnia quæ ius-
 serit paratissimum, dictoque citiùs de tecto
 desiliens, miserè confractis membris
 periit. Miratus Rex hominis demen-
 tiam, cùm à suis audiisset, verbum illud
 aliâ *Arabum* dialecto, non tam *sedendi*,
 quàm *profoliendi* aut *volandi* significatum
 habere, Certè (inquit) oportet qui *Dha-*
farum (nomen illud Regiæ apud *Hamyaren-*
ses urbis) ingreditur, *Hamyarismum* ad-
 discat. Sed reponere ad hæc possit ali-
 quis, diversos significatus istos, ejusdem
 licet vocis, diversarum dialectorum fuisse,
 cùm sit teste insigni Critico *Jallalod-*
dino *Oslyutiensi*, شرط الاضداد ان يكون استعمال
 اللفظ المعنيين في لغة واحدة
 ἐναντιοσμήμων conditionibus, ut eadem dic-
 tio diversis significationibus in una eadem-
 que dialecto occurrat. Huic equidem ex-
 ceptioni obnoxium esse ultimum istud, ne-
 gandum non est, quod ideo hæc notâ in-
 digitavit *Al Firuzabadius*, gaudere ipsum
 aliterâ significationum suarum privatim
 بلغة *in Hamyarensum* dialecto; reliqua
 autem pleraque ejusmodi sunt quæ ab eo-
 dem doctissimo Grammatico, *Jaubario*,
Jallaloddino, &c. caractere الاضداد, seu ve-
 re ac absolutè ἐναντιοσμήμων, insignita sint.
 Ac facile esset jam recensitis quampluri-
 ma addere quæ passim apud illos aliòsque
 probatos auctores occurrunt, adeo ut
 lectorem vel oscitantem fugere non pos-
 sint. Sed vereor ne jam modum excessisse
 videar. Unicum igitur adjiciam de
 quo idem quod de *Hebraico* צַעִיר, quod
 in hæc inquirendi causa nobis fuit, af-

firmatur, unâ sc. & *Parvum* & *Magnum*
 denotare; non equidem *Sagir*, quod
 sono ad *Tfair*, unde ortum ducit, quàm
 proximè accedit (ipsum enim hoc censu
 haud collocamus, quamvis & aliàs quæ
 ὁδῶς ἐλαχίστα *Al Asgarani*, q. d.
 duo minima audiant; viz. *Cor* & *Lingua*,
 sed eo sensu potius quo & quædam mole
 minima, precio maxima censentur) sed
 aliud ei ex parte synonymum, & per
 quod reddunt *Ebn Jannabius* & *R. Tan-*
chum, *Hebræorum* צַעִיר *Tfair*, eo qui mi-
 nùs usu tritus est significatu, sc. quo quod
Magnum & *Illustre* est denotat. Est il-
 lud, dictio جَلال *Jalalo*, de quo *Al Firu-*
zabadius in *Oceano* suo linguæ *Arab.*
 الجلال العظيم والصغير ضد
 & *Parvum*, ἐναντιόσημον, quod & exempla
 è Poëtis Veteribus ab *Al Jaubario* aliisque
 allegata confirmant. *Magnum* denotare
 probat illud *Waelæ Ebn Harethi*,

قومي هم قتلوا امهم اخي
 فاذا رميت بصبيبي سمي
 ولبن عفوت لاعفون جلالا
 وان سطوت لوهن عظمي

i. e. *Populus meus interfecerunt Omnim fratrem meum,*
Jam quâcunque jecero, in me recidet sagitta mea.
Si condonavero, condonabo certè Jalalan [magnum
quid;]
Sin in eos irruam, hoc pacto infirmabitur potentia
mea.

ubi voce *Jalalan* magnum innui dubium
 non est (inquit *Jallalodinus Al Oslyuti-*
ensis), quæ enim gloria est culpam parvam
 remittere? eadem è contra parvum &
 leve significari ostenditur istis, كل شيء ما خلا
 Omnis res exceptâ morte, *Jalalo*,
 levis est, & الموت فيما بعده جلالا, *At mors*
respectu ejus quod post ipsam est Jalalo, i.
 e. *levis*, vel *facilis toleratu est*; uti
 necessario evincit sententia, adeò ut sus-
 picari non possit *هو عقل وخبير ان الجلال هنا*
ratione & judicio præditus, *Jalalo*
*hic * Magnum denotare*, ut loquitur
 idem *l. Mezhar*, c. 26. Quid igitur im-
 pedit quo minùs unum idemque nomen
 in lingua etiam *Hebraica*, à qua fluxit
Arabica, æquè diversa significet? Quærat
 forsitan aliquis, quâ tandem ratione hoc
 factum ut eidem verbo sensus adeò dis-
 crepantes competerent? Nolo ego, cùm
 apud *Hebræorum* Magistros nihil de hac
 re dictum adhuc (quod meminî) repere-
 rim, quod ad ipsorum linguam incertas
 sectari conjecturas; quod ad *Arabicæ* dia-
 lectum attinet, liceat, (si cui libet,) ab
 ipsorum Criticis & Grammaticis prodita
 audire, sc. inde hoc contigisse, quòd di-
 versæ

* *J. Mezhar.* * Sic in lib. *Hamasah*, كل الذي لاقيت من بعده جل صغير. * Dicunt Arabes, الموت
 اءون ما بعده واشد ما قبله Mors eorum quæ sequuntur levissimum, eorum quæ præcedunt, gravissi-
 mum est.

versæ tribus apud quas diversus esset verborum usus, سمع بعضهم لغة بعضهم تأخذ هاولا, عن هاولا وهاولا عن هاولا, *aliæ ab aliis, acceperint ignotos sibi ab initio eorum sensus & civitate donasse*: nam ut eadem dictio apud discrepantes tribus contraria indicet, non sufficit ut inter الاضداد *Aled-dad* [ἐναντιόσημα] censeatur, juxta regulam è *Jalaloddinio* superius laudatam. Alii unum unicuique vocabulo ab initio significatum fuisse aiunt, deinde تدخل علي *latius se ad alios admittendos extendisse*. Quod certè fieri potuit ob rationes licèt jam nobis ignotas, illis tamen, penès quos tunc jus erat & norma loquendi, perspicuas. Si quis objiciat, indicium fore hoc penuriæ & tenuitatis linguæ Arabicæ, & confusionem parere, cum nescius hæreat auditor quem sequatur sensuum inter se pugnantium, diversimodè responderi ait *Abu Becr Ebn ol Anbari*, inter cætera, ان كلام العرب يصحح بعضه بعضا ويرتبط اوله باخيره ولا يعرف معنى الخطاب منه الا باستيفاء واستكمال حروفه فجاز وقوع اللفظة علي المعنيين المتضادين لانها تتقدمها وياتي بعدها ما يبدل علي خصوصية احد المعنيين دون الاخر فلا يبراد بها, في حال التكلم والاحنا الا معنى واحد. *In Arabum sermone aliud ab alio confirmari, ac principium & finem inter se connecti, neque percipi orationis sensum nisi ad finem perductæ ac prolatis dictionibus absolutæ. Nihil impedire ergò quo minus habeat dictio aliqua duos significatus contrarios, cum præcedat & consequatur quod indicet utra significationum [loco præsentis] propriè competat exclusâ alterâ, cum inter loquendum una tantum innuatur.* Interim, يجري حروف, الاضداد يجري الحروف التي تقع علي المعاني المختلفة وان لم تكن متضادة فلا يعرف المعني المقصود منها الا بما يتقدم الحرف ويتاخر بعده ما وضع تاويله. *Ratio vocum ἐναντιόσημων eadem est ac πολυσήμων, quæ diversos continent, licet haud inter se pugnantes, significatus, cum & in illis haud dignoscatur intellectus ad quem collimatur, nisi ex iis quæ dictionem istam antecedunt & consequuntur, quorum interpretatio manifesta est. Quam regulam esse necessariò observandam fatentur omnes, qui rectè non modo Scripturas Sacras, sed & alia quævis ab hominibus conscripta, in quibus minori cum periculo erratur, interpretari velint. Sed non est nostri inpræsentiarum instituti, in hujus rei rationes anxie inquirere, nec quid inde commodi, sive incommodi sequatur, satis est ita actu comparatum ostendisse, ut sit (uti loquitur *Ebn Phares*) من سنن العرب (loquendi) *legibus apud Arabes in nominibus**

receptis, ut res duas contrarias uno nomine appellent, quo eorum sententia, qui eundem linguæ priscæ Hebraicæ morem fuisse asserunt, è vicinæ dialecti, filiaque germanæ usu omnibus noto confirmetur, atque idem sonare nomen צִיַר Tfair, quod apud Prophetam occurrit, ac quod apud Matthæum ἑδάμῳς ἐλαχίστη. Quod eatenus, ni fallor, evicimus, ut nec Judæus quis Matthæum malâ fide Micheæ verba enarrâsse asserere ausit, nec Christianus Prophetæ verba prout hodiè Hebraicè leguntur, quicquam à Matthæi dicto abhorrens continere, adeò morosè contendere debeat, ut sententiæ suæ tuendæ gratiâ, receptæ à multis retrò sæculis lectioni, seu potius (quod apud me extra dubium est) ab ipso Propheta, dictante Spiritu Sancto profectæ, vim inferri velit. Si igitur, qui usitatiorem nominis צִיַר Tfair significatum, Parvum sc. retineri velit, aliam divinos hosce scriptores conciliandi rationem adhibuerit, libenter assensero; sin aliquis intemperatam Prophetæ lectionem pro corruptâ haberi velit, ut ipse manum medicam importunè adhibeat, illum quem jam indicavimus verbi usum, tot exemplorum illustrium, tot virorum insignium autoritate comprobatum, vel felicissimis ipsius conjecturis, audacter opposuero,

CAP. III.

HABBAKUCI I. 5.

Heb. ראו בגוים והביטו והתמהו תמהו
Chald. חזו בעממיה ואסתכלו אתרפו שיהו

Intuemini gentes, & conspiciate, admiramini, obstupefcite.

Syr. ܠܝܬܝܢ ܕܥܡܡܝܐ ܕܥܡܡܝܐ ܕܥܡܡܝܐ ܕܥܡܡܝܐ

Videte & arrogantes [seu transgressores] & respiciate, & admiramini, & obstupefcite.

Arab. انظروا يا متعافلون وارجعوا فتعجبون عجباً وتغنون

Videte, O negligentes, & revertimini, ut mira admiremini & pereatis.

LXX "Ιδετε οἱ καταφρονταί, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε.

Vers. Vulg. *Aspicite in gentibus, & videte; admiramini, & obstupefcite.*

Interlin. *Videte in gentibus, & aspicite, & attoniti estote; obstupefcite.*

Ang. *Behold, ye among the heathen, and regard, and wonder marvelously.*

ACT. XIII. 41.

"Ιδετε οἱ καταφρονταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε.

Ver.

Ver. Vulg. *Videte, contemptores, & admiramini, & disperdimini.* Bez. *Evanescite.*

Angl. *Behold, ye despisers, and wonder, and perish.*

Confertur Habbacuci i. 5. cum Act. xiii. 41.

Et olim ut nunc lectum videri textum Hebraicum, neque necesse esse ut בוגדים, vel aliud quippiam pro בגדים substituatur, quod Græco καταφρονται, nec ut תמרו והתמו pro תמרו והתמו legatur, quod verbis ὁ θαυμάσατε ὁ ἀφανίσθητε, respondeant.

EA quam capite præcedente innuimus regula, viz. Multas rerum, quæ nos jam latent, rationes, olim cognitæ atque perspectas fuisse, usûs est ferè perpetui, ad modestiam nobis inculcandam, ne benè posita temerè loco moveamus, quoties quî factum fuerit ut ita se haberet, quod à multis retro seculis factum est, non adeo facilè percipiamus: in iis præcipuè rebus de quibus eos, quorum maximè intererat, si quid minùs sani aut sinceri subesset, illud statim detexisse, nullam movisse controversiam reperimus. Cùm ergò testimonium aliquod, vel ex Lege vel Prophetarum libris ab Apostolis Domini nostri *Jesu Christi* citatum, aliter sonare quàm à recentioribus, sive *Judeis*, sive *Christianis*, eo jam loco unde desumptum fuerat, intelligatur, invenimus, ne tamen *Judæo* cuiquam Novi Testamenti Scriptoribus malæ fidei litem intentanti ullatenùs cedamus, hoc ad persuadendum satis est, quòd si minùs rectè, vel sine optima ratione factum fuisset, haudquaquam illud siluissent ipsius majores, quorum ætate propagata sunt fidei *Christianæ* dogmata, quibusque primò proposita. Illi, prout *Christo* ejusque doctrinæ semper erant infensissimi, hoc statim, ut manifestissimum falsitatis argumentum, eis objecissent; viz. Prophetarum, ad quorum testimonium provocarunt, scripta ab ipsis corrupta. Eandem etiam ob causam, nec temerè à *Christianis* sollicitandam *Hebraici* textûs in ejusmodi locis lectionem eam quam post *Christi* & ² Apostolorum tempora haud probabile est mutatam fuisse, licèt jam inter ipsam & quam exhibet Novum Fædus, aliqua videatur discrepantia, judicamus. Rationes rei forsan tunc temporis notissimæ erant, licèt nobis jam obscuræ admodum ac penè impervestigabiles, in quarum tamen vestigia, quibus possumus modis, inquirere, atque omnia priùs tentare, de-

cebit, quàm aliquid immutandi atque innovandi audaciam sumamus.

Hujusmodi, præter jam prolata, videtur esse locus iste *Habbac. i. 5.* ראוי בוגדים &c. והביטו והתמרו תמרו כי פעל פעל. *Reu bagoim, &c.* quem recentiores vertunt, *Videte in gentibus, &c.* ut ita *Beth*, quæ vocem *bagoim* orditur, præpositio nomini præfixa, non litera ipsi essentialis habeatur. Apostolus verò, *Act. xiii. 41.* verba hæc in testimonium contra *Judeos* proferens (à quibus, cùm vox ista quæ usus est, acerbissimo convitio perversos ipsorum mores perstringat, nisi id sonare prophetæ verba persuasum habuissent, adulterati textûs proculdubio incusatus fuisset) sic effert, *Ἰδετε οἱ καταφρονταὶ, ὁ θαυμάσατε, ὁ ἀφανίσθητε, ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν: i. e. vertente Beza, Videte, o contemptores, & admiramini, & evanescite, &c.* Quomodo & LXX *Ἰδετε οἱ καταφρονταὶ ὁ θαυμάσατε θαυμάσια ὁ ἀφανίσθητε*, nec aliter ferè qui Vetus Testamentum è lingua *Hebraica* in *Syriacam* traduxit, וחורו ואתרמרו ותמרו *Videte arrogantes, & respicite, & admiramini, & obstupefite.* Patet igitur tam LXX, quos secutus creditur Apostolus, quàm *Syrum*, dictionem illam, quam ita transtulerunt, pro unica habuisse, non geminâ è præpositione & nomine conflatâ, qualis cùm בגדים *Bagoim* visa recentioribus fuerit, ejus loco בוגדים *Bogedim* literis ג & ו transpositis, & inserta ד vel saltem ו in ד, unâque vocalibus mutatis, substituendum duxerunt reip. literariæ Primates, *Beza, Grotius, Capellus*, (qui & aliam adhibet conjecturam, forsan scilicet eos בוזים *Bozim* legisse) ita tamen, ni fallor, (quo erant candore) ut non aliam interpretes ipsos inter se conciliandi viam obstructam voluerint; cujusmodi ubi, bonâ cum ipsius veniâ, Lectori indicavero, eamne an aliam potius amplecti velit suo utetur judicio. Ea igitur hæc sit: ut, nempe inter Interpretes antiquiores & recentiores, quam innuimus, discrepantia, inde ortum traxerit, non quod verbum hoc aliis alii literis in eis quibus usi sunt exemplaribus scriptum repererint, sed quod unum idemque dum legerint, diversas illi origines, quarum utriusque capaces videntur quibus constat literæ, tribuerint, alii pro uno ac simplici, ut diximus, alii pro gemino, è duobus composito, habentes; unde hi, *In gentibus*, illi verò *Contemptores*, seu *Arrogantes*, vel *Insolentes* reddiderunt, quasi בגדים pro plurali à singulari בגד *Bago*, formâ קנא *Kano*,

² V. Capel. p. 572.

² Seu transgressores,

Kano, *Zelotes*, sumpto; à themate nempe **בג**, quod in usu olim apud *Hebræos* fuisse, etsi non alibi in textu Biblico (qui unus *Hebraismi* puri & antiqui thesaurus nobis superest,) occurrat, mihi satis confirmatum reddit additus interpretum istorum auctoritati linguæ *Arabicae* usus, in qua verbum **بغا** *Baga* hos habet, cum aliis, significatus, **ظلم** *Injustus* seu *injurius* fuit, **علا على احد** *Se super aliquem extulit*, **اعدل عن الحق** *à vero declinavit*, seu recessit, **استطال** *superbè, insolenter se gessit*, **كذب** *mentitus est*, **اختال في المشية** *fastuosè incessit*, teste *Kamusii* authore. Sic & *Aljaubarius*, **البغي** *Al Bagyo* (inquit) est **التعدي** *Transgressio*, item, **كل مجاوزة وافراط على المقدار الذي** *Omnis transgressio & excessus modi qui terminus est rei, dicitur Bagyo*. Si ex his de thematis in lingua olim *Hebraicâ* usu conjecturam ferre liceat, non malè vel à **LXX** **καταφρονται**, vel à Syro **מרוח** *Marocho*, versum **בגויים** *Bagoim* nomen indè deductum, facile concedetur. Certè **מרוח** *Marocho* à *Bar Ali* in *Lexico Syro-Arab.* redditur *Transgressor, qui modum excedit, insolenter se gerit*, vel injuriam facit: & **מרוחותא** *Marochutho* **التعدي** *Transgressio*, &c. eodem prorsus vocabulo quod *Aljaubarius* ad **البغي** *Al Bagyo* explicandum adhibet, adeo ut Interpretem **בגויים** legisse, atque hoc intellectu sumsisse haud difficulter credas. Non video ergò quid impediatur quo minus thema hoc cum significatibus suis à matre *Hebraica* traxisse dialectum *Arabicam* credamus, atque inde rursus *Hebraicæ* **נסבא** suum in memoriam revoce-
mus. Neminem enim turbabit, credo, quòd non scribatur **בגויאם** cum א inter pronuntiandum latente ac prorsus otioso, magis quam quòd, si alteram lectionem amplecti velit, scriptum videat **בגויים** non **בגויים**, aut **גויים** alicubi, non **גויים**, aut quòd eadem litera, (א nempe) sæpius in aliis quibus radicalis est, intermoven-
dum excidat; ut nec quòd *Hebræorum* ג apud Arabes frequentius in ج migret, quàm in غ, cum & hujus exempla occurrant non rara; ut cum à **גרר** *miscere* fit **غرر** *avertit se, retrocessit*, **غرر** *implicari*, unde **שרעים** *furculi*, propa-
gines, palmites, **سمرغ** *palmes*; à **בלג**, unde **התבלג** *confortare se*, &c. **بلغ** *ad maturitatem virium pervenit*, & *fortis fuit*, &c. Quòd si obijciatur, nec thema ipsum nec aliquam ejus propaginem alibi in *Sacro Codice* extare, non est quod hoc nos moveat, utpote quod aliis compluribus cum ipso commune sit, quorum alia,

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themata sua, quæ in longam defuetudinem abierunt, non aliunde quàm è vicinis *Syrorum* & *Arabum* dialectis agnoscant, alia semel tantum occurrentia, non alia habeant significatus sui indicia. Non opus est ut his probandis multum operæ infumamus; vel primus *Geneseos* versiculus exempla suggerit omnibus notissima. Undè enim ipsius Dei appellatio **אלהים** *Elobim* apud *Hebræos*? ab **אלה** *Alah*, *juravit*? longius petikum hoc, ut taceam inter **الظاهر والباطن**, seu *Mappikatum* & *Quiescens* differentiam: discimus ergò è lingua *Arabica*, ab **اله** *Aleha*, *coluit*, *servivit*, nomen hoc *Unicè colendum* indigitare. Undè cœli **השמים** *Shamaim* dicantur quis noverit, nisi linguæ *Arabicae*, in quam ex *Hebraica* antiquitus fluxerunt significatus isti, ope? Jam verò ne ad longè petita nescio quæ Etyma divertamus, facit quòd in ea vocem istam *Altitudinis* & *Eminentiae* intellectum habere docemur. Observavit illud jampridem *Aben Ezra* in suis ad locum istum commentariis, **טעם שמים גובה ומעלה וכן בלשון ישמעאל שרובו על מתכונת לשון הקדש**, *Significatus Shamaim est altitudo, & eminentia, uti etiam in lingua Ismaelitica, quæ in plerisque linguæ Sanctæ conformis est*. Rectè; apud eos enim **سام** *Sama* est *Elatum, altum, excelsum esse, eminere*, unde quicquid alia supereminet, nomine **سام** *Samæo* gaudet, meritò igitur Cœlum: quòd alii incerta nescio quæ factari sint, ignem aquâ miscentes, *Arabismi* ignorantia factum videtur. Si ad illud quod proximè sequitur pergamus, **הארץ** *Haa-rets*, scil. ejusdem etiam, nullibi in *Sacro volumine* obviam, radicem suppeditabit nobis eadem *Arabum* dialectus, dum **ارض** *Aradz* à themate **ارض** *Aradz* contrariæ superiori notionis quicquid *humile*, atque infimo loco, seu infra cætera positum est (ac proinde terram à situ nomen fortitam) appellatum docet. Eadem, ne in **תבו** & **בבו** *Tobu* & *Bobu* originibus indagandis incertus erres, aut inanem operam impendas, ducem se præbebit, monens **تاب** *Taba*, idem esse ac **غفل** *neglexit, neglectui habuit, deseruit*; & **تواء** *Tawwab*, transpositis literis, *periit*: **بها** autem *vacuum atque inane esse*, unde **الباب** *Al Babi*, *domus vacua & deserta*, ut sint *Tobu* & *Bobu* *neglecta, deserta*, & hoc sensu (si ita loqui liceat) **أبعاء**, & *inanis, vacua, desolata*. De Angelorum, quos **מלאכים** *Malacim* vocant, licet non statim nominatorum, creatione, hoc etiam loco ab interpretibus disquiri solet, at unde illi appellationem suam

N n

suam

b Oblitum, vel oblivioni traditum.

c Masora notat novies in conjugatis unius verbi **בא** deesse א

suam fortiti, pauci docent, nec certè facile, nisi eadem dialecto interpretem se præbente, cognoscent; in qua themata אלך *Alac* & לאך *Laac*, mittendi & missionis significatum habent, ut inde qui nuntii deferendi seu legati officio fungantur, מלאך *Malaac* audiat. Hæc verò, cum aliis id genus multis, licet originis ignotæ, notæ satis sunt significationis è frequenti, quo veniunt, usu. Alia occurrunt non pauca ἀπαξ λεγόμενα, de quorum intellectu, nisi in consilium adhibita *Arabum* linguâ, vix auderent vel doctissimi *Rabbinorum* certi aliquid statuere. Hoc in genere censetur טטטתי *Teteti*, everri, Is. xiv. 23. & מטטט *Matata*, everriculum. Nesciebant quid esset *Vetetetika*, donec audirent famulam quandam *Arabicam* dicentem sociæ suæ, שקולי טטטתא, *Shikkuli Tatita veteti baita*, Accipe scopas & scopa domum: ita citat *Buxtorfius* ea quæ in ^d *Talmude Tract. Megilla*. Fol. 18. habentur; nescio tamen an ibi famula *Arabica* dicatur, an famula *Rabbi*: ita enim in ea quæ penes me est *Talmudis* editione legitur, nec non apud *Kimchium* ad *Isa.* xiv. & in lib. *Shoreshim*, tam in præfatione quàm in radice טטטת. Interim *Arabum* ibi innui dialectum haud dubitaverim, in qua vocis istius significatio sit, ut vult *R. David Kimchius*, *Amovere*, auferre. Ita *Ebn Jannabius* interpretationem ejus esse ait *Arabicè* وانظف اي, *Waatatiba*, i. e. & excutiam eam. Est certè طاط apud *Kamussii* Authorem, *movere*, ut cum equum quis femorum agitatione ad cursum incitat, & manu frenum eum in finem concutit; nec non *celeriter opes expendere*, profundere, quod idem ferè est ac excutere; quæ omnia motus notionem includunt: aut referri (inquit idem *Ebn Jannabi*) potest ad ططط *Tabtab*, mutato ט in ח ejusdem organi literam (ut frequenter fieri in utraque lingua solet) ut sonet طططط, quod inter cætera est, *Dispergere*, *dissipare*, *dejicere*. Conferri etiam potest cum طتا *Tata*, quod est idem ac ذهب *Abiit*, undè forsan dicatur ططي *Tatta*, auferre; item cum ططع *Tatce*, *movere*, idque paulò violentius, atque etiam ططط *Thatbaa*, loco *movere*, *amovere*. Hæc enim omnia & sono & significatu affinia sunt, quorum quodlibet ex ancillæ, imò doctioris cujusdam Magistri ore *Teteti* sonare posset. Huic addi possunt & cætera quæ à *R. Davide Kimchio* in præfatione, & passim textu libri *Shoreshim* adducuntur: quo lectorem harum rerum studiosum remittimus. *Hof.* xiii.

5. de voce תלאובות *Taluboth*, nihil omnino statuere audent Magistrorum doctissimi, quàm quod ipsis dictaverit linguæ *Arabicæ* usus. *R. Salomo Jarchi* enim, qui nondum forsan ab iis didicerat, se extricare nescius, אין רמין (inquit) *Non est illi geminum*, ideòque interpretatio, juxta illud quod postulat sensus, erit *tumulus in quo desiderant omne bonum; nec inveniunt*. *Aben Ezra* autem linguam *Arabicam* callens, ut se expediat, Denotat (inquit) *terram aridam & siticulosam*, וככה בלשון ישמעאל *ita enim in lingua Ismaeliticâ*. Quod autem dicunt alii esse terram in qua כל תולאה בו *Omnia suspensa sint*, allusio (inquit) est, non verbi expositio. *Kimchius* eandem secutus interpretationem, non alio nititur fundamento, quàm quod Pater suus הביא ראיה *probationem ad hanc dictionem* [explicandam] attulerit è lingua *Arabica*, in qua dicunt لاج *Labal' Rajol*, *sitivit vir*, vel ut in l. *Radicum* idem effert, quod scripserit *R. Jonab* (*Ebn Jannabium* innuit) *Arabes* locum aridum & siticulosum לאבה *Labab*, vocitare. Nec aliam sibi in præf. l. *Shoreshim*, id genus dictionibus, quibus non reperiantur הכר במקרא *aliæ similes* in textu Biblico, interpretandis, viam ut optimam & tutissimam proponit, quam ut ea vel ex *Mishna*, vel *Gemara* explicentur, vel è linguis יוני או גורי *Græcâ & Arabicâ*, cujus optandum certè fuerat ipsum majorem habuisse peritiam; ita enim, quo erat ingenio & eruditione, majora longè præstitisset quàm jam, magna licet & præclara, alienis oculis cernens, & ad Patris sui, vel *Ebn Jannabi* tantum, à quibus omnia haurire non potuit, auctoritatem provocare sapius coactus. Verè enim ibi asserit linguam *Hebraicam*, etsi cæterarum parens fecunda fuerit, omniumque olim perfectissima, jam tamen apud ipsos præ exillii diuturnitate diminutam fuisse; Idem quod *R. Judas Levita* in l. *Cozari*, כמא אותה כה שמא נושארה נתולדה בלוחם וצרה *Idem illi contigit fatum quod populo cui vernacula fuit, despectui habitis illis, unâ in contemptum abiit, & afflictis eorum rebus, ipsa in angustias redacta est*. Plura in re tam perspicua exempla congerere haud operæ pretium fuerit, cum ubique obvia sint: ac præcipuè (ut annotarunt jampridem docti) in lib. *Job*, qui totus *Arabismum* spirat: certè in illo explicando nisi linguam *Arabicam* vice clavis adhibuissent jam olim interpretes, frustra fuissent. Cum dictio גלדי explicanda

^d Ita & in voce ירב *Arabem* nominat, cum in *Gemara* dicatur הדין i. e. *deiva*. תמעט אצלנו לאורך גלותנו.

canda venit, quò recurritur nisi ad **גלד** quod Arabicè, *cutim, pellem*, sonat? **אצל** (גלד **אססגלד**, *Radix Geled* est nomen *Ar. Gild*) cùm & **עורקי** c. xxx. 17. quò nisi ad **עק** quod est *Vena, Nervus*? Sic de **חלתי** c. xxxii. 6. *Intellectus ejus pro ratione loci est, Metui*, (inquit *Kimchius*;) at *R. Jona* (inquit) *exposuit התאחרתי Tardatus sum, Me retraxi, retrocessi*; scil. autoritate **לשון הערב** linguæ Arabicæ: ita certè, & verè, *Ebn Jannabius*; nam **زحل** idem est quod **زحل** **تأخر**, *Recedere, jecedere, tardari*, seu *moras trahere*: unde & dictum vult ab illis *Saturnum* **زحل** *Zohal*, nempe **كثرة** quòd multum retrogradus sit: qui & alio nomine **كوان** *Ciwano* apud illos appellatus; quod dudum à doctis observatum feliciter variantis lectionis necessitatem alibi tollere visum est, viz. ne pro **כיון** apud Prophetam **ריון** *Revan* à LXX lectum, uti à *Drusio*, aliisque conjectatum, putent; cum eundem esse **כיון** *Ciun* Hebræis, *Syris & Arabibus* pateat, qui *Ægyptiis Rephan*, seu *Remphan*, *Saturnum* scil. videlicet *Lud. de Dieu*, ad *Act. vii. 43. Grotium*, & *Bochartum*, cujus viri longè doctissimi, cùm commodè inciderit mentio, quo digressioni isti finem imponamus, audiamus quid ipse hanc in rem dixerit, in illo diffusæ eruditionis opere, l. i. c. 15. “ scil. *Arabismis* refertos esse Scripturæ libros Propheticos, *Jobi* maximè, ut pridem ob-
“ servavit *Hieronymus*, &c. unde est quod
“ idem præfatione in *Danielem* asserit
“ *Job* cum Arabicâ linguâ plurimam
“ habere societatem.” Id quòd, si de-
“ derit Deus, pollicetur se Cl. vir quando-
“ què palàm facturum, (quod opus avidè
“ expectamus.) Deinde paulo post, “ Ad
“ *Hebrææ* linguæ perfectam cognitionem
“ multo plus confert quàm creditum est
“ hætenus, quod *Hebræorum* in Scriptu-
“ ram Commentaria docent, qui quoties
“ hæret calculus, ad hanc linguam con-
“ fugiunt, tanquam ad sacram Ancho-
“ ram. Quamvis longè plura observas-
“ sent ex *Arabismo* ad sacri textus illus-
“ trationem, si illius linguæ fuissent peri-
“ tiore.” Hæc ille. Ex his quæ à nobis
“ prolata sunt, constat, nec contra doctio-
“ rum tam apud *Hebræos* quàm *Christianos*
“ morem, nec contra rationem facere nos,
“ si thema **בגא** *Baga*, licet alicubi in Textu
“ Sacro non occurrat, olim in usu apud
“ *Hebræos* fuisse ex linguæ Arabicæ usu no-
“ tissimo, conjecturam sumamus, atque in-
“ de **בגים** *Bagim* deductum esse; quòd *In-*

solentes, Superbos, καλαφρονίας, significet.

Hæc sublatâ, alia occurrere videtur in his verbis difficultas; alia inter eam quam secuti sunt olim LXX & Aposto-
lus, & quam hodie sequuntur *Judæi* & recentiores, discrepantia. Dum enim apud illos legitur **αυμασσε** & **αφανισθη**, suspicionem movet habuisse quæ secuti sunt exemplaria, **תמרו** & **והתמו**, mutato primum ordine, deinde & verborum altero, eodémque à themate **תמה** *Tamah* ad thema **תמם** *Tamam* è geminantibus secundam radicalem translato. At quæ hoc statuendi necessitas, cùm nihil in Græcis amplius contineri videatur, quàm in *Hebraicis*, eo quo jam & modo, & ordine leguntur? Nam **והתמו** benè per **αυμασσε** reddi non est qui dubitet; quid ni & **תמרו** per **αφανισθη**? neque enim illud postulare videtur, ut quis prorsus consummetur aut consumatur, sed præ admiratione & stupore ab eo quo fuerat statu mutetur, & quasi corrumpatur: quam esse thematis **תמה** *Tamah* vim ostendit ejus in lingua *Arabica* usus, in qua **تامة** *Tameha* est *corrumpi* & in pejus mutari, inde de cibo dictum valet **تغير ريحة وطعم** *mutatos esse ejusdem odorem & saporem*, item de ove dicitur cujus lac statim mutatur ac corrumpitur. Ac talis hîc sufficere videtur mutatio ex mente Ill. *Grotii*, qui ad hunc locum ita commentatur, **αφανισθητε**, nempe **τα περιωπα**, ut *Mat. vi. 16. Expallescite*. *Syrus V. T.* interpres qui è fonte *Hebraico* vertit, dictionem priorem, scil. **והתמו** reddidit **אתרמו**, posteriori **תמרו** rentento, præfixâ tantum copulæ notâ, **והתמו**, quod in lingua *Syriaca* idem sonat, ac in *Arabica* **استغش** *Stuporem, confusionem*, ex admiratione nimia ortam. Ita enim *Bar Ali* **תמרו** *Tembo* explicat, at **אתרמו** simpliciter per **تعجب** *Admiratus est*. Eodem prorsus modo quo *R. Tanchum* verbum **תמרו** *Temabu* hoc loco, qui **التكرير** *repetitio* (inquit) **استاكيد** *confirmationis* ergò, ac forsan verborum altero voluit **تعجب** *Admirationem*, altero **استغش** *Stuporem, confusionem*, qualem admiratio è re aliqua insolenti oborta parere solet, adeoque simplex **תמרו** majus aliquid significare videtur, quàm aut **והתמו** apud *Hebræos*, vel **אתרמו** apud *Syros*, neque infrequens puto ut tam apud *Hebræos* quàm *Arabes*, conjugationes auctæ, **تفر** & **تفرع** & **تفرع** minus aliquid, diversum licet, quàm thema simplex innuant, scil. conatum & apparatus ad rem faciendam, eamque vel verè vel simulatò facere; cum simplicius illud

f R. Tanch. in Morshed. V: Rashi, & Ab. Ezr. &c.

g Amos. v. 26.

illud eandem re verâ ac feriò facere denotet.

CAP. IV.

HABBA CUC. II. 4.

Heb. הנה עפלה לא ישרה נפשו בו

Chald. הא רשיעיא אמרין בלבהון לירת כל אלן:

Et Impii dicunt in cordibus suis, Illa omnia non futura sunt.

Syr. ܐܢܝܢ ܕܝܡܝܢܐ ܕܝܠܐ ܕܝܠܐ

Iniquitate non oblectatur anima ejus.

Arab. وان فخر لم تسر نفسي به

Si tædeat illum, non delectabitur eo anima mea.

LXX. Ἐὰν ὑποστείλῃται, ἐκ εὐδοκῆς ἡ ψυχὴ μου ἐν αὐτῷ.

Vulg. *Ecce qui incredulus est, non erit recta anima ejus in semetipso.*

Interlin. *Ecce elata est, non recta anima ejus in eo.*

Angl. Behold, his soul which is lifted up, is not upright in him.

HEBR. X. 38.

Ἐὰν ὑποστείλῃται, ἐκ εὐδοκῆς ἡ ψυχὴ μου ἐν αὐτῷ.

V. Vulg. *Quòd si subtraxerit se, non placebit animæ meæ.*

Bez. *At si quis se subduxerit, non probat eum animus meus.*

Angl. But if any man draw back, my soul shall have no pleasure in him.

Collatio instituitur inter Habbac. ii. 4. &

Heb. x. 38. nec non Amos ix. 12. & Act. xv. 17. Psal. xix. 5. & Rom. x. 19. quâ lectionem textûs Hebraici hodiernam eandem esse in istis V. T. locis, quam olim secuti sunt LXX & Apostolus, adstruitur. Illustrantur Ex. iv. 25, 26. Ex. xiii. 18. Psal. xxii. 17. atque alia obiter loca.

A Pud eundem Prophetam, cap. ii. 4. occurrunt & alia quæ ab Apostolo, Heb. x. 38. (versionem LXX, ut creditur, secuto,) aliter recitata quàm in textu Hebraico, qui hodiè manibus teritur, sonare censentur, aliter ipsum (vel eos, quos secutus est, Interpretes) legisse, argumento esse doctis videntur. הנה עפלה לא ישרה נפשו בו *Hinneb uppelab, &c.* hæc vulgò in hunc sensum sumi solent, *Ecce extollitur, non recta est anima ejus in eo.* Græca Ἐὰν ὑποστείλῃται, ἐκ εὐδοκῆς ἡ ψυχὴ μου ἐν αὐτῷ in diversum abeunt sensum. Suspicatur ergò Illustr. Grotius legisse ipsos

pro עפלה *Uppela* עלפה *Alepha*, & pro נפשו *Naphsho* נפשי *Naphshi*. At quid tandem hîc est, quod τῷ עפלה *Alefa* magis conveniat quam τῷ עפלה *Uppelab*? præfertim cùm ex sententia *R. Tanchum* עפל idem valeat ac עלף in illo *Jonæ* iv. 8. בניך עלפו *Et defecit*, aut *Isa.* li. 20. שכבו בראש כל חוצות *Filii tui defecerunt, jacuerunt in capite omnium platearum*; qui etiam præter vulgo receptam verbi notionem, quâ *Elatum* esse, & *extolli* significat, tertiam quandam recenset à Græco ὑποστείλῃται minimè alienam. viz. بعد longè remotum esse, *Tardari*, *Retrabere* se, petitam ab עופל *Ophel*, clivo sc. الصعب الذي هو الوصل البعد لعلوة ووعره *qui non sine difficultate præ alitudine & asperitate suâ ascenditur*, quæ licet eidem loco isti minùs quadrare videatur, cæteris tamen præfertur ab *Ebn Jannabio*, quamvis sequiùs prophetiæ tardanti ac quasi se subducenti attributa. Sensus, inquit, est بعدت ذات وتاخرت هذه *postquam longè remotum sit, ac recesserit, & dilatatum fuerit hoc*, quod denuntiatum est, non recta est anima ejus in ipso, quæ nihil eorum quæ minatus est Propheta, timet. Ideo autem quod de persona, seu anima impii affirmari quod hîc dicitur, non de prophetia, putat *R. Tanchum*, utramvis priorum significatum huic præfert. *R. Moses Kimchius* aliam adhuc interpretationem affert, etiam à fratre ipsius *Davide* laudatam, in qua non minùs *subducendi* notionem habemus, scil. ut sensus sit, Anima impii, quæ non est recta in ipso, nec in Deo fiduciam collocat, עפלה *Uppelab*, i. e. inquit, שמה עצמה בעפל *se ponit in clivo*, seu, *se in rupem & arcem subducit*, ἐκλείπτειν, puta, & ἐλιγοψυχῶσα: verùm justus, qui confidit in Domino, non opus habet ut se in arcem recipiat, sed fide suâ vivit. Glossarium Hebræo-Arab. aliter adhuc, עפלה *Uppelab* (inquit) est تعجب *Obstupuit*, perplexus, confusus, conturbatus est. Has omnes juxta sententias, eâ tantùm exceptâ, quæ extollendi, vel se efferendi intellectum præfert, non longè à scopo aberraverit qui עפלה *Uppelab* ὑποστείλῃται verterit. Sed nondum Arabes consulimus, qui aliam nobis suggerunt, dum غف quod Hebraico عפל respondet (y in plerisque in g migrante) interpretantur ترك سها عنه *Omittere*, seu negligere, aliò animum avertere; ^h quâ solum ratione motus acerrimi judicii Vir, *Lud. de Dieu*, non meliùs reddi posse עפלה *Uppelab*, quàm ὑποστείλῃται, fidenter asserit. Quòd si ab interpretationum diversitate de

de exemplarium, quæ secuti sunt Interpretes antiqui, discrepantibus lectionibus concludere liceat, suspicari forsan posset quis *Syrum* simplicis V. T. versionis auctorem hîc pro עולה legisse עולה, cum vertat, ובעולה לא צביא נפשה. Et in iniquitate non delectat se anima ejus: hoc obiter. Quod ad ea quæ sequuntur, לא ישרה נפשו בו, autumat Doctiss. Capellus, LXX qui vertunt ἀν εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ, vocem illam (scil. ישרה *Yasberah*) accepisse quasi esset à radice *Arabibus* usitata שרר nempe سارر *Sarra*: at si res se ita haberet, litera י ad radicem nequaquam pertineret, sed futuri formativa esset, quod formâ regulari esset يسر *Yasero*, adeoque ה paragogicum, & vocales prorsus mutandæ. Eò autem confugere minimè necessarium videtur, cum ישר alibi frequenter per ἀρέσκειν vertatur, quod eodem ferè recidit ac εὐδοκεῖν, illudque dicatur rectum esse in oculis Domini, quo ipse sibi complacere. Verba igitur prout in textu *Hebr.* se habent ita sonant, *Ecce subducitur, aut negligitur, vel subductio fit, aut neglectus, seu desertio est* (agentem subtrahendo & verbis impersonaliter positis) *non recta est anima ejus cum eo*, i. e. Non delectatur anima ejus [vel, sibi complacet] eo; ut ita ad Deum referantur posteriora. Nec quicquam superest difficultatis, nisi quòd pro נפשו *Naphsho*, anima ejus, in Græca versione personâ primâ efferatur *Anima mea*, quasi נפשי *Naphshi*, legeretur. At non infrequens est in textu Biblico à persona ad personam transitus. Exempli (ni fallor) satis ad rem appositâ habemus, *Psal.* xxiv. 6. זה דור דורשו מבקשי פניך יעקב. *Hæc est generatio quærentium eum, quærentium faciem tuam, Jacob.* Ubi LXX personarum Enallagen statuentes, reddunt Αὕτη ἡ γενεὰ ζητούντων τὸν κύριον, ζητούντων τὸ προσώπον τοῦ Θεοῦ Ἰακώβ. Sic & Vulg. *Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.* Et *Psal.* lix. 10. עו אליך אשמה Fortitudo ejus, ad te respiciam, ubi dum LXX vertunt, τὸ κατὰ μέτρον, πρὸς σὲ φυλάξω, & Syrus, mutato verborum ordine, אלהא לך אשמה, Deus, te glorificabo, quia tu es refugium meum, affixum tertiæ personæ in primæ proprium transtulerunt, ut ita de Deo intelligendum monerent, non de alio aliquo, quod *Hebræorum* plerique de *Saulis* robore dictum intelligunt. Quam ipsam licentiam Interpretes *Græci*, ut sensum commodius redderent, hîc etiam sibi sumendam duxerunt, ut ita verba ad Deum referenda,

atque ipsius personâ efferri docerent. Nec interim absurdum forsan erit, ut, si ei in quem cadit reprehensio tribuatur affixum, *Non est recta anima ipsius in ipso*, paraphrastice exponatur, & ad sensum optimè, *Non oblectatur anima mea ipso*; ideo enim non placet impius Dei animæ (i. e. Deo) quod ipse se in anima sua, vel apud se, non rectè habeat. Neque ita se ad literam interpretes hosce adstrinxisse videtur, quin ut sensui commodè exprimendo, à verborum sono aliquoties discedant: exemplo sit illud quod occurrit cap. xv. libri ejusdem, Αἰὲτ. scil. v. 17. ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποὶ τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' ἃς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτοὺς. Quæ licet verborum sono ab *Hebraicis* למען ירשו את שארית אדום וכל הגוים &c. *Amosi* ix. 12. unde desumpta sunt, satis discrepant, utpote quæ sonant, *Ut hæreditate possideant Edom, & omnes gentes super quas invocatum est nomen meum*: & variantem lectionem statuentibus facillè occurrat ירשו pro ירשו unius literæ mutatione substituendum, אדם pro אדום *Adam* pro אדום *Edom*, vocalibus tantum mutatis, & אתי pro את additâ literulâ, ne excidisse videatur illud quod quærendum est, sensum tamen adeò commodè exprimunt, ut non facillè mihi persuadere possim eos (Apost. sc. & quos ille secutus est) aliter olim quam nos hodiè legisse; aut si jam iterum vertendum haberent, aliter reddere voluisse; cum jam intimos verborum recessus optimè pandant, ac lectori notum faciant, hoc non tam de terrenâ terræ *Idumææ* hæreditate aut populi illius subjugatione intelligendum, quam de omnium gentium ad fidem Christi conversione, nec aliter ipsos à Christo ejusque Apostolis subjugandos prædicare, quam verbi gladio; vel alio sub jugo mittendos, quam disciplinæ Christi, cui in hæreditatem dati sunt fines terræ, ut ita regni cælorum doctrinâ instituti omnes Dominum unanimi consensu quærent, ipsique nomen darent: (atque hoc innuit Cl. Beza, dum ad locum annotat, *Hebræa veritas habet, Ut possideant reliquias Edom; sed idem sensus est, cum eos demum possideat Ecclesia qui Dominum requirant.* Quamvis addat, *Videntur tamen Græci interpretes pro אדום Edom legisse אדם Adam*, at nullâ urgente necessitate, cur ita statuamus.) Neque enim insolens puto esse ut unius gentis nomine plures intelligantur, ut *Israelis* omnes quotquot ubique Christo nomen dederint, etiam vel *Idumæi*; quidni & *Edom* nomine alii quotquot ante conversionem ipsi inimici

erant? præsertim cum & explicationis gratiâ addat, *Et omnes gentes, &c.* neque erit quod contra hoc objiciant *Judæi*, qui *Romanos*, imò omnes *Christianos*, *Edomi* (quâ ratione ipsi viderint,) reliquias esse volunt. Eadem est Cl. V. *Ludovici de Dieu* sententia, qui etiam ut rem faciliorem reddat, verti Prophetæ verba mallet, *Ut possideant* (nempe restauratum *Davidis* tabernaculum) *reliquiæ Edom, & omnes gentes, &c.* & per verbum *יִרְשׁוּ* *Possideant*, non tam possessionem, quam possidendi studium à LXX intellectum autumat, idemque requirendi verbo satis feliciter expressum. Videsis Cl. V. animadversiones in *Act.* xv. 17. Hæc certè omnia facilius concedi possunt, quam tot in uno commate errores commissos atque admissos fuisse, (præsertim ubi non summâ curâ & reverentiâ ferè ad superstitionem nimiam, exarati sint libri,) nisi exemplar unicè superstes à blattis ac tineis erosumingas. Parem ob rationem nolunt è doctis nec pauci nec infimi, ideo variantem lectionem admitti, *Psal.* xix. 5. licèt ibi jam legatur *בְּכָל הָאָרֶץ יָצָא קוֹם* *in omnem terram exivit Kavam*, quod reddi solet, *Linea eorum*, cum apud LXX, & *Rom.* x. 18. habeatur, *ἐκ πασάν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν*; *In omnem terram exivit sonus eorum*; unde concludunt multi lectum ab illis non *קוֹם* *Kavam*, *Linea eorum*, sed *קוֹלָם* *Kolam*, *vox eorum*. At hoc negans Cl. *Rivet*, *Dicimus* (inquit) *Veteres illos Interpretes, non de verbo ad verbum reddidisse, sed ad sensum respexisse, qui jam utrobique fuit, sive lineam & normam, &c. sive sonum dicamus, nisi quòd vox illa posterior enarrandi verbo immediatius respondet, quamvis etiam verbo indicandi appositè linea & norma respondeant, &c.* quare concludit, *Nullam esse corruptionem in Hebræo, neque aliter fuisse lectum vel tempore Hieronymi, vel antè.* Quam in Doctissimi viri sententiam qui descendere recusaverit, ne tamen statim corruptionis textum arguat, aut *קוֹלָם* *Kolam* pro *קוֹם* *Kavam* reponat: aliam, si libet, viam mecum experiatur, scil. dictioni *קוֹ* *Kaw* significatum suum (licèt minùs notum) restituendo, non ipsum è medio tollendo. Fiet id (ni fallor) linguæ etiam *Arabice* ope, quâ plusquam probabile reddetur, ipsi olim *clamoris*, seu *vociferationis*, non minùs quàm *lineæ* seu *amussis* intellectum tribui solitum. Conjecturæ ratio inde quòd in ea *قَوْ* formâ (ut fieri solet in ejusmodi verbis) quadrilitera ex primæ radicalis repetitione à themate *قوي* *Kawa*

(quod *Hebraico* קוֹ *Kava* & קוֹה *Kavah* cum *He* leni seu quiescente, responderet) idem denotet ac *صاح* *Clamare, exclamare, vociferari*, teste *Al Firuzabadio* in *Oceano* suo, in quo forsan & usitatoris ejusdem thematis intellectus (scil. *fortitudinis, roboris, & potentie*) vestigia sunt non obscura; ut sit non quovis modo, sed *μετὰ βῆσος φθόγγος*, *fortiter & altâ voce clamare*, ut & hîc quoque locum habeat regula in nominum à themate suo formatione notissima, *زيادة البناء تدل على زيادة المعنى*, *Accessio literarum significatûs accessionem seu intensiorem denotat*. Saltem hujusmodi formæ frequentativæ (seu ut loquitur *Amira*, *Gram. Syr.* p. 418. *iteratæ*) actionis repetitionem includunt, ut ita verbum istud iterationem ac ingeminatiorem vocis denotare videatur, quod & confirmare videntur *Dictiss. Grammatici* *Al Jaubarii* verba, qui idem valere ait *القوضاة قوَي* *Kauka*, ac *ضوضي* *Dauda*; atqui *اصوات الناس* *Al Dauda*, ipso explicante, est *اصوات الناس وجلبتهم* *Hominum voces & inclamationes seu conclamationes*, quales nempe equos in stadio, seu deposito pignore certantes ad cursum incitantium, id enim est *الجلبة*; vel ut *Al Firuzabadius*, *اصوات الناس في الحرب* *voces in bello se mutuo excitantium*, ut & formâ simpliciori *ضوة* *Dawab*: ita (inquit) dicunt *سمعت ضوة الناس* *Audiavi Dawab*, i. e. *vociferationem hominum*. Ac sic forsan & *قوة* *Kawab* idem olim fuerit ac geminatum *Kaukab*, quod formæ simplici tam significatum quàm ortum suum acceptum ferat, ut & *Hebraicæ* קוֹ vel קוֹה utrumque eorum. Hoc licèt omnium maximè convenire vocis hujus rationi videatur, unde & primum ei locum attribuimus, nequaquam tamen ab ejus quod est inter has linguas commercii & convenientiæ analogia recedemus, si ad *قوة* *Kawaba*, i. e. קוֹה cum *He*, *الظاهر* (ut loquuntur) *claro*, seu manifesto, (*Mappikatum Hebræorum* *Grammatici* vulgò vocant) lectorem remittamus: neque enim insolens videbitur si quod in altera harum linguarum in *He* clarè pronunciato, in altera eadem quiescenti desinat: in pluribus fit; imò & in una eademque quod naturâ mobile est, instar quiescentis excidit: quorum utrumque eadem exempla confirmatum dabunt. *שפה* *Hebraicum* in linguam *Arab.* migrans *He* mobile acquirit, ut sit *شفة*, quo tamen in formatione nominis vim suam amittente fit *شفة*, quod in plurali *شفاء* refumit: à *פה* *Os*, *Hebr.* fit *قوة* *Arab.* cum *He* moto, quod tamen in *قم* inde formato rursus excidit: sed res manifestior est quàm ut pluribus eam prosequi opus

opus sit. Jam verò קוה קוה scil. *Kawah*, cum *He mobili* ejusdem est cum verbo prius memorato significatûs, viz. *Clamavit, Exclamavit*, imò sensu loco isti mirè (ut mihi videtur) commodo, cum sit ita clamare, ut alter alteri respondeat voce mutuo agnitâ, quasi signo utrinque dato, ut ita cœli se invicem inclamare fingantur, ut cum *cantarent pariter astra matutina, & jubilarent omnes filii Dei, Job xxxviii. 7.* quomodo & verbo קוה juxta significatûs sui rationem jam indicatam optimè convenit cum iis quæ hoc *Psal.* sequuntur, *Exultat ut Gigas ad currendam viam*; seu, lætatur instar viri fortis conclamitantium plausu & clamore excitati, cursum suum peragere. Quidam illud de gallinæ, quem post exclusum ovum tollere solet, *κωκυσμῶ* seu clangore, qui etiam exultantis vox est, interpretantur; quod & verum est; at nec una ea, nec prima (ut videtur) verbi notio, cum & *Al Firuzabadius* alterum quem diximus intellectum præmittat, & *صاح* *vociferatus* est, genere masculino ponat, ac *Jaubarius*, ut de homine ipsum loqui pateat, primâ personâ قوہت *Ego vociferatus sum*, cum tertiâ aliâs præmittant, efferat. Quicquid sit, nequeo mihi persuadere aut *LXX* aut *Syrum* legisse קולם *Kolam*, cum aliis hîc utantur dictionibus quàm quibus קול *Kol* in præcedentibus explicârunt, nam & *LXX* hîc φέρωσιν habent qui *Kolam*, v. præcedente φωνῶν reddiderunt, nec alibi uspiam (ni fallor) φέρωσιν ad קול exprimendum adhibent. Sic & *Syrus*, qui קולם eadem prorsus voce suis cum *Hebræis* communi קלהון reddidit, hîc quasi ad aliud aliquod verbum enarrandum סברתהון *enuntiationem* posuit, quod dictioni קוה vel קוה eo quem indicavimus sensu optimè respondet. Aliam etiam exhibet Doctiss. *Capellus* conjecturam quæ lectioni receptæ confirmandæ inserviat, sc. *Interpretes forsan accepisse קום quasi esset à חוה quod Chaldaicè & Syriacè significat eloqui, enuntiare, indicare, immò & Hebraicè, ut v. 3. יחווה Indicat scientiam.* Ex his quid amplecti velit penès lectoris judicium esto; non esse cur à lectione vulgò receptâ recedat, ni fallor, constat. His verò, quæ ad linguæ *Arabice* usum in Veteris immò utriusque Testamenti textu feliciter enodando demonstrandum protulimus, alia qui ei vel mediocrem operam impenderit, & plura addere poterit & meliora, idque in aliis etiam generibus, ut Theologo perpetui usûs esse probetur.

Ita certè Viris hujus sæculi primariis visam, atque in partes ubique vocatam, qui eorum opera inspexerit, nescire non poterit. Quæ ab aliis dicta sunt supervacaneum erit huc transferre: unius tantum exempli lectorem paucis monere liceat, quod accuratissimâ de verbis *Sephora* diatribâ, à raræ eruditionis Viro *Josepho Mede* linguâ nobis vernaculâ conscriptâ, ideoque paucioribus notum, occurrit. Ibi enim D. V. hoc inter cætera argumento utitur ad probandum solenni formulâ puerum quo die circumcisionis Sacramento initiaretur חתן *Chatan* appellari solitum, quod inde apud *Arabes* verbum istud *Circumcisionis* etiam significatum acquisiverit. Ac certè hoc binorum quæ ad morem istum confirmandum adducit argumentorum firmissimum videtur. Alterum enim ab *Aben Ezra*, aliorumque testimonio petatum, eo infirmatur quod docet ⁱ *R. David Kimchius*, illud ab ipsis מסכר, seu ex conjectura tantum affirmari. Qui plenior verborum istorum explicationem desiderat, ipsam *Diatriben* adeat, vel saltem eruditissimi Viri *Christophori Cartwrighti* Annotationes in *Exodum* ^k. His tantum ad utilitatem linguæ *Arabice* indicandam annotatis, liceat interim de gemino dictionis illius apud *Arabes* intellectu aliqua subnectere, quæ & forsan ad loci istius illustrationem aliquantulum conferant. Primò igitur ut in lingua *Hebraica*, sic & *Arabica* thema ختن *Affinitatem contrahendi* notionem habet; unde non solum Socer, sed & tota eorum qui mulieri sanguine conjuncti, series, scil. Pater, fratres, patruus, avunculi, &c. nomine ختن *Chatan* gaudet; ut &, juxta nonnullos respectu mulieris, quicumque maritum consanguinitatis & cognationis titulis attingunt. Eadem etiam appellatione gaudet Gener, vel الرجل المتزوج *Vir qui se conjugii jure populo alicui inseruerit*, hic ab omnibus istis *Chatan* appellatur; qui tamen in lingua *Hebraica* ita distinguuntur, ut ille חתן *Choten*, hic verò *Chatan* audiat. Hoc est quod dicit *Ebn Jannabius*, الختن وان كان مشتركا في لسان العرب لوالد الزوجة واخيها وانزوج الابنة فان العبرانيين قد فرقوا بينهم في اللفظ, *Nomen Chatan licet in lingua Arab. tam patri uxoris ac fratri ejus, quàm filie marito competat, inter hos tamen diversâ nominis formâ & pronuntiatione distinguunt Hebræi.* Inde & nomen ختونة *Chatunab* & *Chatun*, ejusmodi affinitatis contractionem, ut *Hebr.* חתונה denotat, & تزوج الرجل المرأة *Cum vir mulierem* [aquod aliquos] in uxorem ducit.

Atque

ⁱ L. Shoreshim.^k C. iv. 25, 26.

Atque hinc apud Novi Testam. interpretem pro sponso etiam usurpatur, ut videre est ¹ *Job. iii. 29.* ubi صدقت الحقی red-
ditur ὁ φίλος τῶ νυμφίῳ, ut & hunc etiam intellectum (^m quamvis forsan minùs propriè) cum *Hebraico* חתן habeat. Præter hos verò significatus alium etiam habet thema istud apud *Arabes* usitatissimum, *Hebræis* fortè ignotum, vel saltem oblivioni traditum, quem tamen nescio an jam memorato posteriorem, atque ab eo oriundum cum Doctiss. *Medo* statuam. Est ille, quo *Circumcisionem* denotat. Indè ختن *Chatan*, *Circumcidere*, ختن *Chaten*, *Qui circumcidit*, ختن *Chatin*, & ختنون *Machtun*; *Circumcisus*, ختان *Chetan*, *Locus qui circumciditur*, item ipsa circumcisio, ut ختانة *Chetanab*, &c. His observatis constat חתן דמים tam apud *Arabes* quàm *Hebræos* sonare, *Generum* vel *sponsum sanguinis*. *Sephora* interim, cui *Arabica* vernacula fuit, non hunc solum, sed & alterum ejusdem vocis significatum respexisse videtur, atque utrumque simul verbis suis indigitasse: quæ quid si ita intelligantur, ac si marito suo dixisset, Verè & merito tu mihi *Chatan* diceris, utroque enim sensu nomen hoc tibi competit, non eo solum quo à parentibus & consanguineis meis *Gener*, &c. appellaris, sed & isto qui *sanguinis effusionem* innuit & requirit. Hoc si *Mosen* allocuta fuerit: sin puerum, ut mavult Cl. *Medus*, (quæ & ⁿ *Ebn Jannabii* sententia est) tum is erit quem statuit vir Doctiss. verborum sensus, & חתן eundem usum habebit quo & ابو *Pater*, & اخو *Frater* apud *Arabes*, ut *Gener* vel *sponsus sanguinis* sit, vel sanguine acquisitus seu redemptus, vel ut *Ebn Jann.* sanguini, i. morti valdè vicinus. Ita ille لا شرافة على الموت quod *parum à morte absuit*, ipsum *Chatan Damim*, i. عروسا *sponsum occisum*, i. penè occisum vocat. Utrovis sensu sumas, allusio optimè constabit, si ita verba ista חתן דמים למולת *Chatan Damim lemuloth*, *Arabice* sic efferas, ختن الدمر من اجل الختان *Chatan oldam* (vel in pl. الدم *Aldemai*) *men aj-lil'chetan*. Hæc interim à nobis שקלא *ut loquuntur*) seu *exercitationis tantum gratiâ* dicta sunt. Plenior loci enarrationem qui velit, apud ipsum (quem diximus) Doctiss. Virum videat.

Ad alia ut pergamus, Si ad ejusdem libri (*Exodi* nim.) c. xiii. 18. oculos conjicere libet, ibi occurrunt hæc verba, וחמושים עלו בני ישראל *Et quintati ascenderunt Israelitæ*, ad quæ de vocis *Cham-*

muslim multum inter doctos disputatur, variæque proferuntur sententiæ, & adhuc sub judice lis est: ad quam tollendam nondum, quod sciam, à quopiam in partes vocata est lingua *Arabica*, quæ tamen si consulatur, operam forsan nec inutilem, nec spernendam conferet. Quæ ab aliis de verbi istius sensu genuino dicta sunt videre est cum apud alios, tum imprimis in erudita summi Viri *Nic. Fulleri* ea de re dissertatione, & Doctiss. *Cartwrighti* notis ad ^o *Exod. xiii.* quæ repetere animus hic non est. Hoc tantum addere liceat, mihi omnium quæ loci istius adduci possunt explicationum simplicissimam ac commodissimam videri, quam suggerit ejusdem dictionis apud *Arabes* usus, ut vertatur, sc. *Agmine ad exercitus formam*, seu ordinem, *composito ascenderunt*, seu egressi sunt, non tam quod sub quinta costa armis accincti (ut volunt *Rabino-rum* plerique) quàm quod in ordines suos distributi. Apud *Arabes* enim خميس *Chamis* dicitur exercitus, (non quod armis ad quintam costam induti) sed لانهم خمس *quod ipsorum corpus quasi è pluribus membris aggregatum quinque partibus seu ordinibus constare soleret, quæ sunt المقدمة* ^p *Prima acies*; القلب *Cor*; الممنة *Dextrum cornu*; الميسرة *Sinistrum*; الساق *Crus* [extrema acies.] Quare optimè vertisse videtur Interpretes ille, quisquis *Judeorum* fuit qui *Josue* cæterosque libros *Historicos* *Vet. Test.* in linguam *Arabicam* traduxit, verbum istud متعيبين *Motaabiina*, quod forsan à חבנה *Hebraico* mutato ח in ע, ut aliàs in his linguis fieri solet, e. g. in ארעה *Syriaco*, ab *Hebr.* ארץ *terra*, &c. Est enim تعبئة الجيش تهيبته في مواضع *Tabiah ordinata exercitus in locis suis dispositio*, vel in loca sua distributio. Melius, puto, quam *R. Tanchum*, qui eo loci explicat חמושים *Chamushim*, אלו חמוש *Accinctos Alchomesh*, i. e. ad *Ilia*, indè quod dicitur, *Et percussit eum ad bachomesh*, & similiter, inquit, חלוצים העברו, *Chalutzim transibitis* dicitur, id est, accincti lumbis qui חלוצים *chaletzim* audiunt, quo argumento usus est etiam *Aben Ezra* ad sensum hujus vocis hoc loco eruendum, sed parum, ut videtur, firmo. Nam si חמושים *chamushim* sint in modum exercitus ordinati, ut sic ab ordine describantur, non incongruum erit ut alibi *chalutzim* ab armis, postquam iis instructi fuerint, dicantur, Tali autem, qualem innuimus, ordine perfectos *Israelitas*, fatis indicat quod legimus,

¹ Edit. Erp. ^m Quod & de *Hebr.* asserit *Medus*. ⁿ Qui & Angelum non *Mosen*, sed puerum occidere voluisse, veterum aliquos secutus, autumat. ^o Misc. Sacr. l. v. c. z. ^p Al *Jauhar. Kamus*, *Ebn Athir*, &c. ^q *Jauhar. Kam.*

mus, *Exod. vi. 26. Educite filios Israel è terra Ægypti על צבאם per exercitus suos.* Ac rursus c. xii. 51. *Eduxit Dominus filios Israel è terra Ægypti per exercitus suos.* Jam ergò cap. xiii. 18. ut hæc eo modo quo voluit Dominus facta fuisse ostendantur, sequitur ascendisse eos חמושים *chamushim*, i. e. *exercitus ordine egressos*; non necesse est ut *armatos* (unde enim illis tum arma?) dicamus. Ea autem notio quâ חמושים *armatos* denotare volunt, adeo nonnullorum animis jam olim infusisse videtur, ut & alibi sensu parum, ut videtur, congruo חמש *armare*, verterint, viz. *Gen. xli. 34. ubi ורחם את ארץ מצרים & quintet terram Ægypti, Rabbi Salomo exponi vult cum Chaldaeo Paraphraste וירי Et armet*, sicut (inquit, his verbis ad probationem contortis) dicitur חמושים *chamushim* i. e. (ut ille vult) *armati*: at rectius planè qui interpretantur, *Quintam partem fructuum colligat*, ut probat etiam linguæ Arabicæ usus, in qua خمس *chamasa*, quod *Hebr. chimmesb* respondet, est, *Quintam partem rei accipere*, & privatim spoliolum inter exercitum distribuendum; unde dictum illud ducis cujusdam apud Ebn Ethir ربيع في الجاهلية وخصت في الاسلام i. e. ad verbum (si ita loqui liceat) *Quartavi in temporibus ignorantie, & quintavi sub Mohammedanismo*, quia Imperator exercitus في الجاهلية *ignorantie* (quæ vocant) temporibus accipere solebat; ربع الغنمة *quartam spoliolum*, at Mohammedes quintam accipi iussit. Ita dicunt, inquit, ربيع القوم وخصتهم *Rabaat'ol'kawm wachamastobom*, i. e. *Accepi ab illis quartam & quintam opum partem*.

Verè dicunt Arabes الحديث ذو شجون *Sermo ultro se in varios diffundit atque dispertitur ramos*, invicem implexos, adeò ut toto cælo distantia se sæpissimè mutuò in memoriam revocent. Ut tamèn sermoni nostro modum (quem jam forsan excessisse videamur) imponamus, unicum addere liceat, ad eundem cum cæteris scopum tendens. Locus est *Psal. xxii. 17. præcipuè inter ea quæ Judæorum malitiâ corrupta volunt nonnulli, notæ, & in quo conciliando magis quàm alibi viris longè doctissimis hæere visa est aqua, quamvis dudum ab aliis feliciter solutus videatur nodus. Translulerunt LXX ὤρεξαν χεῖρας μου καὶ πόδας μου, Foderunt manus meas & pedes meos*, at in textu Hebraico hodierno כארי habetur, quod est, *Ut Leo*; ut subaudiendum relinquatur verbum, quod *Chald. נתכין mordent supplet*; vel ἀπὸ τοῦ εἰπεῖς repetatur הקיפו quod præcessit,

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i. e. *cinxerunt*; aut collegerunt, ut leo manus meas, &c. vix ergò dubitatur legisse LXX Caru à כרה *Carab, fodere*. At quis tum locus נא? non solum mutanda est litera י in ר, sed & נ loco movenda, vel epenthetica judicanda. Ita statuerunt plerique, alii verò, quos inter (ut inter harum literarum studiosos merito) primas tenet *Nicolaus Fullerus*, eumque secutus *L. de Dieu*, נ retinendum & pro radicali habendum judicant, idque autoritate non solum *Majoræ* & *R. Chaiim*, qui in exemplaribus olim correctis כארו *lectum* annotant, ut à doctis pridem observatum; sed & linguæ Syriacæ in quâ כן Pudefecere denotat, quo modo hoc quod hîc scriptum est intellexit olim *Aquila* dum vertit, ἡσχυσαν, *fædârunt*. Videat, cui cordi est, ipsa viro- rum doctissimorum verba. Me, si liber, monente addat, isti Syriacæ, Arabicæ etiam sororis germanæ testimonium, licet ad illud LXX ὤρεξαν potiùs quàm *Aquila* ἡσχυσαν confirmandum. In hac ergò tam כרי quæ כרה *Hebr. refert*, quàm כר quæ כור vel כאר, *fodiendi intellectum* habet, ita, teste *Al Firuzabadio*, à secundo isto الكور *Alcaur* est *effosio terræ*, & verbi formâ auctâ quæ *Hebr. Piel*, quam innuit *L. de Dieu*, ratione Analogiæ respondet, scil. کور *Cawar, Prosternere*, item colligere & colligare, nec non virum *Hastâ confodere*, ac simul collectum projicere vel dejicere. Quod etiam ad prius כרי, eodem teste, significat حفر *Fodere, effodere*, ita quidni & olim apud Hebræos כאר & כרה Synonyma esse poterunt?

Lectionem כארו ergò non solum perpetuo Ecclesiæ Christianæ consensu, sed & *Majoræ*, cui refragari non audent vel ipsi *Judæi*, testimonio comprobata atque confirmata, ut veram & genuinam, amplectimur. Ipse *David Kimchius*, dum inter ea quæ hoc in *Pf. à Christianis de Messia* intelliguntur, hæc verba recenset, atque aliter ea legi ab ipsis, quàm à *Judæorum Synagogâ* hodiernâ dicit, scil. non כארי *Caari*, sed Caru (quamvis & literâ נ omisâ quasi à כרה, quam nos non expungimus) non tamen illos quasi ob innovatam vel confictam à se lectionem fraudis incusare ausus est: quod sine dubio fecisset nisi in hoc eos emendatorum codicum auctoritatem secutos scivisset, uti fecit, *Psal. cx. ubi (falsò tamen) opinatus eos Hieronymum secutos legere, אדני Adonai Domino cum Kamets, pro Adoni, Domino meo, & עמך Immecca Tecum, cum Chiric, pro Ammecca populus tuus, sic contra eos*

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insurgit, איך יוכלו להחזיק טעות איש אחד כנגד רבים כי ממצח שמש ועד מבואו ימצא בכל הספרים בחירך הגון וכן עמך נרכות בפתח העין, *Quomodo possunt unius viri errorem tueri contra plures, cum ab ortu solis usque ad occasum ejus reperiat in omnibus libris cum Chiric litera Nun, & similiter, Ammecca Nedaboth cum Patach litera Ain?* Deinde quasi triumphum canens subjicit, והלא הם אומרים שהסנה, *Et annon dicunt legem nostram ipsis testimonium esse? si ita sit, jam testi credant.* Quod obiter notandum, ne absque necessitate variantes lectiones fingendo, occasionem illis præbeamus cavillandi atque insultandi, quasi ad hoc *αρησφύγεται* ideò confugeremus, quòd aliter fidei Christianæ dogmata tueri non possemus, quæ certè non aliis egent quàm scripturæ, prout nunc & ab ipsiis legitur, rectè intellectæ, testimoniis. Notari etiam potest verba ista *Kimchii* quæ laudavimus, in aliquibus editionibus *Venetis* (nescio an & in omnibus) desiderari. Jam verò annon & idem hoc loco contra *Christianos* retorisset, si lectionis *Caru* illi authores fuissent? Alteram interim, cui *Judæi*, quòd *Christianorum* placitis minùs eam favere putant, jam mordicùs adhærent, si quis alteri præferendam atque olim prælatam probare posset, ne tamen eo sensu intelligendam quo ipsi jam volunt, aut magis significatu à priori isto differre putet quàm formâ literarum discrepat, quam unius lineolæ productio, quâ in 1 converteretur, eandem prorsus efficeret, monet altera ista *Masoretarum* nota textui adscripta, quâ asserunt bis ita scriptam occurere vocem hanc (כארי *Caari* scil.) *in duabus significationibus*: unde concludunt docti cum altero duorum, quos innuit, locorum, viz. " *Isai. xxxviii. 13.* extra omnem controversiam significet, *Sicut Leo*, in hoc alium ei assignatum tunc fuisse intellectum; qui quomodo ei competere possit, ostendit Cl. V. *Ludovicus de Dieu*; si nempe כארי pro infinitivo *Piel* habeamus, eoque sensu præteriti sumpto, ut litera י pro affixo habeatur, valeatque *Deturpando mihi*, vel, *Deturpârunt mihi manus meas, ac pedes meos.* At quid si (formâ כור & כאר etiam perfodiendi notione, jam ex usu linguæ Arabicæ à nobis adstructâ) vel pro *Benoni* seu participio præsentis formæ *Kal*, accipiatur? Ne litera א, quam jam pro radicali genuinâ habendam, vel, quod eo-

dem recidit, à 1 mutatione factam, probavimus, aut vocalium quibus legitur naturâ, offendamur, faciunt exempla, *Hof. x. 14* cùm alibi קם scribatur, & ראמה *Raamah*, *Zech. xiv. 10.* in præterito, & ראמות in participio, *Prov. xxiv. 7.* & שאמים *Ezek. xxviii. 24.* & שאמות *Ezek. xvi. 57.* Neque nihili est quod annotat *Tanchum Hierosolymitanus* ad istum *Hosæ* locum, בלקם וסאיר באכה, *אן חק בלקם וסאיר באכה*, *אן יכתב באלף כהל* הלא לאנהא כלהא פיהא סואכן לינה ואנמא תרך דלך אסתכפאפא ואתכאלא עלי דלילה אלחרכאת, *debuisset קם ubicunque occurrit, & reliqua ejusdem ordinis, scribi per א, ut hoc loco, quia in omnibus sunt literæ quiescentes lenes, quod tamen omittitur facilioris pronuntiationis gratiâ, & quòd indicio vocalium innitantur.* At tum formam pluralem requirere videtur sensus, quâ vel כארים *Coarim* utà כאר, vel כארים *Caarim* à כור, vel in formâ constructâ *Coare* vel *Caare* esset. Neque enim hîc locum habere videtur syntaxeos ratio illa quâ pluralia aliquando cum singularibus construuntur ad partitionem seu distributionem innuendam vel ejusmodi aliquid, ut *Psal. lxxxvii. 3.* נכבדות מרברך בך *Gloriosa dicuntur de te, &c.* Esto: at cur non hîc pro forma plurali agnoscatur כארי *Caari*, cùm non desint aliàs numero isto similiter desinentium exempla? Sic, * *Gen. xl. 16.* חורי *Chori foraminum*, vel ut alii, *Candidorum* sive panum, sive viminum. *Arabs* ab *Erpenio* editus reddit *בחוצי* *alba* scil. canistra. *Hachitzi Sagitta*, 2 *Sam. xx. 38.* שליש *Shalish*, *Triariorum* 2 *Sam. xxiii. 8.* חכרי *Haccari Duces* 2 *Reg. xi. 4.* & רוסום 19 *populos*, sæpe, ut 2 *Sam. xxii. 41.* *Tbren. iii. 13.* & *Ezek. iii. & juxta nonnullos, היבוסי* *Jebusæos* habitantes *Jerusalem*, *Jof. xv. 63.* ad quem locum R. *Tanchum* קולוה יושבי בהסם אלמעני לקבילה או ירד ואת היבוסיס ואסקטת אלמים מתל מעסיס רמוני הרודר עמי תחתי עלי מא בינא פי אלכליאת דלך קאל לא יוכלו להורישם *Quod dicit, Joshebe, Habitatores, est ratione sensûs, quasi de tribu dictum, aut vult, היבוסיס Jebusæos, omiffâ literâ Mim, sicut dicitur Meafis Rimmoni, E Musto malogranatorum, Cantic. viii. 2. & Qui subdit Ammi, populos sub me, Psal. cxliv. 2. sicut ostendimus in [præmissis nostris] generalibus, ideòque, Non potuerunt expellere ipsos, non ipsum, dixit.* His addere liceat & illud, *Psal. xxx. 4.* juxta *Cetib*, vel prout in

* Al. ex התורה
אנמא אוממא.

† Sc. in octavo ann. 1596. & f. 1517.

‡ V. Amam. Antibarbar. &c.

§ V. Sixtin. Ama-

in textu legitur מִיֹּרְדִי בֹר, *Miyauredi bor*, καὶ. Non magis, quàm hæc, à regulâ *A descendantibus in foveam*: ita enim accipit Syr. qui vertit מִיֹּרְדִי בֹר, & sed aliter terminata, in quibus pluralis LXX qui ἀπὸ τῶν ἀλαβανόντων εἰς λάκ- nota excidit, omittamus. Rariora equidem

7 Obijci forsan possit in hoc exemplo parum esse momenti, cùm vocales appositæ non ad *Cetib* מִיֹּרְדִי, sed ad *Keri* מִיֹּרְדִי spectent, quod *Miyordi* legunt, vel monente *Kimchio*, *Miyaredi*, vertuntque à *descendere me*, ut sit מִיֹּרְדִי seu infinitivum, (quod tamen formâ usitatori esset מִיֹּרְדִי *Meridti*) qui *Cetib* retinuerunt legisse, מִיֹּרְדִי *Miyorede*, vel *Miyoredi* (ut *Cappel* p. 129.) Resp. Si *Miyoredi* legatur, ac pro particip. pl. habeatur, æquè quod nos volumus confirmat. His tamen ne temerè assentiamus sunt quæ suadeant, & dubia prius solvenda. Nisi enim *Majoreta* (vel quicumque tandem fuerint qui *דו* *Keri* in margine apposuerunt) reperissent מִיֹּרְדִי ita uti nunc habetur punctatim vocalibus voci מִיֹּרְדִי convenientibus, quid opus habuissent ipsam substituere; sensus æquè (si non meliùs) fuit legendo *Miyorede*, à *descendentibus*, ut præter jam laudatos Interpretes, ipsum etiam *Kimchium* consulenti, aliæque Psalmorum loca in quibus mentio fit מִיֹּרְדִי בֹר è quorum numero se magna Dei gratia exemptum hic gratus agnoscat, perspicuum fiet. Quòd si in aliis exemplaribus (ut vult *Avenarius*) מִיֹּרְדִי reperissent & absque punctis vocalibus, quid ni *Miyorede* eliso *Vau cholem* nihil impediende Analogiâ, legissent? præsertim aliis illis in quibus expressum ita monentibus: quin etiam מִיֹּרְדִי *Miyorede* suis (quas volunt) vocalibus insignitum in iis, quæ ipsum legunt, reperissent, illas sine necessitate abjicere, ut peregrinas, infinitivi (ut aiunt) proprias, earum loco adderent, laud aui unquam fuissent. Eadem ferè ratio est & aliorum in quibus מִיֹּרְדִי *Kamets* postponitur, e. g. יֹסֵף *Yausaph*, 1 Sam. xxvii. ubi *Keri* est יֹסֵף *Yasaph*: יֹסֵף *Yaucelu*, *Jos*. xv. 63. ubi legi jubent *Yacelu*, & מִלֹּשֶׁנִי *Melausheni*, *Psal*. ci. 5. legunt מִלֹּשֶׁנִי *Melausheni*, ut & פֶּתַח *Patach*, veluti הוֹשֵׁב *Hausbar*, *Pf*. v. 9. ubi legunt הוֹשֵׁב *Hausbar*, in his atque ejusmodi aliis quid necesse fuit consonas mutare nisi vocales, quæ iis minus quadrate videbantur, adscriptas reperissent? legere enim poterant sensu æquè commodo ac favente Grammaticâ iisdem literis per vocales tantum diversas prolatis, *Yoseph*, *Yucelu*, *Melausheni*, *Hosher*. Si vocales pro arbitrio suo addendas habuissent, quid opus fuisset ejusmodi apponere oh quas consonæ essent mutandæ? Eas invenisse videntur quas loco movere non aui, literas quibus eas magis convenire judicarent in margine adscriberent. Quam sententiam nostram non parum confirmant quæ de loco proximè laudato scribit C. V. *Ludovicus de Dieu* in Grammatica linguarum Orientalium, p. 284. ubi postquam primam radicalem *Jod* in conjug. *Hipbil.* mutari dixisset, apud *Hebræos* & *Chaldeos* in *Vau* quiescens, apud *Syros* autem in mobile per diphthongum *au*, addit, *Syriasmum* hunc redolent in *Hebraismo* הוֹשֵׁב *Hausbar* [Dirige, *Psal*. v. 9. הוֹשֵׁב *Hautze*] Educ, *Gen*. viii. 16. Ubi *Majorethæ* quidem notarunt pro *legendum*, nos autem scripturam retinendam putamus & rectam esse secundum formam Syriacam. Tantus certè eorum quæ hoc modo cum *ו* (ut volunt) superfluo, vel cum vocali haud suâ connexo, scribuntur, numerus est, ut non per errorem vel meram scribarum osecitantiam irrepisse videantur, sed potius & formam & pronuntiationem illis notam fuisse, licet jam ignotam. Et quid si pro otiosa aliquando habeatur litera ista, vel ad vocalem producendam, aut dilatandam facere, ut in lingua *Arabica* solet, ubi *عَلِيٌّ oratio*, *Salaton* legitur, *עֲלִיָּה Eleemosyna*, *Zacaton*, *חַיָּה Vita*, *Hiyaton*, cum aliis id genus, in quibus nullus literæ *ו* sonus auditur, & tantum quiescentis officio fungitur, unde & indifferenter scribi possunt *עֲלִיָּה עלִיָּה*, &c. Ac quis neget ut *Chaldaismos* & *Syriismos*, ita multos occurrere in textu sacro *Arabismos*, imò & à gentium vicinarum commercio acceptas loquendi formas, vel potius ipsius *Hebraismi* Idiotismos varios, aut dialectos pro locorum & temporum differentiis, non tantum in verborum significatu, sed & formâ & prolatione conspicuas? *Ephraimitæ* (testante Scriptura) *Shin* non pronuntiabant, sed per *Sin* ea efferebant quæ alii per *Shin*: *Galilæi* sermone suo prodebantur, *Matt*. xxvi. 73. ad *Samaritanorum* nempe & *Syrorum* idioma propius accedente (ut annotat *Grotius*) quam sermo *Hierosolymitanorum*. Observetur unâ Spiritum Sanctum eorum quorum ore loquebatur, dialecto etiam usum videri, juxta regulam à *Maimonide* traditam in *Moreh*, lib. ii. c. 29. Unumquemque Prophetam peculiare quid habere, & eâ linguâ, eaque loquendi ratione, quæ ipsi est familiaris & consuetâ, ipsum impelli à Prophetia sua, ad loquendum ei qui ipsum [ita loquentem] intelligit. i. e. (uti è *Rabbinorum* ad librum istum Commentariis annotat Cl. V. *Joannes Buxtorfius* F.) si propheta est *Hebræus*, impellit eum Prophetia ut loquatur *Hebraicè*, si *Arabs*, *Arabicè*, &c. Si purum & ornatum sermonem vel stilum habet, eodem modo Prophetiam suam eloquitur, si minus ornatum, minus ornate quoque Prophetiam suam profert. Si ergo *Ephraimitæ* *Ephraimiticè*, si *Galilæi* *Galilaicè*. Hinc, quamvis de *דו* *Keri* & *Cetib* ratione in alto historię antiquæ silentio, tantæque & tam incertâ varietate quæ magnam causarum atque originum varietatem arguit, adeo ut dubios hærare se fateantur literaturæ *Hebraicæ* peritissimi, nihil habeamus quod statuere possimus, conjectari tamen absque temeritate notâ liceat, hinc lectionum istarum non paucas ortum traxisse, quòd cùm ea quæ scriberentur dialecti forsan rudioris, aut formæ quæ minus jam in usu, esse viderentur, seu *Scribæ* qui codicibus emendatè describendis præerant, formam puriorem, & usitatiorem, vel Grammaticis canonibus magis stabilitam è regione adscriperint, ac per eam efferrî voluerint, quod tamen pro immutatione vel innovatione haberi non mereretur, ut si quod Propheta quis *Ephraimi* stirpe ortus, *שִׁבְלֵת Sibboleth* scripsisset, Scriba quis *Hierosolymitanus* *Sibboleth* per *Shin* efferrî jussisset, haud aliud quid scripsisset, vel textum corrupisse dicendus esset. Idiotismorum istorum, nec pauca, nec obscura, uti diximus, vestigia in vicinis *Syrorum* & *Arabum* dialectis remanent. Quæ *Syra* vel *Chaldaica* suggerit, passim in Grammaticis, Lexicis, & Commentariis, à doctis annotata sunt, atque eorum observatione simul tollitur omnis quæ ab *ו* in secunda persona verborum fœm. latente, oritur, difficultas. Afferit *Capellus* videri *Syros* illud habere à forma illa *Hebræorum* minus jam usitatâ ⁴. Quod etiam de *Vau* sæpissimè apud *Chaldeos* redundante & otioso tam in medio quam principio dictionum, ut cum scribit וִילָוּן *Vilavon Vela*, *Vau* utroque loco superfluo, &c. dici forsan possit; idque magis quòd istiusmodi exempla apud *Hebræos* *Chaldeorum* dialectum suis exprimentes literis, & sonis, non apud *Syros* suo more loquentes & scribentes occurrunt. Si eodem modo & *Arabismi* annotentur, non paucae tollentur quæ ex anomala, ut jam videtur, literarum transpositione, literarum quiete, otio, redundantia, defectu aut usu promiscuo, quæ in lingua ista notissima, aliisque causis oriuntur. *אֵת* *Atta* Tu M, quoties sine *ו* scribitur, ut anomalum notatur; dicunt semper *Arabes* *أنت Atta*, (nun enim non elidunt.) In *הַמּוֹתָיִם* 2 Reg. xi. 2. *ו* loco non suo positum observant pro *הַמּוֹתָיִם*. At *Arabes* utrique *ו* illud postponentes in con. Secunda מוֹתָיִם dicerent, in Quarta מוֹתָיִם: In המּוֹתָיִם eodem c. v. 4. & 9. literam *ו* redundare dicunt, ut *Arabes* ipsam otiosam retinentes מוֹתָיִם scribunt, *אֵת* c. xiii. 6. quod *הַתְּשִׁיָּה* cum *ו* legendum monent, conferri potest cum *Arabum* forma *أَتَشِي*. Ibid. v. 17. per Apocopen legi videtur pro מוֹתָיִם (quanquam hoc non pro *Keri* annotatur,) causa istius Apocopes forsan non male peti potest è lingua *Arabica*, ubi Imperativum præcedens futuro Apocopen inducit. Hæc, quod uno intuitu sub oculos librum 2 Regum inspicienti caderent, annotavi, qui id operæ pretium duxerit, meliora, seu magis appositâ facillè addet. Ubique obvias habebit istiusmodi formas, quas *Arabismos* dicimus, non tam quod *Judei* antiquiores eas ab *Arabibus* mutuati sint, quam quod (uti de *Syrorum* usu literæ *ו* affirmasse *Capellum* vidimus) *Hebraismi* antiqui dialecti vel formas aliquas, quarum exempla jam minus usitata, ubi in Scripturis occurrunt, pro anomalis habentur, nobis exhibeat lingua illa, quæ parentem suam in multis refert, & quam latè olim patuerit ostendit. Ac certè quod de lingua *Hebraica* diximus, haud à vero alienum probabitur aliarum linguarum exemplo, si quis loquendi, pronuntiandi & scribendi formas antiquas cum novis, vel diversarum *דמוגלשסון* provinciarum dialectos inter se conferat, ubi non minorem in vocalium & diphthongorum *ו* & sono, & promiscuo

¹ *Psal*. xxviii. 1. & lxxxiii. 5. & xxii. 30. מִיֹּרְדִי עֶפֶר. *v.* & *Isa*. xxxviii. 18. & *Ezek*. xxvi. 6, &c. ² Ut & alibi *Isa*. cxv. 16. & cxliii. 7. *Ezek*. xlii. 29. ³ V. *Buxt. Vindic.* p. 498, &c. ⁴ *Targ. Jonath. Ex.* xxvii. 9. ⁵ Sic & *Cap.* xiv. 6. conferatur cum *Fut.* 2, & 4. *Conjug. Arab.*

dem hæc in textu Biblico, ideoque pro Anomalis habentur, cum præcepta quæ habemus Grammatica ad ejus unius exempla confirmata sint; quòd si plura *Hebraismi* antiqui monumenta extarent, plura forsan occurrerent, quæ & istiusmodi formas olim non ignotas fuisse, aut inusitatas probarent. *Chaldaeus* certè *Paraphrastes* eo, quem innuimus, modo verbum *Caari* summissee videtur dum per נחבין *mordent*, effert. At illud, dices, de suo supplevit, ut sensum perficeret, dum quod in textu legit, הֵן כֶּאֱרִי *Sicut Leo*, vèrterit. Imò potius hoc, mihi, sono verbi vicino id ipsi suggerente, addidisse videtur, ut modum quo crudelia manibus & pedibus ejus, de quo hîc sermo est, vulnera inflixerint, leonis immanitatem referentes, aptius exprimeret. Et quid si ab eo, hoc pacto, fluxisse putemus, istam, non dicam lectionem, sed notionem, quâ כֶּאֱרִי *Sicut Leo*, denotare existimatur, nisi quis ita ab aliquo ipso antiquiore intellectum probaverit, dum quod ille, ob eam (quam diximus) rationem posuit, ideo posuisse autumarent recentiores, quod ita ad literam sonare dictionem istam judicaverit? aut quid si ab illis, qui vocem כֶּאֱרִי ideo fodiendi significatu reperendum minimè putarent, quòd illud jam dictum in הקיפו videtur? Quamvis enim illud vulgò reddatur, *Circumdederunt me*, non minùs tamen commodè, atque huic loco forsan convenientius, reddi potest, *ωρυξαν*, seu *perfoderunt* aut *vulnerarunt*. Unde enim הקיף? ab יקף, inquiunt, at formâ quasi à נקף mutuata? ad quod ergò thema ipsum referri posse dicit *Ebn Jannabius*, cui duos tribuit intellectus, alterum concidendi, vulnerandi, alterum circumdandi: prior ille tam aliis textûs sacri testimoniis, quàm linguæ *Arabicae* usu confirmatur, atque illi maxime genuinus vulgò censetur. Occurrit, ut alibi, ita *Jobi* xix. 26. נִקְּבוּ זֶרַח *Conciderint, per-*

foderint, vel perforaverint hoc, ad quorum verborum elucidationem affert linguæ *Arabicae* auctoritatem, in quâ dicitur نَكَفَتْ رَاسَهُ *Nakasto rasabo*, i. *Caput ipsi comminui*: Ita certè & *Arabum* Grammatici, نَكَفَ الرَّأْسَ *Al Nakfo* est سَمَرُ الْهَامَةِ مِنْ *Ita caput comminuere, ut cranium à cerebro separetur*, aut ضَرْبُهَا امْشَدَ ضَرْبَ أَوْ عَصَا *ipsium ictu quàm gravissimo contundere, vel bastâ aut baculo cedere*: item aliàs idem quod نَقَبَ وَشَقَّ *Perforare, vel Terebrare, & findere*. Est autem نَقَبَ idem quod نَقَبَ, ut ita tam in lingua *Arabica* & نَقَبَ, quàm in *Hebr.* נָקַף & נָקַב affinis sint intellectus. Quid ni igitur & huic loco significatum istum tribuere liceat, ut reddi possit, *Vulnerarunt, vel confoderunt me, perforantes manus meas, & pedes meos*? Quòd si Leonis significatum hîc retineri quis velit, non video quomodo se aliter expediat, quàm reddendo, *Vulnerarunt me, sicut Leo, manus meas, & pedes meos*, adeo ut nihil inde lucrentur *Judæi* ad ωρυξαν seu confodiendi intellectum (quem forsan ut *Christianis* adimant, lectioni isti tenaciùs adhærent, etiam contrarium monente *Masoretarum* notâ) ex hoc textu eliminandum. Certè dum verbi הקיפו alteram istam circumdandi notionem amplectuntur, & Leonis simul in כֶּאֱרִי retinent, ea ad sensum perficiendum proferunt, quæ ipsi forsan aliàs riderent. Quid enim *David Kimchius*, author, ut doctus, ita (nisi ubi nimio in *Christianos* zelo præceps rapitur) sobrius & gravis, ad lectionem istam illustrandam: כִּי הִקְפּוּנִי כְמוֹ הָאֵרִי שֶׁמֶקֶף בּוֹנֵנוּ בִיעָד וְכָל חֵידָ שֶׁתִּרְאֶה אוֹתָהּ הָעֵנּוּלָה לֹא תֵצֵא מִשֶּׁם נִמּוּרָה הָאֵרִי וּמִפִּהּ וִירָאָתוֹ יֵאָסְפוּ יְדֵיהֶם וּרְגֵלֵיהֶם וַיִּנְצֵץ הָאֵרִי שֶׁרָפוּ בְּתוֹךְ עֵנּוּלָתוֹ כֵּן אֲנַחְנוּ בְּגִלּוֹת בְּתוֹךְ הָעֵנּוּלָה לֹא נוֹכֵל לִצְאָת מִמֶּנָּה שְׁלֹא נִהְיָ בִּיד הַטּוֹרִפִּים כִּי אִם נִצָּא מִרְשׁוֹת הַיִּשְׁמַעְיָאִים נִכּוֹא בִּרְשׁוֹת הָעֵרְלִים וְהִנֵּה אֲנַחְנוּ אוֹסְפִים יְדֵינוּ וּרְגֵלֵינוּ וְעוֹמְדִים יְרִיאִים וּפּוֹחֲדִים בְּפִנּוּהֶם כִּי אֵין לָנוּ

promiscuo saepe usu, ac literarum transpositione, otio (ut loquuntur, dum scriptæ haud pronuntiantur) & mutatione, varietatem reperiet, quàm variantes istæ linguæ *Hebraicae* indicant, nec si quis ubi tale quid occurrit, aliam in margine, ac magis forsan nunc temporis in usu scribendi vel proferendi formam annotaverit, quid immutasse vel corruptum aut corrigendum indicasse, re eodem recidente, sensusque inviolato manente, censebitur. Quamvis igitur voces quædam juxta regulas quæ apud Grammaticos recentiores obtinent anomalæ videantur, ne tamen pro erroribus statim habeantur, atque è textu ut erroneæ abliminentur, suadet & ab immedicabili *Hebraismi* antiquioris ignorantia, & à vicinarum, quæ quicquid ferè habent linguæ isti primavæ debent, usu petita ratio. De iis quæ sæpius occurrunt, quo in genere est illa quæ digressionis istius ansam præbuit, liberè pronuntiat non uno loco D. V. *Ludovicus Capellus* qui variarum lectionum faventior habetur, ob illas potius ampliandas esse regulas, aut exceptionibus suis limitandas, quàm eas quod regulas (ad alia exempla conformatas) expungendas. Videtis ipsum, p. 122. & 128. ubi hæc habet verba, "Quid ni possit regula illa non esse universalis, & admittere suas exceptiones, cujus exceptionis illæ voces, aliæque his similes exempla esse videntur? Itaque malim ex ejusmodi vocibus extruere exceptionem regulæ, quàm ob regulam expungere sine necessitate literam *vau* in vocibus illis, &c. nec non 137, 143, &c." Imo si vel semel occurrat quid regulis istis minus consonum, nè tamen vel ipsum temere ac nisi gravi de causa, mutetur, sive quoad literas consonas sive puncta vocalia, monebit tum aliqua antiquitati debita reverentia, tum res periculosa plena alex & in qua haud nimum conjecturis indulgendum. Si igitur quis, susque deque habitis (quibus jam insignita reperitur vox ista) vocalibus, legi velit מִיֹּרֵר in *Cetib*, *Miyorede*, quare non & alii eadem licentiâ מִיֹּרֵר *Keri* vocalibus nudatum eodem modo efferant? quid impedit? sin uti jam in textu habetur relinquatur; מִיֹּרֵר *Miyauradi* olim pro plurali מִיֹּרֵר *Benoni* habitum, pari ratione ac מִיֹּרֵר pro infinitivo, videri possit. &c.

לנו רשות לברוח כרגלינו ולהלחם בדינו
והנה כאילו ידנו ורגלינו כנהושתים. Quo-
niam (inquit) circumdederunt me tanquam
Leo, qui caudā suā in sylva circulum de-
scribit, quem quæcunque viderit bestia, haud
inde egreditur præ metu Leonis; at præ
timore ipsis ab illo incusso manus pedesque
suos colligunt, adeo ut Leo in circulo suo
prædam suam inveniat: ita & nos in ex-
ilio nostro, medio inclusi sumus circulo, un-
de egredi non possumus, quin in manus præ-
dantium incidamus: Si enim è potestate
Ismaelitarum evadamus, incidimus in ma-
nus incircumcisorum, ideoque manibus pe-
dibusque contractis, pavidi ac territi co-
ram ipsis stamus, quia nec copia est nobis
pedibus nostris fugiendi, nec manibus pug-
nandi, suntque ecce manus nostræ, & pedes
quasi compedibus vincti. Quæ verba ideo
libentius integra adscripsi, quod in ali-
quibus editionibus Venetis mutila reperi-
antur, hoc modo, כן אנחנו בבבל בתוך
העגולה לא נוכל לצאת ממנה שלא נהיה
ביר הטורפים. Ita nos in Babele in medio
circuli sumus, unde non possumus egredi
quin in manus prædantium incidamus, o-
missis reliquis. Egregium fanè com-
mentum, cujus partes, & quam bellè in-
ter se convenient, excutiat cui cordi est.
Sed num hæc rêvera credidit Kimchius,
aut nos adeò credulos fore putavit, ut iis
fidem adhibentes hanc ut genuinam loci
enarrationem amplecteremur; annon vel
hinc patet haud sine gravi causa à Ma-
soretis monitum ne כארי hic, sicut Leo,
interpretandum ducamus, dum qui ita
interpretantur ad talia, quò se expediant,
confugere coacti sint?

ADDENDA ad CAP. IV.

I Cor. xv. 55. Πῶς ὁ θς, θάνατε, τὸ κέντρον;
πῶς ὁ θς, ἄδην, τὸ νίκος; ex Hosē. xiii. 14. ubi
LXX habent πῶς ἡ δίκη ὁ θς θάνατε; πῶς
τὸ κέντρον ὁ θς, ἄδην, at in Heb. אהי
דברך מות אהי קטבך שאול, quæ vulgo
reddi solent, Ero pestis tua, O mors; ero
excidium tuum, O sepulchrum. Videntur
ergò tam Apostolus quam LXX legisse
non אהי Ebi, sed איה Aieb. At cur ita
statuendum, cum & olim אהי idem so-
nare visum sit ac איה, nempe, Ubi? Tes-
tis est Paraphrastes Chaldaeus, qui ejusdem
capitis v. 10. אן מלכך אהי מלכך, Ubi
Rex tuus? non, ero rex tuus, ut jam
vulgo fieri solet. Hoc annotans Rabbi Sa-
lomo addit, ואני אומר אני צריך לעקרו, ממשמעתי
At ego dico non necesse me ha-
bere illud ab eo quod sonare videtur mu-

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tare: quasi ipse primus fuerit qui illud
per Ero reddi posse viderit; ipsum secu-
tum esse R. Davidem, qui ne quid quod
Christianis favere videtur gratis conceda-
tur cavere solet, non est mirum: at cur
eorum auctoritatem, illi antiquiorum præ-
feramus? saltem ita in confesso est eo
modo ab antiquis intellectum eo versu,
quo in hoc ab Apostolo citatur, verbum
illud. Quod si v. 10. ita sonet verbum,
quidni & v. 14. idem sonare possit? At-
que idem certè utrobique valere testan-
tur Rabbini nihilo cæteris inferiores Ebn
Jannabius & Tanchumius, quorum ille,
אהי מלכך אפן הו מקלוב איה ומתלה אהי
דברך מות אהי קטבך שאול, Ebi in Ebi
Malceca epo, idem est transpositis literis
ac Aieb, i. e. Ubi; & similiter, in Ebi
Debareca &c. hic verò אהי מלכך במעני
אהי מלכך וקיל מקלוב מנה ומתלה אהי
דברך מות אהי קטבך שאול, Ebi Rex tuus,
eodem significatu est ac Aieb [Ubi] & di-
citur ab eo per transpositionem literarum
factum; & simile est illi, Ebi Debareca
Mavit, Ebi, &c. Ubi pestis tua, mors? ubi
perditio tua, infernum?

Hof. xiv. 2. פרים שבתנו, Vitulos labio-
rum nostrorum. Huc respiciens B. Aposto-
lus, Heb. xiii. 15. & LXX secutus, habet
καρπὸν χειλέων. Legisse putantur פרי pro
פריים. Quære autem an non καρπὸς idem
hic valere possit ac καρπῶμα & καρπῶσις,
quæ pro Holocausto vel oblatione à LXX
usurpantur, quæ cum è juvencis plerun-
que fierent, ideo factum sit, ut פרים
voce ista expressum fuerit, vel saltem ea-
dem ratione exprimi possit? Cur LXX
holocaustum καρπῶμα vocent, si quis
rationem quærat, non est mihi in promp-
tu reddere. Hoc interim mihi in men-
tem revocat dictum quoddam Rabbino-
rum quo העולות Holocausta quædam vo-
cant קין למזבח καρπὸν, seu fructum æsti-
vum, altaris. Quod num ad ea quæ dix-
imus illustranda faciat, perpendat lector.
Id quo melius faciat, appellationis istius
rationem ipsorum verbis accipiat. In
Mishnaioth ergo, seu textu Talmudico,
Tract. Shekalim, c. 4. § 4. asseritur Incre-
mentum & Residuum separationis ærarii,
scil. siclorum, seu pecuniarum ibi reposi-
tarum in usum templi, cedere למזבח לקיע המזבח
Lekatts Hammizbeach, in fructum æsti-
vum altari, &c. quæ explicans Maimoni-
des, וקין אדם אלצף, ופאכהה אלצף אעני,
אלתין ואלענב אלתין תנשר ותיבם יאכלהא
אלנאם כתיר זאיד עלי טעאמהם פתסמארת
אלקרבין אלתין תקרב על גבי המזבח זאיד
עלי

Qq

עלי אלמפרון קיין המזבח והי בלהא עולות פחית מא תסמע קיין המזבח אנמא אלנרץ אן תשתדי בולך אלמאל בהאימא ותקרב עולות תרבה והי משל צבור *Kaits* (inquit) *nomen est æstatis, nec non fructuum, qui expositi ficcantur, ac ab hominibus sæpius comeduntur, ut auctarium conviviorum suorum* [seu in mensa secunda.] *Appellantur ergò oblationes quæ super altare offeruntur ultra res lege præscriptas, Kaits, i. e. Fructus æstivus altaris, suntque eæ omnes holocausta. Ubicunque igitur audieris dici קיין Fructus æstivus altaris, sensus est, emendas esse pecuniâ istâ bestias, quæ in oblationis spontaneæ holocausta offerantur: suntque ex iis quæ totius sunt cætus.* R. Obadiab Mibbartenora ad eadem verba, כשמוזבח בטל מביאים מהן עולות כמו שדרך בני אדם להעלות מיני מתיקה על השלחן בגמר סעודתם כך אחר שגמרו להביא חובת היום מביאים עולות חללו כשאין נזירים *Cum vacat altare, offerunt ex ipsis* [pecuniis, scil. reliquis] *holocausta, sicut mos est hominibus, mensæ varia bellaria, finito convivio, apponere: ita postquam finem fecerint offerendi debita* [cujusvis] *diei* [sacrificia,] *offerunt holocausta illa, cum non* [fuerint] *vota, aut spontaneæ oblationes, & vacet altare.* Maimonides rursus in *Yad, Shekal. c. ult. § 9.* eadem de re agens, statutum à consistorio dicit, de omnibus residuis istis, שיקרבו עולות בהמה, *ut in holocausta ex bestiis offerantur, non autem ex volucris, cum in oblationibus totius cætus volucres locum non habeant.* ואלו העולות הנאין ממותר השקלים הם, הנקראים קיין למזבח, *Atque ista holocausta quæ residuo fidorum parantur, sunt quæ Fructus æstivus altaris appellantur.* Quam etiam expositionem affert R. Tanchum, additque, ותקריבהא עלי אלמזבח יקאר, ענהא מקיצין את המזבח *& cum ea in altari obtulerint, dicuntur fructus altari apposuisse.* Vid. & *Aruch.*

Act. viii. 33. 'Εν τῇ ταπεινώσει αὐτοῦ ἡ κρείσς αὐτοῦ ἤρθη, sumptum ex *Is. liii. 8.* ubi in textu *Hebraico* hodiè legitur, מעצר ומשפט לקח, *De angustia & de judicio sublatus est.* Lectum igitur olim volunt è doctis non pauci בעצרו לקח משפט, *In angustia ipsius sublatus est judicium ipsius.* Quære an non commode reddi possint *Hebraica*, prout nunc habentur, *Præ afflictione, vel propter afflictionem etiam à judicio sublatus est?* Sic omnia optime convenient etiam non variatâ lectione. Imò vel si ut vulgo solet, reddatur, sensus etiam ita fluat,

Cum afflictus admodum esset, vel angustatus, & judicio oppressus, sublatus, i. liberatus est ab afflictione & judicio isto. Quid enim aliud sonat, Cum humiliatus vel oppressus esset, ablatum est ejus judicium, quo ad talia ferenda destinatus fuerat, vel sublata ejus pœna? Idem valet, sive ipse à judicio vel pœnâ ablati, liberatus, creptus dicatur, sive judicium, vel pœna ipsius ab ipso ablata.

CAP. V.

Conferuntur inter se, Mat. xxiii. 27. & Luc. xi. 44. idem valere τὰφος κεκονιαμένους, ἔξωθεν ὡραῖος, ac μνημεῖα ἄδνηλα, probatur è more apud Judæos sepulchra nelaterent signandi.

IN superioribus loca aliquot Veteris & Novi Testamenti inter se contulimus. Hoc caput duorum, quæ in Novo occurrunt, collationi, & discrepantiæ, quæ inter eâ esse videtur, tollendæ, vel saltem alteri alterius ope illustrando dabitur. Illis inter se conciliandis linguæ *Arabice* usus nobis commendatus est, his, disciplinæ etiam *Rabbinicæ* ad difficultates in *S. Scriptura* occurrentes tollendas utilitas aliquatenus demonstrabitur: quem in finem & hunc dissertationi huic locum tribuimus, cum aliter ad ea spectet quæ ad præfationem in *Seder Taboroth* dicenda essent. Loca quæ innuimus sunt *Mat. xxiii. 27. & Luc. xi. 44.* quorum ille ita se habet, 'Ουαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτε παρομοιάζετε τὰφοῖς κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὡς ἔων νεκρῶν καὶ πάσης ἀκαθαρσίας. *Væ vobis, Scribæ & Pharisei Hypocritæ, quoniam assimiles estis sepulchris dealbatis, quæ extrâ quidem apparent speciosa, intus verò plena sunt ossibus mortuorum omnique immunditiâ;* Hic verò sic, 'Ουαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι ἔστε ὡς τὰ μνημεῖα τὰ ἄδνηλα, καὶ οἱ ἀνδρες οἱ περιπατῶντες ἐπάνω ἐκ ὀιδασιν. *Væ vobis, Scribæ & Pharisei Hypocritæ, quia estis ut monumenta quæ non apparent, & homines ambulantes supra nesciunt.* Aliud sonare videntur sepulchra κεκονιαμένα, dealbata, adeoque omnibus conspicua atque apparentia, quibus apud *Matthæum* assimilantur Hypocritæ, aliud μνημεῖα ἄδνηλα, monumenta quæ non apparent, quibus apud *Lucam*. Ideoque diversis ad eundem finem, scil. insignem *Scribarum & Phariseorum* hypocrisin denotandam, comparationibus usus viris doctis videtur *Christus*.

tus. Inde Illustrissimus Grotius ad Luc. xi. 44. hæc habet, *Apud Mat. est alia comparatio à monumentis sumpta idem significans. Fieri potest ut modo hanc, modo illam Christus usurpaverit.* Quod tamen an hîc fecerit quærere liceat, & annon potius una eademque prorsus verbis istis, κεκοινιωμένοις & ὀρώταις, apud alterum Evangelistarum quod voce ἀθῆλα, apud alterum, quamvis inter se primâ fronte diversissimis, indigitetur: quod ut manifestum fiat, ad ea quæ in *Judæorum* libris de munditie & immunditie traduntur recurrendum est; atque ille imprimis mos observandus, quo sepulchrorum immunditiei, quæ בוקעת ועולה בוקעת ויורדת *perrumpens & ascendens, perrumpens & descendens*, i. sursum atque deorsum se diffundens, obambulantes pollueret, aliisque quæ inde sequerentur incommodis obviam ibant. Sepulchra enim polluendi vim ex ipsius legis *Mosaicæ* instituto habebant, Num. xix. 16. וכל אשר יגע על פני השרה בחלל חרב או במת או בעצם אדם או בקבר יטמא Quicunque tetigerit in superficie agri occisum gladio, aut mortuum, aut os hominis, aut sepulchrum, immundus erit septem diebus. Quæ explicans traditio sic habet, הקבר כל זמן שהטומאה בתוכו מטמא במגע ובאהל כמת דין תורה שנאמר או במת או בעצם אדם או בקבר, ואחר הנוגע בגוו של קבר או בכוחו Sepulchrum, quamdiu in ipso inclusa fuerit immundities, polluit tactu & ratione tabernaculi [seu obumbratione] sicut mortuus, secundum sententiam legis [seu de cujus immunditie statuit lex], sicut dictum est, Num. xix. 16. Si tetigerit mortuum vel os hominis, vel sepulchrum. Perinde autem est sive tetigerit tectum sepulchri, sive parietes ipsius. His ut caverent, sepultis plerumque (ut videtur) cippos extruebant, quos נפשות appellabant. Ita colligimus ex iis quæ passim in *Rabbinorum* scriptis occurrunt. *Maimonides* in suis ad *Mishnaioth* commentariis, *Oholoth*, c. vii. §. 1. hæc habet, נפש דו אלכניאן אלדי יבני עלי אלקבר מרתפעא עלי סטח אלארץ ואסמה אלמשהור ענרנא שוכה אלקבר, Nefesh structura est quæ sepulchro superstruitur, elata super terræ superficiem, quæ apud nos vulgò ^bShaucato'lkabri appellatur. In ipso *Mishnaioth*, textu *Shekalim*, cap. 2. 5. נתן ר' אומר מותר המת בונין לו נפש על גבי קברו, R. Nathan dicit, Eo quod reliquum est mortuo (scil. è nummis ad ipsum se-

pelendum collectis) extruunt illi Nefesh super sepulchrum ipsius. Ad quem etiam locum *Maimonides*, Nefesh eodem, quo vidimus, modo explicans addit (vel saltem qui ipsum in linguam *Hebraicam* transtulit) והוא נקרא ציון בלשון הקדש Idemque in lingua Sancta vocatur Tsiun, in testimonium adducens Ezek. xxxix. 15. locum ad illud de quo agimus satis appositum, imò præcipuum traditionum, quæ à nobis laudandæ, fundamentum, ועברו העוכרים בארץ וראה עצם אדם ובנה אצלו Et circuibunt peragrantes terram, cumque viderint os hominis, statuent juxta illud [Tsiun] titulum, donec sepeliant illud pollinctores. LXX σημεῖον: Syr. ܐܬܝܢ ܐܝܢܐ, statuet juxta illud Tsiuoyō, quod est, explicante *Bar Ali*, signum è lapidibus. Unde confirmatur *Ebn Jannabii* sententia, qui nominis ציון thema statuit ציה, non ut alii צין, autoritate linguæ *Arabicae* motus, quod in illa idem vocetur צונה Sawah, à themate صوا, accedente linguæ etiam *Syriacæ* testimonio, quamvis alias ציון affinitatem habere posset cum *Arabum* صون Sana, quod est custodire, vel صوان Sawan, quod lapidis durioris genus, qui forsan ad hunc usum frequenter adhiberi solitus. Ita & R. Tanchum locum istum explicans ציון dicit esse صوة quod est (inquit) جعل علي القبر او في الطريق علامة lapis vel super sepulchrum, vel in via positus in signum. Ita ad Jerem. xxxi. علامات علي الطرق (inquit) dicuntur و كذلك الينا يجعل علي القبر علامة له بسمي ציון מה הציון הלו وكذلك يقول الاول ציון לבית הקברות اي علامة وخاجر متنوع ציון, Signa viis apposita; atque ita structura sepulchro imposita in signum appellatur Tsiun, ut ibi dicitur, Quod est [Tsiun] signum istud? Atque ita dicunt *Majores*, Tsiun juxta locum sepulchrorum, i. e. signum seu septum quo impediuntur homines ne per sepulchra transiant. Locus in testimonium è textu allatus est 2 Reg. xxiii. 17. ad quem etiam nomen illud explicans dicit esse الحاجر الدابر عند من يخشا الله تعالى وكذلك الحيزي لآل حيون وقيل كبر او بناءة Septum sepulchro circumdatum, ut elongetur ab ipso qui immunditiam cavet, atque ita dicitur, Statue tibi Tsiunim, vel juxta alios, Lapidem magnum aut ædificium super sepulchrum, ut sit in indicium & signum. Ex his quæ adduximus constare videtur, nomen *Hebraicum* ציון latioris esse ambitus quam

^a Yad. Hal. Tumath. Met. c. 2. §. 15.

^b Idiomate. scil. Ægypt. sic Interpres Heb.

^c 2 Reg. xxiii. 17.

quàm נפש *Rabbinorum*; cum scil. ציון quodlibet signum sepulchro appositum denotet, נפש propriè cippum eidem impositum. Hanc differentiam innure videtur alibi *Tanchumius*, dum נפש explicans, illud, ait, *על בנין על קבר מן הבנין* *Ædificium extructum super sepulchrum, quo dignoscatur sepulchrum esse, atque ab eo longius recedatur*, חצר כאלסור בביתא חוץ ציון, *Septum instar muri circum sepulchreta extructum, ne ea conculcent qui per viam transeunt*. Quæ tamen haud ita puto intelligenda, ut vel ציון huiusmodi tantum septum denotaret, (cum ex ipsius verbis jam antea laudatis, tum ex iis quæ *Kimchius* ad *Ezek. xxxix.* annotat, scil. מאבן ציון *Maabon Zion, vel è lapide uno, vel è pluribus congestis*, quodlibet signum ita appellari pateat) vel non sub ambitu suo etiam נפש comprehendat, sed ut hanc in communi *Rabbinorum* usu inter hæc verba differentiam indicet, quæ generalius signa illa quæ sepulchris apponuntur, ac communiter pluribus simul circumdantur, denotat, נפש autem propriè (ut diximus) cippum, ab amicis mortui ipsius privatim sepulchro impositum, quod nec solum in immunditiei cautelam aliis, sed mortui etiam memoriæ testandæ fieri solitum videtur. Quod testatur celebre illud è *Talmude Hierosolymitano Sbekal. cap. 2.* אין עושין נפשות, *Non faciunt Nefashoth [monumenta] iustis, verba ipsorum ipsis memoriam conservant.* Ac tale visum est *R. Davidi*, fuisse ציון istud, *2 Reg. xxiii. 17.* scil. illustre aliquod monumentum ac inter cætera conspicuum, Prophetæ Dei alterius istius à quo seductus fuerat iussu ac sibi una erectum, eo consilio ne idem ossibus ipsius contingeret, quod aliis minatus fuerat ille, futurum, sc. ut cremarentur, cum haud dubium ipsi esset, quin nuntii à Deo missi ossibus parceret Rex pius, signo hoc ubi quiescerent monitus. Alterum enim quod è *Midrash* citat, (quodque pro vero amplexus videtur *R. Salomo*) illud quod Regi mirabundo hoc quærendi ansam præberet fuisse, quod ad hunc tumulum, secus ac juxta alios, ab altera parte urticas & carduos crescere videret, ab altera myrtum ac herbas odoriferas, quod in eo, scil. simul conditi essent Prophetæ verax, & mendax, joculari est. Obiter hîc notare

liceat hunc etiam vocis נפש (quam non solum πολυσσημον sed & ἐναντιοσημον esse alibi notavimus) intellectum apud *Rabbinos* usitatum; atque inde forsan monumento tributum, quod illud mortuo novæ instar animæ ætatem prolonget, ac vivum in hominum memoriis conservet, nisi à contrario potius significatu *cadaveris* quod regit, cujusque indicium est, nomen sortitum putemus. Jam ne frustra hæc, ac sine ullo operæ pretio, ad dictionum istarum significatus eruendos congestisse videamur, constare simul arbitror nullum apud *Judæos* sepulchrum absque signo aliquo, sive ציון sive נפש ultro relictum. Hoc enim tum perpetuum serè immunditiei contrahendæ religiosioribus metum, tum damnum insuper illis manifestum intulisset. In eundem enim redacta fuisset statum illa, quam *Sanctam* vocitarunt, cum profanis gentium terris, quæ ex præscripto ^d Magistrorum pro immundis habentur, juxta illud, כל ארצות העמים עפרם, מטמא במגע ובמשא, *Omnis gentium terræ pulvis contactu & gestatu polluit.* Adeo ut qui eam calcet, imò vel in aerem ipsius caput & majorem partem corporis sui immittat, immundus evadat, ut videre est. *Oboloth, c. ult. §. 6.* & *Maimonidis* ad locum istum commentariis: causa est, quod cum illi minùs de rebus istis solliciti sint, officula quædam vel mortuorum particulæ pulvere ipsius misceantur. Eandemque ob causam etiam in terra *Israëlitica* ager quilibet in quo aratro effossum fuerit sepulchrum, ac officula mortui dispersa & deperdita, pulvere suo vel contacto vel gestato polluit, scil. ne forsan illo commistus fuerit *עצם כשעורה*, *os aliquod quod magnitudine granum bordei æquet*:^e eodemque se modo habet ager in quo deperditum fuerit sepulchrum, etiamsi non effossum, iisdemque vel gravioribus legibus obnoxium est. Adeo ut nisi his sedulò occursum fuisset, non fuisset quo se verterent sanctimonix abundantioris studiosi, nec habuissent quo se ab omni immunditie subtrahendo *Pharisæorum* nomen mererentur. Haud opus fuisset illis occinere illud Poëtæ,

خفف الوطني ما اظن اديهم
الارض الا من هذه الاجساد
وقبح بنا وان قدم العهد
هوان الابا والاجداد
سر ان اسطعت في الهوا رويدا
لا اختيلا علي رقاب العباد

Molliter

^d Mifn. Ohol. c. 2. & Yad. Tum. Met. c. 2. & v. sup. p. 288.
^e & Mifn. Ohol. c. 18. §. 3.

^e Yad. Tum. Met. c. 2. 16.

^f Ib. cap. 8.

Molliter incede, non enim credo superficiem Terræ [ex alio constare] quam istis corporibus.

Et turpe nobis est, etsi pridem fluxerit tempus,

Contemptui [habere] patres & avos.

Incede igitur, si potes, in aere leniter, Non fastuosè super colla^r servorum [Dei.]

Certè haud solum reverentiâ mortuorum ducti, sed pollutionis metu, quocunque ivissent, gradu trepido ac in aëre quantum potuissent suspenso incessissent, imò nec hoc suffecisset, cum vel aer ipse sepulchro superimpendens transeuntes pollueret. * His ergò, atque hujusmodi malis, dum cippis & signis quæ diximus sepulchra notabant, quantâ fieri maximâ potuit diligentia obviam ibant. Hinc sancitum, ut כל המוצא קבר או מת או דבר שמטמא באהל מן המת חייב לציין עליו כדי שלא יהיה תקלה לאחרים^b *Si quis invenerit sepulchrum vel mortuum, aut de mortuo quicquid ratione tabernaculi polluit, tenetur signum juxta ipsum statuere, ne sit in offendiculum aliis.* Quamvis enim sedulò caverent ne sepulchrum aliquod signi indicio careret, fieri tamen potuit, ut casu aliquo, aut temporis injuriâ ejus vestigia obscuriora redderentur, vel & penitus delerentur, ideoque unicuique incumbere voluerunt, ut quoties occurreret quod vel sibi, vel aliis scandalo esse posset, illud è medio tollendum curaret. At nec hoc contenti, ipse Senatus rem tanti momenti sibi curandam duxerunt, ideoque statis temporibus, scil. בחולי של מועד (ut distinctè Maimonides) *Diebusⁱ profestis solennitatis, היו יוצאין מבית דין, prodibant è domo judicii ad signanda sepulchra.* ^k *Yad. Tum. Met. cap. viii. §. 9. i. e. explicante eodem ad Shekalim i. §. 1. ان تفتقد فما وجد قد* *اتلفتها الما اعني اتلف الشوكة المنيعة عليها بعلم ويجبر حتي يكون مكان اَلتومارة معلوم ويعتبر له اَل كنهנים* *ad invifenda sepulchra, ut ubi diruisset ea aqua, viz. signa ipsis imposita, signarentur ac reficerentur, quo dignosceretur locus immunditiei, atque ab eo diverterent Sacerdotes.* ^l *At R. Obadiab ad Moed Katan, c. 1. §. 2. generalius, in signum להולכי דרכים viatoribus, seu illac prætereuntibus, ne per locum pollutum transirent. Idem R. Obadiab ad Shekal. ait quod signa à pluvia sæpius delerentur, ideo opus fuisse לחזור rursus ea signare. Quænam au-*

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tem sepulchra, ac quo modo ea signarent, cum maximè ad scopum nostrum pertineat, superest ut quæramus. Quorum primum etiam è præcedentibus manifestum; jam enim audivimus è Maimonide ea quorum dirutum vel quovis modo abolitum fuerat signum, quo à prætereuntibus dignosci debuerant: addimus ex eodem, אין מצינין על הוראות שהדי הן ידועין, לכל אלא על הספיקות כגון שדה שאבד^m *Non signabant manifesta, cum illa omnibus nota sint, sed dubia, veluti agrum in quo deperditum fuerat sepulchrum, & [loca] operta, atque etiam aperta, seu testò carentia.* Quod ad modum quo ea signabant, (nam hîc latior quem vidimus ציוןⁿ significatus ad peculiarem quam observabant signandi rationem restringendus est) discimus è *Misna, Maasar Shenî, cap. v. §. 1. affusâ calce id facere solitos. כרם רבעי מצינין אותו בקווות אדמה ושל ערלה בחרסית ושל קברות בסיד וממחה ושופך Vineam anni quarti signant glebis terræ, præputatam testâ, [loca] sepulchorum calce, quam aquâ maceratam affundit.* Ad quæ verba *Rambam, באגיד, יעני אן ציון הקברות יכון באגיד, כאן יחל אלגיד פי אלמא ויצב עלי מוצע אלקבר ליעלם אן דלך אלמוצע* *Innuît signata fuisse sepulchra calce. Macerabat [quis] calcem aquâ, deinde effundebat super locum sepulchri, quo dignosceretur locum istum immundum esse, atque ab eo secederent sacerdotes: Iis enim præcipuè cavendum erat ne polluerentur, adeoque ne ad immundum aliquid propius accederent. Hinc in Yad. Tum. Met. cap. 8. ובמה מצינין בסיד ממחה ושופך על מקום הטומאה אין מעמידין את הציון על גבי הטומאה אלא יהי עורף מכאן ומכאן בצדי הטומאה שלא להפסיד את הטהרות ואין מרחיקין את הציון ממקום הטומאה שלא להפסיד את ארץ ישראל, Quâ autem re signant [sepulchra?] Calce, quam aquâ maceratam effundit in locum immunditiei. Non autem statuunt signum [præcisè] super immunditiam, sed ita ut utrinque promineat ad latera immunditiei, ne corrumpantur munda, [accessu propiore] neque longè ab ejus loco ipsum statuunt, ne perdant terram Israeliticam [ne inutile plus ejus quàm opus est raddat] Quare autem calce? דהיור כעצמות כדי שלא ילכו אוכלי תרומה, quod ipsa alba sit instar ossium, quam ergò videntes qui Teruma comedunt, eò non accederent, teste Raschi ad Gemar. Moed. Kat.*

R r

Kat.

ⁱ I. e. hominum. ^k נשמה כל השרה כולה המאהיל עליה נשמה *Yad. ibid.* ^b *Yad. Tum. Met. c. 8. 9.* ^l I. Intermediis. ^m *Misn. Moed Katan. c. 1. §. 2. & Shekal. c. 1. §. 1. & Yad. Tum. Met. c. 8. §. 9.* ⁿ V. & Caph. Nachat. ad Moed Kat. Et. v. ad Maasar Shenî c. 5. §. 1. ^o V. Gemar. Moed Kat. c. 1. f. 5.

Kat. c. 1. f. 5. ut & R. Obadiab ad Maasar Shenî, c. 5. §. 1. Ex his satis liquere arbitror quinam sint τάφοι κεκοιναμένοι, ὅτι οἱ ἐξωθεν μὲν φαίνονται ὡραῖοι, apud Matthæum, & τὰ μνημεῖα τὰ ἁδῆλα, apud Lucam, quibus insignem Scribarum & Phariseorum hypocrisin perstringens Christus ipsos assimilat; Eadem nempe sepulchra, quæ quod ἁδῆλα essent, utpote gramine & herbâ obducta, adeoque ὡραῖα, seu speciosa hominibus apparerent, adeo ut iis inambulantes incauti polluerentur, κοινὰ seu calce aquâ temperatâ pro more signabantur: non enim ideo quod κεκοιναμένα essent, ὡραῖα videbantur, sed contra, quod speciosa, herbis forsan virentibus tecta (ut solent ferè sepulchra præ vicinis terræ partibus) atque vestita, vel saltem à reliqua terra nihil specie exteriori differentia, adeoque ἁδῆλα nullâ latentis immunditiei notâ insignita, calce in cautelam notabantur. Nec aliud, puto, apud Christi auditores sonabat τάφοι κεκοιναμένοι, i. e. ad verbum קברות מסודות Sepulchra calce obducta, quàm מצוינות בסיד calce, eum quem diximus in finem, signata, quæ ergò Syrus appositè reddit קברא מכלשא Kabre mecalshe, & Arab. القبرى Alkobur Al-Mockallasab, Sepulchra gypsata, gypso vel calce notata. Hebræus à Munstero editus, מולבנות dealbata, eos fecutus (puto) apud quos verbum illud reperit, quod ita intelligendum ut eodem cum cæteris tendat. Quod si quis dealbata atque opere albario incrustata ad ornatum putaverit, totam similitudinis vim mihi tollere videtur. Neque enim istiusmodi ornatus immunditiem sepulchri tolleretur, sed omnibus manifestam redderet, & ne propius accederent admoneret, ut ulteriori cautela opus haud fuisset. Ipse enim candor ossa mortuorum in memoriam revocabat, seu potius ob oculos ponebat [ideoque teste R. Obadiab] aquâ macerabatur clax quo magis albeceret. Jam verò Christus, qui intimos cordium recessus perspectos habuit, tales depingit, qui exterius nihil nisi sanum & speciosum, nihil quod hominibus suspicionem moveret, instar sepulchri herbæ quâ tegitur grato oculis virore fallentis, præ se ferentes, pleni intus fraudis & versutiae erant; quibus ne ulterius hominibus imponent, hæc ejus redargutio κοινὰς, seu calcis in signum affusæ instar erat, quæ non esse תוכם ככרם, quod intus celarent, sicut illud quod palam essent, ominibus indicaret. Interim haud dubium verissimum esse quod asserit Illust. Grotius ad Mat. xxiii. 27. Compa-

rationem albarii operis fuisse usitatam Judæis ad notandos mores personatos, uti apparet ex Pauli verbis, Act. xxiii. 3. Futurum est ut percutiat te Deus, τοῖς κεκοιναμένοις, paries dealbate: sed idem licet sit verbum, locus & res substrata distinguendum monent: atque aliâ ratione epitheto isto insigniri parietem, aliâ sepulchra, cum ille ornatus & tegendi, quod minus oculis placeret, gratiâ dealbaretur, hæc in immunditiei obtektæ signum, & quod illic ad accedendum homines invitaret, hîc ab accessu procul arceret: nam hunc non tantum calcis sepulchris ἁδῆλοις in signum injectæ, sed & נפשות cipporum, qui honoris etiam causâ imponebantur, finem fuisse vidimus.

Ad p. 157. in marg. [Intermediis] ita Rabbi Salomo Bar. R. Natban, חולו של מועד אעניוסט אלעיד וסוא פי דלך אלסוכה ואלפסח ואקול אן מקרא קדש ישתמל עלי איאם אלסוכה כלהא ואיאם אלפסח כלהא אלכאן מנהא ואלעאם כמא ישתמל עלי באקן אלאעיאד ולכן קד אפהמתנה אל עלמא זל" אלפרוק אלתי בין ימים טובים אעני אואיל אלאעיאד ואואכרהא ובין וסטאניאתהא ולם יטלק עליהא אסם אלחול אלא באצאפתהא אלי מא תקדמהא מן אואיל אלעיד ואואכרהא ואלא פהי קדש באצאפתהא אלי איאם אלחול אלמגרהא יעני ששת ימי המעשה למא פיה תחדים אלתכסב ואלתגארהא ואלתצרהא ומא לא תדעו אלצורדה אליה פי אלעיד, Tempus profestum solennitatis, i. e. medium festi, cujus respectu eodem modo se habent Festum Tabernaculorum & Pascha, &c. Dico autem (inquit) [nomen] Mikra Kodesh [Convocatio sancta] comprehendere omnes tam festi Tabernaculorum, quam Paschatis dies, tum selectos tum communes, sicut & reliqua festa. Docuerunt tamen nos eruditi differentias inter dies festos, viz. dies festorum primos atque ultimos, & intermedios, quibus non tribuitur nomen Chol, [profesti] nisi comparatis cum primis illis qui præcesserunt, & postremis: aliter enim sunt & ipsi sacri, si cum diebus profestis simpliciter sic dicatis, scil. sex diebus operi dicatis, conferantur, ideo quod in ipsis vetitum, sit quæstui, mercaturæ & negotiationi operam dare, aliavæ quæ in festo fieri haud postulat necessitas, perficere. Constat ergo dies istos intercisos esse, mediæ inter festos & profestos naturæ, inter opera autem quæ in ipsis præstari licitè possint, recenset illud de quo loquimur, viz. ad vel circum sepulchra ea extruere quæ impediunt ne quis ad ea propius accedens polluetur. Hinc constat

stat quid in Evangelio intelligatur, cum dicitur *הַיּוֹם הַזֶּה מֵעַשְׂרֹנָה תִּהְיֶה הָעֹרְתָּהּ*, Jo. vii. 14. (quæ verba angustius reddidisse videtur Vulgat. Interpres, qui vertit, *Jam autem die festo mediante*, ut & Cl. Beza; *Festo autem die jam dimidio*, in versionis suæ edit. prima; cum sonent, *medio autem jam festo*, viz. die quodam festi intermedio. Quare & ipse in edit. post. *Festo autem illo jam medio*; additâ notâ, nomine *עֹרְתָּהּ* totum octiduum intelligi. Et rursus, *עַל תִּהְיֶה הָעֹרְתָּהּ הַיּוֹם הַזֶּה*, ibid. 37. Qui plura de dierum istorum discrepantiis, & operibus quæ diebus intercisis istis licita vel illicita haberentur, scire desiderat, adeat & *Maimonidem* in *Yad*, Tract. *Yom Tob*. c. vi. §. 22. & c. vii. §. 1. &c. & §. 11. &c.

CAP. VI.

In quo variæ Judæorum de resurrectione mortuorum sententiæ expenduntur.

Pag. 60. Quod ad resurrectionem mortuorum, est ea fundamentum è fundamentis Legis Moſis, quod si quis non credat, non est ipsi in Judæorum religione fors aut locus. Pertinet ea ad solos virtute præstantes, &c. Et rursus,

Pag. 66. Fundamentum decimum tertium est, Resurrectio mortuorum, quam jam explicavimus.

HIS verbis quid senserit de resurrectione mortuorum, vel saltem quantum de sententia sua proferre visum ipsi fuit, declarat *Maimonides*, in quibus tamen tantum abest ut suorum nonnullis satisfecerit, ut quod nemini sub omnimodæ ab *Israelis* sorte exclusionis pœna negare permiffum afferit, ipse penitus negasse ab illis incusetur; resuscitatum, scil. iri mortuos. Testatur ipse hoc in Epistola quadam Apologetica, hac de re conscripta, in qua quid ab adversariis sibi objectum fuerit, & quid ipse statuatur, fusiùs enarrare profitetur; in eadem tamen vix aliis quam hîc & in l. *Yad*. Tract. *Teshubah*, seu de pœnitentia, c. 8. (ad quod annotat *Ha Rabad*, propè eum abesse ab iis qui corporum resurrectionem prorsus tollunt) verbis usus. ^a Sûntque ea re verâ *דברים סתומים*, qualibus in rebus dubiis seu de quibus in varias partes à pluribus itur, loqui novit (teste authore *Ceseph Mishna*) qui aliàs maximè omni-

um dilucidè, adeo ut num quod senserit totum protulerit forsan dubitet qui illud scire aveat. Ipsi *Abarbineli*, qui ipsius partes sequitur, plus à se hoc in articulo præstitum asserere, quam præstiterit, videtur. Sic enim ille in suis ad *Pirke Ab*. c. 4. commentariis. *Ecce*, inquit, *Doctor magnus in expositione Mishnæ, dum articulos [fidei] recensens singulos ipsorum explicat, שמר לפניו מהסוס בעקר הזה, hoc in articulo ori suo capistrum imposuit, nihil aliud dicens, quam הוּא הַיּוֹם הַזֶּה העיקר הוּא, תחיית המתים וכבר ביארנוה ענינו וסודותיו*, *Articulus 13. est resurrectio mortuorum, cujus intellectum & mysteria jam explicavimus. ° At nescio (inquit) ubi ipsum explicaverit: Ecce enim in libro Madda [scientiæ] in Tract. Yefude Hattorah, [de fundamentis legis] & Deoth, [de variis hominum opinionibus], & Teshubah [de pœnitentia] ubi mentionem omnium articulorum facit, nec non de adventu Messie loquitur, לא דבר מתחיית המתים כלל, nihil prorsus de Resurrectione mortuorum dixit; ut & in Moreh Nevochim הסתיר פניו ממנו ab eo faciem suam abscondit. Invenimus tantum Epistolam ab illo de Resurrectione mortuorum conscriptam, in qua articulum istum confirmavit, עם היות שבקצת שרשיה לא הסכימו עמו שאר החכמים, ita tamen ut in quibusdam ipſus fundamentis non consentiant cum ipſo reliqui Doctores.* Hæc *Abarbinel*, qui tamen ab ipsius partibus stat contra *Nachmanidem*. Sciendum enim in hoc articulo dividi *חכמי ישראל האחרונים לשתי דעות Sapiantes Israelis posteriores in duas sententias* (ut *Joseph Alb*. l. 4. c. 30.) five classes, quarum altera ducem sequitur *Rambam*, seu *Mosen Maimonidem*, altera *Ramban* seu *Mosen Nachmanidem*, ita interim ut tot ferè invenias sententias, quot Doctores, licet sub eodem vexillo militantes, adeo ut si rem rectè perpende-deris, haud aliud ferè reperias de quo pluribus eorum inter se convenisse afferas, quàm credendum & expectandum esse aliquid, quod resurrectio audiat; de re ipsa singulis ferè diversa asserentibus, ac veterum dicta ad partes suas trahentibus. Non est autem nobis animus vel Veterum vel Recentiorum apud eos sententias omnes congerere, & historiam de iis quæ inter ipsos hâc de re intercedunt controversiis fusio-rem pertexere, iisve me immiscere. Ne tamen intactas prorsus relinquam, aut levi pede, quasi res nihil ad nos spectantes, præteream, hoc moveor, quod non sine manifesta in fidem *Christianam*

^a Verba obscura, seu indefinitè prolata.

[°] In præfat. ad Is. ipsum locutum ait בקוצר brevitate nimis

tianam injuriâ & frequentibus calumniis λογوماχίας istas inter se exercent, dum unamquamque sententiam, non quàm prope ad veritatem accedat, sed quàm longè à *Christianorum* dogmatis recedat, ad examen revocant, atque ideo vel amplectendam, vel abdicandam censent, uti ex iis quæ (dante Deo) dicturi sumus patebit. Non erit mihi interim aliqua contra ipsos disputatio instituenda; satis erit, ipsorum sententias & rationes nudè proponere, quo & in fumum abeant perversæ ipsorum calumniæ, & veritas à nobis recepta suâ se simplicitate tueatur. Quæ hunc in finem dicenda erunt difficile erit ad ordinem reducere, quod tamen ut quantâ maximâ possumus perspicuitate præstemus, eam sequi methodum statuimus, ad quam quæ ad articuli istius elucidationem pertinent, redigenda censuit *Abarbinel*, alios obscuritatis & confusio- nis redarguens. Quæ tamen ipsa si ἀμεθοδίας & ταυτολογίας incusetur, hoc nos excusabit, quod ita tractari à nobis debuit negotium, ut nullam iis quibuscum res est, in ipsorum sententia referenda injuriam intulisse videamur; à qua culpa non melius nos immunes præstare possumus, quam ipsorum & methodum & verba exhibendo. Tribus igitur ab *Abarbinele* in libris, de hoc articulo ex professo institutus videtur sermo, primò in libro cui titulum *Tsedek Olamim* imposuit, secundò in *Nachalat Aboth*, seu Commentariis quæ in *Pirke Aboth*, scripsit, tertio in eorum quæ in *Isaiam* commentatus est præfatione; primum istum librum nondum videre nobis contigit, & periisse videtur, ibi de iis fusiùs forsitan egit, de quibus in secundo isto & tertio tractatu haud nimis compendiosè. Ex illis igitur depromenda erit ipsius sententia, quam in utroque in 14. שרשים seu *Radices* (sic fibras minores ab eadem radice ortas vocat) divisam tradit, quem etiam & nos sequemur numerum, hoc solum nobis concedi postulantes, ut utrumque inter se conferre liceat, & si quid in tertio tractatu aliter, quam in secundo dicatur, illud ad ipsius capita prolixitatis vitandæ gratia reducamus. In singulis sectionibus primas tenebit *Abarbinelis* sententia fideliter exposita, deinde, si opus fuerit, quasi explicationis gratia, quæ ab aliis traduntur, adducentur, eo candore, ut libros istos insipientibus nullius (uti spero) fraudis rei videamur. Nec omnes passim authores sectabimur, sed eos ferè, qui ab ipso *Abarbinele*, ut præcipuè notæ & fidei inter eos qui hoc ar-

gumentum tractarunt, laudantur. Sunt illi *Rambam*, de quo quid sentiat jam vidimus, & *Ramban*, quem magnâ industriâ pleraque veterum dicta hac de re congeffisse testatur, insigni isto capite *Haggamul*, seu de Retributione, in l. *Torat Adam*. Ita tamen, ut sit אופן חקירתו בלתי מסודרת *ratio disquisitionis ipsius methodi experts*, & nonnulla ab ipso tradita ejusmodi quæ in dubium vocentur: Et utroque antiquior *Haggaon*. *R. Saadia* in l. *Emunoth*, cujus licet propositum & conatum valde laudet, ait se tamen in ipso etiam reperisse מבוכה רבה perplexitatem magnam: deinde post hos *R. Chasdai*, & author l. *Ikkarim*, viz. *Josepbus Albo* diversas secuti partes, ita tamen ut ipse sibi viderit לעשות *tempus esse faciendi Domino*, atque hujus articuli veritatem declarandi. Ex his cum ad manus nostras non pervenerit *R. Chasdai*, ejus loco substituemus tractatum *R. Judæ Zabarah*, cui titulus מכתב תחייה *libellus de resurrectione*, qui *Constantinopoli*, unâ cum *Rabbi Mosi Maimonidis* Epistola, impressus est: quibus cum & alios adjungere opus subinde erit, eâ cautione utemur, quam à *Judæorum*, quos mihi nosse contigit, nemini vel doctrinâ vel ingenuitate secundo, *Jac. Romano* accepisse me memini, ut si quid ut à *Judæis* dictum aut assertum referre vellemus, illos sequeremur authores qui alicujus apud suos notæ, & fidei haberentur. His præmissis, ad Radices ipsas, ad quas quæ de articulo isto dicenda erunt referenda *Abarbineli* visa sunt, pergamus.

Radix prima est, שנהפסד האדם ובמותו יפסד גופו וחומר ויפרדו חלקיו ובמותו יפסד גופו וחומר ויפרדו חלקיו, אבל הנפש השכלית תשאר נצחית, *Cum homo morte corrumpitur, corrumpi ipsius corpus, & materiam, partésque separari, animam verò rationalem immortalem persistere*: utpote quæ licet ortum habuerit, haud tamen necessariò corrumpatur, cum nullæ ipsi corruptionis causæ insint, הפך הדעת האפיקורוס המאמין שהנפש תכלה contra *Epicurum* qui credidit animam perire. Artic. hunc probat ex illis *Eccles.* verbis c. xii. 7. Et revertetur pulvis in terram sicut fuit, & spiritus revertetur ad Deum qui dedit illum; ubi observari vult dici de corpore sicut fuit, at non ita de spiritu, quia spiritus perfectionem acquirit lege & præceptis observandis, & post mortem præmium suum accipit, aut ob ea neglecta pœnâ afficitur, at non corpus quod nullam acquirit perfectionem; quia pulvis est & in pulverem revertitur. Hinc illud *Rabbinorum* dictum in *Mafseceth*

seceth Sabbat. אל האלהים אשר נתנה תנה לו כמו שנתנה לך מה הוא בטהרה תנה לו כמו שנתנה לך מה הוא בטהרה *Deo qui illam dedit des illam, ut ille puram dedit, ita tu puram reddas.* Ita in *Nachalat Aboth.* At in præf. ad *If.* aliis verbis concipitur hic articulus, sc. שהמתים שכבר מתו ונפרד רוחם מגופם עוד ישונו לחיים הגשמיים *Mortuos qui mortui sunt, quorumque spiritus à corpore ipsorum separatus fuerit, reversuros ad vitam istam corpoream.* Quod confirmatur tum ex *Isaie* verbis c. xxvi. 19. *Vivent mortui tui, cum cadavere meo resurgent, &c.* Et *Danielis* xii. 2. *Et multi Dormientium in terra pulveris expergiscuntur, &c.* quo indicatur, non ita mortuos esse ut non revertantur, sed tantum instar dormientium ad tempus quiescere, dein experrecturos, aut velut carceri inclusos, unde demum exituri sunt, quo spectare ait & quod dicitur, *Absorpta est mors לנצח in æternum, scil. שלא תהיה נצחית, ne sit æterna, sed ad tempus præstitutum mortuos detineat.*

Crassam istam (quam Epicuri vocat, quâ tollitur resurrectio mortuorum, & cui articulum istum opponit Abarb.) de animæ mortalitate hæresin, in populum Israeliticum, tum demum introductam probabile est, cum & pietas & notitia Dei apud ipsos imminui cœpta, ac rerum cœlestium cura terrestrium posthabita. Olim enim notioem fuisse, idque ut manifestam legis doctrinam, articulum istum, quàm ut cuius in dubium vocandus videretur, docet nos *R. Tanchum* ad *1 Sam.* xxv. 29. *Erit anima Domini mei ligata in fasciculo vitæ.* ראי גמיע אלמפסרין פי הדא אלגין אנה עלי סביל אלגודאר במא סיכון האל אלנפס ומא יוול אליה אמרהא בעד מפארקתהא אלגסד ובינת אנהא האלתין פכעז אלנפס להא מקאמא רפיעא, ומחלא תאבתא ענד רבהא חיה באקיה לא תמות ולא תדתר ובעצרה תלעב בהא אמואז אלטביעה ולא תגר תבאת ולא מסתקר כל אלא דאינה וגצין מתעלה מע אלדואם ואלאבר כאלתר אלדי יכרג מן אלוץף אלדי הו אלמקלאע קיציר מתקלב פי אלדוי הסב קוה אלדאמי לה תם יסקט בקותה אלטביעה אלתקילה ואמא אלנפס פלא תקל פיהא יהבשהא ולא כפה להא תרתקי בהא פלדלך לס תול פי אלהירה ואלקלק ואלאסף ואלאלם אלי מא לא נהאיה לה פהדא הו עלי אלקיקה ראי אלהכמא ואלפלספה כל והוא הו מעני אלכרת אלמקול פי אלשריעה ונכרת הנפש ההיא הכרת תכרת ואמא אלמרתבה אלדאולי פהי אלמקול ענהא אשר יעשה אותם האדם וחי בהם ושרה אנקלם

VOL. I.

פיה דאם יעביר יתהון אנשא ויחי בהון בחי עלמא וחית דכר פי אלתורה למען יטב לך והארכת ימים פהדא אלמעני הו אלמקצור בה אעני בקא אלנפס בעד אלמות ומפארקה אלגסד כמא קאל זל למען יטב לך לעולם שכולו טוב והארכת ימים לעולם שכולו ארוך וענה קיל ונתתי לך מהלכים בין העומדים האלה לאן מעני עומדים תאבתין כתל למען יעמדו ימים רבים פאן כאן אלגרין מן קול אביגיל פי הדא אלגין הדא אלמעני פהדא ידל אן הדא אלסר אלדי הו גריב ען אלעקול כעיד ען אלדאהאן ולא תצר כבאר אלהכמא אלי מערפתה אלא בעד אלכר ואלריאצתה אלכתירה ואלמכאהת אלגזירה ואלאסתדלאלתה אלעסירה כאן מעכוף פי תלך אלאיאם וסרה משהור ולו ענד אלנסואן פהדא אעטם דליל עלי פשה אלהכמה בין אלאמה כמא קיל ענהם רק עם הכם ונכון הגוי הגדול הזה *Sententia est omnium Interpretum, quod ad hunc textum, esse ipsum per modum commonitionis [quâ declaratur] quisnam futurus sit animæ status, & ad quid tandem deventura sit, postquam à corpore separata fuerit, atque ostendere duplicem esse ipsi statum, viz. quibusdam animabus esse gradum sublimem, & locum stabilem, apud Dominum suum, dum vitâ immortali fruantur, nec morti nec perditioni obnoxia: aliis autem ludere fluctus naturæ, adeo ut requiem & consistendi locum non invenient, verum dolores perpetuos, & cruciatus continuos, cum æterna duratione, instar lapidis qui è fundâ projectus, circumrotatur in aëre pro ratione virium jacentis, dein vi suâ naturali gravitante in terram decedit. Animæ verò nec inest gravitas quæ ipsam deorsum, nec levitas quæ sursum ferat, ideoque in perpetua est confusione, perturbatione, tristitia, & dolore usque in æternum. Atque hæc reverâ sententia est Sapientum, & Philosophorum. Quin & ipsum hoc illud quod Cereth seu excidio in lege memorato, significatur, [ubi dicitur] ^p Excidetur anima ista, excidendo excidetur. *Gradus autem primus ille est de quo dicit, Quæ faciet homo & vivet in eis, quæ sic explicat Onkelus, ^q Quæ si fecerit homo, vivet per ea vitâ æternâ; nec non ubi in lege dicit, Ut benè sit tibi in sæculum, & prolonges dies tuos, idem intelligendum proponitur, scil. Animæ post mortem & suam à corpore separationem duratio, sicut dixit, f. m. Ut bene sit tibi in sæculum, quod totum est bonum, & prolonges dies in sæculum, quod totum est longum: & de eodem dicitur, ^r Dabo tibi viam inter stantes illos. Idem enim valet stantes, ac flabiles,**

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^p Num. xv. 31, 32.^q Levit. xviii. 5.^r Zech. iii. 7.

biles, ut [cūm dicit] * Ut stent dies multos. Quod si dicti Abigalis textu isto scopus fuerit hoc innuere, indicio est mysterium istud [hominum] intellectibus peregrinum, & à cogitationibus longè remotum, ad cuius scientiam non perveniunt sapientiâ insignes, nisi post laborem multâsque exercitationes & disquisitiones, ac argumentationes difficiles, illis temporibus notum fuisse, & quod in eo reconditum est, manifestum vel mulieribus; idēque argumentum validissimum, latè diffusam fuisse in gente nostra sapientiam, sicut de ipsis dictum est, † Sanè populus sapiens & intelligens est gens ista magna. Utut autem vel mulierculis apud gentem cœlitus institutam nota erant priscis istis temporibus, quæ de animæ post mortem statu, resurrectione, & vitâ futurâ credere oportuit; postea tamen cūm alveo angustiori flueret ipsorum sapientia, (quod scientiam operibus confirmare renuentibus interminatus est Deus, ‡ Ecce ego addam ut mira faciam populo huic, &c. Peribit sapientia à sapientibus ejus, & intellectus prudentum ejus abscondetur) magnâ ex parte deleta est harum rerum cognitio, adeo ut vel ipsarum veritas in dubium vocaretur, prorsus negantibus Sadducæis esse in homine aliquid morti non obnoxium, vel ipsum denuò vitæ redditum iri. Impiam hanc sententiam traxisse perhibetur sectæ Pater Sadocus à dicto præceptoris sui Antigoni Socensis malè intellecto, qui quo homines ad illum pietatis gradum, quem cultum Dei ex amore vocant, perduceret, monuerat Deo servire non ut fervi qui ad obsequium sola spe præmii alliciuntur, sed sine ullo mercedis intuitu: * Hinc ille perversi ingenii vir unâ cum condiscipulo suo Baituso, nullam manere eos, qui Deum colerent, mercedem, sive præmii, sive pœnæ conclusit; atque ab eo nomen traxit secta inter Judæos ista, quæ licet legem Moysi amplecti profiteretur, affirmabat tamen שהשכר והעונש הוא גשמי בלבד ובעולם הזה כמו שזכר באבות ור"ן נתן הכחישו השכר הרוחני אחר המות מכל וכל ויביאו ראיה לדבריהם ממה שלאזכר לפי דעתם בתורת משה גמול נפשי יכלל אלא הצלהות גשמיים, "præmium & pœnam non alia esse quam corporalia, atque hujus mundi, (uti in Aboth R. Nathan traditum) "præmium aliquod spirituale post mortem [expectandum] penitus negans, "atque inde sententiam suam confirmans, quod (ut ipsis videbatur,) nufquam in lege Moysi mentio fieret præ-

"mii quod animæ proprium esset, sed "prosperitatis tantum corporalis": sententiam eorum referente Josepho Albo, qui & ideo eos ad hæc asserenda impulsos ait, quod animam hominis mortalem crederent, nec ab anima brutorum hac ex parte distare, verum כמות זה כן מותו וזו כמותו וזו כמותו ut hæc moritur, ita mori & illam. Secta hæc quamvis aliis Judæorum sectis sequacium numero impar, dignitate tamen ferè superiorum erat, teste Josepho, cujus verba Antiqui. l. xviii. c. 2. hæc sunt, εἰς ὀλίγους τε ἀνδρας ἔτα οὗ λόγου ἀφίκετο, τὸς μὲν τοι πρῶτους τοῖς ἀξιωμασι. Nec mirum, si illi, quibus maximè faveret hic mundus, ad illam propenderent sententiam, quæ alterius, in quo seciùs illis futurum esset, metum tolleret. Sic fieri solet, dum quod mallent homines faciliè credunt. His ergò cum reliquis Judæis, ac præcipuè celebri Phariseorum secta (quos ridebant, quod הן מצערין עמנו בעולם הזה ובעולם הבא אין להם עונש בלום, ut refert R. Nathan, se in hoc mundo cruciarent, cūm in altero nullum eos præmium maneret) lis ferè perpetua, his, quæ illi negabant, animæ, scil. immortalitatem, mortuorum resurrectionem & vitæ futuræ præmium adstruentibus, sed dubio, ut videtur, successu. Hinc illis animus etiam Christum aggrediendi, palmario illo quo aliis crucem figere solebant argumento, de muliere quæ septem in hoc sæculo maritis nupserat, cui tandem futuro adjudicanda esset, quæ certè difficultas erat iis qui ex crassis hujus mundi deliciis, alterius mundi voluptates (quibus nihil inter se commune) metiebantur (quæ tunc temporis Phariseorum opinio fuisse, uti & posteriorum, videtur) haud facilis enodatu, at quam Dominus, aliâ quam vel ipsi vel Pharisei somniarant vitæ illius ratione patefactâ, ita solvit ut quod contra hiscerent non haberent; neque hoc contentus, eorum argumentum quo resurrectionem impugnabant, retudisse, alio eandem contra ipsos adstruxit, quo utut sententiæ suæ tenacibus os planè obturavit: illo nempe ex Ex. iii. 6. petito, ubi Deus Moysen sic allocutus est, Ego sum Deus Abraham, Deus Isaac, & Deus Jacob, insolubili prorsus, & irrefragabili, nisi quis promissâ olim Patribus à Deo facta, irrita esse dicat, totâque legis Mosaicæ veritatem abneget; quâ enim ratione dici possit Deus, Deus Abrahami, Isaaci & Jacobi, magis quam aliorum, nisi plura & majora in ipsos beneficia conferendo?

* Jer. xxxii. 14.

† Deut. iv. 6.

‡ Isa. xxix. 14.

* Rambam ad Pirk. Ab. c. 1.

† Ikkar. l. 4. c. 29.

quod cum in hac vita non præstitum, quam majori cum felicitate, & rerum externarum affluentia transegerunt non pauci, à Deo alieniores, necesse est ut proprium remunerationis tempus post hanc vitam fuisse, & superesse, vel vitæ restitutum iri, quò præmium accipiant, concedat, qui non frustra hæc à Deo dicta putaverit, quod nemo nisi planè *ἀθεῖα* dixerit. Porro, hæc ad *Mosen* post tot sæcula ab illis sepultis locutus Deus, se, *esse*, non *fuisse*, eorum Deum dicit, unde ut de ipsius Dei immutabilitate constat, ita nec ipsos prorsus periisse, cum Deus non sit Deus mortuorum, qui nullius beneficii capaces sunt, sed viventium; vivunt ergò Deo tam ipsi quam alii omnes, quorum & animæ jam permanent, & corpora iterum vitæ restituenda sunt, tantâ promissi divini certitudine, ut vel jam nunc vivere censendi sint, atque in illâ demum vita promissorum, quæ dum hîc viverent ipsis facta sunt, impletionem expectâsse, eâque fide mortuos divinos istos Heroas, optimè concludit Epistolæ ad *Hebræos* author, *Secundum fidem* (inquit) *mortui sunt isti omnes, non adepti promissa, sed eminus ea conspicati, postquam credidissent & amplexi essent, ac professi fuissent se hospites & advenas esse in terra. Nam qui hæc dicunt, palam ostendunt se patriam quærere. Quod si illius memores fuissent ex qua exierant, habuissent tempus ad revertendum. Nunc autem meliorem expetunt, hoc est cælestem: quapropter non erubescit ipse Deus vocari Deus eorum, paraverat enim eis urbem.* His è lege depromptis cum *Sadducæos* ad silentium adegisset *Christus*, dicitur perculsam fuisse turbam doctrinâ ejus. Unde patet luculentiori ipsum contra eos argumento usum, quàm ullo adhuc uli fuerant *Pharisæi*, qui terrenis (ut videtur) nimis affixi, cœlestia, ad quæ vocaret atque institueret lex, oblivioni ferè tradiderant. Argumentorum ab ipsis urgeri solitorum quæ supersunt videre est in *Gemara* cap. *Chelek*, ejusque excerptis à Doctiss. V. *J. Cochio* editis: quæ & à recentibus addita, enumerare non est institui nostri. Apud *Manassem Ben Israel* in libello de resurrectione, videat cui libet.

Duas adducit *Maimonides* in Epist. de resurrectione, quæstiones, quarum solutio ad articulum istum spectat; quarum prima est, de locis Scripturæ non paucis, quæ ejus fidem tollere videntur. Ad hanc

certè haud alio opus est responso, quàm quod tum ipse, tum ante ipsum *R. Saadiah* attulit, non aliud istis locis afferi, quam haud vel ordinariâ naturæ lege, vel propriis hominum viribus fieri posse, ut mortui denuò vitæ restituantur, atque esse hoc ex eorum numero, quæ sint, *נמנעות אצל הטבע, naturæ impossibilia*, at *אין נמנעות בחק הכוּרָא, respectu Creatoris nequaquam impossibilia*, ut loquitur *Joseph. Alb. l. i. c. 22.*

Alterâ est, Quare non sit facta mentio articuli istius in lege, *בגלוי ובביאור, apertè & explicite*, sed obscuris tantum indiciis innuatur? Atque hoc ab aliis etiam quæri solet. Ad quod quid ab illis respondeatur, videre potest cui libet apud *Manassem Ben Israel l. i. de ref. c. 13.* Miror ipse potiùs hoc ab illis quæri, ac tantam hoc pacto cavillandi occasionem *Sadducæis* præberi, contra quos conclusum à majoribus volunt, nullam esse illi in seculo futuro sortem, qui dixerit, *אין תחיית המתים מן התורה, non esse resurrectionem mortuorum è rebus in lege* [traditis] quæ verba post *Rab. Solomonem* explicans *R. Judah Zabarah צרין שתדע כי עקר אמונת תחיית המתים מן התורה והמאמין אמונה קיימת בתחיית המתים ואינו מאמין שהיא מן התורה הרי זה ככופר כל כך, Oportet scire fundamentum fidei de resurrectione mortuorum, ex lege esse. Quod si quis crediderit fide firmâ resurrectionem mortuorum, non autem credat esse eam ex Lege, ecce ipse nihilominus instar Infidelis est.* Petenti *Sadducæo* locum aliquem sibi proferri è lege quo credat hoc in lege doceri, eritne hoc quod os obstruat; licet non in lege asseratur, subinnuitur tamen? Negabit ille quod ipsi affirmare non audent. Certè tam illis quam ipsorum adversariis meritò oggeri posse videtur illud *Christi, Erratis nescientes scripturas*, quarum sensum genuinum si ab ipso discere vellent, haberent quo perpetuò, ut ille olim, *Sadducæis* os occluderent. ^c Argumento e- quidem illo à fœdere cum *Abrahamo, Isaaco, & Jacobo* inito, usus perhibetur aliquando *R. Simai*, sed promissio ad res tantum terrenas restricto, quasi non aliter præstari posset quam si illi vitâ iterum donati in terram *Canaan* remitterentur, adeò ut vim suam prorsus amittat, & ab adversario facile eludi possit; Promissum est, *Ut dem ipsis terram Canaan, Non dicitur* (inquit) *vobis* [i. ipso- rum posteris] *sed ipsis*: Qui ergò resus-

citandi

^a Heb. xi. 13, &c. ^b C. Chelek. §. 1. ubi obiter corrig. est error Typog. p. 133. ubi verba ista in textu Talm. omittuntur. ^c Mat. xxii. 29. ^d Gemar. c. Chelek.

citandi ut ipsi eam possideant. At hic regeretur, debuisse *Abrahamum* ante ipsos non post, eam possidere, vi promissi quo daturus erat Deus terram peregrinationis ipsius, ipsi & semini ejus post ipsum. Nihil mirum, interim, si ipsi *Judæi* hoc asserunt, idem ab aliis ex eorum ore affirmari, qui ipsorum legem penitus non inspexerint. Hinc (puto) illud apud *Ismaelem Abulfedam* in historia, ليس في التوراة ذكر الجنة ولا الدار الآخرة ولا فيها ذكر بعث ولا جنة ولا نار وكل جزأ فيها إنما هو معجل في الدنيا وليس فيها دم الدنيا ولا الزهد فيها ولا وظيفة صلوات معلومة بل الأمر بالبساطة والقصف واللهو, *Non fit in Legge mentio resurrectionis, neque alterius mundi, neque resuscitationis, vel Paradisi, vel ignis; omnisque remuneratio quæ in ea [occurrit] statim accipitur in hoc mundo, &c: neque in ea habetur vituperium mundi, aut [præceptum aliquod] ab eo abstinendi, neque de statis orationum vicibus; verum præcepta de feriando, hilaritate & lusu.* Quibus addit *Ebn Al Fannabi* وقد ذكرنا أن فيها الترغيب على كسب الحلال أيضاً فذلك يحيل أمة اليهود إلى الدنيا وأما في الانجيل فغالب ما ذكر فيه جانب الآخرة والترغيب إلى الطاعة والرياضة فذلك أكثر في النصارى, *Aliunt etiam in ea incitari homines ad quæstum licitum, ideoque mundo magis inhiare gentem Judæorum; at in Evangelio ea quæ ad mundum futurum spectant præcipue memorantur, incitanturque homines ad obedientiam & disciplinam strictiorem; ideoque frequenter inter Christianos reperiuntur disciplina severa & Monachatus.* Certè si hoc *Judæis* persuasum esset, nihil aliud in lege ipsis promissum, aut interminatione vetitum, quam quæ ad hanc vitam spectant, haud mirum si rebus istis avidè inhient, nec ullos avaritiæ suæ terminos ponant, aut à scelere, unde ipsis lucelli spes affulserit, abstineant. Non aliàs ad omne flagitium paratior via est, quam alterius vitæ, & judicii tum subeundi, spem aut metum omnem excussisse. ^d Hinc *Josepbo* observatum, *Sadduceos* olim omnium tum inter se, tum erga alios, pessimè se gerere solitos. At ut in Evangelio spes vitæ alterius *Christianis* proposita eos à nimia hujus vitæ cura, ac rerum caducarum amore, cohibere, atque abstrahere debet: ita nec in ipsa lege defunt quæ *Judæos*, nisi ultro animi oculos claudere velint ne videant, altiora quam hujus sæculi commoda spirare, ejusque illecebras vitare doceant; imò, non alio tota lex niti fundamento videtur, quam hoc suppo-

sito, atque concessio, cum non aliter esset quod sperare posset *Moses* quempiam legem ab ipso traditam amplexurum. Ecce enim qui tot ac tanta bona legem à se allatam præstituris pollicitus est, ipse per totam vitam cum angustiis ac difficultatibus continuis conflictatus, vix ut oculis suis à longinquo montis vertice terram illam melle ac lacte fluentem lustraret, gratiam sub mortem obtinuit, nec conspicuum post mortem sepulchri honorem affecutus est. Certè si non alia legem observantibus speranda essent bona, quàm quæ huic vitæ propria in ipsa enumerata sunt, ut optime observat Doct. *R. Saadiab Gaon*, decuisset maximam ipsorum partem ipsi *Mosi* concedi. Verba ipsius hæc sunt, מצאנו משה רבינו הגדול שבצדיקים ובעובדים לא היה לו מעניני גמול העולם הזה דבר כמו ונתתי גשמיכם בעתם והשיג לכם דיש ונתתי שלום ופניתי אליכם ואכלתם ישן מפני שלא בא אל ארץ כנען ואילו לא היה לצדיקים כי אם מא שיש באים חקותי היה מתחייב, *Invenimus Mosen Doctorem nostrum, justorum atque cultorum Dei præcipuum, nihil omnino eorum quæ ad hujus mundi præmium spectant accepisse, ut quod dicitur, Dabo pluvias vestras tempore suo. Apprehendētque vobis tritura vindemiam, Daboque pacem. Et convertam me ad vos. Et comedetis vetus.* Neque enim introivit in terram *Canaan*. Quod si nihil justis esset præter ea quæ enumerantur in sectione, Si in decretis meis ambulaveritis, &c. oportuisset maximam eorum partem *Mosi* dari. Quis enim legem observando, majora speraret sibi bona, quàm ipsi latori eam contulisse viderat, אילו היה הגמול העולם הזה כלכך לא היה יכול מי שאינו ראוי להגיע אליו להגיע וולתו אל מאומה ממנו, Si in hoc tantum sæculo esset retributio, non potuisset, qui idoneus non erat ut ipse ejus parte aliquâ frueretur, alios ejusdem ullatenus participes facere, ut appositè ad rem idem *Saadias*, quamvis in alio argumento, viz. ab *Elisha* jam mortuo, vitam alii contactu suo restituyente, quam sibi restituere non poterat. Hoc ergò, quod ita cum *Mose* se res habuerit, בורה שרוב הגמול בעולם הבא, *manifesto docet præcipuam præmii partem in mundo futuro expectandam*, ad quam ipsum adspirasse observat author Epist. ad *Hebr.* c. xi. 26. quare & spretis quibus frui poterat honoribus, renuit vocari filius filiae *Pharaonis*, potius eligens simul malis affici cum populo Dei, quàm temporariis commodis

^d De bell. Jud. l. 2. c. 12.^e Levit. xxvi.

modis peccati frui, majores arbitratus divitias, probum Christi, quàm Ægyptiorum thesauros, intuebatur enim in præmii largitionem. Meritoque hoc appellat הגדולה הטענה *argumentum magnum*, tanti certè momenti, ut si nihil aliud, vel apertè, vel occultè dictum fuisset in lege quo adstruerentur resurrectio & vita futura, articulum tamen istum non è כתר תורה, è rebus legis occultis (ut vocat *Abarbanel*) quæque (ut loquitur *Manasse Ben Israel*) ex ea apodicticis demonstratioribus probari non possint, sed verisimiliter tantum convincuntur; habendum esse, sed ejusmodi, ut si quis ipsum non & corde credat, & ore palam profiteatur, audacter, ut contra *Sadducæos*, concludere deberent, אין לו חלק בתורת משה, *Nullam esse ipsi in lege Moysi omnino sortem*. Certè enim qui articulum istum negaverit, vel de ipsius veritate dubitaverit, non magis inter eos qui legem à *Mose* traditam amplectuntur, censendus est, quam *Christianis* illi (λυμαι certè & φθοραι των ανθρωπων) qui ad alteram vitam resurrectionem negantes, Evangelio tamen se credere, idemque promulgare profitentur, accensendi. Quod si ratio aliqua ultra Legislatoris liberrimi beneplacitum reddenda sit, quare in Evangelio magis perspicuè tradita sint, quæ ad resurrectionis articulum spectant, quàm olim in Lege, quid ni dixisse sufficiat, Legem à *Mose Abrahami* posteris datam esse, qui de ipso minimè ambigerent, sed ad vitam spe istâ dignam instituendi essent, Evangelium autem gentibus, quibus doctrina ista nova prorsus atque inaudita fuit. Unde illud *Atheniense* istorum de *Paulo*, *Jesum* & resurrectionem prædicante, *Act. xvii 18*. *Εἰπὼν δαιμονίων δοκεῖ καταγγελεῖς εἶναι*.

Radix secunda est, מתי יהיה זמן התחייה, *De tempore resurrectionis, quando, sc. futura sit?* num postquam omnibus hominibus morte sublatis desolata fuerit terra, ut antiquorum quidam existimarunt, an vivis adhuc aliquibus; & num illi unâ cum mortuis resuscitatis in judicium vocandi? De his varias sententias retulisse (a) *R. Saadiah* ait. Ipse statuit ultima omnium generatione futuram, cum & istius sæculi homines morti jam propinqui videbuntur, neque tamen ipsos hoc pacto à morte liberatum iri, sed diu quidem victuros: Ita tamen ut tandem communi mortalium sorte obeant. Ut huic sententiæ consentaneum, asserit Deum initio omnes omnium, qui unquam

victuri essent, animas simul creasse. Cum ergò haud ultra superfuerint animæ aliquæ in corpora demittendæ atque infundendæ, tum futuram resurrectionem mortuorum; quam sententiam המקובלים *Cabalistarum*, seu eorum qui traditione innituntur, fuisse asserit, qui dicunt עד שיכלו כל נשמות שבנוף (b) *donec defecerint omnes animæ quæ sunt in Goph*, quod illis nomen loci cujusdam est in cœlis, in quo repositæ sunt animæ istæ. Atque ita in Tract. *Talmudico Chagigah* dici; Inter ea quæ in cœlo supremo sunt, esse נשמות של צדיקים ונשמות ורוחות שעתידין להבראות *Animas justorum. & animas ac spiritus adhuc creandos*. Ad hanc radicem digitum intendisse etiam (c) *Nachmanidem* in c. *Gamul*. Hæc in *Nachalath Aboth*, at in præmissis ad suos in *Isaiam* Commentarios aliis verbis, licet eodem forsitan spectantibus, quæstionem hanc de tempore quo resuscitandi sint mortui, solvit, scil. futuram resurrectionem mortuorum הגלויות בזמן קבוץ הגלויות או קרוב אליו *tempore colligendæ captivitatis, aut sub ipsum*, ideoque frequenter in Prophetis temporum istorum mentionem conjunctim fieri.

(a) Sententiæ istæ à *R. Saadiah*, lib. *Emunoth* c. vii. Rad 7. recensentur, & ad ipsam potius spectant, quæ revera eadem prorsus est cum posteriori hujus parte. Quod ad tempus autem resurrectionis, ipsam statuit regnante in terris *Messia* futuram: ita promissum, quo Deus *Israelitas* è sepulchris suis educturum se pollicetur (quod de resurrectione mortuorum intelligi vult) præstandum dicit בעולם הזה נחשוב שהוא *In hoc mundo, ne putemus ipsum ad alterum mundum pertinere*, ut nec vaticinium illud *Danielis* de multis eorum qui in terra dormiunt resuscitandis, cum aliis Scripturæ locis, sed ad עת הישועה *tempus salutis*, vel quod idem sonat ימות המשיח *dies Messia*; quod & veteres sensisse probat ex eo quod dicunt מי שכפר בתחיית המתים לא יהיה המשיח *Quisquis negaverit resurrectionem mortuorum, non victurus est diebus Messia, etiamsi reliqua ipsius opera bona fuerint*.

(b) Occurrunt verba ista in *Gemara*, tum Tr. *Yebamoth*, c. 6. tum *Avodah zarah*, c. 1. utrobique à *Rabbi Asi* dictum fertur

f Maimon. in Epist.

אין בן דוד בא עד שיכלו כל נשמות, שכנוף, *Non veniet filius Davidis antequam consummatae fuerint omnes animæ quæ sunt in Goph*; quod mirâ consequentiâ probat ex *Is. lvi. 16*. Quid sit *Goph* docet *Raschi* & interpres in *Ein Jacob* ad utrumque locum, sc. Repositorium quoddam in quo sint spiritus & animæ מששת שנבראו ימי בראשית העתידות לנתן כגופים, העתידות להבראות, *Quæ creatæ sunt usque à sex diebus Bereshith, ut inderentur corporibus quæ creanda essent*. Eo, scil. tempore simul creatas fuisse הנשמות שעתידין לילד *animas quæ nascituræ erant*. Hæc dum citat *Abarb.* ostendit idem se tum hoc loco, tum in præmissis ad *Isaiam* asserere, quod ad tempus resurrectionis mortuorum, cum ultima mundi generatio, in qua scil. *Psychodocbeion* istud evacuandum sit, & dies *Messie* juxta ipsorum placita, idem constituent sæculum. Quod ad idem confirmandum è *Massechet Chagiga* adducit, habetur ejus Tr. c. 2.

(c) Neque enim ex professio de ipsa agit, aut certi aliquid statuit, tantum in c. *Gamul*, libri *Torath Adam*, fol. 105. ex antiquorum traditione docet, *Olam habba*, seu *Mundum futurum*, initium habiturum באלף שביעי millenario mundi septimo. Diem autem judicii (quod f. 100. ait futurum die aliquo ימות מתחלת ימות התחייה *sub initium dierum resurrectionis*) & מלכות בית דוד *regnum domus Davidis*, quæ ipsum præcedunt, futura באלף הששי millenario sexto. F. 106. ait dies *Messie* esse מכלל העולם הזה *bujus mundi spatio accensendos*, וכסופן יהיה הדין *eorum autem sine futurum judicium* & *resurrectionem mortuorum*, quæ est mundus venturus, i. e. ejus initium, quem, scil. f. 104. tempus esse dicit ימות תחיית המתים *quod resurreet. mort. sequitur*, & paulo post exemplo rerum futurarum à 7. diebus primæ creationis petito subinfert, וכן מלכות בית דוד באלף הששי *ita futurum est regnum domus Davidicæ millenario sexto, ejusdemque fine dies judicii, cum septimo incipit mundus futurus*. Videtur tamen aliquod temporis intervalum inter resurrectionem & mundum futurum statuere, quo in hoc mundo, ut ante, degant, qui resuscitati fuerint, cum f. 106. objectioni quâ quæritur cur in mundo futuro admittenda sint corpora, cum nullus ibi sit amplius ipsorum usus,

respondet, quod cum resumpta fuerint corporis membra tempore resurrectionis ad functiones corporeas obeundas, אין הקבה, *Nolit Deus Benedictus ea denuo ad nihilum redigere*. Meminit & ipse dicti istius è *Chagigab*, de loco animarum quas initio creatas volunt, nondum in corpora demissarum, sed non eo fine quo *Abarbenel*, viz. ut inde de tempore resurrectioni præstituto conjecturam ferat. *Maimonides* rem in medio relinquere videtur, dum in *Epistola* sive diatriba de resur. m. contra aliquos qui ipsum resurrectionem negasse dicerent, asserit è nihilo quod ab ipso dictum sit concludi posse, שהשם לא יחיה מתים כשירצה ולמי שירצה אם ימי המשיח או לפניו או אחרי מותו, *Deum haud resuscitaturum mortuos, quando voluerit, & quos voluerit, sive tempore Messie, sive ante ipsius adventum, sive post ipsius mortem*. Quamvis aliàs *Nachmanidi* visus sit eam ad *Messie* regnum referre, hanc enim sententiam ipsius esse ait, c. *Gamul* f. 107. Reversuras animas in corpora tempore resurrectionis, ac resuscitados mundi hujus deliciis fruituros בימות המשיח *diebus Messie*. ^h At *Josephus Albo* omnino asserendum ait juxta eorum sententiam qui dicunt, Nullum esse inter hoc sæculum & dies *Messie* discrimen (in quorum numero est *Maimonides*, qui sæpe illam sententiam repetit) nisi quod tum subjuganda sint regna, non futuram resurrectionem tempore *Messie*. R. *Judab Zabaráh* eam millenario sexto aliquando post reductionem captivitatis fore asserit. Verba ipsius, libelli sui cap. 1. hæc sunt, מכואר זמן תחית המתים שהוא באלף הששי אחר קבוץ גלויות אכל אין מפורש אם סמוך לקבוץ גלויות או מופלג *Manifestum est tempus resurrectionis fore millenario sexto, post collectionem captivitatis, at non est explicatum utrum proximè à collectione ista, an longo post tempore futura sit*. Idem, c. 4. pluribus prosequitur, ubi de ipso nihil disertè in scriptura statutum fatetur, patere tantum ex *Daniele* post *Israelitarum* è captivitate liberationem futurum, cum dicit, ⁱ *Tempore illo stabit Michael princeps*, &c. eoque tempore evadet populus tuus omnis qui reperi-
tus est in libro scriptus; ac postea, ^k *Et multi è dormientibus in pulvere terræ expergiscentur*, &c. at de temporis quod intercessurum est intervallo nihil affirmari, sed nec in *Midrashim*; miram tantum sententiam in *Talmude* occurrere, c. *Chelek*, quæ rectè explicata huc spectare videat-

^z F. 102, 106.^h *Ikkar*. l. 4. c. 35.ⁱ *Dan.* xii. 1.^k *Ver.* 2.

videatur. Est ea, R. Eliezer dicit dies Messiae Israeli sunt quadraginta anni, sicut dictum est, Quadraginta annis tæsum erit populi. R. Eleazar, f. Azariæ, Septuaginta anni, sicut dictum est, Et oblivioni tradetur Tyrus septuaginta annis, secundum dies Regis unius, Quis iste Rex singularis? Rex Messias. Rabbi dicit, duo vel tria sæcula, sicut dictum est, & coram Luna in seculum seculorum. R. Hillel dicit, Non erit Israeli Messias, cum jam ipsum comederint [i. acceperint] tempore Hezekiæ. Dixit R. Joseph, Condone Hilleli, Domine. Hezekiah quando vixit? Sub templo primo; at Zacharias fil. Iddo, vaticinatus est de [Messia] sub templo secundo, Exulta valde, filia Sion, &c. Ut tollatur quicquid præ se fert hoc dictum absurdi, ipsumque rectè intelligatur, sic interpretandum putat, ex sententia nimirum R. Eliezeris, non futuram resurrectionem statim post Israelis ab exilio reductionem, sed demum, postquam quadraginta annos regnaverit Messias; ex sententia R. Eleazaris, postquam 70. ex sententia Rabbi, postquam duobus aut tribus sæculis. R. Hillelem autem ab his omnibus diversum dixisse, non necessario sequi è Scripturæ locis quæ ab ipsis allegata sunt, dies Messiae post captivitatis restitutionem protrahendos, sed vel לזמן מועט אחר כך statim, vel haud ita multo post, futuram resurrectionem mortuorum. Cum ergò dixerit, non esse Messiam, voluisse אין ימות המשיח Non futuros dies Messiae, sc. quibus ipse ante resurrectionem mortuorum in terris regnet; atque eo modo intelligenda esse ipsius brevitatem affectantis verba, manifestum esse ex loci ratione, in quo, sc. de ימות משיח diebus Messiae, quamdiu duraturi essent, quærebatur. Ipsum interim, dum dixerit, eos accepisse Messiam sub Hezekia, voluisse כי כל מה שנבאו הנביאים מוזמן טוב העתיד לבא על ישראל אין הכרח שיתקיים בימי משיח שנברא אכלוהו בימי חזקיה, Omnia quæ vaticinati sunt Prophetæ de temporibus felicibus, quæ Israeli eventura sunt, non necessario esse præstanda diebus Messiae, cum ipsis potiti sint sub Hezekia. Neque ignorasse ipsum Zachariæ prophetiam, quam in ipsum torlit R. Joseph, sed eam ad tempus colligendæ captivitatis retulisse, de quo nulla fuit inter eos controversia. Atque hoc modo intellectam R. Hillelis sententiam pulcherrimam esse, atque ab omnibus amplectendam, לפי שאחר שנעשה קבוץ גלות מה אנו צריכים המשכת ימות המשיח הלא ענין תחית

המתים גדול יותר מאד לישראל מימות המשיח, &c. Postquam enim facta fuerit collectio captivitatis, quid opus est nobis ut protrabantur dies Messiae? annon ipsa resurrectio mortuorum longè præstantior est Israeli, diebus Messiae? &c. diebus ergò Messiae (quales alii sperarunt) susque deque habitis, Hillelem tempus resurrectionis, & עולם הבא שהוא אחר כך חכלית כל טובה לצדיקים Mundum venturum, qui post ipsum omnis boni perfectio est iustis, respexisse, & præ iis terrena omnia haud digna quorum fieret mentio putasse. Nihil tamen interim, vel è R. Hillele constare, futurane sit resurrectio conjuncta collectioni captivitatis, an ulterius differenda, sicut voluerunt cæteri doctores, neque באי זה יום באי זו שעה מן האלף הששי quo die, vel quâ horâ millennarii sexti futura sit. Ut ut autem R. Judæ placuerit ista R. Hillelis sententia, alios haud parum adversos habuisse indicat, ut illa loquendi formula quâ de eo usus est R. Joseph, ita & quæ eodem capite paulo superius habentur, ab eodem forsitan Josepho profecta, ubi dicente Rab. Futurum est ut annos Messiae comedant [i. e. iis fruantur] Israelitæ, regerit Rab. Joseph, Liquidum id quidem. At quis illis fruatur? Homines quique, excepto R. Hillel, qui ait, Non est amplius Messias Israeli. Jam enim eo potiti sunt tempore Hezekiæ. Juxta regulam, ut videtur, quam in judiciis Dei observari volunt, cum eo agi voluit, scil. מדה כנגד מדה ut mensura pro mensura reddatur: ira initio capitis, ideo nullam istis qui mortuos resurrecturos negant, in resurrectionis beneficio sortem concedi volunt, neque hîc, (sententiam ferente R. Joseph,) Hilleli in hujus vitæ bonis sub Messiae expectandis, quod ea negaverit. Aliter etiam ab aliis intellectam Hillelis sententiam, quàm à Juda Zabara explicata est, patet è Josepho Albo, qui lib. 1. c. 1. inde adventum Messiae haud inter articulos fidei Judaicæ necessario numerandum concludit, quod R. Hillel, licet eum negaverit, haud tamen habitus fuerit רבי הלל הוה דוטא inter negantes articulum aliquem fundamentalem. מאמין בביאת הנואל אבל R. Hillel peccavit quod non crediderit adventum redemptoris, at non negavit fundamentum. Interea dum hoc sine hæreseos nota (quam ab eo longissimè amolitur R. Juda prædictus, ideo quod inter doctores Talmudicos ut famæ integræ recensetur) asseruerit R. Hillel, hinc constat, vel non ulterius in terris

terris expectandum *Messiam*, vel saltem sine regni terreni pompâ cum expectandum ab illis fuisse, apud ipsos *Judæos* affirmare, non hæreticum vel blasphemum esse. Hæc etiam apud eorum plebrosque inter se necessario quodam nexu conjuncta haberi, *Messiae* adventum, resurrectionem mortuorum, Judicium magnum, & mundum futurum, quamvis de eorum tempore & mutuo intervallo in diversas itum sit sententias. De millenario non pauci (ut videmus) audacter statuunt, dum tamen de anno, die, horâ, rem in medio relinquunt, satis tutos, ut videtur, se putant ab anathemate isto in eos, qui tempora, his rebus præstituta, computant, pronuntiato. Majorem tamen, ut mihi videtur, modestiam ac sobrietatem requirere videntur illa apud *Jos. Alb. I*, qui è verbis Magistrorum incertitudine, anni redemptionis notantibus, de quibus ad ^m *Is. lxxiii. 4.* commentantur, לבא לפומא לא גלי פומא למאן גלי *Cor meum ori non revelat, os cui revelaret?* sequi ait, שאפילו המלאכים אינם יודעים *Vel ipsos etiam Angelos terminum redemptioni præstitutum ignorare, cum illum ipsis haud revelaverit Deus*; sententiâ veritati *Evangelicæ* consonâ. Quis interim fuerit *R. Hillel* iste, cujus sententiam retulimus, alius, scil. ab *Hillele Magno*, *Sbammai* collegâ, docebit *Cl. V. Joannes Cochbius* in suis ad excerpta *Gemara Sanhedrin* notis, in quibus & multa de resurrectione & præmio futuro juxta *Rabbinorum* sententiam occurrunt eruditè observata, quæ si huc transferrem injuriam *Lectori* facerem, qui majore suo commodo ipsum *Doctiss. Viri* opus consulere possit.

Radix tertia.

Hæc titulum indidit, בצורת תחיית המתים ואמתתה *De forma resurrectionis ejusque vera ratione*; quæ partim in aliorum sententiis recitandis, refutandisque, partim in sua ipsius adstruenda versatur. Earum quas recenset primam perhibet esse הקדמנים מן הישמעאלים והנוצרים *tam Ismaelitarum quam Christianorum antiquorum*, nec non è *Judæis* etiam aliquorum, qui resurrectionis veritatem in dubium ideo vocaverint, quod non viderent quomodo fieri possit, ut corpora semel soluta, cum eæ elementorum particulæ è quibus composita fuerant, aliorum etiam corporum compositionem to-

ties ingressæ fuerint, & uniuscujusque compositi partes vicibus innumeris mutatae, denuò integra restituantur: deinde, cum & mortuorum aliqui à feris devorati in earum substantiam transierint, & in alia planè corpora [idque sæpius] conversi fuerint. His & hujusmodi difficultatibus motos etiam è *Judæis* quosdam asseruisse, non aliud quæ de resurrectione dicuntur esse quàm משל לקבץ חסן הגאולה *formas loquendi parabolicas, restituendam captivitatem, & redemptionis tempus denotantes.* Hanc sententiam (merito) rejicit, quod sit הכחשת אמתת וכפירה מוחלטת *veritatis Scripturarum abnegatio & mera infidelitas*, cum nulla (inquit) ut rectè *Rambam*, ^a ratio sit quare magis hoc quàm alia quævis Dei miracula negemus, cum omnia sint res quæ secundum ordinariam naturæ legem fieri nequeant, at non כפי היכולת *respectu potentiae Dei absolutæ*, neque in se prorsus impossibiles, aut quæ contradictionem implicent; contra hos optimè arguisse eximium istum *Doctorem*. E *Christianorum* etiam doctis ait esse qui asserant tempore resurrectionis non compositum iri corpora è contrariis, sed futura קלים *Aërea, subtilia, levia*; alioque qui dicant futura מטבע הגשם השמימי *ejusdem cum corporibus cælestibus naturæ*. Omnes autem falsos esse, cum articulus verus is sit, שכמו שהיו האנשים בחייהם באותו גוף ובאותה נשמה יחיה אותם הקדמה וישיב אותם לזה העולם באותו אופן עצמו *Homines eo modo quo in hac vita se habuerunt, iisdem corporibus, eademque animâ à Deo vitæ restituendos, atque ita prorsus comparatos in hunc mundum remittendos.* At *Christianorum doctores posteriores* autumare non aliter dici eosdem qui mortui erant resuscitari, quam מפאת נפשותיהם *Ex parte animæ*, cum res quælibet בצורתו הוא מא שהוא *formæ suæ debeat, ut sit id quod est*; quod ad corpora autem, futura ea מורכבה חדשה *novæ cujusdam compositionis*. [Hæc rad. 2. in præfat. ad *Isaiam* (tertia enim ista in *Nachalat Aboth*, earum quæ ibi sunt secundam & quartam complectitur) sic enuntiat, Non futuram resurrectionem respectu animæ tantum, quæ reversura est ut uniatur cum corpore alio ab eo quod periit, postquam prius fuerit, uti asserunt חכמי הנוצרים *Christianorum sapientes*.] Hanc sententiam nullo modo amplectendam esse dicit, quia hac ratione effect vel הויה מחדשת *generatio nova*, vel גלגול

¹ Ikhar. l. 4. c. 42.

^a Yalkut. in *Is. 63.* n. 367.

^a Epist. rest. mort.

transmigratio גלגול נפשות בגופים אחרים *animarum in corpora diversa*, non resurrectionis; ideoque scripsisse *Haggaonem* [R. Saadiah] partes elementares corporum quocunque tandem modo mortuorum non ita remeare ad כללות היסודות *Elementa universalia*, ut iis misceantur, sed רשומים ונפרדים *Designata & distincta manere*, ideoque reservata, ut ex iis de novo tempore resurrectionis componi possint corpora, atque hoc modo eadem prorsus futura quæ resuscitabuntur, cum iis quæ mortua fuerant. Quod cum (ut ex ipsius *Haggaonis* ratiocinatione patere ait) per se fieri nequeat respectu כמות [quantitatis] elementorum, cum hominum corpora subinde componantur è novis partibus elementaribus, ipse convenientius intellectui iudicat ut statuatur, Deum de novo creaturum tunc temporis singulis hominibus corpora *instar priorum*, quantitate, qualitate, temperamento, membrorum dispositione, prorsus iisdem, sine additione vel diminutione, quæ iisdem, quibus priora animabus informantur, addè ut (quod necesse est cum mores sequantur temperamentum corporis) nullà re ab ipsis discrepent. Cumque jam materiâ penitus instar prioris consent, eademque prorsus animâ (quæ est differentia propria) quæ in priori fuerat, verè affirmari eosdem numero mortuos resurgere. Sententiam hanc *Rab. Chasdaio* acceptam refert, qui eandem ab (a) *Abi Hamed* (in l. *Ha-Haphalah*) accepit. Ad eandem sententiam confirmandam, seu facilitandam, affert, quod à Rabbiniis traditum, esse עצם אחד בגלגול האדם במקום חוט השדרה שלא יתעפש ולא *in cranio hominis loco medullæ spinæ dorsi* (b) *officulum quoddam quod nullo temporis spatio putrescat vel corrumpatur, atque illud futurum נושא* *Subjectum* [seu fundamentum] *resurrectionis*, עץ שווי הגוף במרכבתו ומונו, *ultra quod* [corpora resuscitata] *paria sint* [corruptis] *compositione, temperamento, omnibusque partibus suis*. Et ad hanc corporis resuscitandi temperaturam digitum intendisse putat Doctores ipsorum, dum mentionem faciunt מל שעתיד הקב"ה להחיות בו את המתים (c) *roris cuius vi resuscitaturus sit Deus mortuos*, acceptâ ansâ ex istis apud Prophetam verbis, *Quia ros olerum ros tuus; descensurum, scil. (ex ipsorum sententiâ) rorem in terram, è quo cum pulvere terræ coministo ac contemperato fient corpora quæ resuscitentur, rore*

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feminis virilis, ad introducendam formam, terræ pulvere, ita à Deo disposito ac præparato, ut materiam idoneam suppediet, muliebris vicem supplente, atque hoc pacto eodem modo tum formanda corpora quo creatum est initio *Adami* corpus. Hæc quæ dixit innui eo quod ait *R. Eliezer, Pirke Ab. c. 4. המתים להחיות, Futurum est ut mortui resuscitentur, viz. ut iidem prorsus qui mortui sunt, vivant & in mundum revertantur; non tantum ut vitæ restituantur in exilio; scil. ut ab eo reducantur, neque ita ut creentur homines alii, בגופים אחרים, שערין לא היו corporibus aliis quæ adhuc non fuerunt: Verum ita ut in vitam revertantur iidem qui mortui, istis corporibus, istis compositione, temperatura, habitu, formâ, proprietatibus, eademque animâ, quibus antea fuerant.*

(a) *Abu Hamed* iste est *Mohammed Al Gazali*, de quo v. *Spec. Hist. Arab.* p. 371. qui cognominatus est *إمام الدين* *Demonstratio Islamismi, decus fidei*. Ac quæri potest annon similiter apud *Rabbinos* מופת eo intellectu quo demonstrationem significat sumatur, cum virum eximium dicant מופת הדור, quod tamen aliàs optimo sensu redditur, *Prodigium seculi*, ut in *Lex. Magno. Cl. Buxtorfii*, qui ipse hoc titulo dignus. Liber ההפלה quem citat, *Arabice* appellatur *تهافت الغلاة*, seu titulo intergro *Destructorium* [& *Ruina*] *Philosophorum*, redditur; ad sensum non malè. Contra ipsum scripsit *Ebn Roshd*, seu, ut vulgò audit, *Averroes*, librum quem appellavit *تهافت التهافت*, qui Latine versus (si Versio appellari meretur, ac non potius *Destructio*) *Destructorium destructorii* insignitur. Quid ibi hæc de re asseruerit *Abn Hamed*, nondum viso hoc ipsius opere, nescimus.

(b) Officulum istud cuius mentionem facit vulgò לה *Luz* (quod formâ amygdalam referat, teste *Baal Aruch*) apud Magistros audit, de quo ejusque usu hæc apud *Judam, Zabaram* leguntur, ואם תשאל מאין יציין יסודם כבר בארו ז"ל כי עצם אחד יש בשדרו של אדם נקרא לה שאינו נמוח לעולם לא כלה ולא בלה וממנו מתרבה יסודו ומחדש עצמות וגידן ובשר כמו שהיה מתחלה וכן אמרו בבראשית &c. *Quod si quaesiverit quis, unde germinabit initium ipsorum* [qui resurgent]

U u

gent] docuerunt Magistri p. m. officulum quoddam esse in spina dorsi hominis, quod appellatur Luz, quod nunquam computrescit, aut ullo modo consumitur vel inveterascit, à quo succrescens [corporis resuscitandi] fundamentum, ossa, nervos & carnem de novo assumit, sicut ab initio fuit, atque ita dixerunt in Bereshith Rabba, &c. Quid ibi & alibi dicatur cum videre sit apud Cl. Buxtorfium, in them. לו, & Manassem Ben Israel l. ii. c. 15. supervacaneum esset huc transferre. Eiusdem officuli mentione aliam tolli difficultatem ait idem R. Judah, scil. quæ contra resuscitandorum per cavernas subterraneas in terram usque Israeliticam devolutionem (eam enim proprium statuit resurrectionis locum) objici posset, ולפי זה בעת גלגול מחילות יש לנו לומר שאין גלגול אלא לזה הלא כי ממנו יצין הכל ולפי זה נקל הוא שיהיה גלגול בלי שום צער, Ideoque tempore devolutionis per cavernas subterraneas dicere possumus non fore devolutionem alius quam ossis istius, ex quo germinabit totum [corpus,] atque hac ratione facile erit devolutionis istius negotium sine ulla molestia. Quod tamen de omnibus promiscuè haud asserit, cum perfecte iusti מובטחים הם שכל עצמותיהם שלמים, שאין רמה ותולעה שולטת בהם, Fiduciam habeant omnia ipsorum ossa integra fore, neque ipsis dominaturum vermem, &c. quod nec parvum ipsorum privilegium est censendum, כי הרמה בבשר המת צער גדול, הוא, cum vermis in carne mortui afflictio magna sit, ^p sicut dicunt in Talmude, קשה רמה למת כמחט בבשר החי, Aequè gravis est vermis mortuo ac acus in carne vivi: filicet, quod רואגת ומצטערת מאד כשרואה כי הנוף שהוא כלי שלה בלא וכלה על יד רמה ותולעה על כן צדיק גמור, שמור מזה הצער, anima tristitia & dolore valde afficiatur, quando videt corpus, quod ipsi vas fuit, inveterascere & consumi à verme; ideoque perfecte iustus ab hac afflictione custoditur. Quod nisi os istud ibi situm assereret noster, ubi medulla spinæ dorsi capiti inferitur, ad coccygem pertinere putarem, idemque esse quod Mohammedani عجب appellant, asserentes ipsum corruptioni minime obnoxium. Ita in illo Mohammedis apud Ebn Athir dicto, كل ادى ادم يبلى الا العجب totum hominem consumi excepto Al Ajbi: est autem (inquit) العجب Os ad inferiorem dorsi partem juxta os sacrum. Sed & ibi officulum Luz situm volunt nonnulli scil. חוליות in fine octodecim vertebra- rum [spinæ dorsi] ut verbis Baal Aruch

עצם התחתון שכשררה
Os infimum spinæ dorsi, ut libelli Abkathrochel author, à Buxtorfio citatus in תרוך:

(c) Inter ea quæ in cælo supremo reposita sunt, c. 2. Chagigah jam superius laudato, statuunt להחיות "טל שעתיד הבה" Rorem quo futurum est ut Deus benedictus vitæ restituat mortuos. Eiusdem meminit & Josephus Albo, l. iv. c. 35. à quo Abarbinel noster ea quæ de vi ejus, quæ semen virile in prima hominis generatione refert, mutuatus videtur, qui & ibi rectius sentire videtur de iisdem planè corporibus, non parili, sed eadem prorsus quæ prius fuerant materiâ, vitæ restituendis; quæ iisdem animabus ob impressionem quandam ab iis pridem in ipsis factam nec adhuc oblitteratam, recipiendis paratiora erunt, ut & ipsæ ad illa rursus informanda proniores, quod similitudinibus à lignis, quæ prius ab igne correpta fuerant, à virga Moysi, & Elishæ baculo illustrat deinde subinfert, Ita in resurrectione mortuorum, גוף הצדיק מצד הרשם שנשאר בו מהרוח האלהי שהיה משכן לו יהיה מוכן בלא ספק אל שיקבל הרוח האלהי ההוא שנית יותר, כמה שהיה בראשנה, Corpus iusti ob impressionem in ipso reliquam à Spiritu divino, cujus habitaculum fuit, paratius absque dubio erit ad spiritum istum secundo recipiendum, quam primò fuerat. Quo spectat & illud Rabbiorum dictum. Quod non fuit est, quod fuit multo magis [erit] q. d. (inquit) cum illud quod non fuit idoneum ad recipiendam supernè influentiam illam semel receperit, quanto magis ad illam secundo recipiendam idoneum erit? זה לפי שכבר נשאר בו אי זה רשם והכנה לקבלו פעם אחרת בנקל, quod jam reliqua sit in ipso impressio aliqua, qualis qualis, ad eam secundo recipiendam facilius quam primò receperat. Hinc fieri ait, ut in more apud ipsos sit, cum angustia aliquâ oppressi fuerint, ad piorum sepulchra se coram Deo prosternere, viz. מצד הרשם שנשאר בעצמות ההם מהרוח האלהי שהיו משכן לו והם יותר מוכנים מוולתם להמציא על propter impressionem quæ in ossibus istis reliqua est à Spiritu divino, cujus habitaculum fuerant, quare & magis idonea esse, quam alia [loca] ut ipsorum ope recipiatur influentia divina; quasi & adhuc vel ossibus istis gratiæ divinæ eliciendæ, & preces juxta se fufas quam alibi

alibi acceptiores reddendi vis conspicua infit. Sed non est quod his vel recensendis vel expendendis immorer; ex jam dictis constare arbitror ipsum corpora omnimodè eadem quæ fuerant, resuscitatum iri statuere, nec esse יצירה חרשה creationem novam, sed restitutionem propriè dictam. Ad *Abarbenel* redimus, qui non prius dimittendus est quàm injuriarum postuletur, tum ob calumnias Christianis illatas, tum quod quam aliis impingit sententiam, & ut falsam rejicit, ipse (faciles sibi & immemores pollicitus lectores) ut verissimam & rationi maximè consentaneam amplectitur. *Christianos*, dum in קדמונים *Antiquiores*, & אחרונים *Posteriores* distribuit, omnes complecti videtur, & quid eorum præcipui hæc de re sentiant, proferre voluisse. Ac certè si *Christianorum* sententiam edicere voluisset, quid ab iis qui pro *Orthodoxis* & præcipuè apud suos autoritatis habentur, statuatur, docere debuit. Aliàs enim si quicquid seciùs senserint *Heterodoxi* aut hæretici quidam, pro *Christianorum* opinione obtrudi possit, pari jure dicemus & *Judeos* resurrectionem mortuorum penitus negare, quòd eam *Sadducei* negaverint, vel non aliud eà denotari quam, sensu Allegorico, è gravioribus malis emersionem, quod ita (ipso asserente) senserint eorum nonnulli. A quibus ergò probatæ fidei *Christianis* affirmatum reperit, Resurrectionem non aliam esse quam quæ sensu translato dicitur? Certè nullæ unquam difficultates *Christianum* quempiam sanum & sobrium eò adegerunt, ut vel dubitaret futuram resurrectionem propriè sic dictam, quæ quidem nulla est, nisi sit, שוב תאו הנפש, *Animæ ejusdem*, in corpus idem à quo separata fuerat, reditus, quo iterum vitæ restituatur quod mortuum est, ut vel ipsius *Maimonidis* verbis utar. Nec cum objiciuntur corpora à feris, volucris, piscibus, anthropophagis devorata, & in ipsorum substantiam conversa, sumus nos ex illis à quibus quæri oporteat, cur horum instaurationem magis quam alia Dei miracula negemus; utpote quibus εὐ ἀδυνατίσαι παρὰ τῷ Θεῷ πάν ἥµα, omnium quæ ipse à se vel facta vel facienda dixerit, infallibilem certitudinem abunde probans, omnesque prompti assensus remoras è medio tollens. Non magis *Judeorum* est quam nostrum illud in *Gemara Gebibæ* f. *Pesise* attributum, ולא הוו הוו, *Cum*, qui nulli essent, ex-

titerint, iidem, cum extiterint, nonne multo magis [iterum] existent? لا يمحى من خلق الانسان وغيره اول مرة ان يعيد خلقه متى شا وكيف شا فان قدرته غير متناهية. Non erit impossibile illi qui homines cæterisque creaturas primâ vice creavit, à se creatum restituere, quandocunque, & quomodocunque voluerit, cum potentia ipsius infinita sit. من قدر علي الاول قدر علي الاخر. Qui unum potuit, potest & alterum præstare. Verba sunt à *Christiano* prolata, & à *Christianorum* nemine in dubium vocanda. Quomodo autem hoc fiat, ut corpora corporibus ita permista iterum secernantur, ut quod suum est unicuique reddatur, rimari, curiosi magis & in res Dei, ulterius quam par est, inquirentis, esse videtur, quàm de fidei veritate solliciti; adeò ut quid nonnulli inter *Christianos*, ut *R. Saadias* apud *Judeos*, quo à fide alienis os obturent, huic importunè quæsito responderint, recensere operæ pretium non ducam. Quare arridet illud à *Tacritio* subjunctum responso *Abi Alis Christiani* ad illud ab *Ebn Annabæ Judeo* (ex eorum, ut videtur, numero qui resurrectionem tantum Allegoricè intellectam somniant) objectum. Inquit *Judeus*, ان الانسان قد ياكل الاسد وغيره من الحيوانات وقد يحترق بالنار ويصير رمادا واذا اكل السمك يحترق ان ياكل الناس ذلك السمك ويعود بعض الحيوانات ياكل الذي اكل السمك وكذلك واحدا بعد واحد فكيف يجري الامر في يوم القيامة. Est cum aliquem devoraverit *Leo*, vel aliqua alia fera, aut ipsum consumpsit ignis, ut in cineres redigatur, vel deglutierit piscis quem alii deinde homines comederint, atque illos rursus alia, ut & alia nescio quæ animalia carnivora, quid ergò hoc fiet die resurrectionis? Responderat *Abn Ali*, de elementorum partibus ad sua quibusque elementa redeuntibus, atque inde pro arbitrio Dei omnipotentis eadem quantitate desumendis. At *Tacritius*, evanescere hîc quicquid est difficultatis solâ mentione potentiae illius quæ hominem prius è nihilo produxit. Interim verò ليس ينبغي لليهود ان يعترضوا بمثل هذا الاعتراضات مع قراتهم ما جاء في التوراة وغيرها من تلك المعجزات التي لا يقوم عليها برهان سوي الصفة بصدق من ذكرها. Minime oportuit *Judeos* hujusmodi asferre objectiones, postquam ea legerint, quæ in lege aliisque libris sacris recensentur miracula, quæ non aliâ probantur demonstratione, quam descriptione veracitatis ejus qui ipsa narraverit. Optimè, ut mihi videtur. Neque aliud de resurrectionis modo aut ratione curiosius inquirenti re-

tores, tum Patres tum Scholasticos ac Interpretes legerit, planè aliam esse, sc. nec in aëre, vel quâlibet aliâ carne (ut quidam delirant) resurrecturos nos, sed in istâ, quâ vivimus, consistimus, & move-mur; ut verbis Concil. Tolet. utamur. Qui aliter sentiunt delirare asserit concilium, & merito; quis enim sanæ mentis compos, cum illius quod cecidit sit resurgere, vel animæ in aliud corpus transmigrationem, vel novi corporis, quod immeritò alterius vice Dei iusti iudicis tribunali sistatur, creationem, resurrectionem vocet? Hoc interim monendus est *Abarb.* ne eo quòd corpus, quod animale prius fuit, tum spirituale (non quod in spiritum mutetur, sed spiritu gubernetur) quod prius corruptioni obnoxium, tum incorruptibile atque immutabile & ἰσαγγέλων futurum & ignominiae loco fulgido gloriæ amictu induendum asseramus, eâdem manente carnis substantiâ, sed mutatâ ipsi qualitate, probari putet corpora à prioribus diversa statui; quomodo enim quæ per gloriam diversa sunt, per naturam tamen eadem maneant, exemplo non inepto luti in testam cocti illustrat modò laudatus *Tacritius*, quod ipsius verbis in *Philarabum* gratiam apponere non gravabor, ان بقال فاذا كان الامر علي ما تقولون من ان الناس يقومون روحانيي فان الجزا يكون لغير هذه الاجسام التي كانت في دار الدنيا وعليها يجب العقاب ولها يجب الثواب والجواب عن ذلك ان ابدانها تقوم روحانية لطيفة مثل ما قام جسد المسيح من القبر فكما ان الطين اذا صار فخارا هو طين ايضا ولكن لا يفسده الماء كذلك تتغير حالات الابدان وتصفوا في يوم القيامة من الاكدار والادساخ الهولانية. Quod si dicat quis, si ita se res habeat, uti dicitis, scil. resurrecturos homines spirituales, futurum est, ut reddatur merces corporibus aliis ab istis quæ in hoc mundo fuerunt, quibus vel pœna, vel præmium debitum erat; respondetur, corpora nostra resurrectione quidem spiritualia & subtilia, quale Christi corpus è sepulchro resurrexit, & quemadmodum lutum postquam factum fuerit in testam, etiam adhuc lutum manet, verum obduratum, ita ut ab aquâ corrumpi non possit; sic & futurum est die resurrectionis, ut mutantur corporum affectiones, ipsaque à facibus & sordibus à materia fluentibus repurgentur. Tollitur vi ignis luti mollities, quæ illud aquæ injuriæ obnoxium reddidit, eâdem manente substantiâ; quanto magis potentiae divinæ efficaciam à corporibus, ipsis iisdem manentibus, quod ipsa corruptioni & mutationi obnoxia reddidit, tollatur? Malè ergò *Abarbinel* hoc commune *Christianorum*

dogma haberi vult, homines, scil. non aliâ ratione eisdem resurrecturos, quam quod eadem anima diversa informatura sit corpora. Alios, quibus hoc impingi possit; quærat; et quid ni ipse sibi, sui oblitus, primo omnium occurrat? Alio mallet quam me iudice stet vel cadat, ὁμοφύλω, nempe suo *Manasse Ben Israel*, cuius verba, l. 2. de Res. c. 15. hæc sunt, "R. *Hasdai*, & R. *David Kimchi*, (uti liquet ex illis, quæ notat ad finem " *Malachi*, de corpore *Eliæ*) existimant " Deum in resurrectione mortuorum pro- " ducturum esse nova corpora, eâdem " quantitate, qualitate, ac temperie prædi- " ta, & formâ atque figurâ prioribus paria, " atque istis corporibus infusurum pro- " prias animas; cùmque operationes ani- " mæ sequantur temperamentum corpo- " ris, futurum inde, ut idem homo nu- " mero resuscitetur; atque hâc ratione " actionem illam propriè dici posse re- " suscitationem mortuorum. Eandem " opinionem sequitur *Isaak Abravanel* in " libro suo *Nabalat Aboth* [illo qui à " nobis laudatur] & *Mahumedanus* ille " *Abn Chamad*. Sed quantum mihi vi- " detur, error hic à priore non abludit: " nam licet corpus eâdem formâ ac fi- " gurâ præditum restituatur, non desinit " tamen aliud numero esse corpus, quem- " admodum statuae eâdem prorsus for- " mâ ac figurâ ab artifice elaboratæ, non " possunt dici una eademque numero " statua. Adde, cum finis resurrectionis " sit, ut idem corpus animæ junctum, " præmio aut pœnâ factorum afficiatur, " quis non videt hoc fieri non posse, si " novum atque aliud numero corpus " sit?" Hæc doctissimus ille *Judæus*. Ipsene ergò *Abarbenel*, qui hoc nomine *Christianos* (nihil tale docentes) accusat, quod frustra resurrectionem se affirmare profiteantur, dum corpora à prioribus diversa illo tempore animabus informanda statuunt, ad eundem offendit lapidem? Qui illum *Christianis* hæc impropertem audiverit, haud facile crederet; at qui verba ipsius, quæ attulimus, legerit, dubitare de eo non peterit. R. *Chasdai*, qui eam sententiam ab *Abi Hamed* mutuatus videtur, penes nos non est. R. *Davidis* verba, quæ innuit *Manasseh*, ita se habent, הנה אנכי שולח לכם אף עלפי שאני מזוהרים על תורת משה בכל דור ודור אף עלפי כן לטובתכם אשלח לכם את אליהו הנביא והטעם שישב נשמתו שעלתה לשמים אל גוף נברא כגוף הראשון כי גופו הראשון שב אל הארץ בעלותו כל יסוד אל יסודו ואחר שיחיה אותו

אותו בגוף ישלחנו לישראל לפני יום המשפט והוא יום השם הגדול והנורא &c. Ecce ego mitto vobis, &c. *Etiamsi ego vos de lege Moſis ſingulis ſæculis commonefacio, nihilominus commodi veſtri cauſâ mitto vobis Eliam Prophetam. Senſus eſt, immiſſurum ſe animamejus, quæ in cælum abiit, in corpus quod creabitur inſtar corporis ipſius prioris, quia corpus ejus primum reuerſum eſt in terram ipſo aſcendente, ſingula elementa ad elementum ſuum; ac poſtquam ipſum in corpore vivificaverit, miſſurum ſe eum ad Iſraëlem ante diem judicii, qui eſt dies Domini magnus & terribilis; &c.* *Joſephus Albo, Ikkar. l. iv. c. 30. R. Abronis Levitæ ſententiam recitans, affirmâſſe ipſum, ait, Deum tempore reſurrectionis de novo unicuique piorum formaturum, גוף אחר באותו מול לגמרי שהיה לכל אחד ואחד מהם תחלה שיהיה, Corpus ſub aliud eadem prorsus conſtellatione, quâ unicuique ab initio fuit, nullâ omnino diſcrepantiâ; cujus abſurditatem ipſe ſub finem c. merito arguit, כי איך אפשר שיודמן בתנועת הגלגל לכל הצדיקים שהיו בזמנים מתחלפים מצב שיהיה מול כל אחד מהם כמול הראשון כשעה אחת לאחר, Quomodo enim (inquit) fieri poſſit, ut cælorum motu, ad eum ſtatum omnes pii, qui variis temporibus fuerunt, perducantur, ut ſit una omnibus conſtellatio, priori parilis, eâdem borâ, omnibus communis. Deinde ſuppoſito hoc fieri poſſe, תהיה יצירה חדשה לא תחיית המתים, Eſſet nova creatio, non reſuſcitatio mortuorum. Cum Iſmaelitarum, ſive Mohammedanorum, mentionem hic fecerit Abarbenel, quorum & ſententiam malâ fide refert, opportunum fuiſſet ipſorum hac de re placita recensere, niſi quod ea in unum aſſibi faſciculum colligendâ relinquere viſum ſit.*

Radix quarta.

באי זה זמן מומני האדם יקומו בתחייה, &c. *Quâ tandem ætate [& quo ſtatu] reſurrecturi ſint homines; cùm quotidie ferè pro alimentorum ratione, ac variis qui ipſi exterius accidunt caſibus, nec non ætatum puerilis, juvenilis, virilis, ſenilis, &c. viciffitudinibus, mutetur corporis ſtatus & temperamentum? Reſponder, שבאותו אופן ומצב שהיה האדם, Eo prorsus modo ac ſtatu reſurrecturos quo mortui fuerint; adeo ut juxta ſapientum traditionem, אף etiam cum naëvis, ſi qui ipſis inerant, reſurrecturi ſint.*

Scil. כדי שיהיו יותר נכרים בהם, *quo hoc nomine melius dignoſcantur* (qui tamen nævi ſtatim ſanabuntur) imò iis etiam quibus ſepulti ſunt veſtibus, aut ſaltem prorsus ſimilibus, juxta illud quod à R. Meir reſponſum fertur 'Cleopatrz reginz roganti nudine an veſtibus ſuis amiçti reſurrecturi ſint qui reſurgent. Scil. argumento à minori ad majus; cùm triticum, quod nudum humatur, tot veſtibus involutum prodeat, quanto magis pii qui cum veſtibus ſepulti ſunt? Quamvis fateatur Abarb. quod de veſtibus dicitur, de corpore ipſo exponi poſſe, quod & לבוש אין מעצור, nihil impedire quo minus Deus omnium conditor hoc vel illud præſter, idem & Rad 7. præſar. ad If. aſſerit. Pleraque eorum quæ hîc congerit Abarb. merito cum Rambam inter ea collocaſſemus, quæ mero temporis diſpendio à malè feriatis hominibus quæri ſolent, dum relictis iis quæ ſcire & poſſunt & debent, ea curioſè ſectantur, quæ ſcitu ipſis nec poſſibilia ſunt, nec utilia. Adeò ut ſufficeret illud à R. Joſua curioſius de rebus ad vitæ futuræ ſtatum ſpectantibus quærenti prudenter reſponſum נחמם להן 'Quando reviviſcent, ſciemus eos [quales erunt.] Ne quis tamen gratis hæc à nobis dici autumat, & quæ à Rabbiniſ non infimæ claffis hiſ de rebus ſtatuantur ſcire aveat, hiſ quæ ab Abarbenele adducuntur, addere liceat, & ex aliis ejusdem farinæ nonnulla, ac primo ſtatuerè etiam R. Saadium (ex opinione Majorum) reſurrecturos mortuos בתכריכותיהם iſdem quibus ſepulti eſſent veſtibus, quod non magis difficile factu ait quam iſdem corpora ſua reſtituerè. Hæc opinio cum apud ipſos invaluiſſet, הפליגו בתכריכיהם, modum exceſſerunt in indumentis, quibus involverentur mortui, magnis impenſis parandis, עד שהביא זה הדבר לידי רעה גדולה, שכל מי שלא היתה ידו משגת הניח מתו ובורח עד שתקן רבן גמליל וצוה שילבישוהו שני בגדי פשתן מנוהצין ונהגו כל העם אחריו, adeo ut malorum magnorum cauſa eſſet, cum ſi illis quibus tenuiores eſſent facultates mortuus eſſet aliquis, fugerent relictò mortuo, donec ordinaverit Rabban Gamaliel, & in mandatis dederit, ut ipſum binis tantum linteis albis involverent, quem deinde omnes imitati ſunt. Secundò, quod ad eos qui cæci aut membris mutili, aliæve manci ac deformes moriantur, ſtatuerè eundem עד כיום שהוא בני אדם שהוא הוא ואחר כן, ירפאהו הבורא, Reſuſcitandos ipſos, primò

mò cum defectu isto, quo ab hominibus dignoscatur eosdem esse illos qui prius vixerant, dein sanaturum ipsos Deum, ac futurum hoc signum absolutum, uti dixerunt Rab-
bini, *Surgent cum nævis, dein sanabuntur.* Dixeruntque ideo præmississe ipsum, *Ego occido & vitæ restituo; Percussi & medebor.* Dixerunt etiam, *Tunc aperientur oculi cæcorum, & surdorum aures, tunc saliet claudus instar cervi, & cantabit lingua muti.* Eadem ferè habet & R. *Ju-
da Zabara* c. 11. *מבואר כי בתחיית המתים יעמדו באותו ענין שהיו בשעת מיתה רל שטומין וחגרין וגבנונים יעמדו כמו שהיו* Manifestum est in resurrectione mortuorum resurrecturos ipsos eodem statu quo horâ mortis fuerunt, viz. cæcos, claudos, gibbos eodem modo se habituros. Ita in *Bereſh. Rab.* dicunt, *Percussi & ipse medebor: quia, scil. ipsos cum maculis, quas è mundo secum attulerunt, vitæ restituiam, ut ita se mutuo cognoscant, nec dicant עולם חדש הוא* Mundum novum esse, [& medebor] sc. medebor ipsis in altero sæculo. Manifestum etiam (inquit) est justos non resurrecturos nudos, sicut in prima creatione fuerunt, juxta illud quod scriptum est, Fueruntque ambo nudi, Adam, scil. & uxor ipsius, verum resurgent amicti vestibus pulchris, unicuique congruis, ne, sc. pudore suffunderentur, cum omnes de arbore scientiæ comederint. Illud quod Adamo in causa fuerit ne ipsum nuditatis suæ puderet, fuisse ait *כח נבואה ושכל גדול שהיה בו* Vim prophetiæ & intellectum eximium, quo prædictus fuit. Quod patere, ait, exemplo *Saulis*, qui spiritu prophetico ad tempus afflatus nudus incesſit, *שכח נבואה שבו היה* quod vis Prophetica quæ in ipso fuit, corpus ipsius [rerum corporearum] sensu privaret. Quanto magis Adamus ita se habuisse censendus, donec arboris vetitiæ esu, dona ista eximia perdiderit? Hoc autem non intelligendum necessariò *ממש מלבוש* באותו מלבוש de iisdem vestibus quibus sepulti fuerant, cum eæ sine dubio consumptæ fuerint, verum *יעשה להם* שהשווה יעשה להם, מלבוש הראוי לכל אחר ואחר Deum facturum ipsis vestes, prout unicuique ipsorum convenerit. Cautè hoc ab ipso observatum, ut ita multis occurratur objectionibus de iis, qui forsan vestibus spoliati, nudi sepulti, vel in mare nudi, vel culeo inclusi projecti fuerint, & ut magnâ sollicitudine morituros nonnunquam liberet. Annotat idem argumentum istud *קל והומר* [à minori ad majus] à tritico sumptum non esse *Kal vechomer* necessa-

rio concludens, sed *Kal vechomer פריכא כבמה טעמים fragile seu invalidum ob multas rationes.*

Radix quinta.

Cum hoc ut extra dubium ponat, (quod tamen radice demum xiii. ostendere nititur, cui ergò hæc erat postponenda) non omnes mortuos resurrecturos, quod illis in *Daniele* verbis probari putat, (a) * *Multi è dormientibus in terra expergiscuntur, &c.* quærit quinam ergò resurgent, & quomodo inter mortuos fiat distinctio. Num casu, & prout accidit? vel qui fiat ut unus præ alio resuscitetur? Respondet, Horâ mortis de hominibus statui, num in resurrectione mortuorum sortem habituri sint necne, ac resuscitandos האנשים היותר רשומים בשלימות eos qui perfectione præ cæteris insignes fuerint, & secundum opera quæ in hac vita præstiterint rem peragendam; adeò ut justus ex operibus suis de præmio sibi reposito judicare possit, וידע אם הוא עתיד לתחייה אם לא & scire num ipse resurrectionis particeps futurus sit necne, uti illo ad *Danielem* Angeli dicto innuitur, *Stabis לגורלך in sorte tua in fine dierum,* in sorte tibi debita; unde & dictum illud Rabbiorum, *מראה לצדיקים* שהקנה' הזה מתן שכרם לעולם הבא *Deum benedictum ostendere piis in hoc mundo, quodnam præmium reportaturi sint in mundo futuro.*

(a) Frequens est in ore *Judæorum* locus iste, cum de resurrectionis articulo loquantur, utpote qui (cum eo qui proxime ex eodem Cap. laudatur) solus ferè sit (teste *Maimonide*) *שואא* לפרשו qui aliò torqueri non possit, nec à sensu literali ad allegoricum abstrahi. Alia loca, licet idem certissimè evincant, scil. resurrecturos mortuos, ejusmodi tamen esse ait R. *Jud. Zabara* בעל שעדין יכול בעל הדין לקטרג ולרחות שהם משל לענין אחר quæ perversus aliquis litigator cavillando detorquere possit, ut parabolicè prolata dicantur, ad aliud aliquid significandum. Nec deesse certe videntur, qui & ita verba ista interpretanda censeant, referentibus *Aben Ezr.* & *Joseph Albo*, l. 4. c. 35. & ut ex iis quæ habet R. *Saadia* in l. *Emunoth.* c. 7. liquet, ubi acriter eos qui istiusmodi licentiam allegorias passim facendi sibi sumant, perstringit, כי אם יתחייב או יכשר שנסמך פרשיות האלה אשר יש בהם תחיית

* Sam. xix. 24.

* Dan. xii. 2.

תחיית המתים על הדרכים האלה עד שנעתקו מפשטם מכלי דוחק שיבא אל זה יתחייב וכשר על הדרך הזה לסבור במצוות השמעיות וההגרות הקדמניות והאותיות הנזכרות סברות אחרות עד שלא ישאר מהם דבר בפשוטו אך יעתקו *Si enim* (inquit) *deceat vel expediat textus istos, in quibus mentio fit resurrectionis mortuorum, istis modis intelligere, adeo ut à sensu suo simplici transferantur nullâ impellente necessitate, decebit etiam atque expediet eâdem ratione præcepta quævis ab auditu pendentia, narrationes antiquas, & miracula quorum occurrit mentio, aliter intelligere, adeo ut nec unum eorum simplicem retineat sensum, sed ad alios transferantur intellectus.* Sic, inquit, ubi jubemur à fermentato abstinere, dicent, vetari adulterium, quod aliàs panis fermentato assimilatur: ubi ignem accendere, de bello intelligendum, quod igni erumpenti alibi comparatur, &c. Ubi dicitur, Deum initio cælos, & terram creasse, interpretari licebit de gentis alicujus rebus rectè ab ipso ordinatis; quod de rebus gentis nostræ turbatis loquens, dicat, *Vidi terram, & ecce inanitas & vanitas, & cælos, & non erat lux, &c.* Sic cum dicit, *Sint luminaria*, innuentur lex & prophetæ & sapientia, quia dicitur, *Præceptum lucerna, & Lex lux, &c.* nec quicquam erit in universo creationis opere quod non Allegoricè exponetur, nihil uspiam in Prophetarum scriptis & Hagiographis, עד שלא ישאר מופת ולא אות שלא יצא מפשוטו ויבטלו *adeo ut nullum prorsus supersit miraculum aut signum, quod non à simplici intellectu detortum eludatur, & in cassum abeat;* quam interpretandi libertatem qui sibi indulserit ישראל תורת ישראל *ex eorum qui legem Israeliticam profitentur numero excidit.* Meritò. Ac multum certè omnibus seculis passa est veritas à duobus hominum generibus, altero eorum qui omnia in Allegorias & sensus (quos falso vocant) spirituales vertunt, altero eorum qui omnia nudè ac ad literam exponunt. Ab his Deus corporeus, cathedræ affixus, omnimodis affectibus obnoxius fingitur, & perpetuâ inter se pugna scriptura & ratio committuntur; ab illis ipsum veritatis fundamentum tollitur, nec solidi quicquam, in quo se sistat credentium fides, relinquitur. Ut primos hîc à R. Saadia, ita posteriores in superioribus à Maimonide reprehensos vidimus, pag. 144, 145, &c. Interim dum in hoc Magistris istis as-

sentimus, quod hæc resurrectionis testimonia sensu proprio intelligi jubent, ipsorum tamen fidem in hoc requirimus, quod quæ universalem eam esse docent, ad paucos restringunt, & *multos, ad paucos restringunt, & pauci;* uti *Joseph Albo. l. 4. c. 35.* Sed de his (ut diximus) fusiùs agit Art. xiii. cui hæc, præmissa licet, appendiculi vice esse potest.

Radix sexta.

בתכלית התחייה, *De fine resurrectionis.* Merito enim quæri, למה תשוב הנפש אחרי היותה במחינתה בשכרה או בעונשה לחול שנית בגוף הנגוף אחרי צאתו ממנו *Quare reverteretur anima, postquam loco suo fuerit vel præmii vel pænæ particeps, ad habitandum in corpore jam percusso ex quo dudum exierat.* Magnum Doctorem Maimonidem, cum nullam hujus rei rationem inveniret in Epist. de Resurr. scripsisse non oportere quæstionem movere de alio hujus miraculi fine ultra Dei O. M. beneplacitum, magis quam de cæterorum, v. g. quare virga Moysi in serpentem potius quam in lapidem conversa sit, &c. quam tamen Maimonides ratiocinationem infirmam esse ait, cum de miraculorum istorum fine, (scil. ut iis ad credendum adigerentur homines) constet, nec de modo aut specie quærere necesse sit: at hîc de fine magni hujus miraculi (quod sine dubio ob finem aliquem notum, & rationem necessariam facit Deus) quæri. Respondere ait Haggaonem, cujus sententiam etiam sequuntur Nachmanides, R. Chasdai & plerique alii, finem resurrectionis esse, ut ita judicio sistantur homines & mercedem ultimam accipiant, quæ בעולם in animarum mundo non recipitur, cum non permittat justitia divina, ut cum anima & corpus conjunctim cultum illi præstiterint, soli animæ merces rependatur; quæ ergò ad resurrectionem differtur in mundo futuro, cum rursus unienda sint anima & corpus, ut Dei judicio magno sistantur, quando judicaturus est populos, ut unicuique secundum vias suas, atque operum suorum fructum retribuatur. Hanc responsionem non prorsus rejicit Abarbenel, nec tamen ei assentitur, utpote qui judicium illud, quo Deus omnes homines judicaturus est, hujus mundi esse statuatur. Aliter enim sequi resurrecturos indiscriminatim omnes, quod ipse negat, dein, injuriam esse manifestam,

nifestam, si tam diu differretur præmium eorum qui mandata præstiterint; cum juxta eorundem Doctorum sententiam, scelerati pœnæ statim à morte adjudicentur, cum aliis ejusmodi, quibus sententiam hanc obnoxiam esse putat, difficultatibus. De judicio isto inquirere hujus non esse loci, satis esse in præsentiarum, ut ponatur unum resurrectionis finem esse Judicium istud; ac *Rad. v.* in præfat. *Isai.* sententiam hanc refutasse se ait, in *l. Zedek Olamim*, dum præmium & pœnam ad animam tantum spectare probaverit. Ibi & alias ipse affert rationes, quæ hic *Radices viii. & x.* constituunt, atque ibi ideo recensendæ. Interim, neque hîc, neque illic quæstionem satis explicatè posuisse videtur; vel saltem responsum haud satis distinctè adaptasse. Nam cum ipse inter alios non paucos corpora, quæ vitæ restituentur, iterum moritura existimet, præmiûmque ac pœnam animarum propria, aliud ab eo responsum expectabitur, ac ab iis qui eadem immortalia futura asserant: dum, sc. quæretur, quem in finem anima jam gaudii alterius mundi particeps facta, in mundum hunc, variis casibus, angoribus, & miseriis obnoxium, detrudatur? Num hæc quærenti satisfaciant fines ab ipso assignati infra *Rad. viii. &c.* judicabit lector. *Maimonidem*, uti vidimus, nihil habuisse dicit quod responderet, at, ut ipsius sententiæ consentanea, hæc apud *Judam Zabaram* afferuntur, præmissâ objectione, *אחר שעולם הבא הוא לכל צדיק*, וצדיק מיד שנפטר מן העולם ונהנה מזיו שכנה ועומד בתענוג גדול שאין תענוג כמותו למה נאמין שישוב הצדיק בזה העולם בנוף ונפש עולם עכור ופחות ורובו יגוור קרוב לגיהנם ויניה תענוג שלם יגוור, שאין בו חסרון, &c. *Cum mundi futuri* [gaudiorum] *particeps fiat unusquisque justus, statim ac ex hoc mundo exceßerit, adeo ut splendore Majestatis Divinæ fruatur, & deliciis summis, quibus nullæ æquandæ sunt; quare credamus reversurum justum quemlibet in hunc mundum, animâ & corpore denuo unitis; mundum hunc, inquam, turbidum, vilem, molestiis plenum, atque ipsi adeo Gehennæ vicinum, relicto gaudio perfecto, cui nihil deest? annon hoc turpe est ei? ac quanto satius esset credere animam justî non amplius hûc reversuram, nec intermissum iri gaudia ipsius, quæ æterna sunt? Huic objectioni respondere (inquit) conantur, qui sententiam Maimonidis tueri volunt, Resurrectionem שלמות תוספת causam futuram majoris perfectonis, dum justis in*

*hunc mundum reversi Deum perfectiori modo culturi sint, majori cum Dei scientia, minùs peccato obnoxii quam antea, quo fiet ut animæ ipsorum majorem gaudii gradum consequantur, magisque Divinæ Majestatis splendore fruantur, quia in mundo futuro merces est secundum שלמות הנפש animæ perfectionem, operâque in hoc præstita, cum alter ille mundus non sit operandi locus [ideoque huc remitti, ad plura & meliora præstanda.] Quod responsum nequaquam sufficere ait *Juda Zab.* cum iterum quæri posset, quare ergo non statuendæ erunt plures resurrectiones, usque in infinitum, ut ita semper occasio justis præbeatur majora præmia merendi, plura præstandi mandata, &c. quam tamen sententiam amplexus est *Josephus Albo*, *Serm. iv. c. 31.* ubi dicit justos, quos novit Deus, non sponte, seu neglectu aut contemptu aliquo, quædam legis mandata non præstitisse, sed ob impedimenta aliqua exterius illis incumbentia, ut captivitatis jugum, aliâmvē aliquam causam, &c. (veluti *Mosen & Aaronem*, qui cum terram promissam non ingressi sint, non potuerint præstare mandata התלויות בארץ terræ Israeliticæ propria) illos resuscitaturum ipsum; ut ita mandata etiam ista perficiant, quæ prius non poterant, quo summum vitæ æternæ præmium iis annexum consequantur. Eadem asserit etiam cap. 35.*

Radix septima.

כדור האנשים אשר בימיהם תהיה תחיית המתים מה יהיה ענינם, *Quid fiet generationis illius* [hominibus] *quorum tempore erit resurrectio mortuorum, [num morituri sunt ut denuo vivant,] cum nonnulli omnes homines necessariò morituros ante resurrectionem existiment, inde sententiam suam probantes, quod dictum sit, Omni Israelitæ sors est in sæculo futuro: ubi per Sæculum futurum resurrectionem, & quæ ipsam sequuntur, intelligi volunt? Dicit R. Saadiam respondere, nihil de hoc quæsito certi definiri vel in Scriptura vel in majorum traditionibus, ideoque variè statui à Doctoribus ex conjectura tantum, dicentibus aliis, morituros omnes ut pari modo resuscitentur: Aliis, illos qui tempore resurrectionis vivent aut nascentur, nunquam morituros, sed in * mundum retributionis cum mortuis resuscitatis perductum iri; quod inde confirmant quod dictum sit, Absorpta est mors in æternum:*

Y y

Aliis

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Aliis tertio, diu victuros, annos puta quadringentos aut quingentos, dein morituros, ac ^b rursus sub finem *הישועה* *Salutis* recuperatæ ad vitam æternam expectaturos: ad quam sententiam propendet *R. Saadias*, eam confirmans dictis illis, *Instar dierum arboris dies populi mei*, &c. &c., *Puer centum annorum morietur*, &c. Has sententias in eo fundari putat *Abarbenel*, quod isti existimaverint eos qui resurrexerint nunquam morituros, sed in sæculum futurum intromittendos, ubi splendore Majestatis divinæ fruituri, & præmium factorum suorum corpore simul & animo laturi sint; ideo enim disputari ab illis, quid futurum sit iis, qui tunc temporis in vivis erunt, quomodo non ad æternitatem pari jure admitendi sint cum iis, qui revicturi sunt & mercedem accepturi; hos autem difficultatibus non paucis urgeri, à quibus ipse nullatenus metuit, cum præmium & pœnam spiritualia tantum asserat in mundo animarum, ubi splendore præsentiae divinæ fruuntur animæ, non tempore resurrectionis, quo qui resurgent, eodem modo se habituri, sunt, ac cæteri homines, atque omnes pariter in iudicium vocandi: neque necesse esse ergò ut moriantur qui in vivis erunt, quo iterum resurgant, cum sit intentio Dei mortuos ut vivos, non vivos ut mortuos facere: cui enim fini id esset? Quod ergò dicunt, *Omni Israelitæ fors*, &c. intelligendum de mundo animarum præmiòque animæ proprio, promissiones longævitatatis omnibus communes esse, tam iis qui resurrexerint, quam ejus sæculi aliis.

Radix Octava.

בתכלית אחר שימצא בתחייה לא שיעור
אותו הראשונים, *De fine alio resurrectionis à prioribus non observato*. Cum in prophetis reperiatur resurrectio conjuncta ferè cum mentione reducendæ captivitatis, ut e. g. in *Joel*, ^d ubi dicitur, *Ecce in diebus illis & tempore illo reducam captivitatem Judæ*, &c. Et rursus, *Expergiscantur gentes & ascendant in vallem Jehoshaphati*, &c. quorum sensus est, Deum populum suum isto tempore salvaturum, atque ipsius plagam sanaturum, liberatumque in terram suam reducturum; hostes autem, qui ipsum persecuti fuerunt, subditurum, & de iis usque ad excidium pœnas sumpturum. Quod si illi solum numero perpauca, qui tunc vive-

rent, redemptionis participes fierent, reliqui verò, qui animas suas pro sanctificando Dei nomine morti malisque quibusvis exposuerunt, salutem Domini non viderent, manifesta esset injuria; ut & si è gentibus non acciperent justam operum malorum suorum mercedem, præter illos tantum qui tum in vivis reperirentur; cum in gloria mortui fuerint multi, stabilito in conspectu ipsorum semine eorum, nullum videntes malum, nullâ affecti pœnâ, nisi eâ quam in mundo animarum patiuntur. Concludit ergò, Deum tum *Israelitas* resuscitaturum (qui omnes respectu captivitatis eadem passi, eodem modo se habent) quo omnes salutem Domini videant, corpore simul & animâ, utque justii qui salutem domini expectarunt, eâque spe atque expectatione mortui sunt, spe suâ minime frustrantur, sed oculis suis ipsam pervideant, corporaque, quæ Domini & *Messie* ipsius causâ transfixa fuerint, multitudinem pacis delicientur, & tranquillitate *Jerusalem* delectentur omnes, qui ob eam lugent; at è contra inimici, qui sanguinem ipsorum instar aquæ effuderunt, pœnas corpore simul & anima in ipsorum conspectu luant. Hanc esse (juxta sententiam suam) *תכלית עצמי* *Finem essentialem* resurrectionis mortuorum; ideòque rectè fecisse *R. Saadiam*, qui resurrectionem tempore colligendæ captivitatis futuram statuit, quamvis in hoc minùs rectè, quod piis tantum ex *Israele* proprium esse voluit. [Hæc Radix pars est tantum ejus quæ quinta est in præf. ad *Is.*] Loca scripturæ quibus hanc sententiam, confirmat *Abarb.* videre est partim apud *Manass. Ben. Is.* l. 2. de Ref. c. 22.

Radix nona.

שהמתים בתחיית יכירו אנשי ביתם
וקרוביהם מרור החיים, *Eos, qui resurgent, propinquos & affines suos (ex iis qui tunc in vivis erunt) agnituros*. Cum hujusmodi cognitio sensuum, quibus illi præditi erunt, opus sit, hanc ob causam tradiderunt ipsos cum nævis resurrecturos, quo meliùs dignoscantur. Hoc probari dicto, ^f *Ecce ego missurus sum Eliam Prophetam, &c. qui convertat cor patrum ad filios*, &c. quod nisi se mutuo cognoverint, fieri non potest; & ex iis quæ sub finem *Ezek.* de partitione terræ dicuntur, associatum iri unumquemque tribui suæ, & ad familiam suam rediturum, &c. Concludit ergò,

^b Nec rursus victuros *הבא* *על העולם הזה* usque ad mundum fuit. *R. Saad. Emun. c. 7.* ^c *Isa. lxx. 20, 22.*
^d *Cap. iii. 1, 2.* ^e *Al. האמת, &c. verum & omnium præcipuum.* ^f *Mal. iv. 5, 6.*

ergò, שהקמים בתחייה יכירו אלו את אלו, qui tum resurgent se mutuo agnituros. Est hæc radix in præmissis ad *Isaiam* octava, & è *R. Saadia*, lib. *Emunoth*. c. vii. desumpta est.

Radix decima.

Finis alius, לא שיערו בעיניו הראשונים, quem & à prioribus intaetum ait. Quò, scil. cum tot ubique gentium sint, qui falsa & absurda credant, nec Dei mandatis obsequantur, aliis Deum negantibus, Solémque, Lunam aut reliquum cæli exercitum, vel aliam aliquam creaturam colentibus; aliis creationem, aliis resurrectionem, aliis adventum Redemptoris, aliis scientiam Dei particularium, aliis ipsius providentiam, aliis justitiam in præmiis & pœnis distribuendis, negantibus, quæ Philosophorum pleorunque, qui magni apud suos nominis & autoritatis fuerunt, sententia erat; illi qui hæc crediderant jam per totum mundum Dei veritatem, ejúsque legem & quæ ad mundum spiritualem, ejúsque præmium & pœnam spectant, nota faciant, ipsique vitæ restituti pœnas coram omnibus luant, juxta illud [*Isaie*] * *Et videbunt cadavera virorum*, &c. quibus conspectis ad stuporem redigantur homines, omnesque simul veritatem confiteantur, dicantque, *Venite, ascendamus in montem Domini*, &c. neque amplius addiscant bellum, nec futura sit amplius in corde ipsorum superbia aut fastus, utque Idola sua abjiciant, nec amplius לבשר ודם *carni & sanguini* serviant, cum omnes בלכות שמאים *Regnum cælorum* in se admissuri sint. Hæc apud illos effecturum magnum illud miraculum resurrectionis mortuorum, quæ erit signum quod visuri sunt, tuba quam audituri. Hoc pacto omnes Deum cognituros, nec opus fore ut viventium alii alios doceant, & impletum iri terram scientiâ Domini, & amotum cor lapideum, non quod tollatur liberum ipsorum arbitrium, sed quod ipsorum cor incircumcisum flectetur, iis quæ visuri sunt permotum, ideoque credituros *Davidem* Principem esse & Pastorem, qui & ipse tum resurget, & abundaturas visiones propheticas, tum quod resurrecturi sint Prophetæ, tum quod hominum plerique prophetiæ idonei, atque omnes tunc ab iis qui mortui fuerant edoctos fore invocare nomen Domini. Et si enim legem ejúsque linguam ignorent, nomen tamen hoc edificent,

cent; unaque cum vocibus & tonitruis exclamabunt, *Dominus Unus, Dominus unus*; ideoque decem homines fimbriam *Judæi* prehensuros, dicentes, *Audivimus Deum vobiscum esse*, sc. hoc prædicantibus mortuis qui resuscitati sunt, &c.

Ad hanc *Radicem* reduci potest partim quinta in præf. ad *Is.* ubi scribit finem resurrectionis duplicem esse, unum *Israeli* proprium, alterum illis cum aliis communem: Primum, quò pii *Israelitæ* qui in captivitate & exilio mortui fuerint, tristitiâ oppressi, nec bonum comederint, salutis Domini in liberatione futurâ participes fiant: Secundum, qui omnibus gentibus communis est, quia nempe gentes passim in terris suis à Dei veritate errantes & Idola colentes, à vero creationis suæ fine aberraverint, ne frustra esset generis humani creatio, visum est Domino illis viam rectam patefacere, quo consumantur peccatores è terrâ, & omnis nequitia occludat os suum, excidenturque penitus Idola, & omnes terræ incolæ agnoscant Dei esse Regnum, ipsúmque in gentes dominari: hunc in finem creaturum Deum novum quid in terra, mortuos vitæ restituendo, è quibus alii erunt perfectè justi, alii prophetæ, alii sapientes, sæculo suo insignes, omnibus noti; alii verò iniqui, Reges, *Cæsares*, mundi Magnates, nuper mortui atque omnibus noti, ut ita omnes uno ore prædicent Dominum esse Deum, ipsúmque & nomen ipsius Unum, patres verò suos mendacia amplexos esse, nec esse in iis quod profit, *Mosen* vero ac legem ipsius veracem esse. Cum ergò viderint homines opus Domini quod terribile sit, & qui resurrexerint, præmium mundi animarum justis ex *Israele* repositum, pœnam verò sceleratis & peccatoribus, unaque veritatem Dei, & hominum in sententiis suis errorem declaraverint, commotum iri corda hominum, ipsosque relictis Idolis, verbis eorum qui resurrexerint auscultaturos, neque amplius vanitatem sectaturos, atque hunc esse Djem Domini magnum & tremendum, de quo locuti sunt Prophetæ.

Item *Radix XII.* sc. sæculo resurrectionis non futuros amplius Reges aut Principes inter homines, sed omnes eo modo quo initio creationis, & vivente *Adamo*, pares futuros; quin, scil. regibus opus non erit, vel ad bella, cum pax in tota terra futura sit, nec quis aliis metum incussurus; vel ad judicium exercendum, quia Judicium Domino erit, eritque

eritque Dominus Rex in totam terram: quod innuit *Isaias*, &c.

Item XIII. scil. extirpatum iri sæculo resurrectionis omnes Idololatriæ species; omnesque imagines & sculptilia, indicantibus iis qui resurrexerint ob hoc præcipuè obsignatam fuisse iniquitatem suam. Hoc innuisse, *If. c. 2. 20, &c.* quæ etiam intelligenda ait de * * * אמונת (relictio spatio, quo forsân Christi nomen legabatur) quia & tum in ipsum credere definient ipsumve sequi, quia אדם היה כאחד במנו, *Homo erat instar unius è nobis*, cujus spiritus in naribus ipsius est, & ob quid magni fiat ipse? Ad hoc digitum intendisse *Isaiam*, *Diceris decus iusto*, &c. Mirum autem qui hæc in editione veteri *Italica* correxerunt, vel nomen illud vel non plura delevisse. In editione recentiori, *Amstel.* repositum habetur nomen *Jesu*.

Radix undecima.

בפועל התחייה, *De Efficiente resurrectionis*. Ineptas hîc quasdam antiquorum Philosophorum Astrologiæ deditorum sententias recenset, qui legis divinæ lumine non illustrati, causam efficientem resurrectionis statuerunt exercitum cœlestem, dum certis temporibus certas accidere voluerint planetarum & signorum cœlestium Syzygias, quarum vi universus rerum status necessariò corrumpetur, deinde ad pristinum statum rediret; mira de his sensisse *Indorum* sapientes, quorum alii mundi durationem statuerunt quater millies mille, & trecentorum & viginti mille annorum, quorum spatio in actum prodire possint omnia quæ ab initio creationis in potentia fuerunt: ac tum reversura sidera omnia, ad idem punctum in quo creata sunt. Alii eam annorum tricies sexies mille spatio definiunt, quo stellæ fixæ, toto orbe cœlesti peragrato, ad eam unde primo exierint partem reversæ fuerint. Alii eidem annorum trecenta & sexaginta millia tribuunt, juxta uniuscujusque sphaeræ partes, quarum partium singulæ mille annis inserviunt: alii mundo annorum millia duodena juxta signorum Zodiaci numerum tribuunt: alii quadraginta novem millia, habitâ ratione septem Planetarum, quorum singulos septem mille annis mundo dominari putant: alii septem tantum millia, secundum numerum etiam septentarium planetarum, quorum unusquisque mundo mille annis imperet; millenario verò

septimo, qui penes *Saturnum* est, omnia corruptum ac destructum iri, donec ipsius dominii fors exitum habeat, redeunte ad *Jovem* imperio millenario octavo, quo tempore renovabitur mundus & ad statum pristinum redibit. Hæc retulisse ait, *R. Abrahamum, Bar Chaia*, in *l. Megalleh Hammegillah*, ubi & sententias antiquorum recenser, quæ vel signis Zodiaci omnia tribuunt (nixæ על כן תהו ואבני בהו) vel planetis nihilo magis solidè. Quas omnes sententias inde in mentem hominibus istis venisse autumat, quod à priscis sæculis aliquid per traditionem de resurrectione aliquando futurâ acceperint. Quorum sententiam hinc refutat, quod non aliam statuunt resurrectionem, quam quâ processu temporis redeant res ad eum quo ab initio hoc usque tempus fuerunt statum, vi causarum cœlestium, ac motuum ipsarum; cum *Mosis* doctrina doceat mundo statum suum retinente, resurrecturos mortuos, eosdémque individuos corpore & anima vitæ isti simul restituendos, iisque qui in vivis tunc erunt consociandos; quod miraculum, dum simul resuscitabuntur mortui, simile (inquit) erit, sine dubio, primæ *Adami* creationi, quia sicut ipse è pulvere creatus est, inspirante in nares ipsius Domino halitum vitæ, statûque perfectio productus, eumque in finem creatus ut serviret Deo, ita futura est resurrectio mortuorum, quam ideo nemo præter Deum, qui mundum de novo creavit, efficere potest; quo digitum intendit in *Mose* dicens, *Ego Ego ille, Ego morti trado, & vitæ restituo*, i. Ego qui creavi, & ego qui resuscito. Quin & tradidisse sapientes resurrectionem (a) ex iis esse quæ non sunt in legatî alicujus manum tradita. *Eliam* & *Elisham* non suâ ipsorum potentiâ mortuos resuscitasse, sed hoc à Deo precibus impetrasse ut ipse faceret, uti ex historia patet; cum in aliis miraculis patrandis non legatur *Elisha* ad preces confugisse, quia licet alia in mundo mira præstandi potestas data sit Prophetis, at non in animam & vitam hominis potestatem habet præter solum Deum qui illam creavit. Inde & in (b) benedictionibus ipsorum hoc Deo proprium adscribitur: *Tu potens in sæculum Domine, qui vitæ mortuos restituis*, &c. quia hoc in ipsius solum potestate est, atque ex iis in quibus potentia ipsius immediatè elucet.

(a) Alludit ad dictum Antiquorum ה' ג' מפתחות לא נמסרו לשליח של חיה ושר

^b In Sanhed. & in Chelek, & in Taani, c. 3. §. 2. in Ein Israel.

ושל גשמים ושל תחיית המתים *Tres claves non sunt traditæ ulli legato, Vitæ, Pluviae, Resurrectionis mortuorum.* Ubi obiter notandum, inter opera Dei propria, quæque non minorem indicant potentiam, quam ipsa mortuorum resurrectio, quæ ab omnibus è miraculorum præcipuis numeratur, esse & pluviae demissionem & distributionem, quod & nomine illo, quo in sententia sæpius cum de resurrectione loquuntur laudatâ appellari solet, innuitur, scil. גבורת גשמים, q. d. *Potentia pluviae*, quæ quare ita appellatur hanc rationem reddunt, מפני שיוודין בגבורה, quod non nisi per potentiam descendant, ut in Job v. 10. שנותן מטר על פני ארץ. *Qui dat pluviam super faciem terræ*, &c. adeo ut יום הגשמים כתחיית המתים שקול יום הגשמים כתחיית המתים *Dies pluviarum ejusdem momenti sit cum resurrectione mortuorum.* Vid. Ein Is. ad Taani, c. 1. § 1. ad quem locum & Coph Nachat, גבורות לפי שהן אחת מגבורותיו של הקב"ה, Giboroth [vocantur] quoniam unum ex iis sunt in quibus elucet potentia Dei: adeò ut non immeritò B. Paulus inter ea, quibus se omnibus notum fecit Deus, nec testimonii expertem reliquit, recenseat, ἐξαγορεύει ἡμῖν ὑπερὸς δυνάμεις. Act. xiv. 17.

(b) Sic Joseph Albo Ikkar. l. iv. c. 35. לפי שזה הדבר רחוק מאד מדרך הטבע יחסו אנשי כנסת הגדולה במטבע הכרפות זה הדבר אל גבורת השם ית' ואמר אתה גבור לעולם ה' מחיה מתים אתה ורב להושיע כלומר אתה גבור ויכול על כל דבר שיצויר מציאותו אצל השכל ואין גבורתך בגבורת כו' כי גבורת כו' היא להמית את החיים וגבורת השם ית' בהפך שהיא להחיות את המתים והזכירו בגמרא זו חסדו של הקב"ה עם בריותיו בהיותם בחיים ואמ' מכלכל חיים בחסד ואחר המות אמרו מחיה מתים &c. *Quia hoc ordinariam naturæ legem longe excedit, ideo ipsum attribuerunt Viri Synagogæ magnæ, in benedictionum suarum formula, potentie Dei Benedicti, dicentes, Tu potens in sæculum, Domine, tu mortuos vitæ restituis, & multæ potentie es ad salvandum. Q. d. Tu fortis & potens es ad omnia perficienda, quæ intellectu concipi possunt: neque est potentia tua ut potentia carnis & sanguinis: Potentia enim carnis & sanguinis est ad vivos morte afficiendos, at potentia Dei Benedicti, è contra, ad mortuos vitæ restituendos, atque in eadem benedictione recensent beneficentias Dei S. B. erga creaturas suas, tam dum in vivis sunt, dicendo,*

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Qui sustentas vivos beneficiatâ, quam postquam mortuæ fuerint, dicendo, Qui vivificas mortuos misericordiâ magnâ: In reliquis innuunt misericordiam ejus: at הזכירו רחמים רבים על תחיית המתים *Misericordias magnas memorant, de resurrectione mortuorum loquentes, quia, scil. majoris hoc misericordie, quam cætera Dei beneficia, quæ in vivos conferuntur.*

Radix duodecima.

Juxta sententiam Ramban esse Deo quæ in mundo exercet, שלשה מיני דינין, tria Judiciorum genera. Primum die 'רה seu ineuntis anni primo quotannis peragendum, quo adjudicantur homines peragendum, quo adjudicantur homines (a) vitæ & mortis, & prout in Musaph, seu liturgia istius diei addititia traditur, quænam urbes excidio destinandæ, quænam pace fruituræ, &c. cujus ratio in Gemara nulla redditur, at in Bereshith Rabbah hæc, quòd, scil. cum initio anni conditus esset Adam, eodémque die judicatus, dixerit ipsi Dominus, sicut tu hoc die judicatus es, ita futurum est ut filii tui hoc ipso die judicandi sint. Monet interim eo quod dicit de hominum vita & morte pronuntiari, non tam intelligendum, utrum victuri sint an morituri, quam utrum יהיו חיים טובים futura sit vita ipsorum felix & prospera, quæ sola pro vita habenda, an dura & calamitosa, quæ pro morte reputatur¹. Huic consonum esse, quod in Gemara dicitur, Tres libros aperiri cujuslibet anni initio, primum *Perfete jussum*, secundum *perfete malorum*, tertium, [inter eos] *mediorum*. Et quod in Mishna, Quatuor temporibus stas judicari mundum. Ad Pascha enim de terræ proventu statui; ad עשרת Pentecosten, de arborum fructibus; ineunte anno omnes qui in mundum venerint coram Deo sisti כבני מרון *instar agnorum*; in חג [festo tabernaculorum] de aquis judicium ferri. Primum hoc judicium ad corpus & res tantum corporeas spectare ait. Secundum Judicium esse cum anima è corpore migrat, tunc enim de quovis homine secundum opera ipsius statui, bonos in Gan Eden seu Paradisum admitti, malos in Gehennam detrudi, medios gaudio excludos dies aliquot manere, donec vel mudentur ipsorum animæ, vel Deus pro misericordia sua, peccata ipsis remittens pro innocentibus habeat. Adeò ut judicium hoc animæ proprium sit, cum de ea quæritur לתרוה קבעת עתים, num

Z z

certas

¹ Sic dicunt יב, &c. pauper, leprosus, cæcus, & liberis carens pro mortuis habentur.

certas horas legis studio præstituiſti, aut כלפלת בחכמה diligenter ſcientiam indagavi, &c. (b) De duobus his judiciis inter utrumque Moſen, Maimonidem, ſc. & Nachmanidem convenire: Tertium demum futurum poſt reſurrectionem mortuorum, diem nempe judicii magnum, quo judicabitur totus mundus, de quo lucuti ſunt, cap. 1. *Roſh Haſhanah*, ubi dicit 'נש' *Shammæi ſecta* in tres claſſes distribuendos homines die judicii: primam, perfectè malorum: ſecundam, perfectè bonorum: tertiam, mediorum: perfectè bonos vitæ mundi futuri adſcribi atque obſignari; perfectè malos ſtatim Gehennæ, juxta illud [è Daniele] *Multi è dormientibus in terra exſurgentiſcentur, bi ad vitam æternam, illi ad opprobrium & contemptum perpetuum*; Medios autem [quorum merita peccatis paria] in Gehennam deſcenſuros [ibiſque] ejulatuſuros, deinde aſcenſuros, ſicut dictum eſt, & *Traducam tertiam partem per ignem*; de quibus etiam dixit *Annab, Dominus morte afficit & vitæ reſtituit, in infernum detrudit, & aſcendere facit. Hilleliſ autem ſequaces, Dominum, qui magnæ eſt miſericordiæ, ad miſericordiam inclinaturum*; hoc eſſe quod dicit *David, Dilexi quod audiet Dominus, &c. Pſal. cxvi. 1. uſque ad, Attenuatus ſum & me ſervabit, v. 6. quemadmodum explicat R. Salomo verba iſta, Tres claſſes die Judicii, Dies (inquit) ille conventus eſt, ad omnes judicandos, præſtiturus, ſicut ſcriptum eſt, ^k *Dies Domini magnus & terribilis, cui etiam aſſentiunt alii Docti quamplurimi. Ramban c. Gamul, De hoc (inquit) judicio magno, juxta ſententiam ſuam dixerunt, in Miſhna, c. Chelek, generationi diluvii nullam eſſe ſortem in mundo futuro, nec in judicio ſtatuſuros. Sodomi incolis, nullam eſſe in mundo futuro ſortem, ſtatuſuros tamen in judicio; de eo etiam loqui Prophetam, Stat Dominus ad litigandum, & ſtat ad judicandum populos, Iſ. iii. 13. cum aliis ſcripturæ textibus non paucis, qui de judicio hoc futuro loquuntur; futurum, ſcil. corpori & animæ commune. In Mecilta dixerunt, Si Sabbathum obſervaveritis, liberabimini à decreto ultionis [ſumendæ] & à die Gog & Magog, & à doloribus Meſſiæ, & à die Judicii magni. Dixerunt etiam ſapientes, Cum Pythoniſſa eduxit Samuelem, metuiffe illum ne jam advenſet dies Judicii, ideoque dixiſſe, Quare me commoviſti, ut aſcendere me faceres? Scripiſſe etiam Ramban, licet in ſingulis iſtis judiciis diſtinguantur homines in tres**

claſſes, eſſe tamen inter ea differentiam. Primò, quod judicium primum corporis tantum ſit, ſecundum animæ tantum, tertium utriuſque ſimul: Secundò, quod in judicio ſecundo perfectè juſti in *Gan Eden* admittantur in mundo animarum, non tamen ibi accipiant mercedem præceptorum, verum in tertio judicio mercedem ultimam, ſeu ſummum præmii gradum accipiant: Tertiò, quod in judicio ſecundo perfectè improbi ſtatim *Gehennæ* aſſignentur, atque in eo judicentur, non tamen נכרתים מכל וכל *penitus excidantur*, at in judicio magno נכרתים כח"י *à vita æterna* (c) *excidantur, ac de novo in Gehennam in ſeculum ſeculorum cruciandi relegentur*. Quarò, quod in judicio ſecundo, (d) Medii ſtatus homines ejulant, ſupplicant, ſcil. ut in locum quietis educantur, duratque judicium ipſorum duodecim menſibus, poſt quos evomente ipſos *Gehennâ* ſilentio traduntur, at in judicio magno illo tertio medii illi ruſum duodecim menſibus judicantur [ſeu cruciantur] quibus exactis, corpus ipſorum conſumitur, anima igne crematur, ventuſque ipſos ſub plantis pedum juſtorum diſſipat. Ita, inquit, ſe habet ſententia iſta, prout eam ordinavit *Ramban*, quam ad examen revocare, ut quid in eâ falſum eſt à vero diſcernatur, hujus loci non eſſe, alibi ſe hoc facturum, & in *Zedek olam* feciſſe, hîc ſufficere, ut ſupponatur à Deo tria in mundo judicia iſta exerceri.

(a) Verba enim in *Nachmanide* è *Tract. Talm. Roſh Haſhna*, c. 1. deſumpta; ita ſe habent, צדיקים גמורים נכתבים ונחתמים לאלתר לחיים רשעים גמורים נכתבין לאלתר למיתה בינונין תלוין ועומדין מראש השנה ועד יום הכפורים וכו' נכתבין לחיים לא למוות, *Perfectè juſti adſcribuntur & obſignantur ſtatim vitæ: perfectè mali ſtatim adſcribuntur & obſignantur morti: medii ſuſpenſi* [ſeu dubii] *manent ab initio anni uſque ad diem expiationum; ſi meriti fuerint, vitæ adſcribuntur, ſin minus mortui*. Ubi & monet quod dicitur, *Perfectè juſti, & perfectè mali*, intelligendum reſpectu operum, quæ jam proximè fecerint, adeo ut hâc ratione qui revera malus eſt, (inſtar *Achabi*) in hoc judicio, quod hanc vitam ſpectat, pro juſto habeatur; qui pius (nec prophetarum aliquo inferior) pro malo, cum Deus malorum benefacta in hoc mundo remuneret, & de piis pro peccatis ſuis pœnas ſumat:

at

at respectu seculi futuri alia sit ipsorum ratio, atque aliter de iis sententia feratur.

(b) Tertii enim nullam rationem habuisse videtur *Maimonides*, utpote qui non aliam universo hominum cœtui sententiam expectandam, quam quæ de unoquoque horâ mortis suæ fertur, putaverit, ideoque non aliud mundi futuri nomine intelligendum, quam statum illum in quem unusquisque statim à morte transfertur, ibi in perpetuum mansurus, exceptis iis qui tempore resurrectionis in hunc mundum remissi, eò iterum exuviis coporis denuo depositis redituri sint, majori forsitan gaudio fruituri. Hoc enim diserte asserit *Halac. Teshubab*, c. 8. §. 8. non ideo mundum futurum vocari, quòd non jam reperiatur, aut huic destructo demum successurus sit, sed quòd, *אותן החיים באין לו לאדם אחר חיי העולם הזה שאנו קיימים בו*, *Vita ista homini contingat post vitam hujus in quo jam sumus mundi*, cum *Ramban*, statum istum qui justos statim à morte excipit, alium esse velit ab eo qui mundi futuri nomine gaudet, eumque *Gan Eden* seu Paradisum dici, cum mundus futurus ille propriè sit qui Judicium universale sequitur, quod aliud est à particulari isto, quo de unoquoque horâ mortis statuitur. Illud autem sic describit, *יש לבדוק רבותינו עוד יום מועד לדון עמים והוא יום שהנביאים מיעדן אותנו הנה יום בא בוועד כתנור ואמר מלאכי יום הנדול והנורא ואמר ישעיה ¹ כי כמו שנדונין בראש השנה על חיי העולם הזה ונדון כל אדם ביום מיתתו על שבר נפשו ועונש גיהנם כן נידונין הכל ביום מתחלת ימות התחייה על ענין אותו שבר העתיד לעולם הבא אם ראוי לתחיית המתים ולנעים הגוף והנפש באותו זמן וכן כתוב באותו העת ורבים משיני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם והם הרשעים כגון אומות העולם עכום שיגמור דינם לדראון עולם ושלא ינעמו בחיים ההם אלא ישארו בדראון שלהם או יכפל עליהם עונש ממדה קשה לרעה ממנה*, *Est secundum opinionem majorum nostrorum dies condictus etiam judicandis populis, qui est dies quem promittunt nobis Prophetæ, ^m Ecce dies venit ardens instar clibani, dixitque Malachi, dies Domini magnus & terribilis, & Isaiab, &c. Sicut enim judicantur initio anni quod ad hujus mundi vitam, & de unoquoque horâ mortis suæ statuitur quod ad præmium animæ ipsius, & pœnam Ge-*

*hennæ, ita die quodam è diebus resurrectionis prioribus judicantur omnes respectu præmii, quod accepturi sunt in mundo futuro, utrum dignus sit quis resurrectione mortuorum & voluptate corporis & animæ isto tempore futurâ. Atque ita scriptum est, Et illo tempore multi è dormientibus in terræ pulvere expergiscentur, hi ad vitam æternam, illi ad opprobrium & contemptum sempiternum, qui sunt improbi, e. g. Gentes Idololatricæ, quorum judicium ad contemptum sempiternum determinabitur, & ut ne vitâ illâ delicientur, sed maneat in eo quò sunt contemptu, vel ut duplicetur illis pœna à statu malo ad peiorem, prout meriti sunt. Vitio ergo vertere videtur *Maimonidi*, quod, nulla judicii universalis mentione factâ, *Olam Habba*, qui supremus est felicitatis gradus, cum *Gan Eden* præmio ipsi prævio minúsque perfecto confundat, & è pœnis Gehennæ eas quæ jam sunt *Gan Eden*, seu Paradiso oppositæ ac judicium illud præcedunt, cum gravioribus illis quæ idem sequuntur. *Gan Eden* interim duplici intellectu venire, significare enim primò Paradisum terrestrem propriè sic dictum, secundò sensu figurato, statum vel locum in quo gaudio fruuntur justorum animæ postquam ex vivis excefferint: qui & aliàs vocatur *צדור החיים Fasciculus vitæ*, & *כסא כבוד Solium gloriæ*, sub quo reponi dicuntur justorum animæ, & *עליה cœnaculum*: & *ישיבה של מעלה Confessus seu schola superior*, (f. 105. 1.) nunquam *Olam Habba*, ideoque ubique de justo quovis qui mortuus fuerit, in *Talmude* dici illum esse *בגן עדן in Paradiso*, nunquam in *Olam Habba*, sed potiùs *לחיי מומן לעולם הבא Mundi futuri vitæ paratum*. *Josephus Albo* ad istam inter *Ramban*, & *Ramban* differentiam tollendam ait, *Olam Habba* usurpari aliàs communiùs pro præmio futuro seu statu feliciore, ad quem post mortem transfertur anima, הן המדרגה הבאה לו לאדם אחר תחיית המתים הן המדרגה הבאה לו מיר אחר המות, *Sive intelligatur gradus iste, qui homini demum post resurrectionem mortuorum contingit, sive ille qui statim à morte; aliàs strictiùs & סתם simpliciter, pro gradu isto post resurrectionem. Primo sensu intelligi ubi dicitur, Omni Israelitæ fors in seculo futuro; posteriori ubi, Illi sunt quibus nulla fors est in seculo futuro. Ibi enim de gradu felicitatis illo intelligi cujus participes fiunt post resurrectionem mortuorum, & יום הדין הנדול שהוא אחר תחיית המתים, Judicium magnum, quod posterius**

¹ Hic deesse aliquid videtur.

^m Mal. iv. 1, 5:

posterius est resurrectione mortuorum, qui est perfectè justorum tantum, qui resurrectionis participes erunt, cum in eo majora quam antea mandata præstando mereantur, cum gradus prævius & inferior iste *Omni Israelitæ* contingat, & unusquisque ipsorum in *Olam Haneshamoth*, mundo animarum, gradum aliquem & sortem consecuturus sit, ut & חסדי העולם *aliarum gentium pii*. Gradum istum inferiorem intra duodecim menses à morte vocari, ait, *Gan Eden*, quo nomine denotatur, מדרגה חסדה מתוך יב' חדשים ולאחר יב' חדשים מדרגה חסדה העולם הבא והוא למדרגה מדרגת שלמות וכבוד *gradus imperfectior intra duodecim menses, post quos evehitur quis ad gradum quendam è gradibus seculi futuri, perfectionis, nempe è gloria*, tum dici animas נגזרות תחת כסא הכבוד *sub folio gloriæ reconditas esse*. C. xxxiv. dicit animas justorum ex veterum sententia prioribus duodecim mensibus ascendere & descendere, nondum loco fixas, אבל לאחר יב' חדשים נשמה עולה ואינה יורדת, *at isto spatio exacto ascendere spiritum ita ut non amplius descendat*. Quo innui vult etiam justorum animas haud facile statim à rerum terrenarum, quibus assuetæ sunt, studio avelli: tempus purgationis & defæcationis duodecim menses statui, כלומר זמן מקיף בד' תקופות שהם q. d. *tempus quo revolvuntur quatuor anni tempestates, quæ omnia temporis eventa continent*. Ideoque intra duodecim menses potuisse *Pythouissam Samuelem* evocare. Solus *Elias* adhuc ascendere & descendere traditur. De istius sententiæ explicatione, scil. duodecim mensibus animas ascendere & descendere, consuli potest *Ramban*, c. *Gamul*, f. 103. Ejus quod dicunt, ער יב' חדש גופו קיים ונשמתו עולה ויורדת לאחר שנים עשר חדש גופו בטל ונשמתו עולה ולא יורדת, *duodecim mensibus permanet corpus ipsius, animaque ascendit & descendit, postea corrumpitur corpus, animaque ascendens non amplius descendit*, sensus est (inquit) tamdiu כח הגוף קיים *vis corporis remanet*, & anima inclinatur לרעתה, &c. *ad opiniones & facta sua quibus assueta erat*, quam [propensionem] post duodecim menses exiit, & לכשה מלאכות *Angelicam naturam induit*, & coronatur coronâ seculi futuri *Shel Olam habba*. Animas ergò istis duodecim mensibus quasi in *Paradiso* terrestri collocari à veteribus sensu vero, nec tamen absurdo; tempore autem resurrec-

tionis revera *Paradisum* propriè dictum משמש עוד בגמול גשמי ממש, &c. *in servire præmio corporeo simpliciter*; ut ad Artic. 14. visuri sumus.

(c) Postulat locus iste, ut in sensum & significatum nominis *Cereth*, seu *Excidii*, cui post mortem obnoxia sunt improborum animæ, paulo altius inquiratur, cum discrepantes sint de ipso, perinde ac de statu animarum à corpore separatarum, *Migistrorum* sententiæ: Quem tamen laborem nobis supervacaneum prorsus reddidisset *Abarbenel*, si eâ, quâ expectaveramus, fide ab aliis ea de re prodita retulisset. Rectene enim ab ipso affirmetur (ut videre est in Excerptis ex ipsius in legem^a Commentario, à Cl. *Buxtorffo* editis) "*Maimonidem & Nachmanidem* " consentire tum in *Excidio* animali (quod " vocat, animæ, sc. proprio) quod consistat in privatione animæ, & corruptione vel destructione ejus totali; tum " in excidio quod in *Idololatram* & blasphemantem pronuntiatum, quod est " corporis, animæ," dubitabit lector, cum hanc è *Manasse Ben Israel* inter duos istos magni nominis sapientes differentiam statui viderit, quod *Maimonides* *Excisionem* animæ ejus annihilationem esse existimaverit, secus autem *Nachmanides*; multo magis cum eorum scripta penitiùs inspexerit, ex quibus nec vel alterum forsitan eorum in hac sententiâ fuisse deprehendetur. Quid autem intelligi voluerit *Abarbenel* per animæ privationem & destructionem totalem, in ista, quam illis assignat, sententia, patet ex ipsius verbis ubi suam explicat; per excidium, scil. intelligi elongationem à splendore *Majestatis Divinæ*, &c. non autem privationem animæ meram, aut destructionem totalem; Est enim (inquit) substantia spiritualis, per se subsistens, & naturâ suâ incorruptibilis. Ut ergò suo in his judicio utatur lector, cum vel *Abarbeneli*, vel *Manassi Ben Israel* fides necessario deroganda videatur, autorum istorum sententiam ex suis eorumque qui ipsos secuti sunt, scriptis depromptam paulo fusiùs ipsi ob oculos ponemus: Ac primò *Maimonidis*, qui animas peccantium excidio è medio prorsus tolli statuere pluribus visus est; deinde *Nachmanidis*, qui contrarium planè asserit, & vel *Maimonidem* aliter sensisse ostendere conatur. A *Maimonide* ergò prolata, quæ ita sonare videantur, ac si pœnâ excidii animam ad nihilum redigendam

gendam autumaret, occurrunt, tum in superioribus, p. 154. ubi ultimum miserie gradum esse asserit, ut excisa pereat anima, ne durationem consequatur, atque esse hoc *Cereth*, cujus in lege fit mentio, tum in *Yad*, Tract. de pœnitentia, c. viii. §. 1. ubi ait, *Retributio impiorum hæc est, ut ne habeantur digni vitâ sed excisi moriantur. Quicumque verò non habetur dignus vitâ istâ, ita mortuus est, ut non vivat in seculum, sed in impietate suâ excisus, instar bestie pereat. Atque hoc est Cereth, cujus in lege meminit, ubi dicit, Excidendo excidetur anima ista, quæ traditione accepimus sic intelligenda, ut verbum [Excidendo] ad hoc seculum, [excidetur] ad futurum spectet: ac si diceret, Anima ista, quæ à corpore in hoc mundo separata est, non solum vitâ mundi futuri non habebitur digna, sed & ab illa prorsus excidetur. Ac rursus, §. 5. Vindicta quâ nulla major, est ut excidatur anima, nec digna censeatur vitâ istâ, sicut dictum est, Excidendo excidetur anima ista, iniquitas ejus ipsi inest. Atque hæc est perditio, quam Prophetæ parabolicè appellarunt Foveam perditionis, & Abaddon, & Tophet, & [Alukah] Hirudinem, nec non quolibet vocabulo consumptionem & corruptionem denotante; quia consumptio est post quam nulla est תקומה Tekumah [instauratio] & corruptio, à qua nullus unquam regressus. Videri potest celebris iste Magister, hæc legentibus, statuere impiorum animas non tam à gaudio vitæ futuræ excludi, in miseriam sempiternam ablegatas, quam deleri prorsus, atque è medio tolli. Quod idem sensisse & R. Davidem Kimchium multa in ipsius commentariis occurrunt quæ suadeant: quia tamen contrarium defendit Cl. V. Sextinus Amama, de eo litem movere nolo. Addam potius nonnulla quibus Ebn Latiph eam, quam à Ramban aliisque hauserat, sententiam expressit, העגש הגמור הוא הכרת הנפש ממעלה וואברה רצוני לומר אפיסתה והו הכרת הנאמר בתורה והו מאמר החכם עה בתמיהה ואין ימות החכם עם הכסיל כלום' היאך יתכן שימות החכם עם הכסיל כי נפש החכם תשאר אחר מותו ונפש הכסיל תלך אל האפיסה, Pœna (inquit) absoluta est, ut excidatur anima à gradu isto (gaudii, scil. quo piorum animæ in præsentia majestatis divinæ afficiuntur) & perditio, (viz. ut non amplius sit, vel ad nihilum redigatur) quod est Excidium, cujus in lege mentio, atque hoc est quod dicit Sapiens admirabundus, Et quomodo moritur Sapiens sicut Stultus? q. d. Quomodo*

fieri potest ut moriatur Sapiens cum Stulto? cum anima Sapiientis permaneat post mortem ipsius, at anima Stulti vadat ad defectum, seu esse desinat, &c. idem aliis testimoniis probare satagit è Jobo, &c. & verba Davidis, יחד כסיל וכער יאכרו abeunt in perditionem, quæ est ἀπώπαισις τῆ εἵψης: ut & in Prov. de הפיסת ההשאות cessatione permanentiæ dixit, (inquit) כי לא תהיה אחרית לרע, quia non erit residuum malo, lucerna improborum extinguetur. Assimilavit (inquit) Sapiens iste animam lucernæ, dicendo, Lucerna Domini Spiritus hominis. Perpende (inquit) duo loca ista, & vide quomodo ea confirment præmium & pœnam spiritualia, eaque ad animam pertinere, & מדות seu quidditatem (si ita cum barbaris loqui liceat) præmii statuunt השאות Permanentiam, pœnæ autem הפיסת השכר ut cesset præmium, (ni forsan potius dicendum הנפש Anima) ad quod probandum & alia addit loca, qualia, inquit, המקראות הרבה, multa in Scripturis occurrunt, ואין איש שם at non est qui animum apponat. Idem, dum dictum quoddam Sapientum eodem spectans, interpretatur, ait esse Gan Eden כנוי השכר remunerationis, & Gehennam כנוי הפיסתו privationis ejus appellationem. Hæc Tract. primi Cap. 26. quod ita concludit, Sicut animabus justorum multi sunt præmiorum gradus, alii aliis præstantiores, ita & animabus quæ pœnis adjudicantur, prout aliæ alias impietate superant, varios esse pœnarum gradus, מקצתן, unicuique secundum impietatem suam, יהיה עונשן תמיד וקיים לעד ער ומקצתן יגיע עונשן והיסורין הממרקין לגבול ידוע כפי חוב רעותיהן ומעשיהן ומקצתן תלכנה לאפיסה, aliarum enim pœna perpetua erit & permanens, aliarum pœna & castigationes abstergentes (quæ purgant à peccati labe) ad terminum certum perveniunt pro ratione opinionum & factorum ipsarum; aliae autem ad nihilum rediguntur. Deinde c. 28. ubi citat dictum illud Rabbiorum, Post duodecim menses corpus eorum absumitur, anima igne comburitur, & ventus eos dissipat sub plantis pedum justorum; quasi ad classem istam, quam Alfarabii verbis Urbem stultorum indigitat, pertinens (eorum qui bona nec norunt, nec quærunt, nec appetunt, nec faciunt) per illa igne cremantur, intelligi ait, שלא תשאר מציאות, לנשמותיהם כלל, Non fore ullatenus superstites ipsorum spiritus, quod est, inquit, העגש הגמור והכרת המוחלט וההפסד שאינו חוזר, pœna perfecta, & excidium absolutum, & perditio & corruptio, quæ

quæ nunquam revertitur, והוא הענש הגדול, שבמיני העונשים *quæ est pœna inter omnes pœnæ species maxima.* Deinde animas eorum qui מרשעת המדינה seu *Civitatem maleficam* constituunt, [eorum, scil. qui vera norunt, licet mala sectentur] cum à materia, & rebus sibi desiderabilibus separentur, ab affectibus contrariis, quos partim à rerum bonarum scientia, quæ eos à materia abstrahit, contraxerunt, partim à rerum malarum consuetudine, qui eos & jam ipsas desiderare cogunt, perpetuo cruciari, & in diversa abreptas discerpi, ותשיג הנפש מן ההפכים האלה, *magno, ab istis contrariis, malo animam apprehendente,* dolorémque istum sui similibus consortio augeri, &c. ita pœnam istam speciem secundam esse earum quæ גיהנום *Gebenna* audiant. Estque hæc pœna לערי עד *eterna* & *perpetuo duratura*, quæ contraria est העונש *gaudio*, necnon הפך חיי העולם הבא *vita mundi futuri.* De istis dici à sapientibus, *Hæretici, Apostatae, Traditores, Epicurei, Qui à viis congregationis se separant, Qui terrorem suum in terram viventium injicere assueverunt, &c. in Gebennam descendunt, ibique cruciantur in æternum, sicut dicitur, vermem eorum non mori, &c.* Tertiam speciem pœnarum, quæ nomine *Gebennæ* comprehenduntur, ait esse illam Mediorum quos dicunt, quos *Rabbini* dicunt in *Gebennam cum ejulatione descensuros, dein ascensuros.* Videtur hic tamen interim à *Ramban* in hoc discrepare, quod ille omnium improborum animas abolitum iri censeat, hic (ut & alii) aliquorum tantum; istorum nempe quos tertiæ classis cives appellat. Libri *Abn Nafferi Al Farabii*, quos citat autor iste, sunt quibus titulos indidit كتاب المدينة الغاضلة والمدينة الجاهلة والمدينة الفاسدة *Liber civitatis præstantis, civitatis stultæ, & civitatis maleficæ.* Haud parum ab hac (prout sonare videtur) diversa est *Nachmanidis*, quâ animarum in altero seculo excidium, sive *Cereth* definit, sententia. Quo nomine העונש הגדול *pœnam maximam* indigitari dicit, efféque ipsum באמת אברון הנפש *revera animæ perditionem*, at talem quâ non intelligatur aliud quàm עונש וצער *pœna* & *afflictio*, cum ea sit animæ rationalis, quæ impiis inest, natura, ut interire instar aliarum non possit; si ita comparata esset, כי הוא השכר הגדול והגמול הנכבד *quanta esset hoc illi felicitas!* *magna certè merces, & præmium egregium.* Quod ergò dixerunt Sapientes, aliquos

duodecim mensium spatio in *Gebenna* pro operum suorum ratione cruciari, dein igne cremari animas ipsorum, והן נעשין *& in cineres redigi*, ita intelligendum, quòd ab eo quo fuerant statu, prorsus mutantur, instar rei quæ flammis absumpta in cineres convertitur; dein spiritum Dei, spiritum quietis & benevolentia, ipsas dissipare sub plantis pedum piorum, i. e. in gradu [collocare] qui sit intra delicias piorum, eorumque tranquillitatem, gradu nempe, in quo non, ut antè, pœnis & cruciatibus obnoxia sint, nec tamen amœnitate & deliciis instar justorum fruuntur. Ululantes autem istos dein ascendentes, quos memorant, peracto judicio suo evehi ad gradum in quo est tranquillitas & voluptas, at non instar ejus quâ fruuntur pii, secundum illud quod in *Masseceth Sabbath* legitur, *Tam mali quam medii, utrique silentio traduntur*, illi להם מנוחה *quiete fruuntur*, illis אין להם מנוחה *nulla contingit quies.* Summè ergò impiorum animas istiusmodi pœnis adjudicare Deum, שאינו *מכללה הנפש החוטאת ההיא* *quæ eas nunquam consumunt*, sicut dictum est, *Quia vermis ipsorum non moritur, & ignis eorum non extinguitur:* de quorum infelicitate hac ex parte statui possit vel ex iis quæ corpori accidunt, cum melius sit ei, qui duris affligitur cruciatibus, ut cito moriatur, quam, שיחיה ימים רבים ולא *ut dies multos vivat, nec sit pœnæ & afflictioni ipsius finis.* Pœnam istam *Gebennæ* impiis statim à morte contingere, utpote quorum animæ, cum peccatorum quæ ipsas à Deo separant pondere gravatæ, impediuntur quo minùs superna, ad quæ naturali instinctu feruntur, petant, cum igne *Gebennæ* jungantur, atque ita gemino cruciatu torqueantur, tum eo qui ab eorum quæ assequi ipsis negatur, contemplatione provenit, quæ pœna est ultra quam cogitari possit gravis: tum eo qui à *Gebennæ* flammis: Atque hunc *Cereth*, seu excidii istius intellectum esse; excidii, sc. animam à principio suo, instar rami ab arbore à qua vitam trahit. Jam verò *Cereth* seu excidium, cujus in lege fit mentio, duplicis esse generis, לגוף ולנפש *alterum corporis, animæ alterum.* Esse enim, cum qui aliquid ex iis quæ excidii reos faciant, in corpore pœnas luant, dum morte immatura obeant; ita in *Tract. Maskin* dici, מת בן חמשים שנה *Si quis annos quinquaginta tantum natus moriatur, est hæc mors excidii.*

excidii. Esse aliàs, cùm impii vitâ hîc longiori fruantur, quorum tamen animæ, cùm à corpore separatæ fuerint, excidantur גן ערן מִחַי à vita Paradisi; hoc genus innui, ubi dicitur, *excidatur anima ista coram me, & perdam animam istam*; Excidium absolutum esse, שְׁנוּפוֹ נִכְרַת מִחַי, העולם הזה וּנְפִשׁוֹ נִכְרַתָּ אִפִּילוֹ מִחַי, העולם הבא ואין צריך לומר מִחַי גן ערן, *ut corpus hominis ex hujus seculi vita excidio tollatur; anima autem etiam à vita seculi futuri, nedum à vita Paradisi, excidatur*, descendente ipso in *Gebennam*, ut ibi in æternum crucietur. Hoc innui cum dicitur, הכרת תכרת הנפש ההיא עונה כה, *Excidendo excidetur anima ista, iniquitas ejus in ipsa est.* Porro quamvis *Nachmanides* *Mosis* alterius, *Maimonidis* scilicet, verba (superius citata) obscuritatis arguat, eaque ejusmodi esse fateatur, ut qui ea legerit suspicari possit Doctorem istum autumasse, שאין עונש ויסורין לנפש החוטאת, ולא תשג אותה צער, *Non manere animam peccatricem pœnas & castigationes, nec in ipsam cadere afflictionem*, utpote quæ prorsus intereat & ad nihilum redigatur; hanc tamen sententiam ei impingi vetat, ideoque verbis istis perplexis ac dubii sensus, quibus alibi utitur, opponi vult alia ista, quibus inest ראייה ללמד עליו זכרה *argumentum quo ab ipso diluatur hæc imputatio*, viz. ubi dicit, *Omnes improbi quorum peccata multa sunt, judicantur secundum peccata ipsorum, estque ipsis sors in seculo futuro.* Omnibus enim *Israelitis* in mundo futuro sors est. Illi verò quibus nulla sors est in seculo futuro, sed exciduntur & pereunt, *judicanturque*, כפי גורל רשעים וחטאתם לעולם ולעולמי עולמים, *secundum gravitatem malitiæ & iniquitatum ipsorum in seculum & in secula seculorum, hi sunt*, Sadducæi, Epicurei, & qui legem inficiantur, & qui negant resurrectionem mortuorum, & adventum Redemptoris, & Apostatæ, & qui multos ad peccandum seducunt, & qui vias cætus deserunt, & qui manu elatâ peccant. His verbis (inquit) distinguit, בין חייבי הכרת הגמור ובין הגרון *absoluti rei sunt*, & eum qui pœnæ adjudicatur. Quod si nullus sit pœnis & cruciatibus, quibus afficiatur anima, locus, quodnam est judicium illud quo judicantur impii, pro ratione peccatorum suorum, post quod erit ipsis sors in seculo futuro? non ergò (inquit) alia fuit ipsius sententia quam ea à nobis in medium allata. Addere liceat, si animas

istas annihilandas prorsus censuisset, quid opus fuisset dicere *Exciduntur, pereuntque, judicati secundum gravitatem malitiæ & peccatorum suorum in seculum & in secula seculorum?* Qui enim pœnarum gradus secundum gravitatem peccatorum distincti ibi esse possunt, ubi nihil reliquum est quod vel levius vel gravius crucietur? Eodem modo se haberent, qui in uno aliquo quod excidii reum facit peccaverint, ¹ ac *Epicureus*, qui omnia fidei fundamenta negat, vel homicidæ, &c. cum utrique perirent, nulli amplius pœnæ obnoxii. Adduci posset & alius ejusdem autoris locus, è *Tr. Yefude Torab*, cap. v. §. 4. *Istiusmodi* (inquit) *Idololatra vocatur*, *Idololatra* כמזיז *ex superbia*, seu præsumptione, & qui ita se habet, נטרר מן העה' ויורד למדרגה התחתונה של גהינם *seculo futuro abdicatus descendet in infimum Gehennæ gradum.* At hic forsitan regeratur ex sententia *Ebn Latiph*, ipsius doctrinæ consentaneâ, jam laudatâ, infimum *Gebennæ* gradum haberi annihilationem omnimodam, quasi revera, perpetuo miserum esse, & æternis cruciatibus, iisque summis, tam animæ quam corporis torqueri, satius, atque eligibilius esset, quam omnino non esse: uti & à nostrorum quibusdam subtilius philosophatum: quibus opponitur non solum *Nachmanidis* illud אשריה וטוב לה *felix illa anima & beata*, quæ ne pœnâ sempiternâ affligatur vel in nihilum redigitur; sed & indubium *Christi* effatum, *Matt. xxvi. 24.* καλὸν ἢν αὐτῷ, εἰ ἢκ ἐγενήθη ὁ ἀνθρώπος ἐκείνῳ, quod ferè ad verbum in *Talmude* expressum habemus, viz. נוח Satius fuisset homini, si nunquam creatus fuisset, ² quam creatum esse; nisi quod à *Christo* privatim de æternæ ³ perditionis filio pronuntietur, à magistris istis universim de reliqua hominum multitudine. Disputatum enim etiam olim hac de re traditur inter *Shammæi*, & *Hillelis* discipulos, dicentibus his, Satius est homini cuiusvis creatum quam non creatum fuisse. ⁴ Utpote quibus כל מציאות טוב יותר מההעדר *quocunque tandem modo vel statu existere melius sit quam omnino non esse*: illis vero Satius est homini non creatum esse quam creatum: ideo quod omnino non esse optabilius ducerent quam summè miserum esse, cui & consonum videtur illud, *Eccles. iv. 3.* Et melior utroque qui nunquam fuit. Quod si ea fuerit *Maimonidis* sententia, quam exhibet *Bar Nachman*, & verba quæ adduximus, licet

cet

¹ *Yad Teshub*, c. 3. §. 5, 6. ² *Ramban*, c. *Gamul*, f. 96. ³ *Irubi*, c. 1. f. 13. ⁴ *O* ἢς τῆς ἀπωλείας, *Joh. xvii. 11.* ⁵ *V. Ikkar*, l. 4. c. 29.

cet alibi satis dubiè locutus sit, arguere videntur, non est cum *Manasse Ben Israel* ea inter eorum sententias discrepantia statuenda, quòd *Rambam* excisionem animæ ejus annihilationem esse existimet, secus autem *Ramban*; ut nec probari potest quod ibidem [viz. l. i. de resurrectione, cap. 10. sub finem dicit] *Rabbi Moſen Gerundensem* [seu *Nachmanidem*] asserere nihil aliud esse pœnam illam quâ anima afficietur, quam absentiam & carentiam divinæ gratiæ & gloriæ, quæ pro ratione delictorum longa vel brevis est futura. Post hæc cum punita satis fuerit, & ab omni pœna soluta erit anima, tum jungendum ramulum istum iterum radici suæ à qua abscissus erat. Contrarium enim ex iis, quæ jam ex ipso attulimus, patet: quid enim aliud sonant verba illa apud ipsum, f. 99. מלכד צערי *præter cruciatus Gehennæ*, quam ipsam bonorum istorum carentiam magnam esse revera pœnam, etiamsi graves *Gehennæ* pœnæ non accederent? quibus addi possent & ex eodem, Cap. *Haggamul* plura, cum multus ibi sit in describenda ignis infernalis, sive *Gehennæ*, natura, esse, scil. ipsum, דקה מן הדקה שאינה גוף, *subtilem admodum, tenuiorem quam ut propriè corpus appellari possit*, ideoque multum ab igne hujus mundi vel elementari discrepare, cum hic in animam hominis, licet corpus consumat, vim exercere non possit, ille verò שורפת הנפשות *animas etiam comburat*; qualem (inquit) qui fatentur Deum animas & spiritus creâsse, negare non debent, posse ipsum creare eique vim indere, quo in Spiritus istos agat, quare & *Gehennam* definit, מקום דין המשפט לענוש בו החטאים *in pœnis suis pœnis cruciati, quibus nullæ in hoc mundo similes sunt*: Cum hujus seculi pœnæ in corpus tantum naturæ crassæ agant, illæ verò in animam, quæ substantiæ purioris est, ideoque longe excedant illas, quas hic pati quis possit, &c. Idem licet aliquorum pœnis certum statuatur terminum, aliorum tamen cruciatus omni termino carere, ut vidimus, asserit. Eo tendunt & quæ apud eundem, f. 97. occurrunt verba, היורד לארץ שוב אינו עולה והם נדונים לדורי דורות, *Qui in Orcum descendit, haud unquam iterum ascendit, & qui ibi sunt, puniuntur in secula seculorum*: imò potius ex ipsius verbis animarum abolitionem, quia verbo כלל *consumptionem* de-

notante, in earum pœnis exprimendis sæpius utitur, elici quis putaret (nisi ex iis quæ vidimus de sententia ipsius pateret, non aliud eâ innui quam quod in statum deteriore mutetur) quam ullam pœnæ perfectè (quos vocat) improborum cessationem. Atque ex his quæ allata sunt judicet etiam lector, quomodo intelligendum putet quod à *Josepho Albo* dictum, l. iv. c. 34. ubi dicit diversos esse pœnarum, ut peccatorum, gradus; fieri enim non posse ut qui aliis patrandis benè, aliis malè, meritis sit, יהיה נדון תמיד בצער המופלג, *perpetuo puniatur extremo cruciatu*, cum brevius temporis spatium לשכח ההרגל והמנהג *sufficiat ad eorum, quibus in hac vita assuetus fuerat, oblivionem inducendam*, duodecim, scil. mensium ex sententia veterum, quo postquam pœnas luerit, למדרגה מה *ad aliquem præmii gradum* transfertur, pro meritorum ratione, alios verò spatio isto exacto, quo ea quibus assueti fuerant dediscant, cum nulla sint ipsis merita, quibus ad istiusmodi gradum provehantur, aut boni alicujus spiritualis participes fiant, ישארו נעדרים *manere privatione* [damnatos] atque hoc esse כרת *Excidium*, cui in lege adjudicatur anima peccatrix; atque de his à veteribus dictum, *duodecim mensibus exactis absumi corpus ipsorum, spiritum comburi, ipsosque à vento sub plantis pedum iustorum dissipari*. Esse verò impios alios qui animabus ipsorum loco quodam circumscriptis crucientur בעונש נצחי *pœnâ sempiternâ*, secundum rationem ab ipsis factorum, ut qui legem & fidei fundamenta negaverint, &c. pœnam autem istam in hoc consistere, c. præcedente affirmat, quod anima jam à corpore separata in partes adversas desiderii contrariis, nec unquam satiandis, indefinenter feratur ac distrahatur; (viz. tum ad ea quibus in hac vita faciendis occupata, quibusque assueta fuit, corpore corruptibili contra naturam suam depressa, tum contrà, ut formis superioribus seu intellectibus separatis associetur prout naturæ ipsius consentaneum) rebus jam spiritualibus inhians, quibus nunquam adhuc assueta est, quibusque assequendis אין לה התחלות ולמוד והרגל *non sunt ipsi principia, aut peritia, aut assuefactio* (ut nec amplius ad crassiora ista assequenda instrumenta) atque ita in partes contrarias istas מצד הטבעה *ad partem superiorem seu sursum vi naturæ*, מצד ההרגל *ad partem inferiorem seu deorsum vi usus & consuetudinis*, perpetuo

petuò raptatam, cruciatu ineffabili torque-
ri, ac si revera in partes (si ita de eo
quod partes non habet, loqui liceat ע'צ
נתינת ההכנה *explicationis gratiâ*) scinde-
retur. Dum enim fertur לב' צדדין כא'
צד המעלה וצד המטה האחד מצד טבעה
והא' מצד ההרגל והמנהג ואין לה כלים
במה שתשיג צד המטה ולא הכנה במה
למעלה, *in duas partes simul,*
furfum, scil. & deorsum, alteram impulsu
naturæ, alteram vi consuetudinis & usus,
cùm nec sint illi instrumenta, quibus quæ
infra sunt assequatur, nec aptè disposita
sit ad ea quæ supra sunt amplectenda;
מכל צער, majus hoc illi tormentum esse,
שבועולם ומכל מיני פרוק הכור יותר
משריפת אש ויותר מצער הקור והקרח
הנורא ויותר מהכאות סככים וחבנות
ולו qui in hoc mundo est cruciatu, omnibusque modis qui-
bus quæ unita sunt separantur; gravius
vel ignis adustine, vel frigoris & glaciei
gravissimæ tormento; vel quam si cultris
gladiiſve confodiatur, à serpentibus mor-
deatur, scorpiisve pungatur. Pœnam hanc
contrariorum appetituum cruciantem ut
explicarent vetères, dixisse ipsos, Ange-
los duos, unum ab altera mundi parte,
alterum ab altera stantes, è funda ipsam
alternis vicibus huc illuc jactitare, dum
justorum animæ sub solio gloriæ in Dei
præsentia, התענוג שהוא למעלה מכל
התענוגות, voluptate omnium quæ concipi
possunt maximâ fruuntur: Atque hoc se
ex Maimonidis doctrina affirmare ait, qui
præmium & pœnam animæ tantum à
corpore separatæ esse vult; cum illis qui
eam corporis atque animæ simul esse ve-
lint, asserendum necessario sit, Deum, si-
cut corpus ab omni, quod ipsum corrup-
tioni obnoxium reddit, purgat, quo æter-
nâ fruatur gloriâ, ita & novam illi na-
turam indere, quò pœnas Gehennæ per-
petuo ferre possit. Causam autem illis
erroris fuisse, illud à veterum aliquo dic-
tum, הקבה מביא את הנשמה חורקה בגוף ורן,
אותם כאחד, Deum animam allatam in
Goph injicere, & utrumque simul judicare:
malè intellectum, cùm Goph hic corpus
interpretentur, cùm non aliud eo innua-
tur, quam locus quo Deus animam, quæ
loco aliquo comprehendi apta nata non
est, compingat, quo pœnæ capax sit, si-
cut eam antea corpori incluserat, qui
locus ideo Goph corporis nomine, idem-
que aliàs Gehenna dicitur. Falli ergò
ipsos, dum primò nomen hoc de corpore
quod prius animæ habitaculum fuerat,
quasi Deus ei denuò animam crucian-

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dam inderet, hîc explicandum putant;
dein pari ratione, animam quo præmio
spirituali accipiendo magis idonea sit,
corpore etiam in resurrectione mortuo-
rum donari, cùm utrûmque tam pœna,
scil. quam præmium ad animam, non
corpus spectet, animæque ad pœnam fe-
rendam loco aliquo circumscribi debeat,
non ita ad præmium accipiendum. Hæc
ille, ex quibus patet ipsi etiam visum Mai-
monidem per animarum impiarum exci-
dium non omnimodam ipsarum annihila-
tionem intellexisse. Porro, idem Jo-
sephus Albo, postquam ejusdem l. c. 36.
ostenderit peccatori pœnam æternam me-
rito suo deberi, præmium autem bene-
facientibus merâ Dei gratiâ æternum red-
di; c. 38. ostendit eâdem Dei benevolenti-
â quorundam (Israelitarum, scil. & cre-
dentium) pœnam, quam æternam meru-
erunt, fieri זמני temporalem, eosque hoc
seculo puniri, quo in futuro præmium
consequantur. Hoc tamen de aliis pro-
nuntiat, scil. hæreticis, Epicureis, &c.
ראוי שישארו במה ששורת הרין מחייבת
והוא שיהיה ענשם נצחי, Convenire ut il-
lud perferant, cui summo jure obnoxii sunt,
sc. pœnas æternas, ideoque in illis tenere
quod dicunt Veteres, ipsos in Gehennam
detruſos, ibi æternum cruciari. Dictum
tamen Talmudicum, quod ibid. citat, quo
pœnam Gehennæ temporalem esse asse-
rere videntur, ענשם של רשעים בנהגם,
נ' יב' חדשים, nescio an alicubi explicet.
Occurrit in Edajoth, cap. 11. §. ult. המשה
דברים של שנים עשר חדש משפט דור
חמבול יב' חדש משפט מצריים יב' חדש
משפט איוב יב' חדש משפט נוג ומגו יב'
עשר חדש משפט רשעים בניהגם יב' חדש
שנאמר והיה מדי חדש בחדש, Quinque
res sunt, quarum spatium est duodecim
mensēs; Judicium eorum qui diluvio sub-
lati, duodecim mensium fuit: Judicium
Ægyptiorum duodecim mensium: Ju-
dicium Jobi duodecim mensium: Judi-
cium Gog & Magog duodecim mensium
erit: Judicium improborum in Gehenna
duodecim mensium, sicut dictum est, ^ו Erit-
que de mense in mensem, &c. Citatur
etiam à Ramban, c. Gamul, f. 99. ut &
ab Abarbenele, ubi de Cereth agit, nihilo
explicationis gratiâ addito. Forſan ergò
non de omnibus universim improbis in-
telligendum, sed de iis quorum à Ram-
ban mentionem jam factam vidimus,
quamvis in Schol. ad Roſh Haſhana, cap.
1. omnibus ad quos se extendat illud
Danielis [Et illi in contemptum perpe-
tuum] attribuantur. Sic enim Scholiastes,
B b b

Quod

* Pœna impiorum in Gehenna, 12 mensium est.

† If. lxvi. 23. v. ib. ab Ab. Ez.

Quod dicitur in contemptum sempiternum, לא ירא להם תקנה, non dici quod nulum sit illis remedium, אלא נדונים יב' חדש, ועולים כראמין כשפט רשעים בגיהנם יב' חדש, Sed puniuntur duodecim mensibus, deinde ascendunt, sicut dicunt, Judicium improborum in Gehenna duodecim mensium est. Sic & quod dicitur (inquit) c. Hazabab. (4. scil. Babæ Metc.) Tres descendere in Gehennam qui non rursus ascendunt, intelligendum דאין עולים לאלתר, quod non statim ascendunt. (sunt illi, הבא על אשת איש והמלכין פני חברו, ויהמכנ' שם רע לחברו, Qui cum alterius uxore rem habuerit, qui socium suum coram multis ad pudorem adigit, qui socio suo nomen infame imponit.) Vel num hæc omnia de Israelitis tantum asseri dices? de quibus Erubin, cap. 2. & Chagigah, cap. ult. dicitur. פושעי ישראל אין אור של גיהנם, שולטת בהם, In peccatores Israelis non habet potestatem ignis Gehennæ, descendente, scil. Abrahamo, atque ipsos ex eo reducete; ut & in Tosiphta ad locum istum, Judicium רשעי ישראל ex Israele est duodecim mensium; post quos, לא חיינ ולא נדונים ושריין בלא טובה ובלה רעה, nec vivunt, nec judicantur, manentque absque bono & absque malo.

(d.) At non omnium בינוניים seu Mediorum, quos vocant, eadem ab ipso ratio statui videtur. Ita certè Shammæi discipuli, c. Rosh Hashana sententiam suam efferunt, לגיהנם יורדים בינוניים, ומצפצפין ועולים, Medii in Gehennam descendunt; ibique ejulant, deinde ascendunt; at Hillelis asseclæ, רב חסד מטה כלפי חסד, Dominus misericordiæ inclinatur ad misericordiam, lancem, scil. propendere facit ad partem innocentiae, לגיהנם, ואינן יורדין Nec descendunt in Gehennam, ut explicat ibidem Scholias. Jam verò Nachmanides, ut distinctè sententiam istam efferat, Quod ad medios (inquit) שעונותיהן, Quorum peccata & merita sunt æquè librata seu æqualia, Deus, qui magnus misericordiæ audit, versùs misericordiam inclinatur. Quod si in מחצה שלהם parte peccatorum quorum rei sunt, sit פושעי ישראל בגופם, sit Peccatum aliquod eorum quæ committunt transgressores Israelis corpore suo, e. g. ut si capiti nunquam Tephillin induerint, eodemve modo in quibusvis præceptis corporis ministerio paragendis, perpetuæ omissionis rei fuerint, ut si nunquam Keryath Shemaa legerint, nec capto cibo gratias egerint, &c. qui ita se habent יורדין לגיהנם, ומוצפצפין ועולי' הימנה, In Ge-

bennam descendunt, ibi vcciferantur, dein ex eadem ascendunt. Quod si alicujus peccata meritis plura sint, atque ex illis transgressionibus quarum Israelitæ (ut dictum) corporibus suis rei fiunt, vel etiam aliæ gentes corporibus suis, v. g. si עריות congressus illiciti reus fuerit, &c. ipse in Gehennam descendens ibi duodecim mensibus detinetur, quibus exactis גפו בלה, &c. corpus ipsius consumitur, spiritus crematur; deinde à Gehenna ejectum ventus sub plantis pedum justorum dissipat. Verum, יהודים המלעיגים על דברי חול', Judæi qui verba sapientum ludibrio habent & Epicurei, & qui legem, & qui resurrectionem mortuorum negant, & qui se à viis cætus [Israelitici] segregant, & qui terrorem suum terræ viventium incutiunt, (viz. Gubernatores qui nimium populo metum incutiunt, non gloriæ Dei causa בגון מלכי הודו, puta Reges Indiæ) licet haud ipsos ad peccandum cogant, sed rectè gubernent, excepto quod homines opiniones & facta sua eò dirigant ut ipsis obsequantur, non ad cultum omnium Domini, & qui peccant, multosque in peccatum trahunt, v. g. Jeroboam f. Nebat, ipsiusque socii; hi omnes in Gehennam descendunt, ibi in secula seculorum cruciandi. Hæ (inquit) tres classes sunt judicandorum die Judicii magni, qui dies præstitutus est ad omnes judicandos, quique est יום חמן העולם הבא, Dies, & tempus [quoddam] seculi futuri, non quod in illud tempus differatur peccatorum poena, cum animæ & ante diem illum in Gehenna crucientur, sed quod & qui jam antea crucientur, היום העתיד, נדונים כאותו היום, ומהכרת והאבד הנפש מתוך העונש והצער הגדול המתחדש עליהם, Die isto futuro judicandi sint ut in Gehennam remittantur, ibique excidatur perdatûrque anima. ipsorum præ cruciatu, & afflictione magna, quæ in ipsos renovatur. Huic judicio prævium est illud, quo de unoquoque horâ mortis statuitur, quo perfectè justî in Gan Eden (qui & ipse est מה"י העולם הבא, Vita quædam seculi futuri reputandus) statim admittuntur; summè impii statim in Gehennam ibi torquendi detruduntur; Medii [eam etiam gustare jussi] inde miserabiliter ejulantes educi se petunt in locum refrigerii. Quod cum in hoc judicio, tum in futuro de iis asseritur. In singulis hisce judiciis ei qui levissimæ omnium pænæ adjudicatur אין לו קצבה non est definita aliqua mensura, sed unusquisque secundum opera ipsius punitur, dein postquam ejulans misericordiam

diam imploraverit, liberatur; qui gravissimæ, in secula seculorum cruciatur; Mediorum pœna duodecim menses perdurat, post quos tempore isto, quod iudicium extremum antecedit, à Gehenna liberati מנוחה ואין להם מנוחה silentio traduntur, nec ullius refocillationis participes fiunt. At post duodecim menses à Iudicio extremo, ubi consumptum fuerit ipsorum corpus, ac spiritus igne crematus, ventus ipsos sub plantis pedum iustorum dissipat, quamvis interim gradus ipsis pœnarum discrepantes sint pro diversis peccatorum gradibus, durante illo duodecim mensium spatio, & גיהנם מניחם Gebenna Gebennâ gravior. Hæc fusiùs ex ipso Nachmanide transcribere libuit, quod verba ipsius ab Abarbenele in compendium redacta non integram forsan ipsius sententiam exhibeant; præcipuè verò quod aliter cum sensisse alibi (ut vidimus) affirmet, ubi in hoc ipsi cum Maimonide convenire statuit, quòd uterque excidio omnimodam animæ è medio sublationem indigenti asserat. Quo nihil sententiæ Nachmanidis magis contrarium videtur: qui & Maimonidem aliter sensisse probabile facit. Ipsum verò hoc asseruisse nemini puto, excepto Abarbenele, visum est. Manasse Ben Israel hanc vidimus inter Doctorum istorum sententiâ discrepantiam statuere, quod Rambam animas excidio ad nihilum redigi asserat; secus verò Nachmanides. Certè verbis tam dubiis atque incertis tam suam quam aliorum sententiam hac de re, excidii, scil. animæ naturâ, exprimunt Judæi recentiores, ut vix mihi vel aliis satisfacere, dum eorum doctrinam enarrandam susceperim, aliter possim, quam (ut Judæ Zabara, pari de causa prolatis, verbis utar) dicendo, כתבתי לך הכל ואתה תבחר הנכון, Totum tibi descripsi, tu quod optimum tibi videbitur eligas. Tantum abest ut Abarbenel nobis quod pollicitus est de aliorum sententiis referendis, in illo tractatu præstitisse videatur, ut majorem nobis in iis indagandis, atque inter se conferendis molestiam creaverit: satis est si ipsius sententiam inde hauriamus. Sed lectori id iudicandum relinquimus.

Judab Zabara quæ de animæ post mortem statu & iudicio extremo refert, Nachmanidis doctrinæ consentanea sunt, scil. עולם הנשמות ענין אחר ועולם הבא, aliud esse mundum animarum, aliud mundum futurum, illum, scil. & jam

esse, hunc tandem post diem Iudicii millennario septimo futurum. Gan Eden ergò describit locum esse in eum finem paratum, ut ibi delicerentur piorum animæ במה שישגו מזיו השכינה, Eo quod assequuntur de splendore Majestatis divinæ, &c. quem statum diversis nominibus exprimunt Magistri, scil. dicendo, ipsorum animas positas esse בצדור החיים in fasciculo vitæ, במרום in excelsis, באוצר in thesauro, quibus omnibus nihil aliud innuunt, quam עין מהשגת זיו השכינה consequi ipsos voluptatem è perceptione gloriæ Majestatis divinæ, idem significari eo quod dicunt recondi ipsas sub folio gloriæ. Quâ tamen loquendi formâ subinnui vult, שאין Nondum ipsas perfectionem affecutas; כי לא יתכן לשון גניזה לדבר, שיש לו שלמות quia non convenit verbum גניזה [i. Abscondio, repositio] rei statum perfectum consecutæ. Statum autem istum, Gan Eden dictum, non esse omnibus piis æqualem, sed מעלה ויתרון בין צדיק ל צדיק לפי מה שהטיב מעשיו בעולם הזה, esse unæ præ alio gradum & excellentiam, prout facta sua melius in hoc mundo ordinaverit in sapientia & rectitudine. E contra, Gebennam locum esse paratum, שם נפש הרשע באשו של גיהנם שהוא דק ראוי להיות מלהט, ut in eo uratur animâ impii igne Gebennæ, qui subtilis est, idoneus ad comburendas impiorum animas: respectu cujus, ignis communis est אחד מששים unus è sexaginta. Neque Gebennam omnibus impiis æqualem esse, sed hunc illo pro scelerum, quæ in hoc mundo commisit, ratione graviùs torqueri, כי לפי חיונם ענשם, quia secundum reatum est & pœna ipsorum. Esse eorum alios qui duodecim mensibus puniuntur, deinde ejulant & ascendunt; alios qui in secula seculorum cruciandi sunt: Medios Deum pro misericordia sua à Gebenna eripere. Tres iudicandorum classes tum in iudicio extremo, tum in eo quo de unoquoque horâ mortis statuitur, esse: Deum, cui omnia manifesta sunt, cum videat quinam idonei sint ut in Gan Eden admittantur, quinam ut in Gebennam detrudantur, pœnis ac præmiis in hoc seculo dispensandis, quò illos ob peccata in vita præsentî puniat, hos ob benefacta remuneret, utrosque ad ea quæ post mortem ipsos manent parare, ne vel male facta cuiquam impunè cedant, vel quæ bene, mercede sua careant. Ita statuunt;

^z Ikhar. l. 4. c. 30. Quia corpore indigent, cum non sit ipsis perfectio absque corpore. Ein Jac. ad Berac. c. 2. i. e. R. Ahron.

statuunt; כשם שנפרעים מן הרשעים בעולם; הנבא אפילו על עברה קלה שעשו כך נפרעים מן הצדיקים בעולם הזה אפילו נפרעים, על עברה קלה שעשו, &c. *Ut in mundo futuro vindictam sumunt de impiis etiam ob levissimum peccatum quod commiserint, ita de piis in hoc mundo etiam ob levissimam transgressionem.* Et è contra, ut in seculo futuro piis vel ob minimum quod præstiterunt mandatum mercedem reddunt, ita in hoc seculo impiis: Deo inrerim de unoquoque secundum cordis propositum, sive in bono sive malo faciendo sententiam ferente, cum & aliquando secus agant, qui bene agere statuunt, & bonum agant quibus haud rectum est animi propositum, quod & illustrant exemplo ejus qui in foro pauperi Eleemosynam dâns ideo tamen malè facit qui hoc eo fine facit, vel ut ipse benefici nomen consequatur, vel ut pauperi, qui palam accipit, pudorem inferat, cum עקר צדקה *Fundamentum Eleemosynæ*,^a seu veræ eleemosynæ ratio, sit ut nec sciat qui donat cui dederit, nec qui accipit à quò acceperit. Deum ergò qui לב עמקו *profunda cordis* novit, unumquemque judicare לפי המעשה וכונתו *secundum factum & intentionem cordis sui ad bonum faciendum.* רחמנא לכא *Deus misericors cor requirit.* Hanc ait esse explicationem eorum, quæ ad statum mundi animarum spectant, secundum *Nachmanidis* doctrinam: qui certè cum omnia secundum hominum merita tam in hac vita quam futura distribui asserit, quæstioni de animæ post mortem statu, & qui fiat ut pii, qui necessariò tamen peccatorum aliquorum rei sunt, post hanc vitam ad felicem Paradisi statum, sine mora vel purgatione à labe ista prævia admittantur, summèque impii in sempiternas *Gehennæ* pœnas, nullâ aliquorum quæ fecerint bonorum ratione habita, ablegentur, non aliter responderi posse autumat, quam habito respectu ad pœnarum & præmiorum in vita præsentis distributionem, quibus & justus à peccatorum suorum inquinamento abstergitur, quo idoneus sit ראוי לחיי העולם *qui ad vitam æternam admittatur, & impii ob ea, vel minima, quæ fecerunt aliquando bona, remunerantur להפריע כרי להפריע בזה, ut in futurâ vindicta de iis sumatur.* Multis ergò quæstionem illam tractat, quomodo fiat ut malis bona, bonis mala sæpius in hac vita contingant, & severiùs cum *Israele*, quam cum gentibus Idololatricis agatur, mag-

námque afflictionum, quæ אהבה של יסורין *Castigationes amoris* respectu piorum merito vocentur, utilitatem indicat, dictumque veterum laudat, כל שעברו עליו ארבעים יום בלא יסורין קבל עולמו *Quisquis quadraginta dies transegerit sine castigationibus, accepit mundum suum,* utpote à quibus haud prorsus immunis præstatur, אלא הרשע הגמור לניהנם *שנקבל עולמו ושומרין אותו מן השמים לעשות לו כל רצונו בעולם הזה, Nisi perfectè malus Gehennæ [destinatus] qui mundum suum [hic] accipit, quem cælitus custodiunt, ut omnia ipsi secundum voluntatem ipsius fiant in hoc mundo.* Porro judicium extremum vocat idem *Judab Zabara* כל העולם *Judicium illud magnum quo judicatur totus mundus: ipsumque initio millenarii septimi futurum statuit in judicio isto staturos impios.* Quod autem dicit אינו *staturos illos in judicio, לטובתם אבל הוא לרעתם להיות נדונים בדין קשה ממה שהיה כבר הן בנפש הן בגוף ונפש יחד, Non cessurum hoc illis in bonum, verum in malum, ut de iis gravius quàm hætenus passi sunt, feratur judicium, sive in anima, sive corpore & animâ simul.* Hoc è *Midrasb Tillim* probat, ubi ad verba ista לא יקומו *Non stabunt impii in judicio,* dicunt, Benè esset illis si non starent in judicio, nec rationem redderent; non ergò ita intelligendum, sed ut simili loquendi forma dici solet, לא הוה, ליה לפלוגי הקמת דגל ברינא *Non fuit N. statio seu stabilitas pedis in judicio.* Hæc idcò annotare visum est, quod ea confirmare videantur quæ à Cl. Viro *Sixtino Amama* de ista loquendi forma, ejusque apud *Kimchium* in Com. ad Psal. i. usu dicuntur.

Radix decima tertia.

בחומר התחייה, *De materia resurrectionis.* Esse ex ipsorum sapientibus qui statuunt (a) non esse resurrecturos כי אם אלו *Alios quam Israelitarum justos:* ideoque in *Daniele* dictum, Multos è dormientibus, non autem שכלם *Omnes experrecturos.* Hanc esse *Rambani* sententiam in Epist. de resurrectione, & *R. Saadia* in l. *Emunoth*, nec non *Ramban* in c. de Retribut. & *R. Chasdai* ejusque sequacium. Hos omnes eo adductos dicto isto antiquorum, Beneficium pluvie ad omnes spectare, resurrectionem mortuorum ad justos tantum. Hanc ipse sententiam à vero alienam putat,

^a Confer Mt. vi. 2, 4. ^b Ejusmodi sc. quarum μ'τοχαυ παρρησια παύται, Heb. xii. 8. ^c Τα ε'χθρα ε'χθρα, Luc. xvi. 25.

rat, idque satis probari illis scripturæ verbis, *multi è dormientibus; &c.* quod si iusti solum ex *Israele* expectaturi essent; non verè affirmaretur, cum illi non dicendi multi, sed באמת מספר יהיו ונער כתכם *Revera pauci, quos scribere posset puer*: cum & addat scriptura, *Hi ad vitam æternam, illi ad opprobrium & contemptum perpetuum*: unde patet etiam malos resurrecturos ut pœnas luant: cui & consonum illud apud *Isaiam*, ^a *Et videbunt cadavera virorum, &c.* (b) Mirari autem se præcipuè *Ramban*, qui cum statuatur tempus accipiendi mercedem mandatorum & operum bonorum non aliud esse quam resurrectionis, ejusque finem esse ut judicentur homines corpore simul & animâ secundum præscriptum juris, idem tamen asserat non resurrecturos alios quam *Israelitarum* justos. Ita enim nec iudicium magnum, nec universale futurum, nec secundum præscriptum juris omnibus hominibus communis. Deinde, si solum iusti resurrecturi, quomodo tres ordines die iudicii [judicandorum] statuatur, perfectè justorum, perfectè malorum, & mediorum? His addendum, omnibus mundi gentibus naturâ insitam, ac firmiter radicatam esse hanc opinionem, viz. è mortuis suis fore qui resurgent, ideoque statuere se resurrecturos tum è gente sua (*Israele*) ad participandum salutem Domini, & quò iudicio fistantur, & ob reliquos, quorum meminit, fines, tum è Gentibus aliis ubique terrarum, eosque non solum è iustis, sed & ex improbis peccantibus & peccare facientibus, scil. maximè insignes & illustres (uti dixit) atque hoc ut fiat necesse esse, quò melius manifestetur in mundo fides Dei benedicti, cui sapientes, sacerdotes & prophetæ eorum testimonium verbo perhibebunt; improbi autem dum pœnâ suâ & igne, qui non extinguetur, terrorem hominibus incutient. Non tamen communem futuram resurrectionem omnibus qui unquam existerunt hominibus, sed parti tantum eorum, qui tamen ex omnibus erunt Nationibus, eorumque tam iustis quam impiis, ideoque dixisse Angelum *Danieli*, *Multi è dormientibus, &c.* Eo autem quod dixerunt *Beneficium pluviae, &c.* non negari aliis omnibus resurrectionem, sed eo indicari utilitatem & bona resurrectione acquirenda non futura omnibus communia; cum secus sit in pluviae beneficio, ex quo omnes æqualiter tam mali quam boni utilitatem capiunt, tam illo-

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rum quam horum agris inde irrigatis, cum resurrectionis utilitas & præmium iustis tantum erunt; reliquos autem resurgentium præterquam quod in mundo Dei veritatem & divinitatem notam faciant, pœnis cruciandos. Quod & probat dicto *R. Eleazari Pirk Ab.* c. 4. & è precationum quibus initio anni utuntur formulis, è quibus patere ait, & *Davidem* & *Messiam* resurrecturos, & licet Deus in tota terra cognoscatur, futuram tamen & tunc temporis *Jerusalem* Regis [Dei] sanctuarium. Innui interim etiam dicto *R. Eleazaris*, non omnes qui ab orbe condito mortui sunt tunc resurrecturos, neque casu fieri ut hic aut ille præ cæteris forte illâ gaudeat, sed prout decreto divino statutum fuerit, ex hac gente decem, centum, aut mille, & ex aliis similiter, prout postulat resurrectionis & cognitionis Dei manifestandæ ratio; minimè autem dubium esse ex *Israelitis* justos quoscunque resurrecturos, ut redemptionem consequantur, & salutem Domini videant, iisque impletum iri loca desolata, adeò ut dicant, *Angustus est mihi locus, &c.* huc spectare quod dicitur, *Omni Israelitæ sors, &c.* interpretantibus *Rashi* & *Ramban*, &c. doceri, scil. hac *Mishna* resurrecturos primo omnes ex *Israele* justos, ac venturos ut terram possideant, &c. Hæc dum asserit *R. Eleazar*, scil. morituros, qui nati sunt: mortuos victuros, &c. non tamen dicere כל הילודים *omnes qui nati*, sed indefinitè, ut ita appareat resurrectionem קצתית *particularem futuram*, eâ ratione quam ipse descripsit [scil. ex omni gente aliquos tantum comprehensuram.]

In illo dicto, *Tres libri aperiuntur initio anni perfectè justorum, perfectè malorum, & mediorum*, perfectè iustum appellari eum cujus opera bona multa sunt, perfectè malum cujus opera mala plura, &c. Dicunt, si cujus merita multa sunt, transgressiones paucæ, illum ob transgressiones paucas in hoc mundo puniri, ut in futuro plenam bonorum mercedem recipiat: è contra cum eo cujus transgressiones multæ, bona opera pauca, agi.

Convenit cum hac, in præfatione ad *Is.* radix sexta, ubi ait, impossibile esse ut omnes, qui unquam ab initio mundi vixerint, resurgant, quia non caperet eos terra: Deinde cum statuunt non omnes resurrecturos, quærit quinam resurgent, aut quomodo fiet discrimin? num casu & fortuitò, an aliter, &c. Deinde aliorum sententias recenset, quibus eodem

C c c

quo

^a Is. lxvi. 24.

quo hîc modo confutatis, addit de sententia ista, *Beneficium pluviae omnibus, resurrectio mortuorum justis tantum, esse eam è Baraittha*, dictum *R. Abahu*, c. 1. *Taanioth*, neque ab omnibus receptam, quia & ibi dictum, *Dissentit R. Joseph*, &c. Et in *Pirke Eleezer* ad illud, *Victuri sunt mortui tui*, dici à Sapien- tibus, *Omnes mortuos ascensuros in resur- rectione mortuorum exceptâ generatione diluvii*, de quibus dictum est, *Mortui sunt, non resurgent*, &c. cæteras gentes, quæ sunt cadaveribus bestiarum similes, resurrecturas quidem, non autem victu- ras.

(a) *R. Saadiah c. Techiat Hammetim*. Si quis (inquit) quærat quinam resurre- turi sint tempore salutis, respondeo, om- nes justos & *על תשובה* pœnitentiam agentes. Quisquis enim sine pœnitentia moritur, est ipse è numero *הענושים* pu- niendorum, &c. quod & rationi (inquit) consentaneum, cum Deus pœnitenti spem fecerit se ipsum acceptum habiturum multis Scripturæ locis, quæ promissa ad omnes pœnitentes pertinere asserunt Rab- bini, qui peccatores in quatuor classes distribuentes, 1. cum quis præceptum ali- quod affirmativum violaverit. 2. cum è negativis aliquod transgressus fuerit. 3. cum peccata Excidii & morti à *Beith Din* seu Judicibus infligendæ obnoxia commiserit, 4. cum ab ipso profanatum fuerit nomen Dei. Dixerunt postea, *vel forsan fieri potest, ut propitiationem illi acquirat mors*, quod docet, *Ecce ego aperio sepulchra vestra*: Ecce pertinet resurre- ctio ad omnem qui pœnitentiam egerit. Dico (inquit) insuper paucos è gente nos- trâ sine pœnitentiâ mori.

Juda Zabar. cap. 1. Manifestò decla- ratur (inquit) in *Beresbit Rabba* resurre- ctionem *Israelitarum* propriam esse, non aliis gentibus communem. Quod, in- quit, & ratio suadet, quia non est crea- tus totus mundus nisi ob *Israelem*, sicut dixerunt in *Beresbit Rab*: *Manifesto notum fuit illi qui dixit, & fuit mundus, pecca- turum Adamum, quare ergò ipsum crea- vit?* ideo quoniam egressura erat ex ipso gens, sc. *Israelitæ*, in quibus invenit *נחת רוח* refocillationem: ibi etiam, aiunt, *Israelitas* vocari ראשית principium, sicut dictum est, *Sanctitas Israel Domino, ini- tium proventus ejus*. Totus autem mun- dus non creatus est nisi ob principium, sicut dictum est, *Principio creavit Deus,*

&c. q. d. principii gratiâ totum creavit. Dixerunt etiam ibidem, *Quo tempore ve- nit Serpens ad Evam, inquinamentum su- um in ipsam injecit*, per quod intelligen- tur concupiscentia mala, ideoque pœ- næ mortis adjudicatum est semen ejus. *Israelitis, qui in monte Sinai steterunt*, i. e. Legem acceperunt, quæ est arbor vitæ, *ablatum est inquinamentum illud, & idonei facti sunt qui in seculum vivant*; *Gentibus quæ ibi non constiterunt, non ablatum est in- quinamentum suum, nec idonei sunt qui vi- vant*. Non convenit ergò resurrectio alii quam *Israelitis*. Hoc de gente [quâ- libet] in genere, affirmatur; sunt tamen individui quidam è piis gentium qui vi- vent quibûsque fors est in mundo futuro, uti declaratum est *Tract. Abud. Zar.* c. 1. hoc certò affirmâsse *R. Hakkadosh Antonino*. Insuper manifestum est, re- surrectionem justorum esse, non improbo- rum, juxta illud ipsorum dictum, *De- missio pluviae ad pios & impios pertinet, resurrectio mortuorum ad justos, non ad in- justos*. Quin & hoc suadet ratio, quia impii etiam dum vivunt pro mortuis ha- bentur, quia vitæ quæ animæ est, curam non habent, sed corporis tantum, dum voluptatibus corporeis indulgent. Quo- modo ergo vivent postquam mortui fu- erint, uti verba exposuerunt in cap. *Mi- shemeto* ad verba *בן איש חי* Filius homi- nis vivi, ut dixerunt, c. 1. *Taanioth*, *Jacob pater noster non est mortuus*, quod verum est etiamsi condierint ipsum pol- linctores, & sepelierint vespillones. Dix- erunt etiam c. *היה קורא Hajab kore*, &c. Ubi de *R.* loquitur, quod fuerit נעתק מן החיים à vita ad vitam transla- tus.

Consona sunt hæc iis quæ supra, p. 157, occurrunt, ubi & veterum dictum lauda- tur, *Mali etiam dum vivunt mortui appel- lantur*, &c. quam loquendi formam eti- am à meliori magistro accepimus. Ita *Christus*, *Mat. viii. 22. Sine mortuos sepe- lire mortuos suos*. Et *Paulus*, *1 Tim. v. 6. Quæ in deliciis versatur, ea vivens mor- tua est*. Sic & locutos veteres *Arabes*, tes- tatur illud Poëtæ,

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Non qui devixit & quievit, mortuus est, sed [verè] mortuus mortuus est vivorum. E contra ut *Judæis* justi etiam post mor- tem vivi audiunt, sic & in *Alcor.* اموات Mortuos imo vivos apud Dominum suum, legimus *Sur. 3.* Sed & quemadmodum resurrectionem justorum tan-

tantum esse volunt eorum nonnulli, ita & in N. T. Resurrectio iustorum appellatur, non quod impii non sint resurrecturi, sed quod *prodibunt qui bona fecerunt soli in resurrectionem vitæ; qui vero mala, in resurrectionem condemnationis*, quæ mors potius quam vita censenda: cum illi omnes quos iustorum nomine indignos censent, resurrecturos negent. Ubi observatu dignum quos tandem privilegio isto exclusos volunt, viz. non solum improbos & sceleratos, sed & totam Idiotarum turbam, quam ut & è *Johan. vii. 49.* discimus, pro execrabili habebant, quorum alicui non aliam patere volunt ad alterum seculum viam, quam quæ ipsi docti cunjuspiam, cujus sibi favorem conciliaverit, gratiâ aperiatur. Hoc est, quod è Tractatu *Talmudico Cetuboth.* [scil. c. 13.] laudat idem *Judab Zabara* שעמי הארץ, Quod populus terræ (ut vocant) sive Idiotæ non sint resurrectionem consecuturi, nisi respectu necessitudinis alicujus, quæ ipsis cum discipulis sapientum fuerit, veluti, si filiam illis dote magnâ elocaverint, aut mercaturam pro ipsis exercuerint, ut ipsis lucrum inde accedat, & quod negotiis vacui legis studio incumbant: hoc enim ipsis imputatum iri, ac si ipsi divinæ Majestati adhæsisent. Quanti doctorum interesset hoc à vulgo seridè credi?

Eandem fere sententiam de eorum qui resuscitandi sunt paucitate, amplexus videtur *Josephus Albo*, qui *Ikkarim* l. iv. c. 31. quatuor ait esse accipiendæ mercedis tempora, 1. העולם הזה in hoc seculo. 2. העולם הבא אחרי המות אם קודם תחיית המתים, *In seculo futuro, post mortem, tam ante quam post resurrectionem mortuorum.* 3. ימות המשיח *Diebus Messia.* 4. תחיית המתים *In resurrectione mortuorum.* Præmia his temporibus distribuenda, diversorum etiam generum esse: Atque esse aliquos, quibus hæc omnia contingent, viz. perfectè justos, alios, qui hoc tantum seculo remunerabuntur, impios, scil. quibus paucorum quæ præstiterunt bonorum mercedem in hoc mundo reddit Deus, quo in futuro puniantur; alios è iustorum numero, quibus in hac vita nullum reddetur præmium, statim tamen post mortem vitam seculi futuri consequentur; nullam autem in resurrectione mortuorum sortem habituri sint; alios demum qui etiam vitâ seculi futuri fruentur & diebus *Messia.* Duas ergò tantum hominum, in quatuor divisorum, classes,

easque sine dubio reliquis numero impares (ut summe bonorum quam aliorum minor copia est) statuit qui resurrectionis participes futuri sint. Eadem de re cap. 35. pluribus agens, postquam dixerit rem esse consideratu dignam, אם התחיה כוללת לכל העולם כמו שקצת האומות ואומות או תחיה לכלל האומה או לקצתם, *Futurane sit resurrectio toti mundo communis, uti asserunt gentes aliquæ, aut toti genti Israeliticæ, aut parti tantum ipsius*, addit, כי זה דבר לא נמצא, *Rem esse, cujus nullum sit in Scriptura satis firmum indicium.* Quod enim in *Daniele* dicitur, *Multi ex dormientibus*, &c. si de resurrectione intelligendum sit, probare resurrectionem nec universo mundo, nec omnibus *Israelitis*, imo nec multis admodum ipsorum competere, sed potius paucis; eum enim esse hoc loco nominis רבים *Rabbim*, intellectum, ut & alibi, e. g. *Ester. viii. 17.* ורבים מעמי הארץ כתיב, *Et Rabbim è populis terræ facti sunt Judæi*, non de multis, (inquit) sed de paucis intelligendum, tribus forsân, quatuor, quinque, sex, vel & centum, vel mille, ut vertatur & aliqui. Nec non, *Prov. xix. 6.* רבים יחלו פני נריב *Rabbim, multi, i. e. [aliqui] precabuntur faciem liberalis.* Confirmari hoc dicto illo veterum *Plurivæ beneficium probis & improbis commune, resurrectio mortuorum perfectè iustorum propria.* Quod si (inquit) dixerimus resurrectionem mortuorum toti vel mundo, vel saltem populo *Israelitico* communem futuram; omnes nempe resuscitatum atque in judicium die ei rei præstituto vocatum iri, quo meneant pii gaudii perpetui participes, impii verò pœnas sempiternas sustineant, tum non erit locus iste *Danielis* de resurrectione mortuorum intelligendus, sed de gentis *Judaicæ*, sive eorum qui digni visi fuerint, ab humili in meliorem statum, eumque stabilem nec mutationi obnoxium, sive sub *Hasmoneis*, sive sub *Messia*, electione. Utut ergò fieri possit ut sit resurrectio universalis, non tamen esse in scripturis aliquid unde disertè probetur. Porro ex eorum sententia, qui eum autumant esse resurrectionis finem, ut corporis ob cultum ejus operâ Deo præstitum ꝑ perficiatur merces, cum hoc Dei justitiæ consentaneum sit ut eidem qui bene fecerit præmium, eidem qui malè, pœna rependatur, (quamvis haud satis validum sit hoc argumentum, cum non instrumentum, sed qui eo usus est, puniatur,

non gladius, sed homicida) sequi non futuram ipsam סגולות אלא ליחיד Nisi particularibus quibusdam notæ primariæ, e. g. *Mosi, Aaroni, &c.* tunc miraculosè resuscitandis, ut Dei fidem per totum terrarum orbem notam faciant. Ex eorum verò, qui ejus finem asserunt hunc esse; ut corpus Dei obsequentis præmio, rebellis pœnâ afficiatur, statuendum futuram ipsam vel toti hominum generi, vel cætui *Israelitico*, vel saltem majori ipsorum parti die judicii, cum omnes vel præmium, vel pœnam meriti sint; quod tamen ut minimè probabile putat, ita & absurditatis arguere conatur quærendo, "quodnam tandem hominis corpus tunc temporis resurrecturum sit, cum quotidie mutetur corpus pro alimentorum ratione, adeo ut necesse sit ut cum *Rubene* multa ac diversa resuscitentur corpora pro temporum quibus mutationem subiit discrepantia, quo singula felicitate istâ fruantur. Neque enim sufficere ut dicatur, *Rubeni* novum fore corpus priori prorsus temperamento, figurâ & proprietatibus simile, quo præmium illud accipiat, quænam enim hîc esset Dei justitia? neque enim convenit ut *Simeoni* merces reddatur ob illud quod à *Rubene* præstitum." Argumentum fanè frigidum & dilutum, & quo se excusare possit sceleratus quis ad pœnas ob flagitium à se commissum post aliquod temporis intervallum postulatus, alium, scil. se jam factum, alias esse manus istas quam quæ furtum, aut homicidium patraverunt. Præfert tamen ergò *Rambami* sententiam, quâ mercedem seculo futuro conferendam animæ propriam statuit; ac resurrectionis finem non esse לתור שבר ad præmium corpori reddendum, sed ut majorem perfectionem consequatur resuscitatus, obstaculis, quibus antea in præstandis Dei mandatis impeditus fuerat, jam è medio sublati, unâque magna Dei potentia ipsiusque veritas illustretur, ideoque esse ipsam justorum tantum privilegium, non aliis communicandum. Hinc igitur de ipsius opinione satis constat, non admodum multos resuscitarum iri, nedum generalem fore resurrectionem, quod tamen erant forsan è *Judæis*, qui assererent: inter quos censendus videtur *Abul Baracat* iste, qui commentarios in *Ecclesiasten Arabicè* scripsit, dum ad verba ista, c. iii. 21. *Quis novit si Spiritus hominum ascendat sursum, & si spiritus jumentorum descendat deorsum*; hæc habet, פקאל מי יודע וג' עלי רסם אלתוכיך

ואלנכרה עליהם פקאל אן מן הו עארף מתהקק רוח בני האדם עולה למעלה ואנהא מחפופה ענר אלכאלק אלי יום אלנשר פירדהא אלי גסדהא ואן רוח הכהמה לים להא רגעה כל הי נאולה אלי ספל אלארץ מתל אלנסם אלדי יתלאשא ויצמהל פארא עלם דלך ותהקקה פינג עליה אן לא יקים נפסה כאלכהאים וירכב שהותה והו יעלם Dixit, Quis novit, &c. viâ increpationis & averſationis ipsorum, quasi diceret, Quisquis noverit, ac pro certo habuerit, Spiritum hominum ascendere sursum, ac servari ipsum apud Creatorem usque ad diem resurrectionis, qui tum in corpus suum ipsum remittet, spiritum autem jumentum non iterum reverti, sed descendere in imum terræ instar corporis quod tabescit & dissolvitur; hæc cum certò noverit, oportet illum non se jumentorum more gerere, & cupiditatibus suis indulgere, cum sciat Deum de ipso rationem sumpturum. Hæc sive ex sua, sive *R. Samuelis* etiam cujusdam quem laudat, aliorumque sententia proferat, videtur hanc inter hominum in genere & brutorum animas differentiam statuere: Quod hæc unâ cum corporibus pereant, illæ in manus Dei tradantur, iterum corporibus die resurrectionis mortuorum omnibusve ad rationem revocandis præstituto, restituendæ. Autor commentarii perhibetur اوحده اتران *Aubado-zzaman* [*Phoenix sæculi*] *Abul Baracat Medicus*, ille forsan cui nomen alias هبة الله *Hebatol lai*, qui sub *Moktaſho Ebnil' Mostadberi Chalifa* floruit, & à *Judaismo* tandem ad *Mohammedanismum* descivit: vir eruditione insignis, libri inter cæteros, Philosophici, cui titulum *المعتبر* *Al Motabar* indidit, autor, quo tantopere gloriatus est, ut monumento suo inscribi moriens juberet, قبر اوحده الزمان ابي البركات ذي العبر صاحب المعتبر *Sepulchrum Auhadi-Zaman, Abil Baracati, variis casibus insignis, authoris [libri] Al Motabar.* Cujus inscriptionis ad illustrationem quæ faciant hujus loci non sunt.

Porro, quæ jam apud *Judæos* invaluerunt (ut vidimus) sententias de subjecto resurrectionis non malè retulit *Tacritius*, ubi & easdem confutat قاما اليهود فيقولون &c. *Judæi* verò dicunt, tum demum cum advenerit ille quem Messiam autumant, resurrekturos homines; resuscitatum iri, scil. *Israelitarum præstantissimos è sepulchris*, e. g. *Noam, Abrahamum, Isaacum, Jacobum, &c.* atque in hoc mundo vitam corpoream vikturos, unâque cum illis *Judæos omnes, esuros, bibituros, & uxores ducturos.* Alii è *Judæis*, dicunt ejusmodi resurrectionem

surrectionem ad Israelitas tantum, non alias gentes pertinere; neque enim illam cæteris nationibus communem esse, quod confirmare satagunt è visione, quam vidit Ezekiel Propheta in valle extra Babellem, cum Deum rogasset ut ipsi ostenderet, quo pacto mortui resurgerent. fuisse ergo illum Deum in vallem exire mortuorum cadaveribus refertam, dixitque illi, Vaticinare: [quod illo faciente] flanteque vento unitæ sunt compages, ossaque alia aliis conjuncta, superveniente carne, &c. [Hinc patet] non esse rem Deo impossibilem, neque ultra potentiam ejus, qui initio hominem formavit, eundem, quando & quomodo voluerit, statui pristino restituere; cum potentia ejus infinita sit. Nos autem dicto huic eo fine adducto ut probeatur omnes gentes perditum iri, neque resurrekturos alios quam Israelitas aut vel ex ipsis justos, ut autumant Judæi, opponimus, Deum justum esse, & erga nos & illos; justitiæ autem non est, ut quis, benè merentium quibusdam omissis, aliis benè faciat, aut aliis quam mala patrantibus malum rependat. Quod si bonos benè, malos malè tractare statuerit, non convenire ut بعض دون البعض hoc aliis præ aliis faciat, cum remuneratio justa لا يكون مقصورا على أمة دون أمة أو على شخص دون شخص non restringatur ad gentem, præ gente, vel personam præ personâ: quod si dixerint, Deum hoc facere, prout Israelem sibi in peculium præ reliquis gentibus elegerit, ut ad illos nuntios & Prophetas mitteret; atque ita & resurrectione alios præ aliis dignari: respondemus, Si contenderetis futuram resurrectionem Israelitarum tantum, non aliarum gentium, fuisset in eo quod dicitis بعض الضلالة error aliquis [forsan legend. العدالة æquitas aliqua] atqui vos eam Israelitis propriam, exclusis Esauï aut Hami posteris, statuitis, deinde Israelitarum aliquibus præ aliis, في باب quod nihil cum æquitate commune habet. Nos autem Christiani confitemur resurrectionem omnibus hominibus communem futuram, credentibus, & infidelibus, bona & mala facientibus, parvis & magnis, viris & fœminis.

(b) Ita etiam & *Josepho Albo* videtur. Qui asseruerit (inquit) tempore resurrectionis perstitura corpora vel in gaudio vel cruciatu perpetuo, ita interim ut nec edant nec bibant, nec amplius moriantur, quo præmium perpetuo duraturum vel pœnam accipiant, neque tamen fore resurrectionem toti mundo, vel ma-

jori hominum parti communem, imò nec vel omnibus *Israelitis*, vel majori ipsorum parti, sed paucorum tantum ex iis, viz. perfectè justorum, propriam, הנה הוא כמי שקבץ בין הסלוק והקיום ולא ירגיש בזה, *Ecce est ut qui idem simul affirmat, & negat, neque illud percipit: cum si affirmetur partem tantum hominum, omissis aliis, resurrekturos, statui non possit eum in finem ipsos resuscitari, ut factorum mercedem accipiant, sed ob alios quos jam dixit, fines, scil. fidem Dei publicandam, vel ut nonnullis majora merendi opportunitas præbeatur.*

Ait ergo Cl. Vir *Johannes Cochius*, sectam *Nachmanidis* “duplicem statuere resurrectionem, generalem, scil. omnium hominum in decretorio illo die Judicii magni, cum supremi judicis sententia alios vitæ æternæ, alios Tartaro adjudicabit, &c. Ante hanc verò aliam, quâ non nisi qui meriti fuerint, ad consueta vitæ terrestris munia reverti sint, quando Christus advenerit; eosque exacto justo tempore vel iterum morituros, vel mutatum iri.” Rationi certè consentaneum videtur, ut qui primam resurrectionem tam paucorum statuit, aliam pluribus communem statueret; sed hoc, ut vidimus, in Magistro istius doctrinæ desiderant è suis alii: & nescio an ex ipsius verbis tale aliquid colligi possit, utpote qui, cap. *Gamul*, f. 100. dicat judicium illud magnum statim resurrectionem hanc primam secuturum, scil. die aliquo מתחלת ימות התחייה in principio dierum resurrectionis sententiam de omnibus ferendam, על ענין אותו שכר העתיד לעולם הבא אם ראוי לתחיית המתים ולנעם הגוף *respektu ejus mercedis quæ rependenda est seculo futuro, num quis dignus fuerit resurrectione mortuorum, & deliciis corpore & animâ isto tempore fruendis.* Solos ergo illos qui felicitate ista digni censebuntur resurrekturos, dici ergo in *Daniele*, *Multi, non Omnes.*

De improbis ergo quid? יגמור דינם לדראון עולם שלא ינעמו בחיים ההם אלא ישארו בדראון שלהם או וכפל עליהם עונש ממדה קשה לרעה ממנה כפי מה *Perficietur judicium ipsorum quo in contemptum sempiternum [cedant] nec delicientur vitâ istâ, sed in contemptu suo maneat, aut duplicetur ipsis pœna à statu [quo sunt] malo in alium adhuc ipso graviorem, prout meriti fuerint: & ubicunque, inquit, inveneris in Rabbiorum antiquiorum scriptis mentionem ארכות העונשים*

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VOL. I.

לעתיד *prolongationem pœnarum in futurum* הוא מהכרת הנפש ההוטאת *intelligendam esse de excidio animæ peccatricis tempore illo.* Ac rursus, f. 101. postquam pœnas *Gebennæ*, quibus crucian turanimæ, descripserat, subjungit, ועוד הדין הזה נכפל על מחוייבי הכרת ביום הדין הגדול ונידונין בו בניהנם עד שמהכלין, *Atque adhuc duplicatur judicium istud in excidii reos die judicii magno, quo adjudicantur Gehennæ usque dum consumantur.* Quid per consumptionem istam intelligendum jam antea vidimus: nulla hic interim resurrectionis impiorum die isto, neque aliarum, quam quas animabus luituri sunt, pœnarum mentio. R. *Judab Zabara*, qui in plerisque *Nachmanidem* sequitur, rem planè dubiam relinquit, iis quæ jam antea laudavimus, verbis, quibus asserit, quod statuti sint improbi in judicio, haud in bonum hoc illis cessurum, sed in malum ut graviora, quam hæcenus, patiantur הן בנפש הן הן בנפש *sive in anima, sive in corpore & anima simul:* & quæ ex libro מגלה המגלה *Megalleh Hammegillab*, citat, scil. non posse fieri ut sit dies judicii simul cum resurrectione mortuorum, quòd resurrectio *Israelitarum* tantum sit, non aliarum gentium, quod nisi aliorum etiam corpora resuscitarentur (quamvis hoc resurrectionis nomine haud appellandum censent) quid impedit quo minus eodem tempore quo vitæ restituerentur *Israelitarum* corpora, de animabus simul aliorum sententia ferretur? Quamvis autem ex istis, quæ vidimus, *Nachmanidis* verbis haud adeò perspicuè evincatur duplex, cujus meminimus, resurrectio, (nisi alibi eam adstruat) à *Saadia* tamen creditam liquet: utpote qui hæc haud alias facilia inter se conciliatu asserat, 1. pertinere resurrectionem mortuorum ad *Israelitas* solos; eosque justos, vel qui pœnitentiam egerint. 2. quod à quibusdam affirmatur, eos qui tempore resurrectionis in vivis erunt, postquam diu vixerint (annos puta quadringentos vel quingentos) morituros העולם ולא יהיו עד העולם *nec rursus victuros usque ad seculum futurum*, sibi valde probabile videri. 3. Illis *Danielis* verbis, *Multi dormientium in terra expergiscuntur, illi ad vitam æternam, illi ad contemptum sempiternum*, non ita distribui eos qui vitæ restituentur, ut sint illorum alii in *Gan Eden*, alii in *Gebenna*, sed eos qui in sepulchris fuerint, ita ut multi illi qui expergiscuntur, vitæ æternæ donentur, reliqui verò qui non expergiscuntur, sint in contemptum perpe-

tuum. 4. tam pœnam quam præmium mundi futuri, quæ utraque æterna, לגוף ולנפש *corpori & animæ simul* contingere in loco, quem ei fini, postquam cœlos hos & terram hanc ad nihilum redegerit, creaturus est Deus, quæ licet his prorsus dissimilia, iisdem tamen nominibus cœli & terræ novorum indignantur. Ubi & obiter sententiam ipsius de *Cereth*, sive animæ excidio, observare licet, quæ ut magis pateat, apponemus & ipsius responsum ad quæstionem, Quinam sint qui pœnis æternis (aliis alii, pro meritorum ratione) adjudicandi sint, viz. הכופרים והמשתנים ובעלי העבורות, החמורות אשר לא עשו תשובה, *Athei, Idololatræ, & transgressionum gravium rei qui pœnitentiam non egerint.* De atheis, sive hæreticis, & Idololatræ dici *Isai.* ult. *Egredientur & videbunt cadavera prævaricantium in me, &c.* peccatorum gravium reos haberi eos quibus decretum est in lege *Cereth*, [*Excidium*] aut mors à confesso judicium infligenda. כי כאשר יכרתו מעולם הזה יציאו אלהכרת בעולם יכרתו מעולם הזה יציאו אלהכרת בעולם *Cum enim excidio ex hoc mundo tolluntur, abeunt ut excidio tollantur in altero mundo etiam, è cœtu justorum*, eo quod non egerint pœnitentiam. Quòd si hîc pœnam istam non subierint, sed ad justum vitæ terminum pertigerint, patientiam erga illos exercente Deo, neque interim resipuerint, יהיה עונשו יותר קשה והכרתו מבין *Futura est pœna ipsorum gravior, ac justius erit ut è cœtu justorum excidantur*; eo quòd patientiâ Dei ad resipiscentiam perducere noluerint: at qui istiusmodi peccatorum rei non sint, à Deo propitio veniam consecuturos. Idem & de duplici resurrectione affirmare videtur *Aben Ezra*, ad *Daniel*, c. xii. ubi justos, qui tempore *Messie* vitæ restituentur, iterum morituros, ac in judicio demum extremo alia vice resuscitandos asserit. Verba ipsius ad Artic. 14, adducendi erit occasio.

Radix decima quarta.

שהקמים בתחייה יאכלו וישתו וימותו אם כן כשאר בני אדם ונפשם ישובו לעולם הנשמות ושם יקבלו שכרם או עונשם כפי דינם וחשבון מעשיהם, *Illos qui resurgent esuros & bibituros, rursusque morituros, ut reliqui homines, animasque ipsorum in mundum animarum reversuras, ut ibi præmium vel pœnam suam accipiant, secundum sententiam de ipsis latam & operum rationem.*

Sciendum (inquit) esse hâc etiam de re (a) varias sententias. Autumare enim *Haggæonem*, eos qui resurgent esuros, bibituros, uxores ducturos, uti fecerunt *Sarephthanæ* & *Sbunamitidis* filii, quos resuscitavit *Eliab*, præceptisque implendis præmium mereri; dein ad gaudia mundi futuri translatum iri, ut ibi corpore simul & animâ delicientur, haudquaquam ex esu, cæterisque corporis deliciis voluptatem captantes, quo modo *Moses* in monte permansit: neque ibi amplius morituros, juxta illud Magistrorum, *Mortui, quos resuscitaturus est Deus, non sunt amplius ad pulverem reversuri*. Eodem modo scribere *Ramban*, illos qui denuo vivent, eodem modo se habituros, quo hujus mundi incolæ, sc. esuros, bibituros, Venerem exercituros, filios genituros, &c. qui in hoc tamen ab *Haggæone* discrepat, quod asserat, eos haud perpetuo victuros, sed multis diebus exactis rursus morituros, juxta illud Prophetæ, *Instar dierum arboris dies populi mei*. Longævitatē inde esse, quod tunc omnia ad corporis sustentationem spectantia justâ mensurâ & modo peragent, quo æquale materiæ & humoris radicalis temperamentum pro temporis, loci, aerisque ambientis ratione conservetur, quodque tranquillitate sine molestia & tristitia fruituri sint, unâque Domino in omnibus obsecuturi, cujus timor prolongat dies. Diu igitur tunc temporis victuros, necessariò tamen demum morituros, quoniam miraculi ratio in hoc consistit, quod animabus in corpora redeuntibus, ea, ut prius, denuo vivant, non quod naturâ ipsorum mutatâ immortalia reddantur quæ antea corruptioni obnoxia erant, aut membra nulli usui inservientia habeant, ut ita Deus quid frustraneum aut superfluum fecerit. Neque resurrectionem finem hominis ultimum, aut præmium ipsius verum esse, sed bonum illud justis reconditum, viz. præmium ipsorum spirituale animæque proprium in mundo animarum, quo demum revertentur animæ, materia ejusque accidentibus nudatæ, & ab iisdem separatæ. Neque enim putare Doctorem istum præceptorum mercedem corporis atque animæ simul esse, sed animæ, tantum; de hac voluptate [animæ] prolatum esse à R. illud, (b) *In mundo futuro nec editur nec bibitur*. At *Ramban* (inquit) non ita sentit, verum post dies *Messia* revicturos mortuos, animabus particularibus in corpora particularia redeuntibus eodem modo quo in hoc mundo fuerunt: resuscitados autem nec esuros,

nec bibituros, neque voluptatibus corporeis ullatenus fruituros, sed è splendore majestatis divinæ corpore simul & animâ voluptatem capturos, ut (c) *Moss*, cum in monte quadraginta diebus & noctibus subsistit, nihil interim edens vel bibens, contigit, nec non *Elia* Prophetæ; & ad tempus resurrectionis spectare dictum *Rabbæ*, *in mundo futuro nec editur nec bibitur*, quia cum ibi reperiantur corpora, necesse fuit ut indicaret, non tamen desideris corporeis ferri. Et hunc in sensum dictum esse, *Absorpta est mors in victoriam*. Hanc esse *Nachmanidis* sententiam, quam amplectuntur etiam רבני צרפת *Doctores Gallia*, nec non חכמי ספרד *Sapientibus Hispania* multi, eandemque Christianorum sententiam esse, viz. tempore resurrectionis resuscitados, neque esuros neque bibituros, neque uxores ducturos, aut liberos genituros, neque denuo morituros, sed immortales permanuros, corpore & anima unitis, instar corporum cœlestium, eosque ab ipsis Glorificatos appellari; asserere etiam *Nachmanidem* ipsiusque sequaces, non esse quod objiciatur, membra nutritioni & generationi inservientia, &c. tempore resurrectionis frustra futura, cum Deus tunc temporis ea restitutus sit eo quo antea fuerant modo, ne ullatenus mutetur natura creationis: Præterea quod in forma humana magna lateant mysteria, ob quæ primo efformata est, & ob quæ continuari eam vult Deus ut perpetua sint, uti & in initio statuerat, cum primò (d) *Adamum* formaret, etsi è materia compositus fuerit, si non peccasset, ut immortalis esset.

Inter has duas sententias rectè dijudicare arduum & multi studii negotium putat: se tamen (e) ad *Maimonidis* partes inclinare, cujus sententiam multis se alibi argumentis confirmasse scribit, quorum & nonnulla hîc adducit. 1. Quia si resuscitati membris suis & sensibus nihil agent, eruntque in se immortales, non iidem erunt qui mortui sunt, cum corpora & membra ipsorum non sint eadem quæ ante, cum antea naturâ passibilia erant, פועלים כמזגיהם actiones secundum temperamenti sui rationem edentia, corruptibilia, &c. jam naturæ planè diversæ, incorruptibilis & impassibilis, rationalis, nec tamen facultatibus suis aut sensibus utentis: non minus ergò à præsentibus discrepantia, quam cœlestia à corruptibilibus hisce. Erit ergò nova creatio non resurrectio mortuorum dicenda, magis quam figura in pariete *Rubenem* referens ipse *Ruben* dicenda,

&c.

&c. alias eadem ejusdemque temperamenti corpora idem agerent & paterentur, quæ ante.

2. Quoniam si voluptas, quâ ibi fruuntur, erit à splendore Majestatis divinæ spiritualis, non possunt eâ delectari corpora, cum unusquisque sensus sensibili proprio oblectetur, non aliquo quod cum eo non specie, imò nec genere conveniat, uti odoratus è sonis musicis voluptatem non percipit, nec gustus è formis pulchris; si ergò tum voluptatibus sensitivis non afficietur homo, quibus tandem fruatur corpus ipsius, cum Majestas divina sensuum ejus objectum non sit?

3. Quòd tum (ut objicit *Maimonides*) frustra essent sensus & facultates [corporeæ.] Cui objectioni non satisfacere ait *Nachmanidis* responsum, scil. Deum naturam creationis tunc mutaturum, & sensuum usum & corruptibilitatem ablatum; si enim in hoc quod præcipuum est mutabitur natura, quare non etiam respectu instrumentorum & membrorum? Quòd si in figurâ humanâ lateant mysteria aliqua, erunt illa in unoquoque membro & facultate ad finem aliquem directâ; at sublato fine futura sunt instrumenta ista necessariò frustranea. Quòd etiam adducit de *Adamo*, nihili esse. Nam licet dictum sit, *Quo die comederis ex illo, morieris*, non hoc indicari, (faciente ipso *Nachmanide*) tum futurum eum corruptibilem, quòd si non peccasset, non fuisse unquam moriturum, cum enim è contrariis compositus fuerit, necessariò & moriturus erat. Nihil aliud innui igitur verbis istis, quam morti ipsum ante diem suum obnoxium fieri peccato suo. Hoc ex maledicti forma patere, *donec redieris*, &c. nulla mutationis naturæ mentione factâ. Sapientes igitur, cum dicant *Adamum*, si non peccasset, haudquaquam moriturum fuisse, mortem animæ intelligere. Ita divinum [illum] *R. Simeonem Ben Jochai* scripsisse, si non peccasset *Adam*, futuram fuisse vitam ipsius longiorem, demum tamen moriturum fuisse ratione temperamenti sui & materiæ suæ, quia spiritus supernè deveniens non dat corpori permanentiam & immortalitatem, cum ipsum naturâ suâ corruptibile & è contrariis compositum fuerit, bonitatem tamen dispositionis intellectualis dies prolongare. Supposito tamen *Adamum* immortalem futurum fuisse si non peccasset, necesse est, ut dicamus Deum ipsum creâsse temperamento ad æquale proximè ac-

cedente, adeò ut eo quod præcepit Deus regimine usus possibile esset ut perduraret: at postquam rebellasset affectibus corporeis indulgens, rebûsque materialibus implicatus fuisset, exiisse è temperamenti æqualitate, & morti facile obnoxium factum. Nihilominus tam ipsum, quam ejus seculi homines, diu vixisse, quòd à temperamento isto parentis primi propius abessent, à quo successu temporis longius recesserunt posterì, donec ad terminum infra quem descendi non possit quòd ad humidum radicale pervenerint, eum, scil. quo nos jam sumus, quibus vitæ terminus septuaginta anni, neque enim ob diluvium (ut putant *Nachmanides* aliique) abbreviatam fuisse hominum vitam, &c. Corpora ergò si eadem resurgent, eodem futura temperamento, ideoque non ejusdem cum corpore *Adami* rationis, sed corruptioni magis obnoxia. Quòd de *Elia* dicitur, ipsum in cælum sublatum fuisse; illud figurate dictum, ipsum enim ad supremam aëris regionem evectum, ubi igne absumptis corpore & vestibibus ligata est anima ipsius in fasciculo vitæ apud Dominum, uti scribit *R. David Kimchius*: Quòd si concedatur miraculum illud in *Elia* ob ipsius sanctimoniam, & quòd *קנה לאלהי* *magno zelo Dei gloriam prosecutus est*, non tamen convenit ut idem toti hominum multitudini futurum in resurrectione credamus, ut nec idem quòd *Mosi* contigit quòd ad legem recipiendam idoneus esset, ad quadraginta dies, itane omnibus eventurum dicemus non quadraginta diebus tantum, sed in omnem æternitatem? Quin & textus qui mortem sublatum iri affirmare videntur, si penitius introspiciantur, nihil tale indicare, è. g. *Absorpta est mors* *לנצח* *in æternum*; illud enim vel de tempore captivitatis intelligendum, non amplius morituros *Israelitas* manu inimicorum, vel morte innui afflictionem, exponente *David Kimchio*; quòd si de resurrectione exponatur, dicendum tunc quando resurgent mortui sublatum iri falsam illam [quorundam] sententiam, quâ mortem perpetuam fore credunt, i. e. mortuos perpetuo detenturam ne amplius ad vitam revertantur; ut valeat *Absorpta est mors in perpetuum*, &c. sublata est hæc ex animis hominum sententia, mortem esse perpetuam, &c. & Deum omnem lachrymam abstersurum, &c. quòd tum non amplius lugebunt mortuos, vel *Israelitarum* opprobrium ablatum, manifestatione veritatis, &c. nequaquam autem

dici eos qui resurgent non amplius morituros. Quod ad dictum Angeli [*Illi ad vitam æternam*,] non indicari eo immortalitatem, sed tempus diuturnum, ut cum dicitur, *Serviet ei in seculum*, atque ubi dicitur, *Ut stellæ in seculum & æternum*; seculum & æternum ibi dici de stellis, non de illis qui multos ad justitiam convertent, neque enim illis promississe ipsum aliud, quam fulsuros ipsos in gradu suo, cum sint corruptioni obnoxii, instar stellarum, quæ naturâ immortales sunt & perpetuo duraturæ.

Quod ad testimonium, quod adducunt è *Perek Chelek*: *Mortui quos vivificaturus est Deus, non iterum in pulverem reversuri sunt*, illud *רעת יחיר* *Unius esse magistri sententiam*, quæ in *Midrash Eliæ* cujusdam occurrit, statimque in *Gemara* eadem contradici, dum aiunt, *Discimus à mortuis quos resuscitavit Ezekiel*, scil. illos ad pulverem reddidisse, ac sic in resurrectione futurum; de quibus quidam dicunt *היה נישל parabolam fuisse*: alii, eos in terra denuò vixisse, liberos genuisse, &c. affirmante coràm, *R. Juda*, se ex eorum posteris fuisse, &c. illos ergò, qui parabolam fuisse autumant, nihil hic probari dicere, ac in pulverem redituros negare; secus qui veram historiam, idem enim resurrecturis, quod contigit illis, futurum: Atque hanc sententiam, tum majoris auctoritatis in *Talmude* doctorum esse, tum plurimum, cum altera illa sententia singularis sit; at *הלכה דלכא כרבים juxta plures statuendum est*. Deinde verba illa, *Non sunt in pulverem reversuri*, aliter etiam exponi posse, scil. Non voluisse ipsum illos non morituros, sed cum è materia compositi sint, ac libero arbitrio præditi, non illos rebus materialibus inhiaturos, nec iterum peccaturos, uti in vita priori; quia malum, privatio, & peccatum à materia sunt; atque hoc indicari verbis istis, *Non reversuri sunt in pulverem*, quod è testimonio Scripturæ ibi allato patere dicit; quod est, *Et qui relinquetur in Sione & Jerusalem, Sanctus dicetur*. Sanctitatem enim esse separationem à peccato, permansuros ergo eos in sanctitate, nec amplius peccaturos; quam expositionem sequi licet, quamvis non eo sensu sumatur in *Perek Chelek*.

Quod ad testimonium autem illud, quod adducit *Ramban*, è dicto *Rabba*; *In seculo futuro nec editur nec bibitur*, exposuit *Rab.* ut dictum de mundo animarum, non de resurrectione: Quod & necessariò sequitur è testimonio quod ad-

ducit [scil. ubi dicitur] *Et viderunt Deum, ac ederunt & biberunt*: Quia manifestum est, non locutam ibi Scripturam de resurrectione, sed de primoribus *Israelitarum*, qui apprehensione & visione suâ eodem modo gaudio & lætitiâ affecti sunt, ac si edissent & bibissent, uti & *Onkelos* verba exposuit. Hinc patet magni Doctoris [scil. *Ramban*] sententiam veram esse, uti & aliis rationibus probasse se ait in *l. Zedek Olamim*; alia etiam se Antiquorum dicta invenisse quibus idem probetur, viz. cum in cap. *Chelek* dicit *R. Juchanan*, *Unde in lege probatur resurrectio mortuorum?* Inde quod dictum est, *Et dabitis ex ipso Terumah Abroni Sacerdoti*: At *Aaron* tum mortuus erat; docet ergò, futurum ut illi detur tempore resurrectionis, unde liquet, tunc resuscitados dona accepturos, esuros, bibituros: Idem probari ex eo quod dicit *R. Simai*, *Unde probatur ex lege resurrectio mortuorum?* Ex eo quod dicitur, *Et confirmabo fœdus meum cum Illis*, cum *Illis* dicitur, non *Vobiscum*, unde liquet ipsos resurrecturos, terram possessuros, eamque inter se partituros, eo quem descripsit *Ezekiel* modo. Miratur ergò quid viros istos perfectos adduxerit, ut resuscitados corporibus integris gaudere crederent, nec tamen corporis functiones præstare, è materia compositos esse, nec tamen morti & corruptioni obnoxios, cum nec illius meminerit Scriptura, nec traditione à Sapientibus acceptum sit, nec aliis illud argumentis, quam quæ hîc recensuit, confirmare possint, & præterea res sit ab intellectu planè aliena; quin & si hoc ita foret, majus esset ipsâ resurrectione miraculum, scil. ut fieret quod materiale est spirituale, manens interim materiale; & corruptibile, incorruptibile & immortale, & quomodo Prophetæ & Psalmistæ Spiritu Sancto afflati, qui de resurrectione locuti sunt, nullam omnino hujus rei mentionem facerent? aut quomodo Sapientes qui Cap. *Chelek* de resurrectione disputarunt, num è lege probari posset, hujus fundamenti magis miri non meminere, nec dixere: Ei qui illud negaverit, nullam esse sortem in seculo futuro, ut de articulo resurrectionis dixerunt. In summa, quod ad res, quæ in miraculorum magnorum numero sunt, non teneri nos aliis ex ipsis fidem adhibere, quam quibus vel testimonium perhibet lex, & quæ promiserunt Prophetæ aut quæ Doctores sancti traditione acceperunt: Si cui autem somnium fuerit aut opinio per-

tinax, non pro vero per traditionem accepto amplexandum est. Quod ad *Christianos*, ipsorum fidem farraginem quandam esse rerum impossibilium, ideoque libenter alia etiam impossibilia ipsos amplecti; dicere enim ipsos Patres sanctos post mortem in Paradisum non admissos fuisse, sed in gradu medio in quo nec præmio nec pænæ locus est, qui ipsorum lingua *limbus* dicitur, mansisse, donec adveniens salvator ipsorum, quem *Messiam* vocant, ipsos inde eductos in Paradisum introduxerit; asserere eosdem *Jesus* Deum suum incorporatum fuisse, & post mortem revixisse, dein in cælum evectum ibi corpore & animâ sedere neque edentem neque bibentem neque morti obnoxium. Idem etiam affirmare illos de *Maria* matre ipsius; sedere, sc. ipsam corpore & anima ad dextram ipsius cum spiritualibus quos glorificatos appellant. Hæc cum in fidei suæ fundamentis credant, idem etiam in iis quæ ad resurrectionem futuram spectant credere. Non ita *Jacob*, nec cogitationes nostræ ut cogitationes eorum, nec viæ nostræ ut viæ eorum. Quare ergo deciperemus nos ipsos omnibus abominationibus gentium istarum, ut dicamus animas in mundo animarum gradu imperfecto manere, nec operum suorum mercedem accipere, donec adveniente *Messia* nostro & viventibus mortuis prodeant animæ è loco isto imperfecto ad percipiendam voluptatem divinam, ut affirmant gentes de animabus sanctorum suorum, necnon ut credamus, tempore resurrectionis victura corpora sine cibo & potu, neque filios genitura, neque amplius moritura: eademque prorsus impossibilia quæ credunt Christiani de Deo suo ipsiusque matre, credent gentis nostræ sapientes de millies millenis millibus myriadum qui tempore resurrectionis revicturi sint? Quid paleæ cum tritico, & quare errares, filii mi, cum extraneâ? & quid nobis cum sententiis eorum infirmis uredine tactis? an non de hoc dictum est *ובילדי נכרים* *nec non commisti sunt cum gentibus & opera ipsorum didicerunt.* Fides perfecta nec addi sibi quid, nec detrahi patitur. Illud ergo quod credere oportet, est, Resurrecturos mortuos cum corporibus, facultatibus, & sensibus suis, & cum revixerint, ad eadem præstanda corpora sua adhibere, quæ alii homines, nisi quod iusti futuri sint, peccati timentes, eodemque gradu quo *Adam* protoplastus primo creabatur antequam peccasset. Dixerunt in *Eica Rabba*, *Renova dies*

nostros, ut olim, instar dierum Adami primi, de quo dictum est quod habitaverit מקדם ab antiquo; atque hoc de resurrectione futura dixerunt, scil. futuros illos, qui resurrexerint, eodem gradu quo fuit *Adam*, ac demum morituros atque in mundum animarum transmigraturos, ut operum suorum mercedem reportent, juxta normam judicii, quo spectavit *Doctor Misnicus* dicendo, *Neque persuadeat tibi affectus tuus esse in inferno refugium tibi:* quo vult, Ne seducat te concupiscentia tua mala, dicendo, Ede & bibe, cras enim morituri sumus, neque sunt opera & scientia & rationis redditio in inferno quo vadis, quia ibi refugium tibi erit contra judicium divinum. Scias aliter se habere, *quoniam vel te invito, formatus es* (quo innuit resurrectionem, cujus respectu dicitur Deus hominem eodem modo quo se habuit è pulvere formare,) & *te invito nasceris* (vult, te invito hoc credes, quia tunc tempore resurrectionis mortuorum eris homo perfectus ut *Adam* cum primo in lucem produceretur) *ac vives* (ea, scil. exercens opera corporea quæ solent vivi, edendo, bibendo, &c.) & *postea morieris*, (quia, scil. post resurrectionem denuo morientur qui resurrexerint) ac in mundo animarum *rationem redditurus es*, viz. ut præmium in *Gan Eden* accipias, vel pœnam in *Ge'benna* subeas; secundum opera, &c. Hæc *Abarbinel*. Quibus omnia ad resurrectionem spectantia, & quæ de eâ ab aliis dici solent, se complexum esse asserit; rectèque solvisse *Rambam* loca Scripturæ, quæ resurrectionem negare videantur, dicendo, *הם מספרים טבע המצות הנהוג, והנורע*, *Ordinariam rerum naturam & vulgò notam declarare illa*, non autem negare resurrectionem, quæ fit *על דרך הפלא*, *ratione miraculi*, &c. alibi tamen fusiis se de iisdem rebus scripsisse, adeò ut sint hæc *מהרבה מעט* è multis pauca.

(a) In hac præcipuè radice totius de hoc articulo, viz. resurrectione mortuorum, controversiæ cardo vertitur. Tres in diversum abeuntium ea de re sententias recenset (ut vidimus) *Abarbinel*. Prima est *Haggaonis R. Saadiæ*, secunda *Maimonidis*, tertia *Nachmanidis*. Ac verum est quod eas ita inter se discrepare ait, ut tam *Haggaon* quam *Maimonides* resuscitados, esuros, bibituros, uxores ducturos autument, sed hæc differentiâ, quod hic diu non autem in perpetuum victuros, ille haud interim morituros statuât, ita

ita enim ille cap. 7. *Emunoth*, אל ימותו אבל מעתיקים אותם מימות המשיח אל נעימות העולם הבא, *Non morientur (inquit) sed transferent ipsos à diebus Messiae ad gaudia mundi futuri.* Probari hoc, dicto isto veterum, *Mortui, quos resuscitaturus est Deus, haud iterum in pulverem suum reversuri sunt.* Hic verò diu sed non in perpetuum victuros. Sic enim in Epist. de resurrectione mortuorum, אל האנשים אשר ישבו נפשותם לגופות ההם יאכלו וישתו וישגלו ויולידו וימותו אחרי חיים ארוכים מאד כחיים הנמצאים בימות המשיח ואמנם החיים שאין המות אחריהם הוא חיי העולם הבא אחר שאין גוף בהם *Illi quorum animæ in corpora revertentur, comedent, bibent, uxores ducent, gignent; dein post vitam admodum diuturnam, instar ejus quæ diebus Messiae erit, morientur, at vita cui nulla mors succedit propria est seculi futuri, in qua nullum est, uti nos credimus, corpus.* At quod *Nachmanidem* in alteram partem de his omnibus statuere afferit, scil. ipsos nec membra ad corporeas istiusmodi functiones obeundas adhibitueros, nec resumpta iterum unquam deposituros, nescio quod ad primam assertionis partem an sit adeo extra controversiam. *Rabbi Juda Zabara* enim, qui utriusque *Mosis* sententiam refert, & à *Nachmanidis* partibus in plerisque stat, העקר האמתי כי התחיה לגוף ולנפש יחד כמו שהיו קודם לכן ויאכלו ויתענגו בהנאות גופניות אין חולק בזה שום חכם מחכמינו *De articulo (inquit) vero [quo affirmatur] resurrectionem [mortuorum] futuram corpori & animæ simul, quod se eodem modo ac prius habituri sint, edantque, ac bibant, & voluptatibus corporeis fruantur, non est è sapientibus nostris, qui litem moveat; at verò utrum, יהיו אחר כך לעולם או אם ימותו לרוב הימים, postea æternum victuri sint, an post dies multos morituri, de hoc inter Magistros controvertitur.* Ac certè, qui ipsius *Nachmanidis* verba consuluerit, merito dubitaverit num ab *Abarbinele*, esuros & bibitueros qui revicturi sunt, penitus negasse, rectè asseratur. Aliud enim innuere videntur illa, quibus obicienti cui usui futura sint in seculo futuro corporis membra, cum ibi nec edatur nec bibatur, &c. respondet, resumpta fuisse membra ista, לזמן תחית המתים, לצורך השמושים הנזכרים *In tempus resurrectionis mortuorum ad functiones memoratas præstandas, dein ea haud denū abolere voluisse Deum.* Eodem spectat & quod ex ipso laudavimus, *Inservitutum etiam Gan Eden, seu Pa-*

radisum propriè sic dictum, præmio quod tempore resurrectionis etiam corpore percipietur: quod confirmat dicto veterum, quo dixerunt, עתיד הבה לעשות סעודה, לצדיקים בנגן עדן, *Futurum ut Deus convivium justis instruat in Paradiso,* ipsum in medio ipsorum sessurum, singulis ipsum digito monstrantibus, sicut dictum est, *Ecce iste est Deus noster.* Atque hoc esse עונג ושכר עתיד בזמן התחיה *voluptatem & præmium, quæ futura sunt tempore resurrectionis:* & illam Majestatis divinæ quasi digito demonstrationem esse apprehensionem gradus & voluptatis unionis cum ipsa inter gaudia corporea, quasi dicat, istius seculi homines pertingere ad gradum *Mosis*, cujus anima in tantum superior corpore evasit, ut facultates corporales in ipso extinguerentur, & continuè Spiritu Sancto indueretur, ac si visus & auditus ipsius oculo animæ tantum perageretur, nequaquam mediante oculo corporeo, &c. Ex his constat, aliud ipsi esse tempus, seu dies resurrectionis, aliud seculum futurum, atque illo edi, bibi, aliàsque percipi voluptates corporeas, quæ hoc demum prorsus abolitæ cessabunt. Nec tamen ipsum prorsus idem sentire cum *Haggaone* arbitror, quia *Haggaon* diuturnius his rebus spatium concedat, annorum forsan quadringentorum vel quingentorum plus minus; at *Nachmanides* breviusculum, utpote qui *Judicium illud magnum, quod tempus resurrectionis & seculum futurum discriminat, statim resurrectionem consecuturum (ut ex superioribus vidimus) autmet: utpote quod futurum sit ביום die aliquo sub initium resurrectionis, ipsam momento haud perficiendam, ut videtur ratur, & tam resurrectionem mortuorum quam ימות המשיח dies Messiae, in quibus & illa futura sit, hujus mundi bonis accensens. Sed nec hoc modo plenariam sententiarum discrepantium enumerationem nobis exhibuisse videtur *Abarbinel*: quartam enim nobis præbere videntur *Aben Ezræ* ad *Daniel* c. xii. verba, ubi à *Daniele* affirmari sibi videri ait, שהצדיקים שמתו בגלות יהיו בבוא הגואל כי עליהם כתוב כימי עץ ימי עמי ואז יתענגו בליותן ובזיו ובבהמות וימותו פעם שנית והיו בתחית המתים בהיותם בעולם הבא שאינם אוכלים ושותים רק נהנים מזיו שכניהם *justos qui mortui sunt in captivitate revicturos, cum advenerit Redemptor, cum de illis scriptum sit, Sicut dies arboris dies populi mei; ac tunc ex Leviathane, & [ave] Ziz, & Behemoth delicias capturos, dein iterum**

iterum morituros, ac rursus viētiuros in resurrectione mortuorum, cum erunt in seculo futuro, ubi nec comedent, nec bibent, sed splendore Majestatis divinæ fruuntur. Quadrimembrem ergo opinionum varietatem habemus, 1. *Haggæonis*, resuscitandos esuros, bibituros, uxores ducturos, &c. dein postquam diu in terris vixerint, in mundum futurum, ubi nihil tale amplius præstabit, transferendos, nullâ mortis lineâ interpositâ. 2. *Rabbi Abrahami Ben Ezræ*, eos è rebus quidem terrenis cibo, sc. potu, &c. voluptatem capturos, morituros tamen rursus, ac denuo ad æterna seculi futuri gaudia resuscitandos, ubi nullus erit istiusmodi deliciis locus. 3. *Maimonidis*, eadem illos, quæ hujus seculi homines, idque diu instrumentorum corporeorum ope, præstituros, quæ tamen post annos aliquamultos nunquam resumenda, iterum deponent. 4. *Nachmanidis*, qui non aliter ab *Haggæone* discrepare videtur, quam quod breviori forsan spatio voluptates istas corporeas, post resurrectionem captandas, circumscribat, ac his (vel *Haggæoni* seorsim) *R. Abiron* Levita & *R. Juda Zabara* accensendi; cum *R. Abiron* (referente *Juda* isto) statuatur nullam resurrectioni mortem successuram, verum resuscitados diu, ut qui seculis olim mundi prioribus, quantum patietur de millenario sexto, quod tunc temporis supererit, in terra *Israelitide* victuros, patente ipsis libero in Paradisum, quotiescunque ipsum visere libuerit, ingressu, cujus fructibus, aëre puriore, ac divinæ majestatis præsentia magis conspicuâ deliciabuntur, donec demum purissima fiant ipsorum corpora à crassioribus materiæ facibus purgata, adeo ut gloriosa admodum evadant, cibi & potus haud amplius indiga. Ipse verò *R. Juda*, ut ipsis eas quæ è cibo & potu percipiuntur voluptates tribuit, nec eas quæ è toro conjugali denegat; ita num liberos procreaturi sint ideo dubitare videtur, quod cum illis in hoc mundo iis tantum annis qui de millenario sexto supersunt degendum sit, quid gravidis & infantibus qui innumeri necessario erunt, fiet millenario septimo, quo Deus *עולמו* *renovaturus sit mundum suum*, non adeo facile statuatur. Nescio demum an non & ab aliâ adhuc sententiâ procedat glossa ista *R. Salomonis* ad verba ista, *haud iterum in pulverem suum reversuri*, scil. *בין לימות המשיח בין לעולם הבא אלא הכשר מתקיים עליהם עד שישבו ויהיו לעתיד לבא*, *sive diebus Messia, sive seculo*

futuro; sed manebit in ipsis caro donec rursus viētiuri sint seculo futuro, quasi, scil. morti, sed non corruptioni tradenda sint corpora ipsorum.

(b) Occurrit dictum istud in *Talmude*, Tract. *Beracoth*, c. 2. quod integrum sic se habet, *מרגלא בפומיה דרב לא כהעולם הזה העולם הבא העה"א אין בו לא אכילה ולא שתיה ולא פריה ורביה לא משא ומתן ולא קנאה ולא שנאה ולא תחרות אלא צדיקים יושנים ועטרתיהם בראשיהם ונהנים כיון השכינה שנ' ויחיו בראשיהם ויחיו האלהים ויאכלו וישתו*, *Dictum celebre fuit in ore Magistri, Seculum futurum non ita se habet ac seculum præsens. In seculo futuro nec est esus nec potus, nec liberorum procreatio, nec venditio nec emptio, nec invidia, nec odium, nec contentio, sed justii sedent coronas in capitibus gestantes, & voluptatem capiunt è splendore Majestatis divinæ, sicut dictum est; Et viderunt Deum & comederunt ac biberunt. Hoc uterque tam Maimonides quam Nachmanides ad sententiam suam confirmandam adducit; ille, quia nihil ibi eorum quæ membrorum corporis ministerio præstantur exercetur, nec ipsa corporis membra reperiri concludit. Absurdissimum enim Maimonidi videtur asserere frustra retineri hæc membra ac esse homini os, stomachum, jecur, & membra; procreationi idonea, nec tamen cum edere, bibere, aut liberos gignere, & quod risu excipit, quærens cujus tandem formæ corpora sibi fingant qui hæc asserant, num, כדוריים, מקשיים או עמודים או מעוקבים, *Sphærica, solida, cylindrica, vel quadrata, vel conica*. Nam ut fingant Deum corpora hominibus dare membris suis distincta, quibus tamen nihil agant, sed sint sicut illa gentium idola, quibus oculi sunt quibus non vident, aures quibus non audiunt, nares quibus non olfaciunt; adeoque frustra aliquid, & ut nulli sit usui creasse, absurdum esse & impium. Eodem ergo antiquorum dicto, quo tolluntur edendi, bibendi, &c. usus, tolli unâ instrumenta corporea, quæ iisdem inserviunt; corporibus quæ hæc non agant, quibus præstandis instituta sunt, nulla posse concedi membra, qualia si quis autumet, אין אלו הדברים אלא שחוק מי יתן, החרש יחרישון ותהי להם להכניה, *esse hæc ipsius verba merè ridicula. Quis det ut tacendo tacerent, quo imputaretur ipsis in sapientiam*. Urut autem, quod sententiæ suæ majorem conciliet gratiam, contrariam risui exponat, ejusque assertoribus silentium indicat, nihil aliud quam quod absurdissimum est ab ea concludi posse, hominibus*

hominibus persuasum cupiens; non potuit, vel ipsius autoritas, vel rationum, quas affert, pondus *Nachmanidem* per-movere, quo minus veritatem ex altera parte quæreret, & ex dicto illo majorum planè contrarium eliceret, scil. membra & corpora eadem resuscitatis in seculo futuro permanfura, quæ in hac vita fuerunt, sed non iisdem usibus inservitura: quam etiam sententiam amplexi sunt *R. Abron Levita*, & *Judab Zabara*, & *R. Jacob*, libri *Ein Israel* compilator, &c. dicentes, si seculi futuri participes nudæ tantum animæ celebris istius apophthegmatis auctori visi essent, nihil necesse ipsi fuisse asserere in hoc seculum futurum à præsentī diversum esse, quod qui ipso fruuntur, nec edant nec bibant, &c. quis enim monitu opus habet, ne putet animas hæc, ad quæ præstanda nullis instructæ sint instrumentis, perficere? Hoc verò novum est, nec omnibus ita notum, ut qui & corpora retineant & membra iis olim finibus condita, & diuturno usu assueta, ea tamen jam haud amplius præstent: adeo sententiam istam, quam adducit *Rambam* ut sit *סניגור לוי* *ipso* *συνηγορος*, esse revera, si rectè perpendatur, *קטגור גמור מכל פנים* *κατηγορον* absolutam, & ex omni parte adversantem, annotant, eaque innui seculum istud non esse *עולם הנשמות* *Spirituum proprium*, sed & corporum, hominūque integrorum, qui in perpetuum sustententur, *ביו הכבוד כקיום הופש בגוף בעולם הזה* *Splendore gloriæ divinæ*, ut in hoc mundo anima in corpore cibi & potus beneficio sustentatur: quod quomodo fieri possit *Mosis* exemplo patere, qui quadraginta diebus in monte substitit quibus nihil comedens *מזון השכינה היה ניזון* *solo* *Majestatis divinæ splendore alebatur*. Eo tendere & aliud veterum dictum, quo quærenti quid facturi sint resuscitati mille annis istis, *לחדש בהן* *שעתיד הקבה'* *עולמו*, quibus *Deus* mundum suum renovaturus sit, respondent, *הבה' עושה להם* *כנפים והם שטים על פני המים* *Deum* *alas illis facturum*, *ipsoque super aquis spatiaturos*: ubi alij indicari ait, *לבישת* *הנפש מלאכות והתלבש הגוף עמה ושלא* *תתבטל בנטול היסודות* *Animam naturā Angelicā induendam*, eaque vestiendum corpus, neque ipsum unā cum elementis perituum. Siquidem, *קיום הגוף בקיום הנפש* *וקיום הנפש בהתייחדה ברעת עליון* *והמתקיים יהיה כמקיים בהתייחדו בו* *Durationem corporis dependere à duratione animæ*, & *durationem animæ ab unione sua cum scientia Dei Celsissimi*, esseque sus-

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tentatum, ut sustentans vi unionis suæ cum eodem: hoc facile credi posse, cum consideretur vis, quam imprimit anima corpori vi unionis cum scientia Dei, ut cum fulgida facta fuerit facies *Mosis* instar solis, *Josue* instar lunæ, quod idem affirmant Veteres de *Adamo* etiam, & de quibuscvis qui Creatori propius uniti fuerint, Spiritūque Sancto induti; ut de *Phineaso*, cum in ipsum descenderet Spiritus Sanctus, dicunt micuisse vultum ipsius instar lampadis, ut & de *R. Eliezere Magno*, inter docendum radios ex facie ipsius, ut olim è *Mosis* facie, prodiisse, adeo ut non dignosceret quis utrum dies esset an nox. Atque item *Sifri* scriptum, *Facies iustorum in seculo futuro futuras quasi Solem, Lunam, Firmamentum, Stellæ, Fulgura, Lilia, lucernas Sanctuarii*: quorum rationem si investigare non possumus, quid ni tamen credamus, cum quæ ad animam spectant mysteria perspecta habeat Creator in secula benedictus, licet nostrum fugiant captum? Videmus tamen, cum ea, quæ cupit, consequitur animus, inde & corpori sanitatem & decorem accedere. Eo tendere quod dictum est, *Sapientia hominis illustrat vultum ipsius*. Contra hæc, quæ de æterna corporis duratione dicuntur, nihil facere argumenta è Philosophorum scholis petita, ac pari ratione, quā credunt illi universalium, credi etiam posse particularium permanentiam: cum tam hæc à particulari Dei voluntate, quam illa à generali, pendeant; secundum quam durationem suam habent, prout ipsi visum est, *אם לזמן אם לנצח* *sive ad tempus*, *sive in æternum*. Nam quod ordinariā mundi lege fieri videmus, particularia interire, universalia manere, hoc animantibus *מפני החטא הקדמני* *primi peccati*, & pænæ ob ipsum denuntiatae ratione contingere; voluntatem interim Dei immortalem quicquid vult in æternum conservare. Hæc *Nachmanidis* doctrina est in cap. *Gamul* ab ipso explicata; cui consona sunt (ut diximus) quæ ab aliis non paucis traduntur. *R. Abron Levita* (referente *Juda Zabara*) corporis in mundum futurum admissi quatuor statuit *מעלות גדולות* *excellentiæ gradus*, 1. quod, *אינו נראה לעין כל זמן שהוא אינו* *oculi visum fugiat quodocunque latere cupiat*. 2. quod, *הוא נכנס בכל מקום אף עלפי שהוא סגור כמון שיכנס* *quemlibet locum etiam oclusum ingreditur, non secus ac spiritus*. 3. Quod *משתנה ממקומו למקום רחוק בשעה קלה* *brevi temporis spatio à loco suo ad locum longè*

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longè remotum transferatur. 4. Quòd, מתראה בגוף אנושי בגופו ממש או בצורה אחרת אם רוצה להתנכר *vel formâ humanâ corpore proprio appareat, vel aliâ indutum formâ, quotiescunque personam mutare libuerit:* quæ omnia in *Elie* corpore exemplo liquido comprobata fuisse autumat. His autem nescio an non potius *R. Aaronis* sententiam exprimere, quam ipsissima ejus verba nobis dare voluerit *R. Juda.* Nam in verbis ipsius à *R. Jacob Ben Habib* ad sententiam istam *Talmudicam* αὐτολεξεία laudatis (nescio tamen an omnibus) corpus quidem eam subiturum mutationem dicitur, ut sit ipsius materia facibus suis purgata, פשוט קיים קל התנועה בהיר במראה כמעשה לבנת הקפיר נעלם הראות כענין אליהו מוכן לקבל זוהר אלהים ואור פני מלך חיים כמעשה הלבנה שהוא גוף מקבל אורה, *Simplex, permanens, agilis, pellucida instar lapidis Saphiri, visum fugiens instar Eliæ, idonea ad recipiendum splendorem Dei, & lucem vultus regis vitæ, instar Lunæ quæ est corpus lumen suum aliunde accipiens:* ac rursus respectu שנוי תכונתם וקלות תנועתם & agilitatis corporum resuscitatorum, dici Deum illis alas dare; at quatuor excellentiæ gradus, quorum meminimus, nec eo modo distinguuntur, neque explicantur, quo apud *Judam Zabaram.* Ac obiter monere liceat, nec in iisdem verbis ullam Constellationum earundem, sub quibus & corpora priora formata, & nova formanda asseruisse *R. Aaronem* tradit (uti vidimus) *Josephus Albo,* mentionem fieri; dici tantum, להם שיחדש להם הקבה לכל אחד ואחד מהם גוף באותו מזג לגמרי שהיה לכל א' וא' מהם תחלה שיהיה, *De novo conditurum Deum unicuique ipsorum corpus eodem prorsus temperamento quo prius fuerat, sine ulla omnino differentia:* adeo ut nisi ipsius *Aaronis* librum inspicere liceret, dubitare possumus, an non illud quod de parili stellarum situ dicitur, non ex ipsius *Josepho Albo* interpretamento acceperit. Porro, quod ad alas istas quibus ex veterum sententia donandi sunt resuscitati, monet *Juda Zabara* non intelligere ipsos ממש כנפים *alas propriè dictas,* אבל רצונם לומר שיהא נוסף בהם ענין מלאכותי עם קלות גופם שהיו ראויין לעמוד עלפני המים, *verum indigitare voluisse additum iri ipsis proprietatem quandam Angelicam, unâ cum corporis sui levitate, quâ vel aquæ superficiei insistere possint.* Pari ferè modo quo scriptura *Seraphinis* alas at-

tribuit, qui cum sint spiritus alas revera non habent, sed duabus, quibus facies suas obtegere dicuntur, innui, שאין בו השגה במה שלמעלה ממנו שאין בו השגה בענינים אשר למטה מהם, *non apprehendere ipsos negotia quæ infra se sunt;* duabus, quibus volant, indicari, לעשות קלות התנועה, שליחותם כהר בלא שום עכוב *in obeunda legatione sua quam celerrimè sine ulla prorjus mora.* Sic & quod ad coronas quas capite gestaturos dicunt beatos alterius seculi incolas, ^b monet *R. Jacob* modo laudatus, innui eas quas sibi in hac vita pararunt על ידי תורה ומעשים *studio legis & operibus bonis:* tunc enim ipsos veritatem earum rerum quibus studuerunt, & rationem eorum quibus operam dederunt mandatorum, quas in hac vita corporibus istis crassioribus vestiti perfectè assequi non potuerunt, percepturos; quod & illo quod dicitur, *è splendore Majestatis divinæ,* indicatur; scil. tum eodem modo se habituros, ac Angelos qui voluptatem capiunt ex apprehensione notionum sublimiorum, quæ à splendore Majestatis ab ipso Deo ad ipsos fluunt, & communicantur. Porro idem *R. Juda* monitu necessarium putat, כי הנוצדים יאמינו עקר תחית המתים ולא יאמינו תחיה בגוף כהר קורין אותו בלעז שלהם גלורפיקאט כל שיש לו המעלות שזכרנו ותלמידי ישו הנצרי שמסרו להם עקר זה קבלו מחכמי ישראל ולא שמשו כל צרכ' לרעת עקר התחיה כמו שנאמן אנהו, *Etiam Christianos credere articulum resurrectionis mortuorum, at non credere de corpore illustri, quod linguâ sibi vernaculâ Glorificatum appellant, quo resurrecturi sunt totum quod spectat ad istos excellentiæ gradus, quorum (inquit) meminimus. Discipuli autem Jesu Nazareni, qui illis hunc articulum tradiderunt, illum à sapientibus Israelis acceperunt; at non quantum opus est operæ impenderunt ad ipsum plenè percipiendum, quomodo nos illum credimus.*

Equidem si non adeo curiosi fuerint *Christiani* in iis, quæ mortalibus scire non datum est, indagandis, non hoc vitio illis verterim; sunt tamen & inter ipsos forsan qui plus satis se in ea quæ de alterius vitæ statu revelata non sunt ingerendo culpam meriti sunt. Nec quod addit, *Christi* discipulos hunc articulum è fontibus *Israelis* hausisse, prorsus negaverim. A primis enim patribus gentis istius credita posterisque tradita est hæc doctrina. At dum non satis ipsos, à Christo

^b Sic Rambam Tr. Teshub. c. 8. Sect. 2. Corona quam innuunt Sapientes הרעה Scientia est.

Christo edoctos, eum intellexisse autumat, adeo fallitur, ut reverâ ad ipsos, si quid plenius de eodem scire vellent, recurrendum habuerint *Israelis*, quoad carnem, posterius. Quo nomine vidimus (ac mox plenius ostensuri sumus) ab *Abarbenele Nachmanidem* aliisque vapulare.

(c) *Mosis* exemplum quod urgebant qui corpora membris suis constantia sine cibi & potus adminiculo potentiâ Dei in æternum conservari affirmabant, ne elusum putarent qui *Maimonidis* partes sequerentur, illud miraculo ascribendo, (quod secundum ipsius doctrinam, in rebus naturâ possibilibus quo constantius & diuturnius est magis mirum habetur, ¹ at in iis quæ naturæ vires excedunt si perpetuum sit, miraculi naturam exuit) respondet *Nachmanides*, אם נחם זה אל מעשה הנס הזה אליהו יוכיח שלא הו' שלך הנס ממנו ולא נפרד מן הנפש והתקיים מאז ועד עולם, *Si hoc miraculosè factum dicatur, ecce argumento est Elia, cujus corpus haud unquam depositum est, nec ab anima separatum, manetque ab eo quo fuit tempore in æternum.* Quod etiam in Doctorum expositionibus de *Henoch* assertum ait. De *Elia* constare hoc putat ex illis Prophetæ verbis, *Ecce ego mitto vobis Eliam Prophetam*, &c. Certè haud eadem est omnium Magistrorum de *Elia* ejusque missione sententia. *R. David Kimchius* quid sentiat jam vidimus, viz. corpus ipsius in suprema aëris regione igne absumptum fuisse, ipsumque novo, cum mittendus erit, corpore donatum iri. Ad quam sententiam, dum hic contra *Nachmanidem* disputat, propendit *Abarbenel*. Cui tamen auris vellenda est, ut qui haud satis sibi constare videatur, cum ad 2 Reg. ii. ex professio contra eandem disputat, ipsamque planè rejicit, הנה אין, ראוי שנאמין לרבריהם (inquit) oportet credere ipsorum verbis; liquido enim constare non fuisse corpus ipsius ab anima separatum, ideoque credere se, secundum veterum sententiam, *Eliam* in cælum, i. e. aërem, turbine sublatum, in Paradisum terrestrem translatum fuisse, ibique manere ipsum בנפש ובנפש *anima & corpore constantem*: at quali tandem corpore? corpore quod gratiâ Dei miraculosè factum sit, נצחיים וקיים כאחד מן הגשמים השמימיים ולכן היה קל להראות בכל מקום ולא היה

מגביל מקום ולא מצטרך למאכל ולמשקה ולשאר הדברים הצריכים וההכרחיים לחי לפי שנעשה גשמו מתכונה רוחנית על דרך נס, *Immortale, & permanens instar corporis alicujus cælestis, ideoque agile ut ubique locorum compareat, neque loco circumscriptum, neque cibi aut potus, aliarumve rerum, quibus necessario opus habent vivi, indigum, cum induerit corpus ipsius naturam spirituales per modum miraculi.* Hoc ideo factum, quod sæpius hominibus apparere deberet, ita sæpius ipsum Prophetis, piisque, & in *Rabbinorum* scholis, atque alibi apparuisse. Discrepatum est non minus de eodem *Elia* mittendo ante diem Domini terribilem. Intelligendum illud de ipso *Elia* non minus *Abarbineli* quam *Nachmanidi* videtur, (ut è loco jam proximè laudato patet; sic & *Aben Ezra*, *Kimchio*, &c. Sunt tamen qui forsan alium aliquem *Eliæ* spiritu præditum, ipsius nomine indigitari autumant. Ita *Maimonides* *Yad*. l. ult. (*Melachim*, scil.) c. ult. ex verbis istis *Malachia* constare ait surrecturum Prophetam quendam ad dirigendum *Israelem*, quem יש מן החכמים *sunt è sapientibus*, qui ipsum *Eliam* esse putent ante *Messiam* mittendum: unde *R. Tanchum* ad locum istum Prophetæ, בלא שך ועד בטהור גבי פי יש קבל וקרת טהור אלמשיח בקליל ובעץ אלעלמא ירי אנה אליהו התשבי נפסה והו' אלמוגור פי אכתר אלמדרשות ובעצתם ירי אנה גבי עמימא מתלה פי אלמרתנה קאימא מקאמה פי מערפתה תע' ואטהאר אסמה ולדלך סמי אליה, &c. *Est hoc sine dubio promissum de Propheta in Israele manifestando paulo ante tempus manifestationis Messia, quem quidam è doctis putant ipsum Eliam Tifbitem futurum: quæ sententia in plerisque scriptis Homileticis reperitur; at alii censent prophetam magnum fore parilis cum ipso gradus, eodemque loco constitutum quoad cognitionem Dei, & nominis ejus promulgationem, ideoque Eliam appellari, ut vult magnus ille Doctor Maimonides, &c. ולעלה עלי הו' משיח בן יוסף כמא קאל איצא (inquit) Messiah Ben Joseph, ex ejusdem sententia.*

Ex his verò quæ ab ipso *Abarbenele* de *Elia* affirmata vidimus contra *Maimonidis* (quam ipse amplectitur) sententiam, concludent qui à *Nachmanidis* partibus stant, quod in uno factum in pluribus fieri posse, sc. ut immortalia in altero seculo gerant corpora, non iisdem, quibus in hoc, necessitatibus obnoxia, ac voluisse

voluisse Deum, להראות ענינו לדור דורים, כדי שידעו כל ישראל אמתת העולם הבא ומעלתו ויאמינו בו אמונה קיימת, *unum illum omnibus seculis in exemplum proponere, ut notam haberet omnis Israel veram seculi futuri rationem, ejusque excellentiam, eamque fide firmâ crederet, ut loquitur Juda Zabara, de Phineaso, quem cum aliis quibusdam Rabbiorum pro eodem cum Elia habuisse videtur. Illi quod regerit Abarbenel, etiamsi concedatur illud Elia ob singularem ipsius sanctionem contigisse, non tamen convenire ut de pluribus credatur, opponi potest, quod de eodem Elia verba faciens habet R. Tanchum, לא באס אן יכון מן נמלה כואץ [אלנפס] וגראיכ אפעאלהא אלא קוית ואתחדת במכדאהא אן תחמל נסמהא, פי אלהוי ולו לס יזכר, nihil impedit quo minus è proprietatibus animæ & miris ejus operationibus, ubi prævaluerit, & principio suo unita fuerit, credatur esse ut corpus [qua velit] in aëre transferat, etiamsi nihil tale in Scriptura memoratum esset, פכין וקד דכרתהא אלנצוץ ואכברת בה ען אלאנכיא לא פרק אן יכון אלאכבאר ען ואחד או ען נמאעא לאנה מנר גרי לואחד פכר ען באב אלממתנע וצאר פי באב, quanto magis postquam expressa sint ejus in eadem testimonia, & à Prophetis tale quid [contigisse] narratum sit? neque enim refert sive de uno, sive de pluribus memoriæ proditum sit. Postquam enim vel uni contigerit, jam ex ordine impossibilibus exiit, & inter ea quæ fieri possunt censendum est.*

(d) Ita certè ut sententiam tam Scripturæ Sacræ quam veterum expositionibus consentaneam amplectitur, *Adamum*, si non peccasset, perpetuo victurum fuisse. Objicitur quomodo hoc fieri possit? Oggerunt Magistri exemplum *Elia*, ^k דרי אלהיו שלא חטא דרי הוא חי וקיים לעולם *Ecce Eliah qui non peccavit, vivit & permanet in seculum.* At supposito non peccasse ipsum *Elia*m, quomodo tamen à communi illa sorte, cui *Adami* peccatum omnes obnoxios fecit, exemptus est? Sunt enim & alii quos peccati immunes perhibent, primi tamen patris rebellione mortalitatis legibus subjectos. Ita in *Talmude*, Tract. *Sabbat.* c. 5. מתו בעטיו ד' של נחש ואלו הן בנימין בן יעקוב ועמרם אבי משה וישי אבו דוד וכלאב בן דוד, *Quatuor* (inquiunt) *mortui sunt consilio serpentis* [non aliis, scil. peccati, quam originalis, rei] *qui sunt*, Benjamin, f. Jacobi,

I

Amram Mosis, Ishai Davidis pater, & Cileab filius Davidis. Responsum suggeret *Juda Zabara è Midrasb*, ipsi (cum *Phineasi* tunc nomine gauderet) cum *Simeonitæ Zimri* principis sui ulciscendi causâ ipsum aggressi essent, animam è corpore evolasse, quam in idem adhuc calens, animæ *Nadabi*, & *Abibu*, quæ adhuc ibi huc illuc volitabant, prehensam retruserunt, atque cum non aliâ quam primorum parentum culpâ mortem meritis esset, hoc pacto justitiæ divinæ quâ ei condemnati sunt omnes ipsorum posterius, satisfactum, ועל כן היה ראוי שלא ימות עוד ויזכה אל התכלית האחרון שהוא עולם הבא, ideoque haud convenisse ut amplius moreretur, sed dignus fieret qui finem [hominis] ultimum, scil. mundum futurum consequeretur: sed ne ad ridicula divertamus: Illud quod hic observatum cupimus est, *Abarbenelem* eorum sententiam, qui *Adamum* si non peccasset perpetuo victurum fuisse autumant, refellere, eundem tamen ad 2 Reg. ii. hæc habere, הנה אדם היה נצחי ונעשה נפסד, ואלהיו נולד נפסד ונעש נצחי, *Ecce Adam immortalis fuit, & factus est mortalis: at Eliah mortalis natus est, & factus immortalis.* An non pro occasione sententiam mutasse videatur?

(e) Ac ferè solus *Manasses Ben Israel* videtur se illi comitem adjunxisse. Sciendum (inquit) est Cl. *Virum* *Isaacum Abravanelem*, & ante illum *R. Mosen Ægyptium* plane in contraria opinione fuisse: nimirum resuscitados denuo morituros esse, & animas eorum à corpore liberatas ac solutas in mundo animarum feliciter ac beatè victuras, & paulò post, Sed vero opinio hæc non est accepta, neque probata à quoquam, &c. Quod tamen nescio an simpliciter affirmari debeat, quasi nemo his duobus exceptis, ita sentiret. *Nachmanides* certe sententiam suam, quâ asserit ad vitam resuscitados haud denuo morituros, sed in æternum permanfuros, & à resurrectione mortuorum ad seculum futurum שכלו ארוך quod omnis termini expers, transferendos, eandem esse ait, quam ut *R. Saadias*, ita & veteres omnes tradiderint, excepta *R. Mosis* doctrina, quæ, נותנת קצבה לזמן התחיה ומחזור, הכל לעולם הנשמות, terminum præscribit tempori resurrectionis, atque omnes in mundum animarum remittit. At hoc de illis *Maimonide* antiquioribus intelligi vult: Nam apud recentiorum non paucos ip-
fius

^k Ramban. cap. Gamul: & Juda Zabara.

sententiam invaluisse ipse fatetur.¹ באמת תמצא למקצת חכמי ספרד בחכמי חכמותיהם ובתפלתם שהם מסכימים לדעת ההיא Certe (inquit) *reperies nonnullos Sapientum Hispaniæ in scriptis suis philosophicis, & precationum formulis assentire opinioni isti*, scil. *mundum futurum animarum proprium esse*. Inter cæteros R. Salomonem Ben Gabirol, qui in precatione sua hæc habet verba, תחת כסא כבודך מעמד לנפשות הסידך, ובו נועם בלי תכלית וקצבה והוא העה' *Sub folio gloriæ tuæ statio est animabus Sanctorum tuorum, atque ibi est voluptas sine fine aut termino, estque [status] iste seculum futurum*. Nec non, ובעת מן העולם הזה תוציאני אל העה' בשלום תביאני *Et quando me ex hoc mundo eduxeris, in mundum futurum in pace introducas*. Ad-di potest & Nachmanide recentior *Josephus Albo*, qui Maimonidi strenuè contra ipsum militat, ut videre est à Sermonis 4. cap. 30. usque ad finem c. 41. in quo non aliud in mundo futuro præmium, quam quod *animæ* מגיע לנפש בזולת גוף *sine corpore contingit*, expectatum asserit olim à Patribus *Adamo, Noacho, &c. Abrahamo, Isaaco, &c.* ejusque solius respectu, מאם שכרהם אבינו חייו והיי בנו יחידו וכל ההצלחות הגשמיות שהיו מיועדות לו לרשת ארץ כנען ושירש זרעו את שער אויביו וכי ביצחק יקרא לך זרע והלך לשחוט את בנו יחידו כהיותו יודע כי בקיום מצות יי' תתקיים הנפש קיום נצחי ותשאר בנועם מתמיד וכי בעברו את פי השם יתברך היא לא תצלה ותהיה נכרתת מן הנועם ההוא ומא חפצו בביתו אחריו ובכל העוידים הגשמיים אם הפסיד הטוב ההוא הנצחי שהוא קיום הנפש *Despectus* (inquit) *habuit Abraham pater noster tam suam, quam filii sui unici vitam, omniâque bona corporea quæ ipsi promissa fuerant, scil. in hæreditatem ipsi cessuram terram Canaan, ac semen ipsius hæreditariid possessurum portas inimicorum suorum, & [quod dictum est] In Isaac vocabitur semen tuum; profectusque est ut mactaret filium suum unicum, sciens observando mandata Domini, conservatum iri animam duratione æternâ, ac permanfuram ipsam in gaudio perpetuo; at si transgrederetur verbum Domini, haud prospere acturam, sed excisum iri à gaudio isto. Ac quid ipsi cum domo sua post ipsum, aut cum omnibus promissis corporeis, si perderet bonum illud sempiternum, quod est animæ duratio?*

Non ergò solus Abarbenel Maimonidis castra secutus est. Si plures à Nachmanidis partibus stare dixerit Manassè fa-

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cilè assenferimus. Eorum aliquos jam recensuimus. Unum addere liceat, *Salomonem Bar R. Nathan*, de cujus sententia constat ex formula precationis, quam mortuorum sepulchra visitantibus recitandam præscripsit, quam, ni id lectori grave, hic apponam; idque libentius, quod quæsitum à me aliquoties memini quibûsnam pro mortuis comprecationibus uterentur *Judæi*: sic ergò ille, *Cum animus tibi sit Prophetarum, Doctorum aut piorum sepulchra visere, juxta sepulchrum constitutus ac facie ad Keblah, i. Hierosolyma, directâ, sic dicas*, יהי רצון מלפני יי' אלהינו בוראינו קדושנו קדוש יעקב שיצר את כל בני בריתו בדין והחיה אותם בדין והחיה אותם בדין והוא עתיד להקים לחיי העולם הבא ויודע מספר כלם כן ימהר ויחשיבה להקיץ את אדננו ורבנו הגאון הקדוש הזה או הצדיק הזה או החכם הרב הזה השרוי גופו בקבר הזה הנוחים עצמותיו בתוך האבנים הללו ויחיהו תחית עולם שאין אחריה מיתה תהיה המבלעת כל מיתה המוחה כל דמעה המסירה כל הרפה לחיים בירושלם עם שבעה רועים ושמונה נסיכים הנאמר בהם והיה זה שלום אשור כי יבוא בארצנו וכי ידרוך בארמנותינו והקמנו עליו שבעה רועים ושמונה נסיכי אדם וישים חלקו עם המשבילים ומצדיקי הרבים שהם ככוכבים לעולם ועד וכל שארית עם יי' בית ישראל השומרים ברית אלהינו העושים רצונו גם הם כלם ינעדם יי' אלהינו מעפרם ויהי חלקם וחלקנו בחיים חיי עולמים לקיים בהם כלם קטנם וגדולם מקרא שכתוב יהי פסת בר כארץ בראש הרים ירעש כלבנון פרו ויציצו מער בעשב הארץ ויקיים הבטחתו שהבטיח על ידי ישעיהו בן אמוץ הנביא יחיו מתוך נבלתי יקומון הקיצו ורגנו שוכני עפר כי טל אורות טלך וארץ רפאיה תפיל וכמו שהבטיח לדניאל איש חמדות ואתה לך לקץ ותנוח ותעמור לגורלך לקץ הימין וכמו שהבטיח לכל קהלות ישראל על ידי עבדו יחזקאל בן בוזי הכהן לכן הנבא ואמרת אליהם כה אמר יי' אלהים הנה אני ופתיה את קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל ארמת ישראל וידעתם כי אני נפתחי את קברותיכם ובהעלותי אתכם מקברותיכם עמי ונתתי רוחי בכם וחיותם והנחתי אתכם על ארמתכם וידעתם כי אני יי' דברתי ועשיתי נאום יי' יעלו חסידים בכבוד ירגנו על משכבותם וצדיקים ישמחו ויעלו לפני אלהים וישישו בישרותו ואמר ביום ההוא הנה אלהינו זה קיונו לו וישענו היי' קיונו לו נגילה ונשמחה בישרותו ואנחנו נברך יי' מעתה ועד עולם *Sit voluntas Domini Dei nostri, Creatoris nostri, Sancti nostri, Sancti Ja-*

G g

cob,

cob, qui creavit omnes filios fœderis sui in iudicio, & vitam ipsis tribuit in iudicio, & mori fecit ipsos in iudicio, & resuscitaturus est ipsos ad vitam seculi futuri, quique novit numerum eorum omnium [ut] ita acceleret ac festinet experefacere Dominum & Doctorem nostrum Haggaonem [Eximium] sanctum istum (aut iustum istum, aut Sapientem Doctorem istum) cuius corpus habitat in sepulchro isto, cuius ossa in medio lapidum istorum requiescunt, & vivificet ipsum vitam æternam, quam nulla mors sequitur, vitam quæ omnem mortem absorbet, quæque omnes lachrymas abstergit, atque omne opprobrium aufert, unâ cum omnibus, qui vitæ adscripti sunt in Jerusalem, cum septem pastoribus, & octo principibus, de quibus dictum est, ^m Eritque iste pax, quando Assur venerit in terram nostram, & cum calcaverit in palatiis nostris, & suscitabimus adversus eum septem pastores, & octo principes hominum, detque ipsi partem cum intelligentibus, iisque qui iustificat multos, qui erunt instar stellarum in seculum & sempiternum: quin & totum residuum populi Domini, domus Isra^l [eorum] qui custodiunt pactum Dei nostri, & faciunt beneplacitum ipsius, omnes (inquam) istos excutiat Dominus Deus noster è pulvere ipsorum, sitque sors ipsorum & sors nostra in vitam, vitam seculorum, ut stabiliat in ea illos omnes tam parvos quam magnos, [secundum illud quod in] textu scriptum est, ⁿ Et erit particula frumenti in terra in vertice montium, commovebitur ut Lebanon fructus ejus, & florebut de civitate sicut herba terræ, & confirmet fiduciam istam, quâ confidere fecit per Isaiam filium Amos Prophetam, ^o Vivent mortui tui, cum cadavere meo resurgent, quia ros olerum ros tuus, & terra mortuos suos projiciet. Et sicut promisit Danieli, viro desideriorum, ^p Tu autem vade ad præfinitum, & requiesce, & stabis in forte tua in fine dierum; & sicut promisit omnibus cœtibus Israelis per servum suum Ezekielem, f. Buzi, sacerdotem, ^q Ideo vaticinare, & dices illis, Sic dicit Dominus Deus, Ego aperio sepulchra vestra, & educam vos è sepulchris vestris, popule mi, & indam vobis spiritum meum, & vivetis; & statuam vos super terram vestram, & scietis quod ego Dominus locutus sim, & fecerim, dicit Dominus, Exultent Sancti cum gloria, cantent super lectis suis: Gaudeantque iusti & exultent coram Deo, & latentur in salute

ipsius. Dicitque die illo, ^r Ecce Deus noster hic, expectavimus ipsum & servabit nos: Hic est Dominus, expectavimus ipsum, exultabimus & latabimur in salute ipsius: Et nos benedicemus Domino ab hoc tempore usque in seculum. Hallelujah.

In hac precationis formula, dum ea, quibus probari resurrectionem mortuorum putant, Scripturæ loca summam recenset, observari potest, & inter cætera enumerari Mic. v. 5. Et erit iste pax, Assur cum venerit in terram nostram, & calcaverit in ædibus nostris, והקמנו עליו שבעה רעים ושמונה נסיכי אדם, Et statuemus adversus eum septem pastores, & octo principes hominum. Adducitur idem & à R. Saadia, l. Emunoth, cap 7. inter alia ad articulum istum confirmandum argumenta, sed ea potius quæ è Talmude & traditione, quam quæ è Scriptura petuntur. Argumenti enim inde deducti tota vis pendet à traditione, quâ septem Pastores & octo Principes sigillatim enumerantur. Ita in Tract. Succah. c. 5. dicitur, מאן נינהו ז' רעים דוד באמצע אדם שת ומתושלח מימינו אברהם ויעקב ומשה משמאלו ומאי נינהו ח' נסיכי אדם ישי ושארל ושמואל עמוס צפניה חזקיהו ואלהו ומשיח, Quinam sunt septem isti pastores? David in medio, Adam, Seth, & Methusalach ad dextram ipsius, Abraham, Jacob & Mose ad sinistram. Et quinam octo principes viri? Jesse, Saul, Samuel, Amos, Zephaniah, Hezekias, Eliah, Messias. Jam si hos suscitandos (ea enim tum verbi והקמנו vis erit) credideris ut Assyrii impetum frangant, ^r de resurrectione nequaquam dubitabitur. At nescire se ait R. Salomo, unde hæc hauserint: magis tamen mirum, quod & ab ipso in Scholiis ad locum istum Talmudis adducitur, & à Judab Zabara, c. 3. citatur è Midrish Tillim, ubi cum omisso Isaaco inter pastores istos collocentur Abraham & Jacob, quaeritur יצחק האלו Isaac הוכן הלך שאינו בכלל אלו הלך להוציא רשעי ישראל מניהם, ac respondetur, abierat ad educendos sceleratos gentis Israeliticæ è Gehenna^t. Principium autem Orationis hujus sumpta est ex ista, quæ in Liturgia Judæorum publicâ habentur, per sepulchra Israelitarum transeuntibus recitanda præscribitur: sic autem se habet, ברוך אתה יי אלהינו מלך העולם אשר יצר אתכם ברין והחיה אתכם ברין חן אתכם ברין

^m Mic. v. 4. ⁿ Psal. lxxii. 16. ^o Isa. xxvi. 1. ^p Dan. xii. 13. ^q Ezek. xxxvii. 12. ^r Isai. xxv. 9. ^s ad Mic. v. ^t Hoc alias Abrahamo tribuitur, v. sup. p. 172.

ברן וידע מספר כלכם והוא עתיד להחיותכם
 ולהקמכם ברן ברך אתה " מחיה המתים
Benedictus sis tu, Domine Deus noster,
Rex mundi [ille] qui creavit vos in ju-
dicio, & vivificavit vos in judicio, & pa-
vit vos in judicio, novitque numerum ve-
strum omnium, quique vitæ restitutus, &
resuscitatus est vos, in judicio: Benedic-
tus sis, Domine, qui vivificas mortuos. Ita
 in editionibus *Venetis*, quæ jam Liturgi-
 am apud Synagogas, quæ *Hispanicas* se
 vocant, in usu nobis exhibent. At *Nach-*
manides legit, והוא עתיד להקים אתכם
 לה"י העולם הבא ברן, *Et qui resuscita-*
tus est vos ad vitam mundi futuri in
judicio. Ideo enim formulam hanc citat,
 ut inde *Olam Habba*, seu mundi futuri
 statum, qui propriè sic dicitur, alium
 esse ab eo, quo statim post mortem fru-
 untur, probet. Mutata est forsan ab eâ,
 quæ olim fuit, formâ, controversiæ istius,
 inter *Rambam* & *Ramban*, gratiâ. Di-
 gressione hujus ansam nobis præbuit *Ma-*
nassiss Ben Israel censura, quâ sententiam
 istam, denuo, scil. morituros, qui resur-
 rectionis mortuorum participes facti fue-
 rint, singularitatis arguit; antequam au-
 tem revertamur, non possumus quin &
 ab ipso quæramus, quosnam ipse sibi af-
 sentientes habeat, dum quos immortalitatem
 induisse fatetur, novi, scil. mundi
 (ut seculum futurum vocat) incolas, iis-
 dem tamen animalibus ac naturalibus ac-
 tionibus vacaturos, & operam daturus
 statuit, quibus in hac vita homines, cibo,
 scil. & potu usuros, generationique prolis
 vacaturos, &c. ut ipsius verbis (l. 3.
 c. 9. de Resurrectione mortuorum) utar.
 In diversum certe abit tam ab iis qui
Maimonidis, quam qui *Nachmanidis* par-
 tes sequuntur. Illi enim, quod absur-
 dum dictu putant, eos qui immortales,
 atque incorruptibiles facti sint, ea, quæ
 mortalitati sustentandæ inserviant, ampli-
 us exercere, ipsa tollunt corpora; hi ve-
 ro, dum nullâ ratione denegari corpori-
 bus æternitatis præmium existimant, ne
 tamen corruptionis atque incorruptionis
 leges miscere ac confundere videantur,
 eam subire mutationem volunt, quæ ip-
 sa haud amplius rebus istis, quibus vel
 individua vel species, quamdiu mortali-
 tati subjacent, conserventur, indigere, vel
 eas exercere patiatur. *Manasse* verò, &
 immortalia esse, & simul ea præstare,
 quibus mortalitatis defectibus subveni-
 tur, credi vult; quod nescio an præter
 ipsum è doctioribus quispiam. Nam
 quod ipse hanc opinionem fuisse ait *R.*
Saadice Gaon, *R. Mosis Ægyptii*, *R. Sim-*

bonis Bar Semah, & *Isaaci Abarbenelis*,
 ex iis, quæ jam à nobis allata sunt, mini-
 mè asserendum videtur; cum illi resus-
 citatos quidem in resurrectionis (quod
 volunt) seculo edere, bibere, aliâque id
 genus exercere affirmant, at in *Olam*
Habba, seu mundo quem futurum vocant,
 ea locum habere prorsus negant. Hæc
 enim, ex ipsorum sententia, duo secula
 sunt immane quantum inter se discre-
 pantia. Laudat ipse, l. 3. c. 1. *R. Abra-*
ham Bilbag, qui in lib. *Derec Emunah*
 " probat horam resurrectionis mortuorum
 " & continuam & perpetuam vitam,
 " quæ postea sequetur, dici etiam mun-
 " dum futurum." Ita certe author iste,
 qui idem Filius *Shem Tob* (ut non sit
 (puto) necesse duos libros eodem titulo
 insignitos, alterum authore *R. Abraham*,
 alterum *R. Shem Tob*, ut in Cl. Viri bib-
 liotheca Rabbinnica fit, statuere) inter cæ-
 teras nominis ejus acceptiones, & hanc,
 quæ omnium maxime propria, recenset,
 l. 3. c. 4. at nec ille, nec alius, puto, quis-
 piam melioris notæ doctorum, in mun-
 dum istum ejusque gaudia admissos, vel
 iis, quibus hæc vita sustentatur, opus ha-
 bere, vel ex iis voluptatem captare au-
 tumat. Fatebitur *Maimonides* delicias
 vitæ futuræ convivio quidem à veteri-
 bus assimilari, at ibi reverâ edi ac bibi
 asserentem quanto cum stomacho ac risu
 exciperet? multo magis, ubi nemo jam
 amplius moriturus est, cum exerceri ac-
 tum, qui nisi speciei conservandæ neces-
 sarius esset, unicum ferè hujus vitæ op-
 probrium duceret? Illi cum cæteris ubi-
 que in ore est illud antiquorum, *In mun-*
do futuro nec editur, nec bibitur, nec pro-
creantur liberi, cujus mirum nullam à
Manasse mentionem factam vel rationem
 habitam esse. Non alia ergò videtur,
 quam ipse amplexus est, sententia, quam
 illa quam ההמון seu *Vulgi* appellat *Juda*
Zabara, & quam אין צורך לפנים *con-*
sideratione accuratiori indignam putat, ut-
 pote nec Scripturæ, nec traditioni, nec
 intellectui consentaneam, scil. esse, תחת
 המתים לצדיקים עולמיה כגוף ונפש
 באכילה ושתיה ואולי יהיה זה בגן עדן
 &c. [statum] resurrectionis mortuorum jus-
 tis æternum corpore simul & animâ [fru-
 endum] dum edent ac bibent, idque for-
 san in *Paradiso* [terrestri] cujus fructi-
 bus jucundissimis ad satietatem vescentes,
 aereque saluberrimo recreati, omnique
 labore vacui, perpetuis fruuntur deliciis.
 Imo addit *Manasse* de liberorum procrea-
 tione, quod adhuc sententiam istam ab
 intellectu remotiorem facit, atque hæc
 dum

dum afferit, uti sibi necessarias ita & solutu difficiles reddit, quas adducit, quæstiones, primò illam, l. 2. c. 10. Quomodo, scil. eos omnes, qui resurgent, capere possit orbis terrarum, nedum angustiores terræ (quam vocant) Sanctæ, limites. Si enim omnes quotquot unquam in terris vixerint, resurrecturos affirmaret, eosque in terrâ habituros, sufficeret forsitan illud quod affert responsum, omnes terræ plagas jam ignotas retendas atque habitabiles futuras; at si vel pauciores resuscitandos autumet, eos tamen & ipsos perpetuo victuros, filiosque & filias, qui & alios gignant, in omnia seculorum secula genituros, non video quomodo spatium hoc molis terrestris terminis non adeò immensis circumscriptum, tantæ hominum multitudini, quantum ab istis, æternitatis duratione continuâ, orituram facillè concipiamus, capiendis olim sufficiat. Secundo & alteram, quam, l. 3. c. 10. movet, utrum, scil. ibi peccato locus sit? Cui & obnoxios illos, qui istiusmodi rebus implicantur, non mirum est si statuatur, quamvis maxima ex parte proclives futuros dicat ad virtutem. Ac *R. Saadiam* in partes vocat, quem in eadem opinione fuisse ait, Deum; scil. non ablaturum hominibus liberum arbitrium. At loquitur interim *Haggaon* iste de seculo resurrectionis, seu statu quem mundo futuro prævium statuit, ad quem neminem à Deo admitti vult, nisi quem certo præsciverit, durante ipso, non peccaturum, aut commissurum aliquid, quo עולם הגמול seculo retributionis excidat, eòve indignus fiat: ei verò nihil esse cum hujus vitæ rebus commune ubique afferit, cum de illo ipso seculo, & de præmium jam consecutis loquatur *Manasseh*. Sed hæc obiter. Ad *Abarbenelem* redeo. Observandum restat illud, cujus præcipuè causâ fusiorem hanc inter ipsius & aliorum sententias collationem instituimus, scil. hoc ab ipso imprimis *Nachmanidi* vitio verti, quod sententiam *Christianorum* doctrinæ affiniorem, & quam ab ipsis partim hausisse videatur, amplexus sit; aliter enim haud facile fuisse, ab ipso an à *Maimonide* veritas staret, dijudicare. Minimè verò prætereundum, quam iniquè agat, dum quo *Christianorum* de resurrectione mortuorum dogma absurdi multum in se continere suis suadeat, una cum ipso, alia nihil ad eum articulum spectantia, nec è Scripturis hausta, nec ab omnibus credita proponit, eaque omnia è fundamentis fidei ab ipsis haberi as-

ferit; qualia sunt quæ de Limbo patrum, & de *Maria Christi* matre in cælum jam corpore evectâ, ibique ad filii sui dextram sedente, ab ipsis asserta refert. Ob hæc *Christianorum* religionem suis non aliter quam ut rerum planè impossibilium & creditu absurdissimarum meram farraginem visum iri minimè dubitans, facile ab ipsis consecuturum se sperat, ut quicquid a *Christianis* credatur, vel ob id ipsum sine ulteriori examine respiciant, atque ut à vero alienum rejiciant. *Quid paleæ* (enim) *cum tritico*, & *quare errares cum extranea, mi fili?* *Quid nobis cum eorum sententiis* (inquit,) &c. Hoc enim nisi ab ipsis obtinuerit, ut quicquid *Christiani* pro vero habent, illi ideò falsum reputent, satis inpræsentiarum erit ad ipsius arrogantiam retundendam, fidemque apud ipsos minuendam, dixisse, ea quæ, præter ipsorum de resuscitandorum statu doctrinam, recenset, nec universalem apud *Christianos* fidem obtinere, nec ullum inter fidei articulos locum habere. Quam autem ut proximam ad veritatem viam, quam longissimè à *Christianorum* doctrina recedere, laudat, quam minimè tuta sit, ipse hâc ratione paleam pro tritico, errorem pro vero, amplexus ostendit. Nollem ego cum ipsis talionis lege agi, aut hanc certam nobis veri indagandi regulam statui, ut quicquid à *Judeis* (quamvis ad errores sædissimos prolapsis) afferitur, aut ad eorum placita accedit, pro falso habeatur. Hoc tamen monitu haud intempestivum duco, ne paleam ab ipsis pro tritico obtrudi nobis patiamur, aut errores & opiniones minus sanas ab eorum traditionibus magis quam à sincero Dei verbo pendentes facile imbibamus. Quod vereor ne illi fecerint qui de *Christi*, Sanctorumque cum ipso in terris regno, quo durante rebus iterum terrenis (ad meliores dudum recepti) se immisceri, atque ex iis voluptatem captaturi sint, multa nullo Scripturæ fundamento nixa, & credunt & aliis obtrudunt, quæ (ni fallor) omnia à *Judeis*, primum, quo olim comparuit, *Christi* adventum, negantibus atque eludere satagentibus, originem traxisse reporientur. Ab iis enim, quæ *Judæi* de seculo resurrectionis, quod futurum ante millenarii sexti finem statuunt, & diebus *Messie* qualis ipsis fingitur, vix latum unguem discedunt. Rectè in hoc *Abarbenel*, *Fides perfecta nec addi sibi nec detrabi patitur*. Regulam fidei perfectam à *Christo* accepimus, nihil nisi quod ipsi consonum sit amplecti, à quibuscunque tandem

tandem authoribus commendatum, decebit. *Quid paleæ cum tritico? Qui somnium habet, narret ut somnium.*

Ut verò tandem capiti huic, quod vel ipsum in iusti tractatus molem excrevit, finem imponamus: " His quatuordecim radicibus omnia se complexum ait *Abarbenel*, quæ de resurrectione quæri, & differi solent; quibus addidimus nos ex aliis non pauca, quæ lectori forsan fastidium pariant, nec tamen quid *Judæi* de hoc articulo statuunt scire cupienti satisfaciant. Neque enim id polliceri possum, pro ea quæ apud ipsos est opinionum varietate, miræque inconstantia. Inter eos quibus ad ipsorum doctrinam eruendam ducibus usi sumus, si *Josephi* non meminerimus, haud mirum; cum ille, dum sectarum, quas commemorat, de altero seculo sententiam referens, verbis usus videtur magis ad *Græcorum*, *Romanorumque* mores & aures accommodatis, quam quæ legis *Judaicæ* alumnus intelligeret, vel sensibus suis exprimendis commoda judicaret. Nobis cum iis res est qui traditionum *Talmudicarum* sequaciores sunt, nec ad חכמה יונית, seu aliarum gentium disciplinam diverterint: In quorum placitis referendis satis pro instituti nostri ratione est, nos bonâ fide egisse, nec sponte quicquam celasse, fecius retulisse, eive addidisse vel detraxisse, quo cujuscumque sententia aliter ac ab ipso tradita est sonare videretur, vel cuiuspiam fraudem fecisse. Autoritates quibus sententias suas confirmant, atque inter se certant, omnes referre ut longum nimis fuisset, & ita (ipso monente *Maimonide*) ad rem parum. Si interim pro tritico paleam, pro thesauro carbonem, eruisse videamur; ipsis id qui talibus (neglectui, imo odio habitis melioribus) decipi volunt, imputetur. Nobis tamen vel nihil melius apud ipsos invenisse in lucrum cedit non minimum, dum hâc ratione grati agnoscere cogemur non solum resurrectionem mortuorum fiduciam esse *Christianorum*, sed & ejus mysteriorum scientiam unicum ipsorum privilegium, haud aliis cum ipsis commune. Quod & amplius patebit, ubi proximo capite *Mohammedanorum* etiam deliria, quibus articuli hujus veritatem adulterant, summatim perstrinxerimus. Lucis, quâ (immensâ Dei bonitate) fruimur, beneficium magis commendatum reddet, ad tenebras in quibus miserè cespitant alii animum advertisse.

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CAP. VII.

In quo Mohammedanorum etiam de eodem articulo sententia ex autoribus apud ipsos fide dignis profertur.

SUPEREST ut proximo jam loco *Mohammedanorum* etiam de resurrectione sententiæ explicationem aliquam polliciti, fidem liberemus, quamvis ultro forsan à lectore nimis jam *Judæorum* ineptiis detento, eâ solvi possemus. Insignis ille tam Philosophorum quam Medicorum apud *Arabes* Princeps *Avicenna* hac de re librum conscripsit, quem in linguam Latinam transtulit *Andreas Bellunensis*, titulo *Libelli Avicennæ de Al Mahad*; vocem retinens *Arab.* المهاد, quæ, explicante ipso, locum vel dispositionem, in qua res aliqua jam fuerit, & ab ea separata ad ipsam postea revertitur, denotat, atque usu ita obtinente privatim, dispositionem aut locum, ad quem pervenit homo post mortem. Ejus l. c. 2. varias recenset de resurrectione sententias, eorum primo quos *Arabes* Vaniloquentes vocat, deinde *Mohammedanorum* & *Christianorum*, nec non sectæ *Al Majusi* & *Altenuicæ*, eorumque qui *Al Tensach* asserunt, contra quas omnes (licet eam quæ *Mohammedis* & *Alcorani* autoritate adstruitur cæteris præferat, ipse *Mohammedanus*) in sequentibus disputat, resurrectionem animæ soli competere contendens; hâc tamen, c. 3. apologiâ usus, totum quod de resurrectione disputavit (quo eam animæ solum competere præbare conatus est) dictum esse secundum discursum rationis, vel secundum intellectum purum; secundum verò discursum permixtum cum eis quæ ad finem pertinent, & secundum revelationes legum divinas, veras & credendas oportet affirmare *Mahad* attribui corpori & animæ simul, & credere ipsum futurum esse: & jam (inquit) nos verificavimus & declaravimus hoc in libro nostro *Alsepha*. Præter institutum ergo nostrum erit, iis quæ hac in opella disputat recitandis immorari, cum illud quod agendum suscepimus sit, quid ab iis tantum, qui apud *Mohammedis* assecclas pro orthodoxis habentur, credatur referre; inter quos nescio an collocandus ipse *Avicenna*. Sic enim apud Epitomatorem *Tasei* legimus, *Al Farabius* *Al Cendi*, & *Ebn Sina* متهمون في دينهم De religione suspecti sunt, ut gravius ab aliis dicta taceam. Nec aliam

H h h

puto

* Edit. Abarb. quâ præcipuè usi sumus, ea est quæ in quarto prodit, Venet. A. M. 5305.

* Sapientiam Græ-

canicam. † Epist. de res. mor.

puto ob causam hanc meritis est censuram, quam quod de rebus, alteram vitam spectantibus, philosophicè argutandi, easque aliter ac sonant verba interpretandi audaciam sibi sumpserit. Ita, si bene memini, à docto apud illos quodam, cui ejus istis de rebus sententiæ mentionem injeci, responsum accepi. Si quid igitur hæc de re ab ipso disputatum sit videre cuipiam libeat, ipsum adeat, hoc solum ne vocum quas Interpreti retinere visum, peregrinitate offendatur, monitus, sectam *Altenuiæ*, cujus meminit, *الثنوية* *Althanauiab Arabicè*, eorum esse qui duo rerum principia statuunt, lucem, scil. & tenebras, sub quibus comprehenditur etiam, secta *Almajusi*, nisi quod eorum *Zoroastre* posteriores, ab illo edocti, duobus istis tertium quem *اورمزد* *Oromasden* nominarunt, addiderint; *Altenasach* autem *التناسخ* nihil aliud esse, quam *μετεμψύχωσις*, seu animarum à corpore in corpus transmigrationem, sed de his alibi fusius diximus, quæ hîc repetere supervacaneum. Ad ea quæ præsentis instituti sunt transitum nobis melius præbebit aliud *Avicennæ* dictum è *I. Shepha*, illud forsitan ad quod & hîc digitum intendit, scil. يجب ان تعلم ان المعاد منه ما هو مقبول من الشرع ولا سبيل الى اثباته الا من طريق الشريعة ويصدق خير النبوة وهو الذي البدن عند البعث وخبرات البدن وشروعه معلومة لا يحتاج الى ان يعلم وقد بسطت الشريعة الحق التي اتانا بها سيدنا ومولانا النبي محمد جال السعادة والشقاوة التي بحسب البدن ومنه ما هو مدرك بالعقل والقياس البرهاني وقد صدق النبوة وهو السعادة والشقاوة الثابتة بالقياس التان للانفس وان كانت الاوهام منا تقصر عن تصورها الان لما بوضع من العلل والحكما الابيون رغبته في اصابة هذه السعادة اعظم من رغبته في اصابة السعادة البدنية بل كانوا لا يلتفتون الى تلك فان اعطوها ولا يستعظمونها في جنبة هذه السعادة التي هي مقاربة الخلق الاول وعلى ما تنصفها عن قريب فلنعرف هذه السعادة والشقاوة المضادة لها فان البدنية مغرور عنها في الشريعة. *Sciendum est in resurrectione esse quod è lege acceptum est, ad cujus probationem non alia patet quam per legem & veritatem traditionis propheticæ via: estque illud id quod corpus in resurrectione manet, ejusque bona & mala magis nota, quam ut ea explicare necesse sit; cum lex vera, quam nobis attulit Dominus noster Propbeta Mohammed, fuisse explicaverit felicitatem & miseriam, quæ corpus spectant: esse rursus quod intellectu & ratiocinatione demonstrativâ percipitur, cujus veritatem confirmavit etiam Prophetia; quod est felicitas & miseria, quæ ratione probantur, quæ nempe animarum sunt, etiamsi cogitationes nostræ*

in ea concipienda jam deficient ob causas quas ostendemus. Sapientes autem diviniæ hujus felicitatis desiderio tenentur, magis quam corporeæ istius; imo vero ac si alteram istam haud omnino respicerent, nec si ejus compotes fieri possent, magni æstimarent respectu istius quæ est appropinquatio ad Verum primum, eoque se modo habet quem mox descripturi sumus. Porro ut sciamus hanc beatitudinem & quæ ei contraria est miseriam, cum de ea quæ corporis est plenè tractaverit lex, &c. Missis igitur iis, in quæ Avicenna sibi secundum Philosophiæ & rationis principia inquirendum suscepit, nos ad ea quæ de corpore & anima rursus uniendis à lege tradita ait, breviter enarranda nos accingemus. Ac primò quod ad rei ipsius veritatem, dari, scil. resurrectionem, tot ubique habet Alcoranus, tot à Mohammede dicta passim feruntur, ut paucis ea expedire nobis sufficiat, eorumque quæ ab omnibus, qui apud ipsos Orthodoxi audiunt, creduntur, summam Poëtæ verbis proferre,

خلق الناس للبقا فضلت

امة بحسبونهم للانفاد

انما ينقلون من دار اعمال

الى دار شقوة او رشاد

فجميع الموت رقدة يستريح الجسم فيها

والعيش مثل السهاد

Creati sunt homines æternitati, & fallitur Secta quæ existimat eos natos interitui; Siquidem transferentur à loco operum. Ad locum miseriæ aut felicitatis; Decubitus mortis somnus est quo requiescit corpus,

Et vita [futura] quasi resuscitatio à somno. Versus sunt Abil Ola Moarriensis, viri à nonnullis زندکته Zendecismi seu Sadducæismi, incusati. Ita enim nomen hoc à Sadducæorum parentis nomine formatum (uti jam pridem observarunt alii) illis apud Arabes tribuitur, qui resurrectionem mortuorum, nec non latiori intellectu iis qui Dei dominium ejusque in rebus hominum disponendis providentiæ negant, uti ex illo Poëtæ cujusdam dicto patet,

كم عاقل عاقل اعيت مداهبه

وجاهل جاهل تلقاه مرزوقا

هذا الذي ترك الاوهام حائرة

وصبر العالم التحير نرندبقا

Quot intellectu præstantes in angustias rediguntur?

Et summè stolidos invenies prosperè agentes?

Hoc est quod animos perplexos relinquit,

Et egregiè doctos Sadducæos reddit.

Ad quod ita Scholiastes, الرندبقت من القنوية والقابل بالنور والظلمة او من لا يومن بالآخرة

بالآخرة وبالرؤية أو من يبطن الكفر ويظهر
الإيمان

Zendik, est è duo principia asserentibus, qui lucem & tenebras adstruunt, aut qui vitam futuram & [Dei] dominium non credit, aut qui infidelitatem celat, fidem præ se ferens, &c. Nomine autem hoc infami notatus videtur *Abul Ola* ob dicta aliquot aliis ab ipso prolata, quæ mortuorum ad vitam reditum tollere videntur, quale imprimis carmen illud,

فكنا وكان الضحك منا سفاهة

وحق لسكان البسيطة ان يبكوا

تخطئنا الابام حتي كاننا

نرجاج ولكن لا يعاد لنا سبك

Ridemus, at risus à nobis stultitia est, Oporteret enim in superficie terræ degentes flere,

Comminuunt nos tempora, ac si essemus

Vitra, nos vero fusione novâ reparandi non sumus.

Nec non responsum illud quod *Kadi Almanario* reddidit, cui coram narranti *quid homines de ipso sequi loquentes audiret*, cumque regessisset *ما لي ولناس وقد تركت دنياهم* *Quid mihi cum hominibus, cum mundum eorum reliquerim?* dicenti *واخراهم* *Et alterum ipsorum [mundum] respondit, با قاضي* *Imo, O Kadi, & alterum eorum, idem subinde repetens. Quæ tamen sano sensu intelligi possent, cum prius ad hanc vitam reditum negare videatur, quem qui somniant, الرجعة* *Al Rajaato* q. d. *Reditus in hunc mundum assertores, ab ipsis Mohammedanis appellantur, ac hærescos damnantur, (teste Ebnol Athir,) secundo autem, magis ipsum illud quod homines in altera vita maneret præsentis rationi conforme, refugere, quam nihil illos manere, asseri. Visus est sibi vir à prima pueritia oculis orbatus, mentis acie ea in hominum moribus perspicere, quæ ipsum in illos obliquiorem redderent; quo pacto & ipsos sibi insensiores habuit. Religionem Christianorum si diceretis exceperit mysteriorum ejus ignarus, nihil mirum. Si in Mohammedanismo (cui innutritus fuerat) repererit quod concoquere non potuerit, ipsi viderint. Quin & ejus quæ apud *Indos* obtinuit Philosophiæ addictiorem fuisse inde conjiciunt, quod à carnis, ovorum & lactis esu, annos quadraginta quinque abstineret, nec dolorem animali cuiquam inferri vellet; nec non ex eo quod sepulchro suo inscribi moriens jussisset, هذا جنازة ابي علي * *Hoc in me commisit pater meus, Ego vero in neminem sic peccavi: quod (inquiunt) è Philosophorum**

إيجاد و إخراجه الي هذا العالم جنازة عليه لانه *Filii generationem ejusque in mundum hunc productionem peccatum in ipsum esse, quod accidentibus & malis exponatur: quæ tamen aliter intelligi possunt, non aliud, scil. voluisse ipsum, quam patrum peccato liberos morti obnoxios factos, se, cum neminem genuerit, nemini vel peccatum vel mortem transmisisse. Alios interim, qui strenuè ipsius ὁρθοδοξίαν propugnant, habet celebris Poeta. Utut se in aliis habuerit nostrâ parum interest. Isti, quos laudavimus versus, eorum, quæ ab omnibus, qui *Alcorani* doctrinam amplectuntur, de resurrectione creduntur, summam optime exhibent, adeo ut plura ad eam confirmandam testimonia adducere supervacaneum sit. Hoc igitur posito, pro concessio apud ipsos haberi, futuram mortuorum resurrectionem, ad ea, quæ de ipsius modo, tempore, aliisve, quæ eam præcedant vel consequantur asserunt, ejusdem libri ac Prophetæ sui autoritate ducti, pergemus, eâ fere methodo, quam temporis, quo inter se connexa sunt, ordo suggeret, tradenda. Primò igitur postquam à se invicem divulsa fuerint corpus & quo animatur spiritus, quid utroque fiat, paucis inquirendum occurrit. Quod ad ea quæ corpus spectant, ubi quis sepulchro mandatus fuerit, ab Angelo excipi tradunt, qui ipsum de ملكان اسودان seu duorum exploratorum adventu certiore faciat. Sunt illi *duo Angeli nigri lividi, specie horrenda, Moncar & Nacir*, qui eum in sepulchro erectum sedere jussum & quid crediderit, & quid de *Mohammede* senserit, interrogatum, si rectè responderit, suaviter obdormire, ipsiusque ossa molli ter cubare jubebunt. Sin minus, gravibus cruciabunt malleorum ferreorum inter aures impressis ictibus, quorum dolorem ingentibus testabitur clamoribus, quos audituri sunt *من بين المشرق والمغرب الا* *quotquot inter Orientem sunt & Occidentem præter homines & Genios* (quam furda animalia!) deinde terra eum comprimere, atque arcte habere usque ad resurrectionem, jubetur; hæc disertis verbis ipse *Mohammedes* de sepulchri scrutiny quod sæpius deprecari solebat, ideoque ab omnibus qui pro orthodoxis habentur, antiquitus credita. Quæque licet totidem verbis in *Alcorano* non reperiantur, dictis tamen ejusdem quampluribus non obscure innui unanimi Interpretum consensu voluit, in quibus cruciatus post mortem*

mortem illi iudicii extremi præcedanei, & ² geminæ tam vitæ quam mortis ante illam cui in resurrectione restituendi sunt homines, meminit. Difficultates quibus urgeri videantur ista faciles putant solutu. Nam si dicas mirum esse ut quod cum tanto strepitu in sepulchris peragitur, à nemine uspiam mortalium audiat: deinde rogetur, quomodo hoc examen subire possint qui in cruce vel sepulchro suspensi diu post mortem manent, ac usque dum membratim diffuant, nedum qui à feris vel avibus discerpti ac devorati fuerint, multo magis qui igne cremati, ac in cineres, qui à ventis contrariis dissipantur, redacti; ad hæc omnia respondent; primò ab hominibus non percipi aut audiri quæ inter sepultos ac rigidos istos censores intercedant, non adeo mirum videri debere; ² fieri posse quod & aliàs factum. Sic olim *Mohammedes* سمع كلام جبريل ويشاهده ومن حوله لا يسمعون ولا يرونه ولا يحيطون بشي من علمه *Gabrielem loquentem audiebat, ipsumque coram videbat, nemine interim adstantium ipsum vel audiente, vel cernente, aut quid ageretur conscio.* Ipsum tamen *Mohammedem* hic etiam eorum, quæ ab aliis credi voluit, auritum fuisse testem perhibent, qui, ut aliàs, ita aliquando post occasum Solis prodians voce ad aures ipsius perlatâ dixisse fertur في يهود تعذب في يهود تعذب *Judæi in sepulchris suis cruciantur:* quod præ aliis referre visum est, quia fabulam istam ab ipsis *Judæis* didicisse videatur, qui quid de *חבט הקבר* seu *Fustigatione sepulchrali*, qua ab Angelo mortis excipiuntur mortui, nugentur, videre est tum apud *Eliam* in *Tisbite*, tum apud *Cl. Buxt.* tam in *Synag. Judaica*, quam in *Lexico Talmudico.* De iis qui vel in patibulo, vel aliàs omnium oculis post mortem diu expositi jaceant, ita ut nihil ipsis omnino inesse vitæ, sensus, aut motus pateat, idem ferè afferunt, addito dormientis vel apoplexiâ correpti exemplo, qui ساكن بظاهرة ومدرك من باطنه من الالام والذات ما يحس باثرة عند *Dum exterius quiescit, intus ejusmodi percipit, vel dolores vel voluptates, quorum vestigia experrectus sentit.* Nec pro impossibili habendum aiunt quod asseritur, cum requirat tantum إعادة الحياة الي اجزا من الاجزا الذي به فهم الخطاب وذلك ممكن *ut reddatur vita parti cuiquam, quæ alioqui intelligendi capax sit, quod fieri potest,* etiam si spectantium oculos lateat, quod etiam de illis dici volunt, qui vel

feris in escam cesserint, vel à flammis in cineres redacti, ac à ventis huc illuc dispersi fuerint. Sic *Al Gazalius* لا يمنع التصديق به تفرق اجزا الميت في بطون السباع وحواصل الطير فان المدرك الم العذاب من الحيوان اجزا مخصوصة بقدر الله تعالى على اعادة الادراك اليها *Non impedit quo minus credatur [tortum sepulchrale] quod dispersæ sint partes mortui in ferarum ventribus & avium ingluvie, cum illud quod dolorem sentiat in animali partes quædam sint peculiariter à Deo destinatæ ut iis sensus reddatur.* Author verò libri *Marwakef*, ejusque Scholastæ de iis quorum cineres à ventis dissipati, فلا بعد في ان يعاد الحياة الي الاجزا المتفرقة او بعضها وان كان خلاف العادة فان خوارق العادة غير متعنة في مقدور الله تعالى [ab intellectu] *remotum est, ut reddatur vita partibus dissipatis vel aliquibus saltem earum, etiam si ei quod fieri solet contrarium sit.* Cum ea quæ ordinariam rerum legem violent, *haud sint Dei potentie impossibilia.* Fatetur quidem objectiones istas perplexos habuisse veteres, quas tamen his responsionibus dilui putat. Eadem ob rationes credi volunt & alia quæ de cruciatu sepulchrali à *Mohammede* etiam acceperunt, viz. in infidelem seu improbum quempiam in sepulchro suo immitti, تسعون وتسعون *nonaginta novem Tanin [Dracones] Quid autem sit Al Tanin* (inquit) *vultis? nonaginta novem serpentes, quorum unicuique septem sunt capita, qui ipsum pungant, corrodant, ipsique corpus inflent usque ad diem resurrectionis.* Hæc referens *Al Gazalius* monet haud mirum cuiquam videri debere, numerum hunc serpentum adeo præcisè definitum, cum id scire نور النبوة *luminis prophetici* privilegium fuerit, cum aliàs putandum ipsorum numerum assignari pro ratione morum atque affectuum vitiosorum, superbiæ, puta, hypocrisis, invidiæ, odii, malitiæ, &c. earumque in quas se diffundunt, propaginum, qui ipsi in serpentes & scorpiones convertuntur, quorumque fortiores instar draconum pungant, debiliores instar scorpionum, medii instar serpentum, utي ارباب القلوب والبصائر *cordatiores & perspicaciores* mentis acie facile percipiunt. His interim dictis inesse ظواهر *quæ pateat veritatem,* & *quæ lateant mysteria,* cordatioribus tamen perspecta. Quæ si cuiquam detecta non fuerint, haud tamen illud quod è verbis manifestum est negare debeat cum اول درجات الايمان التسليم والتصديق *minimus*

² ربنا امتنا اثني واحبتنا اثني Domine noster, bis nos mori fecisti, bis vivere. *Al Gazali* Tracl. de Akayed.

nimus fidei gradus sit assensum præbere ac credere: imo & contra oculorum fidem, qui mortuorum cadavera diu jacere nullo serpentum morfu cruciata, vel veneno inflata, cernunt, cum non sit هذه العبي oculi corporei munus, utpote qui rebus ad regnum [seu mundum intelligibilem] spectantibus, percipiendis idoneus non sit. Illo igitur nihil cernente mordicari ac graviter torqueri posse corpora à serpentibus istis qui à vulgaribus non minus diversi sunt quam ab hominibus Angeli, جنس من جنس اعز وتدرک بحاسة اخرى generis fortioris & quorum morsus alio percipitur sensu: Hæc qui negaverit illud facere لضيق حوصلته وجهه باتساع قدرة الله præ gulæ suæ angustia, & quod ignoret potentiae Dei amplitudinem, mirasque providentiæ ipsius rationes. Ipse quo intellectui id facilius præstet, varios affert modos quibus fieri possit; consulens tamen ut quis rem ipsam prout traditione accepta est pro vera potius amplectatur, quam ut in ejus modos curiosius inquirat. Verba ipsius in Philarabum gratiam, tum ob ipsorum elegantiam, tum sensuum etiam gravitatem, si in re majoris momenti & fide dignâ adhiberentur, adscribam, على بسط الارض من يعرف ذلك تحقيقا والذي اوصيك به ان لا تكثر نظرك في تفصيل ذلك ولا تشتغل بمعرفة بل اشتغل بالتدبير في دفع العذاب كيف ما كان فان اجلت العمل والعبادة واشتغلت بالبحث عن ذلك كنت كمن اخذه السلطان وحيسه لتقطع يده ويحده انده فاخذ طول الليل يفكر في انه هل يقطع بموسي او بسكين او بسيف واجل طريق الحيلة في دفع اصل العذاب عن نفسه وهذا غاية الجهل فقد علم على القطع ان العمد بعد الموت لا يخلو عن عقاب عظيم او نعيم مقبم فينبغي ان يكون الاستعداد لذلك فاما البحث عن تفصيل العقاب والثواب فضول فتضيق زمان Pauci sunt in superficie terræ, qui hæc vere cognoscant; illud autem quod tibi in præceptis do, est, ne multum in his rebus distinctè explicandis studii colloques; neque eis dignoscendis operam impendas: verum hoc potius coneris, ut cruciatum istum quocunque se habiturus sit, modo effugias. Quod si praxi & cultu [Dei] neglectui habitis, his inquirendis vaces, ejus instar eris, qui à Rege prebensus atque in carcerem conjectus, quo ipsi amputetur manus & præcidatur nasus, totâ nocte occupatus fuerit meditando nûm vel novacula, vel cultro, vel gladio membrum illud sibi amputandum sit, nec ullam interim excogitet rationem quâ pœnam istam evadat; quæ sane summa est stultitia. Jam vero certissime notum est bo-

mini post mortem necessario eventuram, vel pœnam magnam vel gaudium continuum. Decet ergo huic rei præcavere; at in pœnam & præmium distinctè inquirere, supervacaneum est, & mera temporis jactura. Atque hæc sunt quæ de corporis post mortem statu affirmant. Quid de anima statuam proximo loco videndum. Ei ergo è corpore manu Angeli mortis (quem Azarielem volunt) eductæ atque exire jussæ, si fidelis fuerit, duos occurrere aiunt Angelos, qui ipsam ad cœlum deducant, ut proprius ipsi locus assignetur. Varia enim loca pro meritorum atque graduum diversitate animas fidelium excipere, prout in tres præcipuè classes distribuuntur; quarum prima prophetarum est, secunda martyrum, tertia è vulgo fidelium. Prophetarum spiritus in Paradisum rectâ admitti; Martyrum, affirmante Mohamme, manere في حواصل طير خضر تاكل من ثمار الجنة وتشرب من انهارها in vesiculis collorum avium viridium, fructibus paradisi vescientium, & de ejusdem fluvii bibentium. De aliorum credentium, qui beatitudinis participes, spiritibus controvertitur; 1. Dicentibus aliis manere ipsos في اقنية القبور in sepulchrorum atriis; quod tamen non ita intelligi volunt nonnulli, quasi loco isti perpetuo adstricti essent, nec ab eo discederent, verum ita ut interim حيث شات liberè quocunque libeat, abeant, [adeo ut huc referri forsan possit, quod à Maleco Ebn Ans refert Al Gazalius ارواح المومنين في اقنية القبور Spiritus fidelium liberè dimissos esse, ut quocunque velint, abeant.] Hanc sententiam confirmari & dictis & facto Mohammedis, qui quotiescunque ad sepulchra prodiret, salutare ipsa solebat nomine المومنين في اقنية القبور habitaculi populi fidelium, quod certo dicunt indicio fuisse ipsum scivisse ibi versari animas ipsorum, cum pacem comprecari soleant على الموجود لا على المعدم ei quod superstes est, non ei quod è medio sublatum; deinde alias dixerit non minus audire quivè vita excefferint, cum salutentur, quam vivos يستطعون ان يجيبوا nisi quod respondere non possint. 2. Aliis, في البرزخ عند ادم في سما الدنيا in Berzach apud Adamum in cœlo mundano. Qui etiam Mohammedis auctoritate sententiam suam adstruunt, qui ab itinere isto, quo totum cœlum peragravit, reversus, narravit vidisse se in cœlo mundano (citimo, scil. Lunæ proprio) Adamum, cujus à dextra essent spiritus eorum qui Paradiso, à sinistra eorum, qui igni destinati. In qua sententia notare obiter

obiter liceat, vocem البرزخ *Al Berzach*, quæ usus apud Arabes licet haud infrequentis, significatus tamen non unius & aliquantum obscurioris esse videtur, ac forsân non prorsus dissimilis ejus quem aliquando *ἄδης* apud Græcos obtinet. De mortuis usurpata aliàs de tempore, aliàs de loco, aliàs de statu ipsorum dicitur: Sic explicantibus doctissimis Grammaticis *Al Faubario* & *Al Firuzabadio* (ut aliorum descriptiones obscuriores omitram) البرزخ ما بين الدنيا والاخرة من وقت الموت الى البعث في مات فقد دخل البرزخ *Al Barzach* est quod inter hunc mundum & futurum intercedit, à tempore mortis usque ad resurrectionem; [intermundium,] quicumque autem mortuus est, dicitur ingressus *Al Barzach*.^b Hic de loco spiritibus tam bonorum quam malorum, postquam ex hac vita migraverint, cum *Adamo* communi dicitur. Apud Scholiasten *Abilolæ* ad versum jam hoc capite laudatum فجعته الموت, &c. decubitus mortis, &c. pro loco in quo decumbunt corpora sumi videtur; sic enim ille verba Poëtæ enarrans الضجعة بعد الموت في البرزخ نوم يستريح فيه الجسم *Decubitus post mortem* in *Al Barzach* somnus est, dum in eo requiescit corpus à labore qui vitam necessario comitatur: والعيش بعد البعث مثل الانتباه *vita autem post resurrectionem instar resurrectionis è somno*. Nisi hic de tempore etiam exponi malimus. Sed & annotat Cl. V. *Jacobus Golius*, in præstantissimo illo linguæ Arab. Thesauo, nomen illud in *Alcorano* pro sepulchro sumi. Apud *Avicennam* sensu adhuc diverso adhiberi videtur, dum animas à corporibus separatas in varios distribuens ordines, eas quæ (reddente *Bellunenfi*) sunt perfectæ habitibus speculativis, sed non sunt innocentes vel innoxie, virtuosæ in operationibus moralibus, esse dicit in *Berzach*, i. e. in purgatorio (ut vertit ille non incommode, sensu licet à vulgari nominis illius apud Christianos Scriptores discrepante) quod est medium inter ipsam felicitatem & inter denudationem ipsarum & completam expolitationem & liberationem ipsarum à qualitatibus corporeis, & habitibus malis impressis à corpore, prohibentibus ne adveniat hujusmodi animabus felicitas absolute, &c. *Berzach* ergò Philosopho est status ille, qualem describit, intermedius, seu interstitium vel temporis spatium, quod ad animam à vitiosis affectibus, qui ipsi, dum in corpore fuit, altius impressi sunt quam ut statim excuti possint, purgandam requiritur. At-

que omnes istæ, quas recensuimus, verbi hujus notiones, à primario ejus intellectu desumptæ sunt, quo denorat الحاجز بين الشيئين *Quicquid duas quaspiam res interjectu suo distinguit, & discriminat*. Ita ab *Alcorani* interpretibus, cap. 23. ad verba ومن وراهم برزخ الى يوم يبعثون *Et pone ipsos Berzach usque diem quo resuscitantur*, exponitur حاجز يصددهم عن الرجوع *Interseptum quod ipsos à reditu impediatur*, nec non rursum, c. 25. جعل بينهما برزخا *posuit inter ipsa* (maria, scil. duo) *Barzach*, i. aggerem seu obicem, quo ne concurrant prohibeantur. Jam vero *Barzach*, seu interstitium hoc, de quo primò locuti sumus, in cælo mundano, illo, scil. qui proximè mundum sublunarem contingit, constituunt illi, quorum retulimus sententiam. At alii dicunt الاصح *Rectius esse ut* [simpliciter] *asseratur animas in cælo esse*. Quo referri forsân possit alia, quam innuit Author, *Kamusii* sententia, dum nomen عليون *Aliyun* explicans, ait, ipsum plurale esse à singulari علي *Aliyon*, qui locus est في السماء *in cælo septimo*, quò ascendunt spiritus fidelium; quæ à Judæorum עלייה *ejus*, p. 156. meminimus, planè mutuata sunt. 3. Aliis, Infidelium animas in puteo quodam in regione *Hadramityca*, quem *Borbut* زمر *Zemzam*, vel alibi, collocantibus. Hanc sententiam *Raphedinorum* seu Hæreticorum quorundam esse ait Author *Cenzil-asrar*. 4. Aliis, eas septem post sepulturam mortuorum diebus, circa ipsorum sepulchra versari, quò vero postea se recipiant, haud dicitur. 5. Aliis ان الارواح كلها في الصور *esse spiritus omnes in buccina* [illa, cujus clangore olim excitandi mortui.] 6. Aliis, referente *Al Gazalio*, degere illas صور طير بيض في ظل العرش *formæ avium albarum in umbra solii* [Dei]. 7. Aliis, nihil esse Spiritus aliud quam accidentia, quæ moriente corpore intereunt: quam sententiam ab *Al Sharestanio*, *Al Asbarianorum* quibusdam impingi ait author *Cenzil Asrar*; at quam verè dubitat, cum quæ apud sectam istam passim obtinere creditur doctrina sit ان الارواح لا تغني وانها باقية *Non interire Spiritus, sed superstites manere*. Nec certè religionis *Mohammedicæ* fundamentis congrua videtur opinio ista, لم يقل بغنا الارواح الا الدهريون *Non asserunt interire Spiritus præter Dahrianos*. Quo nomine Philosophos istos appellant, qui mundum ab æterno exitisse autumarunt. Ita *Gregorius Abul Farajius*,
us,

^b Κατέσθαι εἰς ἄδου.^c Schol. in *Abulola*.

ان الحكماء الذين نظروا في اصول الموجودات، دهريون وطبيعون واليهون فاما الدهريون فهم فرقة قدماء جحدوا الصانع المدبر للعالم وقالوا ان العالم لم يزل موجودا بنفسه لم يكن له صانع صنعه والطبيعون فهم قوم بحثوا عن افعال الطبايع وانفعالاتها وما صدر عن تفاعيلها من الموجودات حيوان ونبات وخصوا عن خواص النبات وتركيب اعضا الحيوانات فجددوا الله وتحققوا المخلوقات انه قادر حكيم عظيم الا انهم راوا ان النفس تهلك بهلاك الجسد وان لا بقا لها بعده واما الاليهون فهم المتأخرون من حكماء يونان مثل سقراط وهو شبيخ افلاطون وافلاطون شبيخ ارسطوطاليس *Sapientes qui in rerum principia inquirent, distribuuntur in Dahrianos, Physicos, & Divinos, seu Theologos. Dahriani secta sunt antiquorum, qui nullum mundi conditorem aut rectorem agnoscunt, autumantes mundum nunquam non fuisse ex se, nec à creatore conditum. Physici illi sunt, qui naturarum actiones & passionis, & quænam à mutuis earum actionibus oriuntur animalia ac plantæ, perpendentes & in proprietates plantarum & compositionem membrorum in animantibus inquirentes, gloriam quidem Deo tribuerunt, & creaturis ipsius affirmarunt ipsum Potentem, Sapientem, & Magnum esse, nisi quod animam una cum corpore interire, nec illi supersitem manere, asseruerint. Divini vero sunt à Græcorum sapientibus posteriores, quales Socrates, Platonis Magister, & Plato Aristotelis; Aristoteles autem has scientias in ordinem redegit. Hæc, licet ab instituto nostro forsan aliena, ideo referre visum est, quod Dabrianos seu Dabritas Philosophorum apud Arabes sectam statuatur Ecchelenfis, malè; ni fallor. Sectam reverà quandam sic appellant Arabes; at quæ Arabum secta dici non potest. His de animarum, earum præcipue quas beatitudinis participes esse volunt, statu, addere & ex eodem libri *Cenzil Afrar* authore liceat, de contraria infelicitum forte: eas, scil. ab Angelis (nam & Angelorum tam qui malorum spiritus in Gehennam deducant, quam qui bonorum in Paradisum meminit *Bidawius* ad *Alcorani* c. 79.) cælo oblatas ut fœtidas ac male olentes repelli, tum & terræ, ab ea respui; ad terram ergò septimam deportari, ibique in *carcerem sub petra* viridi, vel (ut alii à *Mohammede* referunt) sub Diaboli maxilla cruciandas conjici. Ita, scil. locum istum quem *Sajin* vocant, describunt في الارض السابعة السفلى فيها ارواح الكفار *Terram esse septimam, infimam, in qua positi sunt spiritus infide-**

*lium sub gena diaboli. Al Firuzabadus vallem in Gehenna, vel lapidem in terra septima interpretatur. Ebnol Athir nomen ignis Gehennæ proprium esse vult. Quicquid loci sit, eò improborum animas ablegant qui fide saniores habentur, ibi detinendas usque dum iterum corporibus suis conjungendæ eisque (ut *Alcorani* verbo utar) ^dmaritandæ evocentur. In hoc enim conspirant اهل الحق *veritatis sequaces* (quos vocant) ان المعاد جسماني *refurrectionem tam corporalem esse quam spiritualem*, hoc est, utrique simul competere, atque in eorum unione consistere. Eorum siquidem qui à vero aberrant, alii eam spiritualem tantum esse volunt, atque animæ propriam, non aliam, quam ejus eò unde demissa est reditum, resurrectionem agnoscunt. [hanc opinionem recenset *Avicenna* libro de Resurrectione, atque ipse tuetur. Philosophorum ergò vocat author *Cenzil Afrar*] alii corporis tantum, utpote quibus homo nihil aliud sit quam هذا الهيكل *Hæc quæ cernitur corporis fabrica*, cujus temperamentum anima. Contra utrosque concludit مقتضى الكتب الالهية *Librorum divinorum & Doctorum Prophetarum tum scopus tum verba*, quæ aliter exponi nequeant; idemque evincere, & quæ contra objiciuntur solve, conantur Scholastici rationibus *tum a subjecti tum efficientis natura petitis*: cum & illud ejusmodi restitutionis capax sit, & hic potentia quæ & his & majoribus præstandis sufficiat. ^eObjici solet ان المعاد الجسماني *Refurrectionem corporis*, (saltem hoc ut omnibus communis credatur) *ex impossibile numero meritò censeri*, cum si quis hominum ab ejusdem generis alio devoratus fuerit, adeo ut pars corporis comesi in comedentis partem cesserit, haud intellectu percipi possit in cujus tandem corpore resuscitanda sit pars ista, cum utrovis concessio futurum sit ut alter haud integer surgat, nec ad unius magis quam alterius substantiam pertineat quod utriusque successivè fuit, at utriusque simul esse non possit. Respondent, partes, quarum in corporibus resuscitandis ratio habetur, esse non universim omnes, quibus unquam constiterunt, sed الاجزىة الاصلية *partes radicales*, quæ ab initio usque ad finem vitæ permanent, quæque revera hominem constituunt: ^gjam verò partes comesi radicales في الاكل *in comedente ratio-**

nem

^d Cum animæ maritata fuerint. Alc. c. 81. اذا النفوس تروجت في Bidawi. ^e Al Mawakef. Bidawi & Asphani.

V. Asphani لا تقبل التاويل

nem excrementi habere, instar eorum quæ de cæteris alimentis quotidie accedunt & recedunt, ideoque sine ullo ipsius damno, priori Domino, qui sine iis idem esse qui fuerat non potest, reddendas. Responsum hoc pluribus exagitat Avicenna, Philosophi, uri monuimus, personam indutus, sed ejusmodi revera cavillis quæ nihil aliud quam rem Deo dignam probent; utpote quam summe quidem difficilem, sed nequaquam ei quæ omnia potest & cum nondum essent produxir, impossibilem, ostendunt. In Alcorano quærenti من يحیی العظام وی رمیم quis ossa vitæ restituet cum putredine consumpta fuerint, respondere jubetur, يحییها الذي انشأها اول مرة ille qui primo illis esse dedit. Supervacaneum erit hic addere quæ subtiliùs, nec minus acriter inter se disputant de modo privationis à qua ad vitam in resurrectione mortuorum revertitur, ac num afferendum sit Deum corpora penitus ad nihilum redigere, tum eadem restituere an يفرق قالب الاجسام ثم يعيدها Dissolvere ipsum corporum compagem ac denuo ea instaurare. Quicquid cæteris corporis partibus fieri volunt, uni cavit Mohammedes quæ futuri ædificii basis, vel potius massæ componendæ fermentum esset. Quod enim Rabbinos de osse Luz affirmare vidimus, idem ille de osse sacro, vel saltem coccygæ ei annexo autumat. Hoc est quod ipsi acceptum ferunt referente auctore Cen zil ابن ادم تاكله الارض الا عجب الذنب Hominem totum absomit terra præter coccygem, ac, rursus عظم الانسان ان في الانسان لاتاكله الارض ابدا فيه يركب الخلق يوم القامة Est in homine os quoddam quod nunquam consumit terra, ex quo, die resurrectionis, componenda sit corporis ipsius structura. Rogantique Abi Horairæ quodnam tandem os illud esset, respondit عجب الذنب Ajbol dhanabi, Orrhopygium seu sacra spina, scil. ut explicant اسفل الصلب العظم الذي هو اول ما بخلق من ابن ادم وهو الذي يمتلي منه ليعاد primum omnium in homine formari, idemque de ipso superses manere, ut ex eo denuo instauretur, perhibent, quod quibus præterea mediis effecturus sit Deus ut in corpus integrum surgat, si libeat ab iisdem discere, dicunt illi à Propheta (ut volunt) suo edocti ان الله تعالى ينزل من السماء ما فينبتون كما ينبت Demissurum Deum è cælo aquam cujus vi germinatura sint corpora instar olerum: vel ut pleniori ore rem enar-

ان الله عز وجل يأمر السحاب ان تطرأ اربعين يوما حتي يكون فوقهم اثني عشر ذراعا ويأمر الله الاجساد ان تنبت *Deum omnipotentem mandaturum nubibus ut quadraginta dies depluant donec, aqua supra ipsa duodecim cubitorum altitudine consistat, tum jussurum corpora eodem modo quo solent olera, germinare.* اما الذي تنبت منه الاجساد فانه عجب *Illud autem unde crescant, os illud modo nominatum esse.* Hæc ab iis quæ de rore, cui vim plasticam inesse volunt, dicunt *Judæi*, licet rorem olerum in pluviam largissimam, more suo mutaverit subtilis iste arcanorum rector, sumpta esse quis non videt? Ex his quæ jam dicta sunt constat falsum esse *Abarbenel* in eo quod de *Ismaelitis* asserentem audivimus, ipsos resurrectionis veritatem in dubium vocare, p. 114. quam quando futuram statuunt, si quærat, nihil de tempore certi definitum esse rectè respondebunt, اما تعيبي وقت الساعة فقد *Quod ad designationem temporis Horæ* (sic καὶ ὥραν vocant diem illum & horam illam) *Deo soli peculiaris est ipsius cognitio.* Hoc est quod in *Alcorano* dictum الساعة علم الله عنده *Penes Deum esse horæ istius notitiam, ipsūque pluviam demittere, & nosse quid in uteris sit.* (Idem plane cum eo *Rabbinorum* Tres claves esse, quas Deus penes se retinet, nec in ullius legati manus tradit, vitæ, pluvie, & resurrectionis mortuorum) ideoque roganti *Mohammedi* quando futura esset, respondisse *Gabrielem* ما السؤل عنها اعلم من السائل *Nihil certius hac de re novit interrogatus quam qui interrogat.* Certo autem consilio Deum hoc homines celasse aiunt, *quod ipsis utilius sit, horam illam, ut & mortis suæ ignorare.* Eandem, scil. ob causam, quam sic expressit *Al Emam Phacroddin*, قال المحققون السبب في اخفاء علم الساعة عن العباد انهم اذا امر بعلموا متى تكون الساعة كانوا علي حذر منها فكان ذلك ادي الي الطاعة واجبر من المعصية *Asserunt qui verum dicunt, causam ob quam abscondita sit notitia horæ istius ab hominibus esse, quod cum ignorant quando futura sit, eam continuè expectaturi sint, quod & ad obsequium ipsos magis incitabit, & a transgressione fortius cohibebit.* Qua in re ad majorem in ipsis diligentiam excitandam, ac cautelam inculcandam, monentur interim في اقترابها *prope abesse, & repente atque ex improviso ipsis superventuram:* quæ etiam unde hausta

hausta sint facile patet. Quamvis autem de hora non constet, signa tamen illi prævia quibus appropinquare dignoscatur, multa afferunt, quæ & in الاشراف الكبرى *signa majora*, & الاشراف الصغرى *signa minora* distribuuntur. Inter minora hæc habentur, 1. رفع الامانة *ut è medio tollatur fidelitas*, seu deficiat inter homines fides. 2. رفع الاسافل *ut tollantur*, seu ad dignitatem evehantur, *infimæ sortis homines*. 3. ان تلد الامة ربتها *ut pariat ancilla Dominam suam*, vel ut alii legunt ربهال *Dominum suum*, seu بعها *Dominum suum*, explicante, scil. Ebnol Athir, ut pariat Domino suo filium, qui ipsi instar heri, vel Domini sit, cum proles dignitatem à patre accipiat, matre servâ manente, vel (ut alii) ut mater in bello captiva in filii illam nescientis potestatem veniat, vel alio aliquo modo idem contingat: hæc notâ indicari volunt sub finem mundi homines ad Venerem procliviores futuros, vel multos in Mobammedanorum potestatem venturos captivos. 4. القتلى lites, الخاترات *lites*, القتلى *lites*. 5. قتال الترك *Bellum cum Turcis*. 6. شدة لامور *Rerum difficultas*, & angustia, adeo ut quis per alterius sepulchrum transiens, optet *ut* Erac & Syria tributum suum pendere recusent. 7. بلوغ المساكن اهاب *Ut pertingant domicilia [Medinæ] usque ad Ahab*, vel بهاب *Yabab*. Hæc signa minora. Majora sunt:

I. طلوع الشمس من مغربها *Ortus Solis ab Occidente*.

II. خروج الدابة *Egressus*, seu apparitio *bestiæ*, quam دابة الارض *bestiam terræ*, i. e. è terra prodituram appellant, longam autumant alii cubitos sexaginta, ذات قوائم *quadrupedem*, villosam, alii esse ipsam *multiformem*, & quæ varia animalia specie referat, viz. describente Ebn Joraibio, capite taurum, oculis porcum, auribus elephantem, cornubus cervum, collo struthionem, pectore leonem, colore tigridem, lumbis felem, caudâ arietem, cruribus (quorum inter singulas compagines duodecim erit cubitorum spatium) camelum, voce asinum. Alii hæc magnitudine parum contenti, ipsam vel capite tantum exerto ad nubes & cælum pertingere volunt: ab ipso Mobammede dictum fertur, *تخرج ثلاثة ايام فلا يخرج الا ثلثها* *per triduum se exerturum conspicientibus hominibus*, nec tamen amplius tertiâ ipsius parte proditurum. Annon & hîc Rabbinos de Behemoth mira narrantes, ut in cæteris, superare voluit? Immanis hæc bellua

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sive è templo Mecchano, sive è monte Sepha (ne semper parturientibus montibus ridiculum tantum murem expectemus) sive è regione Tayef, sive alibi (discrepat enim hac de re, & secundum alios ter apparitura est, idque diversis in locis) prodiens secum allatura est عصا موسى *baculum Mosis* & sigillum Salomonis, cumque eâ sit celeritate, ut *nec assequi eam possit insequens, nec prævertere fugiens*, illo fideles quosque percutiens ipso faciebatur inscribet *Fidelis*, hoc infideles signans, ipso facies notabit *Infidelis*, ut omnibus qualis quisque sit pateat. Omnium religionum, *Islamismo* excepto, vanitatem redarguet, quinam *Paradiso*, quinam *Gebennæ* destinati ostendet, atque Arabice loquetur, &c.

III. قتال الروم وفتح القسطنطينية *Belum cum Græcis & expugnatio Constantinopolis*; quæ, scil. à septuagies mille من بني اسحاق *Isaacidis* capienda; non vi aut armis, sed dum exclamantibus illis لا اله الا الله والله اكبر *Non est Deus præter Dominum, Dominus maximus*, procident muri. At dum spoliis dividendis occupabuntur, delatâ ad ipsos voce prodiisse الدجال *Al Dajjal*, seu *Antichristum*, relictis statim omnibus revertentur hæc: utrum jam completa, an alia urbis istius expugnatio expectanda sit, consulantur historiæ.

IV. الدجال *Al Dajjal*, seu adventus *Antichristi*, quem alias المسيح الدجال *Christum mendacem* (nomine à Syris mutuato) nec non مسيح الضلالة *Messiam erroris*, vocant, & لعن العيون البهي *luscum*, scil. oculo *dextro captum* (vel referentibus aliis, البصري *sinistro*) autumant, quique inter oculos suos scriptum habeat ك ف ر quo innuitur *Infidelis*. Author Cenxil Afrar ex Alcorani interpretibus adducit اسم الدجال *Nomen Antichristi* عند اليهود المسيح بن دوداد *apud Judæos esse Messiam Ben David*, ac يخرج في آخر الزمان فيبلغ سلطانه *Proditurum ipsum ultimis temporibus, ac terræ marique dominaturum, ipsisque regnum restitutum, &c.* Proditurus est, referentibus à Mobammede aliis, inter Syriam & Eracum; aliis, in regione Chorasani. Secuturos eum aiunt è Judæis Asphabanien-sibus septuaginta hominum millia, mansurum ipsum in terra quadraginta dies, quorum unus erit سنة *instar anni*, alius شهر *instar mensis*, alius يوم *instar septimanæ*, reliqui dies ordinarii. Utut cætera ubique vastet loca, Meccham

K k k

&c

& *Medinam* (utpote ab Angelis custoditas) non ingressurum. Cætera ut omitamus plus quam mira, quæ de eo fabulantur, à *Jesu* tandem, qui ipsi *باب لد* in *porta Luddi* occurret, interficiendum statuunt. Plures interim *Antichristos* à *Mohammede* prædictos aiunt, triginta circiter, licet unum (ut videtur) præcipuum.

V. *Descensus Jesu in terram.* Descensurum eum fabulantur *عند المنارة البيضاء شرقي دمشق* *apud turrim albam ad partem Damascus orientalem*, &c. cum ab expugnatione *Constantinopolitana* reversi fuerint homines, nuntiato *Antichristum* advenisse, *Mohammedis* fidem amplexurum, uxorem ducturum, liberis geniturum, *Antichristum* interfectorum. Magnam sub ipso in terra securitatem, rerumque affluentiam futuram, odio & invidiâ depositis, convenientibus leonibus & camelis, ursis & ovibus, colludenteque cum serpentibus pueris, nec ullo alteri damnū inferente: ipsum, postquam quadraginta annis in terra permanerit, fato functurum.

VI. *Bellum cum Judæis*, in quo magnam eorum stragem edituri sunt *Mohammedani*, dum & arbores & lapides ipsos latentes prodent occidendos; excepto rubi genere quod *عرقه* *Garkad* appellatur, utpote quod sit *شجر اليهود* *Arbor Judæorum*.

VII. *Eruptio Yagugi & Magugi*, de quibus multa tum in *Alcorano*, tum in traditione à *Mohammede* accepta habentur, ipsos lacum *Tiberiadis* (quem vel primi ipsorum penitus ebibent, adeo ut posteriores nihil ibi reperientes dicturi sint, certè fuit hîc aliquando aqua) transeuntes usque ad montem *Hierosolymitanum* perventuros, ibique *Jesum* & socios ipsius in angustias redacturos, donec ipsius rogatu perdat illos Deus, implentibus cadaveribus ipsorum terram, donec rursus *Jesu* & comitum ipsius rogatu, mittat Deus aves, quæ illa auferant: eorum arcus, sagittas, & pharetras septem annis succensuros *Muslemannos*,^{*} dein missurum etiam Deum pluviam, quæ terram mundet, quo frugibus producendis idonea sit.

VIII. *Fumus*, qui totum terrarum orbem repleturus est: cujus mentio in *Alcorano*, c. 44. quod à fumo titulum habet.

IX. *Eclipsis* [Lunæ.] Dixisse ferunt *Mohammedem* futuras ante horam ultimam *ثلاث خسوف* *tres eclipses*, primam

in Oriente, secundam in Occidente, tertiam in *Arabum* peninsula.

X. *Cultus* عبادة ذي الخاصة واللات والعزرا [Idolorum] *Dbil Chalafab* & *Allat*, & *Al Uzza*; revertentibus, scil. *Arabum* tribubus ad Idololatriam veterem, postquam placidè mortui fuerint *كل مومن في قلبه* *Omnes quibus in corde fuerit fidei vel quantum pondere granum sinapis aequet*, iisque solum quibus nihil inest boni superstitibus. Hoc enim aliàs affirmant *لا تقوم الساعة الا على شرار الناس non superventuram horam illam aliis quam hominum pessimis*, postquam Deus misso vento frigido suave spirante à parte *Syræ Damascenæ* omnium, quorum cordibus vel minimum fidei infir, animas exceperit, vel ut fusiùs rem explicat *Al Fannabius*, *يبعث الله تعالى رجلا طيبة اطيب من المسك وابرء من الثلج فيأخذ بها ارواح المؤمنين ثم يرفع القرآن فتبقي الناس في الجاهلية مائة عام فلا يكون على وجه الارض من يقول لا اله الا الله ثم يقوم* *Missurus est Deus ventum odoriferum Moscho suaviorem, nive frigidiorum, quo fidelium spiritus excipiet, dein & Alcoranum sublaturus, adeo ut maneant homines ignorantia [obrut]i centum annos, nemine in tota terra dicente, Non est Deus præter Dominum, ac tum superveniet hora illa pessimis hominum, qui omnibus immersi erunt vitiis, nullà boni malique ratione habità. Ita & à Mohammede dictum fertur, شرار الخلق من تدركهم, Pessimi hominum sunt quos assequetur hora ultima, dum adhuc in vivis sint.*

XI. *Cumuli auri & argenti ab Euphrate resecti.* Dictum à *Mohammede* fertur, *لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب* *Non instabit hora illa donec retexerit Euphrates montem aureum* (vel, referentibus aliis *thesaurum auri*) qui multis exitii causa futurus sit.

XII. *Destructio Caabæ, seu Templi Mecchani*, ab *Æthiopicis* diruendi. V. Specimen Historiæ Arab. p. 117.

XIII. *Ferarum loquela*, imo & rerum inanimatarum.

XIV. *Eruptio ignis in regione Hejaz.*

XV. *Manifestatio Kahtanensis*, scil. *رجل من قحطان يسوق الناس* *Cujusdam è Kahtan, qui homines baculo suo agat.*

XVI. *Adventus Al Mohdi* [q. d. *directoris*] de quo vaticinatum aiunt *Mohammedem*, cum dixerit, *لا تذهب الدنيا حتى يملك*

* Confer Ezek. xxx. 9. unde hæc desumpta. v. Joel. ii. 30. & Apoc. ix. 2.

بمالك العرب رجل من اهل بيتي بواطى اسمه اسمي
Non habiturus est mundus finem, donec Arabibus imperet quidam e familia mea, cujus nomen idem erit cum nomine meo, cujusque pater patri meo cognominis, qui terram justitiâ implebit (addente Al Jannabio) Atque hinc orta videtur fabula de Mohammedis reditu à suis expectato. V. Spec. Hist. Ar. p. 264.

XVII. الرّيح التي تقبض ارواح المؤمنين
Ventus qui fidelium spiritus excipiet: Ille, scil. de quo, Num. x. diximus. Atque hæc signa etiam majora sunt, quæ resurrectionem ex ipsorum doctrina præcessura sunt, eo quo ipsa ordine recensuit author Cenzil Afrar, quæ tamen horam ipsi præstitutam incertam relinquunt, cujus jam instantis signum dabit præsentius Tubæ sonitus; quem & triplicem statuunt, quorum primum نغمة الفرع Flamen consternationis appellant, quo, scil. فزع من في السموات ومن في الارض الا من شاء الله metu consternabitur quicumque tam in cælis fuerit quam in terra, exceptis iis quos voluerit Deus. Miros ipsi effectus tribuunt, viz. terræ labantis tremorem insolitum, quo conquassabuntur penitusque conterentur, non solum quicquid est in ipsa ædificiorum, sed & ipsi montes & saxa, adeo ut undequaque plana & nuda maneat, omni ab ea inæqualitate sublatâ, ac prorsus mutetur ejus status; cæli liquefacti dissolutionem, solis obscurationem, stellarum ruentium lapsum, morientibus, scil. (ut volunt nonnulli) Angelis, qui ipsas inter cælum & terram suspensas tenent, marium confusorum, secundum alios, in flammam mutationem, sole, lunâ, stellisque in ipsa projectis, secundum alios, exiccationem. Sed hæc, majora licet, à sensu tamen remotiora sunt. En tibi quod flaminis istius terrorem Arabum auribus & oculis propius ingerat! Tantus futurus est, ut neglectui prorsus habeantur [العشار] Camelæ factæ postquam decem jam menses uterum ferentes & prolis & lactis spem largam dederint; ideoque Dominis suis انفس ما تكون rerum omnium pretiosissimæ habeantur خطوبت العرب بامر العشار لانها اكثر اموالا Ideo Arabibus camelarum gravidarum mentionem iniecit, quod iis maxime opes ipsorum consent, usque vicent. Nescio igitur majus dicam an minus, quod addunt, lactantes omnem infantium tenellorum curam abjecturas, & quæ uterum ferunt abortum facturas. Hujus etiam flatus effectum statuunt nonnulli concursum illum ferarum, cujus in

Alcorano, c. Al Tacwir mentio, his verbis واذا الوحوش حشرت Et cum congregata fuerint feræ. De quorum sensu in varias itur sententias, dubitantibus interpretibus utrum futurum sit illud quod dicitur, قبل يوم القيامة او في يوم القيامة ante diem resurrectionis, an ipso eo die. Quid verbis innui velint, qui tunc tandem futurum quod prædicitur statuunt, suo loco dicendum erit: qui antea, (audito, scil. buccinæ terrisonæ clangore) autumant tum animantia omnigena, feritate omni depositâ, in unum locum concursura, scil. metu majore minorem excutiente, ipsaque عن الهرب من الخلق والتوحش ne vel homines vel se mutuo, ut aliàs, refugiant inbibente. Flamen hoc sequuturum aiunt, Israsele iterum tubam ori admovente, secundum, quod نغمة الصعق Flamen exanimationis vocant. Quo, scil. ad aures perlato (ut rursus ipsius Alcorani verbis rem exprimamus) ضعفت من في السموات ومن في الارض الا من شاء الله Animam efflaturus sit quicumque sive in cælis sive in terra fuerit, præter eos quos Deo visum fuerit [communi fato eripere.] Hoc inopinatò ipsis eventurum او هو كلعج البصر او هو velut nictu oculi, imo citius, in instanti. Solum ergò Deum superstitem tum mansurum cum الجنة والنار والعرش (ex Dhabaci sententia) Paradiso, igne, & Throno [Dei.] Docente enim Alcorano, كل نفس دابة الموت Omnis anima mortem gustatura est. ولا خلاف بين علماء الاسلام ان كل نفس من نفوس الادميين والحيوانات البرية والحرية والملايكة لا بد لها من ذوق الموت Nec est inter Mohammedanorum doctos controversia, omnem animam tum hominum tum animalium, sive in terra, sive in mari degentium, tum & angelorum mortem necessario gustaturam. Quadraginta post hoc annis, futurum est tertium flamen, نغمة البعث Flamen resurrectionis. Ne tubicinem desideremus, audito ipsum etiam Israselem cum reliquis Angelis mortuum esse, aiunt, ipsum (unâ cum Gabriele & Michaelae) iterum vivere jussum, atque in حجرة بيت المقدس petra Hierosolymitana (quam terræ umbilicum statuunt Interpretes, reliquaque terrâ octodecim miliaribus cælo propiorem) consistentem, ossa vetustate exesa, compagines divulsas, carnes discerptas, & capillos dispersos convocaturum ut, jubente Deo, ad Judicium subeundum coeant. Eundem jussu Dei cum admotâ ori tubâ omnes undique animas convocaverit, ipsas simul in tubam suam conjecturum, quæ ubi jussu Dei flamen illud resurrectionis emis-

rit,

rit, omnes apum instar evolantes totum quod inter cœlum & terram est spatium implebunt, tum jubente Deo singulæ corpora sua repetent, quibus statim dehiscens terra exeundi spatium concedit [dixisse autem *Mohammedem* perhibent esse se اول من اخرج من الارض *primum cui egressuro se aperiet terræ uterus*] Pluviæ, cujus beneficio ad partum istum præparabitur terra, jam mentionem fecimus: addere tantum liceat, ut planius Roris illius quem *Judæi* semini virili comparant, vice ab ipsis posita videatur, quod dicunt اذا ماتوا الناس كلهم في النخلة الاولى امطر عليهم كمني الرجال من ما تحت العرش يدي ما الحيوان فينبئون من قبورهم بذلك امطر كما ينبطون في بطون امهاتهم وكما ينبت الزرع من الماء حتى اذا استكملت اجسادهم نفخ فيه الروح ثم يلقى نومه فينامون في قبورهم فاذا نفخ في الصور الثانية عاشوا *Postquam mortui fuerint homines universi flamine priori [exanimati] depluet in ipsos* ^m *annis quadraginta, instar seminis virilis, de aqua quæ sub folio est, quæ Aqua animalis dicitur, cujus vi germinabunt è sepulchris suis, sicut in uteris maternis germinant, & ut germinat seges vi aquæ, donec perfectis ipsorum corporibus spiritum ipsis inflaverit, dein somnum ipsis immissurus est, quo in sepulchris suis dormiant, donec ad sonitum tubæ secundum revicturi sint.* Notare etiam liceat, spatium illud quadraginta annorum, quos inter duo tubæ flamina intercedere volunt, apud *Al Gazalium* البرزخ *Al Barzach* dici. Ab ista mortuorum in sepulchris suis resurrectione nomen sortitus est dies iste يوم القيامة *Dies resurrectionis*, ex aliquorum sententia, scil. quod الناس يقومون فيه من قبورهم *Surgent in ipso homines è sepulchris suis.* Alii enim ideo sic dictum volunt, quod tum judicio sistendi sint, à gemina thematis notione, qua & standi & surgendi intellectum habet. Alias autem præter hanc appellationes habet quamplurimas: ultra centum enumerat *Al Gazalius*, Author *Cenzil Afrar*, quinquaginta, qui & addit اسما كثيرة غير ما ذكرنا والعرب تسمي الشي باسم كثيرة وتجعل له القابا *Sunt & illi nomina alia, ultra ea quæ recensuimus, multa.* Solent autem Arabes rem multis nominibus indigitarè, eique cognomina varia imponere, ut ipsam grave quid esse, quæque ad eam spectant solito majora, indicent. His autem quæ de die, negotio, de quo loquimur, præstituto, ejusque adventantis atque jam instantis

signis, ac apparatu diximus, adjicere liceat, & quæ de ejusdem duratione asserunt. Ac mira sunt quæ (omnia tum *Alcorani*, tum *Mohammedis* auctoritate confirmata) narrantur; aliàs enim dicitur esse durationis ipsius spatium مائة الف سنة ما تعدون *mille (quales vulgo numeratis) annorum, aliàs سنة خمسين annos quinquagies mille.* Hæc cum inter se conciliatu non adeo facilia sint, nec alterum alteri præferre audeant, cum utrumque pro oraculo diviniùs edito habeatur, variè negotium expedire satagunt. Quidam, nihil ipsi statuere ausi, rem Deo permittunt. Nescire se quos dies innuat Deus. Alii formas loquendi istas tralatitias esse aiunt, nec aliud quam اخبار عن شدة هولاء لان العرب تصف enarrationes magnitudinis terroris [diei istius, maiorumque quæ infideles obruent] cum soleant Arabes illud quod averfantur, ut longum describere, quod gratum, ut breve. Alii intelligi volunt, مقدار موقوف للحساب *totum temporis spatium, quo judicio sistendi sint, ut inter homines fiat distinctio, quod non citius peragetur, cum sit وليس اول و ليس آخر* *dies resurrectionis ejusmodi, cui sit primum at non ultimum; utpote qui sit dies in longum protensus, seu continuus; alii spatii istius mentione innui difficultatem negotii tum præstandi, verbaque sic interpretanda, ut denotent, أن لو ولي محاسبة العباد الملايكة والجن والانس في ذلك اليوم غير الله لم يفرغ منه في خمسين الف سنة* *Si creaturis, Angelis, scil. Geniis & Homi nibus ad rationem eo die vocandis, præficeretur quispiam, ⁿ Deo omnipotente excepto, haud peracturum ipsum illud quinquaginta annorum millibus.* Cæterorum, quæ aliò abeunt, sententias omittimus. His de tempore præmissis, alia occurrunt quæri solita. Quinam tunc resuscitandi? Quâ forma vel quo modo comparati? Quo loco convenire jussi, & quem tandem in finem? Quod ad primum, communem futuram omnium animantium resurrectionem autumant, viz. للانس والجن وسائر *Hominum, Geniorum, ac reliquorum cujusvis generis animalium; quod & indubitatis Alcorani testimoniis de singulis confirmant.* Quod ad locum istum, quo præcipuè brutorum animantium resurrectionem probant, illum aliter ab ali quibus exponi jam vidimus; plures tamen hanc sententiam amplecti videntur, quos secutus Author *Cenzil Afrar*, أعلم الله

^m Alibi 40 dies, nisi & hic عامًا annis pro يومًا diebus positum. ⁿ Vel forsan, si præficerentur angeli, &c. creaturis ad, &c.

quos in varias mutatos formas à reliquis tunc temporis discreturus sit Deus. Prima eorum classis Simiorum formâ sistitur *الننادقة من الناس Illi, scil. qui Sadducæisum amplexi sunt.* Secunda porcorum, scil. *اهل السحت والمكس Qui turpi lucro inhiaverint & publicani.* Qui tertiæ sunt capitibus inversis pedibusque in faciem retortis trahentur; scil. *اكله الربا Faeneratores.* Qui quartæ, cæci huc illuc errabunt, scil. *من يجور في الحكم Qui iniquè judicium exercuerint.* Qui quintæ, surdi erunt, muti, cæci nihil intelligentes, scil. *الذين يعجبون باعمالهم Qui operibus suis gloriantur.* Qui sextæ, Linguas suas rodent, quæ in pectora usque ipsorum prominebunt, fluente ex ore ipsorum sanie instar salivæ, adeo ut omnes ipsos avertentur, scil. *العلا والقصاص Eraditi & doctores quorum dictis contraria fuerint facta ipsorum.* Qui septimæ, manibus, & pedibus truncati, scil. *الذين يوذون الجيران Qui vicinis injuriam intulerint.* Qui octavæ, truncis palmarum seu palis igneis affixi, scil. *السعاة Delatores.* Qui nonæ, fœtore cadavera superantes, scil. *الذين يمتعون بالشهوات واللاذات ويمنعون حق الله من اموالهم Qui affectibus suis & voluptatibus indulserint, Deo autem è facultatibus suis debita, detinuerint.* Qui decimæ, tunicis pice oblitis induti, scil. *اهل الكبر والحجب والخيلا Superbi, Gloriosi, Fastuosi.* Atque hæc sunt quæ de forma seu modo, tum quo resuscitabuntur mortui, tum quo in celebri illo omnium quotquot unquam vixerunt conventu jam resuscitati apparebunt, præcipuè docent. De loco ubi conventuri sunt proximè inquirendum est. Unde enim venturi, vel ubi resurrecturi, nihil opus est hîc quærere, cum nihil habeant *Mohammedani* de cavernis subterraneis, per quas à loco in locum devolvendi sint, sed affirmant, *حيث كانوا في* *ubicunque terrarum fuerint, sive in locis cultis, sive desertis, illinc egressuros.* Locum autem quo convocandi sint, etiam terram esse definiunt, præeuntibus & *Alcorano* & traditione, at in qua ejus parte, vel (ut sic loquar) quâ terrâ, non usque adeo convenit. Quidam enim *Syriam* à *Mohammed* de digito monstratam, ei negotio assignatam aiunt. Alii terram albam & planam, in qua nulla sint incolarum vel ædificiorum vestigia. *Al Gazalius*, alibi terram secundam argenteam, alibi terram quæ nihil cum hac nostra præter nomen commune habeat, vocat. Auditum forsan aliquid acceperant de terra nova, & cæ-

lo novo, quorum meminit Scriptura, unde illud *Alcorani* *يوم تبدل الارض غير الارض Die quo mutabitur terra in aliam terram, &c.* Quod (ut aliàs solent, ne aliunde mutuo ea accepisse videantur) novis etiam verbis nec ab aliis usitatis, nec à se forsan satis intellectis, exprimere voluerunt. Ubi tam incerti hærent ipsi, nihil nobis certi elicere licebit. Transeamus ergò ad illud, quod de fine, ob quem illuc convocandi sint qui resurrexerint, statuunt, quem eum esse ut rationem in hac vita factorum reddant & mercedi iis dignæ adjudicentur, jam ante innuimus. Atque illud satis probant nomina ista quibus, inter cætera, gaudet tempus illud, viz. *يوم الحساب Dies rationis reddendæ, يوم الدين & يوم القضا & يوم الحكم Dies judicii, يوم الجزا Dies remunerationis, يوم الوزن Dies discretionis, Dies ponderationis, يوم الفراق Dies separationis, يوم المسابله Dies interrogationis, يوم القصاص Dies vindictæ, omnia eo spectantia.* Atque hunc finem cæteris etiam animantibus cum homine communem statuunt, ipso docente, *الله يقضي الله جلا ذكره ببي خلقه الجن والانس والبهائم* *وانه ليقيد يومئذ للجما من ذات القرن حتي اذا لم يبق تباعة للواحدة على الاخرى* *Judicaturus est Deus, summis laudibus prædicandus, inter creaturas suas, Genios, homines & bruta.* *Eoque die ultionem sumet [pecori] inermi de cornuto, donec haud supersit quod alterum ab altero requirat;* *cujus de pecoribus sententiæ meminerunt interpretes tum ad verba Alcorani jam citata, tum ad illa, cap. 6. وما من دابة في الارض ولا طائر يطير بجناحية الا امر امثالكما ما فرطنا في الكتاب من شيء ثم الي* *Nec sunt jumenta quæpiam in terra, vel volucres qui alarum remigio volant, aliud quam gentes instar vestrum, non prætermisimus in libro quicquam, deinde apud Dominum suum congregabuntur.* Ita enim ad ea *Fallalain*, alique, *ad Dominum suum congregabuntur* *ويقضي بينهم* *qui judicabit inter ipsa, & اخذوا وندكتهم sumet de cornibus armato: quem eorum errorem ortum censet Optimus atque Eruditissimus Vir Thomas Gravius, è verbis Ezekielis, c. xxxiv. 27. 21. & 22. male intellectis.* Jam vero *الحاسبة*, seu *Ratiocinium*, quo Deus cum Creaturis suis acturus est, sic describunt, *انه تعالى* *quod Deus omnipotens ostensurus sit ipsis & quid pro ipsis & quid contra ipsos faciat [in operibus ipsorum.]* seu ut alii, *في احوال* *كلهم عباده في احوال* *اعمالهم* *وكمية ما لها من الثواب والعقاب* *Quod*

Quod servos suos allocuturus sit de ratione operum ipsorum, & de qualitate præmii & pœnæ ipsis debitorum. Nec tamen statim hoc ipsum facturum autumant, diu enim resuscitados loco isto quò convocati fuerint, ab Angelis ne ordines suos deferant custoditos, permanfuros, antequam quid ipsis futurum sit patefiat. Stationem istam definiunt alii spatio quadraginta annorum, quibus capitibus cælum versus sublatis stabunt, nemine ipsos alloquente; alii centum, alii septuaginta, alii trecentorum, in quibus لا باتهم nec ulla خبر من السما ولا يومر فيهم بامر lum ad ipsos de cælo nuntium deferetur, nec quicquam ipsis præcipietur; imo quidam annorum quinquaginta mille, omnes sententiarum suarum authorem *Mohammedem* laudantes, quo temporis intervallo gravia admodum passuri sunt. كل بر وناجر Omnes tam pii quam impii, manifesto licet inter ipsos discrimine dum illis membra (præcipue illa quæ lotionibus solenibus ad preces statas mundare solebant) mirâ quadam luce splendebunt, horum facies nigredo turpis, omniâque squaloris & tristitiæ signa obfuscabunt. Illud quod insignem illis molestiam tunc temporis creabit, sudor est mirus atque inauditus, qui verbo *Mohammedis* بلجمه os ipsis obturabit. Immersum iri homines sudore isto perhibent علي قدم اعمالهم pro ratione operum suorum, alios, scil. usque ad talos, alios usque ad genua, alios usque ad lumbos, alios ore, alios aurium tenus. Provocandum sudorem istum non solum frequenti illo omnium atque omnigenum creaturarum concursu, aliis aliarum pedibus insistentibus ac se mutuò coarctantibus, sed & solis ad ipsos accessu insolito, quema ppropinquaturum dixit donec ab ipsis baud distet intervallo *Al-Mil.* nescire autem se aiunt, utrum nomine illo vel mille passuum spatium, vel (quod multo adhuc brevius) stilum quo oculis collyrium obducitur, intellexerit, utrumque enim significat. Ac utrum eorum voluerit, nil mirum, si hoc contingente ejusdemque interim calore (ut asserit *Al Gazalius*) immane aucto تغلي منها الهام ebulliant ipsis crania instar ollæ tripodi superimpositæ, totique sudore diffuant. Hoc autem quod de Solis ad terram accessu, ejusque calore intenso docuit *Mohammedes*, ipse à *Judæis* didicisse videtur, qui Solem olim ad improborum cruciatum è נרתיק seu vagina, quâ jam reconditur ne ca-

lore nimio omnia pessundet, eductum iri fabulantur. Hoc sudore, atque interea fame & siti aërisque gravedine ubi miserè cruciati fuerint impii (piis enim leve quicquid est fiet, nec tempore orationi destinato longius, eruntque qui umbra Solii divini protegentur, inter quos رجل تصدق بصدقة ناخفا حتى لا تعلم شماله ما انغقت بهيمة Ille qui cum eleemosynam fecerit eam celaverit, adeo ut non noverit sinistra ipsius quid expenderit dextra, ut verè benefici etiam apud ipsos descriptionem obiter notemus,) adeo ut votorum ipsis summa sit هذا من ارحتي رب ارحتي ولو الي النار Domine, me ab hoc angore libera, vel in ignem conjiciendum (idque dum nondum illis ulla vel rationis reddendæ, vel supplicii mentio facta fuerit) tum demum appariturum Deum intercessorem agente *Mohammede* (renuentibus, scil. *Adamo*, *Noacho*, *Abramo*, *Jesu* id in se muneris suscipere, sibi que solis caventibus ac نفسي نفسي animam meam, animam meam [liberes] ingeminantibus,) ad judicium in illos exercendum. Venturum eum in nubibus, Angelis stipatum, docente *Alcorano*, (quæ verba aliunde sumpta cum non satis intellexerint, in iis explicandis non parum se torquent, cum Deum cui propriè motus tribui non potest, quasi à loco ad locum transferendum describant) omnesque prolatis libris quibus inscribantur eorum opera, ac testimonia perhibere jussis prophetis qui ad ipsos missi fuerint, examini severo subjecturum. De libris illis in *Alcorano* dictum اذا الصحف نشرت cum expansi fuerint libri, i. e. explicantibus Interpretibus صحايف الاعمال libri opera ipsorum continentes, sive التي فيها libri quibus inscripta sint hominum opera, qui tum quo rationem ipsorum reddant, expandentur. Quorum opera in illos relata fuerint si quærat; respondebunt alii, quatuor angelorum الحفظة [custodum] qui unicuique noctu bini ac totidem interdiu invigilant; alii duorum, quorum alter homini ad dextram adstans bona ipsius tam dicta quam facta describat, alter ad sinistram mala, ut aliorum sententias omittamus. Interrogatum ergo iri tunc omnes de iis tum quæ dixerint, tum quæ fecerint omnibus innui id dicto illo *Alcorani* لئسألهم اجمعين عما كانوا يعملون Rogabimus eos omnes de eo quod egerint] vel particulatim (ipso *Mohammede* explicante) عن عيره de vitæ suæ tempore; cui illud insumpserint; عن ماله من اين اكتسبه وقبها

* Ita explicat Ebnol Athir:

P Al Gazal.

de opibus suis; unde illas acquisiverint, & in quid erogaverint: عن جسمه de corpore suo; quo illud exercuerint: sed scientia sua; quid illâ fecerint. At cum alibi in Alcorano etiam dicatur فيومئذ لا يسأل عن ذنبه اناس ولا جان Atque isto die non interrogabitur de peccato suo, nec homo, nec Genius; hæc inter se pugnantia variis conciliant modis, unum hîc adducere sufficere, viz. لا يسألون سوال الاستغفار لانه تعالى عالم بكل اعمالهم وانما يسألون سوال التقرير فيقال لهم لم فعلتم كذا Non interrogabuntur ut rogat qui rem intelligere cupit, cum Deus omnia ipsorum opera perspecta habeat, verum interrogatione quæ ad confessionem adigat, dum ipsis dicitur, Quare ita fecistis? Nec minus forsitan cum istis conciliatione opus habet quod & aliàs à Mohammede dictum fertur, يدخل Ingressuri sunt è gente mea Paradisum septuagies mille nullâ de ipsis quæstione habitâ. Illis eò admissis, tum demum ساءر بحاسب الناس ad rationem vocandos reliquos homines. Hæc cum agentur, unumquemque quibus potest se argumentis defensurum, culpamque eorum quæ sequius egerit in alios conjectam à se amoliturum, adeo vel inter animam & corpus controversia hac de re oriatur, dicente يا رب الجسد منك وانت خلقتني لم يكن اليّ يد ابطش بها ولا رجل مشي بها ولا عين ابصر بها ولا اذن اسمع بها ولا عقل اعقل به حتي جيت فدخلت في هذا الجسد فخلد عليه O Domine, à te fuit corpus, tu autem me creasti, nec manum habentem, qua prebenderem; nec pedem quo irem, nec oculum quo viderem, nec aurem quâ audirem, nec intellectum quo intelligerem, donec ad corpus istud accefferim, ipsumque ingressa sim. Ipsum ergò perpetuis subicias cruciatibus, me ab ipsis liberatâ. Corpore vero contrâ hâc utente apologia, يا رب انت خلقتني كالخشب لبيت لي يد ابطش بها ولا عين ابصر بها ولا رجل امشي بها فجا هذا كشعاع النور فدخل في فيه نطق لساني وبه ابصرت عيني وبه مشيت رجلي فخلد عليه العذاب O Domine, creasti tu me instar ligni, nec manum habens quâ prebenderem, nec oculum quo viderem, nec pedem quo graderer, veniens autem ista instar radii lucis, cum me ingressa esset, ejus [ope] locuta est lingua mea, eâ vidit oculus meus, ea incessit pes meus, ipsam ergo, me liberato, pænæ æternæ adjudices. Deum autem يضرب لهم مثلا باعبي ومقعد دخلا حايطا فيها

غار فلا عبي لا ببصرة والمقعد لا ينالها فتادي المقعد الاعبي ابتدى حتى تحملني فدننا منه قتال من الثمرة فعلي ايها العذاب فالا عليها قال فعليكم العذاب Parabolam illis propositurum cæci & claudi, qui hortum ingressi sunt, in quo esset fructus, quos non vidit cæcus, nec decerpfit claudus; claudus autem accersito cæco, accedens (inquit) me portes; quo accedente fructum decerpfit. Utri igitur horum pænâ debita est? responderunt utrique, ita & vobis (inquit) utrisque luenda est pænâ. Hæc etiam à Judæis sumpta, quæ ideo integra adscribere visum est, ut cum iis conferri possint quæ in Gemara Sanhedrin occurrunt, c. 11. quæ vertente Cl. Viro Johanne Coch, sic se habent, "An-toninus cum R. Jebuda sancto sic colloquutus aliquando est. Corpus, inquit, & anima à judicio se liberare possunt. Quomodo? Corpus dicat, Anima peccavit. Nam ex quo illa à me discessit, ecce lapidis instar sine sensu in sepulchro jacui. Anima autem dicat, Corpus peccavit. Nam ex quo illius laxata sum nexu, ecce volito per aërem aviculæ in morem. Ad hæc Rabbi: Parabolam, inquit, tibi dabo. Rex mortalis horto cuidam amœnissimo, in quo maturi fructus essent, duos custodes apposuit, claudum & cæcum. Claudus, visis fructibus, cæcum admonuit, ipsum uti in humeros reciperet, quo illos decerperet, & illi inter se devorarent. Insedit igitur claudus cæci cervicibus, decerptosque fructus absumpserunt. Aliquanto post tempore venit dominus horti & de fructibus requisivit. Cùm cæcus, Sibi oculos non esse, ut videret: & claudus, sibi pedes deesse, ut accederet. Quid ille? Quum jussisset hunc illius humeris excipi, utrumque simul judicavit & plexit. Consimiliter faciet Deus: anima corpori indita, pariter animam & corpus judicabit." Eadem & à Josepho Albo laudantur, Serm. 4. c. 33. nec dissimile est quod apud Epiphanium habetur in Ancorat. §. 89. Sed frustra fore tum apologias, suæque unicuique facta imputanda, quæ si quis negaverit, contra ipsum testes prodituros homines, Angelos, membra sua, ipsamque terram quæ narratura est & quid in se patratum fuerit boni & mali: de fidei testimonium perhibens ودد عبي وصام وصلبي واجتهد واطاع Super me unum Deum professus est, jejunavit,

Testabuntur contra ipsos linguæ suæ, & manus, & pedes, ea quæ fecerint. Alc.

junavit, oravit, diligens fuit, Domino suo obsecutus est, de infideli autem اشرك علي وزنا وسرق Super me Idololatriam exercuit, adulterium commisit, furatus est, &c. Ratiocinio autem isti peragendo temporis spatium multo brevius, quam illi, quo resuscitati ipsum expectare jussi sunt, attributum vidimus, assignant. Siquidem (ut verbis Arabibus suis intellectu facilibus usus Mohammedes) قدر حلب شاة tantum quantum oviculæ mulgendæ sufficiat, vel (ut idem aliàs) مقدار فواق ناقة quantum inter duos camelæ mulctus sit: alii ad Alcorani verba الحساب سريع ان الله siquidem Deus celeriter examen peraget, aiunt, Examien ipfius nictu oculi celerius est. Summam interim, quâ res tum administrabuntur, justitiam ut indicent, libram quâ omnia tum appendentur, proximo loco nobis describunt: eamque libram propriè sic dictam cui sint dua lances & examen, manu eam tenente Gabriele, qui eidem æquandæ præficitur, miræ equidem magnitudinis, utpote cujus lances (altera علي الجنة والاخرى علي النار Paradiso, altera Gehennæ superimpendentes) ejus sint capacitatis, ut لو وضعت في السماوات والارض في احداها لوسعتين si in alterutram ipsarum conjicerentur cælum simul & terra, iis continendis esset. Nam quod alii ea Alcorani loca, in quibus libræ mentio facta est, aliter interpretantur, iisque nihil aliud innui volunt quam exactam justitiæ divinæ trutinam, non minus contra Antistitum veterum mentem, quam verborum sonum peccare censetur, & à vero frequentibus ipsius Mohammedis testimoniis confirmato aberrare; quibus ne favere videatur quod ad operum pondus explorandum statui dicatur bilanx ista, quæ cum accidentia sint nec per se proprie existant, nec in lancem conjici vel appendi possint, necesse sit ut aliter, sensu nempe figurato, intelligantur verba, respondet author I. Mawakef, (id quod Mohammedes roganti quomodo pensitarentur opera regessisse fertur) ان كتب الاعمال في التي تونر libros operum [seu chartas quibus inscribantur opera, quæ substantiæ sunt corporeæ] esse qui ponderentur, quorum prout vel ii quibus benè vel malè facta inscripta fuerint pondere superiores reperti fuerint, de homine pronuntiatum iri docent illa Alcorani verba, فالوزن يومئذ الحق في ثقلت موازينه فاويلك موازينه المفلحون ومن خفت موازينه فاويلك الذين خسروا انفسهم Et examen tunc temporis secundum veritatem erit; Quorum

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autem opera quæ ponderantur gravia erunt, sunt illi felices, at quorum opera levia, illi, sunt qui animarum suarum jaçturam fecerint, &c. Nec erit interim quod quis ullam sibi injuriam à Deo factam quærat, cum nullum cujuscumque opus bonum mercede sua carere patiatur Deus, ideoque ne quid sit ob quod in futura præmium expectent mali, soleat in hac vita ipsos remunerare. Ne miretur autem quis quod ad trutinam tum examinaturus sit Deus opera ista quæ jam optimè cognita atque perspecta habeat, quatuor assignat Al Thaalabius rationes, ob quas id facturum sit; quarum prima est, امتحان ut servos suos in hoc mundo fide probet. Secunda, جعل ذلك علامة لاهل السعادة والشقاوة في العقبي ut boc felicitati & miseriæ designatis signum in futuro statuatur. Tertia, تعريف الله تعالى ut العباد ما لهم عنده من جزا علي خبر وشتر notum faciat servis suis quamnam apud ipsum boni & mali mercedem consecuturi sint. Quarta, ut fit quo [eorum quæ fecerint] convincantur, vel, ut rem perspicuè enarrat Al Gazalius, ان الله جعلت في صحايف الاعمال ونزنا بحسب درجات الاعمال عند الله تعالى فتصير مقادير اعمال العباد معلومة للعباد حتي يظهر لهم العدل في العقاب او الفضل في الغفر وتضعيف الثواب Deus pondus libris operum indet secundum gradus quos apud ipsum obtinent opera, ut fit valor eorum quæ fecerint homines, hominibus cognitus, quo appareat vel justitia ipsius in puniendo, vel benignitas in condonando & duplicatione præmii. Finito hoc examine, omnibusque omnium operibus æquâ lance trutinatis, succedit ultio illa (cujus mentionem fecimus) aliis de aliis sumenda, quâ justissimâ talionis lege quæ quisque fecerit patietur. Cujus miram hanc describunt rationem, ut cum non alius tum supersit modus quo par pari referatur, illi qui injuriam fecerit tot de bonis ipsius operibus quæ ei ισορροπα sint subducta, eandem passio imputentur. Quo facto si dixerint Angeli quorum ministerio res peragenda Deo (id optimè scienti) اعطينا كل ذي حق حقه وبقي مثقال ذرة من حسناته Rependimus unicuique quod ab illo ipsi debitum erat, superest tamen ipsi è bonis operibus suis quantum pondere æquet formiculam, jussurum ipsum ut illud ei duplicetur, quo ipsius gratiâ & misericordiâ in paradisum admittatur. Sin contra, exhausta esse bona ipsius opera, ac superesse tantum mala, multosque adhuc esse qui ab ipso paria requirant, jussurum ut de illorum

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illorum peccatis, tot ab ipso commissis adjiciantur, quæ eorum vice luat, ac utrifque onustus in ignem ablegetur. Hæc de hominibus præcipuè intelligenda, cum brutorum, inter quæ tamen talionis lege (ut diximus) agi volunt, quod ad ea quæ sequuntur, Paradisum, nempe & ignem alia fit, ex eorum sententia, ratio. Ubi enim يقتص من بعض البهائم لبعض حتى للشاة القرن *brutorum alia de aliis ultus fuerit Deus, usque ad pecudem inermem, cui de cornuta pœnas sumet, tum يقول* bestiiis, volucris & jumentis dicturum, in pulverem convertamini: hominibus impiis ad graviora reservatis, adeo ut auditâ hâc sententiâ exclamaturus sit eorum quisque, *إني كنت ترابا* *utinam & ego pulvis essem.* Hanc brutorum in genere sortem statuunt (quamvis & canem septem dormientium, & asinum Ezræ in Paradisum admissos legimus) eandemque non pauci, Geniorum fidelibus cum iisdem communem: Nam & Genios in مومنين وكافرين *fideles & infideles* distribuunt, quorum sortem diversam die judicii extremi ut cognoscamus, dixit *Mohammedes*, referentibus testibus fide dignis, إذا قضى بين الناس وأمر بأهل الجنة إلى الجنة وأهل النار إلى النار قبل لسبيل الوحش ولمومنين الجن عودوا ترابا فيعودوا *ubi dijudicaverit Deus inter homines, & Paradisi incolas, in Paradisum, ignis in ignem ire jusserit, dicetur feris omnibus, & è Geniorum genere fidelibus, estote pulvis, & in pulverem convertentur.* Quod non possumus non mirari, viz. in pulverem conversum iri Genios, qui è pulvere non fuerint. Hoc enim ut obiter notemus; Genios autumant alii ex igne creatos *Alcorani* auctoritatem laudantes, referentibus authore *Cenzil Afrar*, & *Abmed Ebn Yuseph*, nomen inde sortitos quod hominum oculos fugiant, (latendi enim & abscondendi notione gaudet thema unde originem trahit) generis Angelici esse. Ita *Al Fannabius*, خلقت الله الملائكة والجان من جنس واحد فمن طهر منهم فهو ملك ومن خبيث فهو شيطان ومن كان بين وبينه فهو جن *Creavit Deus Angelos & Genios ex eodem genere, ex ipsis qui mundus (vel sanctus est) Angelus dicitur, qui malignus, Diabolus, qui medii status, Genius.* *Al Damirius* in historia animalium, الجن اجسام هواوية قادرة على التشكل بأشكال مختلفة لها عقول *Genii* (inquit) *sunt corpora aërea, quæ varias induere*

formas pro libitu possunt, ratione, intellectu, & ardua quaelibet præstandi potentiâ prædita. Eo ab Angelis distingui eos volunt nonnulli, quod cum Angeli nec edant nec bibant, nec liberos gignant, hæc omnia præstent Genii. De hoc inter ipsos universim convenit, *Mohammed* مبعوث إلى الجن كما هو مبعوث إلى الانس *missum esse non minus ad Genios, quam ad homines.* Sed ne ab instituto digredi videamur: Quâcunque primò materiâ constiterint, qui inter eos vaticinanti *Mohammedi* fidem adhibuerint, hoc tum reportaturi sunt præmium, ex eorum, quos diximus, sententia, quam & ipsi *Mohammedi* acceptam ferunt, ut nihil gravius passuri in pulverem ire jubeantur. Sunt tamen qui in ipsos benigniores locum ipsis assignent حول الجنة *circa paradisum*, ubi licet in ipsum non admissi, statu satis felici gaudeant. Quod verò ad infideles ex ipsis قهر بدخولون النار مع كفار *immittendos ipsos in ignem unâ cum ex humano genere incredulis*, asserunt omnes præeunte *Alcorani* sententiâ. In *Gehennam* enim recta abducendos ita dispescit author *Cenzil Afrar*, ut duobus infidelium generibus constent, vel Geniorum vel hominum, sub Geniis وجنوده *Abelis* *Diabolum ipsiusque exercitus* complectens, ac hominum rursus infideles in duas species distinguens, ut sint vel idololatæ, vel qui unum Deum se colere professi sunt, iique, 1. *Judæi*, 2. *Christiani*. Ubi miror è *Mohammedanis* impiorum & Hypocritarum, quos & in ignem conjiciendos asserit, nullam ab ipso mentionem factam, nisi forsân hoc eos à *Judæis* & *Christianis* distingui autumet, quod hi statim eò ablegandi, illi non nisi pontis etiam (quem tamen alia dicta omnibus fixum asserere videntur) supra *Gehennam* protensi examine probati, vel quod hi solum æternum igne cruciandi, ex quo illos postquam dignas sceleribus pœnas luerint, educendos putant. Sed parum in hoc momenti situm est. Pergendum, ut peracto judicio quid à tribunali justis judicis redeuntibus fiat, secundum sententiam de ipsis pronuntiatam, videamus. Soluta ergo conventu, *Paradisum* assignatos dextram, igni sinistram petituros aiunt. Utrisque pontem (الصراط) *Al Serat* vocant) supra *Gehennam* mediam extensum (sive tunc primum, sive olim creatum) ascendendum. Esse ipsum

ليس في الجنة كلب ولا حمار الا كلب الحجاب والكهف وحمار العرير الذي اماته الله واحياءه * Non est in Paradiso canis nec asinus, præter canem in spelunca dormientium & asinum Ezræ quem vitâ privavit, eademque restituit Deus. Ahmed Ebn Yusef in vita عزيز Al Damira. * Qui è جن Geniis fuisse dicitur, Alc. c. Cahph. sc. 18.

sum (ut verbis è libro *Mawakef* desumptis describatur) جسد ممدود على ظهر جهنم بعبر عليه جميع الخلائق المومن وغير المومن *Corpus protensum super Gehennæ dorsum* [seu medium] *per quod transeundum sit omnibus creaturis, tam credentibus quam incredulis.* Efféque ipsum ادق من شعر واحد من غرار السيف *pilo subtilius, & acie gladii acutius*, quali cum non facile capiat intellectus quomodo insistere possint incedentium pedes, ideoque ipsum negent è *Motazalis* plerique, erroris ipsos damnant; atque ad ejus quibuscunque tandem difficultatibus obnoxii veritatem adstruendam satis esse dicunt اخبار *affirmasse fide dignum, qui nihil nisi verum locutus unquam est, ita se rem habere.* *Mohammedem* intelligunt, qui & quo difficilior adhuc sit ipsius transitus, latera ipsius sentibus, spinis hamatis & uncinis obsita descripsit; hinc fore, ut eorum quibus per ipsum transeundum sit alii incolumes evadant, alii miserè pereant, pergentibus, scil. pede inoffenso ac mirâ celeritate, fidelibus كالبرق والعبي كالطرف العبي *instar nictus oculi, vel fulguris, vel venti, vel avis, vel equorum cursu præstantium*; reliquis qua viæ lubricitate, qua spinarum implicatione & vellicatu, extinctâque quæ priores in Paradisum direxit luce, labentibus atque in Gehennam suppositam decidentibus. Jam verò eorum qui igni infernali adjudicantur, classes septem, ac totidem ignis gradus enumerat. Primam classem اهل التوحيد *Eorum qui unum Deum coluerunt* (è *Mohammedanis*, scil.) qui بعد يوم علي قدمي العالم ثم يخرجون *secundum opera sua cruciabuntur, deinde educentur.* Secundam, اليهود *Judæorum.* Tertiam, النصراني *Christianorum.* Quartam, الصابيين *Sabiorum.* Quintam, المجوس *Magnorum.* Sextam, الاشركين *Idolatrarum.* Septimam, المنافقين *Hypocritarum.* Septem Gehennæ ordines seu gradus, nominibus suis distinguunt, ut sit primus جهنم, secundus لظي, tertius الحطمة, quartus السعير, quintus سقر, sextus الجحيم, septimus الهاوية, docente magno Antistite *Phacrodino*; de ipsis interim addunt اسفلها *eorum pessimum esse infimum*, atque inde illud *Mohammedis dictum* الدرك الاسفل *Hypocritas in infimo ignis ordine collocandos.* [Hanc & Gehennæ in cellas, ejusque incolarum in classes suas partitionem à *Judæis* mutuata videbit qui *Nachmanidem*, c. *Gamul*, f. 97. aliosque

ab ipso citatos consuluerit.] Pœnas interim Gehennæ variosque ejus cruciatus, tam quos à calore, quam quos à frigore intenso (الزمهرير *Al Zambarir* vocant) patientur eò ablegati, tam exacte suis descripsit *Mohammedes*, ut non minori diligentia ipsum abditos ejus recessus scrutatum credas, quam qua se cœli conclavia perlustrasse *Borako* vectum profitetur, nec magis notam ulli esse domum suam, quam ipsi intima Abyssi penetralia: quæ cæteri patiantur ut omittamus, qui levissimè omnium torquebuntur calceis igneis induendos docuit, quorum fervore ebullitum sit ipsis cerebrum ollæ instar, vel caldarii, adeo ut nihil gravius infligi posse existiment eo quod ipsi patiuntur; cum tamen longè mitius cum ipsis quam cum cæteris agatur [hos inter nominatim patruo suo *Abi Talebo* locum concessit.] Eum ignicolarum istorum statum esse ait, qui nec mors dici, nec vita censerî possit, لا يموتون فيها ولا يحيون, *Nec moriuntur in eo* [igne] inquit, *nec vivunt*,) cujus infelicitas & hoc immane quantum augetur, quod nulla eum unquam in meliorem mutandi spes ipsis (*Mohammedanis* solum exceptis) supersit: hoc est quod ubique ferè affirmat *Alcoranus* انهم فيها خالدون *ipso in eo perpetuo mansuros*, quod qui vel non de omnibus infidelibus propriè ac prout durationis spatium nullo unquam termino finendum denotat, ² intelligendum, vel è contra, de iis etiam *Mohammedis* affectis, qui graviorum peccatorum rei fuerint, affirmandum autumant, αλλοδοξίας incusantur. Ea quæ obtinet sententia est, nec aliorum quempiam unquam inde egressurum, nec eorum qui secundum *Mohammedis* disciplinam unius Dei cultum professus fuerit perpetuò ibi mansurum. Quamdiu autem ibi mansuri, vel quando egressuri sint si quæatur, dictum *Mohammedis* allegatur, يخرج قور من النار بعد ما مسهم منها سبع فيدخلون الجنة *Egressuros inde aliquos ex igne postquam ab eo fuligine tincti fuerint, atque in Paradisum admissum iri*, quos cum Paradisi incolæ جهنميين *Gehennales* appellitaverint, illi precibus suis à Deo impetraturi sunt, ut ab ipsis hoc nomen amoveat. Aliis referentibus, docuit Deum ipsos dum ibi mansuri sint, vitâ privaturum (vel saltem interpretantibus aliis, somnum ipsis profundum immisurum) quo minus graves ignis cruciatus sentiant, dein in Paradisum receptos & vitæ

* *Mawakef*, *Sharhol*, *Tawalea*, *Cenzol Asrar*.

† *Quorum agmen ducturus Mohammedes* اول من انا يخرجهم *primi transeuntium, ego & populus meus Cenz.*

² *V. Spec. Hist. Arab. p. 258, &c.*

vitæ aquâ perfusos eâdem rursum donaturum. Alii antequam egrediantur vitæ restituendos volunt, quo pœnis istis valedicturi aliquem earum gustum percipiant. Quod ad temporis autem quo ibi detinendi sint intervallum, traditione acceptum perhibent ipsum ad minimum fore annorum nongentorum, ad plurimum septem mille. Quâ ratione inde educendi sint ut sciamus, dicunt eos cultus, quem fronte terræ admotâ proni Deo peregerint, vestigiis, in quæ nullum omnino vim habiturus sit ignis qui reliquum corpus torreat, conspicuos fore, atque hâc notâ cognitos, quâ misericordiâ Dei, quâ *Mohammedis*, quâ *Beatorum* intercessione, liberatum iri. Quomodo etiam in *Paradisum* admissi ab الحالة الجنة (ut sic loquar) ad statum gaudii æternum mutantur, docent, viz. qui mortui fuerant, vitam aquâ perfusos statim revicturos, qui fuligine & squallore fœdati in *Fluvium* è *fluviis Paradisi* quendam, [scil. نهر الحياة *fluvium vitæ*] conjectos, corporibus candore gemmeo nitentibus prodituros.

Hæc sunt quæ de infidelium atque impiorum pœnis asserunt. Quam ex ipsorum sententia mercedem reportaturi sint fideles, ultimo jam loco dicendum restat. His ergo, ubi examinis jam memorati molestias, pontisque illius acutissimi angustias superaverint, suam, quo refocilentur sitimque jam in æternum exuant, piscinam offert *Mohammedes*. Hic primus felicitatis gradus iis promissus, dum (ut in Specimine Historiæ *Arabum* ex *Al Gazalio* vidimus) credere jubeantur حوض Piscinam *Mohammedis*, quâ potandi fideles antequam *Paradisum* ingrediantur, postquam viam istam [seu Pontem] transierint, ex qua qui semel biberit, non amplius sitiet in æternum. Eam quis nobis melius quam ipsius Dominus descripserit? ille ergo حوضي مسطرة شهر ونرواہا سوا و ماوه ابيض من الورق و ربحه اطيب من المسك كبرانه كجور السما فن شرب منه فلا يظما بعدا ابدا *Piscina mea* (inquit) *menstruum iter est, anguli ejus æquales, aqua argento* (secundum alios, *lacte*) *candidior, odor moscho suavior, urceoli tot quot sunt in caelo stellæ*; (scil. ne cui quo statim aquam capiat desit) *qui ex ea biberit, haud amplius in æternum sitiet*. In piscinam hanc per tubulos binos derivatur aqua è *Paradisi* fluvio *Cauthar* (ab inexhausta rerum bonarum copia nomen sortito) حافتاء من ذهب و مجراه علي الدر و الباقوت تربته

اطيب من المسك و ماوه احلي من العسل و ابيض من الثلج *Cujus ripæ ex auro, alveus unionibus & hyacinthis substratus, terra moscho odorator, aqua melle dulcior, nive candidior, describente etiam Mohammede*. Cui ad hæc non sordeat decantatum Poëtarum Nectar, nisi ex eodem fonte fluxisse autumes; nec certè longius ab *Arabum* ستر recedit nomen illud, quam ab *Hebræorum* קטר unde derivatum volunt doctorum nonnulli. Hic primus felicitatis istius gustus, quam deinde in *Paradisum*, perpetuas beatorum sedes, admissi plenius percepturi sunt. Loci istius frequens admodum in *Alcorano* mentio, de quo tamen utrum adhuc creandus, an olim creatus sit, disputatur, asserentibus *Motazelorum*, & Sectariorum nonnullis nondum ipsum in rerum natura existere, nec eundem esse è quo olim exulavit *Adamus*, at qui Orthodoxi apud ipsos perhibentur, & jam reperiri affirmant qualisque & ubi situs sit nobis describunt. Situm esse aiunt (docente *Mohammede*) فوق السموات السبع و تحت العرش *supra caelos septem, & infra Thronum [Dei] esse, scil. في جهة العلو والنار في الجنة* *Paradisum in regione omnium suprema, ignem [infernalem] in infima*. Amœnitatem ejus quo depingant, terram ejus aliàs similam tenuissimam, aliàs Moschum purissimum, aliàs crocum esse dicit, lapillos ipsius uniones & hyacinthos, ædificia lateribus aureis & argenteis tessellata, nullam in eo arborem crescere cui truncus non sit aureus, inter eas celebris notæ esse arborem طوي *Tuba* [felicitatis] dictam, cujus radix in ipsius *Mohammedis* ædibus sit, at ad uniuscujusque fidelis cædes ramum ejus aliquem pertingere, qui quotiescunque ejus fructu vesci desideret, sponte sua se ad ipsius manus demittat, quin & vestes istis holosericas, nec non jumenta quibus vehantur suppeditet, quæ sellis, frænis, & ephippiis ornata excludet quoties voluerint; tantæ magnitudinis, ut vel equo celerrimo vectus centum annis umbram ejus non emetiatur. Quid ejus malogranata, uvas, dactylos miræ magnitudinis & ignoti mortalibus saporis referamus, cum nullius cujusvis generis fructus desiderio teneri possit quispiam, qui non ipsi se præsentem sistat? imo si carnem malit, nullius avis, quæ non affata coram ipso decidat. Fluviis eum irrigari aiunt, quorum alii aquâ, alii lacte, alii vino, alii melle fluant, omnibus è radice arboris

ان تشتهي الطائر في الجنة وهو بطير فيقع بين يديك مشويا

boris *Tuba* scaturientibus, *تخرج من اصلها* Prodeunt è radice ejus fluvii *Paradisi*, [aquæ, vini, lactis & mellis] inter quas & *Cau-thar* & *Vitæ* fluvius jam memorati; nec non fontibus quorum lapilli hyacinthi rubentes & Smaragdi virides, terra camphora, fundus molchus, oræ crocus, inter quos præcipui duo *سلسبيل* *Salabil* & *تنسيم* *Tansim*. Sed quod his omnibus apud ipsos (totos in fœdas libidines pronos) potius, erunt ibi puellæ istæ quas *الحور العبي* *Alhawar alaiyon*, q. d. candidas *μεγαλοφάλμους* appellant, (non è luto ut cæteræ, sed è Moscho mero creatæ) *moribus probæ, facie pulcherrimæ*, omnis, cui obnoxia sunt hujus mundi fæminæ, vitii, maculæ, & immunditiæ expertes, tentoriis ex unionibus cavatis (quorum vel unus quatuor parasangis longus & totidem latus sit, vel referentibus aliis sexaginta passuum millibus) inclusæ, quarum, ultra eas quas in hoc mundo habuerunt uxores, consortio gaudebunt fideles. Locum, nomine ab *Hebræorum* *גן* mutuato, *جنة* *Gannab* vocant; quod hortum amœnum, variis arborum generibus distinctum denotat, cui & alia aliquando distinctionis gratia apponunt cognomina, ita *جنة الفردوس* *Gannatal Phardus* [*Paradisi*] & *جنات عدن* *Gannat Adani*, [ab *Hebr.* *עדן*, quod tamen *perpetuitatis* interpretantur,] & *جنة الماوي* *Gannatol Marwi* [mansionis] *جند النعيم* *Gannatol Naim* [amœnitatis,] &c. quibus diversos hortos, vel saltem distinctos *Paradisi* gradus (quales centum autumant) innui volunt, quorum tamen qui infimus est tot incolis suis voluptatum genera exhibebit, ut iis plane obrutum iri diceres, nisi docuisset *Mohammedes*, ipsum, quo iis par sit, *centum virorum viribus à Deo donandum*. In amœnas has sedes admittendis satis habuit (ut vidimus) *Al Gazalius* in *Moham.* fidei expositione piscinam *Mohammedis* gustandam proponere; at idem alibi, ut & author *Cenzil Afrar*, ex *Alcorani* interpretibus duorum præterea fontium nescio quorum meminit, quos sub arbore quadam ad *Paradisi* portam scaturientes reperient, quo tum altero se abluant, ex altero bibant ad purgandum quicquid ipsis in alvo noxii aut fæcium fuerit. Ibi statim ad portam à pueris ipsius ministerio destinatis salutabitur quisque (quorum unus ad uxores ipsi paratas nuntium adventus ipsius deferet)

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nec non ab Angelis duobus, qui cum muneribus à Deo missis ipsi occurrent, quorum alter veste è vestibus *Paradisi* ipsum induet, alter decem annulis digitos ipsius ornabit, quorum primo inscriptum erit, *ظيتم نادخلوه خالد بن* *Benè habetis, ingredimini eum perpetuo ibi mansuri*. Secundo, *ادخلوها بسلام امنين ذلك يوم الخلود* *Ingridimini cum pace, fidentes, iste est dies æternitatis*. Tertio, *رفعت عنكم الازدان* *Sublata sunt à vobis tristitia & cura*. Quarto, *زوجناكم الحور العبي* *In uxores vobis dedimus* [puellas] *Alhawar Alayon*. Quinto, *ادخلوها بسلام امنين* *Ingridimini eum cum pace, securi*. Sexto, *اني جزيتهم اليوم بما صبروا* *Remuneravi eos hodie ob ea quæ tolerarunt*. Septimo, *انهم هم الغابرون* *Hi sunt qui evaserunt* [vel vicerunt]. Octavo, *صرتم امنين لا تخافون ابدا* *In tuto estis, ne unquam timeatis*. Nono, *رافقتكم* *Comites estis Prophetarum, justorum & martyrum*. Decimo, *سكنتم في جوار من لا يودي جيرانه* *Habitabit in vicinia ejus, qui vicinis suis damnus non infert*. Ita ornatos cum pace intrare jubebit, quâ portâ (octo enim statuunt) nihil opus est inquirere. Admissi loca ipsis parata secundum meritorum rationem sortientur. Quærunt enim, tum quâ ratione admittantur in *Paradisum*, tum quâ in gradus suos ibi distribuuntur, ac diversas eas statuunt: aditum enim non aliàs cuipiam patefieri, quam merâ Dei misericordiâ, quod illo *ليس احد ينتجبه* *Mohammedis* dicto probant, *non est quispiam quem liberabunt opera sua* (vel *لا يدخل الجنة احدا* *non introducunt quempiam in paradisum opera sua*) qui & reagentibus *اولا انت* *an non vel tu?* *ولا انا* *nec vel ipse* (inquit) *aliter quam misericordiâ Dei salvandus sum*. Quod ad gradus vero felicitatis distinctos, illos secundum operum dignitatem disponi, ut ^b constantem *Alcorani* doctrinam amplectuntur. Quinam autem plurimum mereri apud ipsos censeantur ut sciamus, hoc *Mohammedis* dictum laudatur, *فضل العالم على الشهيد درجة* *فضل العالم على العابد درجة* *فضل النبي عليه السلام على العالم درجة* *فضل القرآن على ساير الكلام* *فضل الله على خلقه* *فضل العالم على ساير الناس* *فضل كفضل علي ادناكم* *Excellentia quâ doctus martyrem præcedit, gradus est, quâ martyr devotum, gradus, quâ Propheta doctum, gradus, quâ Alcoranus aliis sermonibus præstat, ut ea quâ Deus creaturis suis præstat, quâ doctus aliis hominibus, tanta quantâ ego vestrum omnium infimo*. Quin ut honore & felicitate

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citare

القران مشحون بذلك ^b

citare postquam in *Paradisum* admissi fuerint, alii aliis priores statuuntur, ita & temporis quo admittentur ratione, unde illud *Mohammedis* (cui ipsi primo aperientur portæ) de gentis suæ pauperibus effatum *انهم يدخلون الجنة قبل الاغنيا بخمسمائة عام* *iplos paradisum ante divites annis quingentis ingressuros*: [ac magnum certe apud ipsos in *Paradiso* est pauperum privilegium: quod testatur & aliàs ab ipso dictum *اطلعت في الجنة فرايت اكثر اهلها الفقرا واطلعت في النار فرايت اكثر اهلها* *Oculos in Paradisum conieci & vidi maximam incolarum ejus partem pauperes esse, inspexi Gehennam & vidi maximam incolarum ejus partem fœminas esse.*] In *Paradisum* (qualem describunt) admissos lautè admodum exceptum iri quis dubitet? Quæritur tamen quis primò iis apponendus sit cibus? Respondent, Terram universam unicum tunc panem futurum, quem manu sua instar placentæ tenens Deus in *Paradisum* receptis porriget, additis *الادام* seu opsonii vice *بلام* & *Nun*, i. e. explicante ipso, *ثور ونون* *بلك* من زيادة *كبد* *سبعون الفا*, *Tauro & pisce, quorum jecinoris lobo vescantur septuaginta hominum millia.* Hoc cum è colloquio quod inter *Mohammedem* & *Judæum* quendam intercessit didicisse se profiteantur, quibus ille hanc fabellam debeat patet, præsertim cum nomen quo Taurum illum appellavit, scil. *بلام*, quod *Arabicum* non est, ipsi à *Judæo* profectum autument. Quomodo *בהמות* in *בלי* mutato, ipsi viderint; res planè eadem est. ^د *زيادة* *Jecinoris lobus* (inquiunt) est *القطعة* *Particula distincta ab ipso propendens, quæ & ejus pars optima est.* Ideoque apponi eam putant septuaginta duobus istis qui in *Paradisum* absque ullo examine admissi sunt, utpote convivarum præcipuis; alii numerum finitum pro indefinito hic sumi volunt, nec aliud sonare quam ingentem hominum multitudinem. Ab hoc convivio ad palatia quique sua dimissi pro meritorum (ut dictum) ratione diversos fortientur felicitatis gradus; at qualis, qui vel minimum? cum exertis verbis dixerit quem optimè hæc nosse non dubitant, *ادني اهل الجنة الذي له ثمانون الف خادم*, *واثنان وسبعون زوجة* *وتدصب له قبة من لؤلؤ وياقوت ونهر جرد كما بين الجابية وصنع* *Infimus incolarum Paradisi est cui sint octoginta servorum millia, uxores septuaginta duo, figaturque ipsi tentorium è mar-*

garitis hyacinthis & smaragdis, quod amplitudine totum illud spatium inter ^ع *Jabba & Sanaa æquet.* Et referentibus aliis, cui cum vescatur adstabunt ministri trecenti, apponenturque patinæ aureæ trecentæ, *في كل صحفة لون لبس في الاخرى مثله*, *وانه ليلذ اخرة كما يلذ اوله ومن الاشربة ثلاث مائة انا في كل انا شراب لبس في الاخر مثله*, *وانه ليلذ اوله كما يلذ اخرة*, *وانه ليقول يا رب لو اذنت لي لاطعت اهل الجنة وسقبتهم ولا ينقص مما عندي شي* *وانه له من الخور العبي لانبي وسبعين نروجة سوي انزاجه في الدنيا وان الواحدة منهن لياخذ مقعد ها قدر* *quarum unicuique insit cibi genus ab eo qui cæteris imponitur diversum, quorum ultimum æquè delectet ac primum [appetitu nunquam remittente] nec non liquorum vasa trecenta, quorum unicuique insit liquor à cæteris distinctus, quorum primus & ultimus æquè jucundi erunt, adeo ut dicat, Domine, si mihi permitteres ut cibum & potum darem omnibus Paradisi incolis, non diminueretur de copia mea quicquam.* Cui præterea erunt è *Paradisi* puellis, *conjuges septuaginta duæ ultra uxores quas in mundo habuit, quarum uniuscujusque locus cui insidebit mille passus occupabit.* Aliàs illis *الف* ^{سبعين} *الف* *septuagies mille paropsides aureas* tot continentes eduliorum genera apponit, quæ ibi facilia paratu credas ubi sit avis una *قبة سبعون الي ريشة فبقع* *علي* ^ع *صحفة الرجل من اهل الجنة ثم ينقص فيخرج من كل ريشة لون مثل الثلج والبي من التريد واعذب من الشهد لبس فيه لون بشية* *cui sint septuagies mille plumæ, quæ alicui è Paradisi incolis in patinam decidente ac dissoluta prodeat ex unaquaque pluma distinctum [cibi] genus [candore] niveo, flore lactis mollius, favo dulcius; ita interim ut non sit genus aliquod reliquis simile, ac deinde recedens avolet.* Vino, dum in hoc mundo agunt, ^ع *Mohammedanis* severâ lege interdictum scimus, utpote quod *الحباب* *omnium malorum matrem* pronuntiaverit. At in *Paradiso* liberè ipsum ingurgitare permissum, asserente *Alcorano*. Quod ne mireris, sciendum *ان هذه الخيرة لا تسكر* *vinum istud non inebriare sicut hujus mundi vinum: cujus dulcedinem & fragrantiam miram non est opus ut describamus, ut nec fontis Tanfimi ante nominati, quo diluetur, in quo hoc valde mirum, quod* *الهوا* *في اواني اهل الجنة علي مقدار ملبها فاذا امتلئت امسك الما فلا تقع منها قطرة علي* *ex eo in aere fluente*

^ع Ebn Athir & Hist. Animal. &c. ^د لفظ عبرانية ^ع Verum est vocem Hebr. esse, Hist. An. ^ع Duo-
rum in Syria locorum nomina. ^ف Forfan ^ع صحفة ^ع Ebn Athir in *امر*

voluptates numerari debeant. Hæc autem quæ hæcenus recensuimus, omnia, ut & quod ipsisⁱ perpetuò fruituri sint, omnibus *Paradisi* incolis, etiam illis qui infimi ordinis fuerint, communia statuunt; quanto majoribus fruituros putemus, qui superiores obtinent? esse enim præter hæc ait eo admissis à Deo parata alia, مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَيْهِ *quæ nec oculus vidit, nec auris audivit, nec cor hominis subierunt* (quod dictum è meliori fonte haustum bene est quod non ineptâ aliquâ glossâ temeraverit.) In quo autem præcipue consistere voluerit iis qui ad supremum ibi gradum evicti fuerint, felicitatis apicem, docet illud ipsius effatum, *ان ادنى اهل الجنة منزلة لمن ينظر الى جنانه وازواجه ونعيمه وخدمه وسريره مسيرة الف سنة واكرمهم علي الله من ينظر الى وجهه غدوة وعشبة infimus inter Paradisi incolas gradu est, qui hortos suos, uxores, bona, servos, lecticas, spatio itineris mille annorum præspiciet [oculorum acie eo usque pertingente ut longissimè diffusa æquè ac præsentia intueatur] at maximo inter ipsos in honore apud Deum est, qui faciem ipsius mane & vespere contemplantur.* Sic & *Al Gazalius*^k auctarium quod benefacienibus, in *Alcorano*, à Deo promitti volunt, ait esse *اللذة التي ينظر الي وجه الله* ut faciem Dei intueantur, esseque conspectum illum الذي الكبري *voluptatem omnium maximam, quæ oblivisci faciat amœnitatis quâ fruuntur Paradisi incolæ, & غايه الحسني ونهاية النعيم (ut alibi loquitur) summam felicitatem & ultimam amœnitatis gradum, nec esse لذات من لذات الله نسبة لشئ من لذات الله ulla ex omnibus Paradisi deliciis, quæ ei, quæ è Dei præsentia orietur, voluptati assimilari possit, siquidem نعيم الجنة فانه يشارك فيه البهجة المسرحه في المري* *reliquas Paradisi voluptates pecori liberè in pascua dimisso communes esse, hanc solum homini propriam.* Quod bene tandem ac sapienter ab ipso monitum, secus enim ipsos *Paradisum* porcorum, non hominum descripsisse putaremus.

Atque hæc sunt quæ de hominum post mortem statu, resurrectione, ac vitæ eam subsequenter ratione tradunt *Mohammedani*, è paucis multa. Plura referre & pudit & piguit; imò vel ista, veritum ne illis affingere quæ nemo uspiam mortalium credat, quæque affirmare *Insani esse hominis non sanus juret Orestes*, videar; nisi quod à me suspicionem istam amoliantur tum ipsorum verba *αυτολεγει*

in plerisque citata; tum ipsa figmentorum prodigia, qualia haud facile ex alia officina, quam monstrifico *Mohammedis* cerebro, prodire potuissent. Ipse equidem (in quantum sciam) ne verbum addidi quod non ex eorum scriptis desumptum fuerit. Si quid alium authorem non præferat, in libro *Cenzil Asrar* (quod *Thesaurum secretorum*, sonat) auctoritatibus tum ex *Alcorano* tum traditione petitis confirmatum reperiri scias. At emolliri forsitan poterint interpretatione aliquâ, quam non adeo refugiat intellectus, ut de fabulis quæ Rabbiorum scriptis passim inspersa, perhibent *Judæi*, à quibus horum pleraque mutuata. Ita certè *Avicennæ* visum liquet, è libro *Almabad*. c. ultimo, ubi hæc, interprete *Bellunensi*, habentur. “ Si enim anima fuerit beata post separationem, tunc imaginatur secundum formam laudabilem, vel delectabilem in formis sensationum, & in forma secundum quam vere cognoscit veram beatitudinem. Et dixerunt quod hæc sit poena sepulturæ, & præmium vel delectatio in ea. Et dixerunt quod mundus secundus ipsi animæ sit exitus ab indumento istarum qualitatum corporis, vel istarum dispositionum corporis. Et quod indumentum animæ ex istis dispositionibus sit sepultura animæ. Dixerunt etiam quod non est mirum quod imaginatur formas laudabiles, & appareant ei in fine ejus ante mundum secundum, scil. in hora mortis, & post eam omnes dispositiones connumeratæ in libris Prophetæ, scil. dispositiones Paradisi, & mulieres, & aliæ delectationes quæ currunt hoc cursu”. Ita & aliis nonnullis, quibus tamen fidei *Islamiticæ* (quam vocant) canonum observantiores, vel hoc nomine hæreseos notam inurunt. Quid enim de illis qui hanc sibi ea quæ in *Alcorano*, vel à *Mohammede* dictis ab intellectu remotiora videntur, interpretandi licentiam sumserint, statuunt, etiam alias in *Spec. Hist. Arab.* ostendimus, & fusius ab *Al Gazalio* declaratum est verbis, quæ in *Philarabum* gratiam, & quod clavis instar hac ex parte, eorum scripta pervolventibus, esse possint, hinc apponemus, وفي هذا المقام لارباب المقامات اسراف واقتصاد فمن مسرف في رفع الظواهر انتهى الي تغيير جميع الظواهر او اكثرها حتي جعلوا قوله تعالى تكلمنا ابدىهم وتشهد ارجلهم وقوله تعالى وقانوا لجلودهم لم تشهدتم علينا قالوا انطقنا الله الذي انطق كل شئ وكذلك الخطاطبات التي

ⁱ خالد بن قيس ^k احسنوا الحسني والريادة ^l Al. ex. دفع

التي تجري من منكر ونكير وفي الميزان وفي الحساب ومناظرات اهل النار واهل الجنة في قولهم افبضوا علينا من الماء زعوا ان كل ذلك بلسان الحال وغلا اخرون في حسم الباب منهم احمد ابن حنبل حتي منع تاويل قوله كن فيكون وزعوا ان ذلك خطاب بحرف وصوت بوجد من الله تعالى في كل لحظه بعدد كل مكون حتي سمعت بعض اصحابه يقول انه حسم باب التاويل الا ثلاثة الفاظ قوله صلي الله عليه وسلم الحجر الاسود يمين الله تعالى في الارض وقوله قلب لمومن بين اصبعين من اصابع الرحمن وقوله ابي لاجد نفس الرحمن من جانب اليمن ومال الي حسم الباب ارباب الظواهو واطن باحد ابن حنبل انه علم ان الاستوا ليس هو الاستقرار والنزول ليس هو الانتقال ولكنه منع من التاويل ^١ حسم الباب ورعاية لصلاح الخلق فانه اذا فتح الباب اتسع الخرق وخرج الامر عن الضبط وجاوز الاقتصاد اذ حد الاقتصاد لا يضبط ولا باس بهذا الزجر ويشهد له سيرة السلف فانهم كانوا يقولون امروها كما جات حتي قال مالك لما سئل عن الاستوا معلوم والكيفية مجهولة والابمان به واجب والسؤال عنه بدعة وذهبت طائفة الي الاقتصاد ففتحوا باب التاويل في كل ما يتعلق بصفات الله تعالى وتركوا ما يتعلق بالآخرة على ظواهره ومنعوا من التاويل وهم الاشعرية وزاد المعتزلة عليهم حتي اولوا من صفات الله تعالى [تعلق ^٢] الروية واولوا كونه سمعا بصيرا واولوا المعراج ونزعوا انه لم يكن بالجسد واولوا عذاب القبر والميزان والصراط وجعلت من احكام الآخرة ولكن اقرروا بحشر الاجساد وبالجنة واشتالها على الماكولات والمشروبات والمنكوحات والملاذ المحسوسة وبالنار واشتالها على جسم محسوس بحرق بحرق الجلود ويذيب الشحم ومن تربهم الي هذا الحد نزل الغلاصة واولوا كل ما ورد في الآخرة وردوه الي الامر عقلية روحانية ولذات عقلية وانكروا حشر الاجساد وقالوا ببقاء النفوس وانها تكون اما معذبة واما منعمة بعذاب ونعيم لا يدرك بالحس وهولا هم المسرفون وحد الاقتصاد بين هذا التحلل وبين جود الحنابلة دقيق غامض لا بطلع عليه لا الموفقون الذين يدركون الامور بنور الهي لا بالسمع ثم اذا انكشفت لهم اسرار الامور على ما في عليه نظروا الي السمع والالفاظ الواردة فاوقف ما شاعده بنور اليقين قرروه وما خالف اولوه ناما من باخذ معرفة هذه الامور من السمع المجرد فلا يستقر له فيه قدر ولا يتعين له موقف والاليف بالمقتصر على السمع المجرد مقام احمد ابن حنبل ^٣

In hoc argumento, apud eos qui de istiusmodi rebus differunt, est cum excedatur, est cum teneatur modus. Ex iis qui modum excedunt in ° manifestis tollendis eo pervenerunt nonnulli; ut manifesta omnia, vel saltem pleraque aliter intelligi velint, adeo ut dictum illud Dei [Alloquuntur nos manus ipsorum, & testimonium perhibebunt pedes ipsorum] nec non [Dixerunt pellibus ipsorum, quare contra nos testi-

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monium perhibuistis? Dixerunt, Loqui nos fecit Deus qui omnia loqui fecit] & similiter Moncari & Naciri colloquia, & quæ de Libra & Ratiocinio dicuntur, & quæ inter ignis & paradisi incolas intercedent colloquia, dicentibus illis, Effundite in nos aquam, omnia non aliter intelligenda esse quam quod res ipsa loqui videatur; alii [contra] modum exceßerunt in hac interpretandi ratione prorsus tollenda; inter quos est Ahmed Ebn Hanbal, qui eo processit ut interpretari vetet, ut dictum Dei, Sis & erat, putantis, alloquium literis & voce à Deo expressum reperiri in omni ejus nutu secundum rerum creatarum numerum, adeo ut quosdam ex ipsius affectis audiverim dicentes, non permisisse ipsum interpretatione aliqua explicari, præter tria tantum dicta, viz. quod à Mohammede dictum [Lapis niger est dextra Dei in terra;] & [Cor fidelis est inter duos Misericordis digitos] nec non [Inveni animam Misericordis ad latus dextrum] Ita ad interpretandi libertatem tollendam propendent, qui res juxta literæ sonum intelligi volunt. Ego autem existimo Ahmedem Ebn Hanbal scivisse sessione [quæ Deo attribuitur] non indicari ipsum loco affixum manere, nec descensione, eum à loco in locum transferri; ab his interpretandis tamen abstinere voluisse, quo [licentiæ] portam obstrueret, ac hominum bono caveret; siquidem si aperiretur porta ista, dilataretur ruptura, ac res contineri nescia modum excederet, cum intra debitos modi terminos haud facile sistatur. Nihil igitur in hac cautione inest mali, cui & testimonio suo favet antiquorum consuetudo, qui dicere solebant, Eo modo illud transmittite quo [ad vos] pervenit. Adeo ut diceret Malec, cum interrogaretur de sessione [Dei in Throno] Sessionis res nota est, at modus ejus ignotus; eam credere necessarium est, at in eam inquirere hæresis. Alii autem modum tenentes portam interpretamento aperuerunt in omnibus quæ ad Dei attributa spectant, atque ad mundum futurum pertinent, prout sonant intelligenda reliquerunt, eoque interpretari vetuerunt. Sunt hi Al Affarii. Ulterius autem progressi Motazali interpretati sunt etiam inter attributa Dei, quæ ipsius visionem spectant, atque aliter explicant, quod dicitur, ipsum audire & videre. Interpretati etiam sunt quod de Mohammedis in cælos ascensu traditur, ipsum haud in corpore peractum autumantes: Cruciatum etiam sepulchralem, & libram, & pontem Alserat, cæteraque ad mundum futurum spectantia aliter interpretati sunt; interim

O o o

^١ Al. ex التاويلات^٢ Deek in al. exem.^٣ I. sensu verborum literali.

interim tamen confessi corporum resurrectionem & paradysum, & sub eo comprehendendi cibum, potum, Venerem & voluptates sensibiles; nec non ignem, qui & comprehendat corpus sensibile adurens, quod cutimurat & adipem colliquet. Sed & hos hactenus progressos superantes Philosophi, aliter exposuerunt omnia quæ de mundo futuro tradita sunt, ea de pœnis intelligibilibus spiritualibus intelligi iubentes, & voluptatibus intellectu percipiendis; negantes etiam corporum resurrectionem, animarum tantum perpetuitatem adstruentes, ipsasque vel cruciandas, vel lætitia afficiendas, pœnis & voluptatibus quæ sensu non percipiantur; atque hi sunt qui modum excedunt. Mediocritatis autem terminus inter laxiorem istam & Hanbalianorum iusto strictionem interpretandi rationem subtilis est & profundus, quem non vident nisi qui Deum habentes propitium, res divino lumine, non auditu, percipiunt, deinde ubi ipsis retecta fuerint abdita rerum mysteria prout se reverâ habent, ad ea quæ auditu edocti sunt, & verba traditione accepta animum advertentes, ea, quæ veri lumine, perceperunt statuminant, quæ aliter se habent, interpretantur. Quod si quis harum rerum cognitionem auditu simplici hauserit, in qua haud firmiter ipsi consistat pes, nec locum ubi eum figat aliquem designatum habeat, satius ipse est, ut iis, quæ auditu simplici percipiet, contentus sit, prout fecit Ahmed Ebn Hanbali. Atque ita vulgò ea, quæ maximè omnium interpretatione commodâ egere videantur, crassissimo & ab iis quæ credunt Christiani maximè diverso, ab ipsis sensu intelligi, probant (ut alia omittam argumenta) verba illa ab ipsis illi inserta juramenti formulæ, quam Christianis exhibent, cum eos ad pactum aliquod vel promissum sanctè observandum ostringere volunt, eorum, quæ maxime abhorreant atque averfentur, si fidem sefellerint, mentione ipsis injectâ & metu inculcato. Jurare ergò cogunt Christianum, si aliter fecerit, vel promissis non steterit, inter cætera *وأنثبت وجود الحور العين في المعاد وأن في الآخرة التلذذات الجسمانية* Et affirmabo reperiri puellas pulchras *μεγαλοφθαλμους* in resurrectione, esseque in altero mundo voluptates corporeas. Atqui plane ridicula sunt (inquies) & plusquam absurda, quæ prolata sunt, si hoc modo fumantur: Sic mihi, sic tibi, sic Christiananis omnibus videntur, & sunt revera; at quanta interim mundi pars, quique se aliis sapientiâ præstare judicant, aliter censent? Quantas igitur gratias Deo misericordiarum

patri debes, qui tibi in ea religione & nasci & educari concessit, quæ de his & meliùs scire & rectiùs sentire doceat? Neque enim minima (si qua major esse potest) felicitas est, de magno hoc articulo rectè institutum esse; quem meritò appellat R. Moyses Nachmanides *חוקת כל נקוה להקבה* Spem omnis in Deum sperantis, quoque sablato omnis similitum in Deum fides, tum ergà homines pietas, (quicquid nonnulli de nudæ virtutis illecebris, quibus homines nullâ vel præmiorum spe, vel pœnarum metu adductos ad se trahat, subtilius philosophentur) corrui; at quem qui firmiter credit, & quæ pollicetur, vel sperat, vel timet, magnam ejus in se vim, quâ vel stimuli quo ad bene agendum incitetur, vel fræni quo à male agendo cohibeatur, vice fuerit, necesse est ut sentiat, adeo ut non immerito *Al Gazalius Atheismi*, vel, quod eodem recidit, *Sadduceismi* illum incuset, qui resurrectionem mortuorum, & alterius vitæ mercedem credere se professus, nullam tamen inde hujus rectè instituendæ curam hauserit, cum (ut loquitur) *تكذيب العدل ابلغ من تكذيب الاسان* Gravius alicui mendacium factis quam linguâ impingatur. Mohammedani equidem vel falsâ illâ, quam amplexi sunt, de his rebus opinione tam ad severissima religionis suæ præcepta anxie observanda, quam ad eandem vitæ hujus dispendio tuendam ac propagandam animantur. Quod tum ea quæ vulgò apud ipsos fieri solent perpendenti, tum ipsorum scripta, ac nominatim celebris istius concionatoris *Ebn Nobatæ* homilias, in quibus omnia fere, quæ vel ad peregrinationes lege institutas, aliaque quibus vel labor vel sumptus non mediocris impendendus fuerit, vel ad bella contra Christianos fortiter atque imperterrito animo gerenda, vitamque profundendam incitant, argumenta ferè non aliunde petantur, quam ab iis quæ in altero mundo expectentur, insipienti facile patebit. Tu igitur, qui à Christo, verbo Dei æterno, præceptore certiore, harum rerum cognitione imbutus fueris, nisi ad faciliora ipsius præcepta diligentius observanda, omniaque tum in Deum, tum in homines pietatis officia præstanda, eâ permotus fueris, cave ne cum advenerit tremendus ille, ab utrisque expectatus dies, illos contra te testimonium perhibentes habeas, reque non (ut falsò illi autumant) ob fidem falsò conceptam, sed ob facta fide verâ indigna, & quibus nomini Christiano dedecori fueris, condemnantes. Quod ne tibi contingat,

ritò suspicemur, ut ubicunque occurrerent quæ divinitatis *Christi* assertioni fa-
verent, in alium ab ipsis sensum per-
tracta fuerint? Quòd si vel hunc solum
Psalmum ab ipsis de *Christo* intellectum
fuisse convincamus, sufficiat ad ejus ca-
villas retundendas, dum qualis hic de-
scribitur, Dei filium, non adoptione fac-
tum, sed genitum, necesse est ut & ip-
sum Deum fateamur, & quæcunque illi
attribuimus elogiis & epithetis celebran-
dum. Verborum vim, si de *Christo* in-
telligantur, facilè agnovit *Kimchius*, ideo-
que eorum testimonium cavillis nescio
quibus, ab ordinaria naturæ rerumque
inferiorum lege, (quam ubi de Dei re-
bus agitur nullum habere locum ipso-
rum statuunt doctissimi) petitis eludere
conatus est, ut in iis quæ ad calcem ip-
sius in Psalmos commentationum, edente
Fagio, addita sunt, nec non ad finem
hujus ipsius Psalmi, in MSS. quibusdam
codicibus videre est. Eandem agnos-
cunt etiam *Mohammedani*, ideoque nul-
lo modo volunt ut de *Christo* dixerit De-
us Immortalis, *Tu es filius meus, ego hodie
genui te*. Sic enim aliunde quam à Deo
constabit profectum πολυτρούλητον illud
Alcorani capitulum, quo totam *Christia-
norum* fidem uno ictu se confodere au-
tumant; illud, scil. الاخلاص *Alechlas* dic-
tum, totius voluminis antepenultimum,
قل هو الله احد الله الصمد لم يلد ولم يولد ولم
يكن له كفوا احد *Est ipse Deus unus,
Deus æternus, qui nec genuit, nec genitus
est, & cui nullus est æqualis*. Quomodo
ergò nodum hunc solvunt? eo quo *Ju-
dæi* modo, ut verba de alio interpreten-
tur, eaque sensu improprio intelligant?
Minimè vero hoc ausi sunt; sed ut ea
malè à *Christianis* legi asserant: ita scil.
testibus *Ebnol Athir*, & *Kamusii* authore
ab illis ولدتك *Waladtoka* genui te, pro
ولدتك *Walladtoka* fovi vel educavi te,
substitui asserunt, & pro نبى *Nabiya* Pro-
pheta meus بني *Bonaiya*, filius meus. التولد
Altawlid (inquit *Al Firuzabadus*) est
قوله الله غفر وجل لعيسى *educatio*, inde
صلى الله عليه وسلم أنت نبى وانا ولدتك اى
ربيتك فقالت النصاري انت بنى وانا ولدتك تعالى
الله عن ذلك علوا كبيرا *dictum Dei Omnipotentis ad Jesum (cui propitius sit & pacem
concedat Deus) Tu es Nabiya Propheta
meus, Ego Walladtoka, fovi te; at
dixerunt Christiani, Tu es Bonaiya filius
meus, Ego Waladtoka, te genui. Longe
est supra hæc Deus*. Sic & *Ebnol Athir*,
في الانجيل قال لعيسى انا ولدتك اى ربيتك فغفده
النصاري وجعلوه له ولدا سبحانه وتعالى عما يقولون
كبيرا *In Evangelio dixit Iſæ, Ego*

*Walladtoka, i. e. Educavi te, at Chris-
tiani demptâ literâ lam alterâ, ipsum ei
filium statuerunt, qui longè elatus est supra
ea quæ dicunt*. Quam ridiculè, quam
ineptè hæc ab ipsis excogitata? quasi ve-
rò *Arabice* hæc primo scripta? quantum
è *Judæorum* re fuisset cavisse ne talis à
Christianis textus corruptio ipsis obtru-
deretur, persuadeant illis textum *Hebrai-
cum* hoc loco ipsis dormientibus atque in-
cautis, vitiatum fuisse. At istam *R. Sa-
lomonis*, quam laudavimus, confessionem,
quâ ideo veterum interpretationem à re-
centioribus rejectam fatetur, quo facili-
ùs *Christianorum* argumentis occurrant,
negando, scil. de *Christo* intelligi debere
Psalmistæ verba, à nobis confictam esse
dicat quispiam, cùm in iis quæ vulgo ho-
minum manibus teruntur, editionibus
non occurrat: fatendum nec in editione
Basileensi à Clarissimo *Buxtorfio* adornatâ,
nec in *Venetis* recentioribus reperiri ver-
ba לתשובת המינים *in responsum Minæis*,
seu *hæreticis*, quæ tamen editiones anti-
quiores agnoscunt. Ab iis quibus in *Ju-
dæorum* scripta inquirendi, eaque corri-
gendi autoritas delegata est, ideo erasa
videntur, quod probrosum τῶν *Minim*
nomen *Christianis* affigat: at majori, ni
fallor, causæ *Christianæ* incommodo. Ver-
ba interim ista, quæ castrata, quæ in in-
tegrum restituta, duas nobis causas sug-
gerunt ob quas quid de *Christo*, tam qua-
lis ab ipsis expectatur, quam qualis à no-
bis colitur, dixerint *Judæi*, integrè scire
vix liceat, unam à *Judæis* ipsis, alteram
à *Christianis* profectam. Illa quæ à *Ju-
dæis*, quòd si quas Antiqui S. Scripturæ
interpretationes illis tradiderint, quæ fidei
Christinæ faventiores videantur, eas eam
ipsam ob causam mutari & forsan celari,
è re suâ crediderint recentiores, quod
dum hoc loco, (ut & Psalm. xxi. i. iis-
dem fere quibus hic usus verbis, nec ta-
men ut hic deletis) factum testatur *R.
Salomon*, pluribus etiam contigisse vix du-
bitamus; adeoque si quis nihil quod cau-
sam nostram adjuvet in *Judæorum* scrip-
tis, qualia nunc habentur, reperiri obji-
ciat, parum in hoc momenti situm esse
judicamus, eandemque ob rationem ferè
persuasi sumus ut de *Galatino* mitiùs
quam plerique sententiam feramus. Su-
spectæ apud multos fidei habetur quod
authores laudet *Hebraicos*, qui jam in
Christianorum manus non perveniant. At
quid si à *Judæis*, ideo ne perveniant,
clam habitos? quod facile factu fuit cum
libri alicujus nondum typorum beneficio
propagati, pauca admodum, & singularia
forſan,

forſan, exemplaria reperirentur. Qui majorum, quos maximè venerantur, interpretamenta rejicere non dubitant, להשוות *ut hæreticis*, quos vocant, *occurratur*, quid ni eandem ob cauſam, eorundem dicta vel ſcripta *Chriſtianos* celare, (maximè cùm contra ſe ab iſſis ea torqueri viderent, eumque in finem pervolvi) non inutile judicarent? Altera quæ à *Chriſtianis*, quod cum *Judæos* recentiores blaſphemias nimis frequentes evomere obſervarent, quos penes arbitrium erat, minimè id ferendum rati, eorum ſcripta iſſdem purganda curaverint, quo pacto ſimul & ea aliquando ſublata, quæ forſan *Chriſtianorum* ſcire intereſſet, & ſenſus planè mutilus non paucis in locis redditus. Utrique occurri non aliter poteſt quam ſi in manus inciderit vetuſta librorum ejusmodi exemplaria, quorum qui primam ob cauſam è medio ſublata, recuperandorum nescio an ſpes tanta ſuperſit; nec multum refert, cum ſcripturas ab iſſ integras atque intemeratas acceperimus; at qui ob ſecundam, faciliùs reſtitui (ſi è re videatur) poſſint, dum & in *Judæorum*, & *Chriſtianorum* forſan manibus ſint exemplaria Cenſoris obelum non experta; vel ita ſaltem ut quid ibi ſcriptum priùs fuerat à nemine *Judæorum* ignoretur. De priori ergò, quæ à paucis forſan animadverſa, nihil hic amplius addemus: de ſecunda frequens eſt in ore hominum querela, Inquiſitorum operâ caſtrata atque mutilata eſſe *Hebræorum* ſcripta, adeo ut ſenſus ſæpe haud integer fluat: neque tolli interim blaſphemias *Judæorum*, ſed augeri, dum eas jam liberè, nemine arguente aut refutante, apud ſuos eructent. *Chriſtianos* ſiquidem tantùm, hoc pacto, clam fieri, *Judæis* eas vel memoriâ tenentibus, vel ad marginem librorum ſuorum, ubi ſublatus fuerit Cenſoris metus, adſcribentibus⁹. Ipſe equidem, dum ea, quæ de primâ libros ipſorum expurgandi & virgulâ cenſoriâ notandi cauſâ, memoriæ prodita ſunt, recogito, haud auſim, aliter quam gravibus de cauſis Principes viros hoc fieri juſſiſſe, ſummâque cum prudentia ab iſſ quorum curæ demandatum eſt, initio factum pronuntiare, nec dubito hâc ratione factum ut libri nobis ita purgati ſervarentur, quos aliter prout tunc ſe res haberent, dumque in *Chriſtianam* religionem ubique virus ſuum effunderent *Judæi*, integros tolli efflagitâſſet *Chriſtianorum* zelus. At mutato jam aliquan-

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tum, ut rerum civilium, ita & literarum ſtatu, evenit ut non minori ardore jam flagrent nonnulli ea videndi quæ ſublata ſunt, quam olim alii eadem tollendi. His igitur me rem non ingratam, & nullis injuriam, facturum arbitror, ſi loca aliqua in eorum ſcriptis notem, quæ cum Cenſorum (ut videtur) manu deleta in libris impreſſis deſiderentur, nullâ interim notâ ſignata, cæterisque inter ſe continuatis, quaſi nihil omnino deeſſet, ſenſum aliquando imperfectum reddant, & lectorem perplexum habeant. Id quod præſtiturus ſum in *Kimchii* in *Prophe-tas* (quos vocant) poſteriores, commentariis, quorum, in duobus præſertim prioribus, binis mihi MSS. Codd. (quorum alter *Laudianus* meritò appellatur, ab eo cujus ſingulari munificentia ipſum cum millenis aliis debet *Academia Oxoniensis*) uti contigit, in quibus ita Cenſorum manu erasa aut obliterated ſunt verba, ut tamen pleraque ex ſuperſtitibus literarum veſtigiis reſtitui poſſint, quæ cum diverſis eorum editionibus conferre libet, ut his perpensis, judicent ii ad quorum manus non alii quam codices impreſſi pervenerint, quid de cæteris eorum libris ſtatuendum, & num ejusmodi ſint quæ ſublata fuerint, ut ea reſtitui deſiderent. Primum nobis locum exhibet *Iſa.* ii. 18. ubi ad verba, והאלילים כליל יחלה, [*Et Idola penitus concidēt*] hæc habentur tam in *Bibl. Baſil.* quam *Venet.* אף על פי שהאלילים כבר פסקו מקצת האמות היום עוד יש בקצה המזרח עובדי אלילים ועוד יחשבו גם הם עובדי אלילים שהם משתחווים ועובדים לצלם ואז בימות המשיח כל האלילים יכרתו *Quamvis in quibusdam gentibus ceſſaverint hodiè idola, ſunt tamen adhuc in parte Orientis Idololatræ, ac prætera reputandi ſunt * * etiam ipſi Idololatræ, quod incurvent ſe ac imaginem * * adorent, at tunc diebus Meſſiæ omnia idola penitus excidentur.* Ubi in MS. *Laudiano* poſt והאלילים obliteratedum eſt verbum quod apparet fuiſſe *Chriſtiani*, deinde poſt לצלם hæc הנוצרי *Jefu Nazareni*, ut locus integer ita ſonet, *Sunt tamen & adhuc in parte Orientis Idololatræ, quinetiam habendi ſunt etiam Chriſtiani pro idololatræ, quod incurvent ſe ac adorent imaginem Jefu Nazareni, at tunc, &c.* dein ver. 20. ad את אלילי כספו ואלילי זהבו, *Idola argenti ſui, & idola auri ſui*, annotata in iſſdem *Baſil.* ac *Venetis* ſic leguntur כמו שפירש כי עוד היום בקצה ארץ המזרח עובדי אלילי כסף וזהב וכן בצורת של כסף ושלוהב, *sicut explicavimus, quoniam ad*

P p p

hunc

⁹ Videſis *Illuſtr. V. V. Episc. Lodovensis & Philip. Mauffaci proleg. in pug. fidei*, & qui plura de his ſcire aveat, duce utatur *Nobiliff. Seldeno in prol. ad l. de Succell.*

*hunc usque diem in quibusdam regionibus orientalibus colunt idola argenti & auri, atque ita ** figurâ argenti & auri.* Quæ etiam imperfectè edita esse ipse sensus ostendit, ac sic ab authore primò concepta docent MSS. וכן הנוצרים עושים צלם בצורת ישו הנוצרי ובצורת שתי וערב של כסף, &c. atque ita Christiani faciunt imaginem figurâ Jesu Nazareni, & figurâ crucis, ex argento & auro. Ibi & quæ ad v. 22. *Definite vobis ab homine, cujus anima in naribus ipsius est, &c.* annotat Kimchius, in libris impressis ita clauduntur, אם כן שחייו קצרים כמה נחשב הוא ואיך יתכן לבטוח עליו או לירא ממנו *Si ita se habeat ut sit vita ipsius brevis, ob quid existimatione dignus est, & quomodo possit quis in ipsum confidere aut ab ipso metuere?* At in MS. meo (cujus folia septem priora cum casu (ut videtur) aliquo periissent, manu recentiori alicujus, hominum (ut patet) metu affecti (censo- rum scil.) reposita sunt,) hæc adjiciuntur, גם יש בזה הפסוק רמז ויאמ' איש אל אחיו חדלו לכם מאשר עבדתם עד הנה כי עבדתם ולא כאשר חשבתם אלא היתה &c. quæ ad verbum sonat, *Hoc etiam versu innuitur *** dicturum unumquemque ad fratrem suum. Definite vobis ab *** quem coluistis hætenus, quia *** coluistis, & non *** sicut putastis, sed *** fuit sicut cæteris, quod si ita fuerit, reputabitur ille?* sensu plane abrupto ac mutilo, quæ omnia in MS. *Laud.* oblitterata, vestigia tamen reliquerunt è quibus dignoscatur post רמז scriptum fuisse הנוצרים שיכפרו לא ת הנוצרים (לאמונת) או באמונתם Christianorum, tunc abnegaturos ipsos fidem suam, & post vobis, מן האדם, post hominem, post quoniam, כי, & non, אלא, Deum, post anima fuit in naribus ipsius, post in quo vel ob, אם כן, ut ita sententia integra fuerit. *Hoc etiam versu innuitur fides Christianorum, [scil.] tunc abnegaturos ipsos fidem suam ac dicturum unumquemque socio suo, Definite vobis ab homine isto quem hætenus coluistis; quoniam hominem coluistis, at non Deum, sicut putastis, verum anima ipsi in naribus fuit, ut cæteris; si ita, ob quid ratio illius habebitur?*

Cap. vii. 14. הנה העלמה הרה, *Ecce virgo concipiet: Kimchius*, prout in libris impressis nobis exhibetur העלמה (inquit) אינה בתולה אלא עלמה כמו נערה תהיה בתולה או בעולה, *Haalmah non est virgo, verum Almah idem valet ac Naarah [puella] sive virgo, sive nupta fuerit: in edi-*

tione tamen antiqua *Pisaurensi* spatii inter בתולה *Virgo*, & אלא *verum*, relictum satis est ad indicandum *Judæis* deesse aliqua, quæ è MSS. patet fuisse דכרי ולהושיב לחולקים; ac paulo inferius ad v. 15. בזאת הפרשה מבואר בספר הנבית שחבר אדני אבי צל בתשובת החולקים *Quomodo respondendum sit dissentientibus in hac sectione, explicatum est in libro Habberith [fæderis] quem composuit Dominus pater meus f. m. ad respondendum dissentientibus.* Ita *Basil.* At *Veneta* ultima pro לחולקים habent לאחרים; pro dissentientibus in responsionem ad dissentientes, בתשובתם ad respondendum illis; at MSS. למינים *hæreticis*, & למינים *hæreticos* habuerunt, ut & *Pisauri* edita & *Bomburgiana* anni 307. supputationis (ut loquuntur) minoris; illa enim anni 328. legunt, & quæ sequuntur omitunt, usque ad אחז כי *quoniam Achaz.* Sequitur etiam in *Basil.* וענין הפרשה כי אחז היה מפחד בעבור שני המלכים האלה שלא ילכדו את ירושלם ונתן לו אות כדי להאמין שלא ילכדוהו ואם האות דבר כאשר הם אומרים מה היה זה לאחז דבר שהיה אחד כן ליותר מארבע מאות שנה *Sensus autem sectionis * quod Achaz metu percussus fuerit. ob duos Reges istos, ne caperent Jerusalem, dederitque ipsi signum quo crederet non capturos illos ipsam, quod si signum fuerit res * uti illi asserunt, quid signi fuit Achazo res quæ fuit post illud annis plus quadringentis, &c.* at in MSS. (uti & in modo laudatis *Pisaur.* & *Bomb.* anni 307.) inter הפרשה & אחז כי inter- ferta fuere hæc verba כפי' *destruit verba ipsorum manifesto, deinde pro si signum res ut, &c.* in MS. *Laud.* fuisse monstrant literarum vestigia האות הוא דבר ישו Jesu (nominis ישו vestigia satis manifesta sunt, licet דבר obscuriora) in altero fuisse videtur רברי ישו Jesu numero plurali, cum nomen *Jesu* in omnibus impressis desideretur, quod si cum cæteris reponatur, hæc erunt quæ dixit Kimchius, *Quomodo respondendum sit Minæis seu hæreticis in hac sectione, ostensum est in libro Habberith [fæderis] quem composuit Dominus meus, pater meus, ad respondendum hæreticis, sensus autem sectionis manifesto destruit verba ipsorum; quoniam cum Achaz metu affectus esset ob duos Reges istos, ne caperent Jerusalem, Deus illi signum dederit quod crederet ipsos eam non capturos, quod si signum illud fuerit res Jesu (vel fuerint res ad Jesum spectantes) uti asserunt, quid esset signi Achazo, res* quæ

quæ post illud fuit annis plus quam quadringentis, aut quomodo confirmaretur animus ipsius re quæ ipsius tempore non fuit?

Cap. xi. 14. quæ ad verba אדום ומואב Edom & Moab commentatus est idem, in *Basil.* ita se habent, אף על פי שאין נכרים היום באומות לבד ישראל שהם נבדלים מן האומות בתורתם ושלא התערבו עם האמות אבל שאר האומות התערבו רובם כשווכר אדום ומואב ובני עמון רל' ארצותם והיושבים בהם היום *Quamvis hodie inter gentes non dignoscantur alii quam Israel, qui distincti sunt à gentibus lege suâ, & quod cum gentibus commixti non fuerint, cum cæterarum gentium pleræque mixtæ sint: cum meminit Edom & Moab & filiorum Ammon, vult dicere terras ipsorum eosque qui illas hodie incolunt;* at in MSS. post ושלא יתערבו כם האומות בתורתם & quod cum iis commixtæ non fuerint gentes, & post maxima pars, vel plerique eorum, והנה היום בין דת ישמעאליים, ובין דת נוצרים כשווכר אדום & ecce sunt hodie partim Ismaëlites, partim Christiani. Cum meminit (vel ut in L. ובשווכר & cum meminit) Edom, &c. quæ etiam in edit. antiquis habentur. In MS. *Laud.* oblitterata sunt, in altero, pro דת ישמעאליים religio Ismaelitarum, דת ישראל religio Israelis, errore non obscuro. In *Bomb.* anni 324. paulo aliter quam in *Basil.* legitur, ולא התערבו כשאר העמים שנתערבו רובם, כשווכר neque commixti sunt ut cæteri populi, quorum plerique mixti sunt: cum meminit, &c. sententia ergo integra fuisse videtur; *Quamvis inter gentes non sint qui hodie dignoscantur, præter solos Israelitas, qui distincti sunt à gentibus, tum lege suâ, tum quod cum iis reliquæ gentes commixtæ non fuerint; reliquæ verò gentes pleræque mixtæ sunt, atque hodie inter religionem Ismaelitarum & Christianorum divisæ. Cum autem meminit Edom & Moab, & filiorum Ammon, intelligit terras ipsorum eosque qui illas hodie incolunt.*

Cap. xxv. 2. ארמון זרים *Palatium alienorum* *Basil.* וארמון זרים אמר על בבל. Et palatium alienigenarum dixit de Babele, quæ est instar palatii omnibus gentium urbibus. *Bombergiana* anni 328. pro Babele habent פרס Persia, at anni 307. cum Manuscriptis על רומא de Roma. Verba autem ista in MS. *Laud.* oblitterata sunt.

Cap. xxvi. 5. ad כי השם יושבי מרום קריה נשגבה ישפילנה *Quia incurvabit habitatores excelsi, civitatem sublimem humiliabit,* ubi libri impressi hæc habent או אמר על קריה מיוחדת מהם והיא ישפילנה

וגו' הכפל, aut dixit de civitate particulari eorum & ipsa * humiliabit eam, &c. repetiit, &c. in MSS. est והיא רומי, Et ipsa est Roma (quæ in *Laud.* oblitterata sunt.) *Humiliabit eam, &c. repetiit verbum significatus intendendi gratiâ.*

Cap. xxvii. 1. *Super Leviathan serpentem velutis instar, & super Leviathan serpentem tortuosum, & occidet cetum qui in mari est]* ad hæc in *Basil.* annotata sunt, ומה שאמר לויתן לויתן תנן שלשה רמז למלכות יון וישמעאל ומלכות הנדניים שלישי *Quod autem dixit, Leviathanem, Leviathanem, & cetum, ter, innuit regnum Græcorum & Ismaelitarum, & Indorum tertium.* Nescio an tanti fuerit observare hîc loco יון Græciæ in *Bomberg.* anni 328. (supputationis minoris) legi פרס Persia, at in antiquioribus, ut & in MSS. אדום Edom.

Cap. xxxiv. 1. קרבו גוים *Accedite gentes, &c.* Quæ ad hæc *Kimchius*, ita exhibent *Basileensis*, ואתידה ואחר כך זכר תשועת ישראל עד ויהי בארבע עשרה שנה וקרא אותה בשם בצרה כמו שהיתה בצרה עיר גדולה וכן אמר ירמיהו הנביא במגלת איכה תם עונך בת ציון לא יוסף להגלותך פקד עונך בת אדום גלת על הטאתך הנה כשתחרב ארץ נתי יצאו ישראל מגלות זה שלא יוסיפו עוד לגלות ואמר בנבואה זו גוים *Secutio hæc futura est * * & postea meminit salutis Israelis usque ad* Fuitque anno decimo quarto, vocavitque ipsam nomine Bosra, sicut fuit Bosra urbs grandis * * * & sic dixit Jeremiah Propheta * in volumine Eichah, Completa est iniquitas tua, filia Zion, non addet ut transmigra faciat te: sed visitabit iniquitatem tuam, filia Edom, discooperiet peccata tua. Ecce quando vastabitur terra * Cuthæorum * egredientur Israelitæ à captivitate istâ, nec amplius in captivitatem ituri sunt. Dixit autem in Prophetia Gentes, populi, [terra atque omnia ejus germina * *] v. 2. כי קצף, Quia ira, &c. Mutila plane atque hiantia. In *Bombergianis* anni 307. non tam multa, nec tamen pauca defunt, locum integrum è Manuscriptis sic reponimus, ואתידה והיא על חרבן רומי ואחר כן זכר תשועת ישראל עד ויהי בארבע עשרה שנה וקרא אותה בצרה כמו שהיתה בצרה עיר גדולה בארץ אדום ומלכות רומי רבם אדומים המחזיקי דת הנוצרי ואפע' שנתערבו בהם עמים אחרים ומלך קיסר אדמי היה וכן כל המולכים אחריו ברומי וכן אמר ירמיהו הנביא במגלת איכה תם עונך בת ציון לא יוסף להגלותך פקד עונך בת אדום גלה על הטאתך הנה כשתחרב ארץ אדום והיא רומי יצאו ישראל מגלות זה שלא יוסיפו

יסיפו עוד לגלות ואמר בנבואה זו גוים ולאמים תכל וכל צאצאיה ואמר על כל הגוים כי גם מלכות ישמעאל תחרב בזמן ההוא ורוב הגוים בין מלכות אדום ומלכות ישמעאל כי קצף *Sectio hæc de futuro est; esque de vastatione Romæ: deinde meminit salutis Israelis usque ad verba illa, Et fuit anno decimo quarto, appellavitque ipsam Bosra, cum fuerit Bosra urbs magna in terra Edom. Regni autem Romani plerique Idumæi sunt, tenentes fidem Nazareni, quamvis permixtæ sint cum illis aliæ gentes, & Rex Cæsar Idumæus fuit, pariterque omnes qui post ipsum Romæ imperarunt, atque ita dixit Jeremiah Propheta in volumine Eicah; Completa est iniquitas tua, filia Sion, non addet ut transmigra faciat te, sed visitabit iniquitatem tuam, filia Edom, reteget peccata tua. Ecce quando vastabitur terra Edom, quæ est Roma, egressuri sunt Israelitæ à captivitate ista, ita ut non amplius in captivitate ituri sint. Dixit autem in Prophetia ista, Gentes, Populi, Orbis & omnia ejus germina: dixitque super omnes gentes, quia etiam regnum Ismaelitarum destruetur tempore isto: pleræque autem gentes inter regnum Edom & regnum Israel distributæ sunt, v. 2. Quoniam ira, &c.*

Ibid. ad v. 7. in *Basil.* legimus וידרו עמם ימותו מלכים רבים אחרים ממלכי יון Et descendent cum illis, morientur Reges alii multi è Regibus Græciæ: at in MS. עם מלכי אדום ימותו מלכים רבים אחרים Cum Regibus Edom, morientur alii Reges multi è Regibus gentium.

Ibid. v. 9. in *Basil.* & *Ven.* recent. ונהפכו תרן יונתן ויתהפכו נחלה וגומר, Et convertentur torrentes ejus in picem; ומה שאמר לזפת תרג' ויתהפכו נחלה וגומר, *Interpretatus est Jonathan, Et convertentur torrentes ejus, &c. & quod dixit, in picem, &c. Quid hic est in Targum Jonathanis, si ita ad verbum verterit, notabile? reponendum ergo è MSS. ותרגם יונתן ויתהפכו נחלי רומי וגומר למד כי כל הפרשה דבר על רומי ומה שאמר לזפת Interpretatus autem est Jonathan, Et convertentur torrentes Romæ, &c. docet totam sectionem locutam esse de Roma, & quod dixit in picem, &c. Bomb. anni 307. pro אדום Roma loco posteriore habet Edom. Obiter etiam reponenda in paraphrasi Chaldaica vox Romæ, quæ in edit. *Basil.* desideratur.*

Ibid. v. 11. in *Basil.* & *Venet.* recentioribus, נטה עליה קו ואבני בהו, *Extendetis super eam lineam desolationis & lapides vacuitatis, האל יטה עליה קו תהו*

ואבני בהו כי מי שבונה נוטה קו ואבן העופרת שהיא המשקולת והקו והמשקלת יהיו של תהו *Deus extensurus est super ipsam lineam desolationis & lapides vacuitatis. Qui enim ædificat, extendit lineam & lapidem plumbeum, qui est perpendicularum. * Linea autem & perpendicularum erunt desolationis, &c. inter verba perpendicularum & linea, in editionibus antiquioribus habetur destruetque Deus urbem Edom. At in MSS. רומי, destruetque Deus Romam.*

Ibid. ad v. penult. in *Basil.* & *Venet.* rec. רל' רצונו וחפצו והוא קבצן שיכאו כולם בארץ כותי, i. e. voluntas & beneplacitum ipsius, atque ipse collegit ea ut veniant omnia in terram Cuthæorum. At in *Bomb.* vet. בארץ אדום in terram Edom, in MSS. verò בארץ אדום זו היא רומי in terram Edom, quæ est Roma. Vel ut in *Laud.* quæ est ארץ רומי terra Romæ.

Ibid. ad v. ult. in *Basil.* & *Venet.* rec. כאלו הפיל גורל בארץ שתהיה להם ירושה Ac si projiceret sortem in terra, ut sit ipsis in hæreditatem. *Bomb.* vet. & MSS. בארץ אדום in terra Edom.

Cap. xxxv. ad v. 1. יששום מדבר וציה *Lætabuntur desertum & invia. In Basil. & Bomb. recentioribus יששום מדבר וציה, Cum vastabitur terra Edom, lætabuntur desertum & solitudo, parabolicè dictum.*

Et paulo post in *Basil.* &c. יששו בהם *Lætabuntur cum illis, quando ibunt habitatum terram Cuthæorum. At MS. בארץ אדום Edom, ac mox in Basil. &c. עתה בחרבן. ארץ כותי תשיש ותגיל Nunc cum vastabitur terra Cuthæorum, lætabitur & exultabit; at MS. &c. בחרבן אדום Cum vastabitur terra Edom.*

Cap. xlix. 6. post ואמר והלכו גוים לאורך *Dixitque, Et ibunt gentes ad lucem tuam, & Reges ad splendorem ortus tui, quibus verbis in Basil. & Venet. (etiam optimis) clauduntur ea quibus Kimchius versum istum interpretatus est, sequuntur in MSS. ista * והנוצרים שמפרשים פסוקים אלו על התלוי שאומרים שהוא יהיה לאור גוים שהאיר עיני העמים עד קצה הארץ אמור להם כי אם הוא אלוה אינו עבד ועוד שאמר ואלהי היה עזי לא היה לו עז מעצמו אם כן אינו אלה ואיך האיר עיני הגוים באמונתו [ועד קצה הארץ] והנה אינם באמונתו רוב הגוים כי ישראל וישמעאלים אינם*

* Quod nomen in locum aliorum, quæ Christianis minus grata videntur, frequenter substituitur, velut Hæreticorum vel Judæorum. † Laud. הפס וקים האלו ‡ אליהם § מעויו ¶ Defunt in Laud.

אִינִם כְּאַמֹּנִתָּה *Christianis*, qui in-
 " terpretantur textus istos de *Crucifixo*,
 " dicentes ipsum fore in lumen genti-
 " bus, quod populorum oculos illustra-
 " verit usque ad finem terræ, dicas, si
 " ipse Deus fuerit, non est servus; de-
 " inde cum dixerit, *Et Deus meus robur*
 " *meum fuit*, non fuit ipsi à se robur;
 " si ita, non est Deus, & quomodo il-
 " lustravit oculos gentium fide suâ, us-
 " que ad finem terræ, cum ecce maxi-
 " ma gentium pars non amplectatur fi-
 " dem ipsius? *Israelitæ enim & Ismaeli-*
 " *tæ* non amplectuntur fidem ipsius."
 Quæ tamen omnia omiſſis tantum vocibus
 [הַתְּלִוִי & *Christiani*] & *Crucifixo* in edit.
Pisaurensi habentur, adjectis etiam aliis quæ nec agnoscunt
 quibus uſi ſumus Cod. MSS. viz. וְכִמְרָה
 הָאֵיךְ עֵינֵיהֶם וְעוֹד שֶׁהוּא אֹמֵר שְׁאֵלָהּ הִיא
 עוֹד לְהַצִּילוֹ מִיַּד אוֹיְבָיו וְהִנֵּה הוּא לֹא נִצֵּל וְלֹא
 נִשְׁמַר מִיַּד אוֹיְבָיו הַמְּבַקְשִׁים אֶת נַפְשׁוֹ
 וְהָרַע לּוֹ. " Et quo illustravit oculos
 " eorum? & rursus quod dicat Deum
 " suum robur suum fuisse ad liberan-
 " dum ipsum de manu inimicorum su-
 " orum, cum ecce non liberatus sit, nec
 " custoditus à manu inimicorum suorum,
 " qui quæſiverunt animam ipsius & ma-
 " lo ipsum affecerunt."

Cap. liii. Ubi ad finem capituli à se ex-
 plicati alterius explicationis meminit
Kimchius, in *Basil. Bombergianis* utrisque,
 & *Venetis* recentioribus hæc tantum le-
 guntur, גַּם יֵשׁ לְפָרֶשׁ בְּעֵת תְּגַאֲלוֹהָ וְיִהְיֶה
 כִּדְרוֹ כְּמֹ שֶׁפִּרְשָׁנוּ וְעוֹנֹתָם הוּא יִסְבֵּל
 עֲוֹנוֹתָם, וְרַבּוּתָּנוּ פֶּרְשׁוֹהָ עַל מִשְׁרָה
 עֲוֹנוֹתָם. " *Licet etiam interpretari de tempore redemptionis,*
eritque interpretatio ipsius sicut interpre-
tati sumus, & iniquitates eorum ipse por-
*tabit. *** Doctores autem nostri hoc de*
Mosè interpretati sunt. Non pauca hîc
 censorum obelo confossa & lectorum o-
 culis submotâ esse constat, quæ ex MSS.
 & editione *Pisaurensi* ita restitui possunt,
 גַּם יֵשׁ לְפָרֶשׁ בְּעֵת תְּגַאֲלוֹהָ וְיִהְיֶה כִּדְרוֹ
 כְּמֹ שֶׁפִּרְשָׁנוּ וְעוֹנֹתָם הוּא יִסְבֵּל [וְהַנּוֹצְרִים]
 שֶׁמְפָרְשִׁים אוֹתוֹ עַל [הַתְּלִוִי] אִמּוֹר לָהֶם אֵיךְ
 אִמְרָה יִשְׁכִּיל יְרוֹם וְנִשְׂא וְגִבָּה אִם עַל הַבֶּשֶׂר
 לֹא נִשְׂא וְלֹא גִבָּה, [אֵלָּא עַל הָעֵץ שֶׁתָּלוּ
 אוֹתוֹ בּוֹ] אִם עַל הָאֱלֹהִים כִּתְחִילָה גַּם
 כֵּן הִיא רִמָּה וְנִשְׂא וְאִם נִגַּע לָמוּ וְהִיא לּוֹ
 לֹאמַר לּוֹ כִּי לָמוּ הוּא כְּמֹ לָהֶם לִשׁוֹן רַבִּים
 וְאִם יִרְאֶה זֶרַע אִם עַל הַבֶּשֶׂר לֹא הִיא לּוֹ זֶרַע
 וְאִם עַל הָאֱלֹהִים וְיִפְרְשׁוּ זֶרַע הַתְּלִמִּידִים
 זֶה לֹא נִמְצָא כִּי הַתְּלִמִּידִים בָּנִים יִקְרָאוּ וְלֹא
 זֶרַע וְאֵין לָאֵל זֶרַע וְאִם יִמִּים אִם עַל
 הַבֶּשֶׂר לֹא הָאֵרֶךְ יָמִים וְאִם עַל הָאֱלֹהִים
 אִם שְׁבַשְׁכָּר זֶה יִמִּים אֵרֶךְ יָמִים הִיא הֵם יָמֵינוּ

VOL. I.

מֵעוֹלָם וְעַד עוֹלָם וְאִמְרָה וּלְפֹשְׁעִים יִפְגִּיעַ
 [הִלָּא אִם] הִיא אֱלֹהִים לָמִי יִתְפַּלֵּל בְּעֵבֹר
 " *Licet etiam*
 " interpretari hoc de tempore redempti-
 " onis, eritque interpretatio ipsius sicut
 " explicavimus [& iniquitates eorum
 " ipse portabit.] *Christianis* autem, qui
 " interpretantur illud de *Crucifixo*, dicas
 " ipsis, Quomodo dixit, *Prudenter aget,*
 " *sublimis erit, exaltabitur, excelsus erit?*
 " si de carne (seu humanitate) dicatur,
 " non fuit exaltatus aut in sublime
 " evectus, nisi in ligno quo ipsum sus-
 " penderunt; sin de divinitate, tum ab
 " initio fuit excelsus & elatus. Dixit
 " etiam *plaga fuit Lamo*; dicere debuif-
 " set *Lo*, nam *lamo* idem valet ac *la-*
 " *bem* illis: ac pluralis numeri est. Dixit
 " etiam *videbit semen*, si de humanitate
 " [intelligitur] non fuit ipsi semen;
 " quod si de divinitate, & interpretentur
 " semen de discipulis, non est hoc aliàs u-
 " sitatum; * nam discipuli appellantur filii,
 " at non semen, neque est Deo semen.
 " Dixitque *prolongabit dies*; si de huma-
 " nitate, non prolongavit dies, quod si
 " de divinitate dixerit, in hujus [rei]
 " mercedem prolongaturum ipsum dies:
 " an non dies ipsius à seculo in seculum
 " sunt? Dixit etiam, *Et pro prævarica-*
 " *toribus oravit*; atqui si ipse Deus sit,
 " ad quem pro prævaricatoribus preces
 " funderet? Doctores autem nostri, &c." Hæc, inquam, omnia, in Bibliis *Basil.* &
Ven. desiderantur, in MSS. deleta sunt, superstitibus tamen vestigiis literarum
 non obscuris; in Commentariis istis *Pi-*
sauri editis habentur, iis tantum omiſſis
 quæ notis [] inclusa, è quibus cum ali-
 qua in suos in hunc locum Commenta-
 rios transtulisset *Abarbinel*, justam Cl.
Viri Constantini L'Empereur censuram
 meritus est, *Kimchio* contra ipsum in
 partes vocato, qui tamen revera non tam
Abarbineli, quam sibi opponendus est, at-
 que inconstantiae (ne fraudis vel malitiæ
 dicam) hac in re incusandus; quod, au-
 ditis quæ in *Abarbinelem* ibi torquet Cl.
Vir, melius patebit. Sic igitur ille, in
 suis ad locum istum castigationibus. " E-
 " gregium argumentum sibi nactus vi-
 " detur [*Abarbinel*] v. octavo, ubi extat
 " לָמוּ; eo enim omninò confici autumat
 " hæc ad *Jesum* non pertinere, utpote
 " qui unus sit, מֶזֶם vero plures designet.
 " Deinde in nostros invehitur, quos, ut
 " vim argumenti defugiant, falsam in-
 " terpretationem confinxisse pronunciat.
 " Tune, qui magnos in omnes fere S. S.
 " libros

Q q q

^b Pis. גְּבֵרָה ^c Pis. נִקְרָאִים בָּנִים
 notis suis in *Carmen Tograi*, p. 3.

^d Deest in Pis.

^e Sic versionem suam corrigit Cl. *Auſer*, in

“ libros scribis Commentarios, adhuc
 “ ignoras **וְאֵיךְ** etiam singularis numeri
 “ esse, & quandoque *eum* denotare? An
 “ ignorantia an malitia sit, in medio re-
 “ linquo. *Davidis Kimchii*, qui Gram-
 “ maticorum princeps habetur, senten-
 “ tiam de isto errore sententiæque ratio-
 “ nes produxisse sufficiet. Is Gramma-
 “ ticæ *Hebraicæ* fol. 266. pag. 1. edit.
 “ *Venet.* in 8vo. ita inquit, **וַיִּשְׁמוּ בְנָיו**
 “ **וְהַיְחִיד הַנִּפְתָּר**, &c. occurrit etiam **וְאֵיךְ**
 “ quod sit affixum sing. tertiæ perf.
 “ masc. ut *Job.* xxii. *Sed sibi proderit*
 “ *prudenter agens*. Et cap. xx. *Et demisit*
 “ *in eum loco cibi ejus*. Nam **וְאֵיךְ** & **וְאֵיךְ**
 “ sicuti scripsimus, continet in se signum
 “ pluralis num. masc. deinde num. sing.
 “ masc. indicium est. Nam **וְאֵיךְ** plur.
 “ num. masc. tertiæ personæ nota est, &
 “ **וְאֵיךְ** sing. num. masc. tertiæ personæ in-
 “ dicat, ideoque **וְאֵיךְ** de pluribus & de
 “ unico usurpatur.” Hæc ille. At si
 tam severè castigari meruit *Abarb.* quod
 quæ hic scripserit *Kimchius* non potius
 quam quæ alibi secutus est, quanto ma-
 gis ipse *Kimchius*, qui quæ alibi, ut ve-
 rum diceret, affirmavit, hic, ne veritas
 obtineret, negaverit? in quo candorem
 ejus meritò desideramus, nec minus in
 eo quod asserit **וְאֵיךְ** nullibi factum
 reperiri, ut discipuli appellentur filii:
 audiat ergò hic *Maimonidem*, cui pluri-
 mum aliàs deferre solet, & מורה צדק
 doctorem justitiæ, seu veracem insignire,
 התלמידים קרויים בנים שנ' ויצאו בני
 הנביאים. *Discipuli vocantur filii*: sicut
 dictum est, *Et egressi sunt filii Prophetarum*.
Yad. Talm. Torab. cap. i. §. 2, &c.
v. §. 12. וצריך אדם להזהר בתלמידיו ולא לחבב
 שהם שהם הנבים המהנים לעולם הזה
 ולעולם הבא, *Decetque hominem curam*
gerere discipulorum suorum, eosque dilige-
re, filii enim sunt illi, qui profunt in hoc
saeculo & saeculo futuro. Idem in *Com.*
ad Peab. c. i. §. 1. כבוד אבות והחכמים
 honorandos, inquit, *patres, & sapientes, qui sunt patres omnium*
 [communes.] Ad quem ita eos insignien-
 di morem alluisse videatur *Christus*, in
 illis ipsius verbis, *Mat. xxiii. 9. Et pa-*
trẽm vestrum neminem vocetis in terra.
 Ex his facillè patet quam inimicum sit,
 tam memoriæ quam judicio, partium
 studium; nos verò nec contra rei verita-
 tem, nec contra Doctiorum apud *Judeos*
 vel mentem vel morem facere, cum &
 [ei] non [iis] interpretemur, semen
 de discipulis, seu doctrinæ semine prog-
 natis filiis intelligamus.

Cap. lvii. ad ver. 6. In MSS. erasa sunt
 aliqua quæ eadem videntur fuisse, quæ
 in multis horum Commentariorum editi-
 onibus, (viz. *Pisaur. Bomberg.* anni 307.
 & *Bafil.*) habentur, scil. **וְהַיְחִיד הַנִּפְתָּר**,
Erexit laterem, eique se incurvavit,
 quæ tamen in *Bomberg.* anni 328. & *Ve-*
net. recentioribus desiderantur.

Cap. lxiii. ad ver. 1. in *Bafil.* hæc le-
 guntur, **וְעַל הָעֵתִיד כְּמוֹ שֶׁפִּירְשְׁנוּ**,
Prophetia ista est de
futuro, quemadmodum explicavimus in sec-
tionẽ, Accedite gentes, &c. *Bomb.* anni
 307. **וְעַל חוֹרְבֵן אֶדְוֹם הָעֵתִיד**,
Edom futura, in cæteris cum *Bafil.* con-
 venit; è *Pisaur.* & MSS. repono **וְעַל**
וְעַל חוֹרְבֵן רוֹמִי הָעֵתִיד כִּי מַלְכוּת רוֹמִי נִקְרָאת
Prophetia ista est
de vastatione Romæ futura; nam regnum
Romæ appellatur nomine Edom, sicut ex-
plicavimus, &c. Dein paulo post, in *Bafil.*
כְּלוֹמַר רַב כַּח לְהוֹשִׁיעַ יִשְׂרָאֵל כְּמוֹ שֶׁפִּירְשְׁנוּ,
ac si dicas, Multi roboris ad salvandum
*Israelem, * * sicut explicavimus, &c.* At
 in MSS. & *Pis.* **כְּלוֹמַר רַב כַּח לְהוֹשִׁיעַ אֶת**
יִשְׂרָאֵל כִּי בַחוֹרְבֵן רוֹמִי תְהִיָּה תְשׁוּעַת יִשְׂרָאֵל
כְּמוֹ שֶׁפִּירְשְׁנוּ, q. d. *multi roboris ad sal-*
vandum Israelem, quoniam in vastatione
Romæ erit salus Israelis, quemadmodum
explicavimus. Hic loco **וְעַל חוֹרְבֵן** *Romæ* in
Bomb. anni 307. est *Edom*: deinde
 paucis interpositis in *Bafil.* מבצרה בצרה
 היתה עיר גדולה לאדם הדור כלבושו
 &c. [à *Bosrah*] *Bosrah fuit urbs magna Edo-*
mo, Decora in veste sua; at in MSS. מבצרה
היתה עיר גדולה לאדם לפיכך היה רומי
בשם מבצרה, Bosrah fuit urbs magna Edo-
mo, ideo appellata est Roma nomine Bos-
rah, Decorus, &c.

Cap. lxvi. ad ver. 17. in *Bafil.* המתקדשים
 רוב המנפשים פירשו על מה שקוראים
 בלעז' סנטוגר' *Qui sanctificant se* *Pleri-*
*que Interpretes interpretantur hoc de * * **
eo quod linguâ vernaculâ appellant Santogro.
Bomberg. anni 307. פירשו אלו שהם מתקדשים בידיהם בשתי
 וערב זה קוראים בזה הלשון בלעז' סנתוגר'
Plerique interpretum interpretantur de
illis qui sanctificant se manibus suis signo
*crucis, quod vocant hac linguâ * * at ver-*
naculâ Santogro. *Bomb.* anni 328. *inter-*
pretantur de illis qui sanctificantur במעשיהם
שהם מתקדשים בידיהם בשתי וערב שיעושין
והם קוראים סימן פסול זה בזה הלשון
בלע' שנתוגר' [שנתוגראש] Pleri-

^f Sic Apostolus, Ego genui vos, &c.

^z Scil. c. 34. 1.

^b Laud. היתור. *Pisaur.* כנדה appellavit.

*Plerique interpretum interpretantur, istos esse Christianos, qui sanctificant se manibus suis signo crucis, quod faciunt, atque ipsi signum hoc, quod hac lingua signum profanum [audit,] vernaculâ vocant * Santogroth, i. Sanctam crucem.*

Paulò post in *Basil.* וכן המטהרים והם הפרסים שהם מטהרים גופותם ורוחצים עצמם תמיד והם טמאים במעשיהם הרעים ומטונפים והנה הם מראים עצמם טהורים ואינם, *Et sic qui se mundos putant, sicut illi Persæ, qui mundant corpora sua, jèque continuè lavant, cum polluti sint factis suis malis atque inquinati, & ecce se pro mundis ostentant cum non sint.* Hic in *Pis. Bomb. ver. & Manuscriptis*, pro *Persæ* legitur הישמעאלים *Ismaelitæ, Mohammedani*, scil. Dein interjectis haud ita multis in *Basil.* והנה אין עתה עובדי אשרה אולי יש בקצת הארץ אוכלי בשר החזיר והשקן והעכבר אלו האומות שהם אוכלים *Et ecce non sunt nunc temporis colentes lucum, [at] forsan sunt in terris longinquis.* Edentes carnem porcinam *** & abominationem & murem; *istæ sunt gentes quæ comedunt abominationem & murem.* At è MSS. sic lectum olim patet, אוכלי בשר החזיר אלו הנצרים כי הישמעאלים אינם אוכלים החזיר השקן והעכבר אלו הישמעאלים שהם יוכלים השקן והעכבר. Edentes carnem porcinam: *Isti sunt Christiani, nam Ismaelitæ non comedunt porcum.* Abominationem & murem: *Illi sunt Ismaelitæ, qui comedunt abominationem & murem.* Eodem modo legit editio *Bomb.* anni 307. In *Pisaur.* deest vox הנוצרים. Pergit deinde in *Basil.* יחריו יסופו במלחמת גוג ומגוג המלכיות הוה, *Simul * consumuntur in bello Gog & Magog regna ista quæ prævalent in hoc mundo.* MSS. יחריו הנוצרים והישמעאלים יסופו או במלחמת גוג ומגוג כי שני מלכיות אלו, גוברות בעולם בזמן הוה, *Simul Christiani & Ismaelitæ consumuntur tunc in bello Gog & Magog.* Nam duo ista regna nunc temporis in mundo prævalent: In *Pis.* etiam & *Bomb.* deest vox הנוצרים *Christiani.*

Jer. xxxi. ad ver. 31. Annotata ita in *Bibliis Basil.* cæterisque horum commentariorum editionibus quas videre contigit, ברית חדשה' הרושה הוא שתהיה קיימת לא תופר כמו שהופרה הברית שברת " עם בני ישראל בהר סיני בזה ואומר כי הנביא נבא על תורה חדשה שעתידה להיות לא כתורה חדשה שנתנה בהר סיני כמו שאמר לא כברית אשר כרתי את אבותם והיא התורה חדשה שחדש להם תשובתם הרי אמר ופלימת

היא לא כברית אשר כרתי את אבתם. " *Fæ-*
" *dus novum.*] Novitas ejus est quod
" futurum sit firmum, nec irritum fiet,
" sicut irritum factum est fœdus quod
" pepigit Dominus cum filiis *Israel* in
" monte *Sinai*, * * in hoc & dicit Pro-
" phetam vaticinatum esse de lege novâ
" quæ futura est, non sicut lex nova
" quam dedit in monte *Sinai*, sicut dixit,
" *Non sicut fœdus quod pepigi cum pa-*
" *tribus ipsorum*, effêque ipsam legem
" novam quam innovavit, [seu de novo
" dedit] ipsis * * responsio ad ipsos est,
" Ecce dixit, explicans quid velit, *Non*
" *sicut fœdus quod pepigi cum patribus*
" *ipsorum, &c.*" Mutilata esse hæc fa-
cile percipiet lector, quæ è MSS. resti-
tuta sic se habebunt. חרושה הוא שתהיה
קיימת לא תופר כמו שהופרה הברית שכרה
" עם בני ישראל בהר סיני והערלים שטועים בזה
ואומרים כי הנביא נבא על תורה חדשה
שעתידה להיות לא כתורה שנתנה בהר סיני
כמו שאמר לא כברית אשר כרתי עם אבותם
והיא תורה חדשה שחדש להם ישו הנוצרי
&c. " Novitas ejus est quod
" mansurum sit firmum, nec irritum fiet,
" quemadmodum irritum factum est
" fœdus quod pepigit Dominus cum
" filiis *Israel* in monte *Sinai*: Quod ad
" præputiatis qui errant in hoc, di-
" cuntque Prophetam vaticinatum esse
" de lege nova quæ futura est, non sicut
" lex quæ data est in monte *Sinai*, sicut
" dixit, *Non sicut fœdus quod pepigi cum*
" *patribus ipsorum*, effêque ipsam legem
" novam, quam de novo dedit ipsis *Jesus*
" *Nazareus.* Responsio ad ipsos est,
" &c." Obiter notetur, ut alia in libris
impressis omiffa sunt, ita irrepressis vide-
ri vocem חדשה, *Nova*, ubi legitur, *non*
sicut lex nova quam dedit in monte Sinai.
In *Pis.* in locis quibus asteriscos apposui-
mus, relictum est spatium quod defectum
indiceret.

Joel. cap. ult. ad ver. 19. In MS. meo
erasum est sæpiùs vox רומי *Roma*, &c.
quæ tamen in omnibus impressis habe-
tur. At ubi in MS. scriptum est, כי
מלכות רומי רונם אדומיים המחזיקים בדת
שנתערבו *quia regni Romæ*
plerique Idumæi sunt retinentes fidem * * *
[eraso verbo quod fuisse videtur הנוצרי
Christianorum] *quavis permixtæ sint cum*
iis aliæ gentes. In edit. *Basil. & Bomb.* de-
sunt verba illa המחזיקי בדת
retinentes fidem, &c. in *Pis.* desideratur tan-
tum vox illa quæ obliterata est, quam ut
diximus fuisse liquet הנוצרי *Christia-*
norum.

Obad.

*Obad. ver. 1. Ubi in Basil. legimus, ומה שאמרו הנביאים בחרבן אדום באחרית הימים אמרו כמו שפירשתי בישעיה בפרשת &c. קרבו גוים לשמיע וכן אמ' ירמיהו Quod autem dixerunt Prophetæ de vastatione Edom ultimis temporibus * * dixerunt, sicut explicavimus ad Isaiam in sect. Accedite gentes ad audiendum * * * atque ita dixit Jeremiah, &c. Omisſa sunt aliqua, quæ si è MS. & edit. Pif. & Bomb. anni 307. reposuerimus, ita se habebit sententia, Quod autem dixerunt Prophetæ de vastatione Edom ultimis temporibus, על רומי de Roma dixerunt, sicut explicavimus ad Isaiam in sect. Accedite gentes ad audiendum, כי כשתחרב רומי תהיה גאלת ישראל. Nam cum vastabitur Roma, erit redemptio Israelis, atque ita dixit Jeremiah.*

*Ibid. ad ver. 10. in Basil. ביום ששבו זרים נכסיו וקנינו Die quo abduxerunt alienigenæ * * * opes ipsius & facultates ipsius. At in MS. uti & Pif. & Bomb. prædict. Die quo abduxerunt alienigenæ [והם הרומיים] qui sunt Romani, opes ipsius, &c. ac non ita multo post, גם אתה כאחר מהם הארומיים שנאו עם הכותים Etiam tu sicut unus ex illis] scil. Idumæis qui venerunt cum Cuthæis. At in Pif. & Bomb. vet. עם הרומיים Cum Romanis. In MS. pro עם est על, ut sit הרומיים על, scil. additi Romanis.*

*Ibid. non longè à fine, in Basil. הויה גלות טיטוס שהגלה בארצות והם העמים ארצות אלמניא, Est ista captivitas quam abduxit Titus in terras * * suntque populi terrarum Alamaniæ, & Askaloniæ, &c. at in Pifaur. & Bomberg. sæpius laudatis, ut & in MS. הגלות הזה הוא גלות טיטוס שהגלם בארצות מלכות רומי והם ארצות אלמניא, Captivitas ista est captivitas Titi, qui captivos abduxit eos in terras ditionis Romanæ, suntque ipsæ terræ Alamaniæ, Askaloniæ, &c. & paucis interjectis in Basil. ואחרים גלו לשאר ארצות, שהיו גרשותם, atque alii migrarunt in cæteras terras, quæ fuerunt in potestate * ipſorum; at MS. Pif. & Bomb. anni 307. שהיו גרשות רומי, quæ in potestate Romanorum erant, ubi & רומי in MS. erasum. Ac paulo post in Basil. ויונתן תרגם ויסקון משוכין מטורא רציון למידן ית כרכא רבא רעשו Jonathan autem interpretatus est: Et ascendent prædatores à monte Sion ad judicandum urbem magnam Esau. In MS. & Bomb. prædict. כרכא רבא רעשו והויה, Urbem magnam Esau; Estque ea urbs Romæ. In Pif. deest vox רומי Roma, sed relicto spatio.*

Micah v. ad ver. 2. in Basil. Pif. & Bom-

*berg. כי יש זמן רב בין דוד ובין מלך המשיח והויה אל שהוא מימי קדם מימי עולם יש עליהם תשובה כי הויה לא משל בישראל &c. Quoniam est intervallum temporis longum inter Davidem & regem Messiam * * atque hic Deus, quoniam ipse est à diebus antiquis, à diebus sæculi: Est ad ipsos responsio; ipsum non dominatum fuisse Israeli, verum illos ipsi dominatos. Quod autem dixit, &c. mutila hæc & hiantia, quæ si integra velis, è MS. sic restituentur, כי זמן רב בין דוד ובין המשיח והתועים שאומרים פסוק זה על ישו ואומרים כי נולד בבית לחם והויה אל שהוא מקדם מימי עולם יש עליהם תשובה כי ישו לא משל בישראל אבל הם משלו בו ותלוהו ומה שאומרים, Quoniam est intervallum temporis longum inter Davidem & Messiam. Quod ad Errantes verò, qui dicunt textum hunc de Jesu loqui, & asserunt ipsum Bethlehemi natum esse, effèque eundem Deum qui ab antiquo fuit, à diebus sæculi: est quod illis respondeamus, Jesum non Dominatum esse in Israel, verum ipsos illi Dominatos esse, atque ipsum crucifixisse. Quod autem dicunt, &c.*

*Zachariæ i. ad ver. 19. in Basil. ארבע קרנות הם ארבע מלכיות והם מלכות בבל ומלכות פרס ומלכות יון ומלכות רומי, Quatuor cornua, sunt ista quatuor regna, quæ sunt regnum Babelis, regnum Persiæ, & regnum Græciæ, * * omisso quarti nomine, quod MS. edit. Pif. & Bomberg. anni 307. est Regnum Romanum. In iisdem secundum appellatur, מרי ופרס, Medorum & Persarum, vel ut in impressis mutato ordine, Persarum & Medorum.*

*Ibid. ad ver. 20. in Basil. כי מלכות בבל נפלה ביד פרס ומלכות פרס נפלה ביד יון או יוון ביד רומי ורומי תפול ביד ישראל, Quoniam regnum Babelis cecidit manu Persæ, & regnum Persiæ cecidit manu Græcorum. * * * aut erunt Fabri parabola, &c. At in MS. Quoniam regnum Babelis cecidit manu Persæ, & regnum Persiæ cecidit manu Græcorum, ויון ביד רומי ורומי תפול ביד ישראל, Et Græcia cecidit manu Romanorum, & Roma cadet manu Israelis, &c. quo modo & in Bomb. vet. legitur; at in Pif. deest vox רומי, & Roma, quæ in MS. oblitterata.*

Cap. vi. ad ver. 3. bis erasa est in Cod. MS. vox רומי Roma, quæ tamen in impressis omnibus habetur. Obiter hic nota, ubi in Basil. legitur באמונות רבות באמונות רעות, in MS. esse, sententiis malis; deinde ad ver. 6. ubi in impressis habetur ווליאנוס קיסר, & Lulianus Cæsar in MS. legi ווליוס קיסר Fulius Cæsar.

Cap. xiii. ad ver. 13. הַךְ אֶת הָרוּעָה, *Percute pastorem*, in *Basil.* שֶׁר הָרָשָׁע, *Principem nequam*, pro quo *Pis. & Bomb.* anni 307, habent מַלְכוּת הָרָשָׁעָה, *Regnum sceleratum*. MS. מֶלֶךְ deletâ voce sequente, quam si in literarum vestigia inquirens, vel Cod. MS. *Rabbi Salomonis Jarchi*, ex quo hæc disumpta sunt consulto, reponas, legendum erit, מֶלֶךְ רֹמִי הָרָשָׁעָה, *Regem Romæ sceleratæ*. Pro quibus in *Basil. R. Salomonis* scholia habent, אֶת מֶלֶךְ מוֹאָב הָרָשָׁעָה, *Regem Moab scelerati*.

Malachi iv. ad ver. 4. in impressis legimus, לֹא כִדְבָרֵי הָאוֹמְרִים כִּי לֹמֵן נִתְּנָה, כַּמְשַׁמְעָה וּבִנָּה הַמִּפְרֶשֶׁת וּפִירְשָׁה רִוּחַנִית זֶה הַפְּסוּק בְּשׁוֹנֵם לָהֶם, *Non secundum verba dicentium quod ad tempus data fuerit, secundum sensum literalem, veneritque interpretis ac interpretatus fuerit ipsam spiritualiter: hic autem textus responsum ad ipsos est*. Quæ in MS. erasis aliquibus ita se habent, לֹא כִדְבָרֵי שְׂאוֹ כִּי לֹמֵן נִתְּנָה, כַּמְשַׁמְעָה וּבִנָּה, priori loco duo vel tria desiderari verba indicat spatium, quæ *Christianos* infami aliquo Epitheto notatos indicasse nullus dubites, posteriori autem nomen ישו *Jesu* scriptum fuisse, ut sensus sit, *non secundum verba Christianorum, qui dicunt hæc ad tempus data prout sonant, venientem autem Jesum, ea spiritualiter interpretatum esse*. Hæc una cum cæteris, quorum meminimus, cujus operâ erasa sint (in altero, scil. Cod. MSS. qui in pergamena scriptus est, ac *Kimchii* Commentarios in omnes quos laudavimus prophetas exhibet; cum *Laudianus*, *Isaiam* tantum & *Jeremiam* contineat) ne nesciamus, facit Censoris nomen subscriptum, his verbis, *Reviens per me Laurentium Franguellum*, 1525. (si figurarum notas rectè capiam.)

Ex his autem in medium prolatis, facile judicabit lector quid in aliis tam ejusdem authoris, quam reliquorum *Rabbino-*rum scriptis factum sit, ac cujusmodi fuerint, quæ Inquisitorum obelo jugulata sunt; eaque prout occurrerint codices, vel manuscripti vel impressi, manus adeo severas non experti, si operæ pretium videbitur, restituet: nec mirabitur interim, si, dum diversa ejusdem authoris exemplaria pervolveret, in aliis מינים *minim* seu *hæreticos*, in aliis גוים *gentes*, in aliis כּוֹתִיִּים *Cuthæos*, &c. scriptum reperiet; hæc enim omnia, cum id genus aliis, idem apud ipsos significant, *Christianos*, scil. nisi quod quo censoribus magis

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obnoxii fuerint cautius agant, atque illud, quod *Christianis* minus notum aut suspectum putant, exhibeant. Nobis ad aliorum scripta divertere, aut extra limites, quos mihi initio statui, longius evagari in præsentiarum animus non est: Liceat tamen innuere, in c. undecimo tract. ultimi libri *Yad*, quod unâ cum sequenti, eo nomine *Latine* à se versum, seorsim edi curavit *Genebrardus*, ut enarrant *Maimonide* sciant *Christiani* quid de *Christo* scriberent *Judæi*, & ex quo eundem in finem non pauca attulit *Cochius*, in notis suis ad excerpta *Gemaræ Sanhedrim*, p. 354. & sequentibus, in libris impressis deesse ea quæ ad rem istam maximè faciant, nomen scil. *Christi* disertè expressum. Ad locum enim qui vertente *Genebrardo* sic se habet, *De illo autem qui Christus existimatur, atque occisus est in Hierosolymitana curia, jam prædictum est in Daniele*: Vel *Cochio*, *Etiam de illo qui se putavit fore Christum*, &c. cum in libris impressis Hebraicè sit, אַף אוֹתוֹ שְׂדֵמָה שִׁיחִיהָ מִשִּׁיחַ, in margine annotare cogitur *Genebrardus*, *Christum nostrum intelligit*; ut & ad illa commatis sequentis, וְכָל הַדְּבָרִים הָאֵלֶּם וְשֵׁל זֶה שְׁעִמַּר אַחֲרָיו אֵינוֹ אֵלָּא לִישָׁר דֶּרֶךְ לַמֶּלֶךְ הַמִּשִּׁיחַ וּלְתַקֵּן הָעוֹלָם כּוֹלּוֹ לַעֲבֹד אֶת ה' בְּיָחַד quæ vertente ipso sonant, *Præterea hujusmodi omnia, itemque ejus qui extitit post eum, non pertinent nisi ad parandum viam Regi Christo, & ad disponendum universum mundum ut pariter Deum colant*; hæc annotat, *Mahometem Pseudopphetam intelligit*: ut & *Cochius*, *nimirum tota ea res, atque adeo institutum illius, qui post illum surrexit (Mohammedem intelligo) aliud non spectat, &c.* quæ si *Maimonidis* ipsius verba legissent, haud opus habuissent tanquam ex conjectura proferre; sic enim ille, testibus tum Cod. MS. *Hebraico* tum *Versione Arabica* etiam MS. ne quos indigaret dubitaretur, scripsit, אַף יִשׁוּעַ הַנוֹצְרִי שְׂדֵמָה שִׁיחִיהָ מִשִּׁיחַ, *Etiam Jesus Nazarenus qui visus est Messias esse, &c.* dein loco posteriori, וְכָל הַדְּבָרִים הָאֵלֶּם וְשֵׁל זֶה יִשׁוּעַ הַנוֹצְרִי וְשֵׁל זֶה אַחֲרָיו, *Omnes igitur res iflæ ad Jesum Nazarenum spectantes; nec non ad Ismaelitam istum, qui post ipsum surrexit, &c. alio non spectant, &c.* Sed hæc hæcenus. Quibus corollarii vice monitum addere liceat, forsan non intempestivum, viz. ne si locum Scripturæ aliquem ex iis, quæ ad fidem in *Christum* confirmandam adduci soleant, aliter exponant seculorum cite-

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riorum

וְאֵינָם יִשׁוּעַ הַנוֹצְרִי קָרָר וְחֹסֵב אֵנָּה יִכּוֹן מִשִּׁיחַ

וְגַמְעֵי הָרָה אֶלְאִמּוֹר אֶלְתִּי לִישׁוֹ אֶלְנוֹצְרִי וְאֶלְרִי לְהָרָה * אֶלְאֶסְמַעֲלִי אֶלְרִי קֹאֵם

riorum *Judæi*, ideo ipsum statim tanquam minus huic rei idoneum missum faciamus; cum quibus artibus ea omnia nobis eripere conentur illi viderimus. Monuerunt viri nominis, merito suo, magni, ne contra religionis *Christianæ* hostes urgeantur, quæ ab ipsis facile contemni possint testimonia. Quibus equidem assentior. Eatenus tamen, ut de istiusmodi locis quæ parum re verâ in se ponderis habent, non de iis quorum illi quod vim metant ideo contemnere se simulant, intelligatur. Vereor enim ne nimis aliquando faciles hac in parte fuerint nostri, eaque illis indulerint, quæ nec ipsi sibi vindicare nec eludere poterant. Exemplum (ni fallor) ne gratis hoc dixisse videamur, luculentum præbebit locus iste, qui *Jer.* xxxi. ver. 22. occurrit, **כִּי בָרָא יְהוָה הָרֶשֶׁת בָּאָרֶץ נִקְבָּה כִּי בָרָא תִסְבֵּב גִּבֹּר**. *Quia creavit Dominus novum in terra, fœmina circumdabit virum.* Quæ verba explicans Summus Vir *Johannes Calvinus*, Merito rideri ait à *Judæis* eorum sententiam, qui hæc de *Maria* Virgine, quæ in utero suo *Christum* gestaverit, interpretantur, quod tamen *Christianos* fere uno consensu fecisse dicit. Haud certe mirum est à *Judæis* explodi quamlibet, quæ ad *Christianorum* fidem stabilendam faciat, interpretationem. At merito hanc ab ipsis risu excipi non adeo constat. Mihi equidem omnium quæ adducuntur optima videtur, cum reliquæ planè frigidæ sunt, quas afferunt sive *Christiani* sive *Judæi*, adeo ut si hæc vera non sit, nondum quis rectum verborum sensum affecutus videatur. Si dicant mulierem virum ambituram seu amplexaturam, cum vir alias mulierem ambire soleat, quæ *Kimchii* sententia est, quid adeo in hoc mirum, ut ideo *novum creasse* dicatur Dominus in terra? Annon hoc inter *Judæos* lege **יָבוּם** seu *Levirationis* (ut loquuntur) & fieri debuit, & sæpius factum est? sic pia mulier *Ruth Boazum* ambivit. Imo & ut mulier, quæ à marito suo alienata aliis se adjunxerat, ad ipsum, facti sui pœnitentiâ ducta, redire cupiat, non adeo inter homines inauditum videtur, ut novæ creationis opus dici mereatur. His addendum, nullum parilis ejusdem verbi **סָבַב** usus ¹ exemplum à Doctissimo isto Grammatico, causæque suæ minimè negligente, proferri, quo hæc ipsius interpretatio confirmetur. In suis ad locum istum com-

mentariis rem sic explicat, **וְכִּי הָיָה הַחֲרִשָּׁה כִּי נִקְבָּה תִסְבֵּב גִּבֹּר שְׂדֵהוֹ אִישׁ מִחוּז וּמִסֻּבֵּב אַחֵר הָאִשָּׁה וְכֵן אָמְרוּ רַבּוֹתֵינוּ וְלֹא בַעַל אִבְדָּה מִחוּז עַל אִבְדָּתָהּ וְאִם הִנֵּקְבָּה תִסְבֵּב אַחֵר אִשָּׁה כְּלוּמָר שִׁישׁוּבוֹ בְּנֵי יִשְׂרָאֵל אֵלֶּי ה' אֱלֹהֵיהֶם וְנֹאֲלָם**, *Et quid est novum istud? quòd fœmina resorbere gaber. Mos enim mundi est ut vir revertatur & circumeat post mulierem, atque ita dixerunt Doctores nostri f. m. Qui aliquid amisit, redit ad illud [seu quærit illud] quod amisit, at tunc fœmina redibit ad [seu converteretur post] virum suum; q. d. reversuros Israelitas ad Dominum Deum suum, ipsumque eos liberaturum.* Si in textu haberetur **אָחֵר** post, quod ille verbo **תִסְבֵּב** subjunxit, ut ipsius constructioni inserviat, de ipsius interpretatione minimè dubitarem; ac cum nihil tale ibi reperiatur, subesse aliquid quod ipsum cum aliis ad insolitam ac aliàs inauditam ejusdem, redeundi intellectu accepti, constructionem hoc loco confugere faciat, non possumus non suspicari. Si cum aliis vertamus, *Fœmina convertetur in virum*, ut è veteribus nonnulli, eosque secuti *Ebn Jannabi*, & *R. Tanchum*, qui **בַּעַל יָאֵתִי גִיבֹר תִסְבֵּב**, *verbum intransitivum* esse volunt, (quamvis forsan & sine exemplo) idemque valere ac **וְתִנְקֵלֵב דְּכִרָּתָהּ**, *mutabitur ac convertetur in virum*: si hoc secundum verborum sonum intelligatur, concedendum est esse **תִלְךָ חֲאֵל נִדְרִיָּה**, *illud rem novam & plane miram*; at qualem vel promissam vel præstitam haud ausit quis affirmare. Sin ut illi volunt, ita ut sit, **מִתֵּל לַעֲוֹן אִלְמָלָה בַּעַר**, *parabola qua exprimitur gentis Israelicæ potentia, postquam humiliata ac animo fracta fuerat* (ad quam etiam sententiam prope accedit *Calvinus*, nisi quod verbo transitivè sumpto obsidendi significatum tribuit) non adeo hoc mirum aut sub veteri creatione infrequens, ut vel fœminæ animos gesserint viriles; cum tales repertæ sæpius fuerint heroinæ, de quibus affirmari poterit quod cecinit poëta,

فلو كان النساء كمثل هذه
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ⁿ Si essent fœminæ instar hujus,

Certe præstantiores essent fœminæ viris. Vel, ii qui prius imbelles fuerint, & fœminarum quam virorum similiore, animos demum viriles resumpserint, iisque, quibus contemptui fuerant, superiores evaserint.

¹ Illud enim quod adducit Rashi parum ad rem esse videtur, probatque solum verbum circumeundi notionem habere. **מִתֵּל צִרְבָּה לְאֶעֱתֹתָּ וְאִם אִלְמָלָה בַּעַר דְּלִהָא**, *Ebn. Jan.* ⁿ Vos etiam, juvenes, animum geritis mulierum, Illa virago viri. *Cic. de Off. l. i.*

evaferint. Cum ergò hic expectandum sit aliquid dignum præfatione ista, qua se novum quid in terra creaturum dicit Dominus, nec tale aliquid nobis exhibeant quas vidimus sententiæ, quid ni illam, inquam *Christianorum* tam veterum quam recentiorum plerique eunt, de miraculosa *Christi* in utero virginis conceptione, amplectamur. Nihil est præter insolitam miraculi naturam, quod nobis objiciant *Judæi*; (at nihil hic solitum expectare jubentur) nihil quod rideant, cum maxime usitatum, & genuinum verbi intellectum sequamur. Ait enim *Kimchius* in *Radicibus*, de diversis thematicis סבב significatibus verba faciens, ענין כולם וכל אשר הם מזה השרש ענין סובב והקפת הרבר, *Istorum omnium atque omnium ab ista radice oriundarum intellectus est circuitio & circumdatio rei*, ideoque *R. Judam* contra *R. Jonam* (ut *Ebn Jannabium* appellat) tuetur, quod hunc solum thematici istius significatum statuerit; cum reliqui omnes ad eum necessario reducendi sint, scil. ad הסיבוב והקפה, *circuitionem & circumdationem*. Hunc ergò nobis amplecti liceat, ridentibus licet vel ringentibus adversariis, ut ita verba hæc à *fœmina circumdatum*, non ordinaria naturæ, sed novæ cujusdam creationis lege, virum nobis describentia, ad *Christum* à *Maria* Virgine in utero gestatum manu ducant. Si nominetiam נבר, quod non masculinum simpliciter, sed *Virum* & viribus pollentem denotat, eximiam quandam Emphasin tribuamus, quâ *Christi*, qui & adhuc in utero inclusus divina fortitudine plenus fuit, excellentiam innuat, nec est cur hoc rideant *Judæi*, cum ipsorum majores teste *Abarbinele* per נבר hic הנברוה, *vere potentem*, Deum, scil. ipsum intellexerint: Quod si *Galatino* fides adhibenda; & inter ipsos olim fuerunt, qui disertis verbis hunc Virum, non alium esse quam Regem *Messiam* asseruerint: Quorum tamen testimonio minime nobis opus est, cum res ipsa clamet, nec verba nisi ad sensus minus proprios, & constructionem duriores coacta, alii cuipiam aptari possint, cum in ipso adeo omnia suaviter conspirent, ut non immerito Magnus Vir *Thomas Jacksonius*, *Collegii Corporis Christi* apud *Oxonienfes* quondam Præses, dormire ac somniare sibi videri pronuntiaverit, qui tantum mysterium, dum hæc verba explicant, intactum præterierint. Hoc interim exemplo monuisse sufficiat, ut Sacræ Scripturæ oracula

& mysteria non ad *Judæorum* arbitrium, sed veritatis normam expendamus. Ponderentur quæ proferuntur ad veritatem *Christi* confirmandam testimonia, ne quid momenti levioris inter ea collocetur, quæ pondus suum habent, ne, quod adversarii ea se contemnere simulent, ultro dedantur. Æquè culpandus est miles, qui vel gladio plumbeo hostem aggreditur, vel acutum nactus, eum sibi manibus risu alterius excuti patiatur.

Nota. Postquam hæc prelo subjecta sunt, incidit mihi in manus Doctissimi Viri *Antonii Hulsii* Theologia *Judaica*, in qua idem de loco isto *Jeremiæ* (versu, scil. 22. capitis xxxi.) nobiscum sentit. Quibus tum falsas *Judæorum* glossas diluat, tum sententiam suam tueatur, argumentis, apud ipsum videat, cui libet, p. 300, &c.

CAP. IX.

Eruuntur è Judæorum traditionibus nonnulla, quæ ad ver. 3 & 4. cap. vii. Evangelii secundum Marcum, ubi de ipsorum lotionibus ante cibum & à foro, &c. mentio fit, intellectum faciant; nec non ad voti Corban, cujus ver. 11. meminit, explicationem.

DUM in iis, quæ suis in *Seder Taboroth* Commentariis præmisit *Maimonides*, vertendis occupatus essem, ea mihi sæpissime occurrissè fateor, quæ & stomacho indignanti nauseam moverent, & manui fessæ calamus ferè excuterent. At cum à Celebris isto Doctore tantopere eadem prædicari, suisque tanquam omnium scitu maxime & necessaria & utilia ingeri animadverterem, quasi in ipsis totius religionis *Judaicæ* medulla consisteret, visum est mihi ea nostris etiam quâ potui fide communicare, quibus cognoscere quod illi sibi tam necessarium putant, vel eo nomine nec ingratum forsan erit, nec, si quid ego sentiam, inutile. Utilitates enim ex iis quæ de munditiæ & immunditiæ rationibus tradunt *Judæi*, si non alias, has saltem percepturi sumus, quod & meritò ipsis à *Christo* vitio verti probent, quod gravioribus legis præceptis neglectui habitis ad minutias nescio quas diverterint, additæque à se doctrinas, Dei mandatis, paleum tritico, corticem medullæ prætulerint, & ad ea quæ istiusmodi ipsorum *μαλακοεργίας* exempla affert Evangelium, intelligenda faciant. Quod ut aliquatenus comprobatum demus,

mus, iis, quæ Marci vii. *Seniorum traditiones* vocantur, quarum ut plus æquo tenaces reprehenduntur, ex eorum disciplina lucem aliquam afferre conabimur. Capitis illius versibus 3 & 4, hæc legimus, Οἱ γὰρ φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, εἰὰν μὴ πύγῃ νίψωνται τὰς χεῖρας, ἢ ἐσθίωσι, κρατῶντες τὴν παραδόσιν τῶν προφύτων. Καὶ ἀπὸ ἀγροῶς, εἰὰν μὴ βαπτίσωνται, ἢ ἐσθίωσι, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατῶν, βαπτισμὸς ποτηρίων καὶ ξερῶν καὶ χαλκίων καὶ κλινῶν. Non est mihi animus aliis immorari, sed ea tantum quæ ad traditionum intellectum conferant proferre. Liceat tamen de illis, qui superstitionis nimis huiusmodi traditionum observantiæ præcipuè arguuntur, pauca dicere ab instituto non aliena: de *Pharisæis* nimirum, qui quod à separatione nomen fortiti sunt, vel ob. frequentes istas ablutiones, quibus sibi tam à rerum quam hominum pollutione cavebant, ac se ab aliis, quos pro profanis ac pollutis habuere, distinguebant, meriti videantur. Hinc nota illa *Pharisæi* apud authorem libri *Aruc* descriptio, הוא שפירש עצמו מכל טומאה ומן מאכל טמא ועם כהן, הארץ שאינו מדרק במאכל, *scil. qui se separet ab omni immunditie, à cibo polluto, & à populo terræ [vulgo] qui non adeo accuratam in cibo sumendo diligentiam adhibet, scil. quod forsan aliquando κοινὰς χερσὶ (ut de Christi discipulis hæc queruntur) cibum sumerent, vel aliquo alio modo negligentiores se præberent. Eodem fere modo & Rambam ad Chagigah, cap. 2. §. 7. פירושם הם אוכלי חולין בטהרה ונוהרים מן הטומאות כלן תמיד וכמו כן שומרין מאכליהן ומשתיהן כדי שיהיו טהורין, Pharisæi sunt qui cum munditie comedunt profana [cibum communem] & continue cavent ab omnibus immunditie generibus, eodemque modo cibo & potui suo cavent, ut mundi sint. Idem l. Yad. tr. Tumath ocelim, cap. ult. §. ult. אף על פי שמותר לאכול אוכלין טמאין ולשתות משקין טמאים חסידים הראשונים היו אוכלין חוליהן בטהרה ונוהרין מן הטומאות כולן כל ימיהם והן הנקראים פרושים ודבר זה קדושה יתירה היא ודרך חסידות שיהיה נבדל אדם ופורש משאר העם ולא יגע בהם ולא יאכל עמם, Quamvis vesci liceat cibus immundis, & liquores immundos bibere, sancti tamen priores solebant edere profana sua [cibum suum communem] cum munditie, & ab omnibus immunditie generibus cavebant per totam vitam suam, suntque*

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illi qui appellantur *Pharisæi*. Estque res hæc sanctimonia superabundans, ut separet se homo, atque separet à vulgo, neque ipsos contingat, unāve cum illis vescatur aut bibat. Hinc illud à *Pharisæis*, qui eximium hunc sanctimonie gradum obtendebant, Christo objectum, Quid est quod cum Publicanis & peccatoribus edit ac bibit? Mar. ii. 16. at quem in finem hæc omnia? scil. שהפרישות מביאה לידי טהרה הגוף ממעשים הרעים וטהרה הנפש מביאה לידי קדושת הנפש מן הדעות הרעות וקדושת הנפש גורמת להדמות בשכינה וקדושתם, שנאמר והתקדשתם, &c. Quod à rebus ac hominibus profanis separatio corpus à malis actionibus mundum conservet, corporis mundities menti à pravis opinionibus munditiem conciliet, mentis vero puritas homines Deo similes reddat, quod jubetur, Sancti estote, quoniam sanctus sum ego Dominus sanctificans vos. Finis certe optatissimus, & quem ad consequendum nulla omittenda sunt media, nulla non adhibenda cura. At quem dum omnium maxime prætendebant *Pharisæi*, nihil minus quam ad ipsum sincerè atque ex animo collimabant, quibus ideo Christus vitio vertit, quod omnia opera sua facientes *πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις*, nihil amplius præstarent quam qui exteriorem poculi patinæque partem sollicitè purgantes, quod intus est sordibus plenum relinquunt. Cujus turpissimæ fraudis ne se à Christo solo, idque injuriā insimulatos querantur, pauca afferre liceat quibus à suis etiam larvati isti Doctores depinguntur; ac celebre inprimis est illud R. *Josue*, qui ante Christum floruisse perhibetur, dictum, חסיד שוטה רשע ערום אישה, פרושה מכור פרושין הרי אלו מבלי עולם, religiosus fatuus, scelestus, vaser, mulier sancta, & plagæ *Pharisæorum* mundo exitium ferunt: Laudatur in ipso textu *Talmudico*, tr. *Sotah*, cap. 3. §. 4. Plagas *Pharisæorum* vocat superfluos cultus ac ritus molestos, ab ipsis in religionem lege *Mosaicā* præscriptam subintroducitos (ob quales à Christo reprehenduntur) explicante *Maimonide*, בנוה ען זיאתהם, appellarunt additamenta ipsorum, quibus legem gravem reddiderunt, plagas. At quid ni in ipsos *Pharisæos*, non religionis solum, cujus columnæ videri volebant, sed totius mundi plagas & pestes, torqueatur censura ista? Ita aliis visum. Inter illos fatetur *Maimonides* fuisse non paucos qui nomen illud

^p *Pharisæi* sunt, qui se ab immunditiis separant, & à rebus mundanis subtrahunt, hominum consortium pollutionis metur vitantes. R. Tanchum. ^q Mat. xxiii. 5. ^r Arab. Exofam reddiderunt, at Hebr. reddit & הכבירו, gravamina, &c. ea forsan quæ Salvator vocat φορτία βαρέα καὶ δυσβάστακτα, Mat. xxiii. 4.

illud (quo indigitari volebant Sapientes eos qui separabant se **ען מה הם אלנאם** *en ma ha alnams*, **פיה מן אלנקאין** *peia min alnqain* **ואלרדאלי** *val ridaali* **ואלכלין** *val lalin* **פי אלדניא** *peia min aldnia*, à vitiosis hominum moribus, ac nimio rerum mundanarum studio, quò rebus ad alterum mundum spectantibus, ac virtuti studerent) sibi falso tribuentes, hominibus equidem * opinionem faciebant se vitia ista fugere, quibus ab eorum oculis semoti * liberè indulgebant; utpote à quibus in * publico, non Dei amore, non ipsorum odio, abstinerent, sed **לגרז מן אגראז אלדניא** *lagraz min agraz aldnia*, **לכונה מכוונת העולם** *lekhona mekhovnat ha'olam* *boni alicujus mundani intuitu*. Imo cum septem eo loci in Gemara recenseantur *Phariseorum genera* (de quibus, cui liber, *Drusium & Buxtorfium* in voce **פרש** *parash* consulat) sex eorum hujus fraudis malæ reos peragit, esseque ipsos qui religionis speciem præ se ferant, **לסבב מן אסבאב אלדניא** *lesabb min asbabb aldnia*, **מתל אן יעטמה** *metel an yetsma*, **אלנאם או ללא יתלה מאלה ויפסד** *alnams au lla yetlah m'alah v'ypsad*, **אהואלה** *e. g. ut vel ipsos laudibus evebant homines**, *vel ne opes ipsorum perdat Deus, vel mala illis immittat*, nec esse inter ipsos **פרוש הקיקי** *Phariseum sic verè appellatum*, uno excepto genere, scil. **עובר מאהבה** *eorum qui Deum ex amore colunt*, quo in genere *Abrahamum* collocat, reliqua sex **מלומין הם יידון פי אללואום** *mulomin ham yidun pei allovum*, **ויבאלגון פי אלדניא** *culpada esse, ac superflua in legem introducere, ac hypocrisis ultra modum studere*, **ליסרקון עקול אלנאם** *quo hominum intellectus suffurarentur, & fucatae sanctitatis specie iis imponderent*. At si *Abraham Phariseus* ex amore fuerit, paucos hujus virtutis apud ipsos hæredes habuisse videatur, & qui titulo isto postea gloriati fuerint, minime ipsum meritos, ut non dubitaverit *Rasbi* (cujus sententiam laudat *R. Joseph Albo*, Sermon. 3. c. 33.) & ipsos collocare inter eos qui hominibus perniciosi censendi, cum amor quo ducerentur non is esset quem præ se ferebant, Dei scil. & mandatorum, sed **אהבת השכר** *amor mercedis*, gloriæ, ut videtur, ab hominibus reportandæ, adeo ut queri non possit, cum hæc fatentes habeamus ipsorum Magistros, *Judeus* aliquis quasi de injuria à *Christo*, qui corda ipsorum penitus perspecta habebat, ipsis illata, quòd hypocrisin totius massæ *Pharisaicæ* fermentum indigitaverit. Quicquid interim intus fuerint, externam munditiem sedulo curabant: unde factum, ut nec ipsi, nec

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Judaeorum plerique eorum auctoritate permoti, Seniorum traditionem tenentes, nisi prius lotis accuratè manibus, cibum caperent.

Traditio, quâ ad hoc faciendum tenebantur, expressa occurrit in *Misnaïoth*, sive textu *Talmudico*, tract. *Chagigah*, c. xi. §. 5. גּוֹטְלִין לְיָדִים לְחֻלִּין וּלְמַעַשְׂר וּלְתְּרוּמָה, *Abluunt manus ad [comedendum] cibum communem, & decimas, & Terumab, &c.* ad quæ verba *Maimonides*, נְקוּל אֲנִי לֹא יָחַל לְלֹאֲנִסְאָן אֶן יֵאָכֵל כְּבוּ וְלוֹ חוּלִין הָתִי יִגְסֵל יְרִידָהּ, &c. *Dicimus non licere homini panem, etiamsi communem edere, antequam laverit manus suas, &c.* Idem eadem de re verba faciens in libro *Yad*, tr. *Beracoth*, cap. vi. §. i. כָּל הָאוֹכֵל הַפֶּת שֶׁמִּבְּרֵכִין עָלָיו הַמְּצִיא צֶרֶךְ נִטִּילת יָדִים חֲחֶלֶת וְסוּף וְאֵף עַל־פִּי שֶׁהִיא פֶּת חוּלִין וְאֵעִפֹּי שֶׁאֵין יָדָיו מְלוּכָלְכוֹת וְאֵינוֹ יוֹרֵעַ לְהֵן מִמָּאָה לֹא יֵאָכֵל עַד שִׁטּוֹל שְׁתֵּי יָדָיו, *Quicumque comederit (inquit) panem super quem recitant benedictionem Hammotzi [Benedictus qui producit panem, &c.] opus est ut lavet manus ante & post, etiamsi sit cibus communis, ac licet non sint manus ipsius immundæ, nec sciverit ipsas pollutas esse, non comedet tamen antequam ambas laverit* [ratio assignatur quod sint manus, *negotiosæ, quibusvis se rebus faciliè immiscentes, ut loquuntur, ac forsan ipso inscio rei alicujus immundæ contactu immunditiem contraxerint, quâ cibum quem capturus sit polluant.*] Eadem tradunt *R. Jacob* in *Arba Turim*, parte prima, num. 158. *Josèph Karo* in *Sbulcan Aruch*, num. eodem, *R. Mordechai* in *Lebusch*. Rationem instituti fuisse aiunt quo pollutionem ² *Terumæ* vitarent, quam ne quis manibus immundis contrectaret, caverunt jubendo ne vel cibum communem illotus caperet. Dum verò illos solum huic legi obnoxios volunt, qui tale aliquid comedunt, cujus esui præmitti debeat Benedictio *Hammotzi* dicta, & hîc post verba ista *וְאֵ עֹשֶׂתִּים* subaudiendum monent *אֲרָטִים*, vel *אֲרָטֹן*, panem; quod ver. præcedente, & ver. 5. expressum, aliquid scil. eorum quæ, אֲרָב בְּנֵי אֶרֶס קוֹבְעִין עָלָיו סְעוּדָתָן, *vel*, &c. quod *plerisque hominibus justii prandii materia haberi solet*, scil. פֶּת שֶׁתַּחֲלָתוֹ עֵיסָה וְהוּא הַנֶּקְרָא, *Panis cujus initium massa confecta* [ex aqua & farina] *ac vulgo Lechem, seu Par*, (ut *Maimon.*) *panis appellatur*, נַאִם שְׂאִינוֹ

נקרא:

وهو متحد بها^٤ يؤهم الناس^٥

ὑποκρίσεως καὶ ἀνομίας, Mat. xxiii. 28.

Yad. Ab. Tum. c. viii, §. 8. & Lebussh. pau. i, n. 158.

ibid. n. 168. §. 6 & 7. تغدي به الناس.

^v Ἐξῆθεν μεν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μετοῖ ἐς■

^x Ὅπως δοξασθῶσι ὑπὸ τῶν ἀνθρώπων, Mat. vi. 2.

Talm. c. Col. Habbasar. f. 106.

^b R. Salomo Bar. Nathan. & v. Yad. Berac. c. iii. §. i.

נקרא לחם אין מברכין עליו המוציא, *Super illud quod non vocatur propriè panis*, [scil. crustula, placentas é melle saccharo, amygdalis, &c. confectas, & hujusmodi alia] *non recitant benedictionem Hammotzi*, sed בורה מיני מזונות, qui varia eduliorum genera creavit, &c. ideoque nec ad ista capienda necesse est, ut quis manus abluat, ut nec ad ^c bibendum, nec על פירות, ad fructus comedendos. Adeo ut dicant, הנוטל ידיו על, *Qui manus laverit ad fructus comedendos, ecce est ex elatis spiritu*: at panis propriè dicti qui quantum ovum magnitudine æquet, imò vel quantum olivam, comedere velit (non autem minus) manus prius lavare tenetur, ut & qui דבר שיטבולו במשקין, rem quamlibet quæ in liquores intingi solet, aliquem scil. è septem liquorum generibus in lege memoratis, vino, melle, oleo, lacte, rore, sanguine, aquâ, quæ pollutioni recipiendæ obnoxia sunt, explicantibus iisdem. Solitos autem fuisse *Judæos*, ac præ cæteris *Phariseos*, cibum capturos manus diligenter lavare, ritu majorum autoritate confirmato, facile concedetur; de modo autem quo *πυγμῆ* illud fecisse ab Evangelista perhibentur, non adeo convenit, vertentibus Syro utroque בטילאית *μετὰ σπουδῆς*, quod *Lucæ* i. 39. eâdem voce expressit antiquior, ubi recentior עם יציבותא, cum cura, habet, *Vulgat. crebro*, (omnibus forsan sensus quam vocis rationi congruentius) Beza pugno, Scaligero, *elevatione manuum in pugni figuram compositarum*, quem tamen falli putat *Lud. Capellus* in hac vocis *πυγμῆς* explicatione, eique aliam præfert, ut eo intellectu hic sumatur *πυγμῆ*, quo illam brachii partem quæ est à cubito ad primam digitorum radicem seu divisionem, ut rectè olim interpretatus fuerit *Theophylactus* ἕως τῆ ἀγκυλῆς, quod respondere vult *Hebræorum* עד הפרק, usque ad Perek, quod reddit ille, usque ad cubitum, idemque confirmat ex *Mohammedanorum* & verbis & more, qui lotionem illam à *Judæis* acceperunt, quâ oraturi manus lavant مع المرفقي cum *Mer-fakain*, utroque cubito. In hac sententiarum discrepantia quamnam sequi malit, vel annon & ab his omnibus diversam, melius judicabit Lector, ubi ea quæ de ritu isto tradunt *Judæi* à Majoribus accepta, perpenderit; quem in finem liceat paulò fusiùs ea ex ipsorum scriptis

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in medium proferre; idque quo distinctius fiat, eo ordine, ut in quatuor ista inquiramus, quânam aquâ id peragant, quantâ, quousque affusâ, & quibus inter lavandum observatis. Primò במים עצמן, quod ad aquam ipsam, cavendum ne sit manibus abluendis inepta. Ita eam reddi ait *Maimonides* quatuor rebus, viz. שינוי כראה וגלוי ועשיית מלאכה בהן והפסד, שמונע את הבהמה מלשתות בהן, Si color ipsi mutatus fuerit, si inoperta permanferit, si ad opus aliquod adhibita fuerit, si ita corrupta, ut eam bibere renuant bestię. Quod de colore seu aspectu asserit, è *Misnaioth*, sive textu *Talmudico* petatum est tr. *Tadaim*, cap. i. §. 3. Ubi legitur, נפל לתוכן דיו קומום וקנקנתום ונשתנה מראהם פסולין. Si inciderit in ipsam [aquam scil.] atramentum, gummi, aut chalcanthum, mutatusque sit ipsius aspectus, illegitima est [ad manus abluendas.] Perinde autem esse sive contigerit mutatio ista, בין מחמת עצמן בין מחמת דבר, אחר שנפל לתוכן בין מחמת מקומן, Sponte sua, sive ob rem aliquam, quæ inciderit in ipsam, sive ratione loci, monent Magistri. Quod etiam de aqua, quæ postquam ^c hausta fuerit & in vasis reposta, ad opus aliquod peragendum adhibita fuerit; e. g. ששרה בהן פתו, &c. Si eâ panem maceraverit quis, si in eam pistor placentas intinxerit, si eâ mundata fuerint vasa, &c. ejusdem textus *Misnici* & sequentium autoritate confirmatum: ut & quod de istiusmodi vitiis quæ aquam ^f bestiis ingratam reddant, ut si amara, falsuginosa, turbida, aut fœtida fuerit, adeo ut ab ea abstineat canis, quam ob causam *Tiberiadis* balnea eodem in censu ponunt, scil. שהם מרים, quod saporis amari sint, & vel canibus ingrati. Quod verò de aqua, quæ aperta non fuerit, asserit, licet & iis quæ alibi in *Talmude* affirmantur consentaneum, haud tamen absolutæ & perpetuæ veritatis esse docet author *Arba Turim*, cui assentiunt etiam *Josèphus Karo* in *Ceseph Mishneh*, & *R. Mordechai* in *Lebush*. Quin nec ipsi *Maimonidi* alia ratione manibus abluendis inepta censetur, quam quâ ad bibendum. Illis igitur temporibus, iisque in locis, ubi nullum à serpentibus, ac reptilibus venenatis, quæ eam veneno suo inficiant, periculum est, ad utrumque usum liberè adhibetur: cum nec aliâ de causa olim prohibita fuerit, quam משום סכנת נפשות, ob periculum quod inde hominibus

^c Nec vel manum quâ poculum sumit. *Lebush*.n. 160. §. 1. אחר ששאבו. *Lebush*. ib. §. 5.

de Idololatria, cap. ii.

^d è *Caputaphis*.^f *Shulc. Ar. & Lebush*. ibid. §. 81. עד שלא ישתה מהן כלב, Tract.^g *Shulc. & Lebush*. ibid.^e *Arba Tur. Shulc. Ar. & Lebush*. p. 1.

Qualem requirant aquam Magistri, vidimus; quantam, proximo jam loco quærendum: eam igitur uno ferè ore, præeunte *Misna* tr. *Yadaim*, cap. i. §. 1. mensurâ apud ipsos notâ, רביעית, *Rebiith*, definiunt: quæ mensura, ut qualis sit sciamus, *R. Tanchum* eam sic describentem ^m audiamus, حيث ما ذكر في النقد رביעית فهو ربع אללוא وقد تبين ان مقدار ما بسع אללוא مائة وأربع دراهم بالتقريب لأنه ربع אלקב, *Ubicunque in jure mentio facta fuerit Rebiith, est ea quarta Logi pars, ostensum autem est quantum capiat Log. drachmarum esse centum, & quatuor, circiter, est enim quarta Kabi pars. Kabum autem alibi definiens ait esse* ألكبل ووزن ما بسع أربع مائة وستة عشر دراهم

^k Brevius Abu Ifac.

Al Shirazi, أرض السما أو تبع من الأرض, *in Abu Ifac.* ^m In voc. רבצ. *quæ vel è cœlo descendit, vel è terra scaturit.* ⁱ Comm.

⁷⁰ In voc. רבע.

درهم بالتقريب لانه مقداره اربعة اوتون
 واللول اربعة ربيعوت والاربعية ست
 Tam mensuram
 quam pondus continens circiter quadringen-
 tas & sexdecim drachmas. Capit enim
 quatuor Logos, Log vero quatuor Rebi-
 oth, Rebiith drachmas circiter viginti
 sex. Logum autem esse, כיל يكون مساحة
 قضاء اربع اصابع بعرض الابهام في اربع اصابع
 وارتفاعه اصبعين وسبعة اعشر اصبع فكل كيل
 يكون تكسیر مساحتہ هذا المقدار سوي كان
 مربع او مثلث او مدور او غيرها من الاشكال هو
 الذي يسمى اللول في كل مكان وربعة هو
 Mensuram cujus
 areæ dimensio est quatuor digiti, latitu-
 dine pollicis, in quatuor ducti, altitudo
 duo digiti cum septem digiti decimis.
 Omnis ergo mensura cujus dimensio-
 nis computatio hujusmodi est, sive quadra-
 ta, sive triangularis, sive circularis, fue-
 rit, aut alterius cujuscvis figuræ, ea est
 quæ Log audit, ubicunque occurrat, cujus
 quarta pars est Rebiith, octava Shemi-
 nith. Si quis eadem verbis etiam R. Jo-
 sepbi עקנין Ben Akanin, qui tractatiun-
 culam de quantitate mensurarum, qua-
 rum in lege tam scripta quam orali
 mentio fit, Arabice scripsit, audire velit,
 sic habent, אלו ד אצבעות על ד אצבעות
 וארתפאעה אצבעין וסבע עשר אצבע ומסאחתה
 Log [constat] quatuor di-
 gitis per quatuor [multiplicatis] estque ip-
 sius altitudo duorum digitorum, cum sep-
 tem digiti decimis: dimensio autem digito-
 rum quadraginta trium & [partis] quintæ.
 Qui etiam & eam, de qua præcipue agi-
 mus, mensuram Rebiith, scil. seu Logi
 quartam, parili ratione definit, רביעית
 של תורה אצבעים על אצבעים נרום
 אצבעים וחצי אצבע וחומש אצבע ובגודל
 פיון מסאחה פצאה אחדי עשר אצבע גיר
 כמס סו' כאן אלמנא מדורא או מחלתא או
 מרבעא או גירא מן אלאשכאל אלכתייה
 אלוואיה. Rebiith in lege memorata con-
 stat duobus digitis in duos ductis, altitudine
 [verò] duobus digitis cum dimidio, ac
 quinta parte digiti [mensurâ] pollicis;
 erit ergo dimensio capacitatis ipsius unde-
 cim digitorum minus quintâ, sive vas ro-
 tundum fuerit, sive triangulare, sive qua-
 dratum, alijsve alicujus figuræ multangu-
 læ. Quæ dimensio licet omnibus eo no-
 mine gaudentibus figuris competat, quod
 ad longitudinem, latitudinem, & pro-
 funditatem, respectu tamen drachma-
 rum, quarum capacitate mensuras istas

definivit R. Tanchum, magna est pro rei
 mensuratae naturâ, discrepantia, uti è
 Maimonide observavit idem author,
 verbis prius laudatis hæc subjungens,
 וְקָל רַבִּינוּ מֹשֶׁה ז"ל בְּ שֵׁר אֶלְמִשְׁנָה אִי קֵד
 עֲלֵת מִכְיָל עֲלִי גֵאֵת מֵא אִמְכֵנִי מִן הַתְּחִיב
 פֻּגְדֵת אֶלְרַבִּיעִית הַמְּזֻכֶּרֶת בְּ כֻּבֵּעַ הַשְּׂרִיעָה
 תִּסַּע מִן הַחֵר קֶרֶב שֵׁטֶה וְעֶשְׂרִינִן דֶּרְהֵם וּמִן
 הַמֵּא קֶרֶב הַשְּׁבַע וְעֶשְׂרִינִן דֶּרְהֵם וּמִן הַלֶּחֶב
 קֶרֶב וָאֶחָד וְעֶשְׂרִינִן דֶּרְהֵם וּמִן דְּקִיב
 הַלֶּחֶב כְּחוֹ הַשְּׁמִנִי עֶשְׂרִי דֶּרְהֵם בְּתִקְרִיב
 Dixit Doctor noster Moses f.m. in expli-
 catione Misnæ, Conficiens mensuras summâ
 quâ potui diligentia, inveni Rebiith per
 totam legem memoratam continere vini
 drachmas circiter viginti sex, aquæ circi-
 ter viginti septem, tritici circiter viginti
 & unam, similæ circiter octodecim, &c.
 Petita sunt hæc è Maimonidis Commen-
 tariis in tr. Misnicum Edaioth, cap. i. §.
 2. quæ etiam paucis mutatis occurrunt
 in ipsius ad tract. Menachoth præfatione,
 quam forsan ad appendicis hujus calcem
 integram apponi curabimus, ob eam
 quam cum superiori ad tr. Zebachim ha-
 bet affinitatem. Atque hæc de mensu-
 rarum istarum ratione ex authoribus
 istis nondum editis, proferre visum est,
 in eorum, qui in istiusmodi res curiosius
 inquirunt, gratiam, sine magna præsentis
 operis necessitate; cum dicere forsan suf-
 fecisset, Rebiith quartam Logi partem esse
 ac ביצה ומוחצה, ovum cum dimidio con-
 tinere, cum Log ovorum sex mensuram
 capiat. °Tantum igitur aquæ ad singula
 manuum paria requirit Maimonides, sive
 unus sive plures simul manus abluant.
 Alii ut vel ^p uni ineptam esse, etiam ad
 unam manum mundandam, quæ eâ quan-
 titate minor est, aquam autumant, ita
 pluribus unâ lavantibus haud præcisè re-
 quiri ut quot homines tot sint ejusmodi
 mensuræ. Sic author Turim, והני מילי
 לאחר אבל לשנים שבאי ליטול כאחד האחרון
 אין צריך רביעית. Speñant ista ad unum
 [seu de uno dicuntur] at cum duo simul ad
 lavandum venerint, non necesse est ut sit
 posteriori Rebiith; imo vel unam volunt
 utrisque sufficere, hoc modò observetur
 (monente authore Shulkan) ut utrique a-
 qua fluxu non interrupto effundatur. At-
 que hoc (inquit ^a author Lebusb) קל שהקילו
 חכמים בנטילה. Allevatio est quâ lotionis
 ritum leviozem reddiderunt Sapientes, hanc
 sententiam confirmant autoritate textus
 Misnici tr. Yadaim, cap. i. §. 1. רביעית
 גותנין

ⁿ Drachmas & species rerum Ægyptiacas se intelligere ait Maim.
 rac. 6. §. 6.

^p רק צריך רביעית לאחר ואפלי אינו
 רוצה ליטול אלא יד אחר

^a Lebusb. ut sup. §. 13.

Be-
 כל מים שהם פחותים מרביעית אין משהרין את הידים

נותנין לידים לאחד אף לשנים מחצו לוג לשלשה או לארבעה מלוג לחמשה ולעשרה ולמאה ר' יוסי אור ובלבד שלא יפחות *Ex mensura Rebiith aquæ, præbent ad manus lavandas uni, etiam duobus, è medio Log tribus aut quatuor, è Log quinque, decem, imo centum.* Ait R. Yose, ita tamen ut ultimo eorum omnium non sit minus quam Rebiith: quæ tamen omnia intelligi vult *Maimonides* de aqua tantum secunda (ut loquuntur.) Sic enim in suis ad locum istum commentariis, והוא אליו אנאזה בפחות מרביעית לכל שכין אנמא הו פי מים שניים אמא מאים ראשנים פלא תבון אלא *Lotio ista quam permittunt fieri minori quantitate aquæ quam Rebiit unicuique distribuendâ, ea est quæ peragitur aquâ secundâ, at verò in aqua prima, non erit minus quam singulis istiusmodi mensura.* Causamque cur pluribus unâ lavantibus non ideo stricte mensuram unicuique debitam requirant, hanc reddit, quod manus jam aquâ priori sordibus purgatæ fuerint, ideoque tantum sufficiat quantum totam manum perfundat: hâc interim conditione, ut illud quantulumcunque sit è *Rebiith* sit, i. ut cum effundi è vase cœperit, non minus eâ quantitate in ipso fuerit: illum verborum *R. Yose* sensum esse. * Illi interim, qui idem in aqua etiam prima permittere videntur, suadent ut licet homini ad manus lavandas sufficiat mensura *Rebiit*, plus tamen cum possit, ultro adhibeat; in magnum ipsi felicitatis incrementum hoc cessurum.

Porro his, quæ de aquæ quantitate, consentanea sunt & quæ de vasum unde affundenda sit capacitate statuunt. E vase enim (ut & illud obiter notemus) necessario effundi volunt. אין נוטלין לידים, אלא מבלי [affusâ aquâ.] Vasa autem cujuscunque materiæ fuerint perinde esse. כל הכלים כשרים אחר כלי אבנים וכלי גללים וכלי ארמה, *Omnia vasa idonea sunt, perinde est sive è lapide, sive è stercore bovino, sive è terra confecta fuerint.* *Misn. Yadaim, cap. i. §. 2.* Cavendum modo tum ut integra sint, tum ut debitam aquæ mensuram capiant & actû contineant. Eodem igitur loco vetant è vasum fragmentis, lateribus fundo vel operculo, aquam ad hunc usum præbere. * Unde *Maimonides*, ככל הכלים נוטלין לידים ואפי'

כלי גללים וכלי ארמה והוא שיהיו שלמים כלי שאינו מחזיק רביעית או אין בו רביעית כלי שאינו מחזיק רביעית או אין בו רביעית *E quolibet vase manibus lavandis aquam sumunt etiam ex iis quæ è stercore bovino, aut terra, confecta sunt, eâ conditione ut integra sint.* *E vase autem quod non capiat Rebiit, aut in quo non sit Rebiit, aquam ad manus lavandas non præbent.* *Yad. tr. Beracoth, cap. 6. §. 12.* * cum hoc apud omnes in confesso sit, דבפחות מרביעית אין אפשר, למחר הירדים, *minori quantitate quam Rebiit, manus mundari non posse.* Tantum si adsit: quanta corporis pars eâ ablunda, seu quousque manibus affundenda sit, proximo jam loco inquiramus. *Quæstionem movens Maimonides, עד היכן היא נטילת ידים Quousque pertingat manuum lotio?* Responder *עוד הפרק usque ad Perrek*; præeunte, scil. *Talmude, tr. Cholin. c. Col. Habbasar.* Sed verba ista obscuriora sunt, quam ut quid factum, vel faciendum sit distinctè doceant (monente *Josepho Karo* tum in suis ad *Maimonidem* ² *Scholiis Ceseeph Misneh* dictis, tum in *Beith Yoseph*) cum *Perek* nomen sit latioris ambitus, & quemlibet articulum, seu compaginem & membrorum commissuram denotet. תסמי אל מפאצל פרקים, *Appellantur compagines Perakim* (inquit *R. Tanchum*) scil. ob officium quæ ibi connectuntur distinctorum concursum, nam dicente eodem, מעני פרק חירת דכר פצל, *Perek, ubicunque occurrit, distinctionem innuit.* Explicatius igitur hic aliquid proferendum, ut lotionis terminus quousque pertingat sciamus. Atque hic in varias à Magistris itum est sententias, quas tum in *Ceseeph Misna* ad locum è *Maimonide* laudatum, tum in *Beit Yoseph* ², part. 1. num. 161. recenset *Josephus Karo*, ubi igitur in *Talmude* dicitur, לתרומה עד לפרק לקידוש ידים ורגלים במקדש לחולין עד לפרק, *ad profana comedenda [lavant] usque ad Perek, ad Terumah usque ad Perek, ad mundandas manus & pedes in Sanctuario* ^b [lavabant] *usque ad Perek, ea sic explicat cum aliis Rab. Salomo, ut primo loco intelligatur הפרק השני שבאמצע האצבעות, articulus c secundus qui est in medio digitorum [condylus], secundo, הפרק השלישי שהוא כנגד היר, junctura tertia quæ est juxta manum; tertio, הפרק העליון שהוא חבור היר והזרוע, Compago suprema, quâ connectitur manus cum brachio.* Alii ad cibum communem capiendum

T t t

piendum

¹ De distinctione aquæ primæ & secundæ inferius agetur.

² *Shulc. Ar. & Lebusch. ibid.*

³ *Iidem ibid. n. 159. & Yad. Mikra. cap. 1. 11.*

⁴ *יוסף קרו ושיחיהו בן יוחי*

⁵ רביעית.

⁶ *Ceseeph. Misn. ad Yad. Berac. cap. vi.*

⁷ *V. & Lebusch. p. 1. n. 160, 13.*

⁸ *Id. n. 159, 1.*

⁹ *Yad. tract. Ber. cap. vi. §. 4.*

¹⁰ *Part. 1. n. 161.*

¹¹ *C. Col. Habbasar.*

¹² *Rab. Ashir, & Beith. Yoseph.*

¹³ Ut ita comprehendantur cæterorum digitorum articuli duo, pollicis unus, explicante *Rab. Jonek. ibid.*

piendum præscribi verbis istis volunt lavandas manus, עד הקשרים שבסוף האצבעות, שכוללים כשרם כופף באצבעותיו *usque ad nodos, qui sunt ad finem digitorum, qui protuberant cum quis digitos suos inflectat: at ad Terumah, & manus ritu sanctuarii mundandas, ad eam compaginem quæ ad finem manus est; Carpum scil. Alii tum ad Terumah, tum ad cibum communem, ad metacarpium. Joseph Ben Levi, & R. Alpbes, ad utrumque usque ad carpum. At R. Asker hoc חומרא יתירה, aggravationem superfluum esse ait, ולא נהגו, neque ita morem apud homines obtinere. R. Alpbesi tamen, qui lotionis materiam statuit, כל היד עד הקנה של זרוע, totam manum usque ad os Brachii, sententiam laudant author Turim, Rashba, seu R. Salomo Ben Adrath, R. Joseph Karo, R. Mordechai, aliique, eamque esse quæ usu & obtineat, & obtinere debeat; neque enim grave esse ut quis eousque aquam manibus affundat, illudque facere debeat, quo & omnem animo suo scrupulum amoveat, majoremque simul, quam diligens moris hujus observatio secum affert, mercedem obtineat. Prudenter interim monet ^d Joseph Karo, נכון להתנות ולומר שאינו מקבל עליו דבר זה, בתורת חובה אלא בתורת רשות, Expedire ut quis conditionem adhibeat, dicatque se illud in se suscipere non ut rem ad quam præstandam obligatus, sed ut planè liberam, ac spontaneam, quo scil. siquando tantum aquæ ipsi in promptu non fuerit, לא יצטרך להחמיר כמנהגו, non necesse sit illi secum adeo severè ac alias agere, atque ita, inquit, ראוי להתנות בכל, דבר שאדם רוצה להחמיר על עצמו homini conditionem istiusmodi adhibere in omnibus ^e in quibus plus sibi, quam necesse est, imponere velit. Maimonidem vero cum nullâ adhibitâ explicationis notâ vocem ^f פרק Perek simpliciter adhibuerit, probabile esse non aliam intellexisse compaginem, quam eam à R. Alpbeso distinctè propositam, quâ manus cum brachio connectitur; Arabibus ea زند [brachiale] dicitur, atque, inde eam etiam sententiam amplexus R. Salomo Bar Nathanael, ante panis propriè dicti esum requirit, غسل اليدين الى الزند, lotionem manuum usque ad carpos. Porro quæ hætenus dicta sunt optimè (ni fallor) quid per πύγματι νίωτεσθαι apud Evangelistam intelligatur, nos docent: eam scil. corporis partem quæ lotionem mundanda erat dictione πύγματι designari; quæ & Hebræicæ Perek, prout ab ipsis explicatam vi-*

dimus, non malè respondet, atque ex istorum temporum usu magis quàm è præciso vocis intellectu forsan exponenda est. Si usitatiorem ejus significatum, quo pugnum, i. manum inflexis digitorum nodis tum mediis, tum iis quibus metacarpio inferuntur, adeoque protuberantibus, contractum denotat, respexeris, en tibi eorum sententiam, qui vel articulos digitorum medios, vel eos qui ad metacarpium sunt (condylos vel metacondylos) lotionis terminum statuunt: sin pro tota manu ad carpum usque sumseris, quam etiam eâ non impropriè designari putant ^g viri docti: en eam quam R. Alpbes atque alii (ut vidimus) præferendam censent. Imò & secundum Julium Pollicem exterior totius manus contractæ pars propriè πύγματι dicitur: ac Judæos Perek suum, articulorum ad exteriorem partem protuberantium spatio metiri vidimus. Nam quod Cl. Vir Lud. Capellus aliam nominis πύγματι significationem, quâ mensuram cubito sex digitos brevior denotat, h. e. à cubito ad digitorum discriminationis initium, sequi maluit, (favente etiam Theophylacto, qui ἕως τῆς ἀγκυλῶν vertit) non adeo iis quæ à Judæis olim, si traditioni fides, inter lavandum observari solebant, consonum videtur. Nam quod eorum loquendi formam, quâ aquam affundere jubent עד הפרק, usque ad Perek, in partes vocat, plane contra ipsorum disciplinam est, qui ab aqua quæ ultra Perek fluxerit, cavendum disertè præcipiunt (uti in sequentibus, volente Deo, videbimus) dicuntque שמעם ואילך אינו נקרא יד אפילו לענין קדוש ידים, inde & quod ultra est non appellari manum, ne quidem respectu sacræ istius ablutionis manuum & pedum è concha [in tabernaculo,] testante authore Lebusch, parte 1. num 162. §. 1. Quod autem à Mohammedanorum ritu testimonium petit, qui غسل اليدين مع المرفقين, lavari manus unâ cum cubitis (ut Kadi Ahmed Asphabaniensis) vel (ut Al Gazali) الى المرفقين, usque ad cubitos, jubent, haud satis firmum, est; cum licet lotiones suas Mohammedanos à Judæis accepisse minime dubitemus, non tamen eos in omnibus se illorum exemplo conformasse credamus. Imo ne ab illis didicisse videantur, in diversum non raro datâ operâ abiisse reperiemus. Exemplum dedimus loculentum in Specim. Hist. Arabum, pag. 309, &c. ubi ostendimus ideo Mohammedem diem jejunii Ashura, i. mensis decimum, quem à Judæis acceperat, in Tasua,

^d In Beit Joseph. ibid.^e V. & Lebusch. ib.^f Ceph. Misn.^g V. Cl. V. H. Hammond: in N. T.

Tasua, i. nonum mutare voluisse, *سقاء*, *لواقعة اليهود*, *hoc respuens ut ipsi cum Judæis conveniret*. Nec aliam ob rationem optimum censeretur, ut quis tam nono quam decimo jejundet, monet Commentator in *Abi Isaaci Shirazensis* institutiones juridicas, quam *التقي التشبيہ باليهود*, *ne Judæis affimiles videantur*, quam etiam rationem hic tenere, satis probabile est. Quare autem interpretatio ista, quâ *πυγμή* de ea corporis parte quæ ablutione mundanda erat, intelligatur, cæteris quæ ab interpretibus afferuntur præferenda videatur, melius, ni fallor, patebit, ubi & in cætera, quæ inter lavandum observabant, oculos conjecerimus, ad quæ igitur jam pergamus.

Aquam è loco seu conceptaculo suo in vas aliquod ^h huic usui idoneum transferendam diximus; quærendum jam quomodo è vase isto manibus sumenda, hoc enim inter ea collocat *Maimonides*, de quibus, *כל הנוטל ידיו צריך לזוהר*, *solicitus esse debet quisquis manus suas lavare velit*. Atque de eo ⁱ ipse (cum reliquis) sic statuit, *אין נוטלין לידים אלא מן הכלים ומכח*, *הנותן*, *non lavant manus nisi aquâ è vasis, idque vi præbentis, affusâ*, hoc ergò requiritur, *שיהיו המאים באין מכח נותן*, *ut veniant aquæ à vi præbentis*, ^k nam si vel manus aquæ haustæ è vase, vel alicubi repositæ immergeret, vel eas eadem jugi impetu & sponte sua fluente ablueret, nihil hoc illi ad munditiem prodesse censebatur, quamvis sint qui *בשעת הדרק*, ^l *urgente necessitate* permittunt manus in vas (modo terræ affixum non fuerit) intingere, docente *Shulcan Aruch*. p. i. num. 159. §. 8. Id vero sponte vel ordinariè facere vetant. Quod ordinariè fieri solitum, est primò ut lavanti aqua ab altero ministretur, atque ad hoc præstandum quilibet idoneus censetur, *אפילו חרש שוטה וקטן*, *etiam surdus, fatuus & puer*, &c. Imo ex aliorum quos sequitur *Maimonides* sententia, vel *הקוף* *etiam Simius*, contradicente interim *R. Jose* ^m in *Misne* ipsa, aliisque in *Gemara* qui requirunt ut fluat aqua, *וי מכח גברא*, *vi viri*, ⁿ quam ob rationem excludunt nonnulli, non solum fimium, sed & puerum sex annis minorem. Alii verò vocem *גברא* *vir*, nec ad hominem, nec ad majorem restringi volunt, sed idem tantum valere ac si dixissent, *וי מכח נותן*, *vi dantis* [cujuslibet.] ^o Quod si quis alterius

qui aquam ipsi affundat ope destituatur, quid tum illi faciendum, sic ut suis sibi manibus id præstet, docent textus *Misnicus*, *Maimonides*, cæterique, scil. vel hydriâ inter genua sua collocatâ, vel in alterum latus quo manibus incumbat inclinatâ, vel unâ manu alteri ministrante, hæc enim omnia *כח גברא* *vim hominis* audire. Quod si altero latere in terram reclinato, vasi effluerit aqua, eâ manus ablueri, nihil proderit; ut nec si ex eodem alicubi pertuso continuo ^p impetu eruperit, eidem ipsas admovisse; nisi ejusmodi sint vasa, quæ siphunculis instructa fuerint, & epistomiis, quibus apertis aqua ad libitum lavantis, quoties opus fuerit, elicitur, dein versatis obstruitur; quæ enim ita depromitur aqua, *ככח גברא* *non nisi vim admovente homine*, effluit. Atque ita comparatum olim fuisse labium æneum in tabernaculo autumant, *הכיוור אינו מקלח תמיד אלא היו בו ברואות וכל כהן שרצה לקדש ידיו ורגליו היה פותח*, *וכל כהן שרצה לקדש ידיו ורגליו היה פותח*, *לו הברוא ומקדש*, *Labium non emittebat continuè aquam, sed fuerunt illi siphones; quivis autem sacerdos qui manus & pedes suos lavare volebat, aperto sibi siphone lavabat*. Atque ex his etiam de hydriis istis quarum mentio fit *Joannis* ii. 6. [*ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι κατὰ τὸν καθάρισμὸν τῶν Ἰουδαίων, χωρῆσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς*] conjecturam sumere licet, scil. vel istiusmodi siphonibus instructas fuisse, quos sibi quivis manus mundaturus recluderet, vel majora saltem fuisse vasa, è quibus in minora depromeretur aqua in convivarium usum: utrivis generi satis congruet dictum quod sequitur *ἀντλήσατε νῦν*.

Huic autem aquæ rite manibus effundendæ, addi debet eandem tam ante quam post cibum rite excipiendi cura, in qua nobis describenda discrepant aliquatenus Magistri: orta autem videtur differentia præcipuè ex aquarum *ראשנים* & *שניים* *primarum & secundarum* quarum meminit textus *Talmudicus* diversa interpretatione; dum *Maimonides* non ad cibum communem capiendum, sed ad *Terumah* tantum requiri illam secundò affundendam putaverit, secus alii. *Maimonides* ergo (ut primas ille teneat) aquam, modo justæ fuerit mensuræ, manibus, vel *מעט מעט* *paullatim*, vel integram *Rebiit*, *בשטיפה אחת*, *uno simul impetu* affundi permittit hoc; cibum profanum

num

^h Misn. Yad. 17. §. 2.ⁱ Yad. Mikra. cap. xi. §. 1.^k Berac. cap. vi. 6.^l Mik. ibid. & Berac. ib. §. 14.^m Ibid. §. 13. Misn. Yadaim, cap. i. §. 5.ⁿ Cholin Rab. Abraham Ben David & Arb Turim, &c.^o Lebusch, p. 1. n. 159. §. 12. Shulc. Aruc. ib. §. 11.^p Arba Tur. ibid. ut & Shulc. Ar. & Lebusch.^q Lebusch. ib. §. 7.^r Yad. Berac. cap. vi.

num capto sufficere. At cum cuiuspiam comedenda fuerit *Terumah*,^{*} tum postquam *Rebiit*, seu quartam *Logi*, manibus primò affuderit; צריך לחזור ולטויל פעם שנייה במים שניים כדי להסיר המים שעל גב ידיו שהיו המים שנטל בהן תחילה והיו הנקראין מאים ראשנים נטמאו בידיו *opus est ut rem repetat, & alterâ vice manus suas lavet aquâ secundâ, quò amoveat aquam quæ manibus ipsius adhæserit, aqua enim quâ primò lavit, quæ vocatur aqua prima, immunditiem contraxit à manibus ipsius.* In eundem sensum idem in sua ad tractatum *Misnicum Yadaim* præfatiuncula, אלא כגנת ידי אלאנסאן מנגוסתין, וצב עליהא אלמא ליטהרהא ומקדארה לא יכון אקל מן רביעית פאן ידיה תתטהר לכנהא תגסל בעד ולך כמא אכר והיניד יאכל כהא אלתרומה לאן אלמא אלדי גסל כה ידיה אנתגס בידיו וצאר תחלה כמא בנגא פתגסל בעד ולך כמא אכר ליטהרה מן נגאסה אלמא אלדי נגע בידיו אד ואנתגס מן אגל ידיה ולך אלמא אלדי תטהר כה אלידין אולא יתסמי מים ראשנים ואלמא אלדי תגסל כה בעד ולך יתסמי מים שניים, *Quando pollutæ fuerint cuiuspiam manus, atque illis ad ipsas purgandas aquam affuderit, quæ mensurâ Rebiit minor non fuerit, mundæ fiunt manus ipsius, verum & aliâ rursus aquâ abluendæ sunt & tum comedat Terumah.* Nam aqua quâ manus suas lavit, immunditiem à manibus ipsius contraxit, & facta est initium [pollutionis] sicuti ostendimus; quare & aliâ rursus aquâ ablui debent, quò purgetur ab immunditiæ aquæ quæ manus ipsius tetigit, cum à manibus ipsius polluta sit. Aqua autem ista, quâ primo mundantur manus, appellatur aqua prima, ea quâ postea proluuntur, aqua secunda. [Eadem ferè in præfat. ad eundem tractatum, quæ in *Misnaioth Venetiis* in 8^o cum scholiis, editis habetur, occurrunt.] Ex his quænam fuerit de aquæ in primam & secundam distinctione, & de utriusque usu, *Maimonidis* sententia facillè patet, scil. ad cibum communem primam tantum requiri, ad *Terumam* etiam secundam, uti & annotat *Joseph Karo* in *Cesepb Misneh*,[†] ad cap. xi. tr. *Mikvaoth*. Contra quam insurgens *R. Abraham Ben David*, se *Talmud Hierosolymitani* auctoritate muniens, Imo (inquit) אף לחולין etiam ad cibum communem, צריך להפסיק חוזר ונטיל, *opus est ut distinctè agat, scil. חוזר ונטיל, ut qui lavat, rursus lavet ejusdem Rebiit parte, vel primò partem aliquam mensuræ istius manibus suis affundat, quæ aqua prima censeatur,*

deinde reliquâ lotionem repetat, quæ secunda vocetur; quod idem sensisse videntur & alii, scil. author *Arba Turim*, *R. Mordechai*, &c. quibus (ut ultimo laudati verbis utar) עיקר דין הנטילה הוא שישפוך האדם מן הכלי שני פעמים על ידיו הראשונים מעבדין הטומאה מן הידיה ונטמאו, והשניים מטהרין את הראשונים כטומאתן, *Fundamentum ritus lavandi manus est, ut quis è vase bis aquam sibi effundat; prima amovet immunditiem à manibus & ipsa immunda redditur, secunda primam purgat ab immunditie suâ.* Quod interim de eo intelligi volunt, שידיו נקיות, *cujus manus puræ sunt* [à fordibus.] Nam si inquinatæ fuerint, tum necesse esse, לשפוך עליהם שלשה פעמים, *ut ter illis aquam affundat, primo טהרה לא, non munditiæ gratiâ, sed רק להסיר הלכלוך שעליהם או כל דבר החוצץ ad auferendam spurcitiem ipsarum aut quidlibet discriminans, sive quod interventu suo aquam impediatur quo minus ad aliquam manuum partem pertingat, secundo ad immunditiem amovendam, eamque aquam immundam reddi, tertio denique ad mediam illam aquam purgandam.* Ad tres vices istas sufficere *Rebiith* unam; quòd si non fordibus aliquibus inquinatæ fuerint manus, nec sit istiusmodi quid discriminans, licere manibus suis totam *Rebiith* uno impetu affundere, nec requiri aquam (quam vocant) secundam. Sin inquinatæ fuerint, ipsique plus quam *Rebiith* aquæ adfuerit, tum sufficere ut ad sordes abluendas primo parum aquæ affundat, dein integram simul *Rebiith*, nec aliquam tertio affundendam relinquat. Porro præcepto è *Talmude* tr. *Sotah*, cap. i. petito monent, שגביה ידיו למעלה שמא יצאו מים חוץ לפרק ויחזור ויטמאו את הידים, *Manus attollere, ne prodiens aqua ultra Perek* [seu compagem] *dein reversa manus* [iterum] *polluat.* Quo in explicando discrepant qui de *Perek*, seu compage illâ quam lotionis terminum statuunt, discrepantes amplectuntur sententias. Qui enim illam quâ digiti metacarpio inferuntur intelligunt, jubent dum aqua primo effundatur, ראשי אצבעות, *digitorum summitates*, erigi scilicet ne à palmâ ad digitos refluens prior, quæ à secunda purgari non censetur, ipsos denuò immundos reddat: sic *Rabbi Salomo* ad *Sotah*, cap. i. Sic author *Turim*, sic *R. Mordechai* in *Lebush*; nec non *Moses Isarlis*, qui, quod in *Shulc. Aruc* dicitur, צריך להגהיב ידיו, *opus est ut manus suas attollat, exponit דהיינו*

^{*} Id. in tr. Mik. cap. xi. 3.[†] Et ad Beracoth cap. vi. §. 10.

רהיינו ראשי אצבעות, i. e. *summitates digitorum suorum*. Quod ita etiam intelligi volunt, ne, si primò eas elevaverit, postea demittat antequam exiccatae fuerint; ac præceptum cum conditione, non absolutè, datum. Nam si מתחלה משהילן, *ab initio lotionis usque ad finem manus demiserit*, rectè hoc ex multorum sententiâ, fieri; nec ibi periculum esse ab aquæ primæ reliquiis, quæ reversæ pollutionem secum in manus deferant. Observandum etiam hoc momentum cum bis manibus aqua affundatur; quod si vel unâ vice, unoque impetu ipsis injiciatur integra. *Rebiit*, quò simul ac semel purgentur, vel è contra in tres partes seorsim affundendas distribuatur, ut periculum non sit ne tantillum aquæ terminum lotionis pertranseat, non esse quod quis sollicitus sit, להנהיגה, *de manibus vel sursum levandis, vel demittendis*. Atque hæc ex eorum præcipuè, qui ad metacardylas manus abluere satis ducunt, mente dicuntur. Qui verò usque ad brachiale eas lavandas præcipiunt, aliter rem explicent necesse est, atque ^v integras manus, dum eas vel elevare vel demittere jubent, non digitos tantum, intelligant. Eorum ergò sententia ubi obtineat, affirmantibus authoribus *Shulcan Aruc & Lebusch*, &c. אינו צריך להשפיל ידיו, *neque manus attollere, neque demittere necesse ducitur*, quamvis יש חולקין *sunt* (inquiunt) *qui dissentiant*. Fusius hac de re in ^x *Beith Yoseph* disputatur: & quæritur quomodo non se planè destruat, ac tantum non inter se pugnancia contineat hoc de manibus inter lavandum sursum levandis præceptum, dum & cavere jubet ne aqua, quæ ultra carpum fluxerat, refluens manus de novo polluat, atque ita interim manus componere ut necesse sit aquam in brachium defluere, quæ cum ob vestes quibus pars ista tegitur, abstergi atque exiccari non possit, in manus postea distillans rursus ipsas inquinet. Quanto satius fuisset, שישפיל ידיו במים ראשונים כשם שאמר במים אחרונים, *etiam ante cibum capiendum, uti post cibum captum fieri jubent, præcipere ut manus demittantur*? Ad hæc inter se concilianda, ostenditur eam quæ requiritur manuum elevationem non esse הנהיגה גמורה, *elevationem omnimodam*, sed הנהיגה קצת, *quâ ex parte eriguntur*; i. e. situm quendam medium, quo nec in altum tollantur, nec versus in terram pronæ demittantur, quoque revera cave-

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atur, non tantum ne refluat aqua semel affusa, sed כדי שלא יצאו הוין לפרק, *ne omnino inter affundendum ultra carpum defluat*, quo ullius ab ea pollutionis metus sit. Plura apud eundem authorem, aliòsque his de rebus legere est, quibus omnibus ex diametro opposita videntur ea, quæ de hoc ritu habet Illustrissimus *Scaliger*, ubi cum per *πυγμαλον* tale intelligi dixisset manus ^v *Schema* quod colligitur pollicis ungue cum quatuor digitorum summitatibus conjuncto, addit, "Cum igitur manus sic configuratae fuerint, attolluntur ita ut aqua, quæ inter lavandum manibus hæserit, una cum fordibus per exteriores partes manuum ad cubitum usque defluant, & mox manibus, eodem schemate manente, terram versus pronis demissis, ab cubitis in terram decendant: Itaque in lotionem manuum tria fiunt. Lavantur manus ita ut omnes fordes eluantur: Componuntur deinde in pugnum: Postremo elevantur & demittuntur." At hoc est quod nullo modo permittunt, ut vidimus, *Judæi*, ut manus postquam semel elevatae fuerint, ante lotionem peractam, atque aquam abstersam, demittantur: immunditiem hoc pacto augeri, non tolli. Pergit Illustrissimus Vir, *Inde vides quare elevatio manuum vocata sit accurata illa χειρολαβία, qua ab antiquis usque temporibus hætenus utuntur Judæi*. Ita enim, נטילת ידים, ipso interpretante est, *Elevatio manuum, χειρολαβία*. Notus est equidem verbi נטל, significatus quo elevare denotat, at num ille, quo & manus lavare significat, ab eodem fluat, quod scilicet inter lavandum elevari debeant, dubitari non immerito possit, cum de ea etiam lotionem dicatur, in qua manus sursum levare nefas sit, viz. de ea quâ post cibum sumptum purgantur, (de quâ præceptum est non temerandum, אחרונים צריך שישפיל ידיו, *ad aquam post cibum [excipiendam] necesse est ut quis manus demittat*. *Sotah*, cap. i. *Yad. Berac.* cap. vi. 16, & *Arb. Tur. part. i. n. 162.*) Nam & ea נטילה נטילה vocatur.

Observari autem potest varia ejusdem verbi, quâ apud *Rabbinos* dum his de rebus agunt, occurrit, constructionis ratio, aliàs enim cum præpositione ל dativi notâ constructum reperitur, aliàs accusativum sibi adjunctum habet, priori formâ tollendi & ferendi intellectum sibi vindicare videtur, ut cum dicunt, בכל בלם, *quod reddi potest*,

U u u

Omnibus

^v ידיו ממש, Manus propriè dictas, *Beith Yoseph*.^x Part. i. n. 162.^y *Elench. Trihæres Serrarii*, cap. vii.

Omibus vasis aquam tollunt, apportant, afferunt, vel desumunt manibus. Respici enim potest vel actio ea, quæ aqua hunc in usum loco suo tollitur atque hauritur, vel qua vasi jam imposita affertur aut tollitur ad affundendum manibus. Ubi cum accusativo simpliciter construitur, lavare sonat, ut cum dicunt, נטל ידי, *Lavit manus suas*, in qua tamen significatione etiam cum ל aliquando construitur, ut in principe illa hujus ritus traditione quam è tractatu *Misnico Chagigab*, cap. ii. §. 5. laudavimus, נטלים לידים, *Notelim leyadaim*, &c. *Lavant manus ad cibum communem*, &c. Ac forsan cum frequenter hoc sensu usurpari cœperit verbum, tum demum ל illud omisum est. Nec obscura interim significatum priorum hîc vestigia sunt, cum ea propriè lotio נטילה vocetur, quæ sit aqua prius è loco suo haustâ, ac è vase in altum levato, vi præbentis effusâ, describentibus, uti vidimus, Magistris, atque ita à טבילה, quæ manuum in aquam immersione peragi solet, distinguitur. Porro urceolus, vel vas, unde manus lavantur, נטל *Netal*, vel נטלה *Natla*, sive נטילה *Netila* audit. Atque ab hoc vase volunt (inquit ² Clarissimus *Buxtorfius*) nomen נטילה dictum, pro lotione manuum ex isto vase. Sic *Lebush*, part. i. n. 4. לשון נטילה הוא על שם הכלי שרוחצין ממנו שהיה נקרא אנטל בלשונם והיה מחזיק רביעית. *Nomen Netilah* [Lotioni attributa] ³ est à nomine vasis è quo lavant, quod vocatur Antal, [vel *Netilah*] ac Rebiith capiebat. Quæ *Etymi* ratio si cui placeat, accipiat ad sententiam suam confirmandam etiam in lingua Arabica ناطل ejusmodi ferè vas significare, & ناطل *Natala*, aquam paullatim è vase effundere, unde & نطول cum male affecti capiti liquor aliquis ex præscripto medici è gutturnio paullatim affunditur. Sequitur apud magnum *Scaligerum*, *Sordes autem* & si quæ in manibus adhuc cum aqua adhæserint, vocantur, חוצצי, טבילה τὰ λεπτά τῆς λούσεως. Quamvis hîc de נטילה *Netilah*, seu ablutione manuum, non de טבילה *Tebilah*, seu immersione sermo fuerit, perinde tamen se habet, cum apud ipsos regula sit, כל שחוצץ בטבילה חוצץ בנטילה ידי, *Quicquid discriminat seu impedit in immersione, impedit etiam in ablutione manuum.* Ab istiusmodi rebus manus purgaturum sollicitè cavere jubent, scil. ne post aquam primò affusam in manibus relinquantur, tum enim frustra secun-

dam affundi, utpote quæ aquæ primæ eam solummodo partem purget, quæ manui, non quæ rei alicui alii adhæserit: quare autem quæ ejusmodi sunt, τὰ λεπτά τῆς λούσεως reddat, non satis capio. חוצץ *Chatzatz*, (si eò forsan respexerit) certe aliàs *Scrupum*, *lapillum*, *calculus* denotat. Quid vero hic per חוצצין *Chotsetsin* intelligant, faciliè percipimus, ut ex iis quæ de ipsis tradunt, ita è disertis *R. Tanchum* verbis, dictum prius laudatum, כל שחוצץ, *Quicquid*, &c. sic explicantis, يعني بحجز بين الجسم والماء بان يكون على الجسم شيء ملاصق يمنع الماء الواصل لذلك i. e. *Quicquid inter corpus & aquam dividuum intervenit; dum scil. corpori adhærens res quæpiam impediatur aquam quæ ad eam pertingit* [à contactu corporis:] vel si quis eadem Hebraice malit, ita habeat prout in *Beith Joseph*, è l. *Torath habbeït* adducuntur. יומה הן הדברים החוצצים הדברים שהם נדבקים ביותר אל הים ומונעים את המים מלכנס שם כמו טיט היום טיט היוצרים *Quænam sunt Hachotsetsim, res quæ discriminant? Res quæ manibus tenaciter adhærentes impediunt aquam quo minus eò pertingat; e. g. Lutum ordinarium, lutum figulinum, lutum albumine ovorum maceratum, gummi aridum, & sordes quæ sub unguibus ubi ultra carnes excreverint.* His accensent & annulum, quem inter lavandum exui jubent qui lotionis terminum, cibum etiam communem capturis, vel ad metacondylòs, vel brachiale extendunt; nam qui sufficere aiunt, ut ad condylòs lavent, haud necesse esse statuunt, ut exuantur annuli, cum infra articulum istum gestari soleant. Atque hoc præcipue affirmant cum annuli מהודקים, seu angustiores fuerint. Sin רפויין laxiores, retineri in manu posse, tutius tamen judicantibus aliis, ut omnino deponantur. Distinctè tradunt alii quæ de קיסם וצורר, *festucis & calculis* sollicitè in prima lotionem amovendis monet *Misne; Maimonides* verò (observante *Josepho Karo*) ejusmodi omnia ad caput החוצצים *discriminationis*, seu separationis, cujus meminimus, reducit, & sub eo comprehendere vult. Atque ex his de הדברים החוצצים, quæ *Scaliger* τὰ λεπτά τῆς λούσεως, vertit, judicare liceat.

Porro ex iis quæ inter lavandum observari jubent, est etiam שפשוף *Sbiphshuph*, affricus, confricatio, seu defricatio. *Maimonides* traditionem è *Tosiphtha* producens sic explicat, תבין פי אלתוספתא, אנה הנוטל ידיו צריך לשפשוף יעני אן יהך בעצמה

² Lex Talmud.³ Id. num. 159. §. 20.⁴ Part. i. n. 161.⁵ In Præf. comm. in *Yadaim*.

בַּעֲצוֹתָא בְּבִעֵץ, *Declaratum est in Tofiphtha oportere lavantem manus suas* Leshaphsheph, i. alteram alteri affricare, quæ primo obtuitu favere forsan videantur illi verborum *πυγμῇ νίπτεισθαι* interpretationi, quæ sonare ea vult pugno in cavum manus alterius immisso defricari, (quod sanè fieri solitum putat *Scaliger*, licet aliud hîc innui dicat) at penitius inspecta, & ex *Rabbinorum* mente explicata, nihil minùs quam eo tendere reperientur, nam nec defricatio, quam requirunt, sordium tenaciùs adhærentium abstergendarum gratiâ, nec tam manibus in pugnum flexis quam expansis, fieri solita videtur. Huc spectant quæ dicunt, הַנוֹטֵל יָדוֹ צֶדֶק לְשִׁפְשֵׁף שִׁפְשֵׁף, בחבירתה טמאה בראשו או בכותל מזהרה, *Qui manus suas laverit, necesse est, ut eas affricet, si alteram alteri affricuerit, immunda fit, si capiti suo vel parieti, munda est*: è quibus hoc elici docet *Josephus Karo*, necessariam esse quidem manuum defricationem, at, contra ac sonant *Maimonidis* verba, non שֶׁצֶדֶק לְשִׁפְשֵׁף שְׁתֵּי יָדָיו *necesse esse, ut manuum suarum alteram alteri affricet, cum vel capiti, vel parieti eas affricare liceat, ideoque nihil aliud ex nonnullorum mente requiri ait* ^d *quam לקנח מים שעל ידיו במפה או בריס, ut abstergatur aqua quæ manibus adhæserit, sive mappâ, sive re quapiam aliâ ob illud quod in Talmude dictum est, כל האוכל פת בלא גינוב ידים, כשאר דברים, si quis comederit panem non exiccatis manibus, perinde est, ac si immundum comedisset.* Ex iisdem non minùs perspicuè quæ diximus elici videntur. Affricationem istam manibus expansis, non in pugnum contractis, fieri solitam, inde patet, quod earundem ad caput vel parietem defricandarum meminit; ad quod neutiquam idonea erit, quæ ita flexa fuerit manus. Deinde nec ad sordes sollicitiùs purgandas confricanda manus, cum à manu ad manum transferri aliquando confricatione immunditiem, non tolli, doceant. Ideoque cavendum ne nisi utræque prius aquâ perfusæ confricentur, quod ut his verbis obscuriùs innuitur, ita ^f à *R. Mordechai* (ut alios omittamus) in *Lebush*, perspicue traditur, qui manum unam aquâ madidam, alteri eadem non simul perfusæ affricare, lotioni rectè peragendæ contrarium esse docet; at si simul eâ perfusæ

fuerint manus etiam post affusionem primam licere ipsas confricare, cum pro una jam habeantur. Quod si integrâ *Rebiith* simul affusâ ambas proluerit, aut eâ in tres, ut in superioribus explicatum, partes totidem vicibus affundendas distriburâ, tum, צֶדֶק לְשִׁפְשֵׁף יָדָיו זו בְּזוֹ כְּדִי לִקְנַח, יפה כל המים קודם גינובם במטפחה, שבוה נטהרו יפה, *oportere ut manuum alteram alteri affricet, quo totam aquam diligenter abstergat, antequam ipsas mantili exiccet; ita futurum ut optimè munden- tur.* Hoc interim cavendum monens, ne inter confricandum partem aliquam contingat ad quam non pertigerit aqua; secus enim refluxente humore illas se invicem polluturas. Ex his facile statuere est cujusmodi sit de qua loquuntur ^g *Magistri*, manuum affricatio, quæ ab ea, quæ pugno alterius manus palmæ inserto fiat, satis diversa, & vix eam admittere videatur.

Quæ hæcenus dicta sunt ad eam præcipuè lotionem spectant, quam מִים ראשונים, *aquam primam* vocant, quâ scil. antequam cibum capere liceat purgandæ sint manus; quam rursus in primam, secundam & tertiam distinguunt, prout vel tota simul, vel binis, vel ternis (ut vidimus) vicibus, affusa fuerit, quas tres lotiones pro una habitas fuisse verissimum est. ^h Præter hanc, מִים אחרונים, *aquæ posterioris*, seu quâ post cibum ἀπονίπτεισθαι solebant, mentionem etiam injecimus, de qua adhibenda non minus quam de priori solliciti erant; imo vel magis. Nam cum permissum aliquibus aliquando fuerit priorem omittere, posteriorem istam semper observare tenebantur. ⁱ Ideoque quod in textu Talmudico dicitur, מְטוֹרֵין מִרְחִיצָתָא, *ad lavandas manus non teneri, explicat Gemara, לא שנו אלא מים ראשונים, אבל אחרונים חובה, Non intelligendum hoc nisi de aqua prima, posteriorem autem debitum esse.* Utriusque rationem reddit ^k *Maimonides*. Ad priorem lotionem non tenentur, מפני שהן טורדין במלחמה, *quod belli negotiis anxie occupati sunt, posteriorem negligere vetantur, מפני הסכנה, ob periculum.* Hujus e. lotionis necessitatem non tam à præcepto aliquo quam à periculi metu esse volunt; hoc est quod in *Talm. c. Col. Habbasar* dictum est, מִים ראשונים מצוה והאחרונים חובה, *Aqua prior præceptum est, posterior debitum, scil.*

I

^d שפשוף לשון קנח הוא. ^e Sotah, cap. i. ^f Part. 1. n. 162. ^g Alii ut de re quæ ad arbitrium possit, alii ut de re quæ debeat fieri. ^h V. Bez. ⁱ Irub. cap. i. §. ult. ^k Beraca. cap. vi. ^l V. Lebush. n. 181. part. 1. מפני שהם מצוה ככ' מ' הוא חובה.

scil. מלח סדומית, *gratiâ salis Sodomitici*,^m cui vim oculis valdè noxiam inesse scribunt, ac cæcitatem inducere. Quo igitur à periculo quod inde oriri posset, si istiusmodi salis, vel pani, vel cibo admisti aliquid manibus adhæreret, caverent, cùmque præceptum sit, אחר כלא אכילתך אכול מלח, *post omnia quæ comederis, comede salem*, quicquid in manibus esset affusâ aquâ ablui iusserunt. Quod & tum observatu commodum esse monet *R. Mordechai*, cum sal *Sodomiticus* in usu non sit, scil. quod מלח מפני מלח יש להושי כפני מלח, אחר שטבעו כמלח סדומית, *susplicari liceat alium salem ejusmodi cum Sodomitico naturæ esse*, imò & cum salem post cibum seorsim comedere moris non sit, atque aliam etiam ob rationem, scil. quod cum non jam sit in usu ערב שמן *oleum suave* (quo olim manus suas ungebant ad sordes tollendas, easque ante benedictionem mundandas) יוהרו במים אחרונים להסיר, הוזהמה מן הירים לנקות במקום השמן ערב, *aquam posteriorem vice unguenti adhibeant ad tollendas à manibus sordes, quò mundæ sint ad benedicendum*, seu antequam Deo pro cibo sumpto gratiæ agendæ sint. Hodie tamen cum penitus cessaverint, & in defuetudinem abierint rationes illæ, ob quas olim sedulò observabatur ritus iste post cibum lavandi, ipsum etiam^p in defuetudinem apud plerosque abiisse moment. Ea quæ aquam istam posteriorem spectant ab iis, quæ in illa ante cibum affundendâ vel excipiendâ observabantur, in non paucis discrepant, neque enim de vase è quo manibus affundenda erat, adeo ac in priori, solliciti erant, at in quod à manibus deflueret, magis. Aqua enim prior^q sive in terram, sive in vas decideret, perinde erat; at à cibo lavantibus necessario supponendum erat pollubrum, vel aliud saltem aliquid quo exciperetur, quod à manibus decideret. ^r Prior aquâ, vel calidâ, vel frigidâ peragebatur, ad posteriorem æquo calidiorem non adhibebant; in priori attollendâ, eo quo vidimus modo, at in posteriori necessario demittendâ erant manus, quò quicquid adhæreret salis Sodomitici, vel sordium aquæ vi deferretur. Eiusdem terminus medii digitorum articuli statuuntur, & unica, vel aquæ; vel alterius cujuslibet liquoris (vino excepto) affusio facis ducitur, cum adhibita fuerit, non (ut prior) לטהרה מידי טומאה, *purificationis gratiâ*

*ad immunditiem legalem tollendam, sed ad munditiem, refque noxias manibus abluendas, & periculum ab hominibus depellendum. Sed & alia adhuc, quam mediam appellare liceat, lotio est (מים אמצעיים), aquam intermediam vocant Magistri) quâ scil. בין תבשיל לתבשיל, inter fercula, ^s cum ab uno ad alterum cibi genus transirent, utebantur: Hanc רשות *Resbuth, Rem planè liberam* esse dicunt: רצה נוטל רצה, *si libuerit lavabit, sin minus, abstinebit* (inquit *Maimonides*) quod tamen ita intelligendum volunt alii, ut sint esculenta ista ejusdem generis, sin diversi fuerint, e. g. si post aliquid è caseo confectum, carnes, vel post aliquid è carnis confectum, caseum comedere velit, ^u tum necesse esse ut abluantur manus, nec non inter carnes & pisces. Lotio ista media pleraque cum posteriori communia habet, nisi quod in hac animum magis advertere deceat, nec eum alio transferre, ac majorem etiam manibus abstergendis curam adhibere; nec alio quam aquâ liquore uti. His perpenfis fatendum est equidem *Judeos* crebrò lavare solitos; nec tamen hinc πυγμή, pro πυγνή, vel πύλα, &c. quod sæpissime denotet, hoc loco usurpari, colligi potest; neque enim hîc de cæteris, sed de ea tantum lotionē, quâ cibum capturi manus purgabant, quæ sæpe unâ, plurimum trinâ aquæ affusione peragebatur, sermo esse videtur. Eam religiosè admodum observâsse ipsos ostendunt quæ diximus, quibus addi possent & id genus alia quamplurima, ut quod nec itinerantibus, vel alicubi morantibus, modo intra quatuor mille passuum spatium aquæ aliquid ad quod progrediendo, vel unius ad quod retroëundo pertingere possint, reperiat, antequam inde sibi quo manus abluant sumserint, quicquam gustare permittant; nec vel si manus inappâ involvere, aut cochlear, aut furcillam adhibere, aut aliud quodvis commentum excogitare velint, quo cibum manibus intactum ori ingerant. Tum demum ubi intra hujusmodi spatium nulla occurrat aqua, licebit illoto, manibus lintheo tectis, aut mediante cochleari, non aliâs, cibum sumere. Quin nec ab alio cibum ori suo ingestum nisi prius loto comedere fas est, quamvis illi qui alium paverit haud necessarium statuunt manus abluere.*

^m שמעמא העינים, qui oculos occæcat. *Arba Tur.* n. 181. part. 1. ⁿ Lebusch. ibid. ^o *Arba Tur.* ibid.
^p Lebusch. ib. §. 9. ^q אין צריך כלי, non opus est vase, *Id.* n. 181. ^r *Ib.* & *Shulc. Ar. & Rambæm. Berac.* cap. vi. ^s *Talm. c. Col. Habbabar.* ^t *Berac.* cap. vi. ^u *Shulc. Ar.* part. 1. n. 173. & *Lebusch. ib.*

abluerē. Adde quod asserunt, אפילו אין לו מים אלא כדי שתייה נוטל ידיו במקצתו * *Etiam si non fuerit ipsi plus quam ad bibendum sufficiat, parte ejus manus lavabit, dein reliquo ad edendum & bibendum utetur.* Ex his atque ejusmodi aliis certissimum esse patet quod ait Syrus interpres, lavasse ipsos, בטילאית επιμελώς, nullā non adhibita diligentia, ita tamen ut & ipse magis quid fecerint *Judæi*, quam quid dixerit *Evangelista* expressisse videatur. Hæc autem fecisse dicuntur, κρατύντες τὴν παράδοσιν τῶν πρεσβυτέρων. Atque hæc certè in ipso *Talmude* ratio redditur, quare illotis manibus panem edere nefas ducant, viz. quod mos antiquorum traditione & præcepto sancitus fuerit. Occurrit c. *Col. Habbasar* jam non semel laudato, נטילת ידים לחולין מפני סרך תרומה ועוד מצוה משה, *Abluendæ sunt manus ad cibum communem, tum ne Terumam quis manibus pollutis comedat* [atque ita mortis cœlitus infligendæ reus fiat,] *tum ob mandatum.* Quodnam autem mandatum? מצוה לשמוע דברי חכמים, *Mandatum quod sapientum verba auscultare jubet.* Quamvis enim ritum istum aliquo modo in lege fundari volunt, & ad verba ista, וידיו לא שטף במים, & manus suas non laverit, Levit. xv. 11. referant, non est hoc tamen aliud quam אסמכתא בעלמא, *probatio minimè valida*, & שאינו מדרבנן, *non aliunde quam à Doctoribus profectum* fatentur, quorum tamen verba cum jubente lege (ut volunt, Deut. xvii. 11.) in omnibus sequi decet, perinde est quod ab ipsis profectum, ac si in ipsa lege disertis verbis præceptum esset, nec minori curâ ac diligentia observandum. ^b Hanc certe traditionem ne quis neglectui haberet, ipsam monitis, minis atque exemplis munitam dederunt. צוים הרבה צו חכמים והזהירו על הדבר, *Multa dederunt præcepta sapientes & cavere homines jusserunt*, inquit ^c *Maimonides*, quo quæ inde proveniunt commodis alliciantur, illud R. *Chasda* inculcant, אנא משאי, *מלא חפנאי טיבותא*, *Lavanti mihi quanto caperent pugilli mei aquæ, dederunt* [cœlitus sc.] *plenos pugillos felicitatis*; quo quæ neglectum ejus consequuntur malis absterreantur, dicunt כל המזלול ננטילת ידים חייב נדרי וכו' לירי עניות ונעקר מן העולם, *Quisquis parvi pendit lotionem manuum, reus est excommu-*

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nicationis, pervenit ad paupertatem, & è mundo extirpatur. Hæc culpâ meruisse R. *Eleazarum*, ut excommunicaretur. Dicunt etiam מאים ראשנים האכילו בשר חזיר ואחרונים הרגו את נפש [neglectus] in causa fuit ut ederetur caro porcina, aquæ posterioris, causa homicidii. Historias quibus hoc confirmant legere est Latine versas in *Synagoga Judaica* Clariss. *Buxtorfii*, cap. vi. Hinc est quod R. *Akiba* cum in carcere detento haud satis aquæ esset ad bibendum, manibus tamen potius eam affundi jufferit, dicens, כוטב אמור מיתה עצמי ולא אעבור, על דעת חברי, *Præstat meipsum siti enecare, quam majorum meorum instituta transgredi*: vertente *Buxtorfio*, apud quem ibidem habetur, è tr. *Talmudico* *Roma* petita hæc historia, cujus exemplo quid aliis faciendum statuunt jam è *Maimonide* vidimus, ut & quomodo, ubi non nisi magna difficultate parari aqua possit, violari tamen non debeat ipsorum mandatum. Quod si quis fuerit, במדבר או in deserto, vel loco periculi [pleno] nec sit ipsi aqua, tum demum, פטור מנטילת ידים, *Liber est à lotionem manuum*, שאינו יכול, *utpote quam non necessario requirunt in loco ubi præstari non potest.* Ut autem tantam sibi hoc majorum institutum observandi necessitatem incumbere olim putaverint, cur tamen perpetui illud juris esse velint, atque hoc etiam tempore observari, quo sublato *Terumæ* usu penitus cessaverit ipsius ratio, quæ à *Terumæ* (ut vidimus) rite edendæ curâ petita est, quærat forsan aliquis. Respondent, שאין עכשו לנו תרומה לא בטלה הגזירה משום שיכנה בית המקדש במהרה בימינו ונהזור לארצנו ויהיה לנו תרומה ונדע לזהר בה, *Quamvis non sit nobis jam Terumah, non tamen abolita est constitutio ista, quoniam cito ædificabitur Sanctuarium in diebus nostris; ac tunc in patriam nostram revertemur, eritque nobis Terumah, cujus ritè tractandæ* [hoc pacto] *periti erimus.* Τῶν πρεσβυτέρων, seu *Seniorum*, quibus accepta fertur hæc traditio, titulus *Hebraico* זקנים *Zekanim* propriè respondere videtur, quo nomine indigitabantur, ut cujusvis post *Mosen* ævi *Senatores*, ita aliàs privatim è doctoribus, אלקמתאחרין בעד עזרה, *illi qui Ezra posteriores erant*, teste *Maimonide*, ad tract. *Mishnici* *Yadaim*, cap. iv. §. 3. Ubi

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* Rambam Berac. c. vi. §. 19. ^γ האוכל תרומה טמאה חייב מיתה בדי שמים, Qui Terumam immundam comedit, reus est mortis cœlitus infligendæ. Leb. part. 1. n. 158. ^z Ibid. ^a Arb. Tur. ibid. ^b V. Rambam ut supr. ^c Ib. §. 19. ^d Talm. Sabb. cap. vi. f. 62. ^e Ibid. & Arba Tur. Shulc. Ar. Lebus. part. 1. n. 158. ^f Talm. c. Col. Habbasar. f. 106. Yoma, c. 8. f. 83. ^g Shulc. Ar. & Lebus. part. 1. n. 168.

distinguuntur זקנים *senes*, vel *seniores*, à נביאים *Prophetis*. Verba *Misnæ* sunt, מצרים, מעשה וקנים וכל מעשה נביאים, *Decimæ secundæ in Ægypto* [iolvendæ] *factum* [seu decretum] *est seniorum*, [in] *Babele, Prophetarum*. Eo autem hîc intellectu sumenda vox *προσβύτεροι* videtur, ut veteres quoslibet Doctores comprehendat, quorum autoritate traditiones quaslibet ἀρχαῖες tuebantur, quocunque demum sæculo floruerint, & quoscunque aliis aliàs insignitos titulis, reperies, sive רבנים *Rabbanim*, sive חכמים *sapientes* sive סופרים *scribas*, sive & חברים *Socios*, seu *Doctores*, vocitatos. Dicitur enim hæc traditio, ut vidimus, מדרבנן à *Doctoribus nostris* [profecta constitutio] nec non מצות חכמים *Decretum Sapientum*, & in verbis *R. Akibæ* דעת חכמים *Sententia Sociorum*, seu *Doctorum*, & passim מדרבי סופרים è *verbis Scribarum esse*: quamvis authorem ipsam habuisse *Salomonem* autument; licet ab aliis qui longo post ipsum intervallo floruerunt novis subinde auctam ritibus. Ipsum enim & בית דינו *ipsum Senatum* tantum respectu קדש, seu ad res sacras comedendas, ritum hunc instituisse, dein חכמים שאחריו *Sapientes ipso posteriores* אף לתרומה, etiam ad Terumam idem fieri iussisse, ואחר כך גזרו, *postea* על אכילת חולין שצריך נטילת ידים [succedentes alios] *statuisse vel ad cibum communem capiendum, abluendas manus*. Porro præter hanc quâ ad cibum capiendum parabantur, alia etiam est lotio qua manus quisque quam primum è lecto manè surrexit aquâ (אם יש לו, *si ipsi adfit*) purgare debeat quo lectionem *Shemaab*, quam vocant, rite peragat & oraturus purum se Deo sistat, neque enim טהור *mundum* seu purum, audire hominem antequam, שיכניא ידיו במים, *manus aquâ perfuderit*, quod & exemplo Sacerdotum Sanctuario ministrantium confirmant, qui non prius cultus sacros præstabant quam è labro ibi in eum usum posito, affusâ aquâ loti essent, in locum autem cultuum ab ipsis peragi solitorum fuisse lectionem *Shemaab* & preces manere, atque aliàs, Deo fundendas. Non est cum de *Judeorum* lotionibus instituat sermo, hæc cum priori illa temere confundenda. In multis enim ab ea discrepat, cum ad hanc haud eadem vel

aquæ, qualis aut quanta fuerit, vel vasis è quo præbenda sit, cura requiratur, imò si nulla præsto fuerit, satis censeatur, ut manus quis בצרור או בעפר, *gleba terre aut pulvere*, vel re quapiam aliâ, quâ mundari possint, defricet: reliqua ob quæ lavari jubent ut omittam, utpote ab instituto nostro aliena, videat cui lubet apud *Josephum Karo* in *Shulcan Aruc* & *R. Mordechai* in *Lebush*, part. 1. n. 4. §. 18. enumerata^p. Atque ab his, quæ à *Judæis* tam religiose observata, accepisse etiam *Mohammedanos* solennem istam, quâ se oraturi purgant, lotionem (الوضوء *Arwoduan* vocant) & vicariam ipsi التيمم, *Al Tayammom*, seu manuum, &c. pulvere (ubi non adfit aqua) defricationem, cæterasque, quibus aliis de causis utuntur, ablutiones, nullus dubitabit qui supersticiosos utrorumque ritus inter se contulerit. Utrisque commune esse, ut non minimam religionis suæ partem in iis sitam arbitrentur, patet tum ex iis quæ hîc Christi discipulis eorum negligentioribus à *Phariseis* objiciuntur, tum è ceterioris ævi atque alterius sectæ scriptore *Ismaele Abul Feda*, qui in historia sua, de *Christianorum* sectis & moribus agens, hæc habet, ولا يتوضؤون للصلاة ويتكبرون الوضوء على المسليين واليهود ويقولون الاصل طهارة القلب, *Neque lavant ad preces; Mohammedanis autem & Judæis lotiones suas exprobrant, dicentes radicem* [seu illud quod præcipue curandum est] *esse munditiem cordis*.

Pergit *Evangelista* in eorum superstitione describenda, Καὶ ἀπὸ ἀρχαῖς, ἐὰν μὴ βαπτίσωνται, ἐκ ἐσθίων *Et à foro, nisi baptizentur* [vel loti fuerint,] *non edunt*. Hæc de corpore universo intelligi volunt docti, ut quod præcessit, de manibus^q. Quorum sententiæ, unanimi ferè Interpretum consensu receptæ, ut non temerè contradixerim, ita cur nec in eandem protinus descendam, sunt quæ faciant, suadeantque & hanc lotionem manuum propriam statuendam: sive eam quæ ipsarum in aquam immersione, sive quæ aquæ in easdem affusione præstaretur, intelligamus. Inter has enim aliquid est discriminis, & utram earum hic innui velit lector, nisi utramque malit, ipsi, ubi ea quæ in medium adduxerimus perpenderit, judicandum relinquimus. Totius

^h חכמים ראשונים, *Sapientes priores*, *Yad. Ter. c. ult.* & *Harabad. ib.*

^k שמאי והלל גזרו שומא על הירים, *Shammai & Hillel decreverunt manus immundas fore*, *Gemar. ib. f. 14. & v. sup. p. 321.*

^l Lebush, part. 1. n. 4. §. 1.

^m Nam & aliàs ante preces lavandæ manus. *Yad. Tephillah. cap. iv. §. 2.*

ⁿ Quamvis eadem ferè in utraq; observanda statuatur. *Maim. ibi. aliisque si fieri possit. Shulc. n. 4. §. 7.*

^o Scil. intra spatium sup. definitum. *Maim.*

^p Si è latrina, si è balneo prodierit, si unguis præciderit, calceos sibi exuerit, pedes suos tetigerit, caput scaberit, inter sepulchra ambulaverit, mortuum tetigerit, vasa sua purgaverit, cum uxore rem habuerit, vermiculum tetigerit, corpori suo manum admoverit.

ⁱ *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^q *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^r *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^s *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^t *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^u *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^v *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^w *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^x *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

^y *Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8.*

tius autem corporis ablutionem colligunt (inquit^r *Drusius*) ex *Græco* verbo βαπτίζω. At nisi alia producantur argumenta, parum est in hoc momenti. Plus est (aiunt) βαπτίζω quam χειρίπλυν. Fateor, ita & טביל Tabal quam נטיל Natal, (quorum illud priori, hoc alteri propriè respondet) estque, ut loquuntur, מעלה יתירה^s *gradus quidam* [purgationis] superior, at non qui necessariò totius corporis mersationem indicet, sed de manibus aliquando solis dicatur. Quas (ut diximus) erat cum aquâ affusâ lavarent, & cum aquæ ipsas, purgandi gratiâ, carpo tenus immergerent: utrumque ex Majorum instituto, quod, si sententiam *Misnicam*, quam partim prius laudavimus, integram jam apposuerimus, facile patebit. Est ea prout *Chagigab*, cap. ii. §. 5. habetur נטילין לידים לחולין ולמעשר ולתרומה לקודש מטבילין ולחטאת אם נטמאו ידיו נטמא גופו *Aquâ affusâ manus abluunt ad cibum communem, decimas [secundas] & Terumam, at ad sacra immergunt; respectu Chataath [seu aquæ lustrationis] si pollutæ fuerint manus cuiuspiam, totum corpus pollui censetur: quæ verba quoniam ad illud de quo loquimur illustrandum apprimè faciunt, quid ad ea annotent Magistri paucis videamus. Scholia ergò quæ titulo *Caph Nachat à R. Isaaco Gabbai* edita sunt, sic breviter, verbis è *R. Salomone* desumptis, rem enarrant חולין ומעשר [נטילין] i. e. חולין ומעשר, ותרומה די להם נטילה, *Ad profana & decimas & Terumam satis est, ut lavent manus (aquâ affusâ) at quod ad res sacras* i. e. לאכלו צריך טבילה, *si ad eas comedendas accesserit, opus est immersione* [ולחטאת, & ad aquam aspersio-nis] i. e. לגע במי חטאת להזות מהם על, *ut tangat aquam lustrationis quò eâ immundos contactu mortui aspergat, gradus adhuc ulterior est.* [נטמאו ידיו, si pollutæ fuerint manus ipsius] *Etiam toti corpori immersione opus est.* *Maimonides* (ut ea quæ de manuum ad profana, decimas & *Teruma*, etiam si haud certò noverit quis eas immundas esse, lotionem dicit, utpote in superioribus memorata, o-mittam) quæ de rebus sacris asserit, sic explicat, בשר קודש או לחם קודש מטביל, *Quod ad carnem sacram, aut panem sacrum, manus in aquam prius immerget ac tum ea contrectabit.* *Chataath*, autem cuius hic mentio*

fit, הי פרה ארומה אלתי קאל אללה פירה, חטאת היא ונעל לרמארה דרגה פוק חטאת היא ונעל לרמארה דרגה פוק, *Est (inquit) vacca rufa, de qua dixit Dominus Cāataath hi. [expiatio pro peccato est] cujus cineribus gradum supra res sacras tribuit, viz. quòd אלה אנתנסת ידיה לה ינו לה ינצם בשי מן אפר הפרה חתי יטבול במי מקוה לה יטביל ידיו פקט פמא יפעל לגירחה מן אלאמור אלתי תחתאג אלהי טהארה, ubi pollutæ fuerint cuiuspiam manus, non liceat ipsi cineribus vaccæ rufæ manum admovere, donec in aquam conceptaculi se immerferit. Non autem manus tantum suas mersabit, ut ad reliqua quæ munditiem requirunt.* Idem in præfatione ad suos in tr. *Yadaim* commentarios hoc observari jubet, אן נטילת ידים גיר טבילה, aliud esse *Netilat Yadaim*, i. e. manuum aquâ affusâ ablutionem, aliud *Tebilat Yadaim*, i. e. Manuum in aquam immersionem: cumque ad cibum etiam communem, necessarius sit prior ille gradus (idque si pollutæ fuerint אחר בזה, immunditie aliquâ ex earum numero quæ manus immundas reddant, si negligentiùs tantum eas habuerit, etiam si haud certo noverit ipsas immunditiem aliquam contraxisse) idemque ad *Terumam* etiam rite adhibitus sufficiat: ad לקודש *res sacras*, פלים חזיה נטילת ידים אלה טבילת ידים סוי, כאנת ידה מנוכה או מנפולא ענהא, non sufficere ut quis aquam manibus affundat, sed requiri ipsarum immersionem, si pollutæ fuerint ipsius manus, si negligentiùs habitæ. [Obiter etiam observari potest quam inter duos hosce ablutionis gradus statuatur differentiam, quod scilicet prior במאים שאובים aquâ haustâ, & è vase in manus effusâ præstari debeat, alter במי מקוה, aquâ conceptaculi alicujus quod ארבעים סאה, *quadraginta sata* contineat.] His adde terminum etiam immersionis istius manuum purgandarum gratia, eundem statui qui & lotionis alterius, hoc est quod asserit *Maim.* in præfat. modo laudata, וטבילת ידים, ונטילת ידים בין לחולין בין לתרומה עד הפרק, tam *Tebilat Yadaim, quam Netilat Yadaim, siue ad profana, siue Terumam; est usque ad Perek* [compagem illam de qua quid statuatur vidimus.] " Eâ enim terminari manuum immunditiem, nec ad reliquum corpus se diffundere, testante *Misna* in *Yadaim*, cap. ii. §. 3. Adeo ut טהר mundus reliquo corpore esse possit, cuius manus immundæ ac pollutæ.

^r De tribus seſſis, lib. 2. cap. xv. Beza.
מרכרי סופרים, *Yad. Mik.* cap. xi. 1.
cap. x. §. vi.

^s V. R. Obadium. ad *Chagig.* cap. ii.

^u V. Cefeph. *Misn.* ad *Yad. Ab. Tum.* cap. viii. *Yad. Ab. Hattum.*

נטילת ידים וטבילתן

lutæ. Quod quâ ratione, quarumque rerum contactu contingat, docet *Maimonides in præfat. ad Yadaim*, אלאמור, אלהי תנשם אלדין פקט אדא אנצמת כהא לא גמלה אלגסם הי אוכלין טמאין ומשקין טמאין וכהא שאבההא מטמאות קלות *Res quæ manus duntaxat polluunt, cum eas tetigerint, non autem corpus universum, sunt cibi & liquores immundi, & id genus alia è numero immunditierum leviorum.* Idem in l. *Yad. tract. Aboth Hattumaotb*, cap. viii. fusius prosequitur, כל הנוגע בידיו בראשון לטומאה בין שהיה אותו ראשון אדם או כלי או אוכל או משקין טמאין נטמא ידיו כלכד עד הפרק וכן הכבנים לאויר כלי חרס שנטמא באב הטומאה או שהכנים ידיו לבית מנוגע נטמא ידיו וטומאת הידים מדברי סופרים, *Si quis tetigerit manibus suis aliquid quod est primum ad immunditiam [propagandam] sive primum illud fuerit homo, aut vas, aut esculentum, aut liquores immundi, polluuntur ipsi manus ad Perek duntaxat, similiter si quis manus suas indiderit in aerem [seu concavum] vasis testacei, quod pollutum fuerit à patre pollutionis, aut in domum leprosi, immundæ sunt manus ipsius. Manuum autem immundities est à verbis scribarum, &c.* In his quæ produximus est quod ea quæ initio diximus abunde confirmet, esse scil. טבל (quod βαπτίζεσθαι significat) ulteriorem purgationis gradum quam is qui per נטל, seu χερυπτεν intelligitur, nec tamen totius corporis merstationem, necessario indigitare: cum vel gravissima ac manifesta manuum immundities τὸ Perek, seu eâ quæ ad brachiale est juncturâ finiatur, ac manuum eousque merstatione tollatur, *quod quis vel ad ea, quæ maximâ curâ contrectanda sunt, edenda mundus, atque idoneus censeatur; neque ergò è vi vocis βαπτίζεσθαι (quod nihil gravius quam טבל notat) firmiter concludi, *Judæos è foro venientes totum corpus antequam panem gustarent abluere solitos.* Demus (quod tamen de vulgo hominum, imò de *Phariseorum* numero credi non potest, quod de *Joanne* filio *Gudgedæ*, ut è multis millibus uno narratur) ipsos continue cibum communem, על טהרת הקודש, eâdem curâ quâ res sacras comedisse, vel ad hoc tamen manus in aquam immerfisse suffecisset. Sententiam quam innuimus *Misnicam*, ad rem magis illustrandam integram apponemus, quæ *Chagiga*, cap. ii. §. ult. occurrit, בגדי פרושין מדרס לאוכלי תרומה בגדי אוכלי תרומה מדרס

לקודש בגדי אוכלי קודש מדרס לחטאת יוסף בן יעזר היה הסיד שבכהונה והיתה מטבתו מדרס לקודש יוחנן בן גורגדא היה אוכל על טהרת הקודש כל ימיו והיתה מטבתו מדרס לחטאת, *Vestes plebeiorum sunt calcatio Phariseis, Vestes Phariseorum, calcatio edentibus Terumam, vestes edentium Terumam, calcatio [edentibus] res sacras, vestes edentium sacra, calcatio [respectu] aquæ lustrationis.* *Joseph Jozari filius sanctissimus erat Sacerdotio [fungentium] cujus tamen linteum calcatio erat, respectu rerum sacrarum, Johannes filius Gudgedæ comedebat cum munditie ad res sacras [requisitâ] per totam vitam suam, ipsius tamen linteum calcatio erat, aquam lustrationis contrectaturis.* Quid sit, מדרס [calcatio] cum de pollutione loquantur, discimus ex *Maimonidis in verba Commentario; sensus verborum, Calcatio Phariseis, &c.* אנהם אלא דנו מן תימיהם אנתגסו כמן דנא כמדרס הוב, *est ipsos vestibus eorum propius admotis pollui non secus ac qui ad illud, quod calcaverit Gonorrhæicus, accesserit, & merstatione opus habere.* Quid item de *Joanne* filio *Gudgedæ* hic affirmetur, scil. illum comedisse cum munditie rerum sacrarum, scil. eâdem munditiei curâ quâ tractari debent res sacræ, ut sciamus, observanda quam statuit idem inter eum qui cibum communem, על טהרה, cum munditiæ cura comedit, & eum qui eundem, על טהרת הקודש, munditie rerum sacrarum, scil. quod ille, יתחבט מן כל כהא יגסם אלהולין התי תכון, *ab omnibus caveat quæ cibum communem immundum reddant, quod sit cibum iste communis mundus; hic vero, יתחבט מן כל כהא יגסם אלקודש, ויגל תלך אלהולין כאנהא בשר חטאת או, caveat ab omnibus quæ res sacras polluant, eodemque modo profana ista [seu cibum communem] tractet, ac si hostiæ pro peccato vel delicto oblatae caro essent.* His præmissis, quid de *Phariseis*, quid de *Joanne* isto affirmetur liquet. De *Phariseis*, non sine magna munditiæ cura eos unquam cibum suum contrectasse, ideoque nec illotis manibus; non tamen necessario aquæ immerfis, cum vel decimas, vel *Terumam* edentibus, quibus majori cautelâ opus erat, sufficeret aquâ affusâ lavare: de *Joanne Gudgediade*, ut raræ atque insolitæ munditiæ exemplo, prædicatur, ipsum non minorem semper ad cibum communem munditiæ curam adhibuisse, quam ad carnes sacratas alii. Nihil ergò est quod *Phariseos* (nedum *Judæ-*

* V. Ceph. Misn. ad Ab. Tum. cap. viii.

Judeorum vulgus, quibus quod hic dicitur cum *Pharisæis* commune videtur) à foro venientes, non nisi post corpus universum aquâ ablutum edisse prober. Si objiciatur, vix fieri potuisse quin ibi vestes tangerent plebeiorum, quæ rei à *Gonorrhæico* calcatae instar illis censebatur, ac totius corporis ablutioni obnoxios redderet, in promptu est quod regeratur; sollicitè cavisse *Pharisæos* ne id ipsis contingeret, omnem plebeiorum in plateis occurrentium contactum vitantes, asserente *Maim. tr. Ab. Hattum. cap. xiii. §. 8.* שהפרושין הן שמחליכין בעדרין כדי שלא יתטמאו במגע עמי הארץ, *illos ad latera viarum incedere solitos, ne plebeiorum contactu polluerentur*: neque erat quod ejusmodi merfatione se purgarent metu ne inficii ipsorum vestes tetigissent, nam (testante eodem) אם נסתפק זה הפירוש אם לא הרי הוא טהור, *Si dubitaverit Phariseus utrum vestes plebei alicujus tetigisset necne, ecce mundus est.* Sciens autem (ut diximus) volensque earum contactu se pollui minime pateretur, cui indoctus, & è plebe quilibet טמא בחוקת טמא, *sub præsumptione immudi erat*, seu immundus habebatur, adeo ut cibos quosvis, vel liquores vestium ipsius contactu pollui censeret, ne-

que ipsi, נאמן על הטהרות, *fide dignus in iis quæ munditiam spectant haberetur*, עד שיקבל עליו דברי הטהרות, *donec in se suscepisset leges societatis* [quas observant ^a *Chabarim* Socii i. docti, sapientes, à mutuo qui inter eos est amore sic dicti] observandas, inter quas sunt, שיקבל עליו שיהא נזהר בטומאות שלא יטמא בהן ובטהרות שלא יטמא אותם ויזהר כנטילת ידים ובטהרתן שלא יקח מעה דבר לח ולא יתארח אצלו ולא יארחו אצלו בכסותו, *ut in se suscipiat cautum fore se de rebus immudis ne eis polluat, nec non de mundis ne ipsas polluat, atque sollicitus sit de lotionem manuum earumque munditie, adeo ut à plebeio liquidum aliquid non accipiat, neque apud ipsum diverfetur, vel ipsum hospitio excipiat veste suâ indutum, vel nisi mutatâ veste.* Qui tanta cum diligentia ac perpetuo munditiæ studio sibi ab aliorum consortio caverent, haud facile commissuros quis credat, ut quoties in forum exirent iis se obnoxios redderent, à quibus merfatione purgandi essent antequam cibum capere liceret. Quinimo si quis aliquid quod à *Gonorrhæico* (ut diximus) calcati instar effet respectu immunditiei transmittendæ, tetigisset, vel patrem (ut vocant) pollutionis, adeo ut universi corporis merfatione procurandâ

^γ Ad Taharoth. cap. iv. 12. ^z Yad. Miscab. vemoshab. cap. x. 1. ^a Qui plura de titulo Chabarim, quo apud Judæos insigniti sunt Docti, desiderat, adire potest CC. VV. Joannem Buxtorfium, Constantinum L'Empereur, & Johannem Cochium ad Sanhedr. p. 308. Nolo hic ab iis tradita repetere. Quia verò Constantinus L'Empereur in suis ad Benjaminem notis tales quodammodo eos fuisse autumat quales sunt in Anglia Collegiorum Socii, libet hic pleniorum eorum descriptionem è R. Tanchum adducere, ut, si tales olim fuerint apud Judæos Socii, caveant nostri jam melius instituti ne appellatione istâ minus se dignos præstent. Ille igitur rationem ob quam nomen illud fortiti sunt, hanc reddit, אן כל ואחד מנהם חבר ללאכר בצפא בואמן ועדם גש ומראיאה כל כר, ואחד מנהם נאטר אלאכר באלעין אלדי ינטר בהם נפסה ולדך תנר אלעלמא אלמחקקין אלדי יסתחקן אן יסמו חכמים עלי אלחקיקה אצחאב ואחכאב כתידין אלאחפאק לא כלף בינאתהם ולא מנאועה ולא מעאדאה דלך לאן מקצד אלגמיע אלחק לראת אלחק מן גיר מראעה מאלוף ולא מיל אלי הוי וליס לאחדהם חט נפס ידומה דון צאחבה ולא כבר פי נפסה ולא טלבה ריאסה ירום לאגלהא תנקין צאחבה ליטהר פצילתה דונה ולא לאחד מנהם מקצד ולא גרין גיר כמא ללאכר והו אלחעאון עלי גול אלכמאל אלחקיקי ואלוצול אלי אלחיאה אלאבדיה כמא יצלו אליה מן מערפה אללה ומחנתה וכל ואחד מנהם ירי אן רפיקה עצו מן אעצאה ואן כאנו מתפרקין פי אלגסמאניה ומתערדין פאן תערדהם כתערד אעצא אלשבין אלוואחד אלדי גמיע אעצאה כאדמה לנפס ואחרה פי אתמאם אלמשיה אלאלהיה ללגמלה וכל ואחד מנהם מעין ללאכר בפעל יתם בה צלאח אלגממוע כדלך האולה כל ואחד מנהם מעין ללאכר באמר יחצל אלמנפעה בה ללגמיע ולדך חית טהר אלחק אצטחבו עליה גמיעהם פהם חברים עלי אלחקיקה ויסמו כביר אלכלד ומקדמה אלדי אליה יגתמעו אלגמיע ויצטחבו כחסן סיאתה ותדבירה חבר עיר מקום שיש בו חבר עיר והו ראיסה ומקדמה אלדי אנקיארהם ואגתמאעם אליה, *Quod unusquisque eorum alteri se socium [præbeat] affectuum sinceritate, sepositis dolo & hypocrisis, dum quilibet alterum eodem oculo, quo seipsum, intuetur. Ideoque reperies doctos veritatis studiosos, qui sapientes re vera appellari merentur, socios atque amicos esse, admodum inter se concordēs, nullâ inter ipsos intercedente discrepantiâ, contentione vel inimicitia; idque quod omnium scopus sit veritas sui gratiâ absque ullo consuetudinis respectu, vel quo ducit affectus inclinatione; quin nec cuilibet ipsorum commodum privatum est, quod appetat excluso socio suo, neque superbia, vel prioritatis desiderium, cuius gratiâ socio suo detractum eat quo illo se præstantiorem ostendat, neque cuilibet ipsorum aliis est quàm aliis scopus, aut intentio; estque scopus iste ut mutuo sibi auxilium ferant, ad acquirendam perfectionem veram, vitamque æternam obtinendam eâ quam assequantur Dei cognitione, ejusque amore, dum & unusquisque ipsorum socium suum tanquam ex membris suis unum respicit, etiam si corporibus distincti sint, numeroque diversi. Neque enim eorum inter numerandum discrepantiâ, focus se habet ac distinctio membrorum ejusdem individui, quæ omnia uni animæ inserviunt, quo à toto perficiatur voluntas Dei, unoquoque interim alteri epem ferente ad actiones [præstandas] quæ ad totius bonum conducant: ita & ipsorum quilibet alteri epem fert in iis quæ universo cætui sunt profutura; ideoque ubi se exeruerit veritas, omnes in ea [amplectenda] societatem ineunt; suntque hi re verâ Socii. Principem autem & Præfectum provinciæ, ad quem omnes se recipiunt, cuiusque bono sub ductu & moderamine societatem ineunt, Chabar Ir. appellant, ubicunque sit Chabar Ir. estque is princeps, & præfectus ipsorum, cui obsequium præbent, & ad quem se recipiunt.* ^γ Yad. Miscab. vemoshab. cap. x. 1.

curandâ purgatione opus haberet, non video quomodo inter eos, de quibus hîc sermo est, collocandus sit, cum qui ita se habeat, post corporis ablutionem non secus se habeat ad ea quæ cum munditiæ curâ comedi debeant, ac qui illotis adhuc manibus est, scil. כשני לטומאה, ut secundus ad immunditiem propagandam, usque ad occasum solis, adeo ut ante illud tempus Terumâ ipsi vesci minime liceret. Jam verò de manibus pollutis nihil gravius pronuntiarunt, quam ut essent כשני לטומאה, instar secundi ad polluendum, adeo ut nihil immersio ista ad cibum communem capiendum promovisse videatur, quo nullibi interdicitur immundis, & ad quem nullibi requiritur à magistris totius corporis ablutio. Hîc autem, ut dictum est, de eo quod ordinariè ante cibum fiebat, idque tam ab aliis quam à Phariseis, loquitur, ad quem ex more nihil gravius postulari videtur, quam manuum aquâ affusâ lotio, imò nec ex vi vocis βαπτίζεσθαι, si quam maxime urgeatur, & de ipso Joanne f. Gudgedæ cibum capturo sermo esset, plus quam earum in aquam immersione purgatio. Quid est igitur quod cum prius verbo νίπτεσθαι usus esset, hic de venientibus à foro ^d βαπτίζεσθαι usurpet? Dicam quod sentio; cibum ordinarium capturis liberum erat sive manus in aquarum justæ mensuræ conceptaculum, vel fontem immergere, sive easdem eo quem descripsimus modo, aquâ affusâ lavare: docentibus passim Mishnâ & Gemarâ, & ex ipsis, Maimonide, his verbis, כל הצריך נ' והטביל ידיו במי מקוה אינו צריך דבר אחר, ^e Quisquis opus habet ablutione manuum, si ipsas in aquam conceptaculi intinxerit, non est ipsi opus ut aliquid aliud faciat. Imo immersionem istam pro gradu quodam eminentiori purgationis habitam patet ex iis quæ diximus, cum etiam sacris contrectandis eas idoneas redderet, ad quæ aquæ affusio sufficere non censebatur. Atque inde est quod ait author Lebusch, כיון שנטילה מעייל, ^f Cum aquæ affusio proficit [manibus purgandis] multò magis immersio [ad idem valet.] Cum ergò utram mallent harum lotionum adhibere possent, & satis probabile sit ex iis qui maiorem sanctimoniam speciem præ se ferrent, fuisse qui (quod de Joanne isto, cujus meminimus, asserunt) eam quæ gravissima putabatur observarent, non

sine magna ratione usurpatum videatur verbum quod utramque comprehenderet. Nam quamvis βαπτίζεσθαι ei revera quæ immersione sit, præcipuè competat, non tamen de ea solum, vel necessariò, dici, patere arbitror ex illo quod occurrit Lucæ xi. 38. Phariseus autem videns admiratus est, ὅτι ἔ πρῶτον ἐβαπτίσθη πρὸ τῆ ἀδείας, eum non prius ablutum fuisse ante prandium. Ad quæ verba annotat Grotius ἐβαπτίσθη idem esse ac ἐνίψατο τὰς χεῖρας. Optimè, licet rei quam reddit, rationem haud satis Judæorum disciplinæ congruam esse ex iis quæ superius in medium adduximus liquet. Mallem ergò Rev. Bezae verbis dicere, τὸ βαπτίζεσθαι idem hic declarat atque τὸ λῦεσθαι καὶ χερνίπτειν; modo ita interpretari liceat, ut eo innuatur manus vel merfatione, vel aquæ affusione purgare. Cum utrovis modo id præstare liceret, quod tam hunc quam illum comprehenderet, adhibitum videtur vocabulum. Neque enim si vel solum aquâ affusâ lavasset Christus, fuisset quod admiraretur Phariseus, ne ipsi quidem Pharisei plus præstabant. Nec si totum corpus merfasset, magis idoneum hoc ad prandium commune sumendum reddidisset. Neque tamen hoc concessio, supervacaneum videtur quod ab Evangelista ponitur, qui prius, quid ante cibum sumendum ordinariè facere solerent, narraverat; hîc quid à foro venientes facerent, edicit. Emphasis enim in verbis ἀπ' ἀγοῆς, magis quam in verbi νίψωνται in βαπτίσωνται mutatione latere videtur. Cujus vim ut percipiamus, observanda est & alia adhuc Magistrorum regula, quam his verbis nobis ob oculos ponit Maimonides, tractat. Beracoth, cap. vi. (sæpius laudati) §. 17. נוטל אדם ידיו שחרית ומתנה עליהם כל היום ואינו צריך ליטול ידיו לכל אכילה ואכילה והו שלא יסיח דעתו מהן אבל אם הסיח דעתו מהן צריך ליטול ידיו בכל עת שצריך נטילה, ^g Lavabit quispiam manus suas manè, eâ conditione ut sufficiat ipsi [lotio ista] ad totum diem, neque opus ipsi est ut quotiescunque edat manus suas lavet: quod tenet, si animum suum ab illis aliò non averterit. Quòd si animum suum alio averterit opus est ut manus suas lavet, quoties lotione opus fuerit. Hoc animadverso, facile patebit, tum quare ex Seniorum dogmate, à foro venientibus necesse esset manus lavare, tum quare ejusdem etiam mentio ab Evan-

^c Yad. Ab. Tum. cap. x. 1.^d Lebusch, part. 1. n. 159. §. 14.^e Yadaim, cap. i. 3. Chag. 2. §. 9. Gerner.^f Col. Habbafar. Yad. Berac. 6. §. 5.^g Part. 1. n. 159. §. 14.^h V. & Arb. Tur. Shule. Ar. & Lebusch. part.

1. n. 164. 1.

Evangelista facta fuerit. Nisi πυγμῇ lotis edere nequaquam illis licebat: at hoc ut quis vel semel, idque manè, faceret, si domi se contineret, & ab immunditia manibus suis caveret ad totum diem sufficeret. Quod si in forum prodiret, aliisque se negotiis immisceret, opus erat ut eas denuo ablueret, quò cibo capiendò idoneus esset. Ratio manifesta est. Manus quis nescit esse עסקניות *negotiosas*? quis, cui alia peragenda sunt negotia, perpetuò eâ quam requirunt diligentia, ipsas observare poterit; ibi præsertim ubi alia forsan sponte, alia casu contrectanda essent, quæ priorem earum ablutionem irritam redderent? Multa enim erant, & ubique obvia quæ manus contaminarent, à quibus etiam vel domi manentibus, si quid inter lotionem & esum moræ intercederet, cavere vix possent. Si vel cruri, vel femori, aliive cuilibet corporis sui parti, quæ regi solet, ^bmanum admovisset, vel caput sibi scalpisset, lotio illa repetenda erat. Obiter notare liceat, inter ea quæ manus polluerent numerari legis etiam Sacræ volumina, modo אשורית *Ashurith* exarata fuerint (i. e. literis quas Assyriacas vocant illi, nos jam vulgo Hebraicas) non autem si עברית *Ebrith*, seu *Hebraicè* [i. e. characteribus, quos Samaritanos appellamus, quos olim annotat cum aliis *R. Tanchum* usui communi & civili adhiberi solitos, cum Assyrii libris rebusque sacris describendis adhiberentur, nec profanis usibus inservirent, ut nec alteri illi sacris, nisi למה אלזמוה בכתאבה אלתורה ללכותיים *l'ma alzmohe b'kethaveh al'thorah l'lekhutיים*, postquam coacti sunt legem Cuthæis describere. Tum enim ipsam iis illo characterum genere scripsisse, nec eo ipsos postea usos esse, ne esset inter se & Samaritanos, כלטה ומשארבה *kl'tha v'msharבה*, *consortium & communio in eiusdem Scripturæ genere*; atque ex eo tempore, characteres istos, quos Rabbimicos vocant, ab Assyriis deflexos reperisse. Ut hæc obiter ex eo producere liceat.] Imo nec ספרי אפיקורוסים *sephi apikurim*, *seu profana quælibet scripta*, eas contaminare voluerunt, quod à Saducæis ipsis objectum, testante *Misna*, tract. *Yadaim*, אומרים צדוקים קובלין אנו עליכם *omrim t'z'v'q'im k'v'v'lin anu al'eychem*, פרושים שאתם אומרים כתבי הקדש מטמאין את הידים מפרי המים אינם מטמאין את הידים *perushim she'tem omrim k't'v'bi ha'q'dash m't'm'ain et ha'y'dim m'p'ri ha'mim ain'm m't'm'ain et ha'y'dim*, Dicunt Saducæi, Excipimus nos contra vos Phariseos quod dicatis, libros sacros polluere manus, libros profanos [seu ut legunt alii המרים ^k*Homeri*] non pollu-

ere manus. Ut ergo ad illud quod his probatum voluimus redeamus: Cum tam difficilè esset manus ab iis quibus contaminarentur etiam domi, continere, vel eas non aliquando negligentius habere, aliis animum distrahentibus: ideoque cuipiam, qui eâ conditione manus laverat ut toti diei sufficeret, tutius iudicarent nonnulli ut, si suppeteret aqua, iterum eas ante cibum ablueret: nil mirum si à foro venientes (ex eorum instituto) eas lavarent; imò necesse erat ut hoc faceret, etiam de plebe quilibet; multo magis *Pharisæi*; quos ergò ob religiosiorem purgationum exteriorum observantiam, meritò à ¹*Justino Martyre* (quod ex ipso ad hunc locum produxit *Beza*) βαπτίζας ipsos insignitos concedimus, præsertim si qui *Joannis Guedæ* morem imitarentur. Nescio tamen an ab ea quâ, quò cibo capiendò idonei essent, se pararent lotionem, ἡμετεβλαψίται quos vocant, appellationem istam meruerint; ἡμετεβλαψίτης ^menim, si vim vocis capio, propriè Hebræorum, טבול יום, exprimit, quod eo die lotum denotat: qui scil. patre (ut loquuntur) pollutionis aliquo pollutus se mersare deberet, nec nisi post occasum solis, *Terumam* vel sacrum aliquod contrectare, ex lege poterat. Si qui quotidie sæpius πρὸς ἀγγέλων lavando nomen illud commeriti sint, nec hoc ipsos ad cibum quâvis diei parte idoneos reddidisse, ex instituto majorum, aut idem ab aliis præstari debuisse, ex vi vocis probari posse arbitror.

Ignoscet, spero, Lector, quod in his describendis, & traditionum quæ apud *Judeos* extant vestigiis eruendis, prolixior fuerim, ubi perpenderit viris magnis, quod ad eorum partem tantum animum adverterint, erroris (licet in re levioris momenti) causam fuisse, neque sibi, nisi expensis cæteris, liberum fore de discrepantibus interpretum sententiis judicare, aut facilè à cujus partibus veritas stet dignoscere. Porro ex prædictis (ut obiter notare liceat) de usu vocis βαπτίζεσθαι hæc duo fiunt perspicua, primò, haud necessariò eam, cum vel ad graviorem lotionis gradum *Tebilah* exprimendum adhibeatur, totius corporis in aquam immersionem indicare; cum de eo qui vel manus duntaxat intinxerit ex frequenti traditionis & disciplinæ *Judaicæ* usu dicatur. Secundò, eandem aliquando de leviori illo, qui aquæ affusione peragitur, usurpari & utrique indifferenter competere.

^b Lebusch, ibid. ¹ V. *Yad. Ab. Tum.* cap. ix. §. 11. in *Justino* corrigendam putat *Grotius*. ^m *Grot.* ad *Marc.* vii.

^k V. *Bux. Lex.* in מרים.

¹ Quam tamen lectionem

tere. Quod forsan contra illos qui vim verbi, ubi de Baptismi Sacramento disputatur, morosius urgent, non inutile erit observare.

Hâc autem, quam hæcenus descripsimus, curâ, corporum suorum munditiæ studebant; quàm in iis quæ ad supellectilem, & quibus uterentur, vasa spectant, superstitioni essent, indicant sequentia, Καὶ ἄλλα πολλὰ εἶναι, ἃ παρέλαβον κρατῶν, ἢ βαπτισμὸς ποτηρίων, καὶ ξέων, καὶ χαλκίων, καὶ κλινῶν, *Et alia multa sunt, quæ acceperunt tenenda, nempe lotiones poculorum, sextariorum, & æramentorum, & lectorum.* Complectitur hæc omnia, cum aliis, nomen *Hebraicum* כלים *vasa*. Vasorum autem septem enumerant genera, quibus ex legis præscripto immunditiem competere volunt, nempe, כגדים וכלי עור והשקין וכלי עצם וכלי מתכות וכלי עץ וכלי חרש, ° vestes, vasa coriacea, faccos, vasa ex osse, metallo, ligno, & testacea. Loca quæ præcipuè ad sententiam suam confirmandam adducunt, sunt *Lev. xi. 32.* ubi mentio fit vasorum ligneorum, vestis, pellis, & sacci; & *33.* ubi testaceorum: *Num. xxxi. 22, 23.* ubi metallorum rerumque quæ ignem sustinere possint, atque ejusdem cap. v. 20. ubi dum, כל מעשה עץ, *omnis operis caprarum* meminit, comprehendi volunt, כלים העשויין מן הקרנים ומן הטלפים ומן העצמות, של עץ והוא הדין לשאר מיני בהמה וחיה, *vasa confecta è cornibus, ungulis, & ossibus caprarum, eandemque legem reliquis bestiarum & animalium generibus communem esse.* Jam vero quæ polluta atque immunda censentur, בין שנטמאו טומאה, חמורה של תורה בין שנטמאו בטומאה של דבריהן אין להן טהרה אלא כטבילה במים הנקיים בקרקע, *sive polluta fuerint immunditie legis gravi, sive eâ quæ ex verbis eorum [scil. Scribarum] est, non purgantur nisi immersione in aquam mundam in terra [congregatam.]* Tali immersione vasorum, quæ diximus, reliqua si immunditiem contraxerint, יש להן טהרה, *ad munditiem redeunt, exceptis testaceis & stoeâ, quibus, אין לו טהרה אלא שבירה, non est alia purgatio quam confractio.* Utut autem fuerit vasis aliquibus ex lege pollutio & purgatio, quantum tamen ex Magistrorum traditione legis mandato accesserit, vel ex his quæ jam diximus patet, dum peculiare de iis quæ à Midianitis anathemate devotis cepissent, monitum ad vasa quælibet & supellectilem usus communis transferunt, dum ea quæ de cilicio dicuntur, vasis ex osse confectis

communia esse volunt, & verba legis perspicua glossis suis ad miros sensus detorquent: quibus si & alia, quæ vel de istorum, vel aliorum quibus nullam ex lege immunditiem competere fatentur vasorum pollutione, ejusque vel admittendæ, vel propagandæ ratione subtilius disputant, & מדברי סופרים, è verbis Scribarum (ut loquuntur) esse volunt, addiderimus, facile patebit merito ipsos hac etiam ex parte à Christo reprehendi, ob legem Dei derelictam, quod traditionibus hominum plus quam æquum est deferrent. Hac si plenius prosequi vellemus, transferenda huc essent tum quæ in ipso Talmudè, tum in Maimonide, tam tractatu Celim [seu de vasis] quam alibi de iis dicuntur, sine magno forsan operæ pretio: quibus igitur omisissis, pauca quædam, quæ Evangelistæ verbis lucem aliquam afferre poterunt, adducemus. Βαπτισμὸς (inquit) ποτηρίων. Ποτήριον *Hebraicè* כוס *poculum*, quod inter ea quæ pollutioni obnoxia sunt, & ablutione purganda recensetur apud Maimonidem, in *Yad. tract. Mikva*, cap. iii. §. 1, 2, &c. Arque inter pocula celebre est כוס של ברכה, *poculum benedictionis*, quod Deo post cibum sumptum gratias acturi vino impletum manu tenebant, de quo religiose abluendo hæc tradit idem tract. *Berac.* cap. vii. §. 15. צריך שידיה כוס של ברכה מבפנים ולשטוף אותו מבחוץ, *neceffe est ut poculum benedictionis interiùs aquâ colluat, exteriùs in aquam immersum abluat.* Quod sequitur ξέων Sextarius, Originis licet *Romanæ*, non in *Græciam* modo, sed & Orientem transit, nam hinc & *Judeis Caldaizantibus*, & *Syris*, קסטה *Kesta*, *Arabibus* قسط *Kesto*, facili literarum metathesi. Quare licet à Latinis proprium ac primarium vocis intellectum discere oporteat, ad reliquos tamen, ut quem apud ipsos usum obtinuerit, sciamus, recurrendum erit. Libri *Aruc* author eam per לגין *lagenam* explicans, eamque è quâlibet materiâ confectam, ad linguæ *Arabicæ* auctoritatem provocat, quibus (ut videtur) tunc temporis in usu communi fuit. Illos igitur si consulamus, sic interpretantes habemus, esse scil. مكبال بسع نصف صاع وقد يتوضا فيه, *mensuram quandam quæ dimidium Seæ capiat, nec non [vas] è qua aqua ad lavandas manus præbeatur.* Atque aliàs, المقدار والرزق الميزان والكوز, *quantitatem, alimenti portionem debitam, libram, & Al Cuz* (quod est puto authori *Aruc*, *Lagena*) *Urceus*. Bar Ali Syrus, quid

° Vulgat. baptismata calicum & urceorum.

° *Yad. Celim.* cap. i. §. 1.

° *Yad. Mikva.* c. i. §. 1.

quid apud suos denotet קסטא *Kesto*, sic *Arabice* effert, esse scil. القسط من الشراب والعسل او الدهن واهل الشام يسمون الكوز بهذا الاسم [vas quod *Arabes*] *Kest* [vocalant] *vini, mellis vel olei, atque hoc nomine Syriæ Damascenæ incolas Al Cuz, seu Urceum, appellare, nec non مكبال ويكون رطل ونصف mensuram denotare quod sesquilibrium contineat.* Si cui apud *Hebræos* antiquiores nomini respondeat, quærat, reperietur forsan idem sonare ac צלוחית *Tseluchith*, cujus quod ad immunditiam ejusque purgationem eandem esse ferè cum כוס præcedenti rationem, patet ex *Maimonide* (loco prius laudato) vel, quod perinde est, idem ac צננת *Tsintseneth*, hæc enim Synonyma esse docet *Kimchius*, nominis צלוחית, quod 2 Reg. ii. 20. occurrit, interpretationem statuens, כמו צננת ותרגום צלוחית, eodem modo se habere ac *Tsintsenet*, quod *Exod.* xvi. 33. habetur, ubi ut & rursus *Epist.* ad *Hebræos*, cap. ix. ver. 4. (ubi locum istum citat *Apostolus*) *Syrus* interpres, pro *Tsintsenet* habet קסטא *Kesto*. Observat etiam *Drusus*, קסטא à *Jonathane*, *Lev.* xix. 36. usurpari pro ea mensura quæ הין *Hin Hebræis* est (quam *Hieron.* Sextarium vertit) apud eundem rursus reperiri, *Deut.* xxv. 15. קסטין דקישו, *Sextarii justii*; ubi in *Hebr.* nihil aliud est quam עפה שלמה וצדק, *Epba perfecta* & *justa*, quod per מכילן שלמין, *Mensuras perfectas* expresserat. Atque his perpensis, dicendum videtur cum *Clariss. Beza*, licet aliàs nomen istud mensuram declararet duarum heminarum apud *Romanos* capacem, aliàs vas ejus mensuræ capax, hoc tamen loco (ut & alibi, ex eo quem apud *Orientales* obtinuit usu) cætera tum majora, tum minora quotidianis usibus destinata comprehendere, ex quibus videlicet vinum aut aqua fundebatur.

Sequitur, & χαλκίον. *Et Aëramento- rum.*] Obiter observari potest tam nominis quam significatus quæ inter *Græcum* istud χαλκίον & *Hebraicum* קלחת *Kalachath*, *Abenum*, intercedit affinitas, quæ casu magis quam certo hominum consilio evenisse videatur. Ipsum interim etiam nomen χαλκίον è *Græcia* in *Orientem* migravit. Apud *Arabes* enim citeriores (nam apud antiquiores aut in authoribus *Arabismi* studiosioribus, vix reperiri credo) خلقي, pro *Abeno* usurpatur. Ita *R. Tanchum* vocabulum לבס *Lebes* (quod etiam civitate donarunt *Judei* posteriores) explicans, ait esse, בלקין

VOL. I.

כביר או קמקס מתסע אלפס יסכן פיה אלמא ותוצע פי אלאואני אלצנאר אלדי נחתאנ נסמטהא מן אלחמץ ללמצה או מן אסתעמל אלגוים להא, χαλκίον *magnum seu* [cucumam] *vas æreum magnum, ore lato, in quo calefiat aqua quò diffundatur in vasa minora, quæ purganda sunt à fermento, ad azyma* [conficienda] *aut cum iis usi fuerint Ethnici: vel, ut author Aruc usum ejus paulo aliter describit, מחמין בו המים ומכניסין בו הכלים כגון קיתונות ודומה להם ולהריחם במים חמים, in quo aquam calefaciunt, atque in ipsam vasa injiciunt, veluti cyathos* & id genus alia, quo ipsa aqua calidâ abluant⁹. Sic & in fabellis, quæ *Locmano* authori adscribuntur, legimus fab. 5. خلقي *Ollas*. Tà χαλκία autem, sive intellectu latiori sumatur appellatio, ut è vasorum quæ, כלי מתכות, *vasa ex metallo confecta* vocant *Magistri*, genere plura comprehendat, sive strictius, ut לבס *Abenum* & קומקום *Cucumam*, quorum in *Misna* tr. *Celim.* cap. xiv. fit mentio, privatim denotet, inter ea erunt quæ pollutioni, ex *Majorum* decreto, merfione abluendæ obnoxia erant.

Supereft & κλινών, & lectorum: Κλίνειν, *Mittoth*. Inter vasa lignea quæ pollutioni obnoxia sunt recensentur השלחן והטבלה *Mensa, Tabula, Lectus*, &c. quorum, atque id genus cæterorum, pollutionem (exceptâ ea quæ à calcatione *Gonorrhaici* est) non esse ex legis sententia, sed מדברי סופרים, *Scribarum additamentis*, fatentur. Est enim regula *Misnica*, כלי עץ וכלי עור וכלי עצם וכלי זכוכית, פשוטיהם טהורים ומקבליהן טמאים, *Vasa lignea, coriacea, ossea, vitrea, quæ plana, munda sunt, quæ ad res recipiendas* [cava] *pollutioni obnoxia.* Quam explicatius his verbis enarrat *Maimonides* in l. *Yad.* tract. *Celim.* cap. i. §. 10. פשוטיהן כגון הלוחות והבסא והעור שאוכלין עליו וכיוצא בהן אין מקבלין טומאה אלא בדברי סופרים, *Eorum quæ plana sunt, e. g. tabulæ, sedile, pelles quæ edentibus sternitur, atque ejusmodi alia, non sunt pollutioni obnoxia, nisi ex verbis Scribarum.* Lectus autem quando primum huic legi obnoxius evadat, docet idem, ibid. cap. v. §. 1. verbis è *Misna* desumptis, כל הכלים אין מקבלין טומאה עד שתגמר מלאכתן וכלי עץ מאימתי מקבלין טומאה המטה והעריסה משישופם בעור הרג, נמר שלא לשון מקבלין טומאה, *Nulla vasa pollutionem recipiunt antequam absoluta fuerit ipsorum factura. Vasa igitur lignea quando pollutionem recipiunt? Lectus & sponda ex quo fricuerit ea pelle piscis.*

Z z z

Quod

⁹ Adde è *Maimonide* in c. xiv. *Celim*, ad ea abluenda & emundanda, להריחם ולנקותם.

¹⁰ V. Eund. in com. ad textum *Misnæ* citatum.

¹¹ *Celim.* cap. xvi. 1.

¹² *Celim.* cap. 2. §. 1.

Quod si ita ea perfecerit ut fricare non velit, statim pollutioni obnoxia sunt.

Porro, considerata est & lectorum materia. Nam si testacei essent, neque ex verbis legis, neque ex Scribarum instituto immundi habebantur, testante eodem. Ea ergo omnia quæ hîc ab Evangelista recensentur, in eorum quæ comuni כליים, seu *vasorum* appellatione apud Magistros comprehenduntur, numero esse videmus, ob quorum lotionem, non quâ à sordibus, si quas contraxerant, purgarentur, & quæ rusticitati contraria est, sed superstitionis illam, quâ pollutioni imaginariæ, ritibus hominum ingenio confictis, cultus Deo grati & sanctimonix, quam interim corde minime fovebant, prætextu, occurrere se putabant, à Christo reprehendi palam est. Superstitionis istius passim occurrunt vestigia, tum ubi de vasis privatim, tum ubi de pollutionis & purgationis legibus ac ritibus agunt. Inter ea forsân censendum, quod in more fuisse dicunt, ut post festa, vasa quæ in Sanctuario essent omnia merfatione abluerent, כפני שנגעו בהן עמי הארץ, ^x *quod ea tetigisset vulgus*: quodque vas aliquod quod assereret è vulgò quis ab aliis immunditiæ generibus immune esse, idque ita se habere ipsi crederent, nihilominus, מטבילין אותו משום טומאת עה, ^y *abluerent ob immunditiam Am haaretz, populi terræ, seu plebei*: ^z nec non quod si quis vas aliquod vel apud plebeium quempiam vel artificem, etiam quem *Terumam* rite edere nosset, deponeret, non tamen eo uteretur, nisi rei a *Gonorrhaici* calcatione pollutæ ritu prius purgato; ut & si vel duntaxat coram Idiotâ idem poneret, eique ejus servandi curam mandaret: quodque si talem quempiam in domo sua ad ipsam custodiendam relinqueret, אפילו היה כפורת או כרות ידים ורגלים הכל טמא, *etiamsi interim vel vinctum, vel manibus truncatum*, adeo ut nihil quæ ibi essent vasorum contrectare possit; universam suppellectilem, ut immundam, abluere deberet; & quod si doctus aliquis plebeio lectum ad dormiendum commodatò daret, ^b in quo intra ipsius docti ædes decumberet, tum lectus, tum omnia intra spatium quo plebeius iste manum extendens pertingere posset, immunda censerentur; ^c quodque si in eodem atrio cum plebeio degeret, quæcunque in atrio relinquerentur vasa ei legi obnoxia fierent: quibus id genus alia, quæ in eorum scriptis quamplurima occurrunt, qui addiderit, facile

percipiet quam ferè perpetuò necessarii illis, qui sanctimonix studiosiores apud ipsos erant, poculorum, urceorum, æramentorum, lectorum & quicquid aliud vasorum appellatione indigant, βαπτισμοὶ à Scribis instituti essent, & quotam religionis partem ipsis implerent. Quos tamen, quamvis superstitionis nimix ac religionis circa exteriora inaniter occupatæ indicia manifesta, est quod obtendant Judæi, fuisse inter instituta & decreta ista, quæ statuerunt Majores, ut essent סיני לתורה, *Sepe legi* (ut loquuntur) quæque ירחיקו האדם מן העבירות, *Homines ab ejusdem violatione longius abducerent*, & ne illicita patrarent, etiam à licitis cohibendo, caverent. At erant alia ab iisdem traditione accepta, nec minori religione observata, quæ mandata legis gravissima plane irrita facerent. Tale illud cujus vv. 9, 10, 11 & 12, mentionem subjungit, justaque indignatione ipsis exprobrat *Christus*: honoris nempe, qui non tacito tantum naturæ, sed expresso Dei mandato, parentibus debebatur, vi traditionis ipsis denegati. *Et dicebat illis, Bene irritum facitis præceptum Dei, ut traditionem vestram servetis. Moyses enim dixit, Honora patrem tuum, & matrem tuam; & Qui maledixerit patri vel matri morte moriatur. Vos autem dicitis, Εάν εἴπῃ ἀνδρῶν τῷ πατρὶ ἢ τῇ μητρὶ κορβάν (ὃ ἐστὶ, δωρεὸν) ὃ εάν εἴς ἐμὲ ὠφεληθῇς. Si dixerit homo patri suo aut matri, Corban (quod est donum) quodcunque ex me tibi profuerit [Beza, quo à me juvari possis.] Et ultra non dimittitis eum quicquam facere patri suo aut matri.* Verba hæc cum prioribus hoc commune habent, quod eorum neutra nisi consultis *Judæorum* traditionibus facile intelligi possint. Atque erat olim cum in traditionem, cujus hic mentio, primo incidens mirarer ipsam ab iis quos videram N. T. interpretibus in medium non adductam; postea verò eò ubi major erat librorum copia reversus, inveni à Cl. Viro Lud. Cappelto, ex ipso textu *Talmudico*, ejusque interpretibus, ac *Maimonide* diligenter erutam, ac fusius explicatam, ad cujus ergo Diatriben, qui pleniorẽ ejus enarrationem velit, remitto. Neque tamen penitus actum acturus mihi videor, si & quæ ipse aliquando ad verborum istorum elucidationem congefferam, paucis produxero. Ob oculos igitur nobis hîc ponuntur mandatum Dei, & *Judæorum* traditio quâ ei vis illata. Mandatum à Deo per *Mosẽ* erat, *Honora patrem tuum & matrem tuam*; qui

contra

^a Yad. Celim. cap. i. §. 8 & xviii. §. 1. ^b §. 2. ^c §. 18.

^x Yad. tr. Mishcab. & Moshab. cap. xi. 11. ^y Ib. §. 12. ^z Ib. cap. xii. 1.

^d Pirk. Ab. cap. i.

contra fecerit morte moriatur. *Judæorum* doctrina, במסורת הקבלה, *per traditionem* (ut volebant) à Senioribus derivata, Si dixerit quispiam patri vel matri *Corban*, i. Munus, esto quocunque à me juvari possis, Supplet *Beza*, ἀναίτιος ἐστίν, *Infons erit*, convenientius forsan traditionis dialecto * supplebitur אסור *interdictus* est, seu voto interdicti obstrictus ne illis beneficiat, vel אסורין בהנאתו, *interdictum est illis ab ipso utilitate* capienda.

Legem *Mosaicam* unà cum mandatis sub ea contentis, discescit ^f *Jos. Albo* in tres partes, scil. Primò, דברים *verba*; quo nomine ea vocat quæ vera nos de Deo scire & cogitare docent. Secundo, חוקים *Decreta*, è mandatis, scil. ea quorum ratio nos fugit. Tertiò, משפטים *Judaica*, ea nempe quæ ut æqui ac justi inter homines observandi norma essent, tradita sunt. Est illud de quo hîc agitur, ex horum ^e *Misphatim* numero, non Deo magis, quam ratione, ipsaque (ut diximus) Naturâ dictantibus, neutiquam violandum: quo (quantum ad præsens institutum faciat) observare licet, ex Magistrorum sententia, præcipi liberis ut Parentes foveant, alant, vestiant, eorumque, quibus possint modis, inopiam sublevent. Quæ tamen omnia perversæ traditionis effato illis denegantur, dum vetatur qui vel iracundiæ, vel avaritiæ, vel impii cujuspiam affectus impetu abreptus voto se temerè obstrinxerit, ne Parentes ullâ ex re quæ penes ipsum sit commodum percipiant, aliquod ipsis pietatis officium præstare. Sunt enim verba ista, Κορβαν ὁ ἐάν ἐξ ἐμοῦ ὠφεληθῇ, nihil aliud quam solennis voti apud *Judæos* formula, quam verbis ex eorum disciplinâ desumptis sic efferre liceat, קרבן כל מה שתהנה, *Corban esto omne ex quo à me commodum percipere possis*; Tam tibi vetitum scil. atque illicitum aliquâ ex re quæ penes me est, utilitatem capere, ac cuiquam aliquid *Corban*, seu muneris, nomine Deo consecratum, in usus suos convertere.

[*Ludovicus Capellus* formulam voti formalis, quam apud ipsos usitatam fuisse putat, sic effert, קרבן שאני נהנה לך, quod ex ipsius mente sonabit, *Corban esto, illud quo tibi utilis esse possum*, quam licet in *Misna* toto tractatu *Nedarim* non occurrat, sed hæc ejus vicaria, קונם שאני נהנה לך, passim tamen apud commentatores *Talmudis* eo loco inveniri dicit. De voce prima, sive *Corban*, sive *Conam* (quæ ipsi

כנוי (ut loquuntur) vicaria seu Synonyma est) statuatur, perinde se habet, nec multum refert שאני an שאני, cum in diversis exemplaribus ^h promiscuè occurrant, legatur; eodem res recidit. At in reliquis explicandis non possumus Doctissimo Viro assentiri, nam quod ille, נהנה לך, *tibi utilis sim*, reddi vult; è contrario sonare videtur, *ex rebus tuis utilitatem capiam*: patet hoc è perpetuo *Misnæ* per totum illum de votis tractatum usu, & uno vel altero exemplo allato extra dubium ponetur. Ejusmodi est quod tractatus istius, cap. iii. §. 11. occurrit, ubi si quis hæc verba protulerit, קונם שאני נהנה לישראל, *Konam* [vel *Korban*] quod non sim *Nebeneh Le Israel*, ipsi incumbere statuunt ut sit, לוקח בפחות ומוכר ביותר, seu *caro emat & vili vendat*, sin è contra, קונם שישראל לוקח בפחות ומוכר ביותר אם שומעין לי, *Corban* [sit] quo *Israel Nebenin li*, tum לוקח בפחות ומוכר ביותר אם שומעין לי, ut *vili emat, & caro vendat, si ipsi auscultare velint*: hinc igitur manifestum est *Nebeneh Le Israel*, reddendum esse, *utilitatem cepero ex Israele*, seu *Israelitis*, & שישראל נהנין לי, quo *Israelitæ à me* [seu rebus meis] *juvari possunt*; non ex mente *Capelli*, si *utilis fuero Israelitis*, & quo *Israelitæ mihi prodesse poterunt*. Nam qui caro emit, & vili vendit, aliorum magis commodum quam suum respicit, & è contra, qui vili emere cupit, caro autem vendere, si hoc sibi emptor suaderi patiatur, suæ magis quam alterius utilitati consulit. ^l ergò in his loquendi formulis idem valet ac ב, vel מן, ac proinde à *R. Obadiab*, & in *Caph Nachat* exponitur לישראל non [Israeli] sed ישראל, *ex iis quæ Israelitarum sunt*, & לי non [mibi] sed משלי è rebus meis, ut sit prioris membri sensus, Voto *Corban me obstringo* nullum me ex *Israelitarum* rebus commodum percepturum [res scil. eorum mihi ut *Corban* statuendo, quo minùs, &c.] posterioris, Voveo me *Israelitis* nihilo quod penes me est [res meas illis instar *Corban* statuendo] profuturum. Eandemque in cæteris, quæ passim ibi occurrunt parili formâ conceptis votis, particulæ istius vim esse patet. Addat cui libet è cap. xi. §. 3. foeminae votum, קונם שאני נהנה לבריית, quo se obstrinxisse ipsam ne à quopiam mortaliū utilitatem caperet, indicant sequentia, quæ docent nihilominus potuisse ipsam, ליהנות בלקח ושכחה ופאה, *Spicilegii, manipuli, & anguli in agris*, Dei jussu, pauperibus relinquendi beneficio frui, ideoque formæ istius intellectum fuisse, non se

* Vel forsan simpliciter, Votum est; vel, Voto obstrictus est.

^f Serm. 3. cap. xxiii.

^g Rambam. l. Mitzv.

Abarb. Bechai Arba. Tur. Shulc. Ar. Lebusi, &c. ^h V. R. Nissim & Tosaph ad Nedar. cap. i. §. 1.

se nulli hominum utilem futuram, sed à nullo utilitatem captaturam. Quare si hanc formulam ad Evangelistæ verba aptare velimus, dicendum non erit, קרבן לך שאתה נהנה; esset enim illud *Corban esto illud quo à te juvari possem*, & qui ita vovisset, fuisset אסור בהם, voto obstrictus, ne aliquid à parentibus commodi captaret. Sed mutatâ personâ, קרבן שאתה נהנה לי (quæ ipsissima verba, nisi quod pro קרבן est ejus vicarium קונם, ejusdem tract. cap. viii. §. 7. occurrunt) *Corban esto, quod tu à me juvari possis*, quo pacto essent parentes (vel quoscunque allocutus esset) אסורין או בהנייתו, ^k *omnium quæ ab ipso expectare poterant officiorum spe exclusi*; atque hæc certè formula iis quæ jam in textu *Mishnico* reperiuntur congruentior est. Alteram tamen illam, quâ cum מן construatur verbum (quam adhibuit etiam Doctissimus Vir *Joh. Cochius*) quod Servatoris verba magis κατὰ πρόδρας exprimere videatur, apposuimus: nihil interim est in sensu discrepantiæ, & judicio suo utatur lector. Sed à diverticulo in viam redeundum.]

Si cui impium hoc verbum ἑρατὸν ὀδόντων temerè fugisset, ut solennis voti vinculo obstrictum, non sinebant, nisi eo ab ipsis prius solutum, illi cui ex se utilitate capiendâ interdixerat, quocunque prætextu benefacere, scil. ne voti violati reus fieret; non quod hoc pacto aliquam facultatem suarum partem Deo, vel absolutè, vel sub conditione consecraret, aut pridem consecratam indicaret, quæ tamen opinio, ex interpretibus melioris notæ non paucos in errorem (si magnorum virorum pace dicere liceat) induxit, & locum per se satis clarum obscurum reddidit. Contrarium planè docent *Hebræorum* (ad quæ in genuino hujus loci sensu eruendo recurrendum ipsi fatentur) scripta. Res exemplo, ex ipso ¹ *Talmudis* textu petito, clarius fiet. Impio cuidam *Beth-Horonitæ* erat pater, מורד הימנו הנאה, *interdictus omni ex ejus rebus utilitate capiendâ*. Ille cum ad convivium nuptiale, quod filio suo instruxerat, patrem invitatum cuperet, nec tamen voto se penitus solvi, hunc excoGITAVIT dolum, ut ad amicum quendam triclinii & cœnæ jus à se transferret tantisper dum veniret Pater, atque unâ cum illis cœnaret; quod factu prorsus illicitum statuunt, nisi bonâ fide res istas amico contulisset, nullâ Patris, cui nullo

modo prodesse tenebatur, invitandi conditione expressâ. Hinc interim liquet, ipsum facultates suas Deo neutiquam voto isto consecrâsse, cum eas alii dono dare potuerit, quod in easdem jus, si quid patri ex illis subministrasset, nequaquam perdidisset, sed voti solummodo violati reus factus fuisset. Nihil ergò aliud valet hac in loquendi formâ *Corban*, vel δῶρον, quam אסור, i. *vetitum prorsus*, nefas atque illicitum. Esto scil. אסור בכרבן, *Non minus vetitum quam Corban*, attingere. Nihil enim referre tradunt in his votis (quæ אסור *Esar* interdicti vocant) utrum ea simpliciter per vocem אסור *Asur*, aut ejusmodi aliam, *illicitum* denotantem efferrentur, sive ita ut quod aliàs licitum, rei cuiuspiam ab usu communi semotæ assimilaretur, hac solum lege ut ejusmodi esset res ea quam & licite consecrare, eademque nondum consecratâ liberè uti posset; veluti pecus quæpiam munda, quam Deo in oblationem voto הקדש *Hekdesb* (quo nomine alteram votorum speciem appellant) seu *Sanctionis*, consecrandi potestatem haberet; cum rei ex instituto legis prorsus vetitæ (carnis, puta, porcinæ aut animalis cujuspiam immundi) mentio, ^m voti nuncupandi formam non ingrederetur. Nam si diceret quis, Sit hoc mihi caro porcina, vel tam illicitum ac carne porcina vesci, nullo tenebatur voto; sin autem, Sit hoc mihi *Corban*, munus vel holocaustum, quæ è rebus erant ante dedicationem licitis, rei quam his assimilata voluit, potestate se in posterum exuebat, ipsamque eo respectu, in eundem cum *Corban*, quod in usus privatos convertere nefas erat, statum redigebat. Hæc vocis *Corban* & similium in votis concipiendis vis & ratio. En igitur mandato Dei, traditionem ipsorum ex Diametro oppositam! Pater, ad inopiam lapsus, filii opem exposcit. Respondit filius (δραψὲν τὴν ἀγριότητα πιστεύμεν τῶν ἡδῶν, ut loquitur *Philo*) voto se impediri quo minus hoc præster. Provocat pater ad mandatum Dei promissis & minis undique munitum, quo sibi in filii bona id juris concessum quo à nemine mortalium spoliari debeat. Opponit filius traditionem sapientum (ad quorum verba magis quam ad verba legis attendendum) quâ ipsi votum suum, vel hujus vel aliûs cujusvis mandati neglectu ac contemptu, præstandum docent, ideoque sedulo cavere jubent, ne ad patrem aliquid

¹ V. Mai. ad cap. xi. 3. ^k Excerpt. Sanhed. p. 273. v. Maim. comm. & eundem in Yad. Nedar. cap. i. §. 8.

¹ Nedar. cap. v. §. 6.

^m Mishn. Nedar. cap. ii. §. 1.

aliquid ex bonis suis commodi perveniat. Hoc est quod ipsis impropere Christus, *Καὶ ἐκ ἀφίετε αὐτὸν ἕθεν ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ, Ἀκυρῶντες τὸν λόγον τῆ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παραδώκατε.* Quod non immerito illis ab ipso exprobratum patet vel ex eo, qui etiamnum hodie apud ipsos legitur, ex traditione antiqua derivatus, Canone, quo sancitum est, *שהנדרים חלים על דברי מצוה*, *Vota cadere in res mandati*,ⁿ seu locum habere etiam in rebus lege præceptis, æquè ac in *דברי רשות*, *rebus quæ uniuscujusque arbitrio permittuntur*, iisque obstringi posse aliquem, ne liceat illi sine gravi peccato facere quæ lex facienda præceperit: adeo, ut *אם נדר נדר שעל ידי כך יבא לבטל מצוה נדרו קיים ומבטל את המצוה*, *Si votum nuncupaverit, quod, ut ratum fiat, abrogandum sit mandatum, ratum fieri debeat votum ipsius, & abrogari mandatum*.^o Subtilius autem hic inter juramentum & votum distinguunt; & quod de voto afferunt, de juramento negant: negant enim hoc in *דברי מצוה*, *res à Deo præceptas cadere*, ut si quis mandatum quodvis se non præstiturum juraverit, hoc excusari poterit, verum *שבועתו בטלה ולוקה עליה וצריך לקיים המצוה*, *juramentum ipsius irritum esse, ipsi quoque ob idem pœnis afficiendum, mandatumque necessario præstandum*: atque latere *זה סוד*, *in hoc arcanum aliquod* (ait R. Mordechai) *mysterium* (quod cum ipse non proferat, relinquamus & nos intactum) esse tamen quæ pateat, rei rationem. Nempe quod juramento præcedaneo à majoribus in monte Sinai jam olim suo ac posterorum nomine præstito, teneantur *Israelitæ* omnes ad mandata Dei observanda, *ואין שבועה חלה על*, *neque juramentum cadat in juramentum* (ut loquuntur) viz. ut quis libertatem sibi novo juramento adimat illud faciendi, quod antea facturum se juraverat, adeoque juramenta locum habeant duntaxat *בדברי רשות*, *in rebus quæ in jurantis potestate sunt*, vota autem quibus quis non tam se (ut in juramento fit) à re facienda impediatur, quam rem sibi factu illicitam faciat (miro distinctionis acumine) etiam in ea cadant, quæ vi præcepti observatu necessaria ante facta sunt, & voventis libertati pridem adempta; adeo ut si ea præster, pœnas luere debeat. Atque ita *ἀσργα* iste, qui meri-

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tis ob votum illegitimè conceptum pœnis ab illis affici debuisset, & ad debitum Dei mandato, & parentibus post Deum colendis, obsequium præstandum cogi, pius esse impia lege vetatur, & ad perpetuam mandati violationem vi traditionis obligatur. At solvi voto, si ejus ipsum pœniteret, poterat. Poterat quidem (tradentibus Magistris) ita tamen, ut quæ de votorum dissolutione docent, majorem eos autoritatis & traditionis suæ, quam Dei aut gloriæ aut mandati, hæc etiam ex parte, curam habuisse ostendant, & justæ Christi reprehensioni vel magis adhuc obnoxios reddant. Quod tum quomodo hanc in aliorum conscientias autoritatem, quâ iis pro arbitrio laqueos nectunt vel solvunt, sibi quoque perpetuò obnoxias detinent, sibi arripuerint, tum quomodo arreptâ utantur, consideranti facile liquebit. Primo enim nullum esse istiusmodi autoritatis ipsis divinitus delegatæ in lege scriptâ vestigium farentur Magistri. Sic *Maimonides*, *דבר זה אין לו עיקר כלל בתורה שבכתב*, *Rei huic* (scil. homines votorum & juramentorum, quorum hac ex parte eadem est ratio, nexu solvendi autoritatis) *nullum est omnino in lege scripta fundamentum*. Quo igitur jure illam sibi vendicant? Docet idem, *אלה כך למדו ממש רבינו מפי הקבלה שזה הכתוב לא יחל דברו שלה חלל הוא בעצמו*, *Verum à Mose, Doctore nostro, per traditionem accepimus illud quod scriptum est*, *Non profanabit* [seu irritum faciet] *verbum suum* [ita intelligendum] *ut ipse* [qui protulerit] *illud non faciat irritum*, *אבל אם נהם וחזר בו*, *quod si pœnitentia ductus illud revocare cupiat*, *Sapiens quis ipsum ei solvet*. Quid non eodem artificio è qualibet materia substrata elicere licebit? Hæc tamen interpretatio traditionis fide à Mose derivata paris erit cum quolibet, quod in lege *Mosis* scriptum est, præcepto autoritatis, iisque ad quicquid ab ipso ligatum sit solvendum, vel quicquid liberum relictum ligandum, potestatem conferet. Cum igitur voto se quis vel arctissimo obstrinxerit in re maxime licita, & in qua irritum fieri quod pronunciatum est vetuerit Deus, si ejusdem ipsum pœniteat, aut aliqua de causa infectum mallet; *ואפילו נדר באלהי ישראל*, *imo si vel* [teste invocato] *Deo Israelis voverit*, ipsius tamen tum mandato, tum

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ⁿ Maim. Yad. Nedar. cap. iii. §. 1. Arba Tur. & Shulc. Ar. part. 2. n. 215.^o Lebusch. ibid.^p Maim. Yad. tr.Nedar. cap. iii. §. 7. ^q Cum personas, non res obliget juramentum montis Sinai, עצמו מושבע בהר סיני ואותו הרבר, יאינו מושבע בהר סיני.^r Yad. tr. Shebuoth. cap. vi. 2.^s Num. xxx. 3.^t Arba Tur. è Talm. f. 22. cap. iv.

Nedar. & Shulc. Ar. part. 2. n. 228.

reverentiâ fusque deque habitis, הכב, כוונה, *Sapientem aliquem probatum*, vel si talis in propinquo non fuerit, שלשה, הריוטות, *tres plebeios bonæ notæ adeat*, qui ipsum voto suo solvant, ita fiet, שיהא הנדר נעקר מעיקרו כמו שכתיר את, הקשר שהוא כאילו לא היה קשור מעולם, ^{ut votum radicitus evellatur, ut cum quis nodum solvit, ita ut non aliter se habeat, ac si nunquam ligatus fuisset.} E contra, si quis formâ ex iis quibus vota concipi volunt aliqua temere prolata, vel contra mandatum Dei expressum iverit, vel si harum rerum minus gnarus sit, talem enuntiaverit formam, quæ reverâ nullam apud ipsos obligandi vim habet, voto tamen eum teneri pronuntiant, quod nisi eo quo diximus modo ipsi remissum, nullo pacto violare debeat. Nam & hoc passim docent, si quis עם הארץ * *Idiota* aut indoctus aliquid ore protulisset, quo se voto obstrictum putaret, cum reverâ illud nihil minus quam votum esset, non hoc ipsi patefaciendum, sed ut voti reum habendum, donec solvi se vinculo illo putatio impetraverit, ac si quis arcanum illud ipsi detexerit, anathemate feritur. מי שמורה לו שאינו צריך שאלה, *Si quis indicaverit ipsi, non opus esse ut solvi se roget, excommunicamus ipsum* (ut verbis R. Mardochai utar.) Quis non in his videt plus Sapientum honori & traditionis authoritati, quam aut Dei gloriæ & mandato, aut hominum bono tribui? Idem ex methodo etiam qua in votis relaxandis utebantur perspicuum fit. Ne ad alia divagemur exempla. Si quis voto, quo caverat ne quid unquam ab ipso boni acciperent parentes, solvi cuperet, ac viam quo id fieri posset sibi monstrari, ^{possent quos eum in finem adierat, aliud ipsi ostium, ut loquuntur, aperire,} אין פותחין בכבוד אביו, ואמו, *ab honore patris & matris non aperiunt* (uno *Eliezere* contradicente) i. e. non licet honoris ipsis debiti mentione injecta ansam illi pœnitentiæ ac remissionis petendæ suggerere [ut volunt, ne falso se illo moveri dicat, cum nemo tam perfrixtæ frontis sit, ut palam profiteri velit se nullo illos honore prosequi velle] eandemque ob causam, & à portis hisce, seu votorum solvendorum locis

[in quibus comminiscendis ac pœnitentia voti ducto, vel duci se cupienti, suggerendis non minima cernebatur Sapientis peritia] Dei etiam & Præceptoris honorem excludunt. Ita (quicquid prætendi possit) eorum honos qui nullo voto temerari legitimè posset, ne votum illegitimè conceptum, ideoque naturâ suâ irritum, appareret, atque ita sapientum & traditionis honos una rueret, loco cedere cogitur, nec in rationem venire permittitur, & quicquid sit, non in parentum, sed filii qui quod ipsi jam molestum, mutato animo, videtur, voverat, gratiam fit, idque ita ut potestatem mandato jam obsequendi, non ipsi mandato, sed traditioni à Magistris eidem prælatæ, debeat. Confirmatur idem alio quod apud ipsos occurrit exemplo. Inter vota, quæ, si mulier nuncupaverit, quæritur num à marito irrita fieri possint, ponitur exempli causa in *Misna Nedar.* cap. xi. §. 4. illud quo voverit, è nihilo quod ipsa fecerit, commodi aliquid percepturum vel suum vel mariti patrem: ac statutum est, אינו יכול להפר, *non posse votum hoc à marito dissolvi.* Ratio (quam & innuit Doctiss. *Cochius* in notis ad *Gemar Sanhedrin*, licet aliter paulo explicatum è R. *Salomone* in loc. de votis) è *Maimonide* in *Yad.* tract. cap. xii. §. 11. aliisque peti potest, viz. quod non sit in hoc voto עינוי הנפש, i. e. nulla hic oriatur uxori afflictio, cum vota, quibus eam solvere possit maritus, ea sola sint, שיש בהן ענוי הנפש או שהן, *in quibus sit* [ipsi] *afflictio animæ, atque de rebus sint quæ inter illum & ipsam intercedunt.* Quanta interim hinc patri afflictio oriatur, nihil refert. Sublevari à filia in posterum non potest, non permittunt eam Magistri quicquam ipsi præstare. Tantò votum impium traditionis authoritate munitum, expresso Dei mandato præponderat. Plura eodem spectantia congerere liceret, sed abunde sufficere videntur, quæ produximus, tum ad ostendendum quam merito Scribis & *Phariseis* mandata Dei abrogata, quo traditiones suas stabilirent, à *Christo* exprobrentur, tum ad genuinum earum, quarum hîc mentio, traditionum sensum eruendum.

* Lebusht. *Nedar.* n. 228. §. 7. * Rambam. *Nedar.* cap. i. §. 27. & iii. §. 12. Shulc. Ar. part. 2. n. 205. 1 & 208. 2, &c. † Lebusht. part. 2. n. 208. §. 2. & v. eund. n. 204. 2. & 205. 2. ‡ Misn. *Nedar.* cap. ix. 1. Arba Tur. Shulc. Ar. Lebusht. part. 2. n. 228. §. 11. † Yad. ibid. §. 1.

מקדמה שרה מסכת מנחות להרמבם

R. MOSIS MAIMONIDIS ^a *Præfatio in suos in tractatum Menachoth Commentarios.*

*** אית איצא באן נקדם להדה
 * ר * אלמסכתא מקדמאת ככתל מא
 *** פעלת פי זכחים פאקול אן
 אלמנחות תנקסם קסמה אוליה
 קסמין אמא מנהה תחרק מע אלקרבן
 והי תאבעה לה ודהה הי אלהי
 תתסמי מנהה נסכים ולא בר לדרך
 אלקרבן מנהא ואמא מנהה מסתקלה
 בנפסהא אעני אנהא ליסת מנהה
 נסכים פאמא מנהה נסכים פהי
 שאמלה ללצבור ולליחיד ודרך אנא קר
 בינא פי מקדמה מסכת זכחים אן
 אנואע אלקראבין כלהא קרבנות
 צבור וקרבנות יחיד ארבעה עולה
 וחטאת ואשם ושלמים ואן הדה
 אלארבעה אנואע תקרב מן כמסה אנואע
 מן אלהיאן מן אלגנס ואלבקר ואלמאע
 ואלימאם ואלחמאם עלי מא בינא
 הנאך מן שרטהא פאקול אלאן אן
 קרבן העוף לא תלומה מנהה נסכים
 פי האל מן אלאחואל ונין ספרי יכול
 עולת העוף תטעון נסכים תל לוס
 מן הבקר או מן הצאן והוא אלנין
 פי פרשת נסכים וכלך אלהטאת
 ואלאשם לא ילומהא מנהה נסכים
 לקולה פי פרשת נסכים לפלא נדר
 או בנדבה או כמועדיכם וקאלוא כל
 הבא בנדר ונדבה טעון נסכים יצאו
 חטאות ואשמות שאין באין בנדר
 ונדבה ומן הדה אלעלה בעינהא לא
 תלום נסכים לא לבכור ולא למעשר
 בהמה ולא לפסח לאן לים מנהא
 שי יבוא בנדר ונדבה פצה לך מן
 גמיע הדה אלמקדמאת אן כל עולת
 בהמה וכל קרבן שלמים הו אלהי
 ילומה נסכים סוי כאנת קרבנות יחיד
 או קרבנות צבור ואן אלהטאת
 ואלאשם לא ילומהא נסכים גיר
 חטאת מצורע ואשמו פקט כמא נבין
 אלאן ואלשי אלהי יתסמי מנהה
 נסכים הו סמיד מלתות בית אלותון
 ואלנסכים הו אלכמר אלהי יקרב מע
 אלעולה או אלשלמים איצא והו קולה
 ויין לנסך וקר יסמון אלכל אעני
 אלסמיר אלמלתות ואלכמר נסכים
 עלי גרה אלתסמח פי אלאסמית לאן
 לא ילום אלכמר דון אלסמיד ולא
 אלסמיד דון אלכמר והי גמיעא מן
 לואחק אלקרבן אעני אלעולה
 appellatur Oblatio libaminum, est simila oleo perfusa, libamina autem vinum quod

VISUM est mihi huic etiam tractatui quædam præmittere, sicut in illo de sacrificiis feci. Dico ergo, *Menachoth*, oblationes, vel munera, partitione primariâ bifariam distribui, viz. in oblationem, quæ una cum sacrificio igne consumitur, estque ipsi consequens (eam scil. quæ appellatur oblatio libaminum, quæ sacrificio isti necessario adjungenda est) & oblationem quæ seorsim offertur; nec est oblatio libaminum. Oblatio autem libaminum comprehendit tam eam quæ totius cœtus, quam eam quæ privati cujuspiam est. Siquidem jam ostendimus in præfatione ad tractatum de sacrificiis, genera sacrificiorum omnia, tam cœtus quam privatorum, quatuor esse, Holocaustum, Sacrificium pro peccato, Sacrificium ob delictum, & Pacificorum. Atque hæc quatuor genera, è quinque animalium generibus desumuntur, viz. ovibus, bobus, capris, turturibus, columbis, iis quas ibi descripsimus conditionibus. Jam ergo dico ad sacrificium quod è volucribus fuerit, haud requiri oblationem libaminum ullo prorsus modo. Textus *Sifri* est, *Potestne fieri ut holocaustum è volucribus requirat libamina? dicere vult, è bobus aut ex ovibus*: qui textus est in sectione *Nefacim*. Eodem modo, cum sacrificio pro peccato, aut ob delictum, non necesse est ut adducatur oblatio libaminum, eò quod dicit in sectione de libaminibus, *Ut solvatis votum, aut sponte vestra, aut in solennitatibus vestris*. Et cum dicunt, quicquid adducitur ex voto aut oblatione spontanea, requirit libamina, excipiunt sacrificia pro peccato, & delicto, quæ non offeruntur vi voti aut oblationis spontaneæ. Eandemque prorsus ob rationem neque cum primogenito, neque decimis bestiarum, neque paschatè requiruntur libamina, quoniam horum nihil vel ob votum vel ut spontaneum affertur. Ex his omnibus quæ præmissa sunt patet, ad quodlibet è pecoribus holocaustum aut sacrificium pacificum requiri libamina, sive privati alicujus sive totius cœtus oblationes fuerint, at ad sacrificium pro peccato aut delicto, non requiri, excepto tantum sacrificio pro peccato aut delicto leprosi, quemadmodum jam ostensuri sumus. Illud autem quod appellatur Oblatio libaminum, est simila oleo perfusa, libamina autem vinum quod una cum holocausto aut etiam pacificis offertur; hoc est quod dicit, *Et vinum in libamen*. Hæc omnia, viz. similam [cum oleo] commistam, & vinum, appellant libamina, per synecdochen, cum nec vinum sine simila requiratur, nec simila sine vino, at simul adhibita sint ex appendicibus oblationum, viz. holocausti & pacificorum,

^a V. p. 363.^b Num. xv. 3.^c Ibid. ver. 5.

corum, quemadmodum ostendimus. Quantitas autem similæ & vini, quæ afferri debet cum holocausto, eadem est quæ & cum pacificis offertur. Discrepat autem secundum discrepantiam speciei ex qua offertur oblatio, & discrepantiam ætatis ejus quod offertur; adeo ut sit triplex quantitatis [differentia;] primo cum fuerit oblatio è genere caprino (perinde autem est si major si minor fuerit [pecus]), aut è parvis generis ovini, viz. agnus anniculus, tum oblatio libaminum, quæ ad harum unamquamque requiritur, si plures si pauciores fuerint, decima similæ, perfusa quartâ parte *Hin* olei, cum vini ad libamen quarta parte *Hin*, si fuerit oblatio holocaustum, siue pacificorum; quod si holocaustum illud vel sacrificium pacificorum, fuerit ovis grandior, quæ *Ail* siue *aries* audit, tum oblatio ad ipsum requisita constat duabus decimis [similæ] perfusæ tertiâ parte *Hin* olei, vinique ad libamen tertiâ parte *Hin*: atque hæc est secunda quantitas oblationum libaminum. Tertia est, ut cum fuerint holocaustum aut pacifica è genere bubulo (siue grandior siue minor fuerit bos, perinde est) sit [*Minchab*] oblatio ad quodlibet eorum requisita tres decimæ (partes *Ephæ*) perfusæ dimidio *Hin* olei, cum vini ad libamen dimidio *Hin*, quæ quantitates duplicantur secundum numerum oblationum particularium, siue privati alicujus fuerint, siue totius cœtus. Dixit Dominus⁴, *Secundum numerum quem facietis, ita facietis singulis secundum numerum eorum.* Neque est quod ab hac [regula] excipatur, neque ei addunt vel detrahunt, excepto agno illo qui offertur die festo *Azymorum* secundo, die quo elevatur manipulus qui est *Holocaustum*, uti diximus, de quo expresse dicit scriptura, fore [*Minchab*] oblationem ipsius duas decimas, perfusas tertiâ parte *Hin* olei, & libamina ad ipsum requisita, quartam *Hin* vini, sicut & agni cujuslibet. Exceptâ etiam leprosi oblatione pro peccato, & delicto, quorum cum utroque [offertur] decima pars *Ephæ*. Est enim oblatio leprosi quemadmodum explicabimus, duo agni masculi, cum scemellâ unâ, quæ sunt oblatio pro peccato, holocaustum, & oblatio pro delicto, de quorum *Minchab* dixit, & tres decimæ, &c. Atque hæc est *Minchab* libaminum, quæ comburitur una cum oblatione, viz. vel cum integro holocausto aut cum partibus pacificorum. Atque hæc sunt libamina quæ requiruntur ad omnes oblationes, quorum mentionem fecimus, cap. v. *Sbekalim*. Hæc autem ad eadem plenius describenda reversi sumus. Atque hæc una est *Mincharum* [oblationum] distinctio: Divisio secunda est, earum quæ non sunt sacrificii alicujus appendices, suntque duarum specierum, vel Oblatio privati, vel Oblatio cœtus. Oblationes cœtus tres sunt; quarum una est *Omer* [*Manipulus*] *elevationis*; qui offerebatur feriâ secundâ *Paschatis*, cujus ritus omnes hoc tractatu descri-

ואלשלמים כמא בינא ואלמקדאר אלד ילום אן ינאב מע אלעולה מן אלסמיד ואלכמר הו בעינה אלד ינאב מע אלשלמים והוא אלמקדאר יתלף באכתלאף אלנוע אלד ינאב מנה אלקרבן ובסן אלקרבן והי תלתה מקאדר אלאול אן יכח אלקרבן מן נוע אלמאע ולא פרק בין כבירה וצגירה או מן צגיד נוע אלצאן אעני אן יכח כבש מן שנתו פמנחת נסכים אלתו תלום כל שכן מנהא כתר אלעד או קל עשרון סולת בלול ברביעית ההין שמן ויין לנסך רביעית ההין סוי כאן אלקרבן עולה או שלמים ואן כאנת אלעולה או אלשלמים מן כביר אלצאן והו אלד יתסמי איל פאלמנחה אללאזכה לה שני עשרונים בלול בשלישית ההין שמן ויין לנסך שלישית ההין והוא הו אלמקדאר אלתאני מן מנחת נסכים ואלמקדאר אלתאלת הו אן הכח אלעולה או אלשלמים מן נוע אלכקר ולא פרק בין כבירה וצגירה פאלמנחה אללאזכה לכל קרבן שלשת עשרונים בלול בשמן חצי ההין ויין לנסך חצי ההין והוא אלמקדאר תצאעף בעדד אשכאץ אלקרבנות כאנת ליחיד או לצבור קאל תעלי כמספר אשר תעשו ככה תעשה לאחד במספרם ולא ישר מן הוה שאר ולא ינאב פיהא ולא יקץ מנהא גיר אלכרוף אלד יקרב תאני חג המצות יום תנפת העומר אלד הו עולה כמא וכרנא נין אלכתאב פיה אן תכח מנחתו שני עשרונים והי תלת בשלישית ההין שמן ואלנסכים אללאזכה לה רביעית ההין יין מתל כל כבש וכדלך איצא שדת חטאת מצורע ואשמו אן מע כל ואחד מנהא עשרון לאן קרבן מצורע כמא בינא הו שני כבשים וכבשה והי חטאת ועולה ואשם וקאל פי מנחתם ושלשה עשרונים וכו פהיה הי מנחת נסכים אלתו תחרק מע אלקרבן אמא מע גמלה אלעולה או מע אמורי שלמים והוא הי אלנסכים אללאזכה לנמיע אלקרבן וקד תקדם לנא וכרהא פי כאמם שקלים ואחלנא עלי תתמים וצפהא הנא והוא הו אלקסם אלוואחד מן מנחות אמא אלקסם אלתאני והי אלמנחות אלתו לא תתעלק באלקרבן פהי נועין אמא מנחת יחיד או מנחת צבור ומנחות צבור תלהא אחרהא עומר התנופה והו אלד יקרב תאני חג הפסח וסתבין

descri-

⁴ Ibid. ver. 12.⁵ Levit. xxiii. 11.

גמיע אהכאמה פי הרה אלמסכתא והו יקרב מנה קומין לגבי המזבח ויאכל אלכהנים אלבקה ואלמנחה אלתאניה שתי הלחם והי אלת תגאב יום עצרת וקד דכרנאהא פי אול זבחים קאל אלה פיהא ממושבותי' הב לחם תנו וסמאה מנחה קאל בתקריבכם מנחה חדשה לני' בשבוע וכי ואל מנחה אלתאלתה לחם הפנים אלדי יאכלה אלכהנים כל יום סבת והי שתיים עשרה חלות שני עשרונים הי החל האחת והי אלתאלת דוחין את הטומאה ולכנהא לא תאכל אם באה בטומאה כמא תבין פי פאנע פסחים ומנחת העומר והדחה הי אלת תדחה שבת כמא יבין פי הרת אלמסכתא ומנחת יחיד הנקסם כמסא אקסאם אלקסם אלאול אן תלומה על דגב דגבה ואלקסם אלתאני אן ילומה דלך על חק יריר יצלה ואלקסם אלתאלת אן ילומה דלך מע קרבן מעלום תעין עליה והדא פי הסמיתה מנחה תסאמה וסנכין דלך ואלקסם אלאנע הי אלמנחה אללאומת לכהן גדול כאצה או הדיוט מרה ואחיה כמא נכין ואלקסם אלכאמס אן יתברע בלך ולומה נפסה אמא אלקסם אלאול פהו אן יכין קד שגג פי טומאת מקדש וקדשיו או שגג פי שבועת כטוי או חנת שבועת העדות בין בשוגג בין בודון פאן אלמתעדי עלי אחד הרה אלארבע דגוב ילומה קרבן כמא וצפנא פי צדה בלאמנא פי מסנת זבחים פאן לס יקרב עלי דלך אלקרבן פיקרב עשירית האפה סולת לא תלת בית ולא יעל עליה לוכאן והרה תתסמי מנחת חוטא וסמאהא אלה חטאת וחכמהא אן יקרב מנהא קומין ויאכל אלכהנים אלבקה ואלקסם אלתאני הי אלמנחה אללאומת ללשטה ואנפצלת ען אלמנחות כלהא בכונהא מן דקק אלשעיר והי איצא דון זית דון לוכאן יקרב מנהא קומין לגבי המזבח ויאכל אלכהנים אלבקה כמא בינא פי תאני שטה והי תתסמי מנחת קנאות וכדלך סמאהא אלנין ואלקסם אלתאלת אן ילומה דלך מע קרבן מעלום דלך באן יכין אללאנסאן אלוס נפסה קרבן תורה או ידור בניור ותתם איאם אלנוירות וקד דכרת לך פי כאמס זבחים אן יקרב מע אלתורה אנואע מן אללחם וכדלך מע איל נזיר והרה אללאנואע אלת תגאב מע אלתורה ואיל נזיר כמא סמאהא

describuntur; ejus autem pugillus in altari offerebatur; reliquum comedentibus Sacerdotibus. Secunda est duorum panum, qui die convocationis offerebantur, cujus meminimus, cap. i: *Zebachim*. De ea dixit Dominus: *Ex habitaculis vestris offeretis panem elevationis: eandemque oblationem Minchab* nominavit, dicens, *Cum offeretis Minchab novam Domino in hebdomadibus vestris*. Tertia est, Panes propositionis, quos comedebant sacerdotes singulis diebus Sabbati, qui erant duodecim placentæ, quarum singulæ constabant duabus decimis partibus *Ephæ*: atque hæ tres repellunt immunditiam; nec tamen comeduntur, si immundæ adducantur, quemadmodum cap. vii. *Pesachim* ostensum est. Sola autem oblatio manipuli repellit Sabbatum, sicut hoc tractatu declarabitur. Porro oblatio privati in quinque species distinguitur. Prima est, cum ea ipsi offerenda sit ob peccatum aliquod à se commissum. Secunda, cum ob rem aliquam, quam obtinere cupiat. Tertia, cum adducenda ipsi sit cum certo aliquo sacrificio, quocum offerenda decernitur, quæ dum *Minchab* appellatur, tralatitia locutio est, uti ostensuri sumus. Quarta, ea quæ sacerdoti summo privatim offerenda incumbibat, aut etiam privato semel, quemadmodum ostensuri sumus. Quinta, cum quis eam sponte adducit, sibi que offerendam imponit. Harum specierum prima (offerenda est) cum quis per errorem deliquerit in immunditie Sanctuarii aut rerum ejus sanctarum, aut in juramento quod ore protulerit, aut cum pejeraverit in juramento ad testimonium confirmandum, siue ex ignorantia, siue ex superbia. Si quis enim aliquo quatuor peccatorum transgressus fuerit, sacrificium offerre tenetur, quemadmodum initio sermonis nostri ad tractatum *Zebachim* diximus: cui offerendo si non sit, offerat decimam partem *Ephæ* è similâ oleo non perfusâ, nec thure ipsi imposito; atque hoc appellatur *Minchath Chote*, oblatio peccantis; appellavit autem Deus ipsam *Chataat*, Oblationem pro peccato, statuitque ut de eo pugillus offeratur, reliquum comedentibus sacerdotibus. Species secunda est, quam offerre debuit mulier declinans [adulterii suspecta] quæ à cæteris oblationibus quibusvis eo distincta est, quod sit è farina hordeacea, estque etiam ea absque oleo aut thure, & offerendus ex ipso super altari pugillus, reliquum comedentibus sacerdotibus, uti cap. ii. tract. *Sotah* ostendimus; appellaturque *Minchath Zelotypiæ*, quod nomen ipsi imposuit textus Biblicus. Species tertia est, cum ipsam quis cum sacrificio aliquo definito offerre debeat, e. g. Si quis se ad sacrificium Eucharisticum offerendum obliget, vel *Naziræatum* voverit, ac completi ipsi fuerint dies *Naziræatus*. Jam enim tibi indicavi, cap. v. *Zebachim*, offerri cum sacrificio Eucharistico diversas panis species, & similiter cum ariete à *Naziræo* (offerendo.) Has autem species, quæ unâ cum sacrificio Eucharistico & ariete *Naziræi* offeruntur, nequaquam appellavit

Scriptura nomine *Minchab* [oblationis] neque è numero oblationum censentur, cujus rei demonstratio est, quòd sacerdos, cum sacrificium Eucharisticum aut arietem *Naziræi* offerret, panem una cum illis oblatum comederet, æquè ac *Israelitæ*. Quòd si *Minchab* esset, comburere ipsum oporteret, sicut in scriptura dicitur, *Omnis autem Minchah sacerdotis igne cremabitur, non comedetur*. Sapientes autem ipsas *Minchab* nominarunt per Metalepsin, quare & inquirat tractatus iste de ratione panis istius conficiendi, quomodo faciendus sit, & quænam ejus mensura. Species quarta, ea est quæ vocatur *Chabite*, oblationes in sartagine frixæ, Sacerdotis summi; estque decima pars *Ephæ*, cujus dimidium offertur unâ cum sacrificio jugi matutino, dimidium cum sacrificio jugi, quod inter duas vespèras offertur, totaque comburitur. De ea dicit Dominus, *Statutum perpetuum Domino, tota suffietur*. Atque hæc oblatio unicuique Sacerdoti summo quotidie offerenda incumbit, eademque *Oblatio sacerdotis uncti* appellatur, ideo quod de ea dicit, *Quam offeret Domino eo die quo unctus fuerit*. Ea autem quæ cuilibet sacerdoti semel offerenda est, eo se habet, quem descripturus sum, modo, nempe quòd sacerdoti, ubi ad ætatem pervenerit, ac ministerium [illud] suscipere velit, hoc primum omnium faciendum sit, ut decimam [partem *Ephæ*] similæ afferens ipsam in *Mincham* [oblationem] offerat, eamque totam adoleat, cum sit *Minchab* sacerdotis, quemadmodum præmissum est; atque hoc innuitur dicto ipsius, *Hæc oblatio est Abironis & filiorum ipsius, quam offerent Domino, die quo ungetur, Decima pars Ephæ*: Hoc enim versu & munus Sacerdotis summi, quod quotidie offerebat, & munus cujuslibet Sacerdotis [ipsi offerendum] cum primo ministerium in se suscipit, comprehendit. Scias autem quod etsi Sacerdos, ex quo mandatis præstandis obnoxius est, ministerio idoneus sit, non permetterent tamen fratres ipsius sacerdotes, ipsum ministerio fungi, donec annorum esset viginti. Species quinta, quam quis sponte præstat, eamque sibi imponit, vocaturque *Minchath Nedebab* [munus voluntarium] quemadmodum ostendetur. Estque generis quintuplicis; vel enim offertur simila oleo perfusa, atque hoc appellatur Munus similagineum; vel opus coctum clibano, quod & duarum est specierum, vel è placentis, vel laganis; [vel Munus in craticula; vel Munus in sartagine, paratum.] Quæ omnia exerta sunt legis verba; & quamcunque harum specierum sibi imposuerit, ea ipsi offerenda incumbit, nec non quamcunque mensuram; modo decimâ [parte *Ephæ*] minor non fuerit, uti ostendetur. Quinque autem generibus istis, thure & oleo opus est, suntque è simila cujus pugillus offerendus est, reliquum comedendum.

Quæ autem supersunt de oblationibus post oblatum pugillum, appellantur Reliquiæ oblationum, quas comedunt sacerdotes, nisi munus sacerdotis fuerit; tum

אלכתאב מנחה בונה ולא הי מן נמלה אלמנחות ואל ברהאן עלי דלך אן אלכהן אדא גאב תודה או איל נזיר פיאכל אלכבו אלדי יקרב מעהמא כהל ישראל ולו כאנת מנחה ללום חרקהא כמא גא אלנץ וכל מנחת כהן כליל תהיה לא תאכל לכן אלחכמים סמוהא מנחת תסמח והיה אלמסכתא אצא תבחת ען צנאעה דא אלכבו וכי יעמל וכס כקדארה ואלקסם אלאכע הו אלדי יתסמי חבתי כהן גדול ודלך עשירית האפה יקרב נצפהא מע תמיד של שחר ונצפהא מע תמיד של בין הערבים והי תחרק כלהא קאל אללה פיהא חק עולם ליי כליל תקטר פהיה הי אלמנחת אללאזכה לכל כהן גדול כל יום והי אצא תתסמי מנחת כהן משיח לקולה פיהא אשר יקרב ליי ביום המשח אותו ואמא אללאזכה לכל כהן מרה ואחרה פהי עלי מא אצף ודלך אן אלכהן ארא כבר ואראד אלדכול ללעבודה סיי כאן כהן גדול או כהן הדיוט פאול מא יעמל אנה יגיב עשרון סולת ויקרבה מנחה והי יחרק כלה לאנהא מנחת כהן כמא קדמנא ואלאשארה אלי דלך פי קולה זה קרבן אהרן ובניו אשר יקריבו ליי ביום המשח אותו עשירית האפה פאנה אשמל פי דא אלפסוק מנחת כהן גדול אלדי יקרב כל יום ומנחת כל כהן אול מא ידכל ללעבודה ואעלם אן מע כון אלכהן מנר תלומה אלמצוות כשר לעבודה לכן לא היו אחיו הכהנים מניחין אותו לעבוד עד שיהא בו עשרים שנה ואלקסם אלכאמס אן יתברע בדרך וילומה נפסה והיה תתסמי מנחת נדבה כמא סיבין והי כמסה אנואע אמא סמיה מלות בויח והיה תתסמי מנחת הסולת או מאפה תנור והי נועין אמא חלות או רקיקין או מנחה על המחבת או מנחת מרחשת והיה כלהא נצוץ אלתורה פאי נוע אלוס נפסה לומה וכולך אי מקדאר ולא אקל מן עשרון כמא יבין והיה אלכמסה אנואע תחתאג לבאן וזית וכלהא סמיד יקרב מנהא אלקומץ ותוכל אלבקיה ואלבקאיי אלתי הבקי מן אלמנחות בעד תקריב אלקומץ תתסמי שירי מנחות והי תאכל לכהנים אלא אן תכון מנחת כהן פאנהא תחרק כלהא וסיאתי פי דא אלמסכתא

צפה צנאעה הדה אלמנחות כלהא
ומקאדרהא ואלפסאדרהא אללאחקה
להא וגמלת אחכאמהא וען דלך הו
אלבחת פי הדה אלמסכתא וקד תבין
לך. אן אלמנחות כלהא סמיד גיר
מנחא העומר ומנחת שוטה פאנהא
מן אלשעיר ומנחת שוטה כאנה מן
דקיק אלשעיר ואן לים מנחא מא יחרק
גיר מנחת חנוך ומנחת כהן כאנת מא
כאנת וכולך מנחת נסכים כאנת למן
כאנת וסאיר אלמנחות יקרב מנחא
אלקומין ויאכל אלכהנים אלשירים
ועמדה כלהא אלאשיא אלהי דכרנא
אנהא תעם אלוכחים פי צדר כלאמנא
עלי זכחים ולם יבקי עלינא שי ממא
נריר תקרימה גיר תבין מקדאר
אלעשרון ומקדאר אלהין אללדין בהאדין
אלמכאלין נקדר גמיע אלמנחות
ואלנסכים פאקול אנא קד דכרנא פי
אכר פאה אן אלמכאל אלהי יכון פי
פצאה ארבע אצאבע טולא וארבע
אצאבע ערצא וארתפאעה אצבעין
וסבעה אעשאר אצבע ותכון אלאצבע
אלתי יקדר בהא אלאבהאם מן יד
מעתדלה פאן הוא אלמכאל יתסמי לוג
ורבעה יתסמי רביעית ואלהין אלמכור
פי אלתורה אלהי בה קדר אלקתאב
אלנסכים וזית אלמנחות ברבעה ותלתה
ונצפה פהו יחמל אתני עשרה לוג פקד
באן אן נסכי כבש שלשת לוגין ונסכי
איל ארבעת לוגין ונסכי שור ששת
לוגין ובהדה אלמקאדר מן אלוית ילת
אלסמיד כמא תקדם וקד דכרה פי
אול מסכת עדיות אני עמלת מכיאל
אלרביעית ותחרית פיה מא אמכני
ודכרת אני וגדתה יחמל מן אלכמר
קרבאלסתה ועשרין דרהמא מצריה
ובדלך וגדתה יחמל מן זית אלויתון
איצא סתה ועשרין דרהמא וחבאת לם
אלתפת להא לקלתהא פיון וון מא
יחמל אללוג מן אלכמר או מן אלוית
עלי מא וגדנאה מאיה דרהם וארבעה
דרהם מצריה ואלעשרון הו עשירית
האיפה והו אלעומר והו שעור חלה
וקד בינא מקדאר הוא אלכליל פי תאני
חלה ופי אול עדיות עלי תחריר והנאך
בינת איצא אעני פי עדיות אני וגדת
שעור חלה באלמכאל אלהי עמלתה
יחמל וון כמס מאיה ועשרין דרהמא מן
דקיק קמח מצר והוא אלמקדאר בענה
וגדתה יחמל מן סמיד מצר איצא
ואלדראהם כלהא מצריה פהוא מא
ראינא תקרימה ובער דלך אכד פי
אלשרח :

tarum & viginti farinæ tritici *Ægyptiaci*, eandemque prorsus quantitatem similæ *Ægyptiacæ*, erantque drachmæ etiam omnes *Ægyptiacæ*. Atque hoc est quod visum est præmittere ; superest ut explicationem [*Mijnæ*] aggrediamur.

^b Ubi se mensuras capacitate potius quam pondere definire ait ; quod rebus materiâ discrepantibus aliis tenuiori, aliis crassiori, commune aliquod pondus assignari nequeat.

enim totum adoletur. Porro sequentur in tractatu isto descriptio rationis conficiendi munera ista omnia, ipsorumque quantitates, quæque vitia illis contingant, ac ritus ipsorum universi, atque de his in eo quæritur. Jam autem tibi ostensum est, munera omnia è simila esse, exceptis inunere Manipuli, & munere Mulieris declinantis, quæ sunt ex hordeo ; munus autem mulieris declinantis privatim, ex farina hordeacea. Neque est ex iis quod adoleatur, exceptis munere initiationis & munere sacerdotis, quodcunque tandem fuerit ; nec non munere libaminum, cujuscunque fuerit. E reliquis enim muneribus offertur pugillus ; reliquias comedunt sacerdotes. Porro his omnibus communes sunt res istæ, quas sacrificiis communes esse, initio sermonis nostri de sacrificiis, diximus. Neque jam superest nobis quicquam ex iis, quæ præmittere volumus, nisi ut quantitatem *decimæ* [partis *Ephæ*] & *Hin*, quibus duabus mensuris omnia libaminum munera metimur, describamus. Dico igitur nos jam ^h cap. ultimo tract. *Peab* dixisse mensuram cujus capacitas fuerit quatuor digitos tam longa, quam lata, profunda autem duos digitos cum septem decimis digiti, cum sit digitus quo mensuratur pollex manus staturæ mediæ, appellari nomine *Log* ; ejusdemque quartam partem vocitari *Rebiith*. *Hin* autem, cujus in lege fit mentio, cujus parte quartâ, tertiâ, & dimidio scriptura metitur libamina, & oleum munerum, continere duodecim *Log*. Ac jam liquet libamina agni esse trium *Log*, arietis quatuor, juvenci sex. Atque his olei mensuris perfunditur simila, uti dictum est ; quin & initio tractatus *Edaioth* narravi confecisse me mensuram *Rebiit*, idque summâ, quâ potui, accuratione, ac comperisse ipsam capere vini prope viginti sex drachmas *Ægyptiacas* ; nec non olei olivi pariter viginti sex drachmas, cum granis, quorum ob paucitatem nullam habui rationem ; adeoque esse pondus ejus quod capit *Log* ; è vino aut oleo, secundum id quod comperimus, centum & quatuor drachmas *Ægyptiacas* ; *Eshron* autem [seu, *decima*] est decima pars *Ephab*, idemque *Omer* ; atque est mensura placentæ [seu è qua tolli debet sacerdotibus placenta.] Jam autem hujus etiam mensuræ quantitatem, cap. ii. *Challab* [de placenta] & cap. i. *Edaioth* [de testificationibus] accurate descripsimus, ubi etiam (sc. in *Edaioth*) ostendi comperisse me mensuram placentæ, eâ quam confeci mensurâ, continere pondus drachmarum quingen-

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receptam textûs Hebraici lec-
tionem, Jer. xxxi. 32. vocem
בַּעֲלֵי Baalti, quod vulgò red-
ditur Dominatus sum, vel Ma-
ritus fui, non incommode reddi *ἡμέλῃς*, despexi,
neglexi, Hebr. viii. 9. Idem de Isai. xxviii. 16.

statuitur, scil. probabile esse non aliter olim, quam
nunc, lectum Hebraicè *לֹא יָחִיף* Lo Yachish, quod
vulgò redditur, non festinabit, sonare non minus
κατασυνθροῖται, non confundetur, vel pudefiet,
ut, Rom. ix. 33. & alibi transfertur. 129
CAP. II. Conciliatur Micæ v. 2. cum Matth. ii. 6.
dictionem *צַדִּיק* Tfair contrariis gaudere significa-
tionibus;

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- tionibus; & modò Parvum, modò Illustre & Præcipuum denotare. Obiter etiam Psal. lxxviii. 19. cum Eph. iv. 8. confertur. 134
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A
C O M M E N T A R Y
O N T H E
P R O P H E C Y
O F
M I C A H,

By EDWARD POCOCK, D. D.

Canon of *Christ-Church*, and Regius Professor of the *Hebrew* Tongue,
in the Univerfity of OXFORD.

Imprimatur.

RAD. BATHURST,
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1676.

H A C I M

By EDWARD COCK, M.D.

Canon of Christ Church, and Rector of the Church of St. Andrew, in the City of Oxford.

TO THE

Right Reverend FATHER in GOD

S E T H
Lord Bishop of SARUM.

My LORD,

THE concurrence of several reasons, (each of which were sufficient) have moved me to offer to your gracious acceptance this essay. First, My duty to your Lordship as my Diocesan, who may justly challenge from me some account of my employments. Secondly, That gratitude which obligeth me to acknowledge your Lordship's many favours extended to me and mine. And, thirdly, the need of patronage and protection that this Work hath, in regard that there is in it much stress laid on such part of Learning, (the Oriental I mean,) which of late, if not all along, hath had that unhappiness, as to be scarce able to keep itself, not only from neglect, but contempt, as needless; at least of no great use or necessity. In some places abroad where it formerly found great encouragement, (if we may believe general complaints,) it hath now little regard, although I doubt not but that it will in good time recover its honour. That it may not be so among us at home, it must owe to the favour and countenance of men excelling as in authority and dignity, so in learning and judgment; in which rank none being more eminent, so none will be more ready to afford it than your Lordship, who have your self always been a lover of those Studies, and by long experience know and have made known the usefulness of them. I shall not here trouble your Lordship with giving an account of what is in these Annotations done, that being the proper work of the Preface. I shall only add, that besides the former motives, I have a strong encouragement to make this address to your Lordship from an assured confidence, that whatsoever it be that I bring, being the best that I have at present, and proceeding from those intentions with which it is offered, it shall by your Lordship be favouredly accepted from the hands of him who is,

My LORD,

Your LORDSHIP'S Most Humble Servant,

EDWARD POCOCK.

T H E P R E F A C E.

THE main thing in these Annotations endeavoured, is to settle the genuine and literal meaning of the Text. Seeing it is often very differently rendred by Interpreters, according to their different judgments, from what we read in our *English Bibles*; and that in them also we have various readings in the Margin, I have laboured, as far as I could, to find out the truth among them, by examining such as I have occasion to take notice of, by the Original *Hebrew*, which is the standing rule which was at first by the goodness of God for such delivered to us by the prophets and holy men divinely inspired, and hath ever since, by his wonderful providence, been preserved uncorrupt and sincere.

Of any that shall question it, we may ask when it was corrupted, whether before Christ's time or since? If it be said before, and as an argument alledged for it, that there is a translation of greater antiquity than his time, *viz.* in *Greek*, which so much differs from the *Hebrew* copies which we now have, as to shew that in the copy which the authors thereof had, many things were read otherwise than in these, we are not to be moved by it, except three things be first made evident, 1. That the copy which they had was a truer copy than any reserved among the *Jews* which might be derived to us from them. 2. That those Interpreters strictly and precisely followed the letter of their copy, and did not give themselves liberty of expressing what they conceived to be the sense and meaning, either more largely or in different words, or had not some notions of the words which are not now so usually known. 3. That the copies which we have of their version be genuine and uncorrupted, as they proceeded from them, without mixture or alteration. Which things have not yet been sufficiently proved, and I suppose cannot be.

Again, If it had been before Christ's time corrupted, it can scarce be doubted but we should have heard of it from him, who so often reprehending the *Jews* for their perverse interpretations of it by the glosses of their traditions, we cannot think but he would much more have reproved them if they had corrupted the text it self.

And after his time it is no way probable that it could be altered or corrupted by any concurring malice of the *Jews*, (as it must have been done by a general conspiracy for corrupting all the copies, or else would have been a vain attempt) seeing it cannot be doubted but that among so many thousands of them, of whom many were converted to Christ, and among them divers others (we may well suppose) like *Apollos*, mighty in the scriptures (*Acts* xviii. 24.) many had in their hands true copies of it, by which they would have discovered any forgery. And from them, that there were copies imparted to other Christians also we have reason to think, when we find that among them for many years after Christ the scriptures of the *Old Testament* were read in their churches in the *Hebrew* language: for that it was so among the *Syrians* we have from a learned ^a man of that nation, who in a book that he wrote in *Arabick*, concerning divers heads of the christian religion, speaking of their manner of reading the scriptures in the church, saith, كان في القديس تقرأ الكتب العبرية ومنع عن ذلك ما أفرير, i. e. *In ancient time the books of the Old Testament were read in the Hebrew tongue, till St. Ephraim forbid it*: which we cannot think was for any other reason, but because they looked on the *Hebrew* as more genuine and authentick than any translation, not that they had not then translations of the scripture in their own language, as we shall by and by shew to be more than probable.

For these and other reasons, even the care that the *Jews* themselves (as is by all known and confessed) always took of writing it exactly true, as that whereon their own preservation depended, we cannot on any probable grounds question the integrity thereof. Yea a learned ^b man, who is looked on to have laboured as much as any to question the integrity of the *Hebrew* text, doth confess that in Christ's time, and *Jonathan's* the paraphrast, the *Hebrew* books that they then had were the same that we now have. And what then have we farther to be solicitous about in this matter? for of those was then the book that our Saviour stood up to read in the synagogue, and expounded by the same Spirit which first dictated what was therein written, *Luc.* iv. 16, 17, &c. and the reading of which he justified by asking the lawyer, who would know what he might do to inherit eternal life, *What is written in the law? how readest thou?* *Luc.* x. 26. Those the scriptures, which he bad the *Jews* to search, as in which they thought to have eternal life, and as which testified of him, *Jo.* v. 39. and the same those of which he saith, that *He came not to destroy but to fulfil them: and that till beaven and earth pass, one jot or tittle should not pass from them, till all were fulfilled*, *Mat.* v. 17, 18. and which he so often cites and refers the *Jews* to, and the fulfilling of which he made the rule of what he did and suffered. Which his divine approbation of them, without questioning the copies they then had of them, may justly seem to us a testimony of the integrity of them at that time, of greater validity than any human testimony from any different reading

^a Al Tactiti, c. 29.

^b Lud. Capell. in Crit. defens. p. 572.

reading in any translation, to make us question it. However these arguments may be eluded by such as will be contentious, yet they are such as may well sway with a sober mind, that neither before nor after Christ's time the *Hebrew* copies were corrupted, and so ought to be our undoubted rule.

The forecited author saith, that translations are to be examined by the original text, if any copy of it be uncorrupted, and not that by translations: and that is that therefore, which not doubting those copies that we have to be so, I have endeavoured in part to do, so far at least as may serve to justify, or to give account of, that translation of our own which we follow; (and deservedly, it being such and so agreeable to the original, as that we might well choose among others to follow it, were it not our own, and established by authority among us:) which could not well be done without comparing it with others also, and bringing all to the original *Hebrew*, as the test, as hitherto it hath had the honour to be esteemed, and will so still have, having on it that divine impress which will maintain its right and dignity against all that can be opposed.

For the end proposed it was oft necessary to look into the signification of the words in that tongue, and what several senses they are capable of, that it may accordingly appear which of such as by several interpreters are fastened on them, will be best agreeable to the place in which they occur, and according to the construction they are used in. For by the different understanding of them is that great variety which is amongst interpreters, of which account cannot be given, much less they be thought oftentimes reconcileable, or that all their different versions proceeded from one fountain, or at least one reading: but looking therein it will be made apparent that the variety proceeded not from any variety in their reading, but from the variety of significations of one word: among which some have, according to their different judgment, preferred one, some another, yet so as that all have thought themselves to follow the same original, and ought not presently to be condemned, as disagreeable to it. According to this respect, several places in the *New Testament* cited out of the *Old*, which according to the usual translations seem to differ from them, as there now read in the *Old*, will be found not to differ at all from them, according to another signification which the word, in which the difference is placed, is as capable of as that by modern translators usually given it, and by them that follow those translators looked on as having no other. As for example's sake. Where we find, *Heb. viii. 9. And I regarded them not, saith the Lord*, cited out of *Jeremy xxxi. 32.* where in ours and other translations read, *Although I was an husband unto them, saith the Lord:* a man would think that these proceeded not from the same reading of the *Hebrew* text, till enquiring into the word *בעלתי Baalti* in that language, he find that that hath both these significations *to be an husband*, and *to despise, loath, or not have regard to*; and so (to omit other examples) in that signal place in this prophecy of *Micah*, chap. v. 2. which being cited, *Matt. xi. 6. Thou Bethlehem Ephrata art not the least among the princes of Judah*, will seem to flow from another reading than what now is read in the prophet, *Though thou be little among the thousands of Judah*; till upon enquiry it be found that the word *צער Tfair*, used by the prophet doth signify as well *great or illustrious*, as *little*. Then will the difference appear to be from the interpreters taking, some the one signification, others the other: and that therefore these places might be rendred in the *Old Testament* to the same purpose, that they are in the *New*. One translation therefore is not presently to be condemned, because it differs from another, but both are to be tried by the original; and when they may both be found to agree to that, neither is rashly to be condemned, but with due deliberation and discretion, that to be followed which may give the most convenient meaning to the place; which may oft be so doubtful a case, as that a man, though of good judgment and a discerning spirit, may be put to a stand, and will not dare rashly to determine on either side.

This having been observed by our translators, they have with great modesty and ingenuity, we see, put various readings or rendrings in the margin of our bibles, as doubting which to prefer, and leaving it to the prudent reader which to choose; as if the one and the other were (as the *Jews* in such cases use to speak) *both the words of the living God*; both true and agreeable as well to the original words as to the analogy of faith. And such modesty is by all in interpreting the scriptures very imitable, and being observed would prevent many quarrels, in which the truth, by rashly contending for it, is lost, and such uncharitably censured, as forsaking the truth, which did heartily seek it, and perhaps did not err from it.

Now for these ends, viz. both of finding the one or several significations of some words, where there was any dubiousness or difficulty, and the convenientest meaning of them in the place, agreeable to the scope or context, I have made use of (according to my skill) the best helps as I could meet with, and those of several kinds. 1. Such are, the comparing of such places, as the word or expression that is to be explained, occurs in, elsewhere in the scripture. 2. The inspection of several of the most approved translations. 3. The use, either of such books as give the signification of single words, as, *Dictionaries*, &c. or else labour to give the meaning of them as joined with others, as, commentators and expositors. The translations that have been looked into are both ancient and modern; the more ancient, the *Greek*, (commonly called the *Septuagint*) and the *Latin*, (known by the name of the vulgar *Latin*) and the *Syriack* and the *Arabick* versions. The *Greek* and *Latin* have been so long known in all places in this western part of the world, and so much by many hath been said of them, that

it will be needless to give any account of them: but the other, *viz.* the *Syriack* and *Arabick*, though well, and only, known in the eastern parts, so unknown among us, till the late noble editions of the *Polyglot* Bibles at *Paris* and *London*, that it may seem requisite to give some. That the *Syriac* had anciently a translation of the scripture into their language, is manifest, and such as may challenge priority of the *Greek* it self, if we may believe them. But for making the matter more clear, we may observe that they have two translations, the one done out of the *Hebrew*, the other out of the *Greek*. *Gregorius Abul Pharajius* in his History, (which was printed at *Oxford* in *Arabick* and *Latin*) thus tells us, that the *Greek* version made by the LXXII Elders in *Ptolemeus Philadelphus's* time, which was received not only by the *Greeks*, but by most sects of the Christians, yet was not followed by the *Syrians*, especially the more easterly ones: for that they had a translation which was called the Simple or plain version, because the translators did not in it so much labour for elegance of words, which was conformable to the copy of the *Jews*: but (saith he) the more western have two translations, that Simple one which was translated out of *Hebrew* into *Syriack*, after the coming of Christ, in the time of *Addæus* (or *Thaddæus*) the apostle; or as others affirm, in the time of *Solomon* the son of *David*, and *Hiram*: and another more florid made according to that of the LXXII out of *Greek* into *Syriack*, a long time after the incarnation of our Saviour. For better understanding what he saith, and the opinion of those of that nation, we may farther take notice of what an ancient bishop (*Soaded*, Bishop of *Hadetha*, cited by the learned *Sionita* in his preface to the edition of the *Psalms* in *Syriack* and *Latin*) says, that as to the translation of the sacred books it was thus, the *Law*, *Joshua*, *Judges*, *Ruth*, *Samuel*, *David*, (or the *Psalms*) the *Proverbs*, *Ecclesiastes*, *Canticles*, and *Job*, were done in the time of *Solomon*, at the request of *Hiram* King of *Tyrus* his friend. The other books of the *Old* and *New Testament* in the time of *Abagar* king of *Syria*, by the care of *Thaddæus* and other apostles. Their later version I suppose to have been made by *Thomas Heracleensis*: for so I find in a *Syriack* MS. (of which account is given in the preface to the second Epistle of *St. Peter* in *Syriack*, *Greek* and *Latin*, printed at *Leiden*, An. 1630.) a distinction made betwixt the translation which was made in ancient days, and the translation of *Thomas Heracleensis*. And so in the *Old Testament* in the MS. *Syriack* copy, is there prefixed to one version of the story of *Susanna*, that it was according to *ܐܕܘܢ ܐܕܘܢ* the translation of *Heracleensis*, (for there are two versions of that story in the copy, but neither of them may be supposed to belong to the ancient Simple version, as neither probably any of the Apocryphal books; before some of which (as the first book of *Esdras*) is put, *That they were conformed to the tradition of the LXXII*, and at the end of it, *that it was not found in the Simple version*, and so likewise before *Tobit*.) When this *Th. Heracleensis* lived I have not yet met with any certain narration, only I find him signalized in a *Syrian* calendar among their saints or holy men, by having his name among those, to whose memory the 26th day of *Haziran*, or *June*, is consecrated, which makes it probable that he is not of late standing; which will farther be confirmed, if he be the same (as I suppose he was) of whom *Schultingius* makes mention in his *Bibliotheca Ecclesiastica*, tom. 3. pag. 106. by the name of *Thamās Harbalanus*, giving an account of him out of a catalogue of missals made by *Ignatius* patriarch of *Antioch*, that he translated out of *Greek* into *Chaldee* (as he calls the *Syriack*) the missals of *John* the Evangelist and of *Clement*, about four hundred and seven years after Christ. But when the *Syrians* contend for the antiquity of their version, we see it is for that other more ancient. But besides what they say for themselves, wherein perhaps they may seem to go too high, we have not only from the *Greek* fathers, but from all our copies of the LXXII it self undoubted proofs of the very great antiquity of some *Syriack* version. In all the editions that we have of the LXXII, (except the *Complutensian*) as well that out of the very ancient copy in the King's library, as the rest from other copies expressed, we have at the end of *Job* these words, *Οὗτ' ἐρμηνεύται ἐκ τῆς Συριακῆς Βίβλου, &c.* he is interpreted out of a (or the) *Syriack book*, i. e. the Bible, (for out of no other book would they have taken words for authentick text.) Which shews that there was a *Syriack* book (or translation) ancients than any of them: and that it was so written in those ancients copies, out of which any of them were transcribed; they all of them, though in other things differing between themselves, agreeing in it. And this plainly gives us to look on the *Syriack* version as very ancient, which is that which at present we say, and withal seems a sufficient proof, that (as we above intimated) there was before *St. Epbraim's* time such a translation among the *Syrians* in their own tongue, which they might have used, if they had not thought the *Hebrew* more authentick, and as so, given that honour to it, as to use only it in their churches. If they had not then had any, his forbidding them to use the *Hebrew* had been a depriving them of any use of the scriptures of the *Old Testament*, which we suppose was not his mind to do, but only to cause them to be read in a more intelligible language, in which he is said to have written comments on it.

But although this be as much as may suffice to our present purpose, yet having fallen on the mention of this matter, it may perhaps not be amiss by the way, to endeavour to give farther some little account of it, which if any think not to be of much concernment, he may pass it over.

Whereas the last chapter of *Job* in the *Hebrew* text, and such translations as follow it, ends with the 17th verse, and these words, *So Job died being old and full of days*, in the *Greek* called the *Septuagint*, are added to the quantity of several verses more, and that so anciently that

some of the *Greek* fathers have commented on them as authentick text. ^d *Olympiodorus* saith, that they were delivered as so from the apostles themselves; and *Polychronius*, that they were so accounted by the fathers. There is first added, *It is written that he should rise again with those whom the Lord should raise*: Then follows what we mentioned, *He (or this man) is interpreted out of the Syriack book, dwelling (or that he dwelt) in the land of Auitis (or Uz) in the borders of Idumea and Arabia: and his name was Jobab*, with other things concerning his wife and a son, and his genealogy, as that he was of the posterity of *Esau*, and the fifth from *Abraham*, and reigned in *Edom* after *Balac*, &c. as likewise concerning his friends that came to visit him; after which, in the copy printed according to that very ancient MS. in the King's library, is repeated again a briefer account of *Job* himself, having prefixed to it as before, *He is interpreted out of the Syriack book*, but in other copies, this is not found. What use to make of this we shall after see. And it is by diverse ancient and modern taken notice that *Aquila* and *Symmachus*, who translated the *Old Testament* out of *Hebrew* into *Greek*, concluded that Book as the *Hebrew* doth; but that *Theodotion*, who likewise so translated them, and lived about 180 years after Christ, concluded it as the *Septuagint* doth, with additions out of the *Syriack* version.

But here may be objected against what we would thence infer concerning the antiquity of that *Syriack* version; what is by some of the *Greeks* said, that by the *Syriack*, named in those additions to *Job*; is meant the *Hebrew* tongue; to that purpose makes what in an anonymous *Greek* author, (whose words were imparted to me by my reverend and most learned friend Dr. *Thomas Marshall*) prefixed in a MS. copy to *Joannes Melala*, is said, viz. that it was *Origen's* opinion that it is so. Of what credit that author is I know not, for it is not likely that *Origen* thought or should say so. In that commentary on *Job*, which goes under his name, it is said that that book was written first in *Syriack*, and then done into *Hebrew*, being polished and completed by *Moses*. If so, then the *Syriack* and *Hebrew* in his opinion were looked on as different. But that book is looked on as spurious, and the opinion a groundless conjecture. What *Origen* thought may easily be collected out of his epistle to *Africanus*, part of which is set forth before the text of *Job*, by the learned *Patricius Junius*, printed according to the MS. copy in the King's library, where he saith, that those words which follow in the *Greek* after the 17th verse of the last chapter are not found among the *Hebrews*, and therefore neither in *Aquila*, but in the LXXII and *Theodotion*. Had he thought that by *Syriack*, out of which it is expressly said they were taken, had been meant *Hebrew*, he could not have said they had been wanting in the *Hebrew* books. However, by others it is so said. For so *Nobilius* in his various readings to the *Greek* tells us; that the *Greek* scholiast saith that he calls the *Hebrew* dialect, *Syriack*, because of the affinity betwixt them, and endeavours to prove it. Of that *Greek* scholiast, I can give no account but from him. But in *Olympiodorus* in the *Catena* on *Job*, we have the same expressly affirmed, who having observed that *Aquila* and *Symmachus* end where the *Hebrew* doth, but *Theodotion* hath the same additions that the LXXII, then gives his opinion thus, *The Hebrew dialect he calls in this place Syriack*; then confirms it with those very loose and un-concluding arguments; *because the Syriack language is of very high affinity with the Hebrew, having the same number of letters (viz. 22.) and then because Judea is comprehended under the name of Syria*.

But though this be by him and others, who perhaps looked not much into those tongues, affirmed; we cannot be much moved by it. For besides that no such words are found in any *Hebrew* copy, which he himself confesseth, and so destroys what he would affirm, if *Hebrew* and *Syriack* be one, we cannot think it an opinion generally received by the fathers. Some of them certainly knew, that to say *Syriack* and *Hebrew* are different things, and would not confound them by calling one the other. Besides, what we have already said from *Origen*, St. *Chrysostome* (who living long at *Antioch* in *Syria*, could not but know what was meant by the *Syriack* language,) on the 48th *Psalms*, according to the *Greek* division, in one verse, cites both the *Syriack* and the *Hebrew*, and as distinct readings; and so *Theodoret* on *Psalms* cxv. and on *Jonah* iii. 4. to omit many other testimonies, several of which are found in the *Greek* scholiast, and *Nobilius's* notes thereon.

And whereas, as the same *Nobilius* observes, some say that by *Syriack* is meant *Chaldee*, that signifies nothing, for it will be no more than to say, by *Syriack* is meant *Syriack*: for these are at most but two dialects of one tongue, however it hath obtained that that which the *Jews* retained after their return from *Babylon*, where they learned it, and lost much of their own, and framed much to the rules of the *Hebrew*, be peculiarly called *Chaldee*, as any that would know more of it may see in the learned preface of *Ludovicus de Dieu*, to his *Grammar* of the oriental tongues. To this day divers of the *Syrians* call themselves *Chaldeans*, and their tongue *Chaldee*, and that which we call *Chaldee* the *Jews* call אַרַמִּי *Arami*, *Syriack*. And what then would, if this were granted, be thence concluded, but that either the book of *Job* was written in the *Chaldee* dialect, or else that there was in it a translation of that book in which those additions were read as authentick text when the *Seventy* translated it into *Greek*, and they followed its authority. Neither of which, I suppose, will be granted; for besides that, in the *Chaldee* paraphrast that we now have, no such additions are found, it is manifest that that is of much later date than *Ptolemæus Philadelphus* his time, and that there was any other in his time in that dialect, which is now lost,

none

none can prove, nor will any Christians easily grant, although ^{some} *Jews* contend for it, and would have the *Greek* of the *Seventy* to have been translated out of that, and not out of any genuine *Hebrew* copy, which is too great a slur to be cast upon it. There is therefore nothing said except they mean it is the *Hebrew* which is called *Syriack*, and who should mean so? surely not the *Seventy*, who by all are said to have been *Jews*; they would not so far have profaned their *holy tongue* (as they all call it, by way of excellency to distinguish it from all others and ^{peculiarly} *Syriack*) as to call it so, nor taken for authentick text any thing that they had not found in it; no; nor *Theodotion* himself, so long after them, having that skill in *Hebrew* which he had, have confounded those names, nor any ancient *Greek* who knew so much of it as to able to translate it.

There was a time (as we have intimated) after the *Jews* return from *Babylon*, when their language had so much of *Chaldee*, or *Syriack*, mingled with it, as that it might have been as well called *Syriack* as *Hebrew*; yet even then was it rather called *Hebrew* than *Syriack*, as appears in the *New Testament*. But sure the ancient proper *Hebrew*, such as we now speak of, none could so call who had any insight in those tongues, except for some design; so that to say that by *Syriack* is meant *Hebrew*, must be the assertion of some *Greeks*, who were either ignorant of those languages, or else were unwilling to attribute too much to the *Syriack*, or give preference to it, above the *Greek* version, as ancienter than it. They might as well tell us that *Jacob* spake *Syriack*, when he called the heap *Galeed* as well as *Laban*, who called it *Jegar Sabadutha*. But if it be granted them, that by *Syriack* in those words in the *Greek* was meant *Hebrew*, how then will they unriddle how that which, according to them, was anciently a part of the text in the *Hebrew*, and thence as so, taken into the *Greek*, is now wanting in all the copies in that language, and was likewise omitted by *Aquila* and *Symmachus*, who undertook the translation of the whole that was looked on as authentick? they will not be able to give any rational account of this. But to us, who look on as meant by *Syriack* that language properly so called, it will be no difficulty. For if it be asked how it should come to pass that those additions should so anciently come into the *Greek* version, being not in the *Hebrew*, but said to be taken out of the *Syriack* book, the answer, I suppose, will be easy. Some anciently among the *Syrians*, (whose custom of inserting notes or *Scholias* in their copies may be perceived out of such as are taken notice of, in the various readings of the *Syriack* in the *Polyglot* Bibles, gathered by the learned Mr. *Thorndike*) had somewhere in his copy of the *Syriack* translation to the book of *Job* added for explication sake, according to what he had either by tradition, or out of some history then extant, received concerning the person of *Job* that brief account of him, not unlike to which, though not quite the same, there are found prefixed to it in two copies in that language, which were made use of in the edition of those *Polyglot* Bibles, two in something different terms, and one shorter than the other; as he that pleaseth, may see in the various readings of the *Syriack* in that book. This, those that copied out anciently, those versions of the *Septuagint* and *Theodotion*, (for it will be too much to say the authors of them themselves, especially of the first, if they were truly the *Seventy*, who commonly bear that name) finding in some such old *Syriack* copy, thought worth while to translate into *Greek*, and add in their own at the end. (Yea so, as in differing copies they found such account given in differing terms, to take notice thereof also, as appears by what is done in the ancient MS. of the King's library, as we have mentioned.) Which other transcribers after continued, till what was so added was in time taken in as part of the genuine text; with inanimadvertency enough, seeing the appendix, as is well noted in the various lections to the *Frankfort Greek* edition, doth not *redolere stilum Canonis*, favour of, or any way agree with, the stile of the canonical text. And this being observed, the meaning of those words, *He* (i. e. *Job*, his person, not the book, as the author of the comment, called *Origen's*, seems to think) *is interpreted*, will be, *account is given of him in the following words out of the Syriack book (or version.)* That expression is agreeable, as to the use of the word *ἐρμηνεύεται* and *μερμηλεύεται*, &c. (to be interpreted,) in the *New Testament* and other authors, so to what is usual among the eastern people, and peculiarly in the *Arabick* writers to call the account given of the genealogy, name and history of any, *ترجمة* *Tarjamatoho*, his interpretation (as often in that famous writer of lives *Ebn Chalikan*, and Others) and perhaps in the *Syriack* book might be written *ܡܬܬܪܓܡܐ ܕܗܘ* *Hu Methtargam*, *He is thus interpreted*, i. e. account is thus given of him.

This conjecture is abundantly confirmed by what we read in *Polychronius* forecited, who witnesses that those additions to *Job*, however by many received into the text, whose opinion himself followed because of the authority of the Fathers, yet were by others rejected; “They (saith he) reject the genealogy which is in the end, because it is not in the *Hebrew*, and the book is concluded with those words, *And Job died being old and full of days*, and say, that the likeness of the name in the genealogy of *Esau*, which is in the book of *Genesis*, where mention is made of *Jobab*, gave occasion of error to some, and of making that scholion, or note, and that in tract of time afterwards, that which was written in the margin (or elsewhere) was by others taken into the text.”

However it were, yet these things which have been said, taken at the least advantage, give testimony to the antiquity of the *Syriack* version. That which was mentioned in the ancientest copies of

^e R. Azarias. See Buxt. de punctorum antiq. part 1. c. 9. p. 126, &c. and R. Gedaliah cited by Hottinger. Philol. Sac. p. 205. ^f Cozari l. 2. c. 68. ^g Gen. xxxi. 47.

of the *Septuagint* and *Theodotion*, which were seen and used by the *Greek* Fathers, and had such credit when they were written as to be taken notice of as of great authority, and little less authentick than the text itself, must needs be ancient. I hope none will think this to be eluded by saying that *Job* alone was then translated into *Syriack*, and not other books of the scripture; this would be a supposition contrary not only to the testimony of *Syriack* writers and others, which ought not rashly to be contemned, but to all reason.

Something to this purpose may be collected also out of the conclusion of the book of *Job* in the printed *Arabick* version, in which that which makes the 18th verse in the *Greek*, viz. *It is written that he should rise, &c.* is not found, nor that which follows, *He is interpreted out of the Syriack book*, but most of the rest, (after a breach made) is, though somewhat different from what is in *Greek*: for whereas in it is said, that he was the fifth from *Abraham*, the *Arabick* saith he was the sixth, with some other differences in the *Arabick* it self, but made more by the mistake of the *Latin* translator, as he that shall look into it shall easily perceive, as where instead of *Asom*, a proper name, he puts *nomen*, because the word, so signifying, hath the same letters with the other. And then he concludes, saying that the author of the copy, out of which he wrote it, saith, that this book was translated out of *Syriack* into *Arabick*. Whether that author meant it of the whole book, or only of the additions, may be doubted, as also some other things which cannot be farther determined without sight of his MS. copy. However, it appears that the *Syriack* version was then in great authority and veneration. I have been long in this digression, not seeking to attribute more to the *Syriack* version than may in reason be due to it, but to vindicate to it that which it may justly challenge, as to its antiquity. To return and proceed,

We reckon likewise among the ancient translations, the *Arabick*, though all of much later date than the former. In that language there are several versions, some done out of the *Hebrew*, some out of *Greek*, some out of *Syriack*, and perhaps one of late years done and printed at *Rome* out of the vulgar *Latin*, as I was told by one of that church, was intended, and I have seen some sheets of it, but I know not whether it were completed. However, that is none of those we speak of. Those that I had to deal with are two, the one, that which is found in the *Polyglot* Bibles, which when, or by whom, done is uncertain; it is conformed mostly to the *Greek*; in this part, I mean, of the *Minor Prophets*; for the whole Bible is apparently not of one texture, but in some parts seems more conformed to the *Hebrew*, (as in the *Pentateuch*) in others to the *Syriack*, in others to the *Greek*, as he that peruseth it will find. The other is a Manuscript, the use of which I had out of the store of my learned and very good friend Mr. *Robert Huntington*. There is no name of the author expressed (that I find) in the copy. Whether it be the work of *R. Saadiab Haggaoon* (a *Jew* famous as for his other works, so for his translation of the books of the *Old Testament*, out of *Hebrew* into *Arabick*) I have reason to doubt, seeing the prophecy of *Isaiah*, which is in the same volume, differs from what I find in another copy of that prophecy, which bears his name. And it is certain that others of the *Jews*, besides him, did translate the scriptures (or part of them) into that language, and therefore if it be any where by me cited as his, it is not positively affirm'd, and I almost think it is not his. Whose ever it be, it seems to be of some antiquity, for it is not of late years that the *Jews* have used to write in *Arabick*, as formerly they did, as is shewed in the preface to *Porta Moysi*. Whether we should reckon *Jonathan*, who made a paraphrase of the prophets, among translators or expositors, I something doubt, because taking liberty of a paraphrase, he rather makes his business to give the meaning than the particular signification of the words, which is more the business of a strict translator; although every such translator too may not amiss be looked on as an expositor or commentator. This paraphrase is of great authority with the *Jews*, and is constantly affirmed to have been made much about Christ's time; and I know not why we should question it. For those allegations against it, which are brought out of that paraphrase of the law, which goes under the name of *Jonathan*, and hath besides the difference of the stile, many things in it favouring of greater novelty, signify nothing, that being confessedly none of this *Jonathan*'s work, and therefore is as the other paraphrases, on the other books, of much less authority (if any at all) than that of *Onkelos* on the law, or the true *Jonathan* on the prophets.

Besides these ancient versions, it was convenient to look on others more modern; such are those of *Pagnin*, the *Figurin*, *Munster*, *Castalio*, *Junius* and *Tremellius* in *Latin*, and *Diodati* in *Italian*, &c. which will be found sometimes cited. These often differing among themselves, and from the ancients, and from ours, give us occasion to examine the words in the *Hebrew*, and to enquire more narrowly into the grounds of the difference, and to see what the original will bear, that so we might be able to judge between them, which not seldom will be an hard matter to do, and force us to leave the reader to prefer that which seems to him best in his own judgment, seeing that will bear more, by reason of the different use and signification of the words that occur in it, and all making a good sense. When I have occasion to cite the vulgar *Latin*, I have mostly chosen to give it in the words of the *Doway* translation into *English* out of it, as that which perhaps would be judged more authentick than any rendering of mine own. In the use of our *English* translation I would desire the reader to have an eye to the marginal reading, together with what is in the text.

Now for finding the signification of the *Hebrew* words, besides the ordinary Dictionaries, which are more common, the reader will sometimes find cited *R. David Kinchi's Radices*, or Roots, a dictionary in *Hebrew* by him compiled for the words used in the scripture, from whom our ordinary *Lexicographers* borrow much; and again *Abu Walid*, an ancients author than he, whom he often cites by the name of *Rabbi Jonab*, as *Aben Ezra* doth by the name of *R. Marinus*, his name at length being *Abu Walid Marun Ebn Jannabi Cordubensis*, a very learned man, and of great credit among them; called, *Prince of Grammarians*, who wrote divers tracts about Grammatical matters, the last of which is his book of roots or dictionary, expounding the *Hebrew* in *Arabick*, in which language he wrote all. There is nothing of his, that I know, printed, that which is cited is manuscript; so is also another dictionary of *R. Tanchum*, which we made use of, though not properly composed for scripture words, but for such as occur in the *Misnaioth* (or text of the *Talmud*) and *Maimonides*, and an old *Hebrew* and *Arabick* glossary. Add to these the heads of the *Hebrew* concordance compiled by *R. Nathan*, which have been translated into *Latin* by *Antonius Reuchlinus*, and also by the learned Mr. *Nicolas Fuller*, whose translation is not printed, but in his own hand writing remains in the *Bodleian Library*. Under this head may come also some *Arabick* Lexicons, which it was necessary to make use of, for seeking after the signification of divers *Hebrew* words, by comparing them with the same roots in the *Arabick*: a way necessary to be taken in regard that that copious language continuing in greater latitude than the *Hebrew* (from which it had its original, and retains that affinity to that in the opinion of some of the learnedest *Jews*, it may pass rather for only a dialect of it than a distinct language from it) affords often the genuine significations of divers roots, which are now lost in the *Hebrew*, and of several words which occur so seldom in the original text, (which is all that we have left of that language in its purity, and cannot contain all words) that it will be hard to find the right meaning of them without that help, which therefore the most learned of the *Rabbins* take and direct to, by making search into that neighbouring language wherein they will be often found more common, and the meaning of them be manifestly declared by the known use of them therein. What is said of the *Arabick* language, is to be said of the *Syriack* and *Chaldee*, they also, together with the *Hebrew*, being *אחת משפחה אחת* of one family, as *Aben Ezra* speaks, only that they are not, as now left, so copious as the forementioned.

These helps being used for finding of the signification of single words, on which the sense mainly depends, it was yet farther convenient for giving the meaning of them in the context or sentence in which they are placed in construction with others, to consult expositors or commentators, and those of several sorts, *Jews* and *Christians*: the *Jews* because, though they have now so far lost their own ancient language, that it is not any more common to them as a *vernacula*, or mother tongue, but, what they have of it, they learn, as others that study it do; yet do those of them who will get any learning, so make that their whole study from their childhood, that they are more than ordinary versed in it, and get more skill in the letter of the scriptures, than usually any others; at least did so, when those writers which we have to deal with flourished; so that their comments are, and have been always thought to be, very helpful for attaining the literal meaning of the text, except in such places as are prophecies concerning Christ, or make for the christian religion against them: in such they being obstinately set on maintaining their traditions received from their fathers, and with them combining against Christ, will be sure to wrest them as far as they can from the right meaning. But then, that is another reason why we should look narrowly into them, that where they pervert any such text, we may vindicate and rescue it out of their hands, that they may not securely triumph among themselves, as if they had the scripture on their side against us. And that hath been indeed no small part of my business in such places, which hath made me perhaps sometimes so long to dwell on them, as to make me seem tedious to the reader: but I knew not how well to avoid it without betraying the cause, or giving up the buckler to them.

Those that we especially make use of, are *Rabbi Salomo Jarchi*, *R. Abraham Ezra*, *R. David Kinchi*, and *Isaac Abarbanel*, (or as some call him, *Abrabaniel*) who are all well known by name, as being printed and given account of by *Buxtorf* and others, whose expositions, where they might seem to the purpose, I have as far as I could, laboured to give a faithful account of, though to prolixity, that if we be not always directly holpen by them in finding the truth, we might see how and wherein they err from it, and so by the discovery thereof, be more earnestly stirred up to seek after it and embrace it. Besides these, the reader will find often cited one *R. Tanchum*, an *Hierosolymitan*, who is less known, because never yet printed, although, as far as I can judge, he might as well deserve to be so as some of the rest, as as much conducing in divers places to the understanding of the text, as any of them. He wrote notes in the *Arabick* language on the whole *Old Testament* (as himself declares) though I have not had the happiness to see them on divers of the books thereof; on the Prophets (all but *Isaiab*) I have. When he lived I know not, only it appears he was after the time of *Moses Maimonides*, whom he often cites, and follows in many things. To these may be added *Talkut*, a book so called, being a collection of divers allegorical expositions on the scripture. What other *Hebrew* books are cited, and are printed, I shall not need give particular account of, seeing any that desires it may have it in *Buxtorf's Bibliotheca Rabbinica*, and others. The Christian expositors, or Other writers,

Greek,

Greek, Latin, or Others that are made use of and cited, are such as are well known to all that look into such books, and any may know what concerns their works by looking into them, and seeing what account they give thereof in their prefaces. That they are of different professions, it matters not in this business. We had to examine how far they help for finding out the true meaning of the text, not what their opinions otherwise were, it being more to be regarded what is said, than who said it, and the truth abstracted from consideration of the person and his authority, to be received at any hand. Their difference in their expositions sends us again to look more narrowly into the text, and to see what that will bear, and which of them best agrees to that by which all must be tried. And that they should so much differ among themselves is no wonder, if we consider how great variety of opinions in explication of things there often is, where they are uttered in the plainest terms, and the most known language and usual phrase of the times: how much more then, when this original language here used, is so long time since grown out of use, and many expressions in it, then doubtless, even by the vulgar well understood, seem now as so many riddles, and much of the history and customs of those times quite forgotten? and even then in the prophetick writings, there were some things that seemed dark, according to what we read, *Ezek. xx. 49. Ab Lord, they say of me, Dost not be speak parables?* So that all helps for the making things plain that we have, though improved to the highest, are little enough, if at best sufficient. One may perhaps do more than another, yet none so much as not to leave more for others to do. It may not seem strange therefore, that after so many learned commentaries written, others should yet endeavour to make some things plainer, at least, and more known, by the help of their labours, and by addition perhaps of some other helps which they had not the use of; there will be room in this field while the world lasteth, till we come where that tongue which is now so far lost, shall, as some think, be again the universal language.

As to this present work, the thing first proposed was to have given the meaning of the text in brief marginal notes; but upon second thoughts, it was deemed more convenient, that first a larger exposition, wherein things might be discussed, and the reasons and grounds of differing opinions, as to the interpretation of doubtful places, laid open, lest what should be otherwise positively said, might seem too magisterially spoken; which being done, out of it, may shorter notes (if occasion serve) be taken, and the reader be referred for the justifying of them to the larger; and in them perhaps he may in some places find, that I dare not pass judgment for preferring one exposition before another, and there it is referred to him to take his own choice, or make use of either as occasion shall serve, when more are agreeable to the words and analogy of faith, and give a good meaning.

I have not meddled with drawing from the words inferences and conclusions. That will be every man's own work when he hath a settled meaning to ground on, without which, they will be as a superstruction without a foundation. But what I have done, the reader, whose candour I beg wherein I have erred, or been defective, or superfluous (as oft having to deal with so many different Expositors, whose opinions I had to look into and give account of, I have, I doubt, been inforced to be) will judge. If I have contributed any thing, though never so little, in this kind, which may be to God's glory, and the churches good, I have the utmost of my desire, and humbly thank God alone for so far enabling me.

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A

COMMENTARY

ON THE

PROPHECY

O F

MICAH.

CHAP. I.

VERSE I. *The word of the Lord that came to Micah the Morasthite, in the days of Jotham, Abaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.*

THIS prophet is by the same name and title mentioned, *Jer. xxvi. 18.* called the *Morasthite* from the name of his city or place, where he was born or lived, which, whether it were *Moresteth* mentioned *ver. 14.* ^a as some think, or *Maresthab*, *ver. 15.* and *Josh. xv. 44.* ^b as many others will have it, or some other place of that name, as 'tis hard to determine, so not very material. That it was pertaining to the tribe of *Judah*, and not of *Ephraim*, as ^c Some think, is more than probable, because in assigning the time of his prophecy, he nameth only such kings of *Judah*, under whom he prophesied, not any king of *Israel*, which, if he had been a subject to them; 'tis probable he would have done, (as ^d a learned *Jew* notes) especially seeing his prophecy concerneth not *Judah* alone, but the ten tribes also, as those of *Hosea* and *Amos* do. Another ^e *Jew* says, 'tis manifest, that his country was of those places, that belonged to the kings of *Israel*, for what reason he sheweth not.

[*Samaria and Jerusalem.*] The first was the chief city of the kingdom of *Israel*, or the ten tribes, the other of the kingdom of the other two tribes, viz. *Judah* and *Benjamin*; and so under them is comprehended the

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whole of both kingdoms ^f. God being provoked by their sins declares, that he will proceed with great severity in judgment against them, and doth it in such terms, as might justly rouse them up from security, and awaken them to a speedy repentance.

2. *Hear, all ye people, hearken, O earth, and all that therein is, and let the Lord God be witness against you, the Lord from his Holy Temple.*

By *people* may be understood (as by most is) either the people of those countries, or of all others; and so by *earth* either particularly that land, or the whole habitable world, and the fulness thereof; that is, as 'tis well expressed, *all that therein is*, all the inhabitants thereof, which fill it, and occupy it. The people of that land are more peculiarly spoken to, and his judgments particularly denounced now against them: yet what is said or done to them, is for example to all others, ^g and they may be looked on as summoned to take notice thereof, and to consider the justice of God's judgments, and his way of proceeding against obstinate sinners.

[*O earth.*] Though by *earth* may well be understood the people on the earth, yet because of the words that follow it may seem to note the earth it self, and so sheweth, that such is the terror of the judgments that God denounceth, as that the earth it self should be so moved, as if it were sensible thereof; and so reproveth their great ^h stupidity, in that senseless creatures are called on, as if they would

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^a Junius and Tremellius.^b Rab. Tanchum.^c Christophorus à Castro.^d Abarb.^e R. Tanchum.^f Vatablus.^g Pelicanus, Occolamp. Calvin. Deodat.^h Calvin.

would sooner hear than they. See *Isaiab* i. 2. and xxxiv. 1. *Jerem.* vi. 19. and xxii. 29. the like expressions: as also, *chap.* vi. 2. and elsewhere.

Let the Lord God be witness against you.] When those evils, that I denounce, shall come upon you, he shall thereby convince you, that I faithfully declared his will unto you, and forewarned you of what should certainly be, except you did repent; and consequently that you perished through your own wilful obstinacy, and your refusing to give ear to my message from his part delivered to you. For illustrating the expression, see *Psal.* l. 7. and especially *Ruth* i. 24. and *Malach.* iii. 5.

From his holy temple.] Tho' this might in a convenient sense be understood of the temple at *Jerusalem*, and is so by some, yet is by others a reason given against that, because the temple was at *Jerusalem*, * and belonging then only to the kingdom of *Judah*, whereas the judgments here denounced concern the ten tribes also, who then had nothing to do with the temple. Altho' this reason seemeth not sufficient to others. However, by the most it is understood of heaven, called his temple (as *Psal.* xi. 4.) ^m of which the earthly temple was a representation, God being also said to dwell in it, *Solomon* saying that he built it for an house for the Lord to dwell in, *1 Kings* viii. 13.

3. *For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.*

The Lord cometh forth out of his place, &c.] God, who is every where present, filleth all places, and is bounded by none, is yet more particularly said to be there, where he exhibiteth more peculiarly his majesty and glory, as in his proper place; so in the heavens, and so of old in the temple of *Jerusalem*: and he is ⁿ said to come forth out of his place, and to come down to any other place, ^o when he shows there more apparent tokens of his taking notice of what is done there by men, (which before they might think him not to do, and to be absent from them) and effects of his presence and power there by acts either of mercy or judgment, for executing of which he is therefore here said to ^p come forth, and to come down. Some, that in the former words by *his temple* understand the temple at *Jerusalem*, here by *his place* understand the same, and by *his coming* ^q forth out of it, the withdrawing the gracious tokens of his majestic presence, which he was wont there to afford: and that he would not be confined (as it were) to that place, but from his ^r throne of mercy betake him to his throne of judgment, and show forth his power every where in punishing them.

And tread upon the high places of the earth.] All that is highest, exalted in the land, or among the people. Their towers, and strong places, their princes, and chief ones shall he

bring under, as a thing that is most weak, and contemptible, troden upon, or crushed by the foot: none of them shall be able to resist him, or stand before him; or shewing himself to be high above the highest on earth, as a man is above what he treads under his foot.

4. *And the mountains shall be molten under him, and the valleys shall be cleft: as wax before the fire, and as the waters that are poured down a steep place.*

And the mountains, &c.] Farther to express the terror, with which God will proceed in judgment against them, he represents him as a consuming fire (as he is said to be, *Deut.* iv. 24. and ix. 3. and *Hebrews* xii. 29.) or as accompanied with a fire that shall devour before him, and a great tempest round about him, (as *Psal.* l. 3.) or with burning coals going forth at his feet, *Hab.* iii. 5. for, saith he, the mountains shall be molten under him, shall be consumed, saith the ancient *Latin*, shall be moved, or tremble, the *Greek* and *Arabick*, which tho', as to what is meant, they come all much to one pass, yet as the word properly signifieth to melt or be melted, so that it ought so to be here rendred, appeareth by what is subjoined, as wax before the fire. Neither may this expression, that mountains and rocks should be molten, seem improper, if we consider, what hath of late time been seen in the eruptions and flowings of *Mount Aetna*, and is seen in other places (as *Strombolo*, &c. from which continual streams of fire, and molten matter issue down) or what those that make experiments that way will tell us may be done by fire on the hardest marble.

And the valleys shall be cleft.] ^s *Hab.* iii. 9. 'tis said, thou didst cleave the earth with rivers, so perhaps it may be here understood; that the valleys should be cleft or rent with those fiery streams, that should come down from those molten mountains, or, shall be rent and broken into pieces. By some it is rendred, shall be dissolved, (so the *Greek* and *Arabick*) but the proper notion of the word is to cleave or to be cleft. The same word is used, *Gen.* vii. 11. where 'tis said, the fountains of the great deep were broken up. That these words are not here literally to be understood, and according to what they properly sound, as if these things, which are said, should really so be done, is manifest, but by way of similitude, to express, that as great things should be done, as those mentioned, viz. that God should in executing his judgments appear with such irresistible power, that no persons, or places, tho' they might seem as strong as the mountains, as firmly fixed as the earth, should be able to resist, or endure before it, any more than wax before the fire, or, subsist and keep together, and stand in their place, any more than waters poured down a steep place; but as easily be brought down and destroyed, as

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¹ Tarnovius. Ab Ezra. R. Solomon, R. D. Kimchi.

^k Drusius & Tarnovius.

^l Abarb.

^m Deodat.

ⁿ Moreh Neb. lib. 1. c. 10. and 23.

^o Vatablus, Grotius, Tarnovius.

^p *Isaiah* xxvi. 21.

^q Abarb. Calv.

^r Rashii.

^s *Amos* iv. 13.

^t R. Tanch. on *Amos* iv. 13.

^u Compare 2 *Pet.* iii. 10, 12.

wax is molten before the fire, as speedily as waters run down in such a place. By *mountains* ^w some understand, those that dwell on the mountains, ^x or, cities on the mountains; ^y Others, such as were of highest degree, greatest power, and eminency among them: and so on the contrary, by *valleys*, they understand the inhabitants of the valleys, or towns in lower places, or those of lower condition: that the scope may be, that none of any condition, or in any place, high or low, shall be able to resist, or escape his punishment; it shall find them out, and reach them all. These threats were made good in the destruction of *Israel* by *Salmanaser*, of *Judab* by *Sennacherib* and *Nebuchadnezzar*.

5. *For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? and what are the high places of Judab? Are they not Jerusalem?*

For the transgression of Jacob is all this.] Of all this, that is threatned, the cause is on their part, viz. the many provoking sins, of which the whole family of *Jacob*, consisting now of the two kingdoms of *Judab* and *Israel*, are guilty. *Jacob* and the house of *Israel*, are both names, which may comprehend the whole twelve tribes, as denominated from their Father *Jacob*, who was also called *Israel*. They are sometimes more particularly used to express the ten tribes as distinct from *Judab* and *Benjamin*. Here all the twelve tribes seem spoken of, *Judab* as well as the others being accused and threatned. ^z Some think by *Jacob* to be meant all the twelve tribes, and by the house of *Israel* more particularly the ten; ^a Others on the contrary, by *Jacob* the ten tribes, and by *Israel*, *Judab* with *Benjamin*, because in the following words *Jacob* and *Judab* are distinctly named. Yet Others also by both of them ^b think only the ten tribes here meant, and that they are named because they were most in number. It will not much concern us nicely to dispute about this, seeing the judgments are denounced against them all; and when the words were spoken, we suppose they all of them knew, how by these names they were meant and spoken to, *Isaiah* viii. 14. they are called *both the houses of Israel*, and in this prophecy, chap. iii. 1. and 9. we read, *the heads of the house of Jacob, and princes of the house of Israel*, when the princes of *Judab* are manifestly spoken of, who built up *Zion* with blood.

What is the transgression of Jacob?] Here by *Jacob* seem particularly denoted the ten tribes, because *Samaria* was the chief city of their kingdom. Yet ^c Others would have this name here also to comprehend all the twelve tribes, because, say they, *Samaria* was the cause of idolatry, not only to those tribes,

who were properly under the kingdom of *Israel*, but to *Judab* also, which thence took the infection.

What is? or, ^d as Others think it more properly rendred, *Who is the transgression?* i. e. Who is the cause of the transgression of *Jacob*? *Is it not Samaria?* that is, the king, or inhabitants of *Samaria*? which being the chief city of the kingdom at that time, corrupted all the other places thereof by its ill example. So, *who is the high places of Judab?* that is, who is the cause that in several places of *Judab* high places, contrary to the law, are built for false worship? *Is it not Jerusalem* the royal city? that is, the king, and inhabitants of *Jerusalem*, who having first built such there, the infection thence spread it self through the whole land of *Judab*, and they also did what they saw done at *Jerusalem*: for looking on that as an holy city, they supposed nothing would be done there which they ought not to follow.

6. *Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.*

Samaria as an heap of the field.] *Samaria* having been first in sin, shall be first in punishment: which punishment is here described. He who, for the wickedness of the inhabitants, *maketh of a city an heap, of a defenced city a ruin*, *Isaiah* xxv. 2. will cause her by the *Assyrians* his instruments to be made ^e as an heap of the field, or a wast hillock, or heap of rubbish in the field; *And as plantings of the vineyard*, such places as are planted with vines, which they use to plant on hillocks, as best thriving in such places: so that the place where *Samaria* stood shall be as such a field only, and for such use, as if there never had been there a populous inhabited city. This shall be brought to pass by their *rowing or throwing down the stones thereof* (for it stood on an hill) *into the valley*, when they shall have rased it to the very foundation, and plucked up even the lowest stones that were covered with the earth, so that *there be not left one stone standing upon another*, *Mat.* xxiv. 2. *Luke* xix. 44. (where the like destruction of the temple and *Jerusalem* is described.) The *Latin* renders it, *as an heap of stones in the field, where a vineyard is planted*: ^f and so some expound *an heap of the field*, an heap of stones gathered out of the field, that they may not hinder them that work; and thrown up together, afterwards to be thrown out of the field, and dispersed; ^g Others somewhat differently; but all make the scope to be the expression of utter destruction and desolation. Compare chap. iii. 12. and *Jer.* xxvi. 18. where the same thing that here is meant, is expressed in terms tending to the same purpose.

^w Tarnov. ^x Grot. ^y R. Tanchum. Vatabl. Abarb. Hieron. ^z Abarb. ^a C. à Castro. Rib. ^b R. D. Kimchi. ^c Abarb. ^d R. Tanch. Ab. Ezr. R. D. Kimchi. ^e R. Tanch. ^f Calvin. Jun. and Trem. ^g R. D. Kimchi. Abarb. &c.

pose. ^b That *Samaria* was thus ruin'd by the *Assyrians* seems manifest out of the 2 *Kings* xvii. 24, &c. where the people brought up by the king of *Assyria*, are said to be placed in the cities of *Samaria*, not in *Samaria* it self.

7. *And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.*

And all the hires thereof.] That we may know what is meant here by *hires*, compare *Hosea* ii. 12. where the idolatrous people are taxed for saying of their vines and figtrees, *These are my rewards* (or *hire*, for the word is of the same root with this here, and differs only in the last letter) *that my lovers*, that is, my idols *have given me*. Add out of *ver.* 5. *for she said, I will go after my lovers; that give me my bread and my water, my wool and my flax, mine oyl and my drink.*---And what God saith, *ver.* 8. *she did not know that I gave her corn and wine, and oyl, and multiplied her silver and gold, which they prepared for Baal,* viz. for presents to *Baal*, or wherewith they made *Baals*, as *chap.* viii. 4. it is said, *of their silver and their gold have they made them idols.* These expressions being considered, it will appear that by *hires*, may be conveniently understood all their wealth and good things, which they looked on as the gifts of their idols, and rewards of their service to them; or, those precious things and rich donaries, which having receiv'd and gain'd from their own people, or others their friends and partners with them in their idolatry, they dedicated to their idols, or made images of, or adorned them and their temples with. And according to this last interpretation. ¹ Some will have the idols to be compared to *harlots*, and the idolaters to *their lovers*, who bestow gifts on them for their *hire* and recompence of their lewdness: ^k but this is by Others excepted against, because elsewhere in scripture the idolaters are compared unto strumpets, which prostitute themselves and their idols to their lovers, or such to whom they prostitute themselves. This scruple will be taken out of the way, if we consider what is said, *Ezek.* xvi. 31, 34. (concerning *Jerusalem*) *Thou hast not been as an harlot, in that thou scornest hire. And the contrary is in thee from other women in thy whoredoms, in that thou givest a reward [or hire] and no reward is given thee:* and again, *ver.* 41. *I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.* The same word being in those places used that is here, makes manifest that 'tis used not only for such gifts and *hire*, as adulterers give to harlots, but for such also as more unsatiable harlots give to men, to hire them to commit lewdness with them: and so if it be

here understood of such gifts as *Israel* gave to, not received from, her idols, she may still be looked on as the *harlot*, and the idols her *lovers*, and the gifts *the hire of an whore*, not received, but given by her. These *shall be all burnt with fire*, except such as the enemy shall see fit to carry away. And so the meaning of the following words will either be, *and all the idols thereof will I lay desolate*, ¹ that is, take them out of the way, that they be no more worshipped; ^m or, as Others, will have by idols meant, *the temples of their idols will I destroy*; for *she gathered them of the hire of an harlot*: all those presents and rich gifts, with which she made, or adorned her idols, and their temples, *she gathered of the hire of an harlot*, viz. from such as ran on whoring after those idols, and prostituted themselves to false Gods; and *they shall return to the hire of an harlot*, ⁿ shall fall into the hands of those who are given to the like idolatry, and by them (namely, the *Assyrians*) be employed in the worshipping and adoring of idols; as of the calf of *Bethel* 'tis said, *It shall be carried unto Assyria for a present to King Jareb*, *Hosea* x. 6. or else, according to the first interpretation, ⁿ all the wealth that they looked on as a reward of their idols to them, shall return or be given to such, who should likewise look thereon as gifts bestowed on them by their idols, who, they thought, gave *Samaria* and all its spoils into their hands, (as *Belshazzar* and his Lords, who drinking in the vessels that were brought out of the temple at *Jerusalem*, *praised their gods of gold and silver*, &c. as if they had bestowed them on them, *Dan.* v. 3, 4.) ^p Others think it needless so nicely to prosecute the words, but that they be understood as a proverbial speech, that all their wealth which they acquired in or by their idolatrous worship, and looked on as rewards from their idols with which they committed spiritual fornication, as it was like the *hire of an harlot*, so should come to the same pass, as usually the *hires of harlots do*, which by the curse of God on them come to nought, and do them no good. ^q There is another rendring of the words by some given, viz. *Because of the hire of an whore she gathered [them,] and while there is the hire of an whore, they are turned away*, that is, they impute their wealth, and such things as they enjoy, to their idols, (as their *hires* or rewards from them) and while these things remain to them, *they are turned away* from me, who indeed have given them all, and forsake my service. But this seems more harsh.

8. *Therefore I will wail and howl, I will go stript and naked: I will make a wailing like the dragons, and mourning as the owls.*

I will go stript and naked.] That is, as one spoiled and *stript* of his garment, whether by others, and so left *naked*, ^r or having himself, in

^b Ethnah, Ethnan.
R. Tanch. Abarb.

¹ Abarb. Vatab.
^o Rib. ^p Calvin.

^k Rib.

¹ Chaldee Par.
^q Jun. and Trem. Tarnov.

^m R. D. Kimchi.
^r Vatab. Tarnov.

ⁿ R. D. Kimchi.

in token of extream heaviness and sorrow, cast off at least his upper garment, wherewith he was usually adorned. * Some expound it as one spoiled of his right mind and understanding, distracted through extremity of affliction and anguish of mind; and so casting away his clothes, (which sense, viz. of foolish or distracted, they will have the same word [שולל *Sholal*] to have *Job* xii. 17, 19.) whether the prophet speaks this of his own person, † that in compassion to them he cannot but conceive the greatest sorrow, and so will in all outward signs express it: or whether he speaks it as in their person, to shew what great affliction they shall be brought to, or in his own person representing what shall befall them, as so *Isaiah* xx. 2. is bid to go naked and barefoot for a sign to the Egyptians and Ethiopians, that they should be forced to do so, and therefore the Greek and the Chaldee Interpreters expound these words of the people in the third person, not as of the prophet in the first, that they should so go *stript and naked, and make a wailing*, &c.

I will make a wailing like the dragons, &c.]

So almost all Interpreters render the word תנין *Tannim*, *Dragons*, only the ancient Syriack translation renders it by ܝܘܪܘܪܝ *yoruro*, which in that language, as their own authors tell us, signifies a kind of wild beasts like a dog, between a dog and a fox, or a wolf and a fox, which the Arabians call from the noise that they make, ابن اوي *Ebn Awi* or *wawi* ١ and our English travellers, and other Europeans, by a name borrowed from the people of those countries, where they are more known than in Europe, *Jakales*, which abiding in the fields and waste places, make in the night a lamentable howling noise, in so much that travellers unacquainted with them would think that a company of people, women or children, were howling one to another, as none that have travelled in the night in those parts of Syria, &c. can be ignorant. And with him agreeth an Arab version of Rabbi Saadias (as is probable) rendering it بنات اوي *Benat awi*, that is, *Jakales*. This translation seems to carry more reason with it, then the rendering it *dragons*; because of the hissing of *dragons*, as other serpents, we hear and read, but no where in any creditable author of their howling, or making such a noise, as may be called *wailing*, or like to it. And the same will be confirmed by the authority of a learned † Jew, who observes it for an error in Expositors, that in this, and some other places, they render *dragons*, where they should render *Jakales*, viz. the beast which we mentioned. His note on this place is this, the truest interpretation is, that 'tis a beast called ابن اوي *Ebn Awi*, the property of which beast is, to gather together in the night, and to answer one another in crying and howling, so that *wailing* is compar'd to the noise that they make. Much like he notes on *Jeremiah* ix. 11. where what is rendered a

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den of dragons, according to him ought to be, an habitation of *Jakales* (as there likewise the Syriack hath it, as also chap. x. 22.) and on *Mal.* i. 3. he also notes, that there it ought to be so rendred *Jakales*, not *dragons of the wilderness*; as likewise; *Lam.* iv. 3. *Those wild beasts*, not *seamonsters* (as ours) or *dragons* (as others :) for, saith he, serpents (as *dragons* are) have no *breasts*, and in both those places the Syriack renders it by the same word, which it here (as we said) useth. That which was cause of this mistake in that last place he saith is, because the word which signifieth *Jakales* in the plural number, is in writing the same with that which signifieth a *dragon* in the singular, both תנין *Tannin*, and so they took them for one in signification: and the same cause we may think every where to have given occasion to this mistake, viz. the likeness of the words of so differing significations. To prevent such mistake, from what he hath suggested to us a rule may be thus summed up, that wheresoever we meet with תנין *Tannim*, or תנין *Tannin*, or תנוות *Tannoth* (for they are all one in sense) as plurals, they signify *those howling wild beasts inhabiting waste desolate places*. But where תנין *Tannim* (as *Ezek.* xxix. 3. and xxxii. 2.) with ׀ *M.* in the singular (which Rabbi Tanchum saith is substitute for ׀ *N.*) or תנין *Tannin* in the singular, or תנינים *Tanninim* in the plural, they are to be rendred, *dragons*, or *serpents*, or *sea-monsters*, or *whales*, or the like, according as they are spoken either of such creatures as are on the land, or in the waters. This rule is confirmed by the Syriack translation which we mentioned, in that usually (I think every where except *Psalms* xlv. 19. where it rendreth תנין *Tannim* by ܬܢܝܢܐ *Tennyono*, which signifieth calamitous or dolorous, as the learned *Sionita* there notes,) where either of those three forms of the first rank is found, there it renders it constantly by that word ܝܘܪܘܪܝ *yoruro*, which we said signifies that howling beast; but where either of the latter, * there it useth another word, viz. ܬܢܝܢܐ *Tanino*, which signifieth a *dragon*, or *serpent-like creature*. And that these words so like in the letters in the Hebrew, may have these different significations, may be farther made evident from the like use of the Arabick tongue, in which as תנין *Tennin* signifies a *dragon* or *great serpent*, so תינן *Tinan* signifies a *wolf*, to which the beast we speak of is much like in kind, shape and conditions. [The Arabick version likewise in several places renders it بنات اوي *Benat awi*, *Jakales*.] It may be observ'd that usually where the Syriack puts ܝܘܪܘܪܝ *Yoruro*, there the Chaldee, which is but a different dialect of the same tongue, puts ܝܪܘܕܐ *Yaruda* with the letter ܕ *D.* in the last place, which the translators render *dragon*, but probably for no other reason than because they thought the Hebrew word, which was rendred by it, so to signify. But it is not unlikely, that it

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* Rashi. Ab. Ez. R. D. Kimch.

† Munst.

‡ R. Tanch.

* Job vii. 12. † *Isaiah* xxvii. 1. and li. 9.

ought to be rendred as the *Syriack* is: because in those places, wherein the *Hebrew* word manifestly signifies a *dragon*, there he useth another word, as the *Syriack* doth. Probably therefore the *Chaldee* ירודה *Yaruda* may in that dialect signify the same, that יורורו *Yoruro* in the *Syriack*, the one dialect pronouncing that by ר D. what the other doth by ר R. Or it is not impossible, that the ר D. crept into the place of ר R. by the mistake of such as transcrib'd it out of the first ancient copies, reading and so writing ר D. for ר R. it being well known how little difference there is between those two letters, both in the *Hebrew* alphabet, in which letters the *Chaldee* is written, and likewise in the *Syriack*: so that it might be easy so to mistake, if this may not seem too bold a conjecture.

And mourning as the owls.] Or *Ostriches*, for so the ancient Interpreters generally render it. Some more modern render *owls*, which some * learned men prefer and defend. † Others again very learned are for retaining the old. They bring probable arguments on both sides. But it is but conjecture against conjecture, there being no way of certainly knowing by other helps, what the word did signify among the *Jews* in ancient times, when the scriptures were written; only it seems manifest, ‡ that it was a bird keeping in desert places, and making a doleful and mournful noise: and such that some sort of owls make is well known. But it is affirm'd also by § travellers of good credit, that *Ostriches* make a fearful skreeching lamentable noise: so that it will be hard to determine. Mr. Fuller who would have it rendred *owls*, and perhaps more particularly *skritchowles*, thinks that the word should be more properly written *striche-owl*: so we find in the *Doway English-Bibles* *Striches* in this place: but perhaps the letter O is by the *Printers* fault left out, and it should be *Ostriches*, for they render out of the *vulgar Latin*.

9. For her wound is incurable, for it is come unto Judah: he is come unto the gate of my people, even to Jerusalem.

For her wound is incurable, [or grievous] or she is grievously sick of her wounds.] The causes of this lamentation are in the former words expressed, viz. 1. The desperateness and incurableness of the wounds of *Samaria*, or the grievousness of what she suffered or should suffer by the sword, famine, plague, and captivity, every one of which was a sore evil, with which she was grievously afflicted. 2. The extent or far spreading of this wound, or these evils. They did not seize on *Samaria*, or *Israel* alone, and there stop, but proceeded and went on as far as to reach *Judah* also. † Some look on this as denoting that evil, which was brought on the cities of *Judah* by *Sennacherib*, who so far proceeded as to besiege

Jerusalem it self, some years after that *Sbalmaneser* had taken *Samaria*, and carried *Israel* captive, 2 *Kings* xviii. 9, 10, 11 and 13, 17. and 2 *Chron.* xxxii. 1, 2, &c. But others think this not enough for the meaning of the words, because this wound was not incurable to *Jerusalem*, which God delivered from the hand of *Sennacherib*, wonderfully destroying his army by the hand of an angel, and bringing on him also destruction, as appears 2 *Kings* xix. 35, &c. and 2 *Chron.* xxxii. 21, 22. and ‡ therefore will have here the final destruction of *Jerusalem*, and the carrying the *Jews* into captivity by *Nebuchadnezzar* to be pointed out, and to signify, that as now *Samaria* and *Israel*, so afterwards *Jerusalem* and *Judah* should be grievously afflicted and destroyed, none being able to cure their wound, to rescue them from destruction.

He is come unto the gate of my people.] That is, the enemy, though not expressed, because the verb is of the masc. gender, whereas the preceeding nouns and verbs are of the feminine. § Others, it is come, viz. the thing or evil condition, the whole matter spoken of, which may be in either gender uttered.----Of my people, so Interpreters say the prophet speaks, because he was of the tribe of *Judah*.

10. Declare ye it not at Gath, weep ye not at all: in the house of Apherath roul thy self in the dust.

Declare ye it not in Gath.] The like words are us'd, 2 *Sam.* i. 20. in *David's* lamentation over *Saul* and *Jonathan*, whence † Some look on it as an usual form in lamentations for some great national calamity, intimating the greatness of it, being such as their enemies would rejoice at, and therefore wishing it might be concealed, if possible, from them, and counselling them not to make it known to them by any publick expression of sorrow, as weeping, &c. *Gath* was a city of the *Philistines*, enemies to *Israel* and *Judah*, § although then in possession of the kings of *Judah*, and such as would rejoice to hear what evil had befallen them.

In the house of Apherath (i. e. dust) roll thy self in dust.] † *Apherath*, a place (as some will) not far from *Jerusalem*, (perhaps the same with *Opbrab* which is reckon'd among the cities of the tribe of *Benjamin*, *Josh.* xviii. 23.) There, ‡ farther off from the *Philistines*, and that they may not take notice of it, silently mourn, or roll thy self in dust or ashes (for the word signifieth either.) § Others, for the house or houses of and belonging to *Apherath*. † Others within *Apherath*, viz. within thy own land, taking by this name to be design'd the whole land of *Judah*, which being laid desolate should be all dust and dirt. ‡ Others think the land of *Ephraim* to be signified by it, whose houses should be ruined or turned to dust, or filled with it. The prophet, in this and

* Full. Misc. lib. 6. c. 7. † Bochart. de Animal. ‡ R. D. Kimchi in Rad. § Sandys's Travels, p. 139.
 † Abarb. ‡ Tarn. Grot. &c. § Abarb. † R. D. Kimchi. ‡ R. D. Kimchi. § Abarb. Drusus. Grotius.
 § Abarb. Vatablus. † R. Tanchum. ‡ Abarb. † R. D. Kimchi. ‡ אֶפְרַת Abarb. † Grotius.

and the following verses, reckoneth up several places whether belonging to *Israel* or *Judah*) by alluding to the names of which he expresseth the present or future condition, which they should be brought to, together with others not named, even the whole land. ^a Others, because some of those names are not elsewhere found in scripture, think, that they were not the usual proper names of the cities of the land, but names put upon them by the prophet, by which, and by descanting on them, he might declare, what he had to say of, or to the people, for making them sensible of what should befall them. Some Interpreters therefore retain them as proper names, ^o Others render the meaning of those names, our's do both, in the text giving us the names, and in the margin, the significations of most of them.

[*Roll thy self, &c.*] Here (as in some other places) there are in the original *Hebrew* two readings, one in the text, which is called *Cetib*, i. e. *that which is written*; the other in the margin, which is called *Keri*, viz. *that which is read*, that which is read is *התפלשתי* *Hithpallesthi*, according to which 'tis generally by Interpreters rendred as the word sounds, *Roll thy self*, as the words of the prophet speaking to the people: that which is written is *התפלשתי* *Hithpallashti*, and sounds, *I have rolled my self*; as if he speaking of himself told them, what he did in his own person, mourning in secret for the calamities hanging over the land, and so shewed them, by his own example, what they should do. Either sense is good, and both aim at the same end, whether taken, as a precept, or an example.

11. *Pass ye away thou inhabitant of Saphir, having thy shame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he shall receive of you his standing.*

[*Pass ye away thou inhabitant of Saphir, &c.*] *Saphir* signifieth *fair* or *elegant*. It is by some taken for a proper name of a city so called. By others as an epithet of some place, thereby noted for its fair situation or beauty, and ^p they will have *Samaria* to be meant by it. ^q Others understand it of the daughter of *Judah*, or *Jerusalem*, which was beautiful for situation, *Psalms* xlviii. 2. To this place or city, whatsoever it be that is called by this name, 'tis denounced in these words, that to it and its inhabitants shall be for their former beauty and glory now shame and confusion. The other names also some apply to *Samaria* and *Jerusalem*, but the exposition will be plainer by taking them for proper names of places.

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] Of *Zaanan* in the margin is of the country of flocks. Others the going out, for so the Vulgar Latin hath it, *She went not out that dwelleth in the going out*; the word being by Some deriv'd from a noun

Zon, that signifieth *sheep* or *herds of little cattle*, by Others from a root that signifieth to go out, even that by which here is an allusion to it made. But the simpler interpretation will be to look on it, as a proper name, as the text of our Bibles doth. Saint *Hierome* long since noted these passages of the prophet in the preceding, this, and the following verses, to contain such difficulties as that there is great need of the assistance of the Holy Spirit to explain them. He knew not how to reconcile the *Greek* version and his own, and fit them to the original, which were all that he had then to do with. How much more difficult will it be to reconcile so many translations as have since come forth? The diversity between them ariseth from the different acception of the words, some taking them to signify one thing, some another, and from their different placing them in the construction. Our translators endeavour to keep as near the words in the original as they can, and the meaning of them according to their rendring seems this, That when *Beth-ezel* (which was first taken by the enemy) was led away mourning, the inhabitants of *Zaanan* came not forth to bewail with them, or comfort or help them, as standing on their own guard for fear of the enemy, or, knowing that the same calamity should quickly befall themselves, and so they should have enough to do to bewail themselves. [For] *He shall receive of you his standing*, of you, O inhabitants of *Zaanan*, though you remain longer than those of *Beth-ezel*, [yet] *he*, that is, the enemy, shall receive his standing, that is, the reward for his labour, and time spent in besieging, and taking you: your spoil shall be his recompence. ^r So both among the learned of the *Jews* and *Christians*, do diverse explain these words. And according to this exposition *Beth-ezel* is look'd upon as first taken and destroy'd. There is by ^s another learned *Jew* another rendring given, whereby *Zaanan* is said to be first destroy'd: he with some alteration, thus gives the meaning: *The inhabitants of Zaanan came not forth in the mourning of Beth-ezel* [or had not opportunity to come forth, &c.] *which received its standing more than you*, or remained longer than you, or after you, that is, whereas they of *Zaanan* expected to have seen those of *Beth-ezel* gone before them, and to have bewailed their calamity, 'tis come to pass otherwise, and they retain their standing more than you of *Zaanan*, or after you, and shall see your ruin and bewail you. He also citing *Aben Ezra's* exposition gives this sense of it, *the inhabitants of Zaanan went not forth to mourning* [and also] *Beth-ezel shall take or learn of you its standing*, that is, to keep it self at home, and not go forth to bemoan, or help its neighbours; but he rejects it, as going contrary to *Grammar*, and the punctuation, in separating *למספר* *Le-mispad*, to mourning, from *Beth-ezel* in construction, beside that *Beth-ezel* keeping, or kept in

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^a Deodat. ^o Lat. Vulg. ^p Rib. Grot. &c. Michlal Yophi. Vatabl. Druf. &c. ^r R. Tanchum.

^q Abarb. Mont.

^r R. D. Kimchi.

R. D. Kimchi.

by reason of its siege, as he supposeth it to be, cannot be so properly said to learn, what it did not of its own choice, but was forced to. But this seems different from what our printed copies of *Aben Ezra* have. There is yet another exposition, which offers it self thus. *The inhabitant of Zaanan shall not go free or escape*, for so the word יִצָּא *Yatfa* is used also to signify; *the mourning of Beth-ezel, shall take from you* (O inhabitants of Saphir or of Zaanan) its standing, or its measure, or conjecture, that is, by seeing what you suffer, they of that place shall take guess, or learn what shall befall them. This exposition seems to keep as close to the letter as any, and is confirm'd as to the first part of it by the *Chaldee Paraphrase*, as to the latter by some of the learned ^a *Jews*. It may be brought nearer to the foregoing thus. *The inhabitant of Zaanan came not forth in the mourning of Beth-ezel*: he shall take his guess from you, that is, by you (of Beth-ezel or Saphir) learn what shall be his own condition. In these expositions the names are taken as proper to places so called, (which seems the plainest way) against which is denounced, that the like evils shall overtake them; the others look on them rather as epithets, or names put only in respect to the present occasion, to denote *Samaria*, or *Jerusalem*, or *Judab*, or others. ^a A learned *Jew* of that opinion to this purpose; that as for the daughter of *Judab*, which would not stir abroad to condole with her neighbour, but kept at home still and quiet, the enemy should take from them the quiet and tranquillity of their kingdom, and remove them away into captivity; so rending that which ours render *standing*, by stability, tranquillity or quiet habitation. To the same purpose some *Christians* also, as *Arias Montanus*. *Junius* and *Tremellius* thus render, *The inhabitant of the place abounding with flocks* (or cattle) *shall not go forth, there shall be mourning in the places near adjoining, which receive from you their subsistence*. The *Vulgar Latin* thus, *she went not out, that dwelleth in the going out; the house adjoining shall receive lamentation of you, which stood to her self*. In such variety of expositions (and more may be found) the reader may have liberty of choosing: he will be hardly able to reconcile them.

12. *For the inhabitant of Maroth waited carefully for good, but evil came down from the Lord unto the gate of Jerusalem.*

For the inhabitant of Maroth waited carefully, &c.] That is, ^a expected, that good should come, but it came not, but on the contrary evil came, &c. The margin has *was grieved*, the word signifying both *to expect*, or *wait for*, and *to be grieved* or *be in pain* or *sorrow as a woman in travel*. They were seized

on with grief or sorrow, because (for so the participle יָצָא *Gi* properly signifies) *evil came down*, &c. *Maroth* therefore seems to be a city in the neighbourhood of *Jerusalem*, or one that had dependence on it, and so could not but be involved in calamity, when that was distressed; and so grieved for good, that is, for its want, and being deprived of that good which it hoped for, or once enjoy'd, by the coming of evil down unto the gate of *Jerusalem*, or as far as the chief city, *Jerusalem* it self. See ver. 9. The name of *Maroth*, ^a Some will have here by transposition of letters, put for *Ramoth*, viz. the cities singly called *Ramah*, of which there were more in the lands of *Judab*, and *Benjamin*, and so to comprehend them all, put in the plural number, and called *Maroth*, bitter, or bitternesses, from the bitter calamities that should befall them. Others translate the word ^a *Rough places*, ^a Others *Bitternesses*. ^b Others think the whole kingdom of *Judab* by this name design'd, in respect to the many evils in her, and sorrows that were to come upon them. But the taking it otherwise than for the proper name of a city, doth (as in the forenamed and following places) but open a way to more uncertain conjectures, and doubtful interpretations.

13. *O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.*

O thou inhabitant of Lachish, bind the chariot to the swift beast, &c.] *Lachish* is said to ^a have been a city of *Judab*, nigh to the border of the ten tribes, and so reckoned up among the cities belonging to *Judab*, Josh. xv. 39. against which *Sennacherib* King of *Assyria* laid siege, 2 *Kings* xviii. 13, 14. and *Isaiah* xxxvi. 1, 2. and said to have been one of the last defended cities that remained of the cities of *Judab*, when *Nebuchadnezzar* King of *Babylon* came up with his armies to fight against *Jerusalem*, and against all the cities of *Judab* that were left, Jer. xxxiv. 7. denouncing against this city the evils that were to come upon it, he bids the inhabitants thereof to bind the chariot to the ^a swift beast (as horses, mules, or the like) or saddle the swift beast, that is, say ^a Some with good probability, prepare for speedy flight from the enemy which shall come upon you, or to go away out of your country. ^b Others think, that 'tis spoken to them by way of derision, you that were wont so to do, viz. to bind the chariot to the swift beast, (^b as formerly abounding in such things, and priding themselves therein) do so now; as much as to say, that the case was now altered with them, ^b and they were not able to do as they were wont to do, when they could at pleasure call for their chariots and horses. ^c Others take it as if they were bid to make ready chariots

^a Abu. Walid, (and see Ab. Ezra.) R. Tanchum in libro Murshed in the roots מַרְוֹת and מַרְוֹת. ^a Vulg. Latin. ^b Abarb. ^c R. Tanchum. ^d R. Tanch. ^e Grot. Stokes. ^f Jun. Trem. ^g R. D. Kimchi, Munster. ^h R. Tanch. ⁱ Abarb. ^j Aben Ezra. ^k Grot. Stokes.

riots at the command of the conquering enemy, to convey his messengers from *Lachish* to *Jerusalem*, to demand the city to be rendred up to him, (as he did, *Isaiab* xxxvi. 2.) The verb *רתם* *Retom* rendred *bind*, is no where else found in scripture, but (* as a learned Jew faith) the sense requires that it be so taken. The *Latin* translation indeed renders the words otherwise, viz. *Tumult of the chariot of astonishment to the inhabitants of Lachish*. But why the author thereof should render this word *רתם* *Retom*, *Tumult*, or the *Greek*, a *noise*, or the following word *רעש* *Recesh*, *astonishment*, no reason is given by those that follow that translation. As for the first word, wherever, besides in this place, a noun of the same root is found, it signifies a *plant*, whether *Broom*, a pliable plant that is easily bound, or as Others will, *Juniper*, but never any thing like *tumult* or *noise*. And as for the second, it is not found but ¹ in the signification either of *horses*, or such like *swift beasts*, or else of *wealth* and *riches*, whether in cattle or other goods. But it may be observ'd as to the first, that the same theme *רתם* *Ratam*, in the *Arabick* tongue, which is of great affinity with the *Hebrew*, signifies both to *break*, or *dash* and *beat in pieces* (from which the notion of *tumult*, and *noise*, or *crashing* is not much different) and also to *tye* or *bind on*. For the second word *רעש* *Recesh*, whether he took it to be of nigh signification to the word *רגז* *Regez* not much different in sound, and signifying *fear*, *trembling*, and *great commotion*, or what other reason he had to render it as he does, is uncertain; for the *Greek* takes it for *horses*, or *horsemen*, as in the *Syriack* also it signifies, and is here put.

She is the beginning, &c.] The crime laid to the charge of the *inhabitants of Lachish*, is, that *She was the beginning of the sin to the daughter of Zion*, or *Jerusalem*, viz. that she, being first infected with idolatry receiv'd from *Israel* (on whose land she bordered,) spread it abroad in the rest of the country, even as far as *Jerusalem* it self. Those sins, whereby *Israel* transgressed, were found in her, and propagated from her, or by her. In the first part of the verse 'tis said, *She is*, and in the latter, *in thee*, with a change of persons, though speaking of the same. This is the exposition by the most given, and is more easy and probable than that which ^m Some bring, viz. that the *sin* objected to *Lachish* is their rebellion against King *Amaziah*, wherein they consented with, if not gave occasion to *Jerusalem*, according to the history, *2 Kings* xiv. 18. and so were transgressions in her like those of *Israel*, or the *ten tribes*, which rebelled against the house of *David* from *Jeroboam's* time and after.

14. *Therefore shalt thou give presents to Moresheth-Gath: the houses of Achzib shall be a lie to the Kings of Israel.*

VOL. I.

Therefore shalt thou give presents to Moresheth-Gath.] For these thy evil doings shalt thou be brought to that condition, that thou shalt be fain to send presents to those that are thine enemies, as *Moresheth-Gath*, a place or city of the *Philistines*, to obtain assistance from them, (which shall be in vain to thee:) or, as ⁿ Some by way of derision, give now presents, &c. as thou wert wont; or, as the margin hath it, for *Moresheth-Gath*, that is, ^o to redeem and obtain favour for thy self, and thy neighbour city, if possible. But the learned *Jews* will not have *על* *Al*, here rendred, *for*, but to signify the same that *אל* *El*, *to*, as in several other places it doth. In this way *Moresheth-Gath* is taken for the name of a place, or city, probably nigh or belonging to *Gath*, a place often mentioned. Others considering the word *Moresheth* as coming from the root *ירש* *Yarash*, which signifies to *inherit*, accordingly translate it ^p to the inheritance of *Gath*, and the word *שליחים* *Sbilluchim*, which we render *presents*, they render *emissaries* (the word being from the root *שלח* *Salach*, to send) ^q they taking it to be as applicable to *persons*, as *things sent*; which if they take ^r for messengers sent to implore assistance from them, the sense will be much to the same purpose; but if, as *Divers* ^s expound it, for *scouts*, or *spoilers*, as if the meaning were, that *Lachish* being taken should afford to the King of *Assyria* soldiers, which he should together with his own send to make inroads on the possessions of *Gath*, it seems more harsh: and more yet to interpret it, that the King of *Assyria* ^t should send *spoilers*, &c. for it is spoken to, or of *Lachish*, that she should give. Nor seems it plain with others to expound, ^u To the inheriter of *Gath*, that is, to the *Assyrian*, which hath taken that city for his inheritance and possession, *thou shalt give presents*. ^v Others yet, *Thou על* *Al*, together with *Moresheth-Gath* (or the town so call'd, which once belong'd to *Gath*, but was now in the possession of the *Benjamites*) give presents to make thy peace. ^x Others to *Gath*, that was once the inheritance of *Judah*, taken by *David*, since again retaken and the inheritance of the *Philistines*, even thither thou shalt be compelled to send presents. But the first exposition seems the plainest.

The houses of Achzib shall be a lie, &c.] Though the houses of *Achzib* were strong, and in them the Kings of *Israel* might put their trust, and hope for help of defence, yet they did, or shall (for the time is not expressed whether meant of the past, or present, or to come) fail their expectation, and be but a *lie* unto them. *Achzib* is the name of a town named together with *Maresbeth*, *Josh.* xv. 44. and the same, or another of the same name mention'd, *Josh.* xix. 29. and *Judg.* i. 31. as belonging to, or bordering upon the lot of the tribe of *Asher*. This name agrees with,

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or

^k R. D. Kimchi. ^l Abu Walid. ^m Jun. Trem. ⁿ R. Tan. ^o Calv. Stokes. ^p Greek and Vulg.
^q Rib. ^r Menochius. ^s Ribera, Doway Bible. ^t Tirinus. ^u Grot. ^v Jun. Trem.
^x Abarb.

or is deriv'd from the word כָּזַב *Cazab*, which signifies *to lie*, and therefore is by ^y Some here rendred *the houses of lying*, or vanity, which were for deceit, or in vain, *to the Kings of Israel*, as if it were a farther epithet or description of *Gath*, or how they should prove to the Kings of *Israel*, by whom ^z Some think here meant the Kings of *Judab*, not of *Israel* as distinct from them: so *Abaz*, King of *Judab*, is call'd King of *Israel*, 2 Chron. xxviii. 19. ^a Some think the cities of the *Philistines* denoted by the houses of *Acbzib*, so called, because of their falseness to *Israel*; or else the cities of *Judab* which failed *Israel*, when they expected help from them; or any other towns, countries, or nations, as *Egypt* or *Affyria*, from which *Israel* or *Judab* desired help, but were deceived by them. However, to the name of *Acbzib*, here is an allusion in the following word אָכַז *Aczab*, which is rendred a *lie*, to shew what they should prove to them that trusted in them. ^b There be also, who by the *houses of Acbzib*, that should be a *lie to the Kings of Israel*, think meant the *houses of false worship* in that city, wherein they worshipped idols, from which they in vain expected help.

15. Yet will I bring an *beir* unto thee, O inhabitant of *Marefbab*: he shall come unto *Adullam*, the glory of *Israel*.

Yet will I bring an *beir* unto thee, O inhabitant of *Marefbab*.] He threatens, that yet, or farther yet, he will proceed to bring unto the inhabitants of *Marefbab* an *beir*, viz. an enemy that shall take possession of them, and all they have, as if it were his inheritance, and thrust them out; (for the word יָרַשׁ *Yarash* signifies both *to inherit*, and *to disinherit*, or thrust out.) The name *Marefbab* including in it the signification of *inheritance*, here is, in what is denounced against it, an allusion to its name. This city, by ^c most supposed to be the country of the prophet, is mention'd among the cities belonging to *Judab*, Josh. xv. 44. and see 2 Chron. xi. 8.

He shall come unto *Adullam* the glory of *Israel*.] That this is the literal rendring of the words as they lye in order, there is no doubt, and so giveth plainly this sense, ^d that the enemy, that *beir* of *Marefbab*, should proceed and come as far as to *Adullam*, which is called *the glory of Israel*. Against which nothing may be excepted, but that *Adullam* was a place of meaner condition than to be called *the glory of Israel*; but, perhaps, there might be then reason either from its situation, or its strength, or beauty, why it was so called, tho' now unknown. Many therefore like not this interpretation, but rather follow that, which our translators also give in the margin. *The glory of Israel shall come unto Adullam*. But

then in telling what is meant by *the glory of Israel*, they do not agree. ^e Some take *glory* as spoken by way of irony and derision, or of antiphrasis, or expressing things by their contrary, and to intimate disgrace and dishonour. The same honour which *Israel* had, shall *Adullam* also have, viz. shame, ruin, and destruction. If this sense be embraced, then may the word כָּבוֹד *Cabod* be looked on according to another signification ^f which it hath of *weight* or *heaviness*, as if he should say, the heavy *weight* of calamity, or burden, under which *Israel* is pressed, shall fall even on *Adullam* also. 2. ^g Others think, that the word *beir* is here again understood, *the beir* of, or he that hath seized on *the glory of Israel*, shall come as far as *Adullam*. 3. ^h Others, *the glory of Israel*, that is, their wealth and riches, ⁱ or peculiarly their children, spoken of in the next verse (which are *the glory* of their parents) being taken away by the *Affyrian* conqueror, shall come, or be brought by him to *Adullam*, whether he shall proceed to take that also. 4. ^k Others think the *Affyrian* to be called *the glory of Israel*, as he in whose friendship the *Israelites* formerly gloried, but now have all their *glory* taken away by him. 5. ^l Others by it think to be meant *Jerusalem*, which was *the glory*, both of that land, and all the earth: then the words must sound according to the first rendring in our translation, *be*, that is, *the beir* (or conquering enemy) shall come unto *Adullam*, and to the glory of *Israel*, or, as Some ^m reading it in the Vocative case, he shall come unto *Adullam*, and so near to thee, or beyond thee, O glory of *Israel*, O *Jerusalem*. ⁿ Some, *the glory of Israel* shall come to be but as *Adullam*, an obscure cave, or ignoble place, that cave where *David* flying from *Saul*, hid himself, 1 Sam. xxii. 1. and where at other times he was, 2 Sam. xxiii. 13. and 2 Chron. xi. 15. But it is mentioned not only as a cave, but as a city, a royal city, Josh. xii. 15. taken by *Joshua* and *Israel*, and transferred to the tribe of *Judab*, Josh. xv. 35. made a city of defence by *Reboboam*, 2 Chron. xi. 7. a city that had villages belonging to it, *Nebem*. xi. 30. so that for all that is said, it might, for reasons then well known, be call'd *the glory of Israel*. It may farther be considered ^o whether by *the glory of Israel*, may not be meant God himself, as if he should say, that he by his justice on them manifesting his glory, would come even as far as to *Adullam*, in the inmost part of the kingdom of *Judab*, giving all into the hand of the enemy. And while *Adullam*, and the other particular places are named, ^p no doubt, the whole land is understood thereby, and God's judgments denounced to all of it, and so the next words will be directed, not to the last particular city named, but to the whole land.

^y LXX. Lat. ^z R. D. Kimchi. ^a Abarb. ^b R. D. Kimchi. and see Targ. and Hieron. ^c Aberi Ezra. ^d R. Tanchum, Pelican, Calvin. ^e Abarb. Hieron. Ribera. Sa. ^f Rib. C. à Castro. ^g Ab. Ez. R. D. Kimchi. R. Tanchum. Vatabl. &c. ^h Marcus's French Notes. ⁱ Michlal Yophi. ^k Grotius, Stokes. ^l Jun. Trem. Tarnov. ^m Drusius. ⁿ In Calvin. ^o Oecolamp. ^p See Abarb. who saith, *Marefbab* and *Adullam* here are names by which the whole kingdom of *Judah* is designed.

16. *Make thee bald, and poll thee for thy delicate children, enlarge thy baldness as the eagle, for they are gone into captivity from thee.*

Make thee bald, &c.] God's judgments being thus gone out against thee, O thou land of Judah, nothing remains, but that thou give up thy self wholly to sorrow and mourning, and express thy grief in all outward signs thereof; which, according to the custom of those times, was by plucking and cutting off the hair, even to the bringing of baldness on themselves. See Jer. vii. 29. Amos viii. 10. Job. i. 20. The occasion of sorrow to her was very great, viz. because the choicest of her people, call'd her *delicate children*, those that were tenderly and delicately brought up by her, and most dear unto her, should partly be slain, partly carried away captive by the enemy; and she (spoken to as a mother) is bid to shew great signs thereof, even to *enlarge her baldness as the eagle* which hath lost her feathers; as of eagles in a general 'tis said, that at certain times they do: except we may think some kind of eagle, which is naturally bald, particularly alluded to.

CHAP. II.

VERSE I. *Wo to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand.*

WO unto them, &c.] How justly deserved those judgments were, which before, and after, are denounced against Israel and Judah, the prophet makes manifest, by a declaration of some of those sins, which the inhabitants of them were guilty of. As here first, because the powerful ones among them (for which a wo is denounced against them) did in the a night upon their beds, when they should have b communed with their own hearts, (and examined their ways to see what they had done amiss, that they might amend it) devise iniquity and plot evil; not to conceal it, as a work of darkness, c but that they might be ready to act it as soon as the morning light should give them opportunity: and then did, without delay, practise it openly in the light, and face d of the sun, without fear or shame, with all their might, as far as it was in the power of their hands; because there was none, who by executing justice did restrain them, but they were suffer'd to do what they could, and would. It may be observ'd that the word **אֵל** El, which is rendred power, doth also signify God, and that is the reason, why the ancient Vulg. Latin renders, *because their hand is against God*: but the like expression being elsewhere used, as Gen. xxxi. 29. Deut. xxviii. 32. Prov. iii. 27. he renders it by

having strength, or being able: and so that here it ought to be rendred, is the more general opinion of Interpreters; and that those, that interpret the words otherwise, as some other e ancient versions likewise do, interpret them wrong.

2. *And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.*

They covet fields, &c.] What they covet in their mind, f they strive to possess themselves of, by the force of their hands, whether g their poorer neighbour's lands, or houses, that lye convenient for them; which if they will not part with to them on their own terms, they spare not to use toward them all h fraudulent or violent courses, till they have gotten, what they have a mind to, from them: according i to the dealing of Abab towards Naboth for his vineyard.

3. *Therefore thus saith the Lord, behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time is evil.*

Against this family, &c.] i. e. This whole nation, the family, or posterity of Jacob, this wicked people, do I devise or intend an evil of punishment, for the evil of sin which they plot or devise; from which you shall not remove your necks, nor be able, by any means, to free your selves, but shall be pressed down with it, so that you shall not henceforward carry your selves proudly and haughtily with heads lifted up: for the time shall be so evil and calamitous, that you shall have no occasion, no heart, or power so to do.

4. *In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me? turning away he hath divided our fields.*

In that day shall one take up a parable against you.] One is here supplied, as in such manner of speech elsewhere. So Gen. xlviii. 1. one told Joseph, and ver. 2. and one told Jacob. So that it may be rendred to the same sense, as the Vulgar Latin hath it, *There shall be taken up a parable, or, Men shall take up a parable, a doleful song with parabolical and figurative expressions.*

And lament with a doleful lamentation.] The margin saith, that in the Hebrew it is, *with a lamentation of lamentations*. There are here three words in the Hebrew eloquently joined of much like sound, or agreement between themselves, viz. נָהָה Nabah, נָהִי Nebi, נִהְיָ Nikjab. Of the rendring the two former of which

a Bochart. de Animal, part 2. lib. 2. cap. 1.

f Kamus in **أَنُوق** and **رَجَع**. Heb. **רָחַם** and **רָחַם** Levit. xi. 18.

g Psalm xxxvi. 4.

h Psalm iv. 4.

i R. Tanchum.

j Abarb.

k Syriac. Greek.

l R. D. Kimchi.

m Abarbi.

n Aben Ezra.

o Kings xxi.

which, there is no doubt but the first, as a verb, signifies *shall lament*, the second, as a noun, *lamentation*; but concerning the third doubt is made, Some taking it as a noun substantive, to signify the same with the second, viz. *lamentation*; and so the same signification repeated ^k will be but as much as to say a *great, or doleful lamentation*. ^l Others take it for an epithet added to the second, from another root of something different signification, which ours, *Dan. viii. 27.* renders, *I fainted*. Others *was broken*; and so 'twill be as much as *broken, or grievous*, and will still very well agree with that in the text of our *English Bibles, a doleful lamentation*. ^m Others take it as signifying, *He that is then present or remaining*, from the word *הַיָּה* *Hajab*, that signifies, *to be*; and then 'twill express who it is that shall take up that parable and make that lamentation, viz. *he that shall then be, or remain*: or ⁿ may it not as so be taken for an epithet, and rendered a *being lamentation, a lamentation that is*, i. e. *that hath being, or, is durable, or, is taken up in the world*. Others from the same root and signification render it, *It is so*, ^o or *it is done*, and *come to pass, shall be say, we be utterly spoiled, &c.* or ^p as Others, *shall lament with a lamentation for what is done, and say, &c.* These then being the significations, which the word as here written is capable of, whereas the *Latin* renders *A song shall be sung with sweetness*, 'tis manifest it ought to be understood no otherwise, than ^q that *it should be a mournful song*, or ditty, elegantly or musically compos'd, and sung in an artificial tune: not that it should be pleasant, as to the matter, which was a *doleful lamentation*: sweet it might be to the enemy, and pleasing, but to the sufferers no further, than as thereby by venting the grief of their hearts ^r they might something allay, and assuage it. 'Tis disputed who *it is* that is said, *shall take up this parable and make this lamentation*, or mournful song. ^s Some say the false prophets, seeing their promises of good to come to nothing, or to be turned clean contrary; ^t Others, those that were oppressed by the more potent, and spoiled, spoken of in the foregoing words; ^u Others, the insulting enemy; Others, every one, or all of them, on whom these calamities should come. But the words being in the original text put indefinitely, 'twill be convenient so to take them, as that they, or, any that shall look on what they suffer'd, shall have occasion thus to say, as in their person, (for the words are spoken as in their person,) or according to Some, as we said, whosoever shall be then present, and with any concern look on, what hath befallen them.

We are utterly spoiled, &c.] ^x Some will have it sound, *we are utterly spoiled of, or by our selves*.

He hath changed the portion of my people.] i. e. Their land; i. e. God hath taken it from them, and given it to others, *changed* the owners thereof: which to express the *Latin* renders *The part, or portion, of my people is changed*, rather than as the *Dorway* translation hath it more obscurely, *part of my people is changed*. ^y Some will have this to be read with an interrogation, as the following words are by way of admiration! *How doth, (or, shall) he change the portion of my people?* Or else, by *the portion of my people*, to be meant God, who is call'd the *portion of Jacob*, *Jer. x. 16.* and the meaning to be, *shall the portion of my people change them*, for another people, whom he shall cause to prevail over them?

How hath he removed it from me!] That is, *the portion of my people*. Turning away *he hath divided our fields*, viz. ^a God, or the enemy by his permission, or, as in the margin, *instead of restoring, he hath divided (or, divideth) our fields*. The words in the original being in this verse very concise, are for that reason obscure; the latter words as to a verbal translation lie thus, *how shall, or how doth he remove to me, to turn, or to return, our fields be divideth*: which words though then, when they were spoken, and when the *Hebrew language* was in common use, and the things spoken of before their eyes, known to all, they were doubtless well understood, yet now that they may be put into another language, and in it made plain and intelligible, will require some change of order, or a supply of something understood. In that rendering which is in the text ^b of our *Bibles*, there is not much alteration, only to *turn* or *return* it expresseth by *turning away*, i. e. *in* or *by turning away*, and the sense is plain; except it be made a doubt, whether it be meant, *turning away our fields*, or *turning away himself* from us. As to that in the margin, there is intimated, and briefly expressed in the word *instead* a supply of what ^c is by some in more words given, thus, when I expected, that he should have restored *our fields*, *he hath divided* them (to the enemy, or given them to the enemy that *divideth* them,) or, *How is it, that he, (that is, the enemy) taketh away that which is mine? Instead of restoring our fields, as we hoped, he divideth them* among his own soldiers or people. Others yet something otherwise make their supplies, ^d Some making this their meaning, *how doth he take away me*, that is, my people spoken of, or that he may *turn over*, or give up to the enemy *our fields*, that they *may divide* them, or *he divideth* them to others, or to the enemy; thinking it necessary to understand either *to the enemy*, or *to strangers*, or some such word. This is the interpretation and opinion of a learned *Jew*. ^e Another more ancient, and of great repute among

^k Rab. Tanch. ^l So some Jews. ^m See R. Tanch. ⁿ See R. Solomon & Paræus. ^o De Dieu.
^p Abarb. R. Tanch. ^q Menochius. ^r Tirinus. See Greek Transl. ^s Chr. à Castro. ^t R. D. Kimchi.
^u Abarban. Montanus, Ch. à Castro. ^v Diodat. Occolamp. Ribera. Tarnov. ^w R. Judah. Itin. Kimchi in Radic. שָׁרַף. ^x Sa. Rib. Menoch. ^y R. Tanch. ^z R. Tanch. ^a And so Jun. Trem. ^b R. D. Kimchi. Vatablus & Michlal Yophi. ^c R. Tanchum. ^d Abu. Walid. in the root שָׁבַב.

among them, give this as the sense of this whole lamentation; *we are utterly spoiled*, so that the enemy *taketh away the fields* [or lands] of my people from them. Ah and alas, how shamefully or grievously *hath he remov'd us* by driving us out, and *divided our fields* violently *taking them from us*! He notes that the word **לשובב** *Lesbobe* (which Ours interpret in the text, *turning away*, and in the margin, *instead of restoring*, and he renders by *removing*, or *driving out*,) is to be joined to the foregoing words, and the following to be taken by themselves apart, and then the word **ימיר** *Yamir*, which Ours render, *he hath changed*, (though he saith it properly signifies so,) he taketh here to be in the same sense with the following word **ימיש** *Yamish*, which Ours render *removed it*, (because changing is nothing but removing a thing from its place;) the note of exclamation, *how*, he looks on, as an expression of the grievousness, shamefulness, or disgracefulness of a thing, with admiration at the strangeness of it, here as in other^f places. Of such translations as are in the hands of Christians, some ancient ones depart farther from the words in the original, so that they cannot be easily reconcil'd; as the Greek which renders, *we are made very miserable, the part or lot of my people hath been divided by cord, or measuring line, and there was none that hinder'd him, that he might turn away*, or, *that he might restore*, as the Arabic: and the Syriack as wide, *the robber shall spoil us, and shall, with a measuring line, divide the part of my people, neither is there any that restoreth our part by a measuring line*. Those that are in Latin, and more modern languages, keep closer to the words, yet is there no small variety among them. The ancientest Latin renders, ^g *part*, or, the part, of my people is changed. *How shall he depart from me, whereas he returneth, that will divide our regions*! Others differ from it, and among themselves, yet all so as to look on the words to have in their root the same significations. But then in rendring them as here placed actively or passively, or applying them to different subjects, or making their pauses or distinctions diversly, make some difference in the sense. When the reader shall have viewed them all, he will probably find good reason to like those rendrings in our English Bibles given, as well as any, and acquiesce in them, having his liberty given him of chusing either that in the text, or that in the margin. But it may be farther observ'd, that whereas the word **שובב** *Shobeb*, which is by Ours rendred in the text, *turning away*, and in the margin *restoring*, and by most in one of these significations, hath also, in the same manner, written another signification in the scripture, viz. ^h of *rebellious*, *perverse*, or *refractory*. Some other learned Jews will have it here to be taken in that sense, and to be an epithet of the spoiler, or enemy. ⁱ So one of them, taking these as the words of

such as were oppressed and had their *fields* and houses by violence taken from them (as *ver. 2.*) gives the meaning thus (and is therein followed by a learned ^k *Christian*) the great ones of the land *spoil us* of our inheritance, and so *are we spoiled* by our selves; and for the iniquity of this violent oppression, my people *shall change their portion*, going captives into another land. *How*, that is, to what profit, *doth he take away mine inheritance*, seeing within few days the *perverse rebellious one*, viz. the enemy, the King of *Assyria*, that blasphemeth God, *shall divide our fields*, and give them all to his servants? This Interpreter would have the particle or letter, **ל** *L.* prefixed to **שובב** *Shobeb*, and usually signifying *to*, or *for*, here to signify nothing, but to supply only the place of the article of the nominative case to wit **ה** *H.* ^l Another embracing the same signification of the word, **שובב** *Shobeb*, but taking the lamentation to be utter'd by some false prophet, who saw all things succeed contrary to what he promised, thus expounds the words, *Shall we be utterly spoiled by our enemies? Will he change the portion of my people? How can it be that he should put and remove me from mine inheritance, seeing I am his people and inheritance, to give it to a perverse rebellious one, a people that blasphemeth God, which shall divide our fields?* But if the words be taken indefinitely, and not particularly applied either to the poor oppressed, or to the false prophets, but to any that shall take up this lamentation as in the person of the people, which seems better, then that word, **שובב** *Shobeb*, being taken in this last sense, all things will be regular without addition or alteration, and the plain meaning this, *He divideth* (or *hath divided*) *our fields to a rebellious or obstinate one*, i. e. the idolatrous enemy, the *Assyrian*: Or with an interrogation, *Will he divide our fields to a rebellious one?* And so ^m Some of them also, who take the word in another signification, put an interrogation at the end, *Doth he divide our fields to restore them?* Or, *that they should be restored?* i. e. *Shall our fields which are divided to, or by the enemy, return or be restored to us again?* ⁿ Others without an interrogation, *in returning*, or *when he*, (i. e. the enemy) *returneth, he shall divide our fields*. And so in those interpretations that our translators give, and others.

5. *Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.*

Therefore, &c.] Here is not much difference about the signification of the words, but only about the person to whom they were spoken: ^o Some looking on them, as directed to the false prophets, who were the cause of error, and mischief to the people, that this should be for a punishment to them, that when the Lord should restore his people to their country, they should have none of their posterity left to challenge any lot or part in the land, *by cord* or

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^f Psalm lxxiii. 18. Isaiah x. 4. 13. ^g Doway Bible. ^h Isaiah lvii. 17. Jer. iii. 14. and 22. ⁱ Abarb. ^k Arias Mont. ^l Aben Dana. ^m De Dieu. ⁿ Stokes. ^o R. D. Kimchi.

measuring line again to be divided among them. ^p Others, as directed to the oppressors spoken of, *ver.* 2. as a threat to them, or a curse of the oppressed on them, that it should be for a just punishment to them, and so it will be ^q continued with the word *therefore* going before, *ver.* 3. ^r Others take it as a curse denounced against the whole family before mentioned, *ver.* 3. or the whole kingdom of *Israel*, that they should have no more any *tribe* return thither into that land, ^s which should by their judges have it *by lot* and line divided to them, as it was of old in the ^t time of *Joshua*. ^u Some think this spoken of the *Assyrians*: but that seems not to accord so well with the context. The plainest way seems to look on it, as spoken to the whole people, denouncing to them the irrecoverable loss of their country, and that they should no more return to it to be therein the congregation of the Lord, which should divide it among themselves. *A cord by lot, or a line and lot, or, a line with a lot, or for a lot, whereby to measure out a lot*: ^v the same word that signifies a *cord*, is itself used for a *lot* or *portion*.

6. *Prophecy ye not, say they to them that prophecy: they shall not prophecy to them, that they shall not take shame.*

Prophecy ye not, say they to them that prophecy, &c.] There is in expounding this verse also great variety among Interpreters, the ground of which will be seen by considering the order and import of the words in the *Hebrew*: in that there is one word thrice repeated with little difference in the form, as *אל תנבא אל תנבא אל תנבא* *Al Tattipbu Yattipbun Lo Yattipbu*, the prime signification of which word according to its root, is *to drop*, or *distil* and *flow*, and *to cause to drop* or *flow*; and, from fluid things translated to speech, it signifies *to instil words, to speak to*, and particularly *to prophecy to*, as much as to say, *to drop words one after another to*, and in this sense ^w 'tis manifestly here, as elsewhere, oft used. In the first place 'tis put in the second person as a command given to some, *do not ye speak, or prophecy*; in the second place in the third person, as spoken of what some did, or would, or, should do: and so in the last place also with a negative put before it, as shewing what they did not, or would not, or should not do: and signify, put together, barely thus much, *do not, or ye shall not, speak, or prophecy; they do, will or shall, say, or prophecy; they shall not, or do not, speak, or prophecy*, without mentioning by whom these words are utter'd, or to whom directed. Concerning the signification therefore of the words, there is not much dispute amongst Interpreters, but in applying them to the persons by whom they should be utter'd, and to whom directed, and of whom spoken, and for what reason, is much difference; and so the supplies, which they add to make the sense clear according to

their mind, divers. Some take them to be partly the words of the people, partly the words of God, or the prophet from God, but then differing in the parting them. Ours, as it appears by their adding *say they to them that*, make the first words to be the words of the people, loath to hear God's judgments denounced against them for their sins, and therefore forbidding them that prophesied, that is, the prophets of God, to speak or prophecy to them such things as they did; and the next words they seem to take for God's saying, by way of concession, to what they would have, *they shall not prophecy to them*: but then the latter words rendred, *that they shall not take shame*, are somewhat obscure, whether do they mean, they shall not say to them, as their false prophets did, that shame and confusion should not come upon them, though they continued in their evil ways; or that *they may not take shame*, and so repent of their wicked courses, and prevent that confusion which shall fall upon them; or, that they themselves, *viz.* the prophets *may not take shame*, i. e. be shamefully or contumeliously used: for this sense some ^x Interpreters give. In the margin we have another reading, *prophecy not as they*, *viz.* the false prophets, *prophecy*, and then the words will be to be looked on as God's words, and the following to be understood in the first sense with a change of the person, as if God forbid his prophets to sooth them up in their sins. A ^y much approv'd *Latin* translation takes them all as the words of the people, and thus renders them, *Instil not, say they, i. e. the people to the true prophets, Let these, viz. the false prophets, instil, they do not instil or prophecy according to them, i. e. as our prophets, the false prophets, who say, that shame shall not cleave to the people, i. e. that they shall not be put to that shame, which God's prophets threaten to them.* In which translation are many things supplied which make it somewhat harsh; from which ^z a late very learned man so far differs, as to take them all for the words of God, or his prophet, and those directed either to the false prophets, to this sense, *prophecy not; should they prophecy? they shall not prophecy to these, shame shall not depart from them*, i. e. they shall not prophecy, for shame is decreed to them, which shall not depart or be remov'd from them; or else to the true prophets, to this purpose, *prophecy not my prophets to this rebellious people; should they prophecy to them? They shall not prophecy to them, lest shame should be removed or depart from them*, which ought not to be removed. He gives both these expositions, but prefers the former. But it may be consider'd that as yet no mention hath been made of false prophets. This learned man also differs from the former, in that he takes the word *יִסַּף* *Yissag*, not to have the signification of *apprehending, taking bold on, or overtaking*; but of *departing from*, as ^a Some others also do, as, particularly, *Drusus*, and

^p Aben Ezra. Abarb. ^q R. Tanch. ^r Abarb. ^s Grot. ^t Josh. xiii, &c. ^u Drusus. ^v R. Tanch. ^w R. D. Kimchi. ^x Jun. Trem. ^y De Dieu. ^z Dru. and the Arab. Version.

and an ancient Arabick translation out of Hebrew, which hath, *prophecy not as they prophecy; they shall not prophecy to these: shame shall not depart from them*: and, indeed, it hath both those significations; but the most, both of Christians and Jews, take it in the former: so the ancient Latin Interpreter which to this sense renders the words, according to the Doway English Translation, *speak not speaking*, which is of doubtful sense, whether they mean speaking, i. e. saying speak not, or speak not by, or in speaking, as ^b Some, and according to ^c Others should rather be rendred, *speak not ye that speak*, i. e. ye prophets, *it shall not drop upon these, confusion shall not apprehend them*. It, that is, say Some, the wrath by you denounced shall not fall on them (as if spoken by some that did not believe the prophets) nor any such confusion. Others, your prophesying shall not prevail on them, shall not work any shame in them: as if spoken by God or some man counselling the prophets. This variety there is in the translations which are in the hands of Christians; and much more yet, for some interpret the word, *לאֵלֶּה* *Laellel*, which is rendred *to them* or *these*, as not to belong to persons but to things, thus, *prophecy not, or if they prophecy, let them not prophecy* ^d such things, *lest they take shame*. ^e Others, *prophecy not ye prophets of the Lord, they shall prophecy*, viz. *Isaiab, Osee, Joel, Micah, &c. they shall not prophecy*, i. e. there shall come a time when the prophets shall cease to prophecy to you. What other modern translations or expositions any shall meet with, he may examine and judge, by comparing them with these mention'd, and by what hath been said of the signification of the words. The Jews also in their expositions differ among themselves. ^f One of them and he one of the ancientest, thus gives his sense of these words, he saith, that they take in ill part, or detest the admonitions of the prophets; and bid them to desist from speaking to them, and to leave off their admonitions by way of reproof from God of them for their rebellions, as elsewhere he saith, *Amos v. 10. they hate him that rebuketh in the gate*: this is that which he saith of them, *prophecy ye not*, i. e. that they forbid the prophets to admonish and instruct them; which is like to what they, with whom *Isaiab* had to do, said to him, *Get you out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us*, *Isaiab xxx. 11.* But the prophets did not hearken to them, nor leave to warn, admonish, and rebuke them, that is it which he saith of them, *they do or will speak, or prophecy*, i. e. *they say to them prophecy, or speak not, but they do prophecy, or speak*; then of what he saith *לא יטיפו לאֵלֶּה* *Lo Yattipbu Laellel*, *they do not prophecy to these*, the meaning is; but it is all one as if they did not prophecy to these, nor direct their admonitions to them, for they do not incline their ear to them. Then afterward he saith, *ver. 11. If a man walking in the spirit*

and falsehood, do lye saying, I will prophecy to thee of wine, &c. he shall be the prophet of this people, i. e. to him will they hearken and give ear, to what he saith. The last words, *shame shall not, or doth not, apprehend them*, according to him import, that no reproofs of the prophet work on them, else for shame they would cease from their rebellions. ^g Others of them take *יִטִּיפוּ* *Yattipbu*, in the second place, in something a different sense, viz. a more general, for *speaking* or *saying*: and then ^h One, taking what is spoken as the words of the poor oppressed, gives this meaning, *Prophecy ye not, say they*, i. e. those oppressed ones to the prophets, *they shall, or should, not prophecy to these* (oppressors) *for they will not take shame*, not be mov'd to shame by any thing that the prophets say to them. This he prefers before that of Others, who ⁱ interpret them as if the wicked of the people should say to the prophets, *Prophecy ye not: Let them not prophecy to these* (wicked people,) *that they be not put to shame* (for their labour.) ^k Another of them thus renders the words, taking them as a farther description of those wicked ones, of which 'tis said, *ver. 2. they covet fields, &c.* that they also did say this to the prophets, thus, *prophecy ye not, say they; they shall not, or, let them not prophecy* (with change of the person repeating again their prohibition of them, as if they instantly and continually said it both to the prophets and amongst themselves) *shall not shame overtake these?* i. e. will not they be ashamed of such doings? or ought not shame to be brought on such as these? This Interpretation keeps close to the words, but distinguisheth them otherwise than Others do, who think the accent requires that *לאֵלֶּה* *Laellel*, rendred, *to these*, be joined to the foregoing words, not to the following; but he thinks that not necessary always to be observed, but if the accent be observed, then he saith the meaning will be, They that prophecy not to these shall not take shame, that is, shall be free from that shame and contumely which they would put on them. In this multitude of opinions and judgments, the reader will see it necessary to use his own, and that without danger of great error, none of these expositions being contrary to the analogy of faith or sound doctrine. It may, seeing we are forced to be tedious, be farther observed, that some ancient versions take the word, which all these render *speaking*, or *prophecy*, in another sense, viz. to signify *weeping*. So the Greek, *Weep not with tears, neither let him weep over these: for he shall not put away shame*. And so the Syriack and Arabick, as to that word. And, indeed, *weeping* is not far from that notion of *dropping*, or *flowing*, which we said the root of the word hath. But no modern Interpreters think it meet to follow them in this place.

The Syriack joins the last words to the following verse, *Let that shame overtake you which is spoken or denounced to the house of Jacob*.

7. O

^a Pelican: ^c Menoc. Tirinus. Ribera. Sa. Men. ^d Castalio. ^e Grot. ^f Ab. Walid, in root *יִטִּיפוּ*.
^g Aben Ezra, R. D. Kimchi. ^h Abarb. ⁱ R. Solomon, R. D. Kimchi. ^k R. Tanchum.

7. *O thou that art named the house of Jacob, Is the Spirit of the Lord straitned? are these his doings? do not my words do good to him that walketh uprightly?*

O thou that art named the house of Jacob, &c.] The meaning of these words as consequent on the former will be in a brief paraphrase thus, *O thou that art named the house of Jacob*, but dost not in thy doings make good that name, *Is the Spirit of the Lord straitned?* Is his mercy, his will or power of promising by his prophets good things, and effecting them, now restrained more than formerly, when he did both, that now thou receivest only threatening messages by his prophets? *Are these his doings?* was he wont thus to deal? or, Are these punishments and judgments that he denounceth, his constant works, or those that he delighteth to do? *Do not my words do good to him that walketh uprightly?* Doth he not promise good things, and give them to him that is upright and walketh in good ways? Do ye not perceive by his different dealings, in that he wrought wonderful things for you while you walked in obedience to him, and now forsaketh you and giveth you up to evil, now that ye forsake him and rebel against him, that the cause of this change is from your selves, and that he always doth good, but to them that strive to do good, and walk in his right ways? And even now if ye would by these menaces of the prophets be wrought on to amend your ways, for which they are intended, would not these also be for good to you, and a means of saving you from that destruction which you for that end are warned of by them? The words so understood, are plainly infer'd from the foregoing words, as an answer to them who forbade the prophets to speak to them such harsh things as they did, as if either they deliver'd not to them rightly God's message, or had not receiv'd a full measure of his Spirit, or that 'twere in their power to speak otherwise than God had them speak: and so their folly is discover'd, in that they laid it not to heart, that the cause why such severe things were by God's prophets denounced to them contrary to such gracious promises, which had been made formerly to the true house of *Jacob*, was not from any ill mind in the prophets, nor any change in God, who still continued to do good to them that continued to walk uprightly in his ways; but from themselves, who were so changed, that they retain'd nothing of *Jacob* but the bare name, and by their wickedness made themselves incapable of receiving better messages, or that God should deal better with them. And this seems the plainest meaning of the words. Others differently interpret them, as Some, who in rendering the words agree, but then give the meaning thus, ¹ *Is the Spirit of the Lord straitned*, so as that you should silence his prophets? as

if he were not able to direct them what to say, or should not have liberty to cause them to prophesy and denounce what he pleaseth? or should not have power by them to pronounce against you evil things, and to bring them to pass? ^m *Are these his works?* These things which you do such works as he requires from you, or is pleased with; or, Are these such works as become the house of *Jacob*? and do my words no good with him that walketh aright? are they not pleasing to him, promising to him good, and instructing and correcting him for his good? That they are not such to you is through your own fault. ⁿ Others, *Is the Spirit of the Lord straitned*, that he cannot now send prophets as well as formerly, tho' you enjoin silence to them? ^o Others differ in rendering the first words. Some thus, *Is this said among you, O house of Jacob?* Or, as Some, *Is it thus said? Ought it thus to be said?* or, *What is this that is said, O house of Jacob?* or, *What is the saying of the house of Jacob?* and then go on in the expounding the following words, ^p *Is the Spirit of the Lord straitned*, as that, if you silence these prophets, he cannot send others with as severe messages? *Are these evils denounced the works of God*, or, are they not the effects of your sins? But ^q a learned Jew will not have the words so read interrogatively, because then the following should be without an interrogation, as expressing what he wonders to hear them say, viz. *The Spirit of the Lord is shortned*: yet the Chaldee paraphrast seems so to take it, rendering, *Is it right which the house of Jacob say?* And the author of the Vulgar Latin seems to take it as founding, (as the Tigurine version hath it) *Is it not said by the house of Jacob?* Or, without an interrogation, *That which is said by the house of Jacob, is, &c.* While he renders ^r *the house of Jacob hath said*: and then the following words are looked on as the words of the house of *Jacob*, and expounded to this sense, Why do ye, O prophets, threaten such hard things to us? *Is the Spirit of the Lord straitned*, his mercy restrained, that he will not do good to us? ^s Are these his thoughts and works? viz. to prosecute revenge so as to destroy us his people, and forget to be good to us? and then the next words, as the words of God in answer to them, That he is good, and his promises good, and he will do good, but to those that are good, not to such wicked ones as they are. ^t A later learned divine differeth from these foregoing, in the rendering of the last words, instead of, *Do not my words do good to him that walketh uprightly?* reading it, *Are not my words good?* viz. these words that I the prophet speak, that *he walketh with the upright*: or, *Shall not my words please you? they would please you if you were upright, for he, that is God, walketh with the upright.* The cause of this difference he taketh from a Grammatical nicety, because, saith he, if those words *הַיִּשָּׁר הוֹלֵךְ* *Hayashar Holec* were to be rendered

¹ Dutch Notes, Diodat. ^m Jun. Trem. Paræ. ⁿ Vat. ^o Arab. MS. R. Tanchum. ^p But he approves it not. Christ. à Castro. ^q R. Tanchum. ^r See Abarb. ^s Christ. à Castro. Sa. Menochius, Tirinus, Ribera, Pelicanus. ^t Lud. de Dieu.

rendred *him that walketh uprightly*, the article or note of emphasis ה *Ha* should be joined with the participle הולך *Holec*, and that put before the other noun thus, יהולך *Habolec Yafbar*. But the first exposition is not liable to this exception, for in that ישר *Yafbar* is not taken as a noun, but a verb, and ה *Ha* put before it signifieth *which*; as manifestly elsewhere it is put with a verb in that sense, * as, *Josh. x. 24.* ההלכו *Hebalecu*, *which went with him*, and, *1 Chron. xxvi. 28.* הוקדש *Habidish*, *rendred which Samuel the seer had dedicated*, and so *Ezek. xxvi. 17.* And so the literal rendring will be, *he that is upright walking*, or, *going on in the ways of God*, the plain sense of which is, *him that walketh uprightly*: or, if it be taken as a noun, it is salved by understanding דרך *Derec*, *way*, i. e. that walketh in the right way: so *Aben Ezra*, and *R. David Kimchi*. — The ancient MS. Arab version, which we cited, renders the whole thus, *It is said among the house of Jacob, Is the power of the Lord shortned? Were these his properties? Do not my words do good to him that is upright, walking after obedience to God?* *Abarbinel* and *Arias Montanus* following him, take them to be the words of God to the people, who wondred that the prophet should cease from reproving the oppressors. The first exposition seemeth the plainest.

8. *Even of late my people is risen up as an enemy: ye pull off the robe with the garment, from them that pass by securely, as men averse from war.*

Even of late, Marg. *Yesterday*.] The ancient *Latin* translator makes of ואתמול *Veethmul* the word so translated two words, or one compounded of two, and renders it *And on the contrary*. Nor is he alone in this, * An ancient and learned *Jew* so also takes it to be, tho' they differ in their applying it to the following words: The *Latin* rendring the whole verse thus (according to the *Doway English* translation thereof) *And on the contrary my people is risen up as an adversary: from above the coat you have taken away the cloke, and them that passed simply you turned into battle, or war: but that learned Jew* to this sense, *And against my people be*, that is, the potent oppressor before spoken of, or, every one of you, *bath set up* * *an enemy*. It is, saith he, in sense all one as if he had said, *ye have set up an enemy*, one person being put for another, as sometimes elsewhere, i. e. ye cause to have power over them, and you set in wait for them such who shall evil intreat them, and spoil them, according to what is elsewhere said, *chap. iii. 3.* *Who eat the flesh of my people, and flay their skin from them*, and *Psal. xxii. 18.* *They part my garments among them*. Then, he saith, *over-against you* (i. e. wherever ye go, whoever ye come towards, or whomsoever ye meet with) *ye strip or spoil of his garment and robe*, so that of them that pass by securely,

there are those who are like men returning from war, viz. in as bad a condition, by your ill dealing spoiled and robbed. This exposition is given by that ancient Grammarian, of great note among them, upon particular examination of the words, and it gives a good meaning, viz. *Against my people ye set an enemy: whoever ye meet with ye strip of his garment and covering, so that of them who pass on securely there are those who are become as* * *men turning from war*. Yet is he not, that I find, followed by others, who generally take אתמול *Ethmul* for one word, and to signify *Yesterday*, or, *of late*, or, *before now*; and then in expounding the other words they differ among themselves. One exposition given by some learned *Jews*, runs thus, * *But Yesterday*, or *before now*, *my people*, i. e. *Israel* behaving themselves as my people, *stood up against the enemy*, were able to resist and prevail against him, *but now having forsaken God*, you are so far from this, that at the sight of a garment at a distance, taking it for the enemies colours or ensign, or for an enemy coming to set on you, you strip off your clothes, and cast from you your garments, that you may fly the lighter. And if you espy any but passing securely and quietly on the way, you presently flee for fear of them with all speed, as men that return flying from war, or the battle, for fear of the enemy pursuing them. And so may it be compared with what is said, *Lev. xxvi. 36.* *The sound of a shaking leaf shall chase them, and they shall flee as fleeing from a sword, and they shall fall where none pursueth*; * or, you taking them for such as return from war, take fear and flee before them. † A learned Christian also embraceth this interpretation; only that the latter words he expounds, that *those that pass on quietly in their way, seem such as return from war*, i. e. You for fear casting away your garments, the traveller that mindeth no such thing, finding them in the way, cometh home with them as if he returned laden with spoils from the war. To this also may our translators seem to point in their marginal reading, viz. *over-against a garment*. † Another exposition is this, That God having before declared that his words do good, that he promiseth and giveth good things to him that walketh uprightly, sheweth now how incapable they are of hearing or receiving good from him, by describing their ways contrary to his: as if he should say, But not to you (whom yet he termeth *my people*) who are become as enemies to me, resisting or setting your selves against my commandments both before and till now; viz. in that you do wrong and violence for a robe or garment, which injuriously ye take away from them that pass on in the ways, thinking themselves secure, as if they fled in the time of war, and were gotten out of the reach of the enemy; or, who are glad when they are escaped out of your hands alive, after you have taken those goods they had, as they use to do who are fled out of wars. And this exposition is confirmed

* See R. Tanch. and R. Kimchi. † Abu Walid. See Abarb. * He takes Lamed for a note of the accusative case. † Rashi. † R. Tanchum. Abarb. † Abarb. † Ar. Mont. † R. Tanch.

firm'd by what follows after in *verse 9. The women of my people ye cast out, &c.* as if he said, These injuries ye do abroad in the ways; but within the cities ye do them in another way, *destroying houses* through whoredom. To the same scope tend generally the modern translations, as taking the words for a description of the perverseness, violence and rapine of that people, though among themselves they something differ in expounding and applying them.

^d Some, *They that were Yesterday, or heretofore, my people, now rise up in hostile manner against me: ye take away the mantle from above their coat, i. e. ye strip the poor both of their upper and under garment; they that pass by peaceably are to you as those that return from war, i. e. are taken in war and brought captives, whom ye may use as you please.* Others, *Yesterday of late, or, before now, my people is risen up as an enemy; against me, say Some,* ^e Others among themselves and against one another, referring it to the quarrels of one of the two kingdoms, *Judab and Israel, against the other, and the injuries and violences done in each of them, by the oppression and rapine of the rich and potent, against the poor and weaker:*

^f Others, *before now, a good while since, my people hath raised up, or made, me their God, an enemy unto them, by those their doings, the mention of which follows. Ye pull off the robe with the garment.* ^g Others, differently distinguish the words, *He that was before my people, as if he were an enemy, riseth up against a garment; ye pull off the robe from them that pass confidently, or securely, i. e. if ye see any in a garment that likes you, ye rise up in an hostile manner to take it away;*

^h Others, *when there is a robe ye pull off the garment, i. e. tho' ye have a garment of your own, not for need, but through meer injuriousness, you pull off the robe or clothes from them that pass by securely, as* ⁱ *men averse from war, not intending to enter into contention, or meaning to wrong any; Others, not much differently, being quiet from war, thinking now all things quiet and safe; Others, whereas ye are removed from wars; Others, returning from the battle or war, having escaped thence, and so now no farther fearing any enemy;* ^k Others, *as men returning (i. e. you being as soldiers returning) from war bloody and insolent.* ^l A modern learned Divine thinks the words may thus be rendred, *But of late he, i. e. God, hath given up my people to the enemy. Together with the mantle take away the robe from those that pass on securely and return from war; cast out the women of my people, &c.* as if they were God's commission and command unto the enemy. But this seems harsh. *Diodati* renders thus, *Moreover, heretofore, my people lifted themselves up against the enemy, but now ye laying wait against, or, for garments, spoil of their mantle passengers, which were in security, being in quiet from war.* To some of these forementioned, I suppose, will be reducea-

ble what other modern translations any shall meet with. Some more ancient, as the *Greek, Syriack, and printed Arabick*, are so wide from them, that they will not easily be adjusted either with any of them or with the original *Hebrew*. The *Chaldee* useth his liberty as a Paraphrast. Among all none seems to give to the words their force better than that first of the *Jewish Grammarian*. It will not be needful nicely to enquire into the difference between the two words, one of which is rendred *robe*, the other *garment*. The first, ^m *שלמה Sal-mah*, seems to denote a looser garment cast over the rest, the second, ⁿ *עדר Eder*, a closer, more fitted to the body. If we compare these words with those of our Saviour, ^o *Mat. v. 40.* where is first named *coat* the under, and after *cloak* the upper garment, and, *Luke vi. 29.* where, on the contrary, first, *cloak*, then *coat*, this will look much like a proverbial speech, and the naming of them both, whether one or the other, first or last, will signify the greedy violence of the enemy stripping the poor man not in part, but of all that he hath, A manuscript *Arab* translation thus renders, *Yesterday my people resisted their enemy, but now over-against a garment, or, at sight of a garment, ye pull off (the garment) from* (perhaps, he means their clothes, because of, or, for fear of) *those that pass by securely, being turned back from war.* Or otherwise, perhaps, his meaning may be, Heretofore, they made war with their enemies, but now at sight of a garment they fall to stripping those that pass by, &c. they from being valiant soldiers in war, are turned only thieves and robbers in time of peace.

9. *The women of my people have ye cast out from their pleasant houses, from their children have ye taken away my glory for ever.*

The women of my people have ye cast out from their pleasant houses, &c.] The different expositions given of these words are reduceable to these two, ^p First, that they did by violence cast out the wives or widows of those poor men whom they oppressed and spoiled of their possessions and inheritance, or had slain, or driven away from their houses, wherein they had lived with their husbands and children with comfort and content: and likewise by the same means took away from their children *the glory of God for ever, i. e.* ^q those rights and privileges which God in his law had given them, or that glorious inheritance which God had given them for a perpetual possession, and brought them to so low and contemptible a condition, that the honour of being God's children and people did no more appear in them: or, as Others, by depriving them of their substance and patrimony, by enjoying of which they should have had occasion to give praise and glory to me perpetually, you cause them, being deprived thereof, to curse you, and murmur against me. Others, by hin-

^d Calv. Gro. ^e Jun. Trem. Tar. Aben Ez. R. D. Kim. ^f De Dieu. R. Sal. J1r. ^g Pagn. edit. Tig. Christ. à Castro. Vatab. Dutch Notes. ^h Jun. Trem. Tar. ⁱ Dutch Notes. ^k Vatablus. ^l Lud. De Dieu. ^m Sec De Dieu. ⁿ Sec Grotius. ^o Abarb. Sec Vatab. ^p Jun. Trem. Tarnov. Deodat.

hindring them, being robbed and spoiled from such honourable marriages, whereby they might have left a ^q posterity to *my glory*: Others, by seducing them to idolatry, and causing them to follow it, ye have caused *my glory* to cease among them for ever, ^r that glory which I should have had from them, so that they think no more of worshipping me. *My glory, saith one*, i. e. ^s my temple, which by your sins, ye have caused to be destroyed. But what had those of the ten tribes to do with the temple? The same hath another exposition, ye have caused that no children be left to praise me. Or may it not be? *My glory from them*, the glory that I should receive from them, or the glory that they should receive from me. ^t Some render the last words, *and that for ever*, i. e. this ye continually do. ^u A learned Jew interpreting the former part of the verse, as we have said, distinguisheth the words differently, and otherwise reads the latter part, thus, *The women of my people have ye cast out from their pleasant houses together with their children*, (that ye might take and possess their houses and their inheritance:) *shall ye take* (possess, or retain) *my glory for ever?* i. e. with such your evil doings shall ye continue in my chosen land my glory the glory of all lands? No: as ye have cast out others from their pleasant houses, so will I cast you out from my land, *Arise ye and depart*, &c. The second way, which other expositors follow, is by interpreting what is said, *the women of my people have ye cast out*, &c. ^x concerning divorce and parting betwixt man and wife, which some expound of the causeless divorces by which those lawless men spoken of did cast their own wives out of their houses in which they had lived long with content, and those wives not strangers or captives, but of their own kindred and nation, which God called his own people, and so took from them his glory, the glory of his covenant between man and wife, which redounded ^y to the children born in lawful wedlock, and was taken away by the rescinding and breaking that covenant: or in that they lost those privileges, which from the good agreement of their parents would have redounded to them. ^z Others, of such divorces which they caused between other men and their wives, by committing lewdness and adultery with them, or by ^a giving their husbands occasion to suspect them, while without their leave they violently went into the houses of the poor (who are called by God his people) where their wives were, to rob and spoil them, so that the husbands there finding them, suspected their wives of lewdness with them, and so they caus'd them to divorce them and put them away out of their houses, in which they took delight, and so from their little children, whom by this means they deprived of his glory, ^b i. e. that grace, and that sanctity, which resided among them

while they lived in obedience to God, to which condition they should never again be restored by reason of that their separation and dispersion, which these wicked men were cause of. Or, by *glory*, ^c Some will have meant that conjunction between man and wife by God instituted for those ends, which rightly observed are, as all his works and ordinances, his glory for which and by which men praise him. The Greek version of this verse, and printed Arabick, are far different from all other, and from the words in the Hebrew. A manuscript Arabick translation (I suppose *Rab. Saadias*) *the women of my people ye thrust out of the houses of their delightfulness* (or wherein they shewed themselves delightful and pleasing to their husbands;) *from their children ye take my glory for ever*.

10 *Arise ye and depart, for this is not your rest, because it is polluted, it shall destroy you even with a sore destruction.*

Arise ye and depart, &c.] According to this rendering the sense is plain, ^d Prepare you for departure and removal from this land, *for it may not be*, or, is not convenient that it should be a *resting place* to you after such wickednesses committed by you in it, *but it shall destroy you, because it is polluted by you, and that with a sore destruction*: and the words will bear this rendering. It is, perhaps, ^e the best: yet do some differently render, especially the latter words. The ancient Vulgar Latin hath to this sense, *Arise and go, because you have no rest here; for the uncleanness thereof it shall be corrupted with a sore putrefaction*; so the Doway version hath it. The greatest difference in this from Ours is, that the word טמא *Tameab*, which Ours renders as a verb *is polluted*, is in it taken for a noun, ^f as it is by Others also, and rendred *uncleanness*; and the verb תחבל *Techabbel*, which Ours render actively, *shall destroy you*, in it is rendred intransitively or passively, as ^g Some think it ought here to be taken, *shall be corrupted or destroyed*: which they might be the more induced to do, because otherwise *you* is to be understood, for there is nothing to signify it expressed in the original. And for that reason may it be also, that ^h Others render, *Because pollution corrupteth*, or, as another, *because of pollution, which corrupteth even with a great corruption*; otherwise the meaning in both is much one, and respect is had to the same signification of the root or verb חבל *Cbabal*, which hath, beside this of *destruction* or *corruption*, other significations also, which Some chuse to follow: as, namely, חבל *Chebel*, signifieth a *cord*, and the author of that well approved *Tigurin* Latin translation following this, renders, *because it is polluted and corrupted, and the cord too much stretched*: but he might have done well farther to have explained his

^q Christ. à Castro. Tirinus. ^r Grot. ^s Stokes. ^t Peli. ^u Jun. Trem. Tig. ^w Abarb. ^x Tar.
^y See Christ. à Castro. ^z R. Tanch. ^a R. Kimchi. ^b R. Tanch. ^c R. Kimchi. ^d R. Tanch.
^e It is that which R. D. Kimchi followeth. ^f Jun. Trem. ^g Schind. in חבל, and see Abarb. Oecolamp.
^h See Syriack and Tig. Schindl. in חבל.

his meaning: he is not, for ought I find, followed by any other. It signifies also a *company*; and in this signification a noted Rabbin (*Salomon Jarchi*) taking it, expounds the words, *that it may be polluted, it gathers companies*, which companies being met, declare their counsels: and for confirmation of his taking it in this signification, he alledgeth the authority of the *Chaldee*,¹ who paraphraseth the words: *Arise and be gone, this land is not an house of rest to the wicked: that they may pollute it they do corruptly; that you may defile it ye gather in companies to it, or against it.* But neither is this by many followed. It hath the signification, lastly, of *grievous pains and pangs, such as of a woman in travel*, and the verb, *to conceive and be in pains or pangs of travel, with pain to bring forth*; and this here hath place in the opinion of some learned *Jews*.^{*} One of them, taking the verb *חבבל* *Techabbel* in the first signification, and the noun *חבל* *Chebel* in this last, interprets the words thus, *Because it is polluted by you it shall destroy you, and there shall be sore pains, viz. to it, i. e. to you its inhabitants*;¹ or, saith he; the verb also may be taken in the last sense, and then interpreted, *because it is polluted by wickedness, viz. spiritual, (that is, idolatry) and carnal, pains shall come upon it, and those pains or pangs sharp, or grievous.* And so doth the manuscript *Jewish Arab* translation render them, *Arise and be gone, this is not a resting place for you; because it is polluted, it shall be in pangs, and the pangs shall be sharp.* And the meaning thus will be good and agreeable to the scripture way of denouncing punishments to a sinful nation, *viz.* that the land defil'd by their idolatries and abominable lewdness, and all manner of wickedness, shall be pained as it were a woman in travel and in pangs, desirous to be eased of them her burden, and not be at quiet till she be delivered of them, and they cast forth of her. By the pains and sorrows attributed to the land are noted those evils that^m shall seize on the inhabitants thereof. The like expressions see *Jer.* xiii. 2. and xlix. 24. *Psalms* xlviii. 6. *Hosea* xiii. 13. *Isaiab* xiii. 8. with many other. As for the meaning of the judgment here denounced, either according to the first or this last interpretation, it may be compared with *Lev.* xviii. 25. 28. and xx. 22. the meaning is, that this land, which God had given them for a rest, and they promised to themselves for a sure resting place, now being by them contrary to his command defiled, should no longer bear them, but as a foul stomach corrupting what it hath in it, violently vomit and cast them forth, or, as a woman at her full time desirous to be eased of her burden, should be grievously pained, till it were rid of them, as being weary of them.

11. *If a man walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be the prophet of this people.*

If a man walking in the spirit and falsehood, do lie, saying, &c.] Or, as in the margin, *walk with the wind, and lie falsely.* These interpretations are all one in sense; for if *רוח* *Ruach* be render'd *spirit*, then will it be, a man that pretends to the *spirit of prophecy*, whereas he hath it not, but follows his own *false spirit*, which is no better than *wind*, and *vanity*;ⁿ and the word signifies as well *wind* as *spirit*: so that the meaning will be, ^o if any falsely pretending to the *spirit of prophecy* and inspiration from God, but, indeed, *walking with the wind*, and following what is vain, and *false*, shall forge a lie, and say, he hath commission to prophesy unto them of wine and strong drink, i. e. to bid them drink and be merry, and to enjoy themselves, not fearing those evils, which the true prophets denounced to them,^p or that they shall have plenty of wine, and all good things, or, *shall say, I will prophesy to thee for wine, and strong drink.* i. e. ^q If thou wilt give me a cup of wine, I will prophesy and foretel good things to thee, not destruction and calamity, as those do that tell thee, they are sent with such sad messages from God, *Even he shall be the prophet of this people*, him will they readily accept of for such a prophet as they would have, and hearken unto him, whereas they will not hearken unto, or endure the true prophets, who reprove them, and denounce God's judgments against them, if they will not repent of their sins, and turn from them, but silence them, as *ver.* 6. and see *Isaiab* xxx. 10. This way of expounding these words is so evidently agreeable to them in the original, that to enquire after others would rather make them obscure, than add light to them. For, as for that rendering of the *Vulgar Latin*: *would God I were not a man having the spirit, and that I did speak a lie?* it can hardly be fitted to the words in the original. The particle *לו* *Lu*, doth indeed signify *would God* as well as *if*. But then, what ground is there to add the negative *I were not?* it would in this sense rather sound, *would God I were a man, &c.* Again, by what interpretation can this be made a wish befitting the prophet? He might, perhaps, wish that no such severe message had been sent by him, as of destruction to those his people, out of his compassion to them; but to wish that what by God's command he spake, were a lie, would be an injury, not to himself only, but to the Spirit by which he spake, the Spirit of truth, with whom falsehood is not to be mentioned, much less either in word or wish attributed to him. If he had only wished, that himself by his suffering might

¹ It may be enquired whether here be not two renderings in Chaldee clapt into one out of different readings: that which is cited by Rab. Salomon is only the latter. ^k Abu Walid. R. D. Kim. in Rad. Mich. Yophe. ^l R. Tanch. and see Ab. Ezra. ^m R. Tanch. ⁿ See Ezek. xiii. 3. Hosea ix. 7. Jer. v. 13. ^o Abu Walid. R. Salo. Jar. Ab. Ez. Abarb. R. Tanchum. ^p Tarnovius, Diodati, Drusus. ^q R. D. Kimchi, Vatablus, Drusus. ^r Doway Translation.

might have redeemed them, it had been an act of charity; but not to wish that God had sent a lie by him. St. Paul saith he could wish himself *even accursed from Christ for his brethrens sake*, Rom. ix. 3. i. e. suffer any evil to save them, and win them to Christ, but not that the gospel or doctrine that he taught them were a lie, rather than that they might suffer for refusing it.

12. *I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men.*

13. *The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.*

I will surely assemble, O Jacob, all of thee, &c.] Very different opinions are there concerning the scope and meaning of these two verses, Some taking them as a denunciation of judgment and utter destruction to them, as both before and after is threatned by the prophet from the Lord: Others as a promise of mercy and restauration after dispersion, as 'tis usual in the prophets to mingle promises of mercy with threatnings of judgment. Others, thirdly, make them the words of the false lying prophets mentioned in the foregoing verse, bidding them not believe the true prophets threatning them with severe judgments, but telling them, that however they threatned the contrary, it should be well with them. The first of these ways is taken by divers learned men, both * *Jews* and *Christians*; and the words must then be expounded to this purpose; That God threatens, that he will *gather together* the whole posterity of *Jacob*, and the *remnant of Israel*, (for many of them had already been destroyed, or carried away captives) i. e. all that remained both of the ten tribes, and also the two other of *Judah*, and *Benjamin*, in great multitudes, as flocks of *sheep in Bozrah*, a place noted for abundance of sheep; that as a flock are gathered *into their fold*, and there shut up, so they should be gathered into their cities and towns, that they might be taken together, and there, *by reason of the multitude of them* that were shut up, besieged, and distressed together, (or by reason of the enemies that in such great number surrounded them,) *should make great noise*, and be much troubled, as a great flock of sheep shut up in a fold, are disturbed ^u when any comes in upon them: viz. because *the breaker*, i. e. the soldiers of the enemy, who should break down their walls, should *come upon them*, and make free passage for themselves, by breaking open their gates, to

pass in and out; or for themselves to enter, and to lead them out to captivity: *and their king*, viz. the enemies king, *should pass before his army to lead them on*; and not only so, but *the Lord himself in the head of them*, to give them victory over those whom he hath given up to be destroyed by them: and so this prophecy may be looked on as fulfilled in the taking of *Samaria* by the King of *Assyria*, 2 Kings xvii. 6. and of *Jerusalem* by *Nebuchadnezzar*, 2 Kings xxv. 1, &c. Others, who yet look upon it as then fulfilled, do differently expound the last verse, to wit, that ^w by the *breaker* should be understood the enemy, but then that for fear of him they should make breaches themselves in their walls to get out at, and pass out at the gates, to escape if they could by flight, *their king himself leading them the way*, (as * of *Zedekiah* 'tis said, 2 Kings xxv. 4.) but being taken, should be carried captive, and they after him; and all this because *the Lord was in the head of them*, i. e. the enemies, to execute the judgments that he had denounced against that people. But this seems harsh to interpret *them*, in *before them*, first of the *Israelites*, then in the same continued sentence, *on the head of them*, of the enemies. Others therefore expound it, *shall be on the head of them*, i. e. over them for evil, and to execute his vengeance on them, and to see that they shall not escape. Others, *and the Lord shall in the head*, or beginning, i. e. before, forsake them, and withdraw his presence, by which he was wont to protect and defend them; which ^z a learned *Jew* notes to be a far fetch'd interpretation.

The second exposition, viz. that in these words is a gracious promise of restauration to *Israel* after their dispersion, is preferred ^a by many learned men, both *Jews* and *Christians*; with this difference, that the *Jews* (the modern at least) understand it as a temporal restoring of the kingdom of *Israel*; the *Christians* of a spiritual deliverance by Christ, and the calling them into his kingdom, and gathering them into his church, together with the called of the *Gentiles*, as *one flock into one fold under one shepherd*. See *John* x. 16. The words being so taken, we need not (saith ^b a learned *Jew*) look after any connexion with the foregoing, or following, it being not unusual to have gracious promises so mingled with threatnings of judgments, where seems no coherence betwixt them. Or else the connexion may be made thus, ^c saith another, God having before threatned severe things against the people, both in this and the former chapter, as that their inheritance should be laid waste, and they cast out of it, be destroyed, and carried away captives; lest they should utterly despair of deliverance or salvation, intermingles this merciful promise of a gracious restauration, that he will again after the dispersion with which he hath threatned them, *gather them together in as great multitudes as the sheep*

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* R. D. Kimchi, Calvin. Paræus, Drusius, De Dieu, Tirin. Grot. ^a Grotius. ^b De Dieu. ^w Tarn. Joseph Kimchi. ^x Jer. xxxix. 4. and see Ezek. xii. 12. ^y Drus. R. Joseph Kimchi in R. D. Kimchi. ^z R. Tanch. ^a Chald. Paraph. R. Sol. Jarchi. R. Tanch. Abarb. ^b R. Tanch. ^c Abarb.

sheep of Bozrah, and as flocks are gathered together into their fold; so that there shall be a great noise by reason of their concourse, as if their place were too straight and narrow for them. *Isaiah* xlix. 19, 20. And then a flourishing, or mighty growing king, ^a according to one sense of the word פורץ *Porets*, or, a breaking king, shall break through all impediments (according to another signification of that word) and beat down the enemies; so that they following him shall, breaking through all difficulties of gates shut against them, pass in and out as they please, their king going before them, and the Lord being on the head of them, as leader of the Vauntguard, i. e. to protect, and help them by his providence and mighty wonders, and to hinder the enemies from hurting them. Thus a learned Jew, understanding the words literally; who in the mean while notes, though these words be of the preterperfect tense, *have broken up, have passed, are gone out*, yet that they are to be understood as in the future, *shall break up, shall pass, shall go out*; as such change of tenses is not unfrequent. And so ^c do others of them, who follow the same way, take it as a prophecy לעתיד *Leatid*, belonging to the time to come, i. e. to the times of the *Messiah*, which they deny yet to be come, and vainly expect, promising to themselves great carnal felicity therein. The ^f Christian Interpreters, who look upon these words as a prophecy of good things, do look, as taught in the gospel, after a more spiritual meaning, interpreting them as made good by Christ's calling, and gathering together, into his church, his fold, the *Israel* of God, his dispersed flock, who were before as sheep going astray; in which they should grow into great numbers, like the flocks of *Bozrah*. The comparing with these words, *John* x. to ver. 18. will serve much for the illustration of them in this sense understood. And in what numbers they came at first into the church, the history of the first times, as *Acts* xi. 41. and iv. 4. and elsewhere, and of succeeding times all the world over, testifies. They usually understand by *the breaker*, and by *their king*, the same person, viz. Christ, to whom that title of *breaker* may well agree, for his *breaking down* all obstacles, *the middle wall of partition betwixt Jews and Gentiles*, *Eph.* xi. 14. ^g breaking open the gates of death, and hell it self, so that neither he himself could be detained by them, nor his ^h be hinder'd by them, from following him into the kingdom of heaven, the gates of which having conquered death, and triumphed over all enemies, he set open to them, so that they might without hindrance go in and out, and find pasture, *John* x. 9. *he going before them, and his sheep following him*, ver. 4. and the Lord protecting them. It may be observed too, that if the word פורץ *Haporets*, be taken in that other sense mentioned, as it may signify one *that increaseth*,

or *groweth to power*, it may likewise aptly be attributed to Christ the King of the church, who is called *the branch*, *Zech.* iii. 8. and vi. 12. and of whom it is said, that *of the increase of his government there shall be no end*, *Isaiah* ix. 7. and *the rod of the stem of Jesse*, and a branch that should grow out of his roots, *Isaiah* xi. 1. and a root of Jesse, whose rest should be glorious, by whom God would set his hand again, to recover the remnant of his people; and that he should set up an ensign for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah, ver. 10, 11, 12. To him that was promised to be as such, and was exhibited as such, and hath made good in himself what was promised, well may the title of פורץ *Haporets*, in this, or indeed in both senses agree. But if any think, that by פורץ *Haporets*, *the breaker*, and מלכם *Malcam*, *their king*, should be meant two distinct persons; let him hear, what the ancient Jews (as cited ⁱ by the modern) say, for exposition of this place. *Haporets*, *the breaker*, that is, *Elias*, and *Malcam*, *their king*, that is, *the branch*, the son of David; and then observe, what our Saviour himself hath taught us, that *John Baptist* was that *Elias* which was to come, *Mat.* xi. 14. and xvii. 12, 13. and what the angel saith of him, *Luke* i. 16, 17. *that many of the children of Israel he should turn unto the Lord their God, and that he should go before him in the spirit and power of Elias*, without fear, and with courage, as he, ^k rebuking sin, and removing it out of the way, *to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord*: and how the prophecy of *Isaiah* is applied to him preaching repentance, viz. that he was, as he saith also of himself, *John* i. 23. *the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth*, *Luke* iii. 4, 5. and what our Saviour saith, *This is he, of whom it is said, Behold, I send my messenger before thy face, which shall prepare thy way before thee; and that from the days of John the Baptist, the kingdom of heaven suffered violence, and the violent took it by force*, *Mat.* xi. 10, 12. men breaking as it were, and passing through the gate, by his preaching repentance laid open, that they might go in and out: and it will be easy to apply to him this title of *the breaker*: and so shall we have in the words, a most illustrious prophecy of Christ, and his forerunner *John the Baptist*, which it will be no reason to let go, seeing the Jews themselves so readily yield it to us. Especially, when the words most nicely examined, will be more punctually applicable to this exposition than any other that is brought, observing only to look for these promises to be

^a R. Tanch. ^c R. D. Rim. and Rabb. in MSS. for in Bux. Bibles these words are left out. ^f Pelic. Oecolamp. ^g Diodat. Ribér. ^h Sa. Menoch. ⁱ See Col. xi. 15. ^k See Mat. xvi. 18. ^l R. D. Kimchi and Abarb. ^m Grot. Mat. xi. 14.

spiritually performed, which the *Jews* expect only as carnal; and because they have not yet had any such temporal deliverance, think the prophecy not yet fulfilled. Neither is it by divers Christians looked upon as yet completely fulfilled, but, in another regard, viz. because it respects Christ's calling, and gathering of his, not only here, into the fold of the church militant, the kingdom of grace, but hereafter into the church triumphant, the kingdom of glory; in the heavenly *Jerusalem*. This needs not be looked on as a new exposition, but a completion of the former, which it necessarily presupposeth. The third way of expounding the words is, of a learned ^m *Jew*, who taketh the former of the two verses to be the words of that lying prophet, spoken of in the foregoing verse, as if he should say to them, Drink and be merry, and fear not, for the Lord hath put into my mouth to say unto you, that he will surely gather together all that are dispersed of you, and you shall be in your cities in great multitudes, as flocks of sheep in their proper folds and pastures; and thus the false prophet leading them the way, they follow like sheep one after another, when one of them hath gone out of a gap, and even their king likewise doth the like, the Lord, at their first breaking out from his obedience, removing his presence, and providence from them. Thus he is explained, by another ⁿ of his nation, who yet rejects his opinion, because these words were spoken before the dispersion of the *Israelites* by captivity; so that if they had been a promise from their false prophets, they should rather have told them, that they should not be scattered, nor go at all into captivity, as the true prophets denounced, and not have prophesied to them of a return after captivity. Yet, do ^o Some Christian Interpreters also so far follow him, as to think the former of the two verses, to contain the words of the false prophets, but so as retorted by God upon them; that whereas they promised them, that they should be gathered together, he would indeed so gather them, but not for good, as they falsely promised them, but for evil, and a general destruction. It may be here observ'd, that whereas the most take *Bozrah* for the proper name of a place, noted for abundance of flocks, mentioned *Isaiab* xxxiv. 6. and *Jer.* xlviii. 24. yet by Others, it is not taken for a proper name, but translated ^p in a sheep cote, or fold, taking it to be in signification like מִבְצָר *Mibzar*, a fence, or, place of defence; ^q Others, in tribulation, or streights. Why *Abarbanel* and *Montanus* should take *Bozrah* for *Rome*, there is no reason, tho' it might be of old a place for feeding sheep.

C H A P. III.

VERSE I. *And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment?*

2. *Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones.*

3. *Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron.*

THAT it may appear, how justly deserved God's judgments, which he threatned to execute on *Israel*, are, he proceeds to declare more particularly, the great corruptions that were among them; and, first, the avarice and cruel oppressions, exercised by such as had the government over them. They who by their office ought to know justice and judgment, and to direct the people in the ways thereof, and encourage those that walked accordingly, and to show love and favour unto them; were so far from doing according to their duty, that on the contrary, they *bated those that were good, and favoured, and encouraged, those that were evil,* ^a or, *bated to do good, and loved to do evil*: yea, instead of cherishing the good, did themselves *pluck off their skin from off them*, &c. by which figurative expressions are set forth their great oppression of them, and the savage cruelty they used towards them, in respect both of their persons and estates, extorting from them, and violently and unjustly spoiling them of all that they had to live by, that which was unto them as their skin, their flesh, and their marrow; and in so doing, shewed in themselves, ^b by their several ways of extortion and oppression, as great cruelty, as would be in a shepherd, who should deal with the flock which he were to feed, according to the literal expression of the words, that so thereby he might luxuriously glut and feed himself.

4. *Then shall they cry unto the Lord, but he will not bear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.*

Then shall they cry unto the Lord.] What shall be the end or issue to them, whose wickedness he hath declared, he sheweth, viz. that those heavy judgments, which he before denounced, shall certainly seize on them; and then they not able to free themselves from them, and destitute of all other helps, *shall cry unto him* for deliverance, as acknowledging him alone able to save them; but all in vain, for in that time *he will not bear their cry*, but be as one that *turneth his face away* from such as put up their suit to him, denying to show any regard to them. And he addeth the reason of such his averſation, or turning away from them, viz. because *they behaved themselves ill in their doings*: by which illness of their behaviour (by reason of the particle *כַּאֲשֶׁר* *Caasher*, signifying *as*, or *even as*, and

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¹ Christ. à Castro. ^m Ab. Ezra. ⁿ R. Tanch. ^o Jun. Trem. Grot. &c. ^p Chaldee Par. Vulg. Lat.
^q Septuag. Syriack. Arabick. ^a R. D. Kimchi. ^b Abarb. ^c Grot.

because God often proportioneth the punishment to the sin, rendring, as the *Jews* speak, ^a *measure for measure*) may well be meant their stopping their ears against the cry of the poor, whom they themselves oppressed, or would not deliver from their oppressors, as they ought to have done, and their turning away their faces from them, having no regard to them in their need: according to which their inflexibility, will God now with great severity, in the time of their great need, behave himself as regardless of them, and show himself inexorable for all their cries. He will send against them an enemy ^c which shall deal as cruelly, and as unmercifully with them, as they did with the poor; or more generally, as you formerly turned the back to him, ^d and would not hearken to him calling on you, so will he then behave himself towards you, *James xi. 13.*

5. *Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him.*

That bite with their teeth, &c.] Here God proceedeth to declare the iniquity of the false prophets, of whom mention was made, *chap. ii. 11.* and to denounce his judgments against them. Although the signification of the words be clear, yet as to the meaning of them there are different expositions. By *their biting with their teeth*, ^a Some, will have meant their bitter inveighing against the true prophets who denounced God's judgments, whereas they on the contrary promised peace. ^b Others, that while they speak *peace* to that sinful people, and bid them to expect it, and flattered them in their wicked ways, they did indeed bite them, and occasioned hurt and mischief to them by thus deluding them. ^c Others, that they were such, who while they had given to them what they might *bite with their teeth*, or feed on, prophesied *peace* to such as fed them: which may seem confirmed by the following words, shewing that against such as did not so treat them; they prophesied evil, war and destruction, and set themselves, and stirred up others against them, to do them all the mischief they could, which is called their *preparing war against them*; shewing that they prophesied for gifts and rewards, as *ver. 11.* and according to the rewards that they received, proportioned what they prophesied either for good or bad.

6. *Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them.*

7. *Then shall the seers be ashamed, and the diviners confounded: yea, they shall cover their lips, for there is no answer of God.*

Therefore night shall be unto you, &c.] Of the judgment in these words denounced against the false prophets, the plainest meaning seems this, That such confusion shall seize upon them, by reason of the great calamities that shall befall them, expressed by terms of *night*, and *darkness*, and the *going down of the sun*, and the *day being dark upon them*: it shall be with them as with men in utter darkness, who know not which way to turn themselves, much less can pretend to direct others, or show them which way to go: and when things shall be so with them, *they shall be ashamed and confounded*, their impostures being made manifest to all: and that what they pretended as messages from God promising peace, being so far from being made good that the clean contrary is hapned: were meer delusions of their own, and being so now discovered, ^a they shall not dare to proceed in their former ways of false divinations, nor pretend any revelation from God, *but cover their lips*, as men put to silence, not able to say any thing that shall be accepted, or daring once to open their mouths. For it cannot be interpreted, as if God should now cease to put his words in their mouths, or to send any message by them, for they never were before employed by him, but pretended falsely to have received from him what they spake; which falsehood of theirs being now by the contrary events discovered, they shall be so confounded with shame, as not to dare any more to open their mouth to the people. ^b So that those last words, *for there is no answer of God*, seem not so much a reason, why they now should hold their peace, *viz.* because God now refused to answer or speak by them (for he had not at all done so) as to declare, that these things which now came to pass, discovered that they never spake by the Spirit of God, and this discovery brought necessary silence with shame to them. Covering the lip was a custom of *Lepers*, *Lev. xiii. 45.* confessing their uncleanness, a sign of sorrow and shame, a token of sorrow, *Ezek. xxiv. 17, 22.* Here it seems to signify the ^c stopping of their mouths from speaking.

8. *But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.*

But truly I am full of power, &c.] He opposeth himself to those seducers, his commission, his faithfulness in executing of it, and his behaviour to theirs. They being not inspired by God's Spirit, nor having any message

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^a Abarb. ^b R. D. Kimchi. ^c Tirinus. ^d Christ. à Castro. (although it be not Kimchi's exposition, as he would have it). Tirin. ^e Ab. Ezra. R. D. Kimchi. R. Tanchum, Prov. xxviii. 6. ^f Rashi. R. D. Kim. R. Tanch. Abarbincl. ^g Aben Ezra. R. D. Kimchi. ^h R. Tanchum. ⁱ R. Tanchum.

or answer from him, but led by their own erroneous spirit, directed all that they spake to their own ends and advantage, and flattered such as fed them and made much of them, and promised good unto them, with those that did not so, dealing otherwise: but he is truly inspired by God, full of his Spirit, and by virtue of that *full of power*, freely and without fear or partiality, without any self respects or by-ends to utter the message with which he is sent from God; *and of judgment*, by which to ^a discern between right and wrong, and what and when to speak; *and of might* without fear of men or their greatness to speak it, even to declare unto Jacob his transgression, and to Israel his sin, not respecting persons or soothing any in their evil ways, but boldly and freely reproving all of what condition soever, that so they may turn to God by repentance, or else know what judgments they are to expect. And so by the word *full of judgment*, ^o Some understand the judgments of the Lord to be denounced, as if he were by the Spirit moved to denounce them; though ^p Others prefer the notion of ability in discerning between things, and so rightly applying what he should speak, and knowing how and when to do it.

9. *Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.*

Hear this, ye heads of the house of Jacob, and princes of the house of Israel.] The like compellation we had, *ver. 1.* That it may well agree to the whole twelve tribes is no doubt, though after the division of them into two kingdoms, the name of *Israel* be often particularly given to the ten tribes. See note on *chap. i. 5.* Here in this chapter in both places these titles seem to many Interpreters to be attributed to the same, *viz.* those that were in dignity and authority in both kingdoms: but ^a a learned Jew, considering that the judgments denounced in the former verses may well concern the kingdom of *Israel*, thinks by the *princes of the house of Israel*, in the first verse, to be meant those of that kingdom as distinct from *Judah*, and in those following this verse, seeing *Zion* and *Jerusalem* are expressly named, and the judgments particularly concern them, by the *heads of the house of Jacob, and the princes of the house of Israel*, to be meant particularly those of *Judah*, and them to be called by the same title with the others, because they were like them in sins; as *Isaiah i. 10.* they are termed *rulers of Sodom*, and the *Jews* the *people of Gomorrah*, because their deeds were like to theirs.

The power of the Spirit of the Lord in him he sheweth; by daring, even to those of greatest authority, to declare their transgressions without fear of their greatness, and to reprove them, for that whereas they ought to have known judgment, (as he speaketh, *ver.*

1.) to have themselves walked in the ways thereof, and caused others to observe them, they did clean contrarily *abhor it*; and *perverted all equity*, all that was right, even setting themselves to do what was contrary thereto as things hateful to them, and scorning to be guided by the rules thereof which were contrary to their ends.

10. *They build up Zion with blood, and Jerusalem with iniquity.*

They build up Zion with blood.] So according to the sense it is rendered; as being a farther description of the sins of those spoken to; otherwise the word, being in the singular number, and sounding *he buildeth up*, may be expounded ^r *Every one of them buildeth*, &c. or, ^s as still speaking to them, *O thou which buildest*, &c. or, *Every one of you which buildeth up Jerusalem*, i. e. build therein houses and palaces *with blood* (or, that think it shall be built and inhabited when such things are done in it.) *With blood*, that is therein shed; said the *Chaldee*, i. e. with wealth gotten by the murdering violently or unjustly, putting to death the owners thereof, which they did so frequently; that *blood touched blood*, *Hosea iv. 2.* or ^t by money which they took of murderers to save them contrary to the law, which required life for life; blood for blood. Others ^u think that the word *blood* is not necessarily here to be properly taken, but more largely; as elsewhere, for bloody hainous things of several sorts; and ^w Others more particularly for violence, fraud and oppression, by which the goods, which are taken from the poor owners, that should thereby sustain the life of themselves and their families, were ^x as their blood, and the taking them from them as shedding their blood.

^y Others refer the word *build*, not to those unjust rulers spoken of, but to God the builder of *Zion*, and to be spoken by way of admiration or interrogation to this sense, *Shall God* (or, *shall I?* as in the person of God) *build up, or establish Zion with blood, and Jerusalem with iniquity?* that is, when such sins are committed in it: ^z or, *Did he build Zion with blood, or Jerusalem with iniquity?* And this sense would well agree with what precedes and follows; but the other meaning is more received.

11. *The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us.*

The heads thereof judge for reward; &c.] He proceeds to declare the sins of all sorts of those, by whom the people ought to have been governed and directed in the right way. *The heads*, (who were by the law forbidden to take any gift, lest they should be perverted, according to what is said, *Exod. xxiii. 8.* *Thou shalt*

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^a Grot. Tarn. ^o Ribera, Sa, &c. ^p Tarn. ^q Abarb. ^r Aben Ezra, Kimchi. ^s R. Saadi.
Arab. Version MS. R. Tanchum. ^t Kimchi. ^u R. Tanchum. ^w Kimchi. ^x See Ecclus. xxxiv. 21, 22.
See Christ. à Castro. ^y R. Tanch. ^z Abarb.

shall take no gift, for the gift blindeth the wise, and perverteth the words of the righteous; and, again, to the very same purpose, is repeated, *Deut. xvi. 19.) do judge for reward,* and accordingly for gain wrest judgment, being guided in their sentence by the bribe they receive, and not by the merits of the cause. *The priests,* whose lips should keep knowledge, and at whose mouths they should seek the law, as being the messengers of the Lord of Hosts, and by him given for teachers and right interpreters of his law, *Mal. xi. 7. They teach for hire:* their mouths are opened only to those that will give to them: and then will teach them not so much the truth as pleasing things, such as they shall desire, not what they ought to hear. And whereas no prophet should undertake that function but such as were sent by God, and such should impartially deliver his message, without respect of persons, fear or flattery, or any by-ends, there were among them many that pretended to be prophets, who *divined for money,* and that they might get thereby, vented false visions, and feigned messages from God who never sent them. See *Ezek. xiii. 6, &c. (following the ways of Balaam, who loved the ways of unrighteousness, 2 Pet. xi. 15.)* To any that would believe them and put into their mouths, *ver. 5.* and reward them for it, they would undertake to foretel such things as should best like and please them, and sooth them up in their ways; to others the clean contrary: in summ, all these, in that corrupt state so without regard to justice and truth, made their gain not God's glory their end, and yet for all this would ^a flatter themselves with vain hope of security and confidence in God and his presence among them. He had own'd them for his people, chosen *Sion* for his habitation, promised to dwell in the temple at *Jerusalem*; ^b they had there the ark of his covenant, and the signs of his majestick presence, so that they thought him even tied to a perpetual residence among them; and so long as he was among them, they thought themselves sure that no evil could come upon them, he would not cast off his people, nor let his city and his temple be destroyed. Such vain confidence in the Lord by them who forsook the Lord and his ways, and yet hoped not to be forsaken by him, see described likewise, *Jer. vii. 4, 8, &c.* where he sheweth on what terms only he would continue his presence with them and defend them; which conditions seeing these here observed not, how vain and groundless their confidence is, the issue shall shew, and that is in the next words declared.

12. *Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest.*

Therefore shall Zion for your sake, &c.] They seem'd to think for *Zion's* sake, and

Jerusalem's, and the house of the Lord's sake, they should be secure, however they behaved themselves; but God declareth, that on the contrary, for their sakes, and the evil of their doings, whereby they had made those places which should have been kept holy to him: a den of robbers, of murderers, adulterers, idolaters, and the like, even those places themselves should be given up to utter ruin and destruction; his anger toward the people should extend it self even to the place it self which was defiled by them, it no longer retaining its holiness than they continued holy. *For your sake shall Zion be plowed as a field, &c.* These words are cited, *Jer. xxvi. 18.* where it is shewed that they were spoken in the days of King *Hezekiah.* *Plowed as a field,* the buildings thereof being all thrown down, it shall be laid plain as a field which shall be plowed, or ^a which the enemy shall plow up, that he may leave no sign of a place ever inhabited, or a sign that it should never more be inhabited; and *Jerusalem as an heap of stones,* the stately buildings thereof being demolished, *not one stone left in order on another, but all thrown down,* *Mat. xxiv. 2.* and laid in rude heaps. *And the mountain of the house,* the mount *Moriah,* on which the glorious temple stood, *as the high places of the forest,* as hillocks on which trees and weeds should grow, as in a wild place, not regarded or inhabited by men, but only by wild beasts, *Hosea ii. 12.* All these are expressions of utter ruin and desolation. The latter words rendred; *high places of the forest* (or of a wood) ^a a learned *Jew* saith may be rendred, *as high places of the boar of the forest,* in reference to what was done to that place by *Adrian* the emperor, who to make the place more odious to the *Jews,* ^b set up in several places of the city the images of hogs and other things detestable to them; and he would have this prophecy to respect what was by the *Roman* emperors done when they destroyed *Jerusalem,* when one under *Titus* who destroy'd it, ^c plowed up the ground where it stood, in token that none might, without the emperor's leave, build any more any house there, and when such things were done by *Adrian,* who built there a city which he called *Ælia,* and built up and down in several places idols temples. But, however, this prophecy may seem to him and others to ^d extend it self so far, and then to the utmost of the letter to have been fulfilled, or the whole of what is here said done, yet we may justly look upon it as limited to a shorter time, and sufficiently, as to making good these descriptions of great desolation, fulfilled in the destruction of *Jerusalem* and the temple by the *Chaldeans,* by whom the city and temple were made heaps of rubbish or dust, *Neb. iv. 2. 2 Kings xxv.* and *2 Chron. xxxvi. 19.* in the time of King *Zedekiah,* till when, though it was before spoken, it seems to have been differed on their repentance, as is intimated in the forecited *Jer.*

^a *Isaiah xlvi. 2.*
^b *Psal. lxxx. 13.*

^c *Kim. Abarb. Grotius.*
^d *Calvisius an. Christi. 135.*

^e *Jer. vii. 9, &c.*
^f *Calv. an. 123.*

^g *Grot. Christ. à Castro.*
^h *See Christ. à Castro.*

ⁱ *Abarb.*

Jer. xxvi. 19. though to the other also, in respect of the things done agreeable to these expressions, it may not unfitly be applied. See also *R. Saadiah* his *Arab* translation, *And the mountains of the house shall be chapels, or houses of other worships*, or, as some say, *a wood*.

C H A P. IV.

VERSE I. *But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it.*

BUT in the last days it shall come to pass, that the mountain of the house of the Lord, &c.] According to God's usual method, in the midst of judgment remembering mercy, here are to those grievous judgments before denounced, subjoined gracious promises of great mercy. In the foregoing words he threatneth an utter desolation to the mountain of the Lord; here he promiseth a gracious restauration, establishment and exaltation: in those the obstinate sinners are given to understand the severity of God's unavoidable judgments to them; in these penitent believers are given to expect his mercies, that never fail those, who are qualified to receive them. How far the *mountain of the house* in the foregoing words, and the *mountain of the house of the Lord* in these, agree or differ, in what is signified by that expression, will appear in what shall follow.

In the last days, &c.] That by *the last days* (though more generally may be signified any time to come after, yet) are here meant the days or time of *Messiah* or *Christ*, is so far agreed on both by ^a Some *Jews* of as good authority as any, (giving, I suppose, the common receiv'd opinion among them) and most Christians, that if any think otherwise, we have not reason to be swayed by their authority. But though both *Jews* and *Christians* so far agree to the signification of the words, yet in their applying them is there great difference; the *Jews* denying the promised *Messiah* to be yet come, the Christians believing, and acknowledging him to be long since come: the *Jews* looking for his kingdom as of this world; the Christians looking on it as spiritual; and so what the *Jews* say is not performed, understanding the words literally according to the outward sound, the Christians acknowledge to have been already made good, and according to the true meaning and import of the words in an higher and spiritual meaning, understood as they ought to be, performed. All the advantage that we may expect from the *Jews*, is a concession that such or such passages have respect to the promised *Messiah*, or to *Christ* and his times, how they are accomplish'd we must learn from the history of the *New Testament* and Christian Interpreters.

In *Isaiah* ii. 2, &c. we have much the like expressions as here, as if one of these prophets had borrowed words from the other. Whether one did make use of the others expressions; as of words already known to the people, or for what end, we need not further enquire; 'tis sufficient to know, that God's prophets did not steal his word one from another, as 'tis said of those prophets, *Jer. xxiii. 30.* but that being all full of power by the Spirit of the Lord, chap. iii. 8. they spake as they were moved by that Spirit, which representing to them sometimes like visions, moved them to utter and declare them in like words and expressions. So *Isaiah* and *Micah* here: so in *Obadiah*, ver. 4, &c. and *Jer. xlix. 9.* and 16. and in the one and other are they the words of the same living God, suggesting to them what to speak, and inspiring them to declare the same things in the same language.

The mountain of the house of the Lord, &c.] That is, according to the letter, *the mountain on which the temple*, call'd the house of the Lord, stood, viz. *mount Sion*, or that part called *mount Moriah*. Of this the *Jews* understanding it (the soberer of them) to omit some wilder and absurd expressions at least (though we may think they meant not to be understood literally, as if hill should be set on hill for exalting it) observe, that by saying, *it shall be established on the top of the mountains, and exalted above the hills*, is not to be understood that it should be increased in measure of height, but should be made illustrious by glorious privileges confer'd on it, tokens of God's peculiar grace and favour and presence in it, and the temple on it: in consideration and admiration of which, many people should with reverence and respect look towards it, and in great multitudes flow unto it; for the word נָבָרוּ *Nabaru* in the original seems to signify both these; first, *to look*, or *set the eyes upon*, and secondly, *to flow like waters of a river* continually flowing: in this latter sense it is, as by our, so ^b by most Interpreters rendred: but some learned ^c *Jews* prefer the former. The scope of both will be much one, viz. to shew what great respect, and regard, and affection people shall have to it, as to a place more eminent and desirable than all others, by reason of the glory that God shall confer on it, and the privileges that he shall bestow on, and in it. Those privileges here promised are so great, as ^d that the *Jews*, minding temporal concerns, do not acknowledge to have been under the second temple after their return from captivity made good, and therefore yet expect the coming of a *Messiah*, under whom they shall enjoy them. But Christians looking on them as concerning spiritual things, acknowledge them to be already made good by the coming of *Christ*, and setting up his spiritual kingdom by the preaching of the gospel, and the gathering of people to it. If we look on the place here called *the mountain of the house of the Lord* according to the sound of the letter,

ter,

^a R. D. Kimchi. Abarbanel. Tanchum.

^d R. Tanch.

^b R. Solo. Ab. Ezra. R. D. Kimchi, Abarb.

^c R. Saadiah, Abu Walid, R.

ter, even that was highly exalted and made illustrious, filled with his glory at his coming, the glory of the latter house standing on that (according to what is prophesied, *Haggai* xi. 9.) *greater than of the former*, made so, ^c not so much by the external pomp of it, as by his presence, and the miracles by him and his Apostles wrought, and the *Holy Ghost*, and many graces by him confer'd in it. And with what respect people may be said *to have looked up to it* and *flowed unto it*, appears by that early conversion of so many out of every nation under heaven, as are reckon'd up, *Acts* ii. 5, 9, 41, 46, 47. *chap.* iv. 4. This, if we should so far restrain the name of *the mount of the house of the Lord*, sufficiently proves this prophecy in great measure made good in respect to what was done in it, and about it. But that we may see the more evident fulfilling of the whole, it will be convenient to take those words in a larger acception, with many, if not most of Christian Interpreters, so as to denote the church or ^f kingdom of Christ, which from thence had its rise, and of which *that mountain and house of the Lord*, or temple was a type, so that it may well bear its name: which also, in the words of Christ, ^g *Mat.* v. 14. may be compared to a *city that is set on an hill*, more illustrious indeed than *Jerusalem* it self, or any the most eminently placed and exalted cities; yea kingdoms: and then in the large spreading of the doctrine of it, by so many converts and so many nations looking and flocking unto it, will the utmost that can be expected from the words be made good. What is said, *shall be established*, a learned ^h Jew observes to be an expression denoting continuance and perpetuity, that it shall continually remain on its settlement; and this well agrees to the church of Christ, of which he saith, *Upon this rock will I build my church, and the gates of hell shall not prevail against it*, *Mat.* xvi. 18. Some of great note from of old, by *the mountain of the Lord's house*, will have Christ himself to be here understood: but whether it be understood of Christ the head, or the church his body (that temple *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple of the Lord*) ^k as they are one, so the scope and meaning will be one; although the former acception of the words is most followed.

2. *And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.*

And many nations shall come and say, Come let us go up, &c.] In what multitudes and

what zeal and affection, not only *Jews* but *Gentiles* also, whom God promised to Christ for his inheritance, *Psal.* ii. now made one willing people of God, *Psal.* cx. 3. the middle wall of partition, which before separated them, being broken down, should flock to the church of Christ, he here expresseth, in that they should mutually exhort one another, saying, *Come, &c.* The thing signified being done, ⁱ though those words should not be expressly by them spoken, is that which makes good the expression; although we cannot doubt, but oft among them such exhortations to stir up one another to embrace the doctrine of Christ, have been in words us'd, as well as we hear, ^m *Andrew* exhorting his brother *Simon*, and ⁿ *Philip* *Nathaniel*, and ^o the woman of *Samaria* those of that city to come unto Christ. Nor need we look on it as any sufficient ground of cavil for the *Jews*, that all these nations came not in person up to *Jerusalem*; and the mountain where the temple stood; that is not the thing required; but the coming in to Christ, and embracing the gospel, which began first to be preached at *Sion*, and from thence went forth into other nations, is (though done at the greatest distance from *Jerusalem*,) a going up to the mountain of the Lord, exalted above all other mountains, the church, which now extends it self wide on the face of the whole earth, where they may now as properly and acceptably worship God, as formerly in the court of the *Gentiles*, at the mount of the material house of the Lord. That hour is now come, *John* iv. 21, 23. The house of God is the church, *1 Tim.* i. 15.

And he will teach us of his ways, and we will walk in his paths, &c.] The end which they are to propose in their coming into the church, is here shewed to be, not that they may obtain wealth, worldly honour and dignities, but that they may learn his will, that they may know how they ought to walk; and accordingly they must resolve to walk in his ways, which lead to salvation and true happiness, which he alone teacheth. They seek not temporal but spiritual good things; *for his kingdom* (as he declareth) *is not of this world*, *John* xviii. 36. The mistake of those things, which were to be expected from Christ at his coming, did at first keep the *Jews* from acknowledging him, and ever since hinders them from coming in to him. *To learn of his ways and walk in his paths* is not that felicity which can satisfy their expectations from him; but here we are taught, that that ought to be the chief thing desired in his church and kingdom, that we may know his ways, and be happy in practising and doing accordingly, otherwise to know them will be vain.

For the law shall go forth of Zion, &c.] These words, which by most are taken for the words of the prophet, (though ^p by Others for the words of those people speaking among themselves; the matter will be all one) declare the reason why they should go up to the mountain

^c See Grotius in *Haggai*.

^f See Paræus, *Isaiah* ii.

^g See Dr. Hammond.

^h Abarb.

ⁱ *Eph.* xi. 20.

^k See Tirinus on *Isaiah* xi. 2. and Paræus on *Micah*.

^l Ribera, *Tar.*

^m *John* i. 45.

ⁿ *Ver.* 46.

^o *John* iv. 29.

^p Abarbinel.

tain of the Lord that they might learn his ways, viz. because there only should be had; and thence proceed the true and clear knowledge of God and his ways. Of old the law went forth from mount *Sinai*, and then seated it self as it were in *Sion*, and was even the peculiar of the *Jews*, for then *he shewed his word unto Jacob, his statutes and judgments unto Israel; but dealt not so with any other nation; and as for his judgments they were not known to them*, Psalm cxlvii. 19, 20. But in the last days here spoken of, the times of Christ, it was to go forth of *Zion*, and from *Jerusalem*, there first to be divulged, but not confined to it, but to be preached all the world over, and communicated to all nations, according to our Saviour's commission to his disciples, that they should go and teach all nations, Mat. xxviii. 19. which being accordingly by them (who were to be witnesses to him both in *Jerusalem* and in all *Judea*, and in *Samaria*, and unto the uttermost parts of the earth) executed, their sound went into all the earth, and their words to the ends of the world, Rom. x. 17, 18. And that law, that word, viz. the gospel, which by this means went forth of *Zion*, and *Jerusalem*, must all of all nations, that will learn of the ways of God, and be instructed rightly to walk in his paths, embrace and attend to, as the only doctrine that teacheth what ought to be known of him and his will, and how to please him, and so to obtain those good things promised to the obedient subjects of his kingdom.

3. ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

And he shall judge among many people and rebuke, &c.] Who is this that shall judge and rebuke? The Lord, ^a say Some, mentioned last in the foregoing words; his word, ^r say Others, there likewise mentioned: which, without doubt, shall be done by the mediation of one constituted by him, which shall divulge such truths as should be received from him: ^s Others, *Sion*, or the mountain or house of the Lord, that is, the church. Some *Jews* of great learning and authority among them expressly say, *Messiah*, though not expressed, is here meant (according ^t to the manner of scripture, leaving the person which is necessarily understood, unnamed) that he is the teacher, in the former words, the judge and rebuker in these spoken of; and so diverse Christians; and this way taken comprehends all the rest, God in the church judging by Christ, and he by his word: for the Father having set Christ as king upon his holy hill of *Sion*, Psalm ii. 6. hath committed to him all judgment, and the scepter by which he judgeth or rebuketh among

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people is his word, by which he instructeth them in his ways and governeth them; and by this he shall judge, distinguish, and teach them to discern between right and wrong, that they may walk in the ways, and observe the rules of justice and charity, whensoever, or wheresoever they be or live, and rebuke them that do otherwise than they ought, that they may amend their ways. The King *Messiah* (saith a ^u learned *Jew*) shall, as Lord over all nations; judge among them, so as that if any have quarrels or differences with others, they shall make addresses, or refer the matter to him, and he shall bid him that hath done wrong, to do right to his neighbour. He shall compose all quarrels and differences between them. He shall ^w judge and rebuke not by the sword or spear and violence, but by his word and Spirit. The effect of which his so judging and rebuking shall be, that being wrought on and disciplined by his word, they shall lay aside all animosities and dissensions, and desire to live in peace one with another, which is expressed by saying, *they shall beat their swords into plow-shares, &c. i. e.* they shall be so averse from war one with another, that they shall turn their instruments of war, (as having no more need of them, or resolving no more to use them) into such as are proper and necessary for times of peace, (an expression contrary to what is us'd, *Joel* iii. 10. for expressing times of war and tumult, *Beat your plow-shares into swords, &c.*) This being promised as the effect of Christ's reigning and the preaching of the gospel, which we call the word of God, the *Jew*, who acknowledges not Christ to be yet come, requires us to shew how this hath been made good under the gospel, that so we may prove this prophecy to have been made good, and so Christ to be come? For answer to which objection several things are said, as, first, ^x that these words are figuratively to be understood, not precisely according to the sound of the letter, not so much of outward peace in the world, as of inward peace of conscience, that peace *which being justified by faith we have in God*, Rom. v. 1. that which Christ promiseth to his, that they shall have in him *though they have trouble in the world*, John xvi. 33. and this peace have Christians always found, and shall find in Christ: he left it with his and will continue it to them.

Secondly, that the gospel is a doctrine of peace, commending it to men and disposing their minds to it; so that whosoever as much as lieth in them live not peaceably with all men, *Rom.* xii. 18. live not according to the rules thereof, and animosities, wars, and dissensions argue a deficiency of faith in men, and that they ^y have not ascended up to the mountain of the house of the Lord, nor learned (as they ought) his ways to walk in them. But seeing the word of Christ instructeth to bear wrongs and not to revenge, *&c.* and disposeth to peace, and requireth it, it may be well said, that

^a R. Tanchum. ^r Abarb. See Christ à Castro. Kimchi. ^w Christoph. à Castro. Abarb. ^x Tar.

^s Ribera. ^y Paræus.

^t R. D. Kimchi, Aben Ezra.

^u R. D.

that by the preaching thereof men should be so dispos'd, as ² that they *should beat their swords into plow-shares*, &c. that they should not levy war any more.

Thirdly, Some ^a think this made good in that about the time of Christ's coming, there was peace in the known world under *Augustus*, in token of which the gates of the temple of *Janus* at *Rome* were shut, as after again under *Nero*, &c. but that peace seems to others not much to respect this peace, as not being an effect of preaching the gospel.

Fourthly, it may seem rather to have been fulfilled in what is said, that when great multitudes were converted to Christ by the preaching of the gospel, ^b *they were all of one heart, and one soul*, Acts iv. 32. and as the doctrine farther diffus'd it self, so did also peace and charity, among all those many and of different nations that received it, so far as that it was a note and character of Christians ^c acknowledged by the unbelieving heathens, who were forced to say of them with envy and admiration. *See how they mutually love one another*. If it continued not so, it argues (as we said) in men a falling as from their first love, so too much from the faith, and is a sign of those *perilous times that the Apostle* foretold *should come in the last days*, 2 Tim. iii 1, &c. They that faithfully adhere to Christ, and sincerely love him, will still be known to be his by their loving one another, and living peaceably as far as is possible with all men: and of such only ^d to some seems this prophecy to be spoken, and to have respect not generally to all men, but to the godly, and true believers, who have always endeavoured, and always will endeavour to make it good, and shew it fulfill'd in themselves. If any think not these answers sufficient, but expect a more literal fulfilling of the words by a general peace in the world, they must expect ^e what time will hereafter produce; and if they be the *Jews*, that this answer may suffice them, and that there is no force from the argument to prove that the *Messiah* is not yet come, will appear from what diverse of their own doctors say, that the time or kingdom ^f of *Messiah* lasteth on earth many thousands of years, (doubtless to the end of the world.) So that if ought spoken as concerning his time be not yet fulfill'd, it may be longer expected without denying him to be yet come. Again, as to them, their doctors also say, ^g that weapons of war shall not cease even in the days of *Messiah*, but only in the world to come: and so do some ^h Christians interpret these words, as that they are to have their full completion in the world to come after the second coming of Christ. But the prophecy may seem rather to respect what shall be done in this world than that to come, and we may well rest satisfy'd that it is already perform'd, even in respect ⁱ of that outward concord, which followed

among many different nations on the preaching of the gospel.

4. *But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.*

But they shall sit, &c.] A figurative expression of great security and tranquillity, ^k elsewhere likewise used, the effect and sign of peace; and so is to be understood, as the former promise of peace, whether of outward or inward tranquillity: which that they may without doubting expect, is added for confirmation, that *the mouth of the Lord hath spoken it*, who can and will make good whatsoever he saith without fail, however improbable at present it may seem.

5. *For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.*

For, &c.] This particle shews these words to have dependence on something before said, and to give a reason of what was said; and they seem spoken by the prophet in the name of those, who should go up to the mountain of the Lord, and to the house of the God of *Jacob*, and learn of his ways, and walk in his paths, and had promise of peace and security to them; rendring a reason why they might certainly expect a performance of those good things promised to them, *viz.* from their acknowledging him only for their God; adhering to him, and constantly walking in obedience to him, and affiance in him. *For as all people will walk every one in the name of him*, whom they take for *their God*, and use so to do; so they by a constant walking in the name of the Lord, will evidence, that they acknowledge him for their God, and so have reason to expect the good things which he hath promised, and will without fail perform to those that (as they resolv'd to do) constantly cleave to him, faithfully serve him, rely and depend on him, and his protection and favour. This exposition may be illustrated by what is said, *Jer. ii. 11. Hath a nation chang'd their gods, which are yet no gods? But my people have chang'd their glory for that which doth not profit.* It was formerly the perverseness of *Israel* according to the flesh, that they would forsake the name of God, and his worship, and follow vain idols; but here the true *Israel* of God, the faithful members of his church (out of what nation soever call'd) unanimously profess constantly and for ever to adhere to him alone, as constantly as other people did to their gods, and in so doing may justly promise to themselves the benefits of his providence and protection, out of which they will not, by their own fault and defection from him, put them-

² See Sanc. p. 35. Edit. Rigalt. out of Shabat.

^a Rib. See Christ. à Castro.

^d Ribera.

^c See Grot. de Verit.

^b See Acts ii. 42. and 44, &c.

^f Chelec. p. 361. Edit. Cochi.

^e See Tertullian's Apology,

^g See Raimund

^h See Diodati, &c. Isaiah ii. See Christ. à Castro, Paræus.

ⁱ See Jerom. to Sunia and Fretela.

^k 1 Kings iv. 25.

themselves. And according to this exposition the word *וְאֵנָּחְנוּ* *Veanchnu*, rendred by many, *But we*, will be rather rendred as it is by ours, *And we*, as it properly signifies. A¹ learned Man gives the meaning thus, No marvail that God should have so singular a care over us: for other nations, for performance of their matters, call every one on their gods; but we do and ever will walk in the name of our God the true God. ^m Another, No marvail that we shall be safe, or secure, seeing we have God for our protector, against whom neither our enemies, nor any other gods can prevail. The sense, I suppose, according to them, must thus be made up, As long as we adhere to the true God, no fear but we shall have his promises of security made good to us; seeing the nations that are against us trust in false gods, which can neither help them, nor annoy or hurt us, under the protection of our God, to whom we constantly cleave. Some of the ⁿ Jew doctors thus expound the words, Till that time all people shall walk in the name of their gods, for they shall not return to the right way, till that time when the King *Messiah* shall turn them into the right way: but we of the house of *Israel* will walk in the name of our God for ever; though the temple be destroyed, and we led captives out of our land, yet will we not change our God for another, but walk in his name always. ^o Another thus, For all people, which now walk every one in the name of his God, and we also the sons of *Israel*, all of us, both we and they, in that time will walk in the name of our God, &c. The connexion of inference, I suppose, in all these must still be the same, *viz.* that therefore they will faithfully expect that those blessings of peace and security, which God hath promis'd, shall be made good to them: which profession the Prophet makes in the name of those that are spoken of, that shall come in to God, as joining himself to them. ^p Some give the meaning thus, Although other people shall worship other gods, yet the faithful believers will constantly acknowledge and worship the one true God, and serve him alone. And by them the particle *כִּי* *Ci*, (which we render, *for*) is taken (as sometimes it is) for a word of asseveration only, as much as to say, *certainly*, or *although*. *Vatablus* in his notes in the edition in folio by *Robert Stephens* saith, that this expression of walking in the name of God, or the Lord, &c. is an Hebraism, (why it need so be called I know not) he saith that the meaning of it is, to worship or serve God. The like expression occurs, *Zach. x. 12.* they shall walk up and down in his name, and there in the lesser editions of those notes in 4to and 8vo he saith the meaning is *freti auxilio Dei*, trusting on the help of the Lord. And, indeed, both those doth it manifestly seem to imply, 1. To own God for their God, and to cleave only to him, and him duly and faith-

fully to worship, invoke, serve and obey, and to conform their lives to his will and precepts, which is called walking with God, *Gen. v. 22.* or before him, *Gen. xvii. 1.* as the contrary behaviour, walking contrary to him, *Levit. xxvi. 21.* 2ly, To have affiance in him to place their trust and confidence in him, and on him, whose name is a strong tower, *Prov. xviii. 10.* to rely professing that their help is in the name of the Lord, *Psalms cxxiv. 8.* These notions of walking in his name, however they may be considered as distinct, yet cannot be severed in the subject so as that they should be one without the other. For he that doth not rightly own God, and cleave to him alone, and faithfully serve him, cannot have any grounds to rely or trust on him for good and protection, but he that doth adhere to him, and duly serve him, may with confidence depend on him, and shall find from him assured protection. These meanings will easily be made out of the use of the single words, which they have besides their proper signification, as walking is used for living or framing the course of ones life, or conversation, behaving or deporting oneself, or continuing in any course of living, and as the name of the Lord is used either for his doctrine, worship, religion, will and commandment, or else his power, assistance, blessing and protection. They will live in constant fear of him, and obedience to him, and without fear of any others in confidence of his assistance and protection. To walk in the name of God will be to give up their selves to him, either as the object of their worship, or of their confidence: the expression here we look on as including both these, and that seems the full import of it.

6. *In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.*

In that day, saith the Lord, &c.] In that day, at that time, (*ver. 1.* call'd *the last days*) when God in his judgment remembring mercy, shall graciously visit and redeem his people, he saith, that *he will assemble*, or *gather*, or, as Some will, ^a *beal* (for in ^r that signification also is the word used, and may here well enough be applied,) *her that halteth*, or is ^s *lame*, broken or maimed, *i. e.* such of *Israel* as are weak and helpless, inwardly and outwardly afflicted, so that they are not able to bear up and support themselves, and so justly likened to a poor, lame, maimed sheep, that is not able to go upright, or keep her way. This seems a more simple interpretation than that of ^t Some, who would have this epithet given to them as the posterity of *balting Jacob*, *Gen. xxxii. 31.* and, perhaps, than that of Others too, who would ^u have it to denote their wavering or unsteadfastness in their religion, and the service of God, in which regard they are elsewhere

¹ Grotius. ^m Sanct. ⁿ R. D. Kimchi MSS. and see Aben Ezra. ^o Abarb. So Montanus also distinguishes the words, and compares Galatians iv. 8. and 9. and Ephesians ii. 11, 12. ^p See Montanus and Sanctius. ^q R. Solomon Jarchi. ^r 2 Kings v. 3, 6. ^s R. Tanchum. Septuagint. Arab. Version. ^t Abarb. Ar. Montanus. ^u Hierom. Ribera, Menochius.

where said *to halt*, 1 Kings xviii. 21. though the word be there different in the original; (although such halting was cause of their other halting or fainting under afflictions thereby pulled on them.) The word here us'd, is elsewhere also us'd for *fainting*, or *failing for want of strength to go upright*, as Psalm xxxviii. 17. and Jer. xx. 10. And in Zephaniah iii. 19. the same epithet is us'd that is here, and in the same sense, and hath the same word subjoined to it, viz. *her that is driven out*, &c. *I will gather her that is driven out* from her own country, and from the more visible presence of God, and his protection, which they had in manifest manner formerly enjoyed, cast out by God, and from him, ^w whom being her husband she had like an adulteress forsaken and dispersed among the nations: *And her that I have afflicted*, sent evils and afflictions upon, and evil intreated, for the sins of my people (as the Chaldees adds.) These epithets here being in the feminine gender, it may be inquired what the person, or substantive understood, to which they are to be applied, is, whether *the house of Jacob*, or, *the kingdom of Israel*, (without distinguishing between that of Judah, and that of the ten tribes, as some ^x Jews do, applying the first to the one, and the second to the other) or ^y *synagogue*, or *congregation*, or ^z *daughter of Sion*, or *Jerusalem*, mentioned ver. 8. Or else whether the feminine gender here be put (as usually) for the neuter, and so may be rendred or understood, *whatsoever halteth*, &c. i. e. all that halt, and are driven out, all Israel, all or any of them who are in such condition. But (which will still be to the same sense and purpose) if we shall (as a ^a learned Jew directs) for the better perceiving the meaning of these words, compare them with what is said, Ezek. xxxiv. 16. *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick*, &c. where the epithets are as here in the feminine gender, *her that was lost*, &c. and manifestly agree to *sheep*, or *cattle*, to which the weak of God's flock, that is, of the people of Israel are compar'd; and withal consider how it is the usual custom of the scriptures to call God's people, his sheep, and to compare such as are distressed, or go astray among them, to silly weak or lost sheep, as Jer. i. 6. *My people hath been lost sheep*, and ver. 17. *Israel is a scattered sheep*: considering, I say, these things, it may seem very agreeable to understand here likewise, sheep, or cattle, the weak or distressed of Israel (God's peculiar flock:) and then will this prophecy appear manifestly to be fulfilled in what Christ saith, Mat. xv. 24. that he was sent to *the lost sheep of the house of Israel*; and his commanding his apostles to go to *the lost sheep of the house of Israel*, and to preach to them, saying, *the kingdom of heaven is at hand*; and to heal the sick, to cleanse the lepers, to raise the dead, and to cast out devils, Mat. x. 6, &c.

This his bringing them into his fold, the church, by his own preaching, and that of his apostles and disciples, was a more signal and illustrious assembling of her that halted, and gathering her that was driven out and afflicted, than any restoration of theirs, or bringing them home to their own country from among the nations where they were dispersed. That did but make way for this greater healing of their breaches, and better benefit to them; in description of which proceeding, he says, ver. 7.

7. *And I will make her that halted a remnant, and her that was cast far off, a strong nation: and the Lord shall reign over them in mount Zion, from henceforth even for ever.*

And I will make her that halted a remnant, &c.] God reserving them for better things, though they be distressed and dispersed, will not suffer them utterly to fail and be lost, or perish, but so preserve them, that there shall be a remnant that shall return and increase: yea tho' now they be cast far off, and seemingly in a lost condition; they shall become a strong nation. Which promise may appear manifestly made good in the flourishing and growing condition of the church, from beginnings low in the sight of men, growing to such a height and greatness, as it hath attained both for extent, multitude and power, by the calling into it, first, the lost sheep of Israel, that remnant according to the election of grace that should be saved, Rom. ix. 27. and xi. 3. in so great multitudes, as appears by the history of the Acts of the Apostles, and then those of the Gentiles also, which were before aliens from the commonwealth of Israel, and strangers from the covenants of promise, and so every way far off; out of all parts of the world, in such abundance, as it is ever since to this day, as that in all regards they may be justly call'd, not only a remnant which should continue without fear of failing, but a strong nation, against which the gates of hell it self have never since been, or ever shall be able to prevail: (that we may not confine this appellation of a strong nation only to the apostles, who were for the effecting of this ^b endued with power from on high, and with a mouth and wisdom, which no adversaries were able to gain say or ^c resist (as ^d Some seem to do;) nor ^e yet to the strength and undaunted courage of the martyrs; but extend it, as due, to the whole church, in regard to their multitude above any nation, and their spiritual strength.)

This part of this prophecy, though it might seem (as Some will) partly fulfill'd in the return of the Jews from the Babylonish captivity, and ^f that form of a kingdom which under Zorobabel they were restored to, and under the second temple which was then built; yet do the following words plainly shew that it cannot be said to have been wholly then fulfill'd, and that what was then done in the restoring of Jews and

^w Tarnovius. ^x Abarbincel. ^y Ribera, Menochius, Tarnovius. ^z Dutch Notes. ^a R. Tanchum.
^b Luke xxiv. 49. ^c Luke xxi. 15. ^d Rib. Sa. Menoc. ^e Hierom. Tar. ^f R. Tanch. Tirinus.

and *Israelites* from their dispersion, was but to prepare and make way for greater things after to be done under Christ, for the making good of what is here promised; for it follows, *and the Lord shall reign over them in Zion from henceforth even for ever*. Now that this hath not been according to the letter, and in any temporal respect fulfill'd to the *Jews*, is manifest; all form of government being long since cut off from them, and *Zion* (that place properly so called) in the hands of their enemies; sometimes one nation, sometimes another having born rule there. But take *Zion* (as it is usual) for the church, and in that God hath from the first beginning reigned, and ever doth, and for ever shall reign over his in Christ in it. It is said of Christ, *Luke i. 33. that he should reign over the house of Jacob* (his church) *for ever, and that of his kingdom there shall be no end*. Wherefore ^a Some not absurdly make these words an argument for proof of the divinity of Christ, because he is here call'd by *Jehovah* the proper name of God. It will be all one to say, the Lord, *i. e.* God the Father in Christ shall reign, or Christ the Lord shall reign, or reigneth over his in *Sion*, he and his Father being one. What hath been intimated in these words will farther be confirm'd in the next verse.

8. ¶ *And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem.*

And thou, O tower of the flock, the strong hold of the daughter of Zion, &c.] O tower of the flock. The word rendred *flock*, and so otherwise signifying, being in the Hebrew עֵדֶר *Eder*, there is some difference between expositors concerning the interpretation of it; Some looking on it as the proper name of a place. A place so call'd is mentioned, *Gen. xxxv. 21.* ^a beyond which it is said *Israel*, *i. e.* *Jacob* spread his tent, after he had journeyed from *Bethlehem*, (about a mile's distance from it) where they conceive the shepherds to have been abiding, when the ¹ angel brought to them the good tidings of Christ's birth, and so of that his kingdom, that first dominion here spoken of. Others taking *Bethlehem* it self to be meant by it, will have what ^b is here prophesied, to be the same that is repeated *chap. v. 2.* and there to be explained. But others think it the name of a tower at the gate in the walls of *Jerusalem*, ^c call'd the *sheep gate*, *Neh. iii. 32.* through which ^m Some conceive Christ to have rid into *Jerusalem* when he was received with *Hosanna's*. But by Others more probably is here thought to be designed the tower of *David*, ⁿ or rather all *Jerusalem* it self, which was as it were the tower and fold of God's flock, *Israel*, because (say Some ^o of

the *Jews*) all *Israel* there convened, or were gathered together three times in the year, as a flock in their ^p fold: and the same to be likewise called in the words subjoined, *the strong hold of the daughter of Zion*. The word rendred *strong-hold* is עֹפֶל *Ophel*, which beside this signification, is also the proper name of a place at *Jerusalem*, or in the wall thereof, as *Neh. iii. 26, &c.* and *2 Chron. xxvii. 3.* and *xxxiii. 14.* It hath also the signification of *obscurity* and *darkness*, attributed by Some to it, as עֶבֶל *Aphal*, another word of like sound signifies, and is accordingly here ^q interpreted, though to no perspicuous sense, which we shall not here therefore insist on, but take it, as by Ours well rendred, to denote *whole Jerusalem*, though perhaps properly signifying a part thereof. And that which then we are to take notice of is, that as the name *Jerusalem* it self and *Zion* are taken in the prophetical scriptures not only precisely for those places properly so called, but for the church of Christ, of which they were ^r types and figures, and which had its first visible rise and beginning in or from them, and thence spread itself; so that these, and other like denominations, and appellations given to them, sometimes may and ought to be applied to that and understood of it: and that the prophecies, seeming to be spoken to them, do contain more than can be restrained, or limited to them, and necessarily are to be expounded of it: and in such latitude must these appellations of *tower of the flock*, and *strong hold of the daughter of Zion*, be here taken. And, indeed, they more deservedly agree to that which is the fold of Christ's sheep, and that *mountain established in the top of the mountains, and exalted above all hills*, *ver. 1.* that temple so firmly built on a rock, that nothing can shake it, nor the gates of hell prevail against it, than they ever did to that *Jerusalem* of mens building, though in its time the glory of the whole earth, and after by man again destroyed. This it will be necessary to do, that we may see how the following promise hath been made good. To this it evidently hath, but not to that: and to this therefore 'twill appear more properly to belong, than to that. The promise made is, *Unto thee shall it come, &c.*

Unto thee shall it come, even the first dominion of, &c.] ^s Some of the *Jews*, by a nice observation of the accent in the word, rendred *shall it come*, so distinguish the words, as if this word had reference to the remnant of halting *Israel*, of her that was cast far off, mentioned in the foregoing verse; and so the words to sound, *Unto thee shall it*, that is, that remnant that halted, or of her that halted, *&c. come*, and *to thee shall come the first dominion, which is the kingdom of the daughter of Jerusalem*. But ^t Others of them will not have here any consideration to be had of that distinction, but rather the two verbs of the

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^a Munster. ^b Christ. à Castro. Tirinus. ^c Luke ii. 8. ^d Grot. ^e Jun. Tremel. Diodati. ^f Tirinus. ^g Ab. Ezra. ^h R. D. Kimchi, R. Tanchum. ⁱ Some think it so called from its poor condition. See Calvin. ^j Chald. Greek, Vulg. Lat. ^k Jun. Tremel. Diodati. ^l R. Sol. Jarchi. See Abarbinel. ^m Aben. Ezra, R. D. Kimchi, R. Tanchum.

the same signification to be referred to the same subject, to wit, *the first dominion*, only for confirmation sake, and to sound, *Unto thee shall arrive and come the first dominion*, &c. i. e. *Unto thee shall certainly come the first dominion*, " *which shall be the kingdom to the daughter of Jerusalem*, or, " *such as was the kingdom of the daughter of Jerusalem*. And this emphasis is well expressed in our translation by some little transposition of the words, and understanding the last as a repetition of the former, that this kingdom or dominion should come to the daughter of *Jerusalem*. But this makes no great difference or difficulty. It is to be enquired what is meant by the *first dominion*, and how that came to *Jerusalem*, or in whom what is promised was to be made good. By *the first dominion* may be understood such a dominion and kingdom as was at first to them under *David* and *Solomon*, (so the *Jews* mostly understand it;) or the chief dominion; or, thirdly, that the dominion should in that first place come to the daughter of *Zion* or *Jerusalem*. Now how in any of these senses or all of them, it came, or it was to come to them, and in whom it was seated, or in whom it was to be, or is, made good to them, is the main enquiry. In *Zorobabel* first (say some * *Jews*) and under the second temple it was made good to them. But sure *Zorobabel* never ruled in that greatness and splendour as to be compared to *David* and *Solomon*, or that his dominion might be equalled to theirs over *Israel*. And he that relates that opinion of theirs, confesseth that in these prophecies are greater things (as those in the first verse) spoken, then can be said in him to have been fulfilled, or under the second temple, though this and some other passages he thinks to belong to those times, but that the other are yet to be expected; and says withal, that by Some all these prophecies are looked on as belonging to the times of *Messiah*, the speedy coming of whom he and they earnestly desire. And that indeed seems the opinion of most of them, viz. that these are things not yet fulfilled, looking on them as carnal and temporal promises of an earthly glorious reign of *Messiah* on earth, wherein he shall rule over all *Israel*, all the twelve tribes, as *David* and *Solomon* did, having his seat at *Jerusalem*, which shall never more be destroyed, which state of his power they look on as signified by *the first* * *dominion*. And that this prophecy was antiently looked on as respecting the *Messiah*, is plainly declared by the *Chaldee* paraphrast (of great antiquity and authority among them) who makes him by the name it self of *tower of the flock* to be described, thus rendring it, *And thou, O the Messiah*, or *Christ of Israel*, which art hidden because of the sins of the congregation of *Zion*, *unto thee shall the kingdom come, and the first* (or antient) *dominion shall be to the kingdom of the congregation of Jerusalem*. So that on all hands, as well the most of the *Jews* as *Chri-*

stians, will it be agreed that this prophecy was to be fulfilled in the *Messiah*, and respects his kingdom, and the times under him; but with a vast difference between them, the *Jews* looking on it (as we said) as a promise of an earthly kingdom in this world which is not yet come, nor any *Messiah*, in earthly pomp and splendour to assert it, yet revealed, for their sins as the *Chaldee* intimates retarded; but that such a one shall come, and make good what they expect agreeable to the literal sense of the words according to their interpretation: but *Christians* firmly believing the promised *Christ* to be already come, and to have made good all that by virtue of the prophecies was to be expected in that way that they are to be understood, to wit, in a spiritual way, and of better things than the things of this world. And to him do we say, and to the *Sion* and *Jerusalem* here meant, viz. the church, that the words may, as they ought to be, in their best and highest sense and full latitude be applied. To him, and in him, *to Jerusalem did the first dominion*, i. e. that of *David* and *Solomon*, come. So the angel of him, that the Lord God should give unto him the throne of his Father *David*, and that he should reign over the house of *Jacob* for ever, Luke i. 32, 33. over the whole house of *Jacob*, all the twelve tribes; and not only over them, but that his kingdom (he set by God on his holy hill of *Sion*) should take in the *beatben* also for his inheritance, and the uttermost parts of the earth for his possession, as *David* prophesieth of him, Psalm ii. 7, 8. So that under him is no difference between *Judah* and *Israel*, no nor between *Jew* and *Gentile*, all believers in him being as one all the *Israel of God*, Gal. iii. 28. Col. iii. 11. Ephes. ii. 12, &c. To him was given dominion and glory, and a kingdom, that all people, nations, and languages, should serve him, and his dominion be an everlasting dominion, Dan. vii. 14. Unto all whom the sound of his kingdom went forth, Rom. x. 18. And so in the second notion the first, that is, the chief dominion came to the tower of the flock to *Jerusalem*, in and by him, a dominion and kingdom greater and larger than that of *David* or *Solomon*, or any other. *David* in Spirit therefore called him his Lord, Psalm cx. 1. Mat. xxii. 44. and of himself he witnesseth, and his witness is true, that he was greater than *Solomon*, Mat. xii. 42. and hath therefore deserved a name given him, King of Kings and Lord of Lords, Rev. xvii. 14. and xix. 16. Prince of the kings of the earth, chap. i. 5. None of their dominions were ever like his for extent or duration. *David's* and *Solomon's* were in all their greatness but types of his, their kingdom being even quite overthrown; and the * tabernacle of *David*, which was fallen down, was in him raised up to a greater height and more excellent manner than ever it was in under the *Jews*. Thirdly, to the tower of the flock, to *Sion* and *Jerusalem*, to the nation of the *Jews*, in and by our Lord *Christ*, came the

* Abarb. * Kimchi. * R. Tanchum. * Abarb. * Kimchi. * Acts xv. 16.

the first dominion, i. e. there it was first set up and divulged by the preaching of the gospel of the kingdom to the Jews and lost sheep of Israel, there he himself proclaimed it, and shewed his disciples, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. and so St. Paul tells the Jews, that it was necessary the word of God should have been first spoken to them, Acts xiii. 46. And it may perhaps not be impertinent to observe, that he was even at first acknowledged for the expected King at Jerusalem by much people, when riding on an ass into the city (whether through that gate which was called the sheep gate, and properly denoted by מִגְדַּל אֶדֶר Migdal Eder, the tower of the flock, ^b as Some think, or not, it will not concern us nicely to enquire; by which fact of his is said to be fulfilled what was spoken by the prophet, Tell ye the daughter of Sion, Behold thy King cometh to thee meek, and sitting upon an ass, &c.) he was received by the acclamations of great multitudes, saying, Hosanna to the Son of David, &c. Mat. xxi. 4, 5, &c. or, as St. John hath it, Hosannab, Blessed is the king of Israel that cometh in the name of the Lord, John xii. 17. or as in St. Mark xi. 10. Blessed be the kingdom of our Father David that cometh in the name of the Lord, which cometh nearer to these words of the prophet here, and so Luke xix. 38. So far were they convinced by the great miracles that he shewed, such as were before never shewed, and his power not only over men (as when he drave out of the temple those that profaned it) but over seas, and winds, and devils themselves, that they could acknowledge him no less; and therefore, had he not declined it, would have by force made him a king in another manner than he would be so acknowledg'd, viz. an earthly king, John vi. 15. And so far it appears, this opinion of him prevailed among the people, that it was put in as an accusation against him by those that would not acknowledge him, that he said he was a king, Luke xxiii. 2. though it was not he himself but the people that said it; and in respect to that common vote did Pilate say, bringing him forth to the Jews, Behold your King, and put for the superscription of his accusation on the cross, The king of the Jews, (Mark xv. 26. and the other Evangelists) giving him indeed, though but in scoff, his just title; at which the chief priests offended, desired him to change it, and not to write, the king of the Jews, but that he said, I am the king of the Jews, John xix. 21. though he never said it, nor challenged to himself any such kingdom as they pretended contrary to Cesar's; but only such, as he himself told Pilate, that was not of this world, John xviii. 36. And that was it indeed which was his crime with them, because he challenged only such a kingdom. Had he come in the lower power and splendour of an earthly king, they would, the chief of them; have been as

forward as the common people were to have acknowledged him; whose dominion, because he did not so, they rejected, and for the same reason do their posterity still deny and reject it, and so will not acknowledge those prophecies, as this and other like, concerning his kingdom to have been in our Lord Christ fulfilled, but still vainly look for another in whom they should be fulfilled to them, in a kingdom that is of this world, wherein keeping his seat in an earthly Jerusalem reedified, he should rule over Judah and Israel, by force of arms subjecting the rest of the world to them. But we having learned from himself the nature and manner of his kingdom wherein he ruleth, and which he, beginning at Jerusalem, so miraculously propagated through the whole world, not by carnal arms and force, but by the power of his Spirit and Word, do see and cannot but acknowledge the utmost of what by virtue of this prophecy could be expected, made good in and by him; and that it plainly belongeth to him. After all this, may be taken notice of yet another construction of the words, by Some ^c followed, yet tending still to the same purpose, Thou, O tower of Eder (or the flock) that is, Bethlehem, that art obscure, to thee shall come the daughter of Zion, and there shall come from thee the first dominion, that is, the kingdom to the daughter of Jerusalem, such a king or kingdom which shall bear rule in Jerusalem, i. e. in thee Messiah the king of Jerusalem shall be born: which, though some say, may be partly applied to ^d Zorobabel, yet no otherwise they say than as he was a type of Christ, who was to spring of the same race. In summ, these words, however they be interpreted, are a prophecy concerning Christ and his kingdom, which cannot be eluded: in him and by him, are they in the amplest manner, and in none other person ever yet were fulfilled: he it is that should come, and in vain do the Jews look for another to come and bring an earthly dominion and kingdom to them.

9. Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? for pangs have taken thee, as a woman in travail.

Now why dost thou cry aloud, &c.] Having in the latter end of the former chapter denounced very heavy judgments against the inhabitants of Jerusalem, and in the foregoing verses of this made very gracious promises of great good things, now in what follows he so mingleth a repetition of both threats and promises, as to shew, that the one does not hinder nor cross the performance of the other, but that both shall in their time have their due accomplishment, successively one after the other, first, the judgments, then the promises, though by the evils which they should suffer, they might seem to have cause to despair of ever seeing good again. In the first place, to shew the certainty of the evils to come on them,

them, he, to whom all things to come are present, and whatsoever he has determined is as already done, speaketh to them as if they were already befallen them, and expostulates with them concerning their behaviour under them, as favouring too much of infidelity and distrust.

Now why, &c.] What is the cause of all thy sad complaints, of those expressions of grief, like those of a woman's pangs in travail in child-birth? (which is in the scripture an usual expression of great sorrows.) Is it because the enemy hath deprived thee of thy king and counsellors, under whose conduct and government thou formerly enjoyed'st tranquillity and comfort? This seems the most literal and simple sense of the words, and in this way they may be compared with what is said, *Hof. xiii. 10.* as the words are by many rendred, and well bear, *Where is thy king now that he may save thee, or thy judges, &c.* The history of their being bereaved of king and counsellors, is read in *chap. xxiv.* and *xxv.* of the second book of *Kings*. And from the words so expounded, may be inferred and will be included that, which ^c Others give as the sense of them, *Is there no King in thee?* that is, *Is not God,* for all this that thou sufferest being deprived of thy earthly king, *thy king and thy counsellor,* so that thou mightest in him find strength and comfort to support thee, and from him counsel to direct thee, and by him be at last delivered from all these evils? But at present she, i. e. *Jerusalem;* or the church of the *Jews,* deprived of all visible comfort, hath no king of her own nation to protect her, no senate nor counsel to direct her, and God her heavenly King hath for the present withdrawn the wonted signs of his visible and gracious presence and protection from her; and therefore may she seem to have just cause of bemoaning her condition in most passionate signs of grief: and therefore by way of concession bespeaks he her in the next verse.

10. *Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies.*

Be in pain, and labour to bring forth, &c.] Or as some change the imperative into the future, by way of ascertaining her that these things she must for a while endure, *Thou shalt be in pain, thou shalt be as in labour,* or, *as a woman in travail,* in great anguish. *For thou shalt certainly go forth out of the city;* she shall be forced to lye abroad in the fields, without house or home of her own, and then led into captivity as far as to *Babylon:* so that indeed she hath visible occasions of great sorrow. But those sorrows, though great as of a woman crying out in labour and travail, yet shall be as hers also in another respect, viz. that

they shall end in joy, *John xvi. 21.* for there even in *Babylon,* where she might fear utterly to perish, and that her name and posterity should utterly be cut off, doth the Lord promise to save her, and redeem her out of the hand of her enemies, that had done such despite unto her. So that here is joined to a certain denunciation of judgment, a certain promise of deliverance again from it: that they may not despair under what they shall suffer, but with patience and comfort expect the joyful issue in God's good time; which is also the scope of the following words. But before we proceed to them, we may take notice of a different exposition of the ninth verse, from what has been given, which we then omitted that we might not interrupt the sense; it is ^e of *Jewish* Interpreters of good authority among them, fastening another signification on the word rendred *cry aloud,* to wit, *Why dost thou seek to make friends to thee,* viz. the *Egyptians* and *Assyrians,* that they may save thee from those evils which God for thy rebelling against him hath threatned to send on thee, and why does the approach of the enemy affright thee? *Dost thou not consider that he is thy King and counsellor,* and that in turning to him would be thy only safety? But now forgetting him and seeking to others, and finding them not able to save thee, *pangs have taken hold on thee,* and thou art greatly distressed? and thou hast great cause so to be. *Be in pain therefore,* and bow down thy self as fainting under sorrow; for now, according as he hath determined, *shalt thou go into captivity;* but he then that is thy King still, when he hath so humbled thee, *will in the midst of judgment remember mercy and deliver thee, &c.* This according to that rendring would be the nearest meaning: but this Interpretation though antient is by few followed. But following our translation, (with which most others agree) there may also be given another exposition, something different from the former, *Now why dost thou cry out, &c.* *Is there not a King in thee? Hast thou not counsellors and directors, to save thee?* These she once asked, *Give me a King and Princes,* *Hof. xiii. 10.* and she had them, and in them trusted; but now doubting that they are not able to save her, and fearing the force of her enemies, *she is in anguish as a woman in travail;* and deservedly, for for all that they can do to help her, *she shall be driven from her home, and led away captive to Babylon.* Yet that she may not despair, she is assured of help from the Lord, who, when she hath been made to know, how vain all other helps are, will shew his power in delivering her, even then, when there seemed no hope to be left to her: and so will there be a plain connexion also between these and the following words. But the first exposition may seem the plainest.

11. ¶ *Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.*

^c Aben Ezra. R. D. Kimchi, Drusus.

^e Chaldee Paraphrast. R. Sol. Jarchi. and see Abarb.

Now also many nations, &c.] In these words and the following, he gives a farther representation to her of what evil shall befall her for a time, and then an assurance that she shall in the end overcome all that afflict her, and by the might of the Lord prevail over them, and bring them under. But though this be evidently the scope of this and the following verses, yet (for making it plain) are some difficulties to be cleared: as, first, who those many nations were that are spoken of: secondly, when they here spoken of had these promises of victory made good to them: and before some forms of expression in the words are to be explained for the better understanding the ground of these queries, and the solving of them. Those many nations that are gathered against Zion shall say, *Let her be defiled.* * The word signifieth sometimes, pollution, or, defilement by sin, so Jer. iii. 1. *Shall not the land be greatly polluted?* and Num. xxxv. 33. *Ye shall not pollute the land wherein ye are, for blood it defileth the land.* And this signification seem they to respect not only who render it as Ours; or they more manifestly ^h who render, *She shall sin*, or, *be wicked*; and they again who render *shall be condemned*, or, *be guilty*, or, *be obnoxious*: but they also who render, ⁱ *Let her be stoned*, viz. as a defiled adultress: and perhaps the Greek also, who looking not so much on the signification of the words, as their meaning, render it, *Let us insult*, (although they change both number and gender.) For what will be the intent of all these but as much as to say, Let her be looked on as defiled with sins and made loathsome to her God, and so being forsaken by him let her be dealt with as such, despitefully used and destroyed, that we may insult over her; we cannot now doubt of being able so to use her. But then *defiled* here will be referred not only to express her guilt, but rather the miserable condition they hope to bring her to, in polluting her with blood and slaughter, and contemptuously using her, without respect to her former holiness, and as much as in them lies abolishing all signs thereof. In much like sense seems the word *defiling* (though the word in the Hebrew be differing, yet of like signification) to be taken for contemptuous using or destroying, as it is said, *Josiah defiled the high places*, 2 Kings xxiii. 8. and Ezra vii. 24. God threatens, that their holy places should *be defiled by the heathen*, and Psalm lxxxix. 39. *Thou hast profaned his crown, by casting it to the ground.* In much like sense may the word here be understood. It has also another signification, of *doing hypocritically*, or, *being an hypocrite*; and Some ^k here chuse to take that. So the Tigurine version, *she was an hypocrite*. The intention must still be, Let her have the condemnation or punishment of, or, be used as a profane hypocrite (for the word is not of the pretertense but of the future, and is rather after this

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notion to sound *She is*, or *let her be*, then *She was*, or *hath been*.) In fine, it is an expression of their desires, that all manner of mischief and shame might befall her to her utter desolation (like theirs, Psalm cxxxvii. 7.) and their hopes to see it that they may rejoice at it and insult over her, as is farther expressed by the next words, and *let our eye look upon Zion*, let us see our desire upon her, as the word is likewise used, Psalm liv. 7.

12. *But they know not the thoughts of the Lord neither understand they his counsel: for he shall gather them as the sheaves into the floor.*

13. *Arise; and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.*

But they know not the thoughts of the Lord, &c.] So they thought, and so they wished, as was afore said, that Zion should by their hands be laid perpetually desolate; but the Lord had other ends; to chastise his people by them, but then to return their malice on their own heads, and to bring that final destruction, which they intended to others, on themselves. Such difference betwixt God's counsel and thoughts, and the thoughts of the enemies of his people which he makes use of sometimes, for humbling and chastising his people, see likewise described, Isaiah x. 5. and following verses. He when he hath done his work by his enemies, shall again in mercy receive his people into favour, and destroy those to whom for a time he gave power over them; which destruction he expresseth by saying, *he will gather them as sheaves into his floor*, and bidding the daughter of Zion in his might, to *arise and thresh them*, trample on and triumph over them, for that he will enable her so to do; for that end he will make *her horn iron*, and *her hoofs brass*, that she may *beat in pieces many people*, that is, he will give her irresistible strength and power so to do. In these expressions, the like to which are elsewhere used, is manifestly alluded to the custom in those countries, both of old and still, to bring the corn, after it is gathered in, made up in sheaves, into a floor in an open place, and then laying the sheaves in order, to lead about oxen over them, drawing after them a pair of dented iron wheels, or, as in some places, planks stuck with sharp flints driven into them, that so the corn may be trodden or forced out by the hoofs of the oxen, and the straw by the wheels or flints broken in small parts like chaff; and then the corn purged from the straw is laid up for the use of men, and the straw for the ordinary food for their cattle. This custom is elsewhere alluded to in scripture, Deut. xxv. 4. This being observed, it easily will appear to be the meaning (as was said)

* R. Tanch. ^h Vatab. Calvin: See Chald. Paraph. R. Solomon Jarchi, Kimchi, Munst. ⁱ Vulg. Lat.
^k See Arias Montanus and Christ. à Castro,

said) that their enemies should be gathered for destruction, and they should have power given them, to bring them under and utterly subdue them. Some learned men, because the expression is borrowed from the treading out of corn, which the oxen do not by the use of their horns, but their feet and hoofs, think it more convenient here, not to understand by *born* the horns on the head, (although by these strength is elsewhere rendred) but the horny substance on the feet of the cattle, to wit, their *hoofs*, which by saying he will make iron and brass, is meant (as also if the word *born* be properly understood) that he will give them unwearied strength and irresistible power in subjecting and prevailing over their enemies. The *Chaldee* therefore without mentioning *born*, or *hoof*, renders, *I will make the people in thee strong as iron, and their remnant firm as brass*. The subduing of their enemies seems farther expressed by the following words also, *and I will consecrate their gain unto the Lord*, &c. Of consecrating or devoting spoils and goods taken from enemies, read in *Numb.* xxxi. 28, 50, &c. and *Josua* vi. 17, 19. and to omit the custom of other nations in consecrating spoils taken from their enemies to their gods, *Nebuchadnezzar* may seem to have consecrated the vessels taken out of the Lord's house to his idols; for he carried off the vessels out of the house of the Lord to *Babylon*, and put them in his temple at *Babylon*, 2 *Chron.* xxxvi. 7. in the house of his gods, *Ezra* i. 7. That which we take notice of is, that the consecrating and devoting the goods and spoils of the enemies, imports and is a signal and memorial of their defeat and destruction. So that the words are a repetition, or continuation of God's promise of victory to his people over those many nations which should be gathered against them, and of his denunciation of destruction to those nations. But then who are by those nations meant, and how, or when this prophecy was, or was to be, made good on them, are the things to be inquired: and they may be joined together. First, as for those nations ^m Some insisting on the particle *now*, in what is said, *Now also many nations are gathered against thee*, as if it denoted something nigher at hand than the *Chaldeans* coming against *Jerusalem* and to be done before that, will have to be understood those that came up in the army of *Senacherib* King of *Affyria* in the fourteenth year of King *Hezekiah*, whose gathering together, and taunting insulting speeches, and threats against *Jerusalem* are described in *Isaiah* x. and xxxvi. and xxxvii. as also, 2 *Kings* xviii. 19. And that the prophecy of destruction to those nations with its expressions was made good on them, they prove from the history in the forecited places, which saith, that when they were gathered together to set upon *Jerusalem*, the angel of the Lord went forth, and slew in the night an hundred

fourscore and five thousand in the camp of the *Affyrians*, and all the leaders and captains, so that *Senacherib*, after all his proud brags and insultations, returned home with shame unto his own land. To what may be objected, that here the daughter of *Zion* is bid to *arise and thresh*, &c. and that she should *beat in pieces many people*, but that she had no hand in this, but all was done by the angel of the Lord; it may be answered, that what was done by the Lord for her sake, though by other instruments, ⁿ is not unfitly attributed to her, and she is called to trample on and triumph over them, whom in her behalf, and for her sake, he had brought under her feet; and it may be well said that the Lord had by his utter destruction of them, ^o devoted them and their *gain* and *substance* to himself. So that we need not inquire after the truth of what ^p Some affirm (perhaps without any good grounds) that *Hezekiah* consecrated to the Lord many spoils taken from those *Affyrians*; though it may be taken notice of, what is said, 2 *Chron.* xxxii. 23. that upon the victory many brought gifts unto the Lord to *Jerusalem*. But Others think, that there ought not that stress here to be put on the particle *now*, as to the designing of the time, but ^q that the import thereof here is for assurance, that what is spoken shall as certainly come to pass in the time by God determined, as if it were already done, and therefore that to be said to be done now, which was a good while after without fail to be done. ^r Some Others therefore understand by *the many nations*, such as were in the army of the *Chaldeans*, by whom *Jerusalem* was taken and destroyed, and the *Jews* carried away to *Babel*. But what victory had the *Jews* ever over them? (the like objection to what was against the former opinion.) The answer must be, God gave them into the hands of the *Medes* and *Persians* to be threshed and destroyed, so that the *Jews* then in captivity under them, might justly insult and triumph over them, and what God did by others for their sakes be attributed to them. And the consecrating their gain to the Lord, ^s Some think to be made good by God's bringing it to pass, that the vessels by them taken out of the house of the Lord were sent back again. Others, looking on this as no satisfactory completion of this prophecy alone, ^t think it ought to be extended to the times of the *Maccabees*, and that in their history may be found that, whereby all that is here spoken may be well said to have been fulfilled. But with none of these are the *Jews* satisfy'd, and therefore look on this prophecy as not yet fulfilled, but to belong to the times of the restoring their captivity, the bringing down all their enemies, and reestablishing their kingdom under the *Messiah*, whom they yet expect, and ^u by those many nations understand, Some, of them which at that time shall come up with *Gog* and *Magog*, being,

¹ Diodat. Ludovicus de Dieu. ^m Christ. à Castro, Menoch. Tirinus. ⁿ Diodat. ^o According to the notion of the word *Hecheramti*. ^p Tirinus out of Josephus, but in Josephus no such thing is expressed. ^q R. D. Kimchi. ^r Rib. Grot. ^s Grot. ^t Sanctius. ^u Ab. Ezra.

being, though they promise to themselves the destruction of *Zion*, " by God stirred up and gathered together, that they may be themselves destroyed: Others, the armies of the *Romans*, by whom *Jerusalem* was sacked, and the second temple destroyed, and also such * armies of the *Christians* and *Saracens* also, as afterwards invaded, or shall hereafter at that time of restoring the captivity, be gathered by God to that place, and there be destroyed, or, (as before) the armies of *Gog* and *Magog*; and according to their several fancies expect the fulfilling of all these things here said: whose dreams as *Christians* do deservedly reject, so in this do they (at least divers of them) join issue with them, that whatever else may be said otherwise to have been done towards the fulfilling of the things here said, as to the destruction of the *Assyrians*, or the *Chaldeans*, or those of diverse nations in the times of the *Maccabees*, yet the full completion of them to belong to the times of *Messiah* or *Christ*, (not yet to be expected, as the *Jews* would have it, but already come) under whom they have been and are manifestly fulfilled. But then things are spiritually (as before was observed) not carnally to be understood, and the daughter of *Zion* not to be the earthly *Jerusalem*, but the church of *Christ*, which indeed (as was above said) from *Jerusalem* took its first rise, and thence spread it self over the face of the earth, and brought under many nations and much people. With what rage and malice both at the beginning and in succeeding times they gathered themselves against her, is manifest: yet were they by the power of *Christ*, the sword of his Spirit, and sceptre of his Word, and by those whom he employ'd furnishing them with weapons, not carnal, but mighty through God to the pulling down of strong holds, and to the casting down imaginations, and every high thing that should exalt it self against the knowledge of God, and to the bringing into captivity every thought to the obedience of *Christ*, gathered into his floor, brought down, and put under his feet, willingly subjecting themselves in obedience to him, and consecrating and dedicating themselves and their substance to his honour. Did we look on things after the flesh, or according to worldly concerns, it might not be hard to shew that the *Christians* (under godly emperors) have had so great victories over the insulting enemies of the church, as might according to the letter of this prophecy be justlier said to have been a fulfilling thereof than any things by those of the *Jewish* church: but *Christ* having declared his kingdom not to be of this world, we are not so much to judge of his conquests by what hath been wrought by the arm of flesh, though by his power and in his name, as by those wrought by the sword of the Spirit, not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places, Eph. vi. 12, against the rebellious minds of obstinate men to the subjecting all to himself. It is observed by Some concerning this prophecy, that it is to be in fulfilling to the second coming of *Christ*, (for he must reign till he hath put all things under his feet, 1 Cor. xv. 25.) In that day certainly will it appear how the things here spoken (as every other word of God) have without the failing of one tittle, been fully made good, though perhaps till then, men will not well agree concerning the manner how, or time when.

CHAP. V.

VERSE I. Now gather thy self in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

NOW gather thy self in troops, O daughter of troops, &c.] It will not be easy in few words to give account of the different expositions of these words, which are found in Interpreters, or to pass judgment between them. They differ in giving the signification of some of them; and then in applying them. The grounds of which that we may see, it is to be observed that the root גדר Gadad (from whence is the word תתגודדי Tithgodedi, rendered by Ours, Gather thy self in troops, and the word גודר Gedud rendered troops) hath two significations usually attributed to it, one of gathering together in troops, the other of cutting, and hence have Interpreters, according to their different judgments, taken occasion of different interpretations. As for the first word ^a Some taking it from the first of those significations, render it, Now shalt thou gather thy self together, or, Gather thy self together in troops, or, Troop together; Others, ^b Thou shalt be compassed and beset with troops, or, invaded by troops, or, ^c Now shalt thou go forth in troops, or, Thou ^d shalt make an impression; or, give an onset, and the like. To this seems the Greek also to have respect, rendering it, Now shall be shut or blocked up the daughter with a shutting or blocking up, that is, so shut or blocked up with troops surrounding her, ^e that she shall not be able to go forth. Although if we should take their meaning from the Arab printed version, which mostly follows the Greek, and here renders, Now shall be hedged up the daughter of Ephraim with an hedge, one might think, that by mistake of a letter, they deriv'd it from גדר Gadad, which signifies to hedge, or, wall about, instead of גדר Gadad, to gather in troops, putting גר for גד, which differ in the Hebrew very little. Others preferring the latter signification, render, ^f Some, Thou shalt be destroyed, or, spoiled; ^g Others, Thou shalt be cut off; ^h Others, Thou shalt be wounded. The same word, in the form here used; is also elsewhere used for cutting ones self in

* R. D. Kimchi. x Abarbinel. y Calvin. a Pagninus, Raschi, Jun. Tremel. &c. b Michlal Yophe, Munster. Drusus, and see Kimchi. c Interlineary. d Castalio. e Calvin. f Vulg. Lat. g Grot. h R. Tanch. Abarb.

in token of sorrow or mourning, Deut. xiv. 1. and may perhaps in that sense be applicable, *Now cut thy self*, &c.

Accordingly do they differ in rendering the noun, Some rendering, O ¹ *daughter of troop*, or *troops*; (or, *Thou that hast an army*, or *armies*.) Others, ² *Of the spoiler*, or *robber*, Others, *Daughter of the cutter off*.

More difference yet is there in the application of the words as to the person spoken to. To *Jerusalem*, say Some, are they directed, and all of them concern her, so as to shew what shall befall her and the reason why, to this sense, O *Jerusalem, daughter of the spoiler*, or *robber*, (which art full of spoilers and robbers, or which hast great store of military troops,) *now shalt thou be spoiled*, *thou which didst lay siege against*, or in hostile manner deal with *us*, ³ the prophets and messengers of God, and in which *they shall smite the judge of Israel*, Christ himself, *with a rod on the cheek*. This sense is harsh in respect both to the construction and to the coherence. For if there be any coherence between these and the following words (as there manifestly is) these things must be fulfilled before Christ was to be born in *Bethlehem*, and so he that was after to be born could not be he that is here said should be smitten. (Which exception lies against all Others ⁴ who would have by this *judge of Israel* to be understood the *Messiah*, or Christ, however differently they expound the former words.)

It is a clearer sense which is given by Others, who taking *Jerusalem* for the person spoken to, in the former part of the verse, take their enemies as spoken of in the latter part; so making it a repetition or farther declaration of those evils above threatened to *Jerusalem*, which she should certainly expect to undergo; and telling by whom, and in what manner, or how far they should be inflicted on her: and that, whether the former words be interpreted in that signification already mention'd, or in the Others also above spoken of. If in the same signification that those Expositors already mentioned take them, then thus, *Now, ere long, thou shalt be spoiled*, ⁵ O *daughter of the spoiler*, or *robber*, &c. *for he*, that is, the enemy, *bath laid siege*, i. e. shall certainly do it, (speaking of the thing ⁶ as already done, in token of the undoubted certainty of it in its time by God determined:) and shall so far prevail, and bring them under, as by way of contempt *to smite the judge* (or *judges*, taking here the singular in the sense of the plural,) i. e. the chief men, the governors and rulers of the people of *Israel*, *with a rod upon the cheek*, as being in their power to abuse them and deal with them as they pleased.

Of the same concern as to the *Jews* do Others also make this passage, who yet render the first words in the other of the two significations mentioned, viz. of *being gathered in troops*, whether thus, *Now thou shalt be in-*

vaded or compassed by hostile troops, O *Jerusalem*, therefore ⁷ deservedly called *daughter of troops*, i. e. the assembly or rendezvous, and meeting place of troops that come against thee: *be* (the enemy) *bath laid siege against us*, (of *Jerusalem*) i. e. shall certainly, in that time determined, besiege, &c. Or, ⁸ *Now shalt thou be gathered in troops*, or, all thy troops be gathered, and shut up together in thee, not able to go forth, O *daughter of troops*, (which hadst, and wert wont to send forth many troops:) *for he*, (that is, the enemy) *bath laid siege*, &c. Or, imperatively, (as the future indifferently may be rendered either as future or imperative) *Now*, (things being thus ordered by God) *gather thy self in troops*, *thou daughter of troops*, ⁹ that wert wont to have and send out many troops to spoil others, now *assemble thy troops*, and gather all thy forces together, to resist the enemy, and save thy self if thou canst: all shall be in vain; *for he*, the enemy, *bath laid siege*, shall as certainly lay siege as if it were already done, *against us* (the prophet speaking in the person of the people, or making himself one of them;) and shall so far prevail, as to *smite even the judge of Israel*, *with a rod on the cheek*, i. e. most contumeliously use the chief among us, abuse and vilify them; which is the import of that expression.

According to these expositions, *Jerusalem*, or the people of the *Jews*, is here bid to expect those evils before intimated, chap. v. 9, 10, 11. and told that they shall certainly and inevitably befall them before they shall enjoy those good things, and obtain that redemption and victory promised there, ver. 10, 12. God hath threatened the one in the first place, and promised the other after to succeed, and in making good both in their due time, will he shew his veracity. This verse concerns the evils that they shall suffer, and then in the following is farther assurance given of their redemption, and Redeemer, or, Saviour. Against these latter interpretations, there is no apparent objection from either the signification, or construction, or coherence of the words, with either what preceeds or follows; yet do Others prefer a different way of expounding them, by understanding, the person spoken to of the enemy, not of *Jerusalem* it self. But great variety is there between them in assigning who is the enemy then meant. It will not be needful to insist on that exposition, though of a very ¹⁰ learned man, which would have these words directed against Gentilism, or Heathenism in general, all those false religions which set themselves against Christ and Christianity, and contumeliously used and derided them, and persecuted them, to tell them, that though they abounded in troops and number, yet they should be brought to nought by the preaching of the Apostles, and the prevailing power of the gospel: for this rather shews how the words may be applied,

¹ R. Tanchum. ² Vulg. Lat. ³ Grot. ⁴ See in Christ. à Castro. ⁵ Aben Ezra. Capell. Crit. Sac. p. 246. ⁶ Pelicanus. ⁷ Tanch. ⁸ Kimchi. ⁹ Calvin. ¹⁰ Diodat. Dutch Notes. Arias Montanus.

plied, than gives the prime literal meaning of them, which we seek for. But who is then the enemy spoken to and of? *Rome*, or the *Romans* say ^a Some, and their forces under *Titus* which sacked *Jerusalem*, to this sense, *Now thou shalt assemble thy troops, O daughter of troops; (Rome, that hast so many troops) that thou mayest lay siege against Jerusalem, and thy men shall smite, &c.* Or, as Others, ^x *Now shalt thou be spoiled or cut off, or compassed with troops, O Jerusalem, daughter of troops: for, thine enemy, viz. the Romans, shall lay siege and prevail against thee; or as a ^y learned Jew, Now cut and make bald thy self (viz. in token of sorrow, as Deut. xiv. 1.) for the many evils that thou shalt suffer, O daughter of troops, thou which sentest so often many troops to distress Jerusalem and lay her waste (viz. the Romans and other nations with them;) for God at length in his appointed time, shall bring thee there to take vengeance of thee, in the place where thou didst that mischief.* ^z Which vengeance, he saith, God will bring on them for two causes mentioned. First, because they laid siege against *Jerusalem*, when they took it, and destroyed the second temple. Secondly, because they used contumeliously the chief of the *Jews*, whom they carried captives, as is shewed by the expression of *smiting with a rod upon the cheek*. These, though otherwise differing, yet in this agreeing, that they understand by the enemy spoken of, the *Romans* who took *Jerusalem* and destroyed the temple, are all liable to a common objection, viz. that the things here spoken according to the series of the words, were to be fulfilled before that ruler in *Israel*, prophesied of in the words next following, to wit, the *Messiah*, was to come forth out of *Bethlehem*, that is, to be born there; whereas the siege and destruction of *Jerusalem* and the temple were after *Christ's* time. To the same exception, lies open also the opinion of other ² *Jews*, who by the enemy here pointed out understand the numerous armies of *Gog* and *Magog*, which they will have to be yet to come against *Jerusalem* long since destroyed. But if they say this objection toucheth them not, because they hold the *Messiah* is not yet come, we must answer, that we are assured by the fulfilling as of all other prophecies concerning him, so of that immediately following, (as in the consideration of it will appear) that he is already come, and that *Jesus* our *Christ* was he, and therefore their obstinate denying of that truth, doth not justify their error or mistake in this interpretation, which perhaps they therefore take up, that they may seem to have some colour for that grand error and their obstinacy in it, by saying such things ought to be done before the coming of the *Messiah*, which are not yet done, and that therefore they cannot believe him to be yet come. As for what ^b Some answer here, that the particle *now*, seems to import a time nearer to the pro-

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phet's uttering this prophecy, than the coming of the *Roman* armies was, it is perhaps not much to be insisted on, because that ^c may be interpreted of its due time, or time determined for it by God, to whom even what was farthest off, was then as present. ^d But Others therefore more probably by the enemies here meant understand the *Assyrians* under *Senacherib* (whom also they understand by those many nations mentioned, chap. iv. 11.) and that these words are a threatening of cutting off, or destruction to them. What is elsewhere threatened to them, see *Isaiah* x. 12, &c. and xxxiii. 1. and what destruction befel them, chap. xxxvii. 36, &c. as likewise, 2 *Kings* xix. 35, &c. Against this exposition, appears nothing in the words, or context, which may be objected, if *Senacherib's* sending a great army to *Jerusalem* by *Rabshakeh*, and *Rabshakeh's* insolent carriage towards the king and his messengers, and reproachful language, and *Senacherib's* own blasphemous letter to the same purpose, may seem sufficient to make good what is said, *he hath laid siege against us, they shall smite the judge of Israel with a rod on the cheek; and* ^e then may the former words be expounded either, ^f *Now in the mean while shalt thou gather together thy troops, O Assyria, daughter of troops, and bring thy army which shall lay siege, &c.* or in the other signification, *Now shalt thou be cut off, or destroyed, O daughter of troops, or, the spoiler ^g that useth to send out thy troops to spoil others.* Yet do Others prefer to apply what is said, to the *Babylonians* or *Chaldeans*, who with numerous armies did both besiege and take *Jerusalem*, and despitefully used the King *Zedekiah*, and slew his sons, and then put out his eyes, and bound him with fetters of brass, and carried him to *Babylon*, and slew also their priests and nobles, 2 *Kings* xxv. 1. and that whether the former words be expounded according to the one of the forementioned significations, or the other, either to this sense, *Now gather thy self in troops, or, prepare thy army, O daughter of troops, which may lay siege against us and smite, &c.* for so far shalt thou prevail: but then those judgments denounced, chap. iv. 12. shall befall thee, and *Israel* shall have a Redeemer, as follows here in the next verse: Or, *Now in the time appointed shalt thou be spoiled, O daughter of troops, or owner of that army which laid, (or shall lay) siege against us, and which smote (or, shall smite, &c.) or, Now shalt thou be cut off, or, spoiled, O Babylon, daughter of the cutter off, or, spoiler, (viz. ^h Nimrod the greater spoiler) who hath laid siege to us and smitten, &c.* or, ⁱ *Now shalt thou cut and tear thy self for sorrow, O daughter, &c.* But among all that go this way (against which lies no apparent exception) none more perspicuously makes out the sense, together with the coherence and construction, than a learned ^k *Jew*, thus. Having described what should befall them, that they should be led captive to *Babylon*, and how the

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^a Vatablus. ^x Lyra. *Christ. à Castro.* ^y Abarb. ^z Abarb. ² R. D. Kimchi, Michlal Yophe.
^b Ribera, *Christ. à Castro.* ^c See Kimchi and Abarb. ^d *Christ. à Castro.* Menochius, Tirinus. ^e *Christ. à Castro.*
^f Tirinus. ^g *Christ. à Castro.* ^h Grot. ⁱ Pelicanus. ^k R. Tanchum.

the Chaldeans should prevail over them, and then promised that in a short time they should be released, he declares that it should be by cutting off the empire of the Chaldeans, as it came to pass; and therefore, as addressing his speech to them, saith, *Thou shalt be wounded, or Be thou also wounded, or cut with the sword of the enemy, that is, taste of that which thou hast made us taste, O daughter of troops, i. e. owner of that army which hath laid, i. e. shall surely lay (for it was not yet done, according to the usual language of the prophets, speaking of what shall certainly be as already done) siege against us, and which shall smite the judge of Israel with a rod on the cheek, meaning their contumelious usage of their King Zedekiah, i. e. this shall befall thee, because thou hast done these things in besieging us, and despitefully using our prince and king. And then having intimated what contempt shall befall the house of David, he subjoins (according to God's usual method) a declaration of what dignity they shall again attain to, in the time of their restoration, saying, *But thou Bethlehem, &c.* So will the coherence of the words one with another be manifest, and that there is in these words a prophecy of the first (i. e. the Babylonish) captivity, and the first restoration, i. e. that from that captivity, and not meant as some other, as we have seen, would have it, of the destruction of Jerusalem, and second captivity, as they call it, by the Romans, from which they are not restored. And what he subjoins, *And thou Bethlehem Ephratah, &c.* will be a promise to the house of David of the return of the kingdom to them, to be expected in the time of the Messiah. And so according to this way of exposition, is a plain way made, to the consideration of those words, which concern the kingdom of the Messiah, whom they expect, and we say is already come, viz.*

2. *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.*

But thou Bethlehem Ephratah, &c.] These words being a prophecy concerning him, in and by whom God would make good to his people that redemption, and those good things promis'd to succeed the evils, which they should first suffer, describe him by the place of his nativity, and condition of his person; as will appear by considering them in order. *Thou Bethlehem Ephratah*, i. e. *Bethlehem of Judea*, Mat. ii. 1. or which was in the land of *Judah*, as there, ver. 6. where these words are cited, it is called, and so also *Bethlehem Judah*, Judges xvii. 7. xix. 1. and *Ruth* i. 1, &c. in which book, chap. iv. 11. is the name of *Ephratah* also mentioned, both being names of the same town, as appears from *Gen.* xxxv. 19. and both

here joined distinguish it from another town called by one of them, to wit, *Bethlehem*, which was in the lot of the tribe of *Zabulon*, mentioned, *Joshua* xix. 15. In this town here spoken of did *David's* father live, and he was born, *1 Sam.* xvii. 12. *Jobn* vii. 42. *Though thou be little among the thousands of Judah.* These words cited, *Mat.* ii. 6. are there read, *Thou art not the least among the princes of Judah*, which sense seems almost contrary to what is here read, according to the ordinary translations (*art little.*) To solve the seeming contrariety, Expositors have sought out several ways, amongst which are these: First, that which our translation gives, by supplying the word *though* as understood. Secondly, that of Others reading the words interrogatively, *Art thou little?* and that of Others, *It is little that thou be, &c.* By all which the sense will be brought to be near the same in both places. But the plainest way of reconciling them seems that which a learned Jew, who probably never knew what is written in *St. Matthew*, and would certainly never have strained to say what should make for justifying the gospel, or advantage of Christians, gives us, which is this, that the word צעיר *Isair* here used in the *Hebrew*, and by Interpreters usually rendred *little*, hath two significations, viz. *little*, and *great*, or *of great note and esteem*, and that in this latter sense it is here to be understood in this place. That the word hath both these significations (as many other words have both in the *Hebrew* and other languages, and in contrary senses) he proves ^a by instancing in other places, in which though frequently it signifies *little*, it is to be rendred, *great*, or *chief*, or *prince*. (The same is affirmed ^o by Others of good authority and among the chief masters of their language.) His words are to this purpose; Whereas others take this as spoken by way of diminution to that city or family of that tribe, as if it were not worthy to have the kingdom over *Israel* peculiar to it, unless God had peculiarly chosen *David* because he was acceptable in his sight, from whom their grandfather they inherited that right, it is a better way to understand the word, צעיר *Isair*, in the contrary notion, of *chief*, or *ruler*, that the meaning may be, *thou shalt be chief, prince, or ruler among the thousands of Judah.* So that if that rendring of their ancients in reporting this prophecy in *St. Matthew*, viz. *not least* (which is all one with *great in renown*) had been shewed him, he must have acknowledged it to be the true meaning of the word in the Prophet. And with great emphasis seems that word here put which signifies at once both *little* and *great*, or, *of great renown*, to shew that as some other things which are little in bulk or quantity, are yet in other regards of more esteem and value above others in sight greater, so it was with *Bethlehem*, though perhaps otherwise little in number, bigness, or account, among the thousands of *Judah*,

¹ De Dieu. ^m R. Tanch. ⁿ See Porta Mosis, Chaldee Paraph. and Zach. xiii. 7. in Syriack and Greek, and Arab. ^o Abu Walid. Gloss. Heb. Arab.

Judah, or, as in *St. Matthew*, among the *princes of Judah*, which in sense is all one, alluding to the custom of the *Israelites* ^p of dividing their tribes into thousands (as among us the shires are divided into hundreds) over every one of which thousands was a prince or chief: so that to say among the thousands, or princes (*viz.* of those thousands) is all one. The same word which is here used and signifieth a *thousand*, *Judges vi. 15.* is rendred *family*, and so here is by Some ^q *Jews* expounded *families*, by ^r Others, *cities*. To say then, *thousands*, or *princes of thousands*, or *families*, or *cities*, will be in this regard as to the meaning all one. And though in any regard *Bethlehem* among these might according to the one signification of the word be accounted *little*, yet indeed the other signification did deservedly agree to that place, of being *not least*, yea great and illustrious, even chief and prince among them. That by which it was so ennobled follows, because, *out of thee shall he come forth unto me, that is to be ruler in Israel*, i. e. that it was to be the birth place of the great ruler by God promised to *Israel* to save them.

Out of thee shall he come forth. That is, in thee shall be born, for so this word that signifieth *to come forth* is ^s elsewhere used, as *Gen. xxv. 25.* and *Isaiab xi. 1.* And that in this sense it is here to be taken appears by that answer, which by the chief priests and scribes of old was given to *Herod* the King, enquiring of them where *Christ* should be born, *Mat. ii. 5, 6.* they readily answer to him, that he was to be born in *Bethlehem of Judea*, because it was so spoken in the prophet here, that out of *Bethlehem* should come a governor that should rule God's people *Israel*; and likewise by what we read, *John vii. 41, 42.* where some by mistake thinking that *Christ*, because he had been much conversant in *Galilee*, was born there, thought that a sufficient proof to deny him to be the promised *Messiah*, because (as from this prophecy I suppose they had their only ground which they took for undoubted) that he was to come of the seed of *David*, and out of the town of *Bethlehem* where *David* was. None could they then acknowledge for the *Christ*, who was not born in that town. And to their interpretation must we stick that we may not give advantage to the latter *Jews*, who think it sufficient for the fulfilling what is here said, that he was to have his extract from *Bethlehem*, ^t from the lineage of *David* who was there born, though himself was born elsewhere; probably to avoid that argument of the Christians of old, who thought it a proof, (as appears out of ^u *Tertullian*) that *Christ* was already come, because *Bethlehem* was now brought to ruin and not inhabited by the *Jews*, that there might be any probability of any

other *Christ* than him whom we acknowledge to be born there. In our Lord *Christ* did both these concur, that he was both a ^v *branch out of the root of Jesse* the *Bethlemite*, ^x of the house and lineage of *David*, and also (God so directing it by his providence) *born in Bethlehem*. So that in him all that can be by this expression in this prophecy understood or expected, was fully completed: as also what is farther expressed, that he, that was *to come forth out of Bethlehem*, to have his rise thence, and that for the place of his nativity, was *to be ruler in Israel*. Who he is, that is spoken of as so, is inquired. An ancient ^y Commentator mentioning some, who would have it *Hezekiah*, faith of them, that they do more *Judaize* than the *Jews* themselves, for so little do the things here spoken of agree to *Hezekiah* who was not born in *Bethlehem*, (if he were not born before this promise of one to be born, as probably he was) that the *Jews* themselves would not go to attribute them to him. And the same censure will in great part take hold on those who attribute them to *Zorobabel*, who neither was born there, and in whom such other things as are here spoken ^z cannot by any means be said to have been made good. For though by what is delivered by some ^a ancient Fathers of the Christian church, we may think that heretofore some *Jews* did avow the person here spoken of to be *Zorobabel*: yet, those ^b who better considered the matter, and have given us their mind in writing, say no such thing, but unanimously (none we suppose contradicting) affirm, that person to be the *Messiah*, or King *Messiah*: in which so far they agree with us Christians, but with great difference otherwise, they affirming the words to note such a *Messiah*, as is not yet come, and labouring from these and the following words to prove it, we, that he that is here promised, the true *Messiah*, is already come, and that these words prove that he is so, and that it appears from them, that our Lord *Jesus Christ* is he that should and did come forth of *Bethlehem*, and be ruler in *Israel*. As this is here foretold of our Saviour *Christ*, so when he was now to be born into the world, the angel bringing to his mother the good tidings thereof, faith, *Luke i. 32, 33. The Lord shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end*; and this was made good in him. But here the ^c *Jews* object, *Jesus* ruled not in, or over *Israel*, but they ruled over him, and put him to death, and as yet neither do believe in him or serve him. The answer to which is easy: they did indeed and had power over him so far, but not to hinder or impair his dominion over them here promised: but more to discover the true nature of it, which they were, and continue mistaken in, and

^p See Hammond on *Mat. ii.* and see ¹ *Sam. x. 19.* *Exod. xviii. 25.* ^q *Rashi*, *Abarb.* ^r *R. D. Kimchi.*
^s *Grotius.* ^t *R. D. Kimchi*, *Abarb.* ^u His book against the *Jews*, chap. 13. edit. *Rigalt.* ^v *Isaiab xi. 1.*
^x *Luke ii. 4.* ^y *Lyra.* ^z For so *R. Tanchum* confesseth on ver. 3. ^a *Theophylact* on the second of *Matthew.* ^b *Chaldee Paraphrast*, *R. Solomon*, *R. D. Kimchi*, *Abarb.* *R. Tanchum*, *Nitzachon.* ^c *R. D. Kimchi.*
Nitzachon.

and to further the manifestation and propagation of it, not only over *Israel* in the narrow sense wherein they appropriate it themselves alone, who are *Israel* according to the flesh only, but over the whole *Israel* of God, all those that truly know him and believe in him, and are his chosen people. Herein was the mistake of their ancestors, and is still theirs, that they expected him to be a carnal ruler, whereas his dominion was to be spiritual, as he declares that *his kingdom was not of this world*, which duly observed is an answer to all their cavils. Had his kingdom been of this world, *his servants would have fought that he should not have been delivered to the Jews*, John xviii. 36. and whose service could he not in that kind, have commanded, whose ^d command even the winds and waves, yea the devils themselves obeyed? who by his word cured the blind, deaf, dumb, and lame, and every way impotent, raised men from death to life, and could have obtained from his Father more than twelve legions of *angels* for his guard, Mat. xxvi. 53. Or could he not by the bare breath of his mouth, have made all his enemies fall to the ground, as he did some of them that came to take him? John xviii. 6. But then how should the scriptures have been fulfilled, Mat. xxvi. 56. thus far *it behoved him to suffer*, for fulfilling them, and *through^e suffering, enter into his glory*. It behoved him to be *lifted up upon the cross that he might draw all men to him*, John xii. 32. His so far submitting himself did not diminish but increase the glory of his dominion. That blasphemous scoff of the ancient *Jews*, Mat. xxvii. 42. *“ If he be the King of Israel let him now come down from the cross, and we will believe in him*, could not then hinder many as well of the *Jews* as of other nations from coming in to him, and believing that he was truly the King of *Israel*, and the obstinacy of many of their posterity in still persisting to say, *we will not have this man* whom our ancestors crucified *“ to reign over us*, must not beat us off from acknowledging this prophecy so far fulfilled in him, as that he was the person here spoken of, that should come forth to God out of *Bethlehem* and be ruler in *Israel*; but, considering how all the other prophecies seeming to them to cross this, were together reconciled and jointly fulfilled in and by him, to infer with the Apostle *Peter*, Acts ii. 36. *therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ*. Those that do otherwise, and will not acknowledge him so, do not prove him not to be so, but themselves not to be the ^h *Israel* of God, though insisting on the outward privileges of the flesh they call themselves *Israel*. That is the true *Israel* in which he ruleth, not by a carnal sceptre or weapons, but by his word, of which his sceptre the greatest part of the world hath so many years seen and acknowledged the power: and that therefore which most concerns us, is, not being moved

by the groundless cavils of *Jews*, or any other against his dominion, by yielding him willing obedience, to approve our selves in the number of those, in and over whom he ruleth, so shall we approve our selves to be the ⁱ true *Israel* of God, whilst other falsely and in vain so call themselves. Where he is not ruler, there is no true *Israel*.

Whose goings forth have been from of old, from everlasting, or, (as in the margin) *the days of eternity*. He goes on in describing of him, who, he saith, should come out of *Bethlehem*, and be ruler in *Israel*, by another more eminent coming or going forth than that from that place, even before that place was, from all eternity, which is so signal a description of the divine generation before all time, or, that going forth from everlasting of Christ the eternal Son of God, God of the substance of the Father begotten before all worlds, and afterwards in *time* (according to what is said, that he should come forth of *Bethlehem*) made Man of the substance of his Mother and born in the world, as that it appears that this prophecy belongs only to him, and could never be verified of any other. Yet the ^k *Jews* who deny the divinity of Christ, endeavour to put us off from this proof of it, or, our so applying the words to him by another interpretation, viz. that these words import no more, than that his going forth, viz. his extraction, should be from *David*, between whom and him here promised should be a long time, a great number of years and ages, and so according to them it should so only be rendred, *from of old, from days of age*, or, *antiquity*, i. e. a long time since, and not *from everlasting* or *before time*, (and so ^l Others who are not *Jews* following their exposition, think that the words may well enough be applied to *Zorobabel*; who was of the posterity of *David*, who was originally from *Bethlehem*, and so had anciently his extraction thence. But this the *Jews* themselves do not say, who (as was before shewed) do not apply them to him, but to a *Messiah*, whom they yet expect to come of the lineage of *David*.) Another ^m *Jew* expounds them in something different words, viz. *the causes of whose production have been from of old*, and who hath been from long time foretold of and promised. But the same answer will serve to all these, that we may not let go the plain meaning of the words, which our translation gives us, as an evident proof of Christ's eternal generation, and so of his divinity, seeing he that is eternal, must confessedly be God. Our answer will best be framed by taking the words in order, and, first, that the מוצאתיו *Motsothaw*, rendred *whose goings forth*, doth manifestly and properly so signify it cannot be denied, and that it necessarily implies, in the person of whom it is spoken, an having been or gone forth actually, when or before the prophet spake these words. In the former words where he speaks of his being born in after-time (which was to come to pass after the

^d Mat. vii. 27. Luke viii. 25. ^e Luke xxiv. 26. ^f Mark xv. 32. ^g Luke xix. 14. ^h See Romans ix. 6.
ⁱ Galat. vi. 16. ^k R. D. Kimchi, Abarbincl. ^l Grotius. ^m R. Tanchum.

the uttering this prophecy) he puts the future tense [*shall come forth*,] but here speaking of a going forth, which was before that time from of old, the preter tense must needs be understood, and is well supplied in our translation, by [*have been*,] the verb substantive being according to the usual property of the Hebrew language not expressed but understood. We say it is well supplied by the tense denoting the time past; for the future can here have no place: it will be no sense to say a thing shall be from of old: that would be to confound past and to come in one. This going forth having been from of old, cannot be said to have been made good, by the being of the person spoken of in his ancestors loins, nor by the causes of his being having been of old. That would note only that there was then a possibility of his coming forth, not be properly called an actual going forth, as it is here called, no more than 'twould be proper to say, that in Adam's time all men had their goings forth, or were then born and in actual beings, because they were all then in Adam's loins, and there were then causes which should in after-times produce them. To say then that the person here spoken of had his goings forth, because he was to come forth out of the family of David, after this was spoken, can be no proper exposition of this word, because it denotes goings forth that had actually been, not that were to come. Neither if he had been actually born in David's time, or any of his ancestors before him (although neither he nor any of his ancestors are here expressed) could this make good what follows in the next words, *from of old, from everlasting, or, from days of eternity*. But then the rendring of those words also must be vindicated from the glosses of the Jews, who would have them to signify only *from some long time ago*, (some hundreds of years) and not *from eternity*, or before time properly so called. We say therefore, that as the words here used, (to wit, קדם Kedem, by our translators rendred of old, and עולם Olam, rendred everlasting) do sometimes signify, the first, *time long since*, and the latter, *long duration of time*, whether past or to come; so they do also signify *eternity*, of *days and time*, (that we may so, in the language of scriptures, which speak to men in their own way of speaking, call that eternal continuance which was before time or days properly so called.) We need not seek far for proofs of this. That in Proverbs viii. 22, 23. may suffice for a testimony of both, where the heavenly wisdom saith, *God possessed me in the beginning of his way, קדם מפעליו מאז Kedem Miphalau Meaz, before his works of old, and I was set up, מעולם Meolam, from everlasting, from the beginning, or ever the earth was*. That both those words there signify *eternity* is manifest by the context, this being said to be before the earth was: and it is manifestly to be expounded, ^a as one of their own there glosseth it, *before the creation of the world*, or, as

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^o another understands it, of priority of eternity, by priority of necessary existence, not of time properly so called, because time was afterwards created. To this may be added, as for this use of the former word קדם Kedem, that in Psalm lv. 19. *He that abideth קדם Kedem, of old, i. e. from eternity*: and for the second, i. e. עולם Olam, what is said, Psalm xc. 2: מעולם עד עולם Meolam ad Olam, necessarily rendred *from everlasting to everlasting*: to omit the many other places, where it is necessary so to be understood. And as for that word too which is rendred *from days*, that also is used sometimes to signify that *eternity* in which was no distinction of days or parts of time; so Isaiah xlii. 13. מיום אני הוא Miyom ani hu; word for word *from the day I am he*; that is, as the Jews themselves interpret, and Ours rightly render, *before the day was*, i. e. from eternity. And so God is called according to the usual exposition, *the ancient of days*, Dan. vii. 9. not that he is circumscribed by days of the greatest number or antiquity, but eternal. Now if these words singly, any of them, may denote eternity; how much more, being all put together, in that order as here, must they increase and heighten the signification; and shew that, of the person here spoken of, as having actual goings forth, the nature of which is so describ'd when the words were spoken, they are in the most improv'd signification to be taken? Which will be farther confirmed by adding that advantage, which is not only urged by ^a divers Christians, but suggested by that Jew himself, who most earnestly endeavours to deprive us of this proof for Christ's being God of the substance of the Father, coeternal with his Father. To this he argues, That the Christians concluding from these words, that Jesus is God, because he had his goings forth from of old, &c. and their saying, Who is from days of old but God? is false, because God was before the days of old; and whereas they say his goings forth were from of old, from days of Olam, (age or long ago) implies that then he went forth; but God is ancient, (or, eternal) without beginning: and what is said from Olam to Olam, i. e. *from age or antiquity, and to age, thou art God*, signifies from before age or the world, as he saith there, *before the mountains were brought forth*: and so what is said, Prov. viii. 23. *I was set up Meolam, from Olam, or age, or antiquity, is, before Olam, or age, or the world, as he there adds or ever the earth was*. In this his obscure way of arguing is to be observed, that he misreports the opinion of the Christians, as if they said, Then, in age or ancient time, Christ went forth (i. e. had his beginning and was not before) whereas God had no beginning: whereas we do not say so, but that he had his going forth or emanation from the Father, his eternal generation without beginning of time, or priority; but so as that he is coeternal with the Father. And so what he saith, as if we give to Christ a beginning of his going forth, comes to nothing,

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^a R. Solomon Jarchi.^o Aben Ezra.^p Compare Psalm ii. 7.^a Tarnovius, Glasius, Hacspan:

Kimchi.

nothing, as a meer fiction of his own. But what he adds, is that which makes wholly to our advantage, *i. e.* that the prepositive letter or particle *Mim*, which is here put to these words, may be, and in the places cited ought to be understood, as signifying not only *from*, but *before*. And so then may it here also be understood, and so is * by divers learned Christians; and will so prevent any advantage, that may by any be taken from attributing here to *Kedem*, of old, or, *Yeme Olam*, days of age, any narrower signification, than that of *eternity*; by rendring it, *before what was of old*, or, *the beginning*; or *before days of age*, (before any days or age began,) which then will be all one with *from everlasting*; and so our conclusion still be confirmed, that the person here described by his goings forth, of that nature as the words necessarily require, must be eternal. No other sense will agree to the words spoken of goings forth, which were in actual being when the Prophet spake this; nor can they agree to any that then were not in being, as hath been shewed. And that the words are to be applied to our Lord Christ, and were spoken of him, hath been also shewed. All the cavils and objections of the *Jews* have nothing in them that may shake our principles, or weaken our belief in him, but rather confirm them; and at once shew, with what vain hopes they deceive themselves, while they will have these words to be a promise of a *Messiah*, and yet, denying the true *Messiah*, in whom they are fully made good, expect one by virtue of them, to whom they can by no means agree, *viz.* one who had had no actual goings forth, when these words were spoken, nor yet hath, and they do not expect that he should have, till he take his whole actual being, as other men do, at the time of his birth, being till then only in the loins of his ancient stock: whereas these words cannot be verified of any person, but such a one as may say, as Christ of himself, *John* viii. 58. *Before Abraham was* (much more before *David*, yea, before *Adam*, before the ancientest of times) *I am*, by an eternal being. Out of what hath been said may likewise appear (although *Calvin* doth not deny that Christ's eternal being and divinity may hence be proved) the invalidity of another exposition, by Some, though interpreting the words concerning Christ, so expressed, as to give advantage to the *Jews*, *viz.* that these goings forth of Christ, are still to be understood, as the former words, of his being made Man and born at *Bethlehem*, which is said to have been from days of eternity, because from all eternity it was decreed, that there in time he should be born. But, why these goings forth, from of old, from everlasting, which the person spoken of is said to have had when this was spoken, cannot be the same with that coming forth which he should have afterwards in time to come, out of *Bethlehem*, by being born there, hath been shewed. Again, it cannot with any propriety of speech be said, That

God's decree maketh things actually to have been, before ever they were produced in the time determined for their production, (except other circumstances make it necessary so to understand it, as according to some, *Rev.* xiii. 8. but of that place, see *Dr. Hammond*, who otherwise understands it.) Though by virtue thereof all things are present to God, and as certain to be as if they already were; yet it will not be language intelligible to men, by taking away all distinction of times, to say, such a man hath been already born into the world, because God hath decreed he should be born. Add, that if it were sufficient so to understand the words, here would be nothing more said of this eminent person here signally pointed out, by some great thing peculiar to him, by which he should be known and distinguished from all others; than might be said of any other ever after born in *Bethlehem*, of all which it might be also verified, that their goings forth thence had been from of old, &c. because their ancestors lived there, and God had decreed they should be born there. This exposition then cannot be sufficient or satisfactory. Whosoever will soberly and seriously and without partiality consider the words, shall perceive in this verse, the person spoken of (who is Christ the true only *Messiah*) described, by a twofold emanation, coming, or going forth; the first in order of the words his birth as Man, in time, after this prophecy uttered, at *Bethlehem*; the other his eternal emanation or generation from the Father, which he had when this was spoken, and from all eternity, before the beginning of times or days properly so called. The first of these though singular to him, in that it was without concurrence of an earthly father, yet in this common to him with Others, in that he was born of a woman in time, and in *Bethlehem*, and so shews him to be a Man: but the other wholly peculiar to himself and distinguishing him from all Others, because it was from eternity before all time, and so shews him to be God eternal and one with the Father. Before we pass from the words, one thing more may be observed, to wit, concerning the wonderful aptness and suitableness of the word, מוֹצֵא *Motsooth*, or goings forth here used, to the thing spoken of, in as much as the same word, מוֹצֵא *Motsoa*, coming, or, going forth, is used for expressing a word, which is the production and going forth of the mouth, as *Deut.* viii. 3. מוֹצֵא פִּי *Motsoa Pi*, and מוֹצֵא שִׁפְתָּי *Motsoa Shephataim*, the going forth of the lips; it is therefore very appositely and significantly here used to express the going forth, or eternal generation, of him who is called the word of God, of whom it is said, *John* i. 1. *In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God. All things were made by him, &c.* Which words shew the same that here is said, that Christ (there called the word) had his goings forth before all time without beginning to be, being eternal with the Father, and gave certain

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evidence and demonstration of that his eternal being, or goings forth before time, by creating and giving goings forth to time it self, and all things that are dated or measured by time; which * Some also will have here signified: though doubtless his own eternal being, as distinct from his birth at *Bethlehem*, is the thing here chiefly described; and not only the manifestation of it in his works in time even at the beginning of it.

3. *Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.*

[*Therefore will he give them up, until the time that she which travaileth hath brought forth, &c.*] How these words are inferred from the foregoing, as the word *therefore* shews them to be, will be the better perceived, when we shall have inquired into the meaning of them. Many and different expositions are given of them: that we may see which to prefer, some of them are to be taken notice of. * The *Jews* report a saying of some of their ancient Doctors grounded on what is here said, That the Son of *David*, i. e. the *Messiah*, should not come till the kingdom of wickedness (or, * as Others read, the fourth kingdom) had overspread the whole world for nine months, as it is said, *therefore will he give them up, until the time that she that travaileth hath brought forth, &c.* * This the latter *Jews* cite, but do not much insist on the explication of it. Perhaps they received (* faith One) by tradition from the days of the Prophets, that exactly so long the trouble spoken of should endure, according to the time of a woman's going with child. But seeing they labour not farther to inquire, or cannot tell us, what their ancestors meant, it will not concern us to trouble ourselves about it; but rather to look, what explications they themselves give. Such are, First, * That God will leave *Israel*, or deliver them to their enemies, till their condition shall be like the condition of one that is with child near her time of bringing forth; and then shall the (promised) ruler, and his near relations appear, and return to be, or become a ruler over the children of *Israel*, as he saith, with *the remnant of his brethren shall return unto the children of Israel*. Or, as ^b Others express it, In the day of salvation (when God will bring salvation to *Israel*) he shall deliver them into great tribulation, so that pangs shall take hold of them, as pangs of a woman in travail, as he saith in *Daniel* xii. 1. *and there shall be a time of trouble, such as never was since there was a nation even to that same time: then the remnant of his brethren*, i. e. of the *Messiah*, i. e. the tribes of *Judah* and *Benjamin*, which were left, when the ten tribes were led captive, *shall return unto*, i. e. with, *the children of Israel*, the ten tribes, viz. they and these, all of

them shall return to their land, and the King *Messiah* shall rule over them. Or, as ^c another saith, the ten tribes shall go up first into the land of *Israel* to war against the Christians, and other people of the East, and North, and then their brethren of *Judah* and *Benjamin* shall return, or come unto them, according to his fanciful explication of some foregoing passages, as *chap.* iv. 13. and the first verse of this chapter.

The construction of the words according to this exposition must be with a supply, *unto a time like the time of her* [i. e. a woman] *that bringeth forth* [or was with child] *and hath brought forth*. But this supply of *like the time* is harsh, and hath no grounds for it; as neither to say, that this denotes a time of sorrow and pangs. Those are yet while she is in travail, and hath not yet passed her labour, and brought forth. When she hath once brought forth, and is delivered of the child, *her anguish is turned into joy, because a man is born into the world*. And here is nothing in these words, that signifieth pain or anguish, but it is only said word for word, *until the time that she that beareth hath brought forth*. Secondly, ^c another exposition, by some of them given, is, by expounding *He* not of the Lord, but of the ruler promised to come forth out of *Bethlehem*, and the word, *shall give them up*, by *shall permit*, or *suffer*, or *leave*, or *let alone*, (as it is used, *Gen.* xx. 6. *therefore suffered I thee not to touch her*, word for word *gave I thee not, &c.*) Thus the *Messiah* shall suffer them, i. e. shall defer his coming to them [or helping of them] till such a time, as in the former explication. Or, as Thirdly, Others give the meaning, *Till the time that she that beareth hath brought forth*, i. e. till the time of birth be come, the time of appearance for him, and them; according to what is said in *Isaiab* ix. 6. *Unto us a child is born, &c.* or, as he saith, *Isaiab* lxvi. 8. *Zion travailed, she brought forth her children*. Or, yet, Fourthly, something different, as ^e another hath it, *He should give them up*, i. e. that they shall continue in captivity, *till the time that she that travaileth, &c.* i. e. *Zion*, of which he saith, *chap.* iv. 10. *be in pain and labour to bring forth, O daughter of Zion, like a woman in travail*, and that in *Isaiab* lxvi. which we have seen, without farther explication of the meaning of this bringing forth: and then, that the meaning of the words, *and the remnant of his brethren shall return unto the children of Israel* is, that they all shall be comprehended under [the name of] *Israel*, and shall not be any more as two nations, nor any more divided into two kingdoms. These expositions have we from the *Jews*, which we have thus more largely related, because it is in a prophecy concerning the *Messiah*, in which is the great controversy between them and us, lest it may be said, that we follow our own opinions without taking notice of what they say. Besides these, there is also another exposition

* Jun. Tremel. Pet. à Fig. See Tarnov. * Talmud. lib. Yoma. c. 1: * Yalkute. * Kimchi. * Abarb.
^a R. Tanch. ^b R. D. Kimchi, Michal Yophi. ^c Abarbinel. ^d John xvi. 21. ^e R. Tanchum.
^f Lipman in Nitzakon.

tion hinted by *Abarbinel*, as extravagant as any of the other: *viz.* Therefore, *i. e.* because the children of *Israel* forsook the house of *David* (of which the ruler ought always to have been) God shall give them up into their captivity, until the time that she which travels hath brought forth, in many distresses and sorrows, so declaring that the destruction of the ten tribes should be for that sin; and as for *Judah* and *Benjamin*, which did not forsake *David* their King, yet they also shall go into captivity as well as the other, wherefore he saith, and the remnant of his brethren shall return unto the children of *Israel*, *i. e.* to go into captivity as they went. Thus he saith the words may be also interpreted; but I suppose none else will so think, except some who as he will seek to say any thing, without considering whether it agrees with the words, or makes any probable or tolerable sense (as this exposition plainly doth neither) rather than embrace the true meaning, if it make against what they are obstinately set on.

Now as for Christian Expositors there is among them also great difference in giving the meaning of this verse, ² Some so giving it, as if it should signify, That therefore, because things should be so ordered, as before spoken, by God, he would give up the *Jews* for a while to be grievously afflicted; but their afflictions should have a joyful issue, as the sorrows of a woman in travail, which when she hath brought forth are turned into joy; and that to such a woman he compareth the body of the people of the *Jews*: so that their sufferings under the hand of their enemies are, ³ according to them, compared to the pangs of a travailing woman, their deliverance to a happy birth. Or, 2ly, that before the coming of the *Messiah* (Christ) the *Jews* should be delivered up for a certain time to suffer great afflictions, and then *Messiah* should stand up, &c. ⁴ Others, he shall deliver them up unto the time, that the church shall by a spiritual birth (⁵ the conversion of the *Gentiles* by the preaching of the gospel) bring forth, and the remnant of the *Jews* also with those of the ten tribes shall turn unto him. ⁶ Others, far otherwise as to the first words, *Therefore will he permit them*, that is, bear with the *Jews*, and suffer them (who were afterwards to be destroyed by the *Romans*) so long to live and remain in their country being returned from the *Babylonish* captivity, till the church by the preaching of the gospel hath brought in many brethren of the *Gentiles*, as well as *Israelites*, in the time betwixt the passion of Christ and the destruction of *Jerusalem*; or much to that purpose, as One in few words gives it, ⁷ till the synagogue hath brought forth Christ, or the church, or till ⁸ *Gentilism* hitherto barren, hath brought sons to God, brethren to Christ.

And there is yet another Interpretation brought, in which by these words, *until the time that she that travaileth hath brought forth*,

is understood the Blessed Virgin's bearing, and bringing forth Christ: which though ⁹ Some look on as forced, yet is by Others preferred before the rest, and will perhaps upon the examination be found the most simple proper and genuine among them. To the farther explanation of it may be premised, that the word rendred *therefore*, may signify also, *but yet, notwithstanding, or nevertheless*, agreeable to its signification in the *Arabick* tongue, and as ¹⁰ Some observe it sometimes to signify in the *Hebrew*; and then the words yield this meaning, Because God hath determined, that that ruler in *Israel*, whose goings forth have been from of old, from everlasting, shall in time come forth out of *Betlehem*, and be there being made Man born of a woman; therefore till that time, till she which is to bring him forth hath there brought forth, will he give them up to be afflicted, and troubled, and not presently show to them his promised salvation in full manner: but then after that he is come forth and manifested, his brethren the converted *Gentiles* by faith being become children of *Abraham*, and so brothers to this ruler, and ¹¹ to the true *Israel*, shall return unto him, and be altogether faithful subjects and members of his kingdom, *and he shall stand, and feed, or rule them all, &c.* Or else, Though God hath certainly decreed and promised to give salvation unto *Israel*, by him whose goings forth have been from of old, from everlasting; yet he hath determined withal, that he shall come forth unto him out of *Betlehem*: and therefore notwithstanding the certainty of this salvation by him promised, it shall not presently be manifested to them, but he will defer it; till she that should bring him forth, hath there brought him forth; and then shall it be manifested by his calling into his kingdom the remnant of his brethren, the Heathen, that shall be converted to him, who shall together with those of *Israel* turn unto him, *and he shall stand, and feed, or rule among them in the strength of the Lord, &c.* What is there in this explication that is forced either as to the plain and proper signification of the words, by all agreed on, or as to the connexion? And this prophecy so understood will well agree with that of *Isaiab* vii. 14. where, as a sign of salvation to them, and to point out the time when it shall be brought to them, it is said, *Behold a virgin shall conceive, and bear a Son*, which is the same that is here promised, and said to have been made good by the Blessed Mother of Christ, her bringing him forth in *Betlehem*, Mat. i. 22, 23. These two Prophets, *Isaiab* and *Micah*, lived at the same time, and in their prophecies were directed by the Spirit of God to speak sometimes the same things, as appeareth by what we have seen, chap. iv. 1, 2. and so both agree concerning the birth of Christ of a Virgin, or Mother in *Betlehem*, that he might be the Saviour of the *Israel* of God all the world over: for the pro-

² Calvin. ³ Grotius. ⁴ Munster. Vat. edit. Steph. in fol. ⁵ See Dutch Notes. ⁶ Vatabl. Ed. 4to and 8vo Hierom. Iyra, Tarnov. See Casta. ⁷ See Christoph. à Castro and Pelican. ⁸ Ribera. ⁹ Calvin. ¹⁰ R. Tanchum on Hosea ii. 14. ¹¹ Diodat.

promise of God was not only to *Israel* according to the flesh, but to all also that were afar off, even as many as the Lord our God should call, Acts ii. 39. and all these are called the remnant of his brethren, even those that were before aliens from the commonwealth of *Israel*, and afar off, are now in Christ made one with them, Eph. ii. 12; &c. all brethren among themselves; and all brethren to Christ their ruler. Having taken on him their nature in the flesh, he is not ashamed to call them so, as the Apostle speaketh, Heb. ii. 11. confirming it out of Psalm xxii. 22. where in the person of Christ he saith, *I will declare thy name unto my brethren.* And there is no reason to take the name of brethren here in a narrower sense than to comprehend all the remnant, whom the Lord shall call, Joel ii. 32. whether the *Jews* or *Gentiles*, and to restrain it with some only to the *Jews*, though they were nigher of kin to him according to the flesh, and were first invited to come in. We are taught of Christ himself to give the word this latitude, when to the *Jews* who appropriated that name to those who were merely related unto him in the flesh, he gives answer, that *whosoever should believe in him, and do the will of God, is his brother, and sister, and mother,* Mat. xii. 46, &c. or as Luke viii. 22. *My brethren are these which hear the word of God and do it.* Now he, that great ruler in *Israel*, whose goings out were from everlasting, being come out in the time appointed out of *Bethlehem*, and being there born of a woman, and so God manifested in the flesh, and having called those his brethren unto him, and set up his spiritual kingdom among men, it is added,

4. ¶ *And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide: for now shall he be great unto the ends of the earth.*

And he shall stand and feed, &c.] He shall persist, and continue to feed, or set himself to feed, i. e. he shall with all care, and prudence, watchfulness, and diligence, and tenderness, rule, and guide, and conduct, and provide for, and supply with necessities his subjects, which are his flock, as a good shepherd (to which good princes, and rulers are usually likened) doth his sheep. And this he shall do *in the strength of the Lord*, not as an ordinary man, but as one, who hath extraordinary, and plainly divine power conferred on him from the Lord to enable him so to feed and rule, not to be hindred, or overpowered by any that would oppose him, or do wrong, or violence, and prejudice unto his flock under his protection: and *in the majesty of the name of the Lord his God*, so as plainly to evidence, that the *majestick* name of the Lord his God is in him, that God hath glorified him, and is glorified in and by him; and under the pro-

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tection of his great power and majesty, *they* his subjects *shall abide*, be in a sure and stedfast condition, secure against all other powers: for now, when he shall enter on his rule, *shall he be great unto the ends of the earth*, extending his name, glory, and dominion as wide as the world, and to the utmost parts thereof. These expressions (saith a learned *Jew*) evince, that the ruler here spoken of can be no other than the *Messiah*; not *Zorobabel*, who never attained to this height and happiness. So say we; and that our Lord Christ is the here and elsewhere promised *Messiah*, and that all here spoken evidently agrees to him as fulfilled in and by him, who is that ruler in *Israel*, that good and great shepherd of God's flock, which standeth and feedeth them continually, that in safety *they go in and out, and find pasture*, and defendeth them in the strength of the Lord (*all power being given to him in heaven and in earth*, Mat. xxviii. 18.) so that they shall never perish, *neither shall any pluck them out of his hand; for no man is able to pluck them out of his Father's hand, who is greater than all; and He and his Father are one*, John x. 28, 29, 30. *In his name doth he keep them*, ib. ver. 11, 12. and they shall therefore abide, never miscarry under his protection. For he is and *will be with them alway unto the end of the world*, Mat. xxviii. 20. and in gathering and guiding his, will shew and extend the greatness of his power and his glory unto the ends of the earth, among all nations, as it is this day, and ever shall so be. He shall be great, that is, the name of the *Messiah*, saith *Kimchi*.

But while we apply these words to our Lord Christ, another *Jew* steps in and endeavours to raise cavils and objections out of them against us. Having said that Christ is not acknowledged as ruler by *Israel*, which hath been already answered; he adds and argues from what is said, *in the majesty of the name of the Lord his God*, that therefore he (here spoken of) hath a God, and therefore is not himself God: and if they say this is spoken of him as Man, or in respect of his manhood, Was Man from of old, from everlasting? Again, This King hath brothers; again, Is it not so that at his birth no new thing happened? Only they say that at the hour of his death he reigned. Further, His dominion is not to the ends of the earth, &c.

His words are short, but so as his meaning appears; and he thence infers that hence is proved, that the promised *Messiah* is not yet come. But these are slight cavils, and signify nothing to us, who profess that our Lord Jesus Christ the Son of God, is God and Man, God of the substance of the Father begotten before the worlds, and Man of the substance of his Mother born in the Word, perfect God and perfect Man, equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. In these words is nothing that may cross what we hold and believe, but

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See likewise Mark iii. 35.

1 Tim. iii. 16.

Exod. xxiii. 21.

R. Tanchum.

John x. 14.

Ib. ver. 9. Mat. xxviii. 19. Acts i. 8. Rom. x. 18.

R. Lipman in Nitzachon.

but fully confirms it. In that the *Messias* here spoken of had his goings forth from of old from everlasting, it is manifest that he is God, as hath been before shewed: in that he was in time to come forth out of *Bethlehem*, and God is called his God, and men his brethren, it is manifest that he is also Man, partaker of flesh and blood. But do we therefore say, that man, or flesh and blood was from everlasting, or eternal? By no means, but that he that was eternal God before time, was in time made Man, and so though in the first respect one with the Father, coequal to him, God himself, yet in the latter respect, after him and inferior to him: so that one Christ is both God and Man, yet without confusion of substance and natures. So that if what is affirmed of him according to one nature should be objected as not agreeing to the other, and so a proof against its being in the same person, will be no more, than if any should object against him that affirms, the reasonable soul of man is incorruptible, that therefore he affirms the body, which together with that soul makes one man, to be also incorruptible. As he is one God with the Father, so is he the Lord and God of men, (as *Thomas* acknowledged him, *John* xx. 28.) as he is man inferior to the Father, so he calleth men his brethren, and their God his God, *John* xx. 17.

Why he should here take occasion of objecting, that no new thing happened at his birth, I know not. Had there not, it might be an answer to him, that his own greatest Doctors tell him, that no new alteration in the world ought to be expected at the coming of the *Messiah*. But we know there did happen such strange things as never did at the birth of any other, as (not to mention that he was born of a Virgin without father on earth, as never any other was) that strange star, the appearance of which made those wise men from the East coming to *Jerusalem* to ask without doubt or more ado, *Where is he that is born King of the Jews?* *Mat.* ii. 1, 2. and that glorious apparition of the Angel, *Luke* ii. 10. proclaiming to the shepherds, *I bring you tidings of great joy, which shall be to all people, for unto you is born this day in the city of David* (which is *Bethlehem* here spoken of, and the thing here spoken of it) *a Saviour, which is Christ the Lord*. What he adds, *only at the hour of his death* (or concerning the hour of his death, for his words are obscure) *they say that he reigned*, seems to intimate, as if he fancied that Christians, because they could not avoid that objection, That no strange thing happened at his birth, did therefore date his kingdom from his death; or else that he upbraids us, that we say, that he that was overcome by death reigneth. Be his meaning what it will, his objection is of no force against us, who profess that Christ was both born King, and all the time of his living on earth evidently shewed himself so, by such means, as we have formerly seen; insomuch that *Nathaniel* convinced by what he saw, plainly

confesseth him so, *Rabbi, that thou art the Son of God, thou art the King of Israel*, *John* i. 49. and the people not doubting of it, would needs have taken him by force to make him a temporal king as he shewed himself a spiritual one, *John* vi. 15. besides their openly proclaiming him so, *Mark* xi. 10. *Luke* xix. 38. and that his death whereto he humbled himself, did not (notwithstanding the blasphemous scoffs of the chief among the *Jews*, *Mat.* xxvii. 42. *Mark* xv. 32.) evidence that he was not a true King or put an end to his kingdom, but more advanced it, and did but serve to draw his subjects (even a great part of the world) *all men unto him*, *John* xii. 32. And at that too, as ignominious as they sought to make it, happened such strange and unusual things, as made the centurion, and those that were with him watching Jesus, to confess him not an ordinary King, but to say, *Truly this was the Son of God*, *Mat.* xxvii. 54. *Mark* xv. 36. So far was he from having his power lessened by his death, that by it he overcame death it self, and *destroyed him, that had the power of it, that is the devil*, *Heb.* ii. 14. and in his cross triumphed over them, and all infernal powers, openly and discernably to all that would not shut their eyes, *Col.* ii. 15. Then his resurrection after his death (*that not being able to hold him*, *Acts* ii. 24.) which he made evident by so many ways, as we find in the gospels, and by appearing so many times, and to so many witnesses, (as is recorded, *1 Cor.* xv. 4, 5, &c.) and then his ascending visibly into heaven in the sight of his Apostles, *Acts* i. 9. *Mark* xvi. 19. make it most evident, *that the same Jesus, whom they crucified, God made both Lord and Christ*, *Acts* xxi. 36. and that he is the *Messiah*, the ruler in *Israel* here prophesied of, and that we are to look for no other. But saith he, *his dominion is not unto the ends of the earth*. Here call we in the whole world to witness against him. He living in *Germany* (far enough from the land of *Israel*) could not but know how far and wide over the face of the earth the dominion of Christ hath spread it self, and in how many nations he is acknowledged as Lord, and King, and his name adored, and magnified: so that he would not have made this cavil, except he had willingly stopt his ears, and shut his eyes, or would not understand what he heard, or perceive what he saw; such obstinateness doth his way of arguing discover. There is nothing therefore in what he hath said, that may take us off from applying these words of the prophecy hitherto to our Lord Christ, and affirming them to be all in him fulfilled in their true and utmost meaning. His cavils out of the following words are of like nature, as in due place will appear.

But before we pass from these words one thing more may be observed, *viz.* that the word *וַיָּשָׁב Veyashabu*, by Ours rendred, *and they shall abide*, is ^b by some Others rendred *shall return*, or, *shall be converted*: into the reason of which it will not be needful nicely to in-

^a Maimonides, *Yad. Tract. Melchijm. cap. ult.*

^b Chaldee Paraphrase, *Vulg. Latin.*

inquire, whether it were because instead of what is now read וישבו *Veyashabu*, which signifies *and shall abide*; they did read וישבו *Veyashubu*, which signifies *they shall return*; or whether reading it, as it is now read, they thought it to signify the same that וישבו *Yashubu*, taking the words שוב *Shub*, and ישב *Yashab*, to agree in the signification of *turning also*, as they sometimes do in the other of *abiding*, as appears by what we read, Psalm xxiii. 6. where ושבתי *Veshbati*, by consent of all, is rendered *abide*, or, *dwell*, though the theme שוב *Shub*, most usually denotes to *return*. They that follow this interpretation make the meaning to be, That many shall be turned and flock in to Christ, because now he shall be great, or that now he may be great, unto the ends of the earth. But there is no reason to forsake our translation, and the exposition before given.

5. *And this Man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.*

6. *And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian when he cometh into our land, &c.*

And this Man shall be, &c.] A learned Jew's faith of these words, that though the signification of the words be plain, yet the meaning and sense of the whole is very abstruse. In this they and Christians agree, that what is spoken in them agrees to the *Messiah* and his times or kingdom. But in the application thereof must needs be a vast difference, they saying that the promised *Messiah* is not yet come, and so (the most of them) that the things here spoken of are not yet fulfilled, but are to be accomplished, when the *Messiah* shall come: we, that the *Messiah*, who is our Lord Christ, is already come, and so the things by him and under him fulfilled, and in fulfilling, as they ought to be understood, and that no other *Messiah* is to be expected, nor other accomplishing of these prophecies. The truth will appear by going over the words in order.

This man shall be the peace. There is nothing in the original text expressed that signifieth *man*; but the words barely found, *This shall be peace*, without mention of person or thing, which hath caused difference among Expositors according to their different understanding of what is to be supplied, as pointed to by the particle *this*. Some understand it of the person before spoken of, as our Translators, who therefore add *man*, *This man shall be peace*. The same do many other Expositors understand, both *Christians* and *Jews* also. So one of them, It is to be understood of the *Messiah*, because he shall be the cause of peace,

as it is said, and *he shall speak peace to the nations*, Zech. ix. 10. that great blessing was he to be the author of to his: and therefore our Lord Christ being the only true *Messiah*, of him is, agreeably to the words, here said, *He is our peace*, Eph. ii. 14. At his birth, was by the heavenly host proclaimed *peace on earth*, Luke ii. 14. and he entering on his ministry, while he was on earth, came and preached *peace to them which were afar off, and to them that were nigh*, Eph. ii. 17. and when he was again to leave the world, he bequeathed peace to his, *gave it to them, and left it with them*, John xiv. 27. So that well might it be said of him by way of prophecy, *This man shall be peace*, or, *the peace*.

And this supply of the person may seem as agreeable to the meaning of the words as any.

But then of us, *i. e.* of Christians, who thus understand the words as affirming that our Lord Jesus Christ *shall be peace*, or, *the peace*, may be demanded by the *Jews* or Others, what peace we mean; or, how that peace, which we say he is the author and establisher of, may agree with that description, which is given of it in this and the following verse, to wit, such as should be made good by repelling the *Assyrian*, by raising against him seven shepherds, and eight principal men, by wasting the land of *Assyria* with the sword, and the land of *Nimrod*, &c. and by delivering from the *Assyrian*, &c. To which we have to answer, that these expressions are figurative, and so the literal signification of every word is not nicely to be insisted on, so we may but have the whole meaning appositely given.

That diverse expressions of such benefits as were promised to be made good under the *Messiah* are figuratively to be taken, is that which cannot be denied, and by the learnedest of the *Jews* themselves confessed: as for instance, that which is likewise a description of the peace by him to be effected, *that the wolf shall dwell with the lamb, and the leopard lie down with the kid, the calf with the young lion, and a little child should lead them, &c. and the lion should eat straw with the ox, &c.* and all this should be because *the earth should be full of the knowledge of the Lord*, which none will say those beasts are capable of, or expect there should be such a strange change in their nature. And it must therefore be confessed, that the expressions are figurative, and denote only that great change in the natures and dispositions of men which shall be wrought by the Doctrine of Christ, and that mutual accord in love and meekness which thereby they shall be disposed to. And why may not these words be understood so too, *i. e.* figuratively? They must needs so be, if we read, *This man shall be peace*, that is, the peace here described shall be wrought by the *Messiah* (for reasons which will by and by appear.) And so figuratively taken, what do they but, under the type of a compleat temporal peace to the *Jews*, represent to us

^c R. Tanchum.
^f Isaiah xi. 6, &c.

^d R. D. Kimchi.

^e Maim. in Melac. cap. ult. and in his Epistle of the Resurrection.

us that more excellent spiritual peace, that comprehensive blessing of peace with God, peace among themselves (and as far as in them lies, peace with all men) and peace within themselves, not to be disturbed by the assaults of any enemies thereof, which is by Christ given to his church and the members thereof, the subjects of his kingdom, and wrought by the preaching of the gospel, maugre all that shall oppose it?

The *Affyrians* and *Chaldeans* were then the known enemies of the *Jews*, such as invaded their land, and trod in, or entred into their palaces, and wasted all things; if now God should raise unto them any, under whose conduct they should not only repel those enemies, but pursue them, and waste their land, and wholly subject them so as that they should no more have cause to fear them, would not this be a very great blessing, a bringing in and establishment of a most desirable peace, and a thing marvellous in their eyes, the greatest they could then wish for? By representing this therefore to them to be done, he figures out that greater blessing, that desirable peace, which that *Messiah*, whom in the foregoing words he had promised, and described, should be the author of, and make good by conquest of more malicious and potent enemies than the *Affyrian* or *Chaldean*, even Satan himself with all his infernal host (whom with his own weapons and in his own territories he hath vanquished; *through death* ^g *having destroyed him that had the power of death*, and given to his the victory over death, and the sting of it, sin) and the *principalities and powers and rulers of the darkness of this world and spiritual wickedness in high places*, Eph. vi. 12. and all the world that lies in wickedness, and the enemies of the truth which with unappeasable malice constantly seek to invade the church and infest the members thereof, and to disturb their peace. Against all these, and all that can be named, will he secure it to them, and continually raise up such a sufficient number of such as shall maintain his truth and beat down whatsoever shall oppose it, and furnish them with the irresistible power of his Spirit for that end, so that none shall be able to take from his that true peace which he giveth. With him is power also to secure to his an outward peace, and to raise up such as shall bring under all that shall infest that also.

And this also he often doth by wonderful means, as he seeth most for his glory and the good of his church. But that we do not look on as the thing here principally meant or promised, but that spiritual peace of a more divine nature, which we have spoken of, according to what he promiseth, *John* xvi. 33. *that in him they should have peace, though in the world they should have tribulation*, bidding them therefore to *be of good cheer, because he hath overcome the world*; which words of

his seem a summary of what is here spoken and prophesied of.

If any of such who so read the words, *This man shall be peace*, that is, the *Messiah*, like not of this way of expounding them, but say, whether *Jews* or Others, that under the *Messiah*, they ought according to the proper sound of the letter to be fulfilled, ^h *St. Hierom* teacheth us thus to argue with them, These things spoken here as to be effected by *Messiah* are either fulfilled, or yet to be expected and not fulfilled. If they say, they be fulfilled, let them give us the history thereof by authority of ancient books confirmed, and tell us when the *Affyrians* and *Chaldeans* were ever subjected to the *Jews*, conquered and governed by them; (we may add; if they say they are, let them then confess that the *Messiah*, who they confess was to be the author of that peace, by the conquest of those enemies, and delivering them from them, is already come.) But 'tis not likely, that they will say this. If then they say that they are not yet fulfilled, nor *Messiah* yet come, as they do, ⁱ but that they expect that they shall be, according to the sound of the letter, fulfilled when he shall come, and that if the *Affyrian* should offer to invade them, (as in the Prophet's time he did) the *Messiah* with his princes and chieftains, denoted here by seven shepherds, and eight principal men, shall so subdue them, as to deliver them from all further fear of annoyance from them, we then demand, Where are their palaces in any land, that they may call their own, for the *Affyrian* to enter into and tread in? Where (if they had such) any *Affyrians* (they being so long since cut off from being a nation) to tread in them? Shall the *Messiah*, that he may fulfil these things according to the letter, build up for them palaces, which may be troden in, and raise *Affyrians* out of the dust, who have so long ceased to be a known nation, to come and tread in them, that so he may drive them out of *Israel's* land, and waste theirs with the sword? This would be such a strange miraculous change in the course of the world, as the greatest of their Doctors (as we have said) will not admit them to expect at the coming of the *Messiah*: and for this reason is it that, as above we intimated, these words must necessarily be understood figuratively, if understood as to be effected by Christ, because that before his coming these nations, viz. *Affyrians* and *Chaldeans*, had been so utterly destroyed, as not to be reckoned among nations, much less to be in any such power as to invade the land of *Israel*, and annoy them in hostile manner: and much more now stands the case so.

This objection seems ^k to one among the *Jews* (no less learned nor observant of his own advantages than others) so evidently pressing and so unanswerable, that he plainly professeth, that what is here spoken cannot be looked on as

^g Heb. ii. 14. ⁱ Cor. xv. 57. ^h On Micah v. ⁱ Judæi in adventu Christi quem sibi simulant hæc omnia juxta literam futura esse contendunt. Hieronymus, and see R. Sol. Jarchi, and R. D. Kimichi and Abarbinel.

^k R. Tanch.

a promise of things yet to come, and to be expected: There is, saith he, no signification (or place) for a promise that *Assur* (or the *Assyrians*) shall in time to come be cut off or destroyed by the sword, seeing they are perished and cut off already, so that there is now no remainder of them, by which they are known to be: and this makes him look after other ways, by which the words may be expounded, so as not to suspend their fulfilling on the coming of the *Messiah*; as, first, not referring the word *this* to the person before spoken of, or what is before said of him, but to what is after in the following words described, and so supplying *thing*, or *time*, viz. *this thing shall be our peace*, or *the condition of our peace*, at *that time by this shall our peace be procured*, or *established*, viz. *that when the Assyrian shall come*, &c. *then we shall raise*, &c. So making it a consolation to *Israel* in those days, who stood in fear of the Kings of *Assyria*, and were threatned that they should be led into captivity by them, but are here promised (to fortify them against that fear and put an end to it) that after that another nation should rise up against them (that is, against the *Assyrians*) with many princes and commanders, who should revenge their quarrel on them, intimating, that the King of the *Chaldeans* should prevail over them and destroy them; as, saith he, it is expressly foretold in the prophecies of the Prophets in many places, and as it was actually brought to pass: (for otherwise this promise can signify nothing, if it be interpreted of the many commanders and captains of the forementioned ruler, as if they should with their sword destroy those, who were already destroyed, long before that ruler was born.) Or else he saith, there may be another exposition given, by reading the word, *שָׁלוֹם* *Shalom*, which is rendred *peace*, in the signification of *recompence*, or *reward*, as *שָׁלַם* *Shilam*, *שָׁלוּם* *Shillum*, *שָׁלוֹן* *Shalmon*, other forms from the same root do signify, that so the words may sound, *and this shall be the recompence of Assur, who, or because he*, (taking *כִּי* *Ci*, *when*, to denote here as much as *Asser*, *who* or *because he*) *shall come into our land*, viz. that there shall rise up against him such as shall bring him to ruin as before: and this exposition he likes of, and thinks that no objection ought to be made against it from grammar rules concerning change of vowels in construction, and distinction of accents, seeing they are rules that do not always unalterably hold.

This *Rabbin* plainly denies and takes away from those of his own nation and sect all ground of any argument from these words, whereby they would prove against Christians, that the *Messiah* is not yet come, because that is not done by our Lord Christ, which they expect should be done by the *Messiah*; but doth not in his expositions say any thing which may contradict what we believe, that our Lord is the *Messiah* spoken of in the foregoing verses, and that all that by virtue of this pro-

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phesy was to be expected from the *Messiah* hath had its due accomplishment, though he do not look on these present words as spoken of his person; in which some among Christians agree with him also, and do not understand by *this*, this man, or person, but ¹ Some taking it for a note of time, *This time shall be a time of peace*, or, *then shall be peace and prosperity*, *when*, i. e. after, the *Assyrian* and *Chaldean* shall have invaded our land, &c. for then we shall raise, (to wit, by our prayers to God) against him seven shepherds, viz. Cyrus, with other kings, and eight principal men, viz. great peers or captains, and rulers, *Jer. li. 28. and they shall subdue with their weapons the land of Assyria, and Babylon*, and free us, so that we shall not any more fear their coming into our land, and treading in our borders, as we did before. Others not much from the same purpose, so joining that particle with *peace*, as to denote the condition of it, as after described, viz. ² *This shall be our peace*, or *thus the condition of it*, and it thus acquired, viz. by the destruction of the *Assyrian* army, which invaded *Israel*, by the Angel of the Lord (they might add, and of his kingdom by the *Chaldeans*) and of the *Chaldeans* who sacked *Jerusalem*, and led them captives, by Cyrus and *Darius*, and those many princes with them (whom by their prayers to God they raised up, that they might perform this work) who subdued and destroyed both *Assyria* and *Chaldea*. And then some take it as to the connexion to depend on what went before, viz. *For now shall be great unto the ends of the earth*, as if this here were promised before hand to come to pass ³ as a pledge of that promise of Christ and his greatness, that seeing this come to pass, they might not doubt of that.

But if this exposition be followed, the words should seem rather to have respect to what is before promised, *chap. iv. 10.* &c.

Among all these expositions, that of the Christians first of all mentioned is most followed, and (as we have shewed) hath nothing in it why it should be excepted against; but withal there is no danger in following any of the rest, except that only of such of the *Jews*, who expect yet a literal fulfilling of these things by the *Messiah*, and would therefore prove him not to be yet come, because they are not yet so fulfilled. The vanity and absurdity of which opinion hath been sufficiently shewed, and is evident.

Having thus at large spoken of different opinions concerning the meaning of these two verses in general, occasioned chiefly by their different applying of the first word *This*, it will be convenient to look more particularly into the import of some other of the words in them, to see how they are, or may be accommodated to those different meanings, that we may accordingly judge thereof.

And, first, concerning *Assur*, (or the *Assyrian*) and the land of the *Assyrian*, and the land of *Nimrod*, some take these to be both as

¹ Drusius, Grotius.

² See LXX. and see Christ, à Castro.

³ Idem ex Theo.

one, and that by *the land of Nimrod*, is meant no other^a than *Assyria*, viz. *Nineveh*, and its territories or provinces. Others distinguish them so, as by *the land of Assyria* to understand that distinctly, which was usually so called, under the dominion of *Nineveh* and the kings thereof; and by *the land of Nimrod*,^b that of the *Chaldeans* in the land of *Shinar* under the kings of *Babel*, in which *Nimrod* began first to reign, *Gen. x. 10.* and out of that land went into *Assyria*, and built *Nineveh* (according to the Margin in our Bibles, which translation a very learned man^c prefers, and is of the first opinion.)

As the name of *Assyria* is sometime so used as to comprehend^d both these, so it is manifest that at other times they are taken as distinct kingdoms, and came severally to invade the *Jews*; first, the *Assyrians*, who took *Samaria*, and destroyed the kingdom of the ten tribes, and then the *Babylonians* or *Chaldeans*, who took *Jerusalem* and captivated the *Jews*; and they themselves were severally destroyed, but both many years before Christ's being born at *Bethlehem*; and therefore these names (as we have seen) by those who understand the words here spoken as a description of things to be done by Christ after his coming in the flesh, are not properly understood according to the letter, but so as to denote any enemies, especially spiritual, representing them as terrible, fierce and malicious, as the *Assyrians* were then to the *Jews*;^e nothing could then express a greater enemy, or in higher terms, than the name of *Assyrian*, a name most formidable to them.

A *Jew* of great note,^f who properly understands these words, and expects the prophecy yet literally to be performed by his *Messiah*, and so interprets them, as to denote that in the latter days the *Assyrians* and *Babylonians* shall be at peace with *Israel*, and come no otherwise than peaceably into their land, and shall be obedient to their king, having *Jerusalem* for his Metropolis, and ruling over the whole world, starts occasionally a question, Why those nations are here named, and not *Edom* (which in his language are the *Romans*, or generally *Christians*?) and makes his answer to this purpose, Because *Edom*, or the *Edomites*, are the chief of their enemies, and therefore they shall have no mercy, but be utterly cut off, whereas the others on their subjecting themselves shall be received to terms of peace. So he shews his good will and desires, but confers nothing to the true meaning of the words.

Such^g as by *Assyrians* and *Babylonians* take here to be meant *Gog* and *Magog*, seem to have no good ground for their opinion from the words, nor will it be easily made appear that they are here meant.

When Asshur shall come.] The particle *ו* *Ci*, rendered *when*, and so properly signifying, yet having other uses, is by^h Expositors differently taken, by Some for *when*, by Others for *if*, by Others *after that*, by Others, *because*, or *for that*, as they can best suit it to their several expositions, and in the sixth verse, by Someⁱ *least that*, and so in this also by a *Jewish Arabick* Translator.

Seven shepherds and eight principal men. That is, many, say Interpreters; seven itself being sometimes put for an indefinite number denoting many, and much more eight being added to it, as in like manner the same expression is used, *Eccl. xi. 2. Give a portion to seven, and also to eight*, and Others not unlike elsewhere of the number of seven and seventy; for to take these precisely to signify the number expressed, is that which Interpreters agree to be no way necessary or agreeing to the scope of the words.

Some ancient *Jews* indeed seem so to take them, and reckon them up by name, viz. the seven shepherds to be, *David* in the midst,^j *Adam*, *Seth*, and *Methusalem*, on his right hand, *Abraham*, *Jacob*, and *Moses*, on his left; then the eight principal men, *Jesse*, *Saul*, *Samuel*, *Amos*, *Zephaniab*,^k *Zedechiab*, *Elias*, and *Messiah*; but the latter *Jews* wonder on what ground or tradition they did this; and whatever it were,^l one of them plainly saith that it makes nothing to the exposition of the present words (and therefore though in several books and copies there be some difference in reckoning up those names, it is not material, one name may serve as well as another, none of them serving to the purpose.)

What some also think, that in the naming of seven shepherds or rulers, there is an allusion to the number of seven princes and counsellors of the *Persians*, mentioned, *Ester i. 14.* and *Ezra vii. 14.* may seem also an observation of more nicety than much to be insisted on.

That which on all hands both by *Jewish* and *Christian* Expositors will be agreed on, is, that the import of the expression in this place is, that God so ordering it there shall not want many, and those sufficiently qualified with such endowments and power as is requisite, to maintain and make good against all opposers and enemies thereof, that peace which is here promised, to those to whom it is promised; and those so qualified are here called shepherds, and principal men, or princes of men.

Both these titles^m Some take to signify the same thing, viz. rulers, governors, commanders, chieftains, chief men: which they that more literally expound the words, understand of military men, or warlike commanders;ⁿ they that expound them figuratively, of governors

^a R. Tanchum, Bochart. Peleg. p. 260. ^b R. D. Kimchi, Aben Ezra, R. Sol. &c. ^c Bochartus. ^d Grotius. ^e See Castalio. ^f Abarbinel. ^g Mead. ^h Solomon, R. D. Kimchi. ⁱ Grot. and see R. Kimchi. ^j See Aben Ezra. D. Kimchi, Tanchum, Abarbinel, and see Ribera. ^k In Kimchi, Seth, Enoch, and Methusala; but in a manuscript as we have put it. This is had out of the Talmud, Succah. cap. 5. fol. 92. ^l In Kimchi and Lipman, Ezekiah; so that the books and copies differ: and Yalkut for Amos hath Amram. ^m R. Tanchum. ⁿ Tarnovius. ^o R. D. Kimchi, R. Tanchum. ^p See Dutch Notes and others.

vernours and pastors of the church of God, and ministers of the good thereof, and propagators and defenders of the truth, and endowed with the Spirit of God, and thereby enabled for performance of that office. That difference which ^f Some make, as if the latter (*viz.* נְסִיכֵי אָדָם *Nesiche Adam*, princes of men) did denote such as were taken out of the common sort of men, because *Adam*, the common name of a man, is often taken for an ordinary man, in distinction from אִישׁ *Ish*, a man of greater quality, and so did import, that God should from the meanest of the people raise up many, who should be so qualified and enabled, as that they should be able to perform that, which is here said they should, maugre all the opposition of most potent enemies, however true it is in it self, yet may perhaps to some not seem to be of that weight, as that it may be much pressed or insisted on as a necessary meaning of the words undeniably concluded from them.

These, whoever they be, it is said shall be raised against him, *i. e.* against the enemy, denoted by the name of *Assur* or the *Assyrian*. Or, saith a learned ^g Jew, it may be rendred *with him*, that is, with the *Messiah* before spoken of, as to denote, that they should by him be set on work, and be employed under or with him in that work which he hath to do.

But this interpretation is neither by himself preferred, nor by others followed; however, it would alter nothing in the scope and meaning of the words: as neither will that much which is by ^h Some said, That by the naming this number Shepherds and Princes, is signified, that this promised *Messiah* should be a greater defence to them, than the help and force of seven Shepherds or Princes, which were Men, could be; so that it shall be abundantly sufficient that they have him to oppose against all enemies, and in confidence of that they are introduced as supposing themselves to have such forces.

These also, whoever be understood by them, it is said that *they shall waste the land of Assyria with the sword, &c.*

They shall waste. In the Margin of our *English Bibles*, is put, *Heb.* *Eat up*. The word רָעַע *Raau*, in the *Hebrew* is such as may indifferently be deduced either from the word רָעָה *Raah*, *to feed, feed on, or, eat up*, or from רָעַע *Raa*, *to break*, and accordingly by some is taken in the one, by some in the other of those notions. Some therefore would have it rendred *shall break* (*i. e.* destroy or rule over with tyranny,) Others, *shall feed*, *i. e.* *feed on*, or *eat up*, *i. e.* likewise destroy; for ^k that feeding, which is for the good of the cattle that feed, is the destruction and consuming of that which they feed on, or eat up.

So that the meaning here of the word (as taken from either of those roots, will be the same in effect, still destruction, and is well expressed by our Translators by the word *waste*.

And the land of Nimrod in the entrances thereof. In the Margin our Translators read, *or with their own naked swords.* The word in the original, פֶּתָחֵיהֶם *Petacheah*, being from the same root with פֶּתָחוֹת *Petechoth*, Psalm lv. 21. rendred *drawn swords*, and with פֶּתָחִים *Petachim*, which signifies, *doors, gates, or, entrances*, makes Interpreters doubt which to take. Our Translators, as loath to determine, put one in the text, the other in the margin.

If it be rendred *swords*, then to say *with their own swords*, will be as much as to say, they shall turn their own swords upon them, or conquer them with their own weapons, such as they find in their own land, for the word with that affix which it hath put to it, will literally sound, *with the swords of it*, that is, of their own land, and not *with their swords*, *i. e.* the swords of the conquerors; or else (as one ^l notes in a little different signification of the word, which he supposeth it to have) *with the edges of that sword mentioned*, for so he thinks the word also to signify *the mouth, or edges of the sword*. So as that the meaning may be, They shall deal with their land or with them according to their own dealings, so make use of the sword toward them, as they have used it towards others. If it be rendred *entrances*, ^m then will the meaning be, that they shall conquer their land, and slay them in their own gates, and entrances of their own country.

Yet some of the *Jews*, who are for a literal interpretation of the words, and a fulfilling them accordingly, will not have it so far literally understood, as that they should by virtue of what is said, destroy and cut them off with the sword; for, saith ⁿ one of them, the Prophet here promiseth peace and not war, and therefore the meaning only is, that they shall openly and manifestly every where rule over them in their land and cities.

^o Another of them saith, that by *Swords* here spoken of are to be understood those punishments that should come on them, *viz.* the *Assyrians*, from heaven by virtue of the prayers of *Israel*, according to what is said, *Isaiah xxxi. then shall the Assyrian fall with the sword, not of a mighty man, and the sword not of a mean man shall devour him, &c.* *viz.* because he was destroyed by an Angel. So that though hence may seem to be concluded, that even after the coming of the *Messiah* there shall be wars, yet it is probable, that these seven shepherds and eight princes of men, shall have no need of using the sword against *Assur*; so that ^p they themselves here do not think that the literal signification of every word ought strictly to be insisted on.

But according to that figurative acception of the words embraced by most Christians, which we in the first place mentioned, the meaning will be evident, That by the might and power of Christ, and such as shall be by him qualified and

^f Jun. Tremel. Tarnov. De Dieu.
^g R. Tanchum. ^h R. Tanchum.

ⁱ Kimchi.

^j Idem.

^k Paræus, and see Diodati.

^l Abarbinel.

^m R. Tanchum.

ⁿ R. Solomon, R. D. Kimchi.

^o R. D. Kimchi, Abar-

binel, and Christian Interpreters.

and commissioned for the spreading and maintaining of his truth, all that oppose it shall be brought under and made to yield as evidently, as when an enemy (such as the *Assyrian* then was to *Israel*) is by many commanders and their forces beaten in his own country, and with his own weapons, forced from him and turned back upon himself, so that he shall not be able to create farther disturbances.

And he shall deliver, i. e. the *Messiah* or ruler in *Israel*, Christ, by his own power, and the ministry of those whom he shall qualify and employ for maintaining his truth and his peace, shall deliver us from the hands of such enemies as shall assault us, that we shall not have need to fear them. They (^a saith he that rendreth it *recompence* instead of *peace*, as we have seen) i. e. those denoted by the seven shepherds and eight principal men, (so taking the verb here put in the singular number to stand for the plural *הַצִּיל* *Hitfil*, for *הַצִּילוּ* *Hitfilu*,) shall deliver us from the *Assyrian* that invadeth us and maketh incursions on us; or, that he may no more come, &c. ^a as Some. Thus may it seem convenient to take notice of the signification of some of the words, that so they may be adjusted and accommodated to that exposition which shall be embraced, as the scope shall direct and require. Our translation renders, *thus shall he deliver us*, i. e. by these means: but that which they render *thus*, properly signifieth, *and*, and is so by most rendred, though the meaning will be one.

7. *And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*

8. ¶ *And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go thorow, both treadeth down, and teareth in pieces, and none can deliver.*

And the remnant of Jacob shall be, &c.] A learned *Jew* maketh here a question, whether these words are by reason of the note of connexion *and*, to be joined with the words immediately preceding, viz. (as he would have it rendred) *and this shall be our peace*, or, (as he rather thinks it should be understood) *and this shall be the reward of Assur*, &c. and so to be understood of the happy condition, which they enjoyed after their return from their *Babylonish* captivity under the second temple, or to be referr'd and bear respect to the other words that went before, viz. the sixth verse, *and he shall stand and feed*, &c. and so to be looked on as a promise, the fulfilling of which is yet to be expected, when their yet expected *Messiah*, shall be come: no in-

convenience or absurdity he thinks will be, to which soever it be applied.

This observation of his concerning the connexion of the words, it will not be amiss to observe, because among Christian Expositors ^a there are Some, who interpret what is here said, as to refer it to the *Jews* that returned from the *Babylonish* captivity, and their condition before Christ's coming: and if their opinion be followed, then perhaps will the connexion be more proper with the words immediately foregoing. Others, to the times of Christ after his coming in the flesh: and then may they be referred to all, not from the fourth verse only, but from the second also in a continued series, but with difference from what that *Jew* would have it, not as a promise which is not yet fulfilled, but which hath been already made good, and is still in making good, and shall be so till Christ's coming again at the end of the world.

The remnant of Jacob, &c.] In chap. iv. 7. he promiseth, that she that halteth, or was afflicted, should be made a remnant. By *the remnant of Jacob* here ^a Some understand those that should of them return from *Babylon*; ^b Others those of them, that should any where be left of them among the nations, and could not return home; ^c Others, those of them that should remain with God after they were tried or refined in the furnace of affliction, according to what he saith, *Zeck. xiii. 19. And will refine them as silver is refined.* ^d Diverse of Christian Interpreters expound it of the Apostles, and apostolick men, and such as should succeed them in the church for propagating the knowledge of Christ and his gospel. But probably this title may be extended to *as many as the Lord should call*, to all to whom the Apostle saith the promise was, *Acts ii. 39. That remnant which should be saved*, *Rom. ix. 27. the remnant according to the election of grace*, *Rom. xi. 5.* those whom our Saviour calls *his little flock*, *Luke xii. 32.* by a title well answerable to this of remnant of *Jacob*, or in a word, to the whole church and true members thereof, which in respect to the many, that are out of it, are but a remnant, and that remnant a remnant of *Jacob*, though not all according to the flesh sprung from him (as the first of them who were called were) yet all by faith the *Israel* of God.

To this remnant (however taken) are here great promises made, and peculiar privileges attributed, and those set forth under two similitudes of differing nature in different respects, in one they being compared to dew, in the other to a lion. ^e *They shall be in the midst of many people, as the dew from the Lord, as the showers upon the grass*, &c. Of these words are two somewhat different expositions given, the one of which maketh them a description of the condition of that remnant of *Jacob* in respect to themselves, how it shall be with them by

^a R. Tanchum. ^b David Kimchi, Chaldee and Syriack. ^c R. Tanchum. ^d Grotius, Tirinus.
^e Grot. ^f Aben Ezra, Abarinel, and see Pelican. ^g R. D. Kimchi. ^h Vatablus edit. 4to and 8vo, Ribera.
Menoch. Christ. à Castro.

by the blessing of God; the other in respect to others, or how they shall be to others among whom they are; the first ^z attributing those latter words, *that tarrieth not for man*, &c. as an epithet not to *grafs*, but to *dew from the Lord and showers upon the grafs*, and maketh out the meaning to this purpose; That as the dew and bigger rain, which falleth on the grafs; is only from God, and ^a so disposed of as he will, without man's help or disposal, so the remnant of *Jacob* shall depend only on God, and his goodness, not on man's help or contrivance, or assistance, and by his help and blessing shall in the midst of many people, many enemies encompassing and exposing them, be yet preserved and maintained, so as still to subsist and wonderfully on encrease to the admiration of those many that shall behold them. According to this exposition it will not perhaps be amiss (as a Divine of ^b great note observeth) by *dew*, or *rain on grafs*, to understand grafs, or fields of grafs, nourished, or refreshed by *dew and rain*, without the help and cultivation of men, by the sole hand and blessing of God.

The second way of exposition is, by referring those words *that tarrieth not for man*, to the grafs, by God's watering it with dew and rain from heaven, cherished and caused to grow and flourish; and so the meaning will be, that that blessed remnant shall be in the midst of those many people, among whom they are dispersed, by whom they are entertained, and received, and hearkened to, as beneficial to them, as dew from the Lord, as showers on the grafs, which cause them to grow, and flourish without the help of man; their doctrine shall drop on them as rain, their speech distil as the dew, as the small rain on the tender herbs, as the showers on the grafs, Deut. xxxii. 2. so they by their heavenly doctrine and good example and communicating of spiritual blessings, shall cause them, who are otherwise as uncultivated herbs and plants, to grow in grace and flourish in the house of God, and bring forth fruit unto him only by his blessing, and not by any art of man; Or, (as ^d a learned Jew thinks the words may be expounded) without expecting reward from men. To which may be added perhaps not unfitly, that they shall be thus beneficial to all among whom they live, by drawing down God's blessings on them for their sakes, as *Laban* confessed, that God blessed him for *Jacob's* sake, Gen. xxx. 27. and by cooling and mitigating God's wrath, which otherwise would speedily burn them up, if these were away, as the moistning dew and showers preserve the grafs and herbs from the scorching of the sun (see Gen. xviii. 26, &c. and xix. 22. and Mat. xxiv. 22. Mark xiii. 20.) This may be looked on as comprehended in, though not the main intention of the words.

A Jewish ^e Doctor expounding these words in this manner also, viz. as describing how the

remnant spoken of shall be in behaviour towards these many people in the midst of which they are, makes the meaning of them to be, That they shall be loving to, and deal kindly with; those that deal courteously with them, and do good to them, as dew doth to the grafs, and that of their own good nature, without respect to profit or reward: to them, he means, and to them alone, being of contrary behaviour to others, as will appear by what he saith on the next words. And if this be all, that he thinks meant, surely he falleth far short of showing the duty and property of true *Israelites* (who by this remnant are meant) who are taught to *do good to all men*, Gal. vi. 10. *to love not only those that love them, but also even their enemies, and to do good to them that hate them*, Mat. v. 44. *that they may be children of their heavenly Father, who sendeth rain on the just, and on the unjust*. So must they be as the dew from the Lord, and as rain by him given in the midst of many people, striving to extend their good to all those many, that as many as are capable of receiving good by them may receive it. Mean while he may suggest to us another property, which the comparing them to dew and showers requires in them, viz. softness and gentleness in their behaviour, in the midst of those; or amongst those, that will receive them, and hear them; which will the better bring us to the consideration of what is meant in the second similitude; which is, *that they shall be as a lion*, &c. They, which shall be gentle and soft in their behaviour, as communicative of all good to those that will receive the truth, shall against all that oppose it, though many and strong, be of a lion-like courage, and by God be enabled with power to beat and tread down all before them, and prevail over them, so as none may resist them; as a lion doth over the beasts of the forest, and a young lion over the flocks of the sheep. This their power may well be described by the words of the Apostle, 2 Cor. x. 4, 5; 6. in that by the *weapons of their warfare, which are not carnal, but mighty through God to the pulling down of strong holds, they cast down imaginations, and every high thing that exalteth it self against the knowledge of God; and bring into captivity every thought to the obedience of Christ*: so hath Christ promised to them, a *mouth and wisdom, which all their adversaries shall not be able to resist*; Luke xxi. 15. This was made good in the Apostles, and such as have since succeeded them in their employment, and administration of Christ's kingdom; and others the true members thereof, and he will never leave his church destitute of a remnant of such valiant defenders of the truth and conquerors (through the power of his Spirit) of what is contrary to it: though all the powers of hell join their forces against them, they shall disperse them:

^f Some learned men refer what is here spoken to the times after the *Babylonish* captivity, and especially

^z R. D. Kimchi, Abarbinel, Munster, Grotius, Diodati.

Ravan. ^b Calvin.

nel. ^c Abarbinel.

^e Vatab. edit. 4to and 8vo; Ribera, Menoch.

^f Tirin. Grot.

^a Compare Psalm cx. 3. and see Flac. Illyr. and

Dutch Notes, Christ. a Castro: ^d Abarbi-

especially those of the *Maccabees*, wherein the *Jews* under valiant commanders overcame diverse strong enemies, and with lion-like courage set on them and brought them under; which though it may be granted, and their victories looked on as a fulfilling what is here spoken in part, yet sure it will appear to have been more evidently and fully made good since Christ's coming into the world, and setting up his spiritual kingdom among men by these conquests by his little flock obtained over the devil and the world, sin and error, never so deeply rooted and strongly backed, and all that may be comprehended under those names by the Apostle given them, *Eph. vi. 12. of principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places.*

The conquering and dispersing these (as by the church of Christ in the power of his might and invincible force of his Spirit hath been wonderfully done) and converting rebellious sinners, are things of a higher nature, and signs of a greater strength and courage, than any that is shewed in the conquering and destroying the greatest and most potent nations that ever were on the earth, as to any temporal dominion or concerns, in as much as the bringing the minds of men into subjection is harder than the forcing their bodies. And sure though God's remnant have promises of temporal things as well as of spiritual, yet where such are mentioned as concern them as members of Christ's kingdom (as the things here spoken of from the second verse all along have been shewed to be) it is manifest, that they chiefly relate to their spiritual estate, the things thereto pertaining being the peculiar privileges of his church and flock as so, being a kingdom not of this world, and the happiness of that and them being according to those to be valued, whereby their dignity may be made appear not so much by their being great in this world, as their being great in the kingdom of heaven, and their prevalency not over temporal and carnal, but over spiritual enemies, which are worse, and require a greater force than those to subdue them; in the conquering of these is the strength of the lion of the tribe of *Judah* chiefly seen.

The *Jew* last cited saith, that as *Israel* shall deal kindly with those that have shewed kindness to them, so on the contrary shall they deal with their enemies that have done ill to them, behaving themselves towards some of them, to wit, the *Assyrians*, as a lion among the beasts of the forests, killing whom they please; and towards others, viz. the *Edomites*, (so they call *Romans* or *Christians*) to whom they have greatest hatred, as a young lion among the flocks of sheep, utterly destroying them, and suffering none to escape. You may see in them still the leaven of their old doctrine in their false interpreting of the law, by Christ reprov'd, *Mat. v. 43, 44. Thou shalt love thy neighbour, and hate thine enemy;*

but the *Jews* generally^b in expounding these words, run on in their old error, which they will not retract, viz. that the things here spoken concern a time not yet come, viz. when those nations by this man mentioned, or, (as others of them) when *Gog* and *Magog* shall come to fight against *Jerusalem*; because they will not acknowledge the *Messiah*, on whose coming the fulfilling of them depends, to be yet come: and again in that they expect them to be fulfilled, only in a gross literal sense, by a bloody massacre of their enemies with the edge of the material sword. We may make use of them as for finding out the signification of the words, as in other places, so in such passages of the Prophets also as concern Christ, his coming, and kingdom, and the privileges thereof; but as to the sense in such we must expect to have it as wide from the truth, as they can wrest it, being obstinately resolved not to acknowledge him as yet come.

9. *Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.*

Thine hand shall be lift up, &c.] Thine hand (O remnant of *Jacob*.) That seemeth the nearest person to be understood, Thou shalt have the upper hand or victory over all that oppose thee. Others refer it to God, Thy handⁱ O God, ^k or, O Christ: it will come all to one pass; they doing what they do by the power of his might, and he being exalted and magnified in them by what they do by his power. What is to be understood here by the cutting off of the enemies^l may be taken from the former verse, they shall be cut off from being enemies, all (if understood of men) that makes them enemies to Christ, and his church, their sins and errors taken out of the way. Some^m of the *Jews* read, *let thy hand be lift up*, understanding the enemies as before, viz. adversaries to denote the sons of *Esau*, and *Ismael*, still looking for what is spoken as yet to come, as we have said.

10. *And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.*

11. *And I will cut off the cities of thy land, and throw down all thy strong holds.*

12. *And I will cut off witchcrafts out of thine hand, and thou shalt have no more soothsayers.*

13. *Thy graven images also will I cut off, and thy standing images out of the midst of thee: and thou shalt no more worship the work of thine hands.*

And it shall come to pass in that day, saith the Lord, &c.] Here, that the connexion of the words may appear, is questionable, what is the time designed by *that day*, and who the

^a Abarbinel.
and Tarnov.

^b R. D. Kimchi.
^m Abarbinel.

ⁱ Drusius, Christ.

^k Castro.

^l Sa. Menoch.

^l See Hierom. Ribera

person, or persons here spoken to are. Some among ^a Christians think; that the connexion is between these words and the first verse, as if all coming between were a parenthesis, and that the day here spoken of is the same with that wherein the things there mentioned were to be made good, and that the person here spoken to is the same that there, namely, *Babylon*, and that what here follows are threats and comminations to her, answerable to those things, that are elsewhere in *Jeremy*, and other Prophets threatned to her.

° A learned *Jew* thinks the words to be coupled not with the promises immediately preceeding, but with the threats, that were before by our Prophet denounced against the *Jews*, and *Israelites*, as containing farther threats, and so the time to be the same, in which the things before in this prophecy threatned against them shall have effect by their enemies coming on them, and they still the persons spoken of and to, and the words also to have connexion with what followeth, *chap. vi. 1. Hear ye now what the Lord saith.*

But to Others both *Jews* and *Christians* (the most of them) this breach seeming wider than so to resume the connexion of the words; they refer what is now spoken to the words immediately preceeding, and will have the time to be that wherein the things therein mentioned should be fulfilled, and the persons still spoken to, *Israel* (or the remnant of *Jacob*) and the words, though seeming to have the form of a threat, yet to be indeed a gracious promise of that peace, and security, which they shall enjoy, and have no need of seeking other helps, such as they and other nations then ordinarily made use of, but relying on God alone; and cleaving faithfully to him, shall find him all-sufficient to them; ^p yea therefore will he take from them such things, that they may learn to depend upon him: ^q so the *Jews* to this sense, *I will cut off thy horses, &c. i. e.* I will by giving thee firm and secure peace cause that thou shalt have no need of multiplying horses, or chariots, or walled cities, or strong holds: or, for fear of the enemies to fly to witchcrafts, and enchantments, or to soothsayers to direct thee when to fight with success, nor for want of help in me to betake thy self to idols, and to worship them. So that the cutting off, and destroying those things to them, and depriving them of them, will be in their sense the cutting off and destroying their enemies, the fear of whom made them formerly fly to them.

They do likewise cite their *Chaldee* Paraphrase, who goeth in a different strain, rendering, *I will cut off the horses of strangers from among thee, and their chariots, and the cities of the people, and destroy all their strong towers, and I will cut off also witches from amidst thee, and thou shalt have no soothsayers, I will also cut off the images of the people, and their statues out of the midst of thee, and thou*

shalt no more serve the works of thine hands; and I will root out the plantations of the Gentiles from amidst thee, and destroy thine enemies. This paraphrase ^r they cite, as in confirmation of their own expositions; with which it agreeth indeed as to that, which they make the scope in general, to denote, that they shall enjoy peace and security, and trust in God, and serve him alone; but in this, much differs from it and from the text, in that what is attributed according to them, to *Israel*, is in it attributed to their enemies, their horses called their enemies horses, of which they give no reason; perhaps they might think they meant *Israel* themselves, tho' in respect to them they instead of their name put in their enemies, &c. lest the words, that seemed to import ill unto them, might be joined with it, as elsewhere ^s by the enemies of *David* they will have to be understood *David*, as 1 *Sam. xxv. 22.* and by the enemies of the Lord, the Lord himself, 2 *Sam. xii. 14.* making there the meaning to be, *thou hast provoked the Lord*, whereas the letter sounds *the enemies of the Lord.*

But a ^t Christian Interpreter makes farther use of the Paraphrast's expression, *viz.* for confirmation of his opinion, that these things here spoken belong to the times after Christ, and that the persons spoken to are not only those of *Israel*, but of all other nations, that should be converted to Christ, because else an objection might be made against it, for that after the return from the *Babylonish* captivity, and when Christ came, and since, the *Jews* were not guilty of idolatrous worships and witchcrafts, &c. that they should be promised to have them cut off from them, and that therefore the words cannot be looked on as a promise of good to them, and therefore that the horses and cities, and witchcrafts, and idols, are to be understood of such as were among other nations, who were to be converted to Christ, and so be made the remnant, and *Israel* of God, *i. e.* that those things in which they did before trust, and so hardly receive the gospel, he would now take away, or at least make them no longer to be the cause of their resisting the gospel, but that all should yield and give place to it. But though that which he saith be true as to the main, *viz.* that God's *Israel* comprehends as well the *Gentiles* that were to be called into Christ's church, as the *Jews*, and that there were among the *Jews* no idols, or idol worship at Christ's coming, and that this promise was to be fulfilled as well to the believing *Gentiles* as *Jews*, yet that there is need to interpret the words therefore, as if by the things named were to be understood those among the *Gentiles*, because at Christ's coming no such were among the *Jews*, or that the *Chaldee* Paraphrast meant them of those, is neither evident, or need to be insisted on, or scrupled at, because the Prophet seems to speak of things as they were in those times when

^a Grot. and see Christ. à Castro, and Stokes.

^o R. Tanchum, so Cyril. Alexand.

^p Calvin, Drusius.

^q R. Sol. Jarchi, Ab. Ezra, R. D. Kimchi, Abarbinel, and R. Tanchum mentioneth this way of interpreting though he approveth it not.

^r R. D. Kimchi.

^s Kimchi. R. Tanch. &c. See Kimchi de Rad. in ע"ז.

^t Ribera;

and see Sa. Menoch. and Tirinus.

when he spake, and to say that in future time, when God would fulfil his word here spoken by the Prophet, he would cause that it should be otherwise; they whom he speaks of should not make use of or confide in such things as they now did. That in the Prophets time such things were among the *Jews*, and they peccant in forsaking God to rely on them, appears by what is said in the Prophet *Isaiah* who was contemporary with *Micah*, *Isaiah* ii. 6, &c. *Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the East and are soothsayers, &c. Their land also is full of horses, neither is there any end of their chariots, their land also is full of idols, they worship the work of their own hands.*

Where we see are reckoned up such things, as are here mentioned, and their sin shewed to be their relying on and pleasing themselves in them to the neglect of God and his ways; so that well may here be understood that he saith, that for the future, the time here pointed at, he would cause that it should not be so with them, (and hence by the way may be taken another conjecture why the *Chaldee* Paraphrast should instead of *thy horses and chariots, &c.* put *the horses of strangers, &c.* viz. because these things they had from other people. (So * Some expound *thy horses*, i. e. the help of *Egypt* which thou reliest on to furnish thee with horses) or learned the use of them from other people, and used them as they did. But we need not be much inquisitive after his meaning, that being to be reduced to the text, and not the text to that. Mean while, that these words are to be looked on, as a promise for good to those whom they concern, viz. a promise of peace and security in God alone, and encouragement to rely on him alone, without dependence on any human helps or ways, rather than a menace of evil to those spoken to, we may well be inclined to think by the application of much the like words to the peaceable condition of the kingdom of Christ, * *Zech.* ix. 10. *I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the Heathen.*

14. *And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.*

And I will pluck up thy groves out of the midst of thee.] Of what use consecrated groves were anciently, in the times of idolatry, we may easily perceive out of the ancientest records, viz. the books of *Moses*, as *Exod.* xxxiv. 13. where *Israel* being forbidden to make any covenant with the *Amorites* and *Canaanites*, and other idolatrous nations, are commanded to destroy their altars, break down their images, and cut down their groves (as wherein they worshipped, or did honour to their idols) as appears again, *Deut.* xii. 2, 3. Ye shall utterly destroy all the places wherein the nations, which ye shall possess, served their gods, upon the high mountains and

upon the hills, and under every green tree, and you shall overthrow their altars, and break their pillars, and burn their groves with fire. So we read that *Israel* served *Baalim* and the groves, *Judges* iii. 7. and again, *chap.* vi. 25, 28. we read of *Baal's* grove; and the *Israelites* to keep them from idolatry are commanded not to plant a grove of any trees near unto the altar of the Lord their God, *Deut.* xvi. 21. notwithstanding which command, as *Israel* afterwards fell to idolatry, so they fell also to planting of groves to the honour of idols, and worshipping them in them. So *Maacab* the mother of *Asa*, made an idol in a grove, 1 *Kings* xv. 13. And *Abab* setting up the worship of *Baal* made a grove, 1 *Kings* xvi. 33. and had his Prophets of the groves, *chap.* xviii. 19. so of the grove in *Samaria* we have mention, 2 *Kings* xiii. 6. and that the *Israelites* doing things that were not right against the Lord, set them up images and groves, *ibid.* *chap.* xvii. 9, 10. and made them molten images, even two calves, and made a grove, *ver.* 16. and that *Judah* left the Lord their God, and served groves and idols, 2 *Chron.* xxiv. 18. by comparing which and like places will here easily be understood what is meant when he saith, He will pluck up their groves, viz. that he will take away those parts of idolatry also, whether the words be taken with some as directed to the *Chaldeans*, or with others to the *Israelites*, the use of groves in the worship of their idols having been common to both.

So will I, (or and I will, for so in the Hebrew) destroy the cities. In the Margin is put, *or enemies*, and so the *Chaldee* Paraphrast takes it. The word עִרִיץ *Areca*, in the *Hebrew*, signifieth both these, *cities*; and *enemies*, and so is that meaning to be given to it, which the sense of the place requires, or shows to be most convenient. Here therefore according to their several judgments some take one, and some the other. It is not unfitly observed by a * learned *Jew*, that if here the words be taken as a menace, or denouncing evil, then it must necessarily to make congruous sense be rendred *cities*, but if it be taken as a prediction of good, then it may be rendred either way. To what may be said, that it is not here to be taken for *cities* (though diverse Interpreters so take it) because he had before said, *I will cut off the cities of thy land*, *ver.* 11. some answer, that † there are meant *cities* of defence, here *cities* of idolatrous worship, in which were their groves and idols temples.

15. *And I will execute vengeance in anger, and fury upon the Heathen, such as they have not heard.*

And I will execute vengeance upon the Heathen such as they have not heard.] On that former exposition of most Christians, which interpret the preceding words from *ver.* 10. as a promise of good unto the church and believers, this will kindly follow, as showing how

* R. Solomon. † See R. Sol. and R. D. Kimchi on that place. * R. Tanch. † Christ. à Castro. See Ab. Ezra.

how much contrary it shall be with such as receive not his doctrine and refuse to obey. Having so disposed of things for the good and security of his subjects, on his enemies he will execute vengeance. But then most of them render the last words *which have not heard*, or *will not bear*, hearken to his word, or doctrine, or *because they would not bear* the law, saith the *Chaldee*, the preaching of the gospel, say Christians, and so refer the relative *which* to the Heathen. But the words are capable of that rendring which Ours give, and is by ^z Some others also approved, by referring it to the vengeance spoken of, *viz.* which or such as they have not heard of.

That ^a *Jew* which (as we saw) takes the foregoing words as a threat against *Israel*, on the *Jews* here doth not take גוים *Goim*, (*nations*, or *people*) for the *Heathen*, but for the people of *Israel*, or those nations and people, (*viz.* *Israel* and *Judah*,) that God would take vengeance on them for their refusing to hearken to him, making it a continuation of the commination.

That ^b other *Jew* which expounded *Israel's* being as dew, &c. of their being kind and profitable to them that dealt kindly with them, expounds this, that God will severely punish those that would not hearken to them to pity and show kindness to them. Such as make the *Babylonians* or *Chaldeans* the persons spoken to, and here threatned with destruction: by those ^c that will not hear, understand such of those nations under that empire as should oppose *Cyrus*, and refer to *Isaiab* xlv. 1, &c.

There is another ^d Translation of great note, which making the words from the tenth verse to the end, a promise of good by Christ to his Church, gives yet a different construction of them from what we have seen, *viz.* *For it shall be in that day, saith the Lord, when I shall have cut off thy horses out of the midst of thee, &c.* (*i. e.* have much afflicted thee, and so purged thee from thy wicked doings and the instruments thereof) *that I will destroy thy adversaries, and execute vengeance on the nations which have not heard.* But this construction seems much more harsh, than that which is commonly received, and by Ours given; although Ours seem to express much the same that those Translators would have, by putting *ver. 14.* *So will I destroy*, instead of what Others put, *and I will destroy*, especially if, as in the Margin, we read, *their enemies.*

CHAP. VI.

VERSE I. *Hear ye now what the Lord saith, Arise, contend thou before the mountains, and let the hills bear thy voice.*

2. *Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.*

VOL I.

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^z Calvin, Drusius. ^a R. Tanchum. ^b Abarb. ^c Grot. ^d Jun. and Tremel. ^e Grot.
^f Abarbinel. ^g R. David Kimchi. ^h Abarb.

HEAR ye now what the Lord saith, &c.] Although it be not necessary perhaps to seek for a connexion between every chapter, or all other passages in the books of the Prophets, in as much as they spake them at several times, and so when they committed them to writing, set them down as they were spoken, without necessary dependence of every part one on another, and so this might be looked on, as ^a a new address (as the Prophet was by the Spirit moved,) to the People: yet of the coherence between it and the foregoing parts of this prophecy, we may not unfitly take an hint from a *Jewish* ^b Doctor to this purpose; that whereas God had sometimes threatned to them heavy judgments to the destruction both of *Samaria* and *Jerusalem*, *Israel* and *Judah*, and then again given them gracious promises, of victory over their enemies, and great tranquillity and prosperity, lest any should thence take occasion to suspect, that his ways were not equal, and he not constant in his purposes, but various and changeable, one while intending and declaring one thing, then another, and repenting him at one time of what he had said or done at another; he here bids the Prophet to declare the methods of his proceedings to them, by rehearsing what he had done for them, and their forefathers, and what just things no way grievous were required of them, and how they behav'd themselves towards him, and laying open what transgressions they were guilty of, that so it may appear, that he was always inclin'd to mercy and to do them good, but that they by the unequal temper of their behaviour, and perverse rebellious carriage, provoked him to use severity towards them, and to deal with them in judgment, that he might not seem a patronizer of wickedness; the cause was from themselves and not from any inconstancy in him, the change in them, not in him, who was still the same, *the Lord, the Lord God merciful and gracious, &c. but that will by no means clear the guilty, &c.* *Exod.* xxxiv. 6, 7.

For making this evident therefore, the Prophet thus begins and bespeaks them, *Hear ye now, ye people of Judah and Israel, what the Lord saith, &c.* The Lord saith it, and therefore it requires their due attention, the Lord saith unto him, *Arise, (O Micah) contend thou before the mountains, &c.* The Margin hath, *with the mountains*, for so the particle *אִתְּ* *Eth*, more usually signifies, but it is by the *Hebrew* ^c *Grammarians* observ'd here to denote as much as *אֵל* *El*, *to*, or *before*, *in presence of the mountains.* The mountains and hills (saith a ^d learned *Jew*) are dead inanimate things, and cannot be guilty of sin, why then should he reprove them? The sense then must be (saith he) rebuke and reprove the sin of this people with such vehemence, publickly, and with so high a voice, that even those insensible creatures the mountains and hills may hear it; as much as to say, Contend with or

reprove this people in the presence of the mountains, and that so loudly and vehemently, as if thou would'st make even those things, that have no sense of hearing, the very hills, to hear thy voice.

^c Some render, *with the mountains, and let these hills bear*, i. e. those of *Judea* that mountainous country: and then the mountains and hills may be taken for ^f the inhabitants of them. ^g Others think them cited as if they were guilty, because on them they worshipped idols and committed abominations. Others again ^h both *Jews* and *Christians*, by mountains and hills take the princes and great ones to be meant, as sometimes in scripture they are by those names designed, and then the particle *with*, must in its usual sense be understood, (but the controversy seems more general with all people.) The *Chaldee* Paraphrase is cited by the ⁱ *Jewish* Expositors as rendering mountains by *fathers*, and hills by *mothers*; as if he should call on *Abraham*, *Isaac*, and *Jacob*, and *Sarah*, *Rebecca*, *Leah* and *Rachel*, in their graves, to hear how ill they had requited the Lord for all his goodness shewed to them, (and so in some ^k Editions of the *Chaldee* it is read: but in others, and those more common, otherwise, viz. mountains and hills, as in the *Hebrew*.)

But there is no need of taking mountains and hills in any other than their proper signification, ^l it being agreeable to the language of the Scripture ^m elsewhere, when God speaketh, or any thing is spoken from him, and in his Name, the more to affect the hearts of men, and make what is spoken to sink into them and be attended to, to call in heaven and earth and lifeless insensible creatures as witnesses against them, and judges between God and them, for the solemnity of the matter, and to show the justice of what he doth or saith, and how more senseless and stupid they are in not hearkning and obeying than any of those lifeless creatures, which obey all his will as readily as if they had ears and were of quickest hearing. As they speak loudly without voice to declare ⁿ the glory of God, and witness to his truth, so do they hear without ears when the Lord speaks. *Israel* therefore refusing to hearken to the Lord, out of these doth he raise up such as shall hearken to him, and call on them so to do.

Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth. Instead of *hills* in the first verse, here in the second verse is put *ye strong foundations of the earth* (or, ye strong ones the foundations of the earth:) so are the mountains and hills called, as the strongest and firmest parts of the earth, and therefore ^o likened to the pillars or foundations thereof. ^p They that by mountains understand the kings and princes of the world, seem by these to understand their deputies and magistrates, who do as it were sustain the pillars thereof, *Psalms* lxxv. 3. But it seems

most convenient, as declaring the majesty of God, to retain (as we said) the proper signification of the words, mountains and hills.

These being summoned (as fit witnesses for their constancy and stability) to hear, he declares what they are called on to hear, viz. the Lord's ^q controversy with his people, and his impleading them for matters between him and them. He that is sovereign Lord of all, and cannot do any unjust thing, nor could be accused of injustice in doing what he will with his own, much less in punishing them who have done otherwise than they should, in rebelling against him and transgressing his commandments, yet with wonderful condescension, puts himself as it were on equal terms with this rebellious people, and ^r chusing rather to manifest his justice and equity than the right and power of his dominion, calleth in all creatures to be witnesses and judges between himself and them, of the justice and even necessity of his proceeding with them. That he may before all be justified in what he speaks, and ^s cleared in his judging (or contending) even themselves being judges, he gives in his reasons, and calls on them to give in theirs, or any arguments they can produce for themselves in their behalf, according to what he elsewhere saith, *Isaiah* xliii. 26. *let us plead* (or ^t let us be judged) *together, declare thou, that thou may'st be justified*; if thou hast any thing whereby thou mayest justify thy self, produce it, and let it be heard.

3. O my people, what have I done unto thee, and wherein have I wearied thee? testify against me.

[O my people, what have I done unto thee, &c.] Thus he begins his plea with them, by calling on them to produce what exceptions they have against him and his service; for their forsaking it might seem to import, as if he had ill treated them, and been an hard master to them. He bids them therefore, if they have any thing to say for themselves against him in that kind, to produce it. O my people, what have I done unto thee, and wherein have I wearied thee? ^u Some for explication add, What evil have I done unto thee? viz. that thou shouldst thus behave thy self towards me, as thou dost: Wherein have I wearied thee? What commands have I given thee, or what have required to be done of thee, the doing of which might be a trouble and wearisomness unto thee? because they were apt to say, *What a weariness is it?* *Mal.* i. 13. So that to this expression, will be agreeable what we have in the New Testament, *His commandments are not grievous*, *1 John* v. 3. and what our Saviour saith, *Mat.* xi. 30. *My yoke is easy and my burden light*.

Others much ^v differently expound the first words, not understanding evil, but good, *What,*

^c Jun. Trem. ^f Grot. ^g A. Lapide, Tirin. Tarnov. ^h R. Tanchum, Vatab. Ribera. ⁱ R. D. Kimchi. Abarb. and see R. Tanchum, and R. Solom. ^k See Bib. Reg. Buxt. Polyglot, &c. ^l Ainsw. in Deut. xxxii. 1. ^m *Isaiah* i. 2. *Micah* i. 2. ⁿ *Psalms* xix. 3. *Luke* xix. 40. *Hosea* ii. 21. ^o Compare Deut. xxxii. 22. and *Psalms* xviii. 7. ^p Abarb. ^q See *Hosea* iv. 1. ^r Grot. Pelican. ^s *Psalms* li. 4. ^t Vulg. Lat. ^u Aben Ezra, R. D. Kimchi. ^v R. Solomon, Abarbincl.

What, i. e. how much, *good have I done unto thee?* how great mercies shew'd to thee? And then the following words much as before: *and wherein I have wearied thee* by my commandments, what trouble thou hast been put to in doing them, *testify* thou and declare. The Chaldee paraphraseth the former part of the verse, *what good have I said that I would do to thee, and have not done it?* which meaning may agree with either of the foregoing: and the latter part thus, *and what hard* [or grievous] *infirmity have I multiplied upon thee?* * as if he had respect to his preserving them continually in health in all their travel through the desert: and so some Others understand this, not so much of God's not wearying them with his commandments, as of his ^v not having in any kind put them to hardship and difficulties in their coming out of *Egypt*, and travel in the desert, through which he bare them *as on eagles wings*, *Exod. xix. 4.* and *Deut. xxxii. 11*, &c. *and led them through the deep as an horse in the wilderness, that they should not stumble*, *Isaiah lxiii. 13*, &c.

But the first of these expositions, as to the whole verse seems more naturally to flow from the words, and may be compar'd with and confirmed by what he saith, *Jer. ii. 5. What iniquity have your fathers found in me, that they are gone from me?* &c. and *ver. 31. Have I been a wilderness unto Israel, and a land of darkness?* the meaning of which a ^z learned Jew thus gives, Have I put upon them any great difficulty, or burdened them with any hard command, that they are fled from mine obedience?

Testify against me.] He challengeth them to produce their grievances, if they have any against him, before those mountains and hills summoned in to witness between them. If they have no such things on their part to produce, he hath his great benefits conferred on them and their forefathers, by which he deserved and might justly challenge their faithful obedience, to produce on his part: which therefore, to convince them of their great ingratitude, he proceedeth to recite.

4. *For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam.*

5. *O my people, remember now what Balak King of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal, that ye may know the righteousness of the Lord.*

For I brought thee up out of the land of Egypt, &c.] For the particle כִּי *Ci*, so rendred, ^a Others render otherwise, as, 1. *When*, 2. *But*, surely, 3. *Although*, and the like: but the coherence is by none made plainer than by reading it *For*, as it plainly signifies.

I brought thee up, &c. and redeemed thee out of the house of servants, i. e. out of the house or place of ^b servitude or bondage, where thou wert a servant. The words are the very same, that are used in the preface of the ten commandments, both *Exod. xx.* and *Deut. v.* and there rendred *the house of bondage*, and hath the same meaning here.

Diverse ^c both *Jews* and *Christians* mention here another reason of this appellation of *house of servants*, viz. that *Egypt* may be called so in respect of the *Egyptians* themselves, who were inheritors of that curse laid on their forefather *Cham*, and his son *Canaan*, that he should be a servant of servants unto his brethren, *Gen. ix. 25.* But this (however otherwise true) seems here rather a nicety not much to be insisted on, ^d though this may seem to heighten the greatness of the benefit of his redeeming them thence, where they were in most vile bondage and low condition, servants to servants.

And I sent before thee Moses, Aaron and Miriam.] The Chaldee thus paraphraseth these words, *And I sent before thee three Prophets, Moses* to teach the tradition, (or way, so I suppose מְסִירָה *Mesirab*, rather is, than tradition which is מַסְוִירָה *Maforab*) of judgments, i. e. to give them laws; *Aaron* to make propitiation for the people; and *Miriam* to instruct the women. (*Aaron* hath the title of Prophet given him, *Exod. vii. 1.* and *Miriam* of a Prophetess, *Exod. xv. 20.* where she went before the women in singing praises to the Lord for their deliverance from the *Egyptians*; and they both seem to challenge that title, as belonging to them, as well as unto *Moses*, *Num. xii. 2.*) These he saith he sent before them, i. e. gave them for guides to them to go before them, to conduct, instruct, lead, and assist them, both in their going forth of *Egypt*, and in their passage through the wilderness.

^e Some by his saying, that he sent them before them, understand, that he before hand, before their going forth out of *Egypt*, sent them to give them the joyful news of their deliverance, and prepare them for it. These being both true, and the word comprehending both, both may be looked upon as meant, to the minding them of all those benefits, that God made these three his instruments of conferring on the *Israelites*, from the first beginning of his great work of his redemption of them out of *Egyptian* bondage, as long as they continu'd together amongst them, which was even till the time of the next great work or benefit here particularly mentioned, viz. what concerns the story of *Balak* and *Balaam*, and so all from their first moving to come out of *Egypt*, until they came to *Shittim*, all God's wonderful works and mercies towards them, as in the books of *Moses* recorded; for before what is mentioned of *Balak*, *Miriam* died, *Num. xx. 2.* and so did *Aaron*, *Num. xx. 28.*

The putting them in mind therefore of what was done as well after their decease as before, is ushered

* See *Deut. vii. 15.* *viii. 4.* *Exod. xv. 26.* ^y Ch. à Castro. ^z R. Tanchum. ^a 1. Jun. Trem.
2. Kimch. 3. R. Solom. Jar. ^b Chald. Greek, &c. ^c Kimchi, Abarb. Vatabl. and others. ^d See Christ.
à Castro. ^e R. D. Kimchi.

ushered in with a new address, *O my people, remember now what Balak King of Moab consulted, &c. consulted, i. e.* ^f what counsel he took, viz. how he might by any means bring about their destruction. The story of what was agitated betwixt *Balak* ^g King of Moab, and *Balaam* the ^h Soothsayer is recorded, Num. xxii. xxiii. xxiv. *Balak* finding himself unable to accomplish his designs on *Israel* by force of arms, thought to do it by bringing God's curse upon them, for which end he sends for *Balaam* (who it seems had then the repute of an holy man and great Prophet) to come and curse them, for I wot, saith he, *that he whom thou blestest is blessed, and he whom thou curstest is cursed*, Num. xxii. 6.

How willing *Balaam* was to have complied with him in this pernicious design, is manifest by his carriage in the relation of the history, but God would not suffer either of them to have their will. *Balak* hired against *Israel* *Balaam* to curse them, nevertheless the Lord their God would not hearken unto *Balaam*, but turned the curse into a blessing unto them, Deut. xxiii. 4, 5. *Joshua* xxiv. 10. Whenever by building altars and offering sacrifice he sought to procure a curse against them, the message that was put into his mouth to return to *Balak* was a blessing, which he could not chuse but utter. So that he being forced to it said, *how shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath not defied?* Num. xxiii. 9. and, *behold I have received commandment to bless, and he hath blessed, and I cannot reverse it*, ver. 20. He confessed that no enchantment could prevail against *Israel*, ver. 23. and in fine, therefore instead of cursing them, plainly pronounceth blessings upon them, and curses and destruction to those who would have had them cursed and destroyed, Num. xxiv. 15, &c. So that *Balak's* design in getting *Balaam* to curse *Israel* ⁱ seems that which is intimated by, *remember what Balak consulted*; and *Balaam's* blessing them instead of cursing them, that referred to by those words, *and what Balaam the son of Beor answered him*.

But there is one thing more in that history to be taken notice of for the fuller understanding of what is here spoken, and that is, that though *Balaam* could not by his curses prevail to hurt *Israel*, yet he sought and taught *Balak* by another way to attempt it, viz. by seducing them to do that, which if done by them should certainly pull down God's curse on them, viz. fornication and idolatry. ^k This is by Some thought to be intimated in what he saith to *Balak*, Num. xxiv. 14. *I will advertise or counsel thee*. But though no such counsel is there more fully exprest, yet it is afterwards, chap. xxxi. 16. where *Moses* reproving the people for saving alive the *Midianitish* women, saith, *behold, these caused the children of Israel through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor*, to which also reference is made, Rev. ii. 14.

where 'tis said that *Balaam* taught *Balak* to cast a stumbling block before the children of *Israel*, to eat things sacrificed to idols, and to commit fornication. That counsel of his is there called the doctrine of *Balaam*, and that may, not perhaps unfitly, be here included in what *Balaam* answered to *Balak*, as calling to mind, as a great sin of their forefathers, so together a signal mercy of God, in not suffering that counsel to prevail to the utter destruction of them, but to end in the punishment of part of them only (viz. twenty-four thousand, Num. xxv. 9.)

And this ^l Some look on as chiefly here referred to, joining with these words the following, namely, *from Shittim to Gilgal*, making the meaning thus to be, And what pernicious council *Balaam* gave for working mischief to them in their passage betwixt *Shittim* and *Gilgal*, viz. that in all that way (as far as his dominions extended) he should send into the camp of *Israel* of the fairest of his women, to entice them to fornication, and consequently to idolatry; that so by that means, which he could not do by any enchantments, he might prevail to bring God's curse upon them: which counsel if it had taken effect, had certainly done what he intended. For being begun to be practis'd in *Shittim*, we see how it provoked God to send a plague among the people to the destruction of twenty-four thousand, Num. xxv. 9. and had it been seconded or continued in their further march toward *Gilgal*, had probably brought destruction on the whole people before they could arrive there, but was defeated by God's so timely taking notice of it, and by the early punishment of those that were at first seduced, and afterwards by the ^m cutting off the *Midianitish* women; who were intended to be a snare to them. So that the plot was dangerously on *Balaam's* part laid, and God's great mercy in defeating it was very conspicuous, and worthy to be had in remembrance.

But Others do otherwise expound these words, ⁿ some taking by the words, *from Shittim to Gilgal*, to be denoted the several stations to which *Balak* took *Balaam*, that he might view the camp of *Israel*, and curse them, (viz. those named, Num. xxii. 41. and xxiii. 14, 28.) but ^o those places were not between *Shittim* and *Gilgal*, but eastward of *Shittim* to the west of which *Gilgal* was: and if it be said, that it is meant, that thence he might see their camp, as it lay between *Shittim* and *Gilgal*, it will be again answered, that the camp then ^p pitched in the plains of *Moab*, did not reach farther than *Shittim*, nor seems to have been extended farther towards *Gilgal*.

Others therefore, ^q both *Jews* and *Christians*, disjoining the words, *from Shittim unto Gilgal* from these, *and what Balaam answered him*, and repeating the word, *remember*, as again having influence on these, thus supply the sense; And remember those things which I did for thee in the way from *Shittim* to *Gilgal*, from

^f Abarb. ^g Num. xxii. 4. ^h *Joshua* xiii. 22. Num. xxxiv. 16. ⁱ *Ribera*, *Menochius*, *Tirinus*. *Castro*, and *Ribera*. ^p Num. xxii. 1. and xxv. 1.

^l *Ab. Ezra*, *R. D. Kimchi*, *Abarbinel*. ^k *Ainf.* on ^m Num. xxxi. 17. ⁿ *Tanchum*. ^o See Ch. 2 ^q *R. D. Kimchi*, *Munster*, *Vatablus*, *Grotius*, *Abarbinel*.

from *Sbittim* in the plains of *Moab* east of *Jordan*, where they sinned, (in the matter of *Peor*, Num. xxv. 3, 18.) and deserved all to be cut off, had not God been merciful to them, unto *Gilgal* on the other side of *Jordan* in the promised land. At *Sbittim* they abode till after *Moses's* death. From thence after *Moses's* death *Joshua* conducted them over *Jordan* (the waters of which were, as formerly the waters of the Red Sea under the conduct of *Moses*, miraculously divided to let them pass through as on dry land) unto *Gilgal*, where they first encamped in, and took firm possession of that promised land, which ever since they had enjoy'd: and there God renewed his covenant with them by renewing circumcision, which had been omitted in their journeyings through the wilderness, and so rolled away from off them the reproach of *Egypt*; for which cause the place had its name *Gilgal*, (which signifieth *rolling*.) Josh. v. 9.

So that as in the former words they are put in mind of all the great things, that God did for them under the conduct of *Moses*, and in his time, summed up, Josh. xxiv. 6, &c. so in these of those under the conduct of *Joshua* and after his death: and so, in summ, of all that he did from his first beginning to redeem them from bondage, and bringing them out of *Egypt* through the Red Sea, through the desert and through *Jordan*, till he had settled them in the promised land: and so consequently of all that he did afterwards for them there, in driving out of their enemies and settling them in it till this very time, wherein they had so far provoked him by their unthankful and rebellious behaviours, that he thought of casting them again out of it, and threatned by the mouths of this and other Prophets so to do, except they should prevent it by serious and speedy repentance, and new obedience, which all the Prophets, calling on them in his name, could not persuade them to.

All these things with the notorious circumstances attending them, and variety of transactions, whereby God manifested his infinite wisdom, power, justice, mercy, and truth, in his miraculous preservation of them, and destruction of, and defeating the counsels of their enemies, in his punishing them sometimes for their rebellions, yet in great mercy sparing and preserving the main body of them, and not suffering any good promise, that he had made to their fathers to fail, till he had fulfilled all, do these comprehensive heads of the story expressed put them in mind of. There was no need of reciting all particulars, they being things that they could not be ignorant of, being recorded in the books of the law and *Joshua*, and by mouth from the fathers, (according to God's command) all along from the time that they were first done, related to them; only they laid them not to heart, to make that use of them as they ought to have done, thence to take occasion of con-

tinued thankfulness, expressed in faithful adherence and obedience to God; so that they might justly be thought and said to have forgotten them: and therefore are by a brief mention of these main heads put in mind of them, and bid to remember them, that so they might know the righteousness of the Lord.

Righteousness.] צְדִיקוּת *Righteousnesses*; a word of latitude, according to several acts in which "righteousness shews it self, as of giving or doing what is right and just, uprightness in dealing, justice in judgments, and in dispensing punishments, and rewards, mercy, and beneficence, fidelity, and veracity, and justice in a cause: and to all 'tis applicable according as the place where it is used requires, and is here therefore indifferently interpreted by 'Expositors; Some, his just dealings in all matters betwixt *Israel* and their enemies, and in what concerned them among themselves according to their different behaviour, when they rebelled and when they obeyed, when they sinned and when they repented; " Some, the great mercies of the Lord shewed to them, and benefits conferred on them; " Some, the faithfulness of the Lord in making good all his promises made to their forefathers, notwithstanding all those impediments, which stood in their way, through the enemies endeavours and their own rebellions and sins. Whichsoever of these be taken, the thing will be true, and the word may well be taken in its full latitude as it comprehends all these and ought of like kind, for examples of all its meanings and all that it can import, will be afforded in the histories pointed out, and they will instruct them to know the righteousness of the Lord taken in what sense or notion you will; yea, though we should not look back on all those passages from *Egypt* to *Gilgal*, but only on those from *Sbittim* to *Gilgal*; as some seem more particularly to refer these words only to them. So the *Chaldee Paraphrase*. *Have not great things been done for you, from the plain of Sbittim to the house, or place, of Gilgal, that the righteousness of the Lord might be made known?* * and some Christian Interpreters, who for making the words as they suppose the plainer, (though the usual reading seem more plain) render thus, *that thou mayest acknowledge the righteous dealings of the Lord from Sbittim to Gilgal, and say, &c.*

But though all these may (as we said) agree to the sense of the words, and be looked on as true, yet if we look to the words foregoing, wherein God saith that he hath a controversy with *Israel*, and calls on them, as it were to plead the case, and debate the matter with him, before witnesses, that it may appear on which part the right stood, or the fault lay, that he hath taken up a quarrel against them, and it will seem perhaps a closer and more natural way of making the inference, or giving the meaning to expound them, *that ye may know* (or that it may be known, for the word is

only

* Josh. iii. 1.

* Moreh Nevochim. Nic. Fuller concord.

* Pisc. Tarnov. Dutch Notes; see R. Tanchum.

* Cal. Diodat. Grot. Drusus, R. Tanchum.

* Vat. Ribera Tirinus, Menoch. Sa. Diodat, &c. and

Christ. à Castro.

* Junius and Tremellius.

only למען דעת *Lemaan Daat*, to know; or, for knowing, without expressing the person) the righteousness of the Lord, *i. e.* ⁷ that the right of the cause is on his side, and he is very just in what he doth now, in accusing thee of ingratitude, and threatening to punish thee for it, that there is no injustice in his doings (and so may it be compared with that expression, *Psalms* li. 4. above-mentioned.) Those great things done for them which he calls to their mind, and pleads, are manifest evidences on his part against them, to justify him: they having nothing to answer for themselves, or testify against him, what shall they do but as men wholly convicted, and in great confusion, say as follows.

6. ¶ *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, with calves of a year old?*

7. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

[*Wherewith shall I come before the Lord, &c.*] This abrupt, passionate, form of speech seems to require something to be understood, and supplied, whereby it may be joined to the preceding words, and that ² Some would have to be *and mayest say*: which then must be understood with some caution, not as if the Prophet should suggest to them words, which he thinks convenient that they should, or he would have them to say (because they are such as he could not but know were not to be said, being not agreeable to the ways of worship for making atonement, and pacifying God, by God himself in the law prescribed, who would not be pleased with any other things than what he himself chose, being not profited by any, nor accepting of any, but what himself approved) but rather mentioning them as such, which probably they would be ready to say, being convinced of God's righteousness in his plea, and having nothing to testify against him, or answer for their own justification: as if they should say, We confess God's righteousness, and acknowledge all that he hath said to be true; and that he hath better deserved at our hands, than we have repayed him, and would be glad therefore by any means, and on any terms to make our peace with him. If offering those ordinary oblations, which the law required (which as speaking in their person he may seem to intimate they would say they had not failed in) will not suffice, what else shall we do? be it offerings of things never so expensive (as by those hyperbolical expressions of *thousands of rams, and ten thousands of rivers of oil* seems denoted) or things never so dear, or precious to us, our children, yea the dearest

of them, *our first born*, all of these would we willingly offer for making atonement for our sins, whereby we have provoked him, and for appeasing him, if all would do.

Not much different as to the meaning will be what ^a Others supply, *viz.* If any of you (or every one of you for his particular) shall say, *wherewith shall I come before the Lord, &c.* On all hands it will be agreed that the words are spoken by the Prophet, as in the person of the people (agreeable to what their behaviour shewed to be the thoughts of their hearts) as a reply to what God hath said in his plea against them for evidencing his own righteousness, and their great ingratitude, whether we look on them as an acknowledgment, that they are convinced of their own guiltiness, and desire to acknowledge their sins, and repent of them, which they would testify by any means, if they knew what would be accepted, or suffice in that kind: tacitly implying that he had not wearied them in any service, but ^b that there was nothing so wearisome, or troublesome, or expensive, which for pleasing him they ought not to do, or would not willingly do; or whether as a justifying of themselves, ^c That all was true indeed that God had said; and as for themselves if they had been defective in their duty, and so displeased him, it was through ignorance, because if they might be informed what would please him, were it never so great a matter, they would willingly do it.

However it be, the Prophet by putting this question in their name in these terms, ^d makes way for informing and instructing them in the true means of pleasing God, which, as in answer to their question, he declares in the following words. But before we come to those words, wherein he positively sets down, what things God required, and was to be pleased with, we must necessarily suppose a denying the things in this question on their parts expressed to be pleasing, or acceptable to him, *viz.* multitude of oblations and sacrifices above what he required in his law, as if by the greatness and preciousness of them their pardon were to be bought out. Offerings and sacrifices were indeed in the law of God's own institution, but those all of such nature as God might, for all that he had commanded, justly ask, *wherein have I wearied thee?* They were neither so costly, nor so many, as that they had reason much to be aggrieved at; they were all of such things as were at hand easy to be gotten, and of the store wherewith he had blessed them, so that ^e if any were poorer than others, in many of them regard was had to his poverty. And that they might know, that it was not the value or great price of the offering that he looked after, appears, in that for greater sins oblations ^f of lesser value were enjoined, and for ^g some great sins none at all; that thereby the heinousness of them might

⁷ The word righteous is so used, *Gen.* xxxviii. 26. *Deut.* xxv. 1. *Jer.* xii. 1. ² Junius Tremellius, Grot. and see R. Tanchum. ^a R. D. Kimchi, Aben Ezra, Ch. à Castro. ^b See Abarinel. ^c See Paræus. ^d R. Tanchum, Corn. à Lapide. ^e See *Levit.* v. 11. chap. xii. 8. and chap. xiv. 21. ^f Moreh Nevochim. lib. 3. cap. xlv. Grot. on *Levit.* iv. 3. ^g Grot. de satisfactione, cap. x. and on *Psalms* li.

appear. And to think therefore, that by adding to the sacrifices, which God had prescribed in the law, as by changing single beasts into thousands of the best sort, or instead of beasts to offer, to sacrifice, the dearest of their children; could be no safe rule to go by in seeking to appease the wrath of God for their sins, and present themselves acceptable in his sight ^a. They were not to *add to*, no more than to *diminish from what he commanded*, Deut. iv. 2. and xii. 32. Therefore did their offerings even of such things as he allowed and required to be offered at any time please him, because offered in obedience to his commands, and of such things, for such ends, and in such a manner, and with such a mind in them rightly prepared and disposed according to his will in his word declared, not for any thing otherwise of intrinsic goodness in the things themselves, or the value or multitude of them which he esteemed. And for this cause, because they thought otherwise, and neglecting those other circumstances, whereby the offerings were to be made acceptable, and were never without them, thought to please him with sacrifices, and oblations, as if the bare offering them and external performance, were as much as he required, and a sufficient performing of their duty, whereby they should gain his favour, is it that we often hear him reproving them even for their legal sacrifices, and rejecting them with indignation, as things which he delighted not in, but even loathed and hated, as *Isaiah* i. 11, &c. *lxvi.* 3. *Jer.* vi. 20. *Amos* v. 22, &c. and as things that though by them he thought good under the law to exercise them in obedience to him, and ⁱ to instruct them and bring them to repentance and faith, yet were not ^k his prime and main intention, nor things which merely of themselves could please him; as appears, *Jer.* vii. 21, 22, &c. Here therefore is most true what ^l Some say, though it seem not the proper construction, or interpretation of the words, *Shall I give, or offer in sacrifice my first born? This would be my transgression,* (it would be a very great wickedness and not fit for me to do;) *or shall I offer for a sacrifice the fruit of my body? this would be the sin of my soul;* and how shall I do this great wickedness? It is certain, that however with the greatest zeal and shew of desire to be reconciled to God, they should have pretended, and been willing to have done any such thing, (and ought if he had required to have been willing) yet this (as the case stood) had been but more and more to provoke, not to appease him, by offering such things never by him required, as though of the greatest esteem in their own eyes, yet were to him an abomination; ^m however in their idolatrous worships they were commended and looked on as most meritorious acts. And therefore this question, for what end soever put by the Prophet in their person doth so necessarily include a negative answer [No, thou

shalt not come before the Lord with such things; he will not be pleased with thy giving such things] that taking it as granted, he doth not farther insist on it, but proceeds in positive terms, to instruct them what is pleasing to God, and what good for them to do, and required, that they may in acceptable manner come before him, and that they may find acceptance with him.

8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

He hath shewed thee, O man, what is good, &c.] This is an answer given by the Prophet to the question in the preceding words, put as in the person of the people, or any of them, and gives a full resolution to the main of the question, *viz.* what it is wherewith the Lord would be pleased, though not such as perhaps they who would put the question in such terms as it is put, did, or would expect, for they make their question concerning things without themselves, by what in that kind they might please him, as taking it for granted that by such things God was to be pleased: not making question of any thing within themselves, or how their own hearts and minds were to be disposed, and their conversation was to be ordered. But the answer respects only this, with exclusion of the other, as without this not worth the mentioning, and of no value, yea rather abominable in the sight of God. Their whole flocks and herds, yea their dearest children would they part withal to make satisfaction for their sins, ⁿ but mention not the parting with those sins, or rectifying their inward man, and amending their ways. This in their eyes was a great offer, a way to gain acceptance, but he shews them that in this they were clear mistaken, God looking to them and their behaviour, not the greatness, or costliness of their offerings; and therefore that if they would in acceptable manner come before him, and have him pleased, they must bring with them, not what seems good in their own eyes, but what he hath shewed them to be good, and hath required, so that without that it is in vain to talk of, or pretend to offer any other gift, though never so costly, or of things without themselves, never so dear to them.

This, except willingly, they could not be ignorant of, so that they might have made themselves answer, or not needed at all to put this question, for he had shewed it to them, and declared it in his law, wherein he had plainly set down all that he required of them. Yet doth the Prophet summarily repeat it to them, *and what doth the Lord require of thee, but to do justly, &c.* What but these things? so as that all other things required are but in order to these, or with supposal of these, and without these neither good nor required; so where he seems to reject those sacrifices which

^a Prov. xxx. 6. ⁱ Calv. ^k Moreh Nevochim. lib. 3. c. xxxii. See Abarb. ^l And so the Syriack and Arabick Translations. ^m Jer. vii. 31. ⁿ See Calv.

otherwise the law enjoined, as by them offered, he doth explain what was the main thing by him intended, and required, so as that without it the outward performances signified nothing. So *Isaiab* i. 11, &c. when he had shewed that the multitude of their sacrifices to him was to no purpose, &c. he saith, *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, &c.* So *Jer.* vii. 22, 23. telling them that he spake not to their fathers concerning sacrifices, he adds, *but this thing commanded I them, saying, Obey my voice, &c.* And so *Amos* v. 22, &c. telling them, that he will not accept their burnt-offerings, &c. that they may know, wherewith to be accepted, he adds, *ver. 24. But let judgment run down as waters, and righteousness as a mighty stream.* To the same purpose, *Hosea* vi. 6. saith he, *I desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings: as Samuel told Saul, 1 Sam. xv. 22. Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

These and the like places all aim at the same thing that the words of the Prophet here, though the terms be different, all shewing that the offering of a man's self to God, by forsaking his sins, and ordering his conversation aright before him, is that which is good and acceptable in his sight, and required more than, and preferred before, all oblations, and outward pompous ceremonious performances or shew of worship to him; and all speak that which was before said in the law (and is noted in the Margin of our Bibles in this place,) *And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord and his statutes, &c. Deut. x. 12, 13.* There being put the same question that here, *what doth the Lord require of thee? but,* with what follows as in answer to it, shews the duty required in both places to be the same, and the words to aim at the same thing, though in sound they differ.

Now the whole of that duty is here comprehended in three parts, or summed up under three heads. First, *To do justly.* Secondly, *To love mercy.* Thirdly, *To walk humbly with God.* To which will easily be reduced all the commandments of the law; those concerning our duty to our neighbour, and our behaviour towards him to the two former; those concerning our duty to God and our carriage before him to the last. *To do justly,* to give to every one, whether superiors, equals, or inferiors their due, to do in all things what is equal and right, not oppressing any, nor defrauding them, in dealing with them in any kind, not to hurt

them by word, or deed, nor injure them in their persons, estates, or good name, or any thing belonging to them.

It comprehends (saith a ^p learned Jew) all those commands, which are concerning a man's behaviour, or dealing, between a man and his neighbour. ^a Another, saith that what it imports is justice and equity, and implies the taking away all fraud and injuriousness between men, and likewise comprehends the avoiding such greediness in following the desires, or lusts, as is hurtful to the soul, and such excess in pursuit even of such things as are needful, as is hurtful to the body, in as much as *משפט Mishpat*, judgment, right, or just dealing, is the bringing of every one that hath right to his right.

^r Some Christians so far extend it as to comprehend all that is due from a man to God, to men, and to himself, that in all these he give to each what is his due and right, and perform what justice requires. ^s Others restrain it to a man's doing justice, or judgment in judging himself impartially for his sins, not indulging to them, or sparing them for his own sake, or the love he hath to them, but condemning them in himself, and himself for them, and so labouring by judging himself, by casting away his sins and repenting of them, to prevent that he be not judged of the Lord.

In all these ways the word may be perhaps not unfitly applied, and in other like which it may in its latitude comprehend, and so (as ^t Some will have the meaning to be) to require obedience to God in all that he requires to be done (all his commandments being true, just and righteous, and the perfect rule of justice.)

But comparing these words with those that follow, *ver. 10, 11, 12.* we may think doing justly to be more particularly here referr'd to what is required in mens dealings between themselves, and others, or their behaviour in their dealing with them, and so are a summing up of the duties of all the commandments of the second table, containing our duty towards our neighbour, and requiring the performance of them, according to the rule of justice.

And if there be ought, which the rule of charity may add in the performing of them, above what men willing to do no more than in rigour of justice they may think required of them, that is shewed in the next words to be amongst that good which God also requires of them: viz. *To love mercy,* not only to give to every one what they might in justice ^u according to mens laws and known right require, but to be kind, merciful, pitiful, exercising all acts of charity and beneficence, which the letter of the law would not force them to, whereby they might be in any kind helpful to any, and remitting of their own right for the good of others, not being harsh, cruel, hard hearted toward them, or exacting upon them; and this willingly, cheerfully, and out of choice, and without expecting recompence from them, as the

^o See Psalm l. 14.
^f See Tarnovius.

^p R. D. Kimchi

^q R. Tanchum.

^r Tirinus.

^s Ribera, Ch. à Cañro.

^t לפני משורת הרין Abarb.

the word *love* imports. And this also refers to the commandments of the second table, as the meaning of them is summed up by our Saviour, *Thou shalt love thy neighbour as thy self*, Mat. xxii. 39. *Mark* xii. 31. agreeable to that comprehensive rule of his, *All things whatsoever you would that men should do to you, do ye even so to them*, Mat. vii. 12. and to that precept of the Apostle, *To do good, and to communicate forget not, for with such sacrifices God is well pleased*, Heb. xiii. 16. Such he here requires. For the question being put concerning what sacrifices would be acceptable to God, the answer mentioneth not any such as were named, as by them intended, but shews this ^a to be good, and required.

These two heads seeming thus to refer to, and comprehend the duties of the second table, the third comprehends those of the first, *viz.* *And to walk humbly with thy God* [or to humble thy self to walk, or in walking with thy God.] To walk with God is to frame the life and conversation in respect to God, or for what concerns a man's behaviour before him, or towards him in all things, that may concern a man betwixt him and God, or pertain to his duty towards him: so the sense here seems to require that it be understood, though elsewhere it may seem to signify to adhere to God, and ^a to please him, as *Gen.* v. 24. it is said *Enoch walked with God*, which by the Apostle is interpreted *he pleased God*, Heb. xi. 5.

In, or for, such walking, it is required of a man, that he humble himself. This humbling himself or humility is requisite and is to be shewed, in his doing, in his suffering, and in his assent, or believing. 1st. In doing, by his ready taking on him his yoke, and submitting to all his commandments without grudging, or resisting (^a contrary to that stiff-neckedness so often complained of in the *Jews*) and not looking on his own performances as profitable to God, or deserving ought ^a from him, but saying when he hath done all, I am an unprofitable servant, I have done what was my duty to do (as our Saviour teacheth us to say, *Luke* xvii. 10.) ^a contrary to pride, or confidence in his own doings, and requiring an abasement of himself, out of consciousness of his own ill deservings, and a reliance only on God's mercy and goodness for acceptance, and so working out his salvation with fear and trembling, *Phil.* ii. 12.

Secondly, In suffering, *viz.* ^b that he take in good part whatsoever God shall please to lay on him, and *humble himself in the sight of God*, James iv. 10. and *under his mighty hand*, 1 Peter v. 6. and in *whatsoever he shall suffer according to the will of God, committing the keeping of his soul to him in well doing, as unto a faithful creator*, 1 Peter iv. 19. without grudging and repining against him, as if he suffered more than he deserved.

Thirdly, In his assent, and believing, by not *replying* in any thing *against God*, Rom.

ix. 20. not *murmuring*, not disputing against *any of his commands*, *Phil.* ii. 14. but readily assenting to all that he hath said, or required to be believed, as undoubtedly true, and to whatsoever he hath commanded, as necessary to be obeyed, and performed, however contrary the one may seem to man's reason, or the other to his interest, ^c not raising doubts, or scruples against either, and acquiescing in his revealed truths and will, without searching after the hidden things of God, or things too high for men to comprehend.

Others (most ^d of the *Jews*) render the word (according to a signification of it used in their *Rabbins*) *to walk in secret*, i. e. in sincerity, and uprightly, as heedfully in secret, where no eye of man sees, as in publick in the sight of all, so making it their end to please God and approve themselves to him, not to make a Pharisaical shew before men, or gain applause from them. Such behaviour as our Saviour commends in alms, prayer, fasting, and consequently all such acts of piety, as require, not men, but God, which sees in secret, to be Witness to, and Judge of them, *Mat.* vi. 1, &c.

This little differs from the former meaning; they necessarily go together, sincerity and humility, and they cannot be one without the other, both excluding all pride, and ostentation, and stubbornness, and contradicting.

There are other Translations which render ^e *to walk solicitous with God*, ^f Others *to be ready or prepared to walk with God*. We need not go to prove, that the word hath these significations, as well as the two former, for as long as it signifies either of the former, either of these will be included in the meanings, and not ill express it: for whosoever walketh humbly, or sincerely with God, will be very solicitous in the performance of his duty, that he avoid all things offensive to God, contrary to his will, or word, and be very diligent also in serving him, ready to assent to all that he shall say, and to submit to all that he shall require his obedience in.

The words however taken, manifestly (as we said) refer to the commandments of the first table, comprehending, as ^g a learned *Jew* notes, the acknowledging of one God, and the loving him with all the heart, and with all the soul; and so plainly agree with that sum of that table given by our Saviour in the forecited *Mark* xii. 29, 30. *The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.* The performance of which, together with the other (summing up the second table) which there follows, but is here put in the first place, (as they cannot be separated by any that will please God, and walk uprightly with him) the scribe there saith, agreeable to what is here intimated, is more than all burnt-offerings and sacrifices, which were never required, nor accepted,

^a See Hosea vi. 6. above cited.

^x Ribera.

^y Aben Ezra.

^z Ch. à Castro.

^a Calvin.

^b Heb. xii.

⁵ Tarnovius.

^c Ababinel.

^d R. D. Kimchi,

R. Tanchum, Ababinel.

^e Vulg. Lat.

^f Greek, Sy-

riack, and Arabick.

^g R. Sol.

cepted, but as subservient to these necessary duties, at all times and at all places good and required, whereas those were not in themselves absolutely good, nor required, nor accepted, but with regard to time and place and other circumstances, yea, when not rightly offer'd, ^h abominated, even such as were otherwise permitted by the law, how much more such which ⁱ God commanded not, neither came into his heart, such as some in the foregoing verse mentioned. Now the *Jews*, or *Israelites*, as appears by the following verses, stood guilty of the neglect and breach of all these duties of doing justly, *ver.* 10, &c. of loving mercy, *ver.* 12. of walking humbly, sincerely, or carefully with God, *ver.* 16. and so long as they continued so, it was in vain for them to enquire with what sacrifices they may come before the Lord, or he may be pleased and appeased. If they should offer all things most dear to them, they shall not be able to appease him, or turn away his wrath: He continues to cry out against them for their sins, and threaten them with his severe judgments, as ^k the following part of the chapter declares.

9. *The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: Hear ye the rod, and who hath appointed it.*

The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: Hear ye the rod, and who hath appointed it. That there is difficulty in this verse appears by the different expositions that are given of it, according to the several judgments of Interpreters. The plainest amongst which seems that, which is given by divers both *Jews* and *Christians*, agreeable to what our Translators read in the text, which a learned ^l *Jew* thus expounds; By the city is meant either *Samaria*, or *Jerusalem*: and whereas in the text is said only *wisdom*, there is to be supplied *man* [the man of wisdom] *will see thy name*, i. e. will apprehend the greatness of thy power, and learn it; and that which he cries, or proclaims, is what is said, *Hear the rod*, i. e. take notice of the punishment, and know who hath stirred it up, and prepared or ordered it, using the name of rod for punishment, because punishment is inflicted by it, or it is an instrument of punishing. ^m Another much to the same purpose, The Lord's voice, that is, the word of the Prophet prophesying in the name of the Lord, cries to the city, that is, the people of the city, viz. *Jerusalem*, or *Samaria*, calling on them to return by repentance; but when I the Prophet, says he, proclaim thy words in the midst of that city, only he that is a man of wisdom among them will see in the midst of his heart thy glorious name, and that it is meet to bow before it when the Prophet mentions it, and mentions his word; but other men will not see: and that man of wisdom

faith to them, Hear the rod, i. e. the rod of punishment, saying, hear how grievous this decree is, and hear who hath appointed this decree to bring it, for he that hath appointed it, can bring it to pass, as he hath appointed it, because there is power in his hand.

These explications seem to give the meaning of the words in the plainest sense, and most agreeable to the letter of the words, of any; yet will it be expedient for the judging of this, to take notice of others given by Interpreters both ancient and of great authority.

The *Chaldee* Paraphrase thus expounds them, ⁿ *With their voice the Prophets of the Lord cry unto the city, and the teachers fear the name* [of the Lord.] *Hear, O king and rulers, and the rest of the people of the land.*

A *Jewish* ^o *Rabbin* notes, that he interprets not according to the letter: yet need we not therefore with ^p Some, who approve the sense by him given, conjecture that he read the words in the *Hebrew* text, otherwise than they are now given: he might take the liberty of a paraphraser, to give more at large (not tying himself close up to the words) that which he took to be the meaning. Only we may observe, that what those before rendred ^q *to see*, he will have to signify *fear*; and so do Others also (as we shall see;) and what is by them rendred *rod* he seems to take for *scepter* (as it seems elsewhere taken) as *Psalms* cx. 2. and so to denote the king, or ruler to whom it belongs, and then perhaps he might take the following words to signify, And he who (or whosoever) espouses, or owns it, i. e. acknowledges himself a subject to that scepter, or to those that hold it, which are the rest of the people of the land. This seems nearer than to introduce a different reading (as *Grotius* doth for *ומי יעראב* *Umi yeadab*, reading *ומי יעראב* *Rame veadah*.) But this man hath the liberty of a paraphrast.

Among those that only translate, the LXX. or Greek render, *The voice of the Lord shall cry to the city, and shall save those that fear his name.* Hear, O tribe, and who shall adorn the city? The Vulgar Latin, *The voice of the Lord crieth unto the city, and salvation shall be unto them that fear thy name.* Hear, O tribe, and who will approve it?

In these it is manifest, that what is in the first mentioned Translation rendred *wisdom*, viz. *תושב* *Tushbiab*, is taken for *salvation*, or *safety*, not because they read the word in the *Hebrew* otherwise than now it is, as ^r Some think, but because they took it to signify salvation, as it is elsewhere also rendred in the Greek, as *John* xxx. 12. and *Prov.* ii. 7. both in the Greek and Vulgar Latin. That likewise which is rendred *see*, they take to signify *fear*, as the *Chaldee* doth, the words that signify the one and the other being very near in sound, and differing only in the last letter, for as *ייראב* *yireb*, with *ה* *He*, in the end doth signify

^h Prov. xxi. 27. ⁱ Jer. vii. 31. ^k See Aben Ezra, of this way of connexion. ^l R. Tanchum. ^m R. D. Kimchi. ⁿ Or perhaps, the voice of the Prophets of the Lord cry unto the city. ^o R. Solomon. ^p Grot. ^q Viz. *ומי ייראב* *yirah*. ^r Capellus, Crit. fac. p. 277. See Buator. Vindic. p. 682.

nify *shall see*, so יִירֶא *yire* with *yod* in the end signifies *those that fear*, or are fearing. And it was anciently an opinion of * a Jew of note, that the ה *He* or *H* in the end was but substituted for *i* or *yod* (as quiescent letters having the same sound are not unfrequently put one for the other without change of the signification) and the word had the signification of *fear*, and the sense to be, *they will learn wisdom, that fear thy name*. Though *Aben Ezra* thought he was out, yet many we see of great authority are of the same opinion with him, so far as to take the word in the signification of *fear*.

Then as to the word מַטֵּה *Matteh*, which is rendred *rod*, they preferring another signification, which it elsewhere often hath, render it *tribe*. The last word also which we render *appointed it*, the Greek rendring *shall* or *will adorn*, may seem to refer it to another root, viz. as if it were a future tense from עָדָה *Adah*, to *adorn*; yet it may be probable enough that they might think the word יָעַד *yaad*, which more usually signifies *to appoint, order, or prepare*, might so far extend it self, as to signify also *to adorn*. And the *Latin* gives to it the signification of *approving*, and the *Syriack* of *testifying to*, rendring the whole verse, *The voice of the Lord upon the city preacheth doctrine to those that fear his name, Hear, O tribe, him who witnesseth*; although these also may seem to refer the word to another root, as a more † modern Translator, who gives it the same signification, doth seem to Some to have done, viz. † to that root from whence is עָדָה *Ed*, a *witness*, and is by them blamed, in regard that no such form, as the word is now read in, can thence be regularly deduced. But the author of that modern translation shews them to be out in their conjecture concerning his reason of so rendring it, seeing he in a ‡ Dictionary by him compiled, doth to the root or verb יָעַד *yaad*, for which they supposed him by mistake to have taken another, give in the first place, as the prime of all, the signification of *witnessing*, as he will have a word from the same root also to signify, *Job ix. 19.* as the *Vulgar Latin* there also so rendreth it: so that if he be mistaken it is not because he mistook the root, but because he gave to the root a signification that they think it hath not, but he thought it to have.

Farther yet, by reason of the different acception of the words, much variety is there among Interpreters, both *Jews* and *Christians*. As for the *Jews*, * one of good antiquity who translated the Scriptures out of *Hebrew* into *Arabick*, renders the words, *The voice of the Lord of the worlds crieth or proclaimeth to the city, and he that hath wisdom* [or understanding] *will proclaim in thy name* بِسْمِكَ *besmekā*, or will declare thy name, *Hear the rod, and who hath threatned it* [or with it.] The greatest difference in this is, that the word rendred, *shall see*, he seems to render *shall shew, or declare, or make known*, although otherwise the

word which he useth ينادي *yonadi*, in another way of construction, viz. not with the preposition *Be*, but with an accusative case may signify *shall, or will know, or see*, as well as to *make known or declare*; and in which sense he took it may be doubted.

Another of good note (viz. *R. Solomon Jarchi*) thus expounds the words to this meaning, *The voice of the Prophets of the Lord to the city, who preach to them repentance, and the Prophet crieth or preacheth to them* [תוֹשִׁיבֵי תוֹשִׁיבֵי *Tusbiab*] *wisdom, [even the Prophet] which sees thy name, that sets his heart to understand and see thy ways, [so that תוֹשִׁיבֵי Tusbiab, wisdom, is referred to the word crieth going before]*: Incline your ear, and hear the rod of revenge or punishment which shall be upon you or chastise you, which the Prophets warn you of, and hear who it is which hath appointed that revenge (or punishment) whether he hath power to make good what he hath decreed. This exposition differs but little from what we saw in the other *Jews*, and takes the words much in the same signification.

But another, † a learned man, and of some antiquity, differs much in the acception of one word, viz. לָעִיר *lair*, which Others render *to the city*, and interprets it *to awaken or stir up*, viz. to repentance: and that the word may so signify, and (as to the present verse, if taken by it self) would make a good sense, is no doubt, but that the construction of the words so ordered, as to refer to it in *ver. 12.* require that it should be a noun, and signify *to the City*, it being there said *the rich men thereof*; or of it, i. e. the City called unto and spoken of; and none else of them therefore follow his opinion.

There is yet ‡ another Jew of great name among his nation, yet of later standing than any of the aforementioned, and who had seen what they said (and perhaps the ancient *Latin* too) who cavils against the first mentioned interpretation, and then gives another much different from it, and all the rest. His cavils against that interpretation are, that there is no need of saying *the voice of the Lord crieth to the city*, if it be understood that the Prophets of the Lord spake and preached concerning (or against) the city *Jerusalem* or *Samaria*, seeing it is known that this whole book is prophecies of the Prophet. Then that if the word יִירֶא *yireeb*, *shall see*, be referr'd to the noun תוֹשִׁיבֵי *Tusbiab*, *wisdom*, it ought to have been תִּירֶא *Tireeb*, in the feminine gender, as the noun is. Then that wisdom hath not eyes to see with, and a name is not a thing to be seen: and if it be said that here is understood אִישׁ *Ish*, the man, which is of the masculine gender, it will yet be to be objected, how it can be said that the man of wisdom shall see his name; it should be rather said, shall hear (or, hear of) thy name. The exposition that he, rejecting this, himself gives, taking the word מַטֵּה *Matteh*, which we render *rod* in a clean dif-

* R. Japhet in *Aben Ezra* and *R. Tanchum*. † Munster. ‡ See *Tarnovius*. † Munster in his *Hebrew Dictionary* יָעַד testificatus est. * I suppose *R. Saadiah*, though he put not his name. † R. D. Kimchi says his father so interpreted it. ‡ *Abarbanel*.

different signification, which it is also capable of, is to this purpose: That those of *Judah* and *Jerusalem* above all ought to do justly, and all that God requires, because the city *Jerusalem* was that to which above all other cities the voice of the Lord cried, *i. e.* to which the privilege of prophecy was even peculiarly belonging; and thy name, O *Jerusalem*, intimates or imports wisdom, making the words **יִרְאֶה יְרֵאֵה שְׁלֹם** *yireeb shalem*, of which he says the name of *Jerusalem* is compounded, *viz.* from what *Abraham* said, the Lord, **יִרְאֶה** *yireeb*, will see, and *shalem*, as the city was called in *Melchisedek's* time, and **יִרְאֶה תוֹשִׁיָּה** *yireeb Tusbiab*, shall see wisdom, to import the same thing, and citing in confirmation of his opinion what their Doctors say, The air of *Jerusalem* makes wise. Hear ye,] both he that perverteth or turneth aside the voice of the Lord, and declineth or turneth aside himself from doing those things which are in the foregoing verse shewed to be good and required; and he that hath espoused or addicted himself to wisdom, or that godly course; or else, and him that hath appointed it to come upon them, so that the meaning is, He that perverteth the voice of the Lord, and turneth it contrary to what it commands, he is truly a wicked person, and worthy of much punishment, but he that espouseth or taketh to himself wisdom shall be delivered from it. This is the import of his words, in which his cavils or objections against the former interpretation, are frivolous. To the first he cannot himself dissemble that there is an answer before-hand given by supplying *the man*, which he cannot deny to be allowable here as well as in **אֲנִי תַפְלִיל** *Ani Tephillab*, I am prayer, *i. e.* a man of prayer, Psalm cix. 4. and as for the other, *viz.* that it were proper to say *shall bear*, not *shall see thy name*, it seems capriciously sought, that by disparaging that interpretation he might make way for his own; for he well knew that the word signifying *see*, is not restrained only to the sight of the eyes, but taken as well for the sight of the mind, ^a to perceive, to understand, to be aware of, to take notice of, to observe, to consider, and the like, yea even to bear also, and what is the office of other senses, as well as of the seeing, or else why may he not as well quarrel at what is said, *Jer. ii. 31. See ye the word of the Lord*; and *Exod. xx. 18. and all the people saw קוֹלוֹת* *Koloth*, the voices, or, thunders, and, *see the smell of my son*, Gen. xxvii. 27. As for his own exposition, it is so far fetched and so harsh, that few we may suppose will embrace it: and we had not need to have mentioned it, but for the great name and credit of the man, lest any should think that so famous an Expositor had said something better than Others, which had not been taken notice of. It is his custom to censure Others, and to strive to bring something that Others had not said, but not always better, as manifestly here.

There is yet difference betwixt modern Christian Interpreters, some taking the words in the same way and order of construction as they are in the text of our translation; and the difference betwixt them is from the different significations that they take the words in. The first word **תוֹשִׁיָּה** *Tusbiab*, which is rendred *the man of wisdom* [by supplying *the man*] ^b Others making the same supply, render *the man of safety*, or *salvation shall see thy name*. ^c Others without that supply, *wisdom shall*, &c. Of the proper signification of the word more shall be said by and by.

Then the word rendred *shall see* ^d Others render *shall fear*, which one thus explaineth; When the voice of the Lord crieth to the city it is wisdom (or the part of wisdom) if any shall (or for any to) fear thy name, *i. e.* revere or dread thy majesty. They seem to think it more proper to say *one shall fear thy name*, than *shall see*, &c. yet in this is no impropriety, *seeing* having those acceptions which we have before seen; and to say *they shall see his name* in the Prophet that cries in his name, *i. e.* perceive that the name of his God is in him, that the word is not the word of man, but the word of God, and evidenceth his power and majesty; is very intelligible language, and will amount to as much as to fear, and necessarily produce it. But it cannot be doubted that the word **יִרְאֶה** *yireeb*, more regularly and grammatically signifies *shall* or *will see*, than *fear*.

Farther, the words rendred *who hath appointed*, ^e Some of them render *who calls for it*, ^f Others *who attests it*, or *bears witness to it*, and the like: but these are without difficulty reconciled.

^g Others do beside the different acception of some words clean invert the construction, in the middle part of the verse, putting that last which Others put first, and rendring it, *and thy name shall see, or doth see that which is*, *i. e.* as some of them explain it, whatsoever is done in the city, in as much as all things are open to thine eyes, and thou seest all the wickedness that is committed in the city, or the very being of whatsoever is, as it is, and whatsoever is most secret and hidden in it, therefore thou criest unto it, *i. e.* the inhabitants of it, and reprehendest them, and threatnest them for their evil doings, and they ought to hearken, those reprehensions and threats ought to be heard, hearkened, and attended to.

That which makes them chuse thus to place the words in the construction, and to prefer this rendring before the other, seems to be, because that they suppose it to be more agreeable to analogy of grammar, because in joining **יִרְאֶה** *yireeb* to **תוֹשִׁיָּה**, and rendring it *wisdom shall* (or *will*) *see*, the noun rendred *wisdom* is the feminine gender, and the verb *shall see* the masculine; but to this we suppose a sufficient answer hath been already given by saying that **אִישׁ** *Ish*, a man, or *the man*, which

^a See R. Tanchum on Jer. ii. 31.

^b Munster.

^c See Christ. à Castro, and see Ar. Mont.

^d Ar. Mont.

^e Grot. ^f Jun. Tremell.

^g Munst. Calvin.

^h Jun. Tremell. Capell. Tarnov. Dutch Notes.

ⁱ See Tarnovius and Buxtorf. Vindic. p. 682.

of the masculine gender is here understood, and so the verb answers to that. And it would be easy to illustrate it by other examples besides that already cited out of *Psalms* cix. 4. in which the thing expressed implies and denotes the person in whom it is, or to whom it pertains, as *Prov.* xiii. 6. *wickedness overthrows sin*, i. e. the man^k of sin or sinner, and *Prov.* xx. 1. *wine*, for a man of wine, with other like taken notice of by^l Grammarians. And again, it is not unusual to find a verb of the masculine gender coupled with a noun of the feminine form, as in *אמר קהלת Amar kobeletb*, if that be to be accounted a feminine, *Eccl.* i. 2. and vii. 8. *A gift destroyeth the heart*. The noun *מתנן Mattanab* signifying gift is feminine, and the verb *יאבד yeabbed*, *destroyeth*, masc. with many Others also which^m Grammarians observe: so that here seems no objection in prejudice to that translation.

As for the signification of *חשיב Tusbiab*, which in our text is rendred *wisdom*, and they render *that which is*, it will be convenient to speak something, because it will have influence on all the translations for adjusting them. It is taken to come from a verb *ישב yashab* (though not in use, but *יש yesh* put for it) which signifies *to be* or *exist*, or *be in being*, or *have existence*, and this noun thence derived to signify primarily *being*, *existence*, *solidity*, or *firmness*, and thence to be translated to signify the law and wisdom, and any good and right action, because, saysⁿ Kimchi, the law and wisdom remain firm and permanent when all other things turn to nothing. It is sometimes translated by our Translators *wisdom*, as here, and so *Job* vi. 13. and xii. 16. and *Prov.* xviii. 1. sometimes *sound wisdom*, as *Prov.* ii. 7. and iii. 21. and viii. 14. sometimes *substance*, as *Job* xxx. 22. or as in the Margin *wisdom*, sometimes *enterprize*, or as in the Margin *any thing*, *Job* v. 12. sometimes *the thing as it is*, *Job* xxvi. 3. or *that which is*, as *Job* xi. 6. and here in the Margin; sometimes *working* (or *work*) as *Isaiah* xxviii. 29. These are most, if not all, of the places in which this word occurs in the Scriptures, in which how it is by other Translators rendred who pleases may see, and judge which comes nearest the signification of the root. It is enough to our present purpose to see how Ours have done it: and then when it shall be observed that it is equally agreeable to grammar rules, which of the two nouns be put first in the construction, whether the noun *חשיב Tusbiab*, which the first interpretation puts foremost, as it stands in place so in construction, rendring *the man of wisdom shall see thy name*, or *שמך Sheméca*, *thy name*, which the last puts first in the construction, *Thy name shall or doth see that which is*, it will be left to the reader to chuse which he will to follow: for

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among all the translations cited, these two seem the simplest and least forced. ° Divers, as we said, prefer the latter; our Translators, that the reader may have his liberty, give both, the one in the text, the other in the Margin; by putting the first in the text they seem most to incline to that, and upon due consideration it may seem reason to agree with them in it to this sense, The voice of the Lord by the Prophet crieth unto the city to stir them up to repentance, and who so is wise will, O Lord (and cannot but) see thy name in that Prophet, and acknowledge him to be the messenger, and the word in his mouth to be thy word, and not his own, while he crieth, ^p *Hear the rod, and who hath appointed it*, hear what severe judgments are threatned against you, and who it is that threatneth them, he that is able to bring to pass whatsoever he says, that so being aware hereof you may seek to make your peace with him by timely repentance; for as the case stands, you are in manifest danger. There are grievous sins with you to provoke him to use great severity, and the judgments that he hath determined to bring upon you, except you prevent him by breaking off your sins by repentance, are very severe. That God's justice and righteousness may [in all this controversy, *ver.* 2.] appear, both their sins contrary to what God requires of them, *ver.* 8. and his judgments that he denounceth against them, are in the following verses declared, ^q *all that he might bring them into the right way, and they might escape the danger being warned of it.*

10. *Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?*

Are there yet the treasures of wickedness in the house of the wicked? &c.] Such difference is there between Interpreters in the rendring of this verse also, that it cannot but seem strange, till the reason and ground of that variety be looked into. That rendring which our Translators put in the text is agreeable to what the Chaldee Paraphrast, the ancientest of Jewish Interpreters hath (understanding in him as well as in the Hebrew *in*, viz. in the house, or at the house, otherwise his words may sound, *Is there yet the house of the wicked, treasures of wickedness?*) and to what an ancient Arabick translation done out of the Hebrew hath, and some of the best^r Hebrew Grammarians, as well skill'd as any in their own language direct to, and diverse modern^s Interpreters follow. But our Translators give in the Margin another rendring also, viz. [*Is there*] yet unto every man an house of the wicked? The difference betwixt this and the former is from hence, that what is in the former rendred, *are there,* is

^k Aben Ezra. ^l See Glaff. Gram. p. 488. ^m See Buxt. Gram. lib. 2. cap. 10. ⁿ R. D. Kimchi here, and in Rad. where Elias Levita says according to R. Levi Ben Gersom, that this noun properly signifies any right, or good way, or law, which it is convenient for a man to conform himself to, and that therefore the law and wisdom are denoted by that name *חשיב Tusbiab*. ° And see Diodat. and the Dutch Translation. ^p It would not be far from this to render, with a modern Jew, The voice of the Lord crieth, and the man of wisdom which sees thy name (i. e. the Prophet) crieth, Hear, &c. Aben-dana in Michlal Yophe. ^q See Calvin on *ver.* 6, &c. ^r Abu Walid, R. Solomon, D. Kimchi. ^s Munster, &c.

is in this rendred *every man*; and that interpretation of the word is by many likewise, both *Jews* and *Christians* abetted, viz. the rendring of the word by *man*, and then making the construction so as it is in the marginal rendring, or [Is there] yet a man of a house of the wicked, &c. any that hath, or, hath any man, or, every man 'an house gotten by wicked means, and treasures heaped together by rapine, injustice, and like ways, &c. or to like purpose. Another, *every man in the city is not only wicked by himself,* ^u but hath also scant measure. Another, ^w O man, is there yet in the house, &c. Some by the same word take to be signified not barely a man, ^x but a man of greater degree and dignity, and expound it, Is the man of renown and dignity, or great place among them, (or without an interrogation, the man of, &c. is, &c.) yet in the house of the wicked, taking part or going shares with him in raking together by fraud and oppression, and for this means using false and scant measure, which is abominable, hateful, and displeasing unto the Lord? ^y Or, notwithstanding all that the Lord hath cried, his house is still as the house of the wicked, filled with treasures wickedly gotten, &c.

^z A modern *Jew* takes it to signify *the man*, i. e. says he, that man of wisdom, viz. the Prophet, spoken of in the foregoing verse, and then in reference both to the preceding and following words thus expounds it, The man of wisdom that sees thy name, crieth aloud to them in the streets and open places, Hear the rod, and who hath appointed it; and besides this he goes into the houses of the wicked to reprove them for their doings, and to warn them, and yet they give not heed unto him to turn from their evil ways; that is it which he says, yet the man is in the house of the wicked, as much as to say, while as yet the Prophet is in the house of the wicked, wherein are treasures of wickedness and scant measure, which is abominable, crying with (or uttering) the voice of the Lord, and reprovng him for his iniquity, and saying unto him, *Shall I count them pure*, &c. and threatening him with evil from the Lord, saying, thou shalt eat but not be satisfied, &c. even then this very while, while the man, the Prophet, reproves and warns the wicked in his house, the statutes of *Omri* are kept, and all the works of the house of *Abab*, and ye walk in their evil counsels, and leave the good counsel of the Prophet, and will have none of his reproofs. This exposition, as novel and differing from all others; I thought good to set down at large, that the reader might judge of it; perhaps he will find some harshness in it.

Another acception of the word we have yet in some versions very ancient, and of great authority, in which it is rendred *fire*. So the *Greek*, coupling it with the preceding words

according to their version, *who shall adorn the city? Shall fire and the house of the wicked treasuring up treasures of wickedness? &c.* ^a So the *Vulgar* rendring it, *as yet there is fire in the house of the impious, treasures of iniquity, and a lesser measure full of wrath.* So the *Syriack* also, and the printed *Arab*, who follows here the *Greek*, take it to signify *fire*; and a ^b learned *Jew* also, who expounds it, There shall be yet, or perpetually, a fire in the house of the wicked, by reason of the treasures of wickedness, &c. i. e. those treasures unjustly gotten shall be as perpetual fire to consume him, and all that he hath. This of his expounding it will be convenient to observe, that it may not be thought necessary to say, that those others which take the word in this signification did read otherwise than is now usually read in the *Hebrew*, viz. **חַיִּיב** *Haifb* instead of **חַיִּיב**, for it is certain that he did not, and why should it be thought they did? That he did not we shall presently see, in giving the reason of this variety of rendrings: the reason is a seeming ambiguity in one word, viz. **חַיִּיב** *Haifb*, in which **י** *ba* makes not in it self ought as to the signification, but as it is subservient to the following syllable **יֵשׁ** *Ish*, either as a particle of interrogation or admiration, according to Some, ^c who say that the vowel *patbach* which it hath, shews it here to be; or as an article put before a noun according to Others. Then the word **חַיִּיב** *Ish* written only with *aleph*, having the vowel *Chirek*, that is (i) under-writ, for being a consonant in the *Hebrew* language (though put as answering to *A* the first letter of our alphabet, which is it self a vowel) hath no sound of it self, but according to the vowel that is joined with it, and therefore as having here the vowel *Chirek* (i. e. i) it is read **חַיִּיב** *Ish*, so if it had the vowel *Tzeri* (i. e. e) it would be read **חַיִּיב** *Esh*, which undoubtedly signifies fire, and the ^d fore-mentioned learned *Jew* thinks it, though read with *Chirek*, or *i*, to have here the same signification, as other words that he instanceth in, viz. ^e **חֵן** *chen*, and **חֵין** *chin*, **בֵּן** *ben* and **בֵּין** *bin*, have the same signification when written with *tzere*, i. e. e, and when written with *Chirek*, i. e. i, the first *grace*, the second a *son*, and so therefore he would have it to be rendred *fire*, as likewise Others (as we said) not because they read it otherwise than it is now usually read. But Others think the difference of the sound and vowel to import a difference in the signification too, and therefore looking more to the sound than the letters, take it here to be the same in signification with the word **חַיִּיב**, which sounds, as this doth *Ish*, and signifies a man, ^f though that be usually written with another letter, viz. *yod* [or *i*] between **ח** and **י**, which serves only to make the vowel longer, and otherwise makes no difference in the sound, for that it is not unusual to have

^a Grot. ^u Abarbinel. ^w Abu Walid. ^x R. Tanchum. ^y Ab. Ezra. ^z Abendana in Michlal Yophe. ^a Doway Translat. ^b R. Joseph Kimchi, R. D. Kimchi's father. See Kimchi in lib. Rad. in **חַיִּיב**. See James v. 3 See Ribera. ^c Kimchi. ^d Kimchi Rad. in **חַיִּיב**. ^e Job xli. 12. though it be there written **חֵין**. ^f It is a Rabbinical descant of Abarbinel, that perhaps it is here written without that letter, to intimate that in the house of the wicked man, shall be a fire not blown, Job xx. 26. which shall consume it.

have that letter omitted in the expressing the vowel without altering the signification. And that so it is both here and also 2 Sam. xiv. 19. the only other place where the word is found thus written; and in both they would therefore have it signify *man* (and there our Translators seem so to have taken it.) Others, thirdly, seeing it is neither written as **אש** *Esh*, fire, nor **אִישׁ** *man*, take it to have a different signification from either of them, viz. the same with the word **ישׁ** *yesh*, and to denote that which in our language, is agreeing to it in sound, *is*; or *is there*, or in the plural number *are there*: so both here and in that other place (2 Sam. xiv.) will they have it ^z to signify: (and by the way it may be observed, that in that place the Greek and ancient *Latin* so render it, though here otherwise, *It is not* (i. e. not possible) *to turn*.) And for confirmation of this makes not only the authority of the ancient *Chaldee* Paraphrast, who, as we said, so here renders it, but the word also which he in that dialect expresses it by, viz. **אִיב** *Iib*, which (as also the same ^b in the *Syriack* dialect) seems made from this, only by changing **שׁ** *sh* into **ת** *t*, as is usual in words taken in those dialects out of the *Hebrew*; as also **ايس** *Ais* ⁱ in the *Arabick* here used in the ancient MS. translation, which all write this word with *Aleph* in the beginning, as here it is written, and use it to signify *is*. (It may be observed also that **אישׁ** ^k written full, with all the letters that it usually hath when it signifies *a man*; is by some of the *Jews* said to signify *is*, or *are*, or *there be*, Prov. xviii. 24. and so there rendred by the *Chaldee* and *Syriack* Interpreters.) This rendring hath as good authority, and as probable proofs for it as any, and therefore do we look on it as well preferred to be read in the text by our Translators, seeing it makes the clearest sense of any; and so the words of this verse are (as indeed according to any of the translations) a reproof of those spoken to, or of, for notorious injustice, and sins, contrary to what God requires in the first place, ver. 8. viz. *to do justly*, and that whether spoken ^l by way of question, or admiration, that after so much calling on, and warning, they should persist in their wickedness, and continue to do such things as they are charged withal; or whether as if God, in the person ^m of a Judge, did question and examine them concerning those things, that so their guilt, and his justice in punishing them, might be made manifest. The things they are charged with are, that they retain still in their houses treasures of wickedness, goods gotten by ill and unjust means, and that for lucre's sake they keep scant measures, whereby to give forth in their selling less than they should, and as it is added in the next verse, wicked or false balances, and deceitful weights, ⁿ light ones to sell with, and heavy ones to buy with. For the scant measure our Translators put in the Margin *measure of leanness*, to shew that

the word so signifies literally in the *Hebrew*, but by that every one will easily perceive to be meant that which is scant, or less than it should be, not of just bigness: and such measure is said to be abominable, hateful to the Lord, and highly provoking him to anger, as also are false balances and deceitful weights, as Prov. xi. 1. *A false balance is an abomination unto the Lord*, and Prov. xx. 10. *Divers weights and divers measures, both of them are alike abomination to the Lord*. And so false balances are not good, ver. 23. So Amos viii. 5. they are reprov'd for making the *Ephab* (which is the word here rendred *measure*, it being the name of the measure chiefly ° of dry things) small, and the *shekel* great, and falsifying the balances by deceit. All these are contrary to the express commandment of God, Levit. xix. 35, 36. *Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure: just balances, just weights, and a just Ephab, and a just hin shall ye have*; and Deut. xxv. 13, 14, 15, 16. *Thou shalt not have in thy bag divers weights, a great and a small, nor in thine house divers measures, &c. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God*, they cannot be in themselves pure or justifiable, nor will God in any wise justify them, or account them just, as in the next words follows.

11. Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

[Shall I count them pure with the wicked balances? &c.] In the Margin our Translators put, or, *shall I be pure with?* &c. The word **אִיב** *Ezceb*, in the form that it is here put, may seem most regularly to signify *I shall be pure* or *just* intransitively; and if so here taken, must be understood, as if the Prophet should speak in the person of any of the people, ^p or to shew what every one of them ought to say with himself, the question importing a denying of the thing, and to be as much as to say, *I cannot certainly be pure or just with such things*, and so implying, As I would be counted pure therefore, I ought to put them from me, or else I shall justly be punished by God, or ^q as Some think the letter **ה** *He* prefixed, signifies rather an affirmation than a question, a report of what every one of them did say, Certainly I shall be pure, though I use false balances, &c. or with a supply of, Wilt thou say I shall be pure, &c. or as if the Prophet should speak in his own person, Should I, though a Prophet, and taking heed to the rest of my ways, be pure if I used false balances, &c. no surely; much less then, they who are otherwise also wicked, and add this to their many other transgressions hereafter mentioned, with which alone it were im-

^z See R. Sol. Jarchi, R. Isaiah, R. Levi on the 2 Sam. xiv. Golius in **אישׁ**. ^k See Kimchi. Rad in **אישׁ** and Schindler. in Rad. Vatabl. ^m Calvin. ⁿ Chald. Kimchi, Grotius. ^o Grot. ^p R. D. Kimchi. ^q R. Tanchum. Abarbinel.

^b See de Dieu on the place.

ⁱ See Kamus and

^l R. Solomon Jarchi, Kimchi on this place, and

^o Grot. ^p R. D. Kimchi. ^q R. Tanchum.

impossible they should be looked on as pure or innocent.

The *Chaldee*, and *Greek*, and *Syriack* changing the person, Shall they, or he, be justified, seem to have had regard to the meaning more than to the word, which is in the first person, *Shall I*, &c.

* Others, both *Jews* and *Christians*, as Ours in the text, take the word here to signify transitively, and to be spoken as in the person of God, Shall I justify or account them pure, and deal with them as so? [†] A Christian Interpreter of great note, who takes the words in the same signification that Ours do, yet proposeth another meaning, which he says will perhaps be preferable, to this purpose, *Are there yet*, &c. i. e. yet a little while and the treasures of wickedness shall not be found in the house of the wicked, &c. for they shall be violently taken from them, for God will not justify them, nor defend them in such doings, but will severely punish them for them. But the former sense seems plainer.

12. *For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.*

For the rich men thereof are full of violence, &c.] These doings of theirs, here charged on them, are ^u contrary to that second head of those good things which God requires of them, *ver. 8. viz. to love mercy*, for to that is violence (such as he described, *chap. ii. 2.*) apparently contrary. *For*, or ^w *as for the rich man*, &c. or, so it is that the rich men thereof are, &c.

[*Thereof*] i. e. of the city mentioned, *ver. 9. are full of violence*, i. e. ^x have their houses filled with goods taken away from others by violence and oppression, or are wholly given to violence and oppression, even they who have enough of their own, and need not to take from others; and the inhabitants thereof, the other inhabitants thereof, saith a learned ^y *Jew*, that have not so much power in their hands, for any advantage to themselves, spare not to lie and speak deceit.

^z Another expounds this of the inhabitants thereof in general, that they speak against God, or falsely concerning him, saying, *The Lord seeth us not*, or *the Lord hath forsaken the earth*, as those, *Ezek. viii. 12. and ix. 9.* or as he says, *Hosea vii. 13. they have spoken lies against me*, and so he makes what is here spoken contrary to that third thing required, *ver. 8. viz. to walk humbly or sincerely with God*: but of their sinning, contrary to that, he seems more clearly to speak *ver. 16.*

13. *Therefore also will I make thee sick in smiting thee, in making thee desolate, because of thy sins.*

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Therefore also will I make thee sick in smiting thee, &c.] Having declared some of those sins for which he cried unto the city, he now in part describes that rod which he had them to hear, those punishments with which he appointed to chastise them.

I will make sick thee, O city, or inhabitant of the city, so ^a supplying the person which in the *Hebrew* is not expressed; *in smiting thee*, I will so smite thee as to make thee sick. As thou by using violence and oppression hadst made sick the heart of the poor oppressed, so will I by my ^b grievous and severe punishments make thee sick, or afflict thee, by a grievous stroke, and by bringing desolation on thy sins, or on thee for such thy iniquities, [or as ^c Some according to another signification, to cause men to wonder and be astonished at my severe punishing thee for thy sins.] Instead of *I will make thee sick*, several ancient ^d Interpreters render, *I also will begin to smite thee*, or *I have begun to smite thee*, and so also some more ^e modern; the occasion of which seems a likeness between חלל *Chalal* and חלה *Chalah*, the roots of those verbs, whereof one signifies *to make sick*, the other *to begin*: so that they thought the same signification to belong to both. For so *Munster* in his Dictionary shews himself to have done, putting this word, as he says, according to the opinion of some under the root חלל *Chalal*, yet reading it, as it is usually now read, whereas more regularly it should belong, as Others put it, to חלה.

14. *Thou shalt eat, but not be satisfied, and the casting down shall be in the midst of thee, and thou shalt take hold, but shalt not deliver: and that which thou deliverest, will I give up to the sword.*

Thou shalt eat, but not be satisfied, &c.] He here more particularly ^f reckons up some of those punishments with which he will strike them, and make them sick, and to languish or be wasted even to desolation. And for punishment of their greediness of heaping up more than enough by unlawful means, he threatneth that they shall eat, but not be satisfied, *viz.* the curse of God going along with what they eat, it shall ^g not satisfy nor nourish with wholesome nourishment, but shall, as the *Chaldee* and some other ^h *Jews* add for explanation of the following words, breed in thee ⁱ evil diseases, and pains in thy bowels, which shall bow thee down, and cause thee to couch and stoop. It is not meant, says ^k one of them, of want or scarcity of what they might eat, but that the digestive faculty in them should be vitiated, weakened, and corrupted, that it should not perform its duty, and so, though they eat, they should not be satisfied. Both these are elsewhere called the *break-*

* Vulg. Lat. See R. Tanchum, Munster, Jun. Tremel. Grot. [†] Calvin. ^u Abarbinel. ^w R. Tanchum.
^x R. D. Kimchi. ^y R. D. Kimchi. ^z Abarb. ^a Vatab. ^b Abarb. ^c Kimchi. ^d Greek, Syr.
 Arab. Vulg. Lat. ^e Munst. ^f Abarb. ^g Kimchi. See Drus. ^h See R. Solomon, and see Tainov.
ⁱ Vers. Syriac. ^k Abarbinel.

breaking of the staff of bread, viz. the not giving virtue to nourish, and taking away sufficiency. But ^l Others understand it of scarcity and want of what may satisfy them; that which they have to eat shall not be sufficient for that purpose: and so where the very same words occur, *Levit. xxvi. 26.* it seems to be understood: and the following words, *thy casting down shall be in the midst of thee*, ^m Others take as a description of a differing punishment from the former, expounding *in the midst of thee*, not of their bowels, but of their city or own country, in that thou shalt be brought low before thy carrying into captivity, there thou shalt with many evils, which shall bring thee down, be afflicted in the siege; or, the cause of your destruction shall not be so much from without from Others, as from within your selves, ⁿ your own sins shall pull it on you, or, ^o though no enemy from abroad should infest thee, there shall befall thee evils at home, as in thy own bowels, by which thou shalt be consumed, and brought down through the curse of God upon thee. These senses are not so different, but that they may all be comprehended in the words.

Thou shalt take hold, but shalt not deliver, &c.] What they shall take hold of, and what not deliver, or what is the meaning of these phrases, is questioned. The ^p Jews for the most part expound it of taking hold of seed or conception, and *not delivering* to be not bringing forth a mature birth, but miscarrying by abortion, not being safely delivered: as if he should say, Thy women shall conceive and be with child, but shall miscarry, and not bring forth. The word *תסג* *Tasseg* is such as may be rendred either in the second person masculine, *Thou shalt take hold*, or in the third person feminine, *she shall take hold*, and so the other verb *תפליט* *Tapblit*, either *thou shalt not deliver*, or *she shall not deliver*: and ^q some learned men like well that it should so be taken in the third person *she*, i. e. the woman, or thy wife. But this need not nicely to be insisted on, as making a difference; for if it be said of a nation or inhabitants of a city, *Thou shalt conceive, but not bring forth*, it will easily be understood to be meant, *thy women in thee*, and so, *and that which thou deliverest*, i. e. those children which thy women bring forth, or are delivered of, will I give up to the sword to be slain by the enemy, and so will the second person be kept, as in the other words, *Thou shalt eat, &c. Thy casting down, &c. thou shalt sow, &c.*

^r Another Jew, who makes the sense much the same, yet refers this word *תסג* to another root, so as to signify *shalt encompass* or *shut up*, meaning their wombs should through corrupt humours be as shut up. (So it is said, *Gen. xx. 18.* that God had closed up all the wombs of the house of *Abimelech*.) But this, though coming to the same purpose, yet as to the derivation of the word seems far fetched.

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^s Others by that which they should take hold of, think meant their goods, or part of them, if they could: but it is manifest that what is spoken of must be *persons* from what follows, that they shall be given up to the sword. ^t Others, therefore, understand it of their children. ^u Others rendring the word a little differently, Thou shalt overtake the enemies, which lead away thy sons and daughters into captivity, but shalt not rescue them, and if thou rescue any of them, their end shall be to be destroyed by the sword. ^x Others yet, understanding the things spoken of to be their wives and children, and what is most precious to them, yet interpret the verb in a far different sense, viz. Thou shalt remove them out of the way, and hide them, to save them if thou canst, but shalt not be able to save them from the enemies hand; and what thou savest for a while, I will at last deliver to the sword: and it is manifest that the word is used in both these significations, whether written with *ס* *Samech* or *ש* *Shin*, as we said, *chap. ii. 6.* ^y Others make the person spoken to, *the land* or *city*, that shall endeavour to hold fast and keep safe her people, but not be able to do it.

15. *Thou shalt sow, but thou shalt not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.*

Thou shalt sow but shalt not reap, &c.] The like judgments are threatned, *Levit. xxvi. 16.* and *Deut. xxviii. 30.* and forward to *ver. 38, 39, 40, 41, &c. Amos v. 11. Hagg. i. 6.* ^z Sweet wine, i. e. grapes to make sweet wine; for they are them that are trodden, not the wine it self. *Abarbinel* goes particularly to adapt the judgments to their sins against what is required, *ver. 8.* but not so fully to the purpose.

16. ¶ *For the statutes of Omri are kept, and all the works of the house of Abab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.*

For the statutes of Omri are kept, &c. In the Margin our Translators put, or *He doth much keep the statutes, &c.*] The reason is because the word *ישתמר* *yishtammer* is such as may signify either passively *it is kept*, or *it shall be kept*, for it is the future tense, but that is used to signify the present, and sometime also the time past, especially when it hath the letter *ו* *V* before it, which signifies *and*; or else *be doth warily keep* or *shall keep* it. And whereas the verb is of the singular number, and the noun joined with it (according to the first rendring) of the plural, that is easily salved by an usual observation in such cases, by understanding *every one of the statutes*, which would

^l Ribera, Grotius.
Ezra, R. D. Kimchi.

^m Kimchi, Dutch Notes.

ⁿ Calvin. ^r Abarb. J.D.

^w R. Sol. ^x Jun. Tremel. Pise. Tarnov. ^y Calvin.

^s Ribera, Menoch.

^t See Cant. vii. 2.

^z Kimchi.

^o Calvin.

^p Ab. Walid, Ab.

^q Diodat.

^r Ribera, Sa.

would be the singular, and so it is by the ^a *Jewish* Interpreters salved: and so in the second rendring, *He doth much keep*, &c. to make it agree with what precedes spoken to them in the second person, and with what follows *and ye walk* (in the plural number and second person) may be supplied, ^b *every one of you doth keep*.

A learned ^c *Jew* here observes, that when a nation or people is spoken to, they are sometimes spoken to or of, in the masculine gender, sometimes in the feminine, sometimes in the singular number, sometimes in the plural; and we may add that it is likewise not unusual to ^d change persons without interruption in the sentence, so as that the same person may seem to be spoken of, as absent, and to, as present in the same sentence: and this being observed, will keep the reader from being troubled with such seeming difference, where it occurs; and therefore the Vulgar *Latin* and *Syriack*, though not observing the third person used in the original, but rendring in the second *Thou hast kept*, may be thought to have given the meaning well enough. What ^e Others give for the meaning, literally rendring the word in the future, *The statutes of Omri*, &c. *will be kept*, as if it were by way of prediction, and he should say, that notwithstanding all that had been or should be said, or done to them, they would continue still in their perverseness, and run on in their wicked idolatrous courses; seems not so proper to the place, wherein they seem charged with sins that they were already guilty of, rather than to tell them what God saw they would do, till they had pulled upon themselves utter destruction.

The sins that they are here accused of, are the keeping the statutes of *Omri*, and the works of the house of *Abab*, and walking in their counsels, by which what is meant will easily be discerned, by looking into the history of those two Kings of *Israel*, as set down in the 16th Chapter of the first Book of *Kings*, where is shewed how both *Omri* and his son *Abab* set up and established such ways of idolatry, as *Jeroboam* had brought into *Israel*; and did even worse things to the perverting and extirpating the true worship of God, and from them did the Kings of *Judah* learn to do the like, and establish, as by a law, the like wicked ways and things as they did, among the *Jews* also: for so of *Jehoram*, King of *Judah*, it is said, that *he walked in the way of the Kings of Israel, as did the house of Abab*, 2 *Kings* viii. 18, 27. of his son *Abaziah*, that *he did evil in the sight of the Lord, as did the house of Abab*, as also, 2 *Chron.* xxv. 6, &c. and xxvi. 3. so of *Abaz*, 2 *Kings* xvi. 3. so of *Manasseh* King of *Judah*, 2 *Kings* xxi. 3. so that whereas there is difference betwixt Interpreters, whether the things here spoken be meant of *Samaria* or *Jerusalem*, or *Israel* or *Judah*, or both, from the words

themselves there is no certain direction, for determining either on the one side or the other, except there were some way to shew whether this particular part of the prophecy were spoken before the taking of *Samaria*, or after it (as ^f Some think it was) inasmuch as our Prophet prophesied in the days of *Jotham*, *Abaz*, and *Hezekiah* (in the 6th year of whose reign *Samaria* was taken, 2 *Kings* xviii. 10.) both concerning *Samaria* and *Jerusalem*; and it is manifest that both kingdoms were guilty of these sins, *of keeping the statutes of Omri*, and all the works of the house of *Abab*, and walking in their counsels, as it is said of *Abaziah*, that *he walked in the ways of the house of Abab, because his mother was his counsellor to do wickedly; and that he did evil in the sight of the Lord, because they were his counsellors, after the death of his father to his destruction, and he walked after their counsel*, 2 *Chron.* xxii. 3, 4, 5.

As for these sins, they are manifestly contrary to what is required in the third place, ver. 8. viz. *to walk humbly or sincerely with God*. Whereas he required that they should acknowledge him alone the only true God, and worship him in those ways by himself prescribed, they forsaking him, set up and worshipped false gods, according to the statutes and ways by those wicked kings introduced, and followed therein their counsels, directions and prescriptions. What heavy judgments on their so doing should ensue the next words declare, viz.

That I should make thee a desolation, and the inhabitants thereof an hissing, &c. *Therefore ye shall bear*, &c.] Here is that change of persons and numbers and genders, which we before mentioned. *Thee* in the second person singular, *inhabitants thereof* (i. e. of that city) in the third person and feminine gender, and *ye shall bear*, the second person plural masculine, all spoken of the same person, viz. the city or the inhabitants thereof.

That I should make thee.] *That* doth not here denote the final cause or intention, as if for this end God would have it so, that they should do such things that he might bring them to destruction, or that it was ^g their intention by so doing to pull on themselves destruction, but to shew the necessary consequence from their wicked doings to his judgments, that seeing they continued perversely in such their doings, it would necessarily follow (justice so requiring) that they should by him be so punished, and he would make them a desolation, or as the Margin ^h *an astonishment*, which will necessarily follow on the other, viz. when all that behold how a nation lately so flourishing was made desolate, should be astonished (as *Jer.* xviii. 16. and xix. 6.) (the word indifferently signifying, and so including both) *and the inhabitants thereof an hissing*: That they that see what is befallen them, shall hiss at them in token of scorn and derision. The like expressions

^a Aben Ezra, Kimchi, R. Tanchum. ^b See Pise.

^c Vatabl. Calvin, Ch. à Castro.

^d Abarb.

^e See Pise.

^f Druf. Tarnov.

^g R. Tanch.

^h Glass. Gram. sacr. p. 910.

ⁱ See

pressions are used in several other places, as *Deut.* xxviii. 37. *1 Kings* ix. 7, 8. *2 Chron.* xxix. 8. *Jer.* xxv. 9, 18. and xxix. 18. and xlix. 17. and li. 37. *Lam.* ii. 15, 16.

Therefore ye shall bear the reproach of my people.] As to the signification of these words, Interpreters do not at all differ, yet in the giving of the meaning of them in other words do much differ, ¹ Some thus expounding them, *Reproach*, in lieu of that reproach wherewith ye have reproached my people, *i. e.* the poor innocent oppressed ones [which the violent oppressing rich and great men have reproachfully and contumeliously used] the reproach which the Heathen shall cast upon you shall be a recompence or punishment of that. ² Others, That reproach wherewith in my law I threatned my people if they should forsake me; and those whom I had chosen to my self for a peculiar people, and done so great things for, as are called to their mind, *ver.* 4, 5. justly deserve for their unthankfulness and rebellions against me. ³ Others, ye (O ye rich men, *ver.* 12.) shall bear the reproach of having pulled all those evils on my people; they shall lay the reproach and shame on you for it. ⁴ Others looking on this as spoken to the kingdom of *Judah* and *Jerusalem*, after that *Samaria* was taken, and the *Israelites*, or ten tribes carried captives, take it as a threat that the like should befall *Jerusalem* as had befallen *Samaria*, and that the same reproach which the ten tribes (whom they think meant by my people) had suffered, the other two should also ere long bear, and shamefully be led into captivity, as they already were, and their kingdom also be laid waste. ⁵ Or that they should not think to wear out the shame of their evil doings among other nations, but should still continue to be reproached, for that being the people of God, they had forsaken him, and by their evil doings had provoked him to cast them out of his land. ⁶ Some by *reproach* understand those greater punishments which they should bear, for that having been by God owned for his people, they had not esteemed as they ought their privilege, nor behaved themselves worthy of it; (compare *Amos* iii. 2.) or as the Reverend *Diodati* expresses it, the ignominious punishment for having profaned the name and title of being my people and church by your sins, according to what is said, *Ezek.* xxxvi. 20. *And when they entred unto the Heathen whither they went, they profaned my holy name, when they said to them, these are the people of the Lord, and are gone forth out of his land* (and see *Rom.* ii. 24.) and Others perhaps otherwise give the meaning; so that the words plainly signifying as they are in our translation rendred, it will be left to the judgment of the reader to take that exposition, which he conceives to give the most genuine and fullest meaning of them. What additions to, or difference from other translations are in this verse found in the Greek,

and ⁷ such as follow them, will not be to our purpose much to insist on, or inquire into, that intended by us being to see what expositions the *Hebrew*, as now read (of the sincerity and incorruptness of which reading we make no doubt) will admit, that so the reader may take his choice, seeing & they that make it their business to adjust and justify that version; give no good account of it; only whereas some, because they render not *of my people*, but *of the peoples*, think they read not *my Ammi*, as is now read, which usually signifies my people, but *אממי Ammin*, which most frequently is used for peoples; it is by ⁸ Others manifestly proved that there is no necessity to say so, in as much as plural numbers, though more regularly ending in *ם M*, yet often are without it.

C H A P. VII.

VERSE I. *Wo is me, for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first-ripe fruit.*

WO is me, for I am as when they have gathered the summer-fruits, &c.] The Prophet in the former part of this chapter (whether in his own person, or in the person of the church, and company of the true worshippers of God, as the state of things in those times which he describes stood) sadly complains of the great and general corruption of those times, which hath made ⁹ Some to think, that he rather spake by way of prediction of things as they should be in the following times of *Manasseh*, than as they were in the days of *Hezekiah*, that good king and great reformer of religion, under whom he seems to have spoken these things: for he prophesied in the days of *Jotham*, *Abaz* and *Hezekiah*. But if we consider that *Abaz* was a very wicked king, and promoted to the utmost both idolatry and all abominations of the Heathen, and the ways of the Kings of *Israel*, *2 Kings* xvi. 2, 3, &c. we may well think, that not only in his time (in which also our Prophet lived and uttered part of his prophecies) but in the succeeding times of *Hezekiah* also (at least till the reformation by him made) there were great corruptions of manners among the people, as well of *Judah* as *Israel* (to both which it is said he prophesied) as appears out of the history, and the great need there was of a reformation, both of their worship and manners, and the great pains and care that *Hezekiah* was put to in effecting it, as appears, *2 Kings* xviii. 4. and *2 Chron.* xxix. 3, &c. and his declaration of their great wickedness, and the heavy judgments that they had thereby pulled on *Judah* and *Jerusalem*, expressed there, *ver.* 8, 9. in much like terms as we have here, *chap.* vi. 16. *viz.* that *the Lord delivereth them to trouble,*

¹ R. Tanchum, Ab. Ezra, D. Kimchi, Vatabl.

² Abarbinel. ³ Id. and see Calv.

⁴ Calvin.

⁵ Jun. Tremel. Tarn. &c.

⁶ Arab.

⁷ Nobilius, Capellus, p. 251.

⁸ See Buxt.

⁹ vind. p. 626. and Not. Miscel. ad Port. Mosi, c. 4. p. 60. Aven. Gramm. p. 422.

¹⁰ Grot. Stokes.

ble, to astonishment, and kissing, &c. So that as our Prophet *Micah* even in the times of *Hezekiah* prophesied, and spake to all the people of *Judah*, saying, *That Zion should be plowed like a field, and Jerusalem should become heaps*, by which means *Hezekiah* was moved to fear, and besought the Lord, and to the utmost of his power sought to reform what was amiss, and the Lord repented him of the evil which he had pronounced against them, *Jer. xxvi. 18, 19.* so may it be perceived, that in the times before *Manasseh*, there was occasion enough for the Prophet to utter this complaint. But whatever the times that he particularly speaks of were, the corruption of them it appears was very great, which he thus both bewaileth and describeth,

Wo is me, for I am as when they have gathered the summer-fruits, &c.] Or as in the Margin, *as the gatherings of summer*, as likewise the *Syriack* version hath it. Some of the ancient translations otherwise. The ^b *Greek*, as *be that gathereth ears let fall in the harvest*; the ^c *Vulgar Latin*, as *be that gathereth in Autumn the clusters of the vintage*, and modern ^d *Interpreters* also differently, as *when the summer-fruits are intercepted or taken away* (so that a traveller seeking such wherewith to refresh himself, can find none.) These all, however they differ in the expression of their meaning, yet seem not much to differ about the signification of the words in the *Hebrew*, but all do take the first word, אִסְפוּ *Asphe*, to have in it the signification of *gathering*, and the second, קִיץ *Kaits*, the signification of *summer* or *summer-fruits*: and in the intention of the expression they likewise, as they are usually expounded, seem to agree, viz. that it is to denote the paucity of godly men then among them, that there were no such remaining among them, as were to be accounted of. So that if the words be looked on, as spoken in the Prophet's own person, it will seem a complaint much like that of *Eliab*, *1 Kings xix. 10.* That he, even he was left alone, that truly and sincerely worshipped God, and he could scarce find any other: or a bewailing of his condition that it was his lot to live or prophesy in such a time, wherein ^e there were very few good and pious men to be found. It was as hard and rare to find them as good figs or grapes ^f after the time of in-gathering or vintage. Which makes him wish that he had lived in those former times, when there were such as were like the first ripe fruits, excelling in their kind, and they not a few, but as a full harvest or vintage. Or if as spoken in the person of the people of God, or his church, or nation (as a learned ^g *Jew* speaks) which seems most convenient and agreeable to the place, then will it be a complaint of that church or company of the paucity of truly pious men in her, as rare and hard to find, as good fruit after the summer-fruits are diligently gathered in, or clusters of grapes after the

vintage: few will be found, and those not very good. For so we may well suppose the quality and imperfection of those that are to be found to be in these words complained of, as well as their paucity for number. This the fore-mentioned learned *Jew* well suggests to us by his saying, that by the gatherings of the summer, or summer-fruits, are meant or signified such fallings or fruits as are gathered up by the poor, which either falling in time of gathering, and so being fouled, sullied, marred, or stained, or otherwise nought, the owners think not worth the taking up, or gathering them in, but leave them behind for who so will to take them up. ^h So that here by this similitude seems intimated not only, that there were but few good men left, but that those few also that went for such, and had some good thing in them, yet came far short of those good men in former ages, as short as fallings or refuse fruits left behind, of those that were carefully gathered for their goodness, or some few sower grapes left on a vine do of such a cluster as a man would chuse to eat. (So *R. Solomon* observes, the *Chaldee Paraphrast* by the gatherings of summer-fruits to have understood while he renders the last figs ill refuse figs.) Better might be desired, but scarce found, that is it which he says, *my soul desires the first-ripe fruit*, i. e. such truly virtuous men as the primitive times did produce, such as excelled other men, as far as the first and kindly ripe fruits do such after-growing, unkindly fruits as come not at all to maturity and perfection. That by first ripe fruit such of the best sort and most grateful in their kind are meant, is manifestly more agreeable to the use of the like expression, *Hosea ix. 10.* and to the sense of the place, than with ⁱ Some to understand it of unripe fruit, not yet come to maturity: as if the Prophet should say, that seeing the scarcity of good men and difficulty to find them, he was content even with such as he could find, for he rather with earnest longing doth desire better than he could find. What reason he had for his complaint thus made in his own or the Churches name in figurative terms in the next words he farther explains, saying,

2. *The good man is perished out of the earth; and there is none upright among men: they all lye in wait for blood: they hunt every man his brother with a net.*

The good man is perished out of the earth (or as in the Margin) *the godly or merciful man.*] Our *English* word *good* well answers to the *Hebrew* word in the original, חַסִּיד *Chasid*, which signifying both a holy godly or pious man, or a kind merciful man, hath occasioned some little difference betwixt *Interpreters*: ^k Some rendring it *the holy or godly man*: ^l Others *the kind or merciful man*. To both these is the *Hebrew* word applicable, and so is

our

^b Druf. ^c Doway Transl. ^d Jun. Tremel. Pisc. Tarn. ^e Abarb. ^f Compare this expression with *Isaiah xvii. 6.* ^g R. Tanch. ^h So *Jer. xxiv.* good men are represented to the Prophet by good figs, and evil men by evil figs. ⁱ Hierom. Pelican. See *Christ. à Castro.* ^k Vulg. Latin, Greek. ^l Jun. Tremel. Pagnin. Tig.

our *English* to such a one as hath regard both to his duty to God, and expresses that in an holy and godly conversation, and to his duty to man expressing that in acts of charity or mercy and doing good to others; both these in observance of the commandments concur to the making up חסיד *Chasid*, a good man; they will not, where there is sincerity, be separated, and such the Prophet desires to find, but can find none of them, they are perished out of the earth or land, (for of that part of the earth, that country where he lived of Judah and Israel he speaks:) such have formerly been, but now are dead and gone, and 'tis in vain to seek for them, *for there is none upright among men*, among such as are now living in the land, *i. e.* ^m scarcely any to be found. For that we may so understand it as to the greater part, and not precisely, that there was not any one single such man on the earth, we may observe what the Lord answered to *Eliab*, complaining in like manner that he was left alone, and there was none that feared God, 1 Kings xix. 14, 19. and Rom. xi. 3, 4. and so is this complaint like those which we have, Psalm xii. 1. and xiv. 3. and Rom. iii. 10, 11, 12. which at least import the great paucity and scarceness of good and upright men, which are so few in respect of those which are otherwise, that it may in respect of the generality be said there are none such, they are lost among the multitude. That he hath just reason to say so, he farther makes evident by describing the contrary behaviour of the generality, *viz.* ⁿ *That they all lay wait for blood, and hunt every man his brother with a net.*

Lie in wait for blood.] *i. e.* to take away the lives of men, or, as ^o Some, to spoil them of their substance, and what they have, which is to them as their blood, and wherewith their life is sustained: probably both are comprehended in the name ^p *bloods* (for it is the plural number) and coveting of other mens goods and rapine, often endeth in cruelty and murder. That men greedy of gain may obtain their prey they will not spare to take away the life of the owners thereof, ^q *Prov. i. 19.* and by all crafty cunning and hidden means do they seek, and take occasion to effect this.

They hunt every man his brother with a net.] As a hunter, fowler, or fisher that spreads his net, uses all arts to get his prey into it, that he may catch it, and destroy it, so do these use all possible arts, whereby they may ensnare any, by whose destruction they may gain ought to themselves. This rendering is plain and proper, and the meaning of it perspicuous; yet do some (and those of the ancientest Interpreters) render otherwise, *viz. they hunt every man his brother to death or destruction*, ^r so the Chaldee, Syriack, and Vulgar Latin. The reason of this diversity is manifest to be from hence, because the word חרם *Cherem* signifies a net and also destruction, and it cannot be thought that they who rendred it

according to one signification, were not aware of the other, because in other places they use it, but took that which they thought here most agreeable to the sense and meaning of the place. So they that here render it *destruction* or *death*, Hab. i. 15. render it *net*. Here they thought, it seems, that of *destruction* more agreeable to what goes before, *They lay in wait for blood*, and tending to the same sense. They that render *with a net*, understand the preposition ב *Be* (as if it were בחרם) they that *to destruction*, the letter ל *L*, as if it were לחרם *Lecherem*. The Greek rendering the words *they afflict with affliction*, or *straiten with straitning every one his neighbour*, seem rather to have given the meaning, than to have attended to the literal signification of the words. They that seek after various readings, might perhaps say, that here instead of יצודו *yatsudu*, they hunt, they seem to have read יצורו *yatsuru*, they straiten, or afflict, and instead of חרם *Cherem*, a net, הרב *Hereb*, much, or some other word: but such conjectures are no safe or sure way of solving difficulties, or reconciling differences. The meaning will be otherwise well enough made up, by saying, that *by straiten with straitning*, or *afflict with affliction*, they would express what is by the Prophet in figurative terms expressed, inasmuch as the hunter's intention by laying his net, is to bring those creatures, which he would catch, into a strait, that so he may have them at his pleasure, and use them how he will.

3. ¶ *That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward: and the great man uttereth his mischievous desire: so they wrap it up.*

That they may do evil with both hands earnestly, the prince asketh, &c.] In these words, wherein he farther taxeth the great corruption, avarice, and cruelty, of such especially who were in authority, and ought to have done justice, and seen it done, and those that were rich and potent, there is some difficulty. A learned ^u man well versed in the language of the Scripture, confesseth that this place did long and much perplex him, that he could not satisfy himself in the interpretation of it, and perhaps was not at last satisfied. And such different expositions are brought of it, that the reader who takes notice of them, will perhaps be put to use his best judgment and discretion, to choose which he may prefer and satisfy himself with. The former part of the verse, in which is the chief difficulty, consists briefly of these words, על הרע *Al Haraa*, for evil, or to do evil, נפיים *Cappaim*, hands, or both hands, להיטיב *Libeitib*, to do or make good, or to do well. From the understanding of these words, and joining them in construction one with another, and either taking them, so as to make a distinct period of themselves,

or

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^m See Estius, Doway Bible, Grotius. ⁿ See Hosea iv. 2. ^o Christ. à Castro, Vatablus. ^p See Note on c. iii. 10. ^q See Diodati's Notes on Prov. i. 19. ^r So Vers. Tig. ^s See Druf. and Schindler in חרם.

^t ἑκατέρωθεν ἐκτελεῖ. ^u Drusius.

or in conjunction with the following words, *the prince asketh*, &c. ariseth that diversity of interpretations: the more ancient Translations thus rendring, viz. the Greek, *for evil do they prepare* (or make ready) *their hands*, and so the Arabick following them; the Vulgar Latin, *the evil of their hands they call good*. The Chaldee Paraphrase, *they do evil with their hands, and do not do good*. The Syriack accordingly, *their hands are prepared* (or ready) *to do evil, and they do not do good*. Among more modern Interpreters there is yet more variety. Of the Jews * Some thus expound the first words by themselves, also, *For the evil* (or for a reward of the evil) *of your hands*, do ye hope that he will do good unto you? (or, as a MS. copy reads, that *I will or shall do good unto you*?) * Others taking the Letter ל L prefixed to the last word, to import here, as sometimes it doth, *for*, or *instead of*, thus, *for the evil of your hands*, because it is to you instead of doing good, is, or shall this come: or as † another expounds it, *For evil two hands*, i. e. *two portions, instead of doing good*, i. e. they render double of evil, *for*, or *instead of*, good. This seems very obscure, and would be plainer thus, *for doing*, or *to do evil*, i. e. *They do of evil* twice as much as they do of good, or double evil to what, or instead of what, they should do of good.

‡ Others will have the words to be thus expounded, *They set themselves as for the evil that is in their hands, that they may do it well*, i. e. *confirm it, or do it effectually or thoroughly, that they may take bribes*: so that in their opinion the meaning of the word, *to do well*, is *to do firmly and thoroughly*. Against which † another of them excepts, because it is improper to say, a man may do ill well; but to that may seem an easy answer, that the doing it well, imports not any goodness in the thing that is done, but earnestness and putting to force in doing it: which in other † languages is not unusual to say, that a man doth such a thing well, when he thoroughly and earnestly doth it, though the thing it self be not good. And therefore do Ours with other † modern Translators and Expositors take this meaning. The meaning which he that excepts against this, gives, is, When any desires to have any evil, that is in the hands of any, or is done him by the hands of any, rectified, any wrong or injury done to him redressed by those that are in authority, they to do him right, require bribes and gifts; so that the remedy shall be worse to him than the damage that he hath suffered, and desires to have made good to him, and will cost him more. This meaning doth a late learned † man likewise give, viz. that it cannot be obtained of those that are in authority and place of judicature, to defend and do right to an innocent oppressed man against him that is of wicked hands, without giving them bribes and rewards; so that the

words may run, *to do good or right against him that is of wicked hands, the prince asketh*, &c. or, *Is good and right to be done against him that is of wicked hands?* (i. e. if right be to be done, &c.) or *the hands are* (i. e. ought to be) *for doing good, or right, against evil*, or interrogatively *are the hands for doing right against evil?* but they abuse their hands, instead of doing right with them, they use them only to take bribes, *the prince asketh*, &c. But there seems no reason to depart from that sense which our Translators follow; understanding by *earnestly*, fully, with diligence, and the utmost of their power. It seems well to agree to the words, except we shall think it a plainer way to render it, *for evil* (or *to do evil*) *two or both hands* [viz. † are ready] or they hunt with both hands, but to do good, *the prince asketh*, &c. that the meaning may be, They are ready with both hands, i. e. with all their might to do evil, they have two hands for that, but must be hired and largely bribed to do good. Whereas the Chaldee (as likewise the Syriack) renders, and *do not do good*, a learned † man thinks that instead of להטיב *Leheitib*, which signifies *to do good*, he read לא הטיב *Lo hetib*, in two words, which signifies *he hath not done good*, but there is no necessity to say so, but rather that he read it as it is now usually read, and took the letter ל L to import, as we said some think it to do, as much as, *for* or *instead of*, and so gave the meaning of it in equivalent terms; for to say *they do evil and do not do good*, is all one with, *they do evil instead of doing good*.

The prince asketh, and, &c.] Here are three sorts of persons accused of combining together for the perverting of justice, described by their several titles, *the Prince*, *the Judge*, the *Great One*. First, † *the Prince*, i. e. either King or chief Ruler, or the Magistrate, he that should oversee all, and look that judgment be impartially done, even he looks after bribes, and requires presents from those that seek for justice. † Others by *the Prince* understand such as are in chief authority under the King, who, because it were a shame for him to ask, do ask gifts for him. Secondly, the *Judge*, he that should determine the cause and pronounce sentence according to right, without respect to persons in judgment, Deut. i. 17. and not take any gift, Deut. xvi. 19. he is † for a reward, or asketh a reward, and is swayed by what he hopes to gain, or that which shall come to his † share of the money given, not by the merits of the cause. And the *great man*, i. e. say † Some, he that is great in the King's court, † Others the Advocate, the Pleader, or he that is to set things in order for a legal proceeding, and to inform the judges, and instruct those that have suits in law, and order their plea to the best advantage. † Others, any great, potent, or rich man. *He uttereth his mischievous desire*, or as in the Margin, *the mis-*

* R. Solom. see Abarb. Kimchi, and Miclal Yophi. Notes. † Lud. de Dieu. D. Kimchi.

* Ab. Ezra, from R. Marinus. and see Abarb.

† Abarb.

‡ See Druf.

† Grot. Stokes.

† Grot.

† Abarb.

† Kimchi.

† R. Tanch.

† R. David

† Jun. Trem. Tig. Druf. Tarnov. and see Dutch

† Abarb.

† Kimchi.

† R. Tanch.

† R.

D. Kimchi.

† Idem.

† Abarb.

† Calvin, and R. Tanch.

mischief of his soul, i. e. either the mischief which he hath conceived within himself, or as
 ° Some, that which shall be, or prove mischief to himself, or as divers ^p ancient Translations, *the desire of his soul*. If the *great man* be taken in either of the two former significations, the meaning will be, either, that these three one under another, jointly conspire to set justice to sale, not as right, but as their own gain and advantage shall require, and be advanced by, though it will end in the destruction of their souls; or as ^a Some, (though perhaps not so appositely to the place) that whatsoever the Prince, though never so illegally, requires from any, both the judge and the great man do further his desire in it, and care not what, how contrary to law, right, and justice, soever they say, or pronounce in his behalf for effecting his designs, out of hope of advantage to themselves too, and that they may share in the gain. But if it be taken in the third signification, then the meaning will be, that the *great* or rich man, who hath in his mind or desire to get any thing by wrong from any other ^r poorer or weaker than himself, and who hath done wrong in any kind, seeing both the prince and judge have both their hands open to receive gifts and bribes, is not afraid or ashamed to utter what mischievous design he hath in his mind, being sure of their assistance in whatsoever he desires; and so how unjust soever the cause be, yet by their mutual compliance, they make it firm on his side, or so wrap it up and involve it, that the right shall not appear. The verb יַעֲבֹתוּ *yeabbetuba*, rendred *they wrap it up*, being in the plural number ^s seems to include the three sorts of persons mentioned, viz. the prince, the judge, and the *great man*, shewing that they all conspire in that which is done. The signification of it may be taken either from עֲבֹת *Aboth*, first, as it signifies a cord strongly twisted, whence is said, *Isaiab* v. 18. *that draw sin, as with a cart-rope*, and so it will be to twist strongly together, so as it cannot be easily undone or broken; and so the meaning will be, that the matter however weak in it self, as being altogether unjust, is by these three twisting it up made as firm and strong as a ^a three-fold cord, that it shall prevail against right, and not by any that hath better right on his side be dissolved; or, secondly, as it is spoken of a tree or bough with many thick branches or leaves folded, and as it were twisted one with another, and so to signify they branch out or divide into many branches the matter (as some learned ^w Jews expound it) or probably, they make intricate the matter, as thick branches of trees complicated and wrapped together, so that men may not easily discern between the right and the wrong, nor distinguish one from the other. Agreeable to which meaning seems the rendring of the Vulgar

Latin, they trouble it, i. e. confound, or, make confused the matter: and this signification is agreeable to that of the word عَمِت *Abaita* in *Arabick*, to mingle together or confound, in which language likewise عَمِت *Apbatba*, with change of the *b* into *p* or *pb* is to twist or wrest, although in this signification also it may be understood as the former, to make difficult or hard to be solved. Then the pronoun affixed to that verb which signifies *it*, is regularly applicable, so חָוֹת נַפְשִׁי *Havoth Nafsho*, ^x rendred *his mischievous desire*, or *mischief of his soul*, i. e. that mischievous unjust design which the great rich man hath conceived in himself, and now utters, that by the assistance of the prince and judge whom he hath gained by promise of bribe, it may be justified and made to prevail against any that oppose it.

This signification of *mischief*, or naughtiness, or calamity, or destruction, or the like, is agreeable to the often use of it in the Scripture; that other, which some ancient Interpreters (as we said) give it, is confirmed by the frequent use of the same word حَا *Hawa*, in the *Arabick* tongue, in that notion of *desire*.

[In the *Francfort* Edition of the *Greek Bible* 1597, it is observed in the notes or various lections, that this verse, &c. in the *Greek* differs much from the original *Hebrew*, and so it doth both from that and all other Translations (except such as were out of the *Greek*) that it will be in vain to seek to reconcile them; it being there read, *and the judge speaks peaceable words, it is the desire of his soul, and I will take away*, &c. But it is more our business to see what the *Hebrew* will bear, and what renderings best agree with it.]

4. *The best of them is as a briar: the most upright is sharper than a thorn-hedge: the day of thy watchmen, and thy visitation cometh; now shall be their perplexity.*

The best of them is as a briar, &c.] Of *them*, whether of those forenamed, the prince, the judge, and the *great man* (as ^r Some) or more ^z generally, of all the whole multitude of the people, of the present generation (agreeably to what was said, *ver.* 2.) is like a briar, or thorn; and he that is the most upright among them, is as a bough of thorns ^a out of an hedge made of thorns, or sharper (as is well supplied) than a thorn-hedge. Both these words rendred *briar* and a *thorn-hedge* are joined together, *Prov.* xv. 19. and there rendred *an hedge of thorns*. So mischievous are they, that there is no dealing with them without receiving hurt from them, as he that ^b meddeth with thorns, or handleth, or goes through a thorn-hedge, cannot escape either having his hands pricked, or his flesh or clothes rent, or receiving some mischief.

The day of thy watch-men and thy visitation cometh, &c.] The word מְצַפֶּה *Metzappeh*,

as

^u Kimchi, R. Tanch. ^p Chald. Greek, Syriack and Latin. ^q Ribera, and Christ. à Castro. ^r See chap. ii. 1, 2. ^s Aben Ezra refers it to the people that hear it, and readily confirm it with their suffrages. ^t See Ecclef. iv. 12. ^u See Grotius. ^w Ab. Walid. and R. Tanch. ^x R. Tanch. ^y Abarb. ^z Vatab. in fol. ^a Chald. R. Tanch. Vulg. Latin. ^b Compare it with 2 Sam. xxiii. 6.

as likewise צופה *Tzopheh*, (from the same root signifying *to look abroad, or about, to spy*, and sometimes *to look for, or expect*, &c.) properly signifying a watch-man, one that is set in some eminent place to look about and spy what he can discover, as the approach of enemies, or other comers to a place, or any likelihood, or occasion of danger, and give report thereof to the inhabitants, that they may be aware of it, is in the Scripture applied to Prophets from the likeness of their office, who were also anciently called *seers*, 1 Sam. ix. 9. as Ezek. iii. 17. and xxxiii. 7. as for the same reason it may be attributed to other ^c teachers or governors, who have oversight and care of people, or ought to watch for their good, and take care, or warn them to take care to prevent any evil, that they may see coming on them: and of such governors, is the word by some understood. Now what titles or epithets soever did belong to true Prophets, no doubt, false Prophets did pretend to and take to themselves, and those that were deluded and seduced by them would attribute to them. Accordingly is this name here understood by some of *true Prophets*, by some of *false ones*. Those that understand it of the true Prophets, thus give the meaning; *The day of thy watch-men*, i. e. which the Prophets, whom God gave as watch-men to thee to warn thee of the danger and destruction, which, if thou shouldst continue in thy sinful courses, would certainly come upon thee; did forewarn and tell thee of, is now (because thou obstinately goest on in them) ^d come, is now at hand, and thy visitation, the time that God will visit and punish thee for thy iniquities, is (according to their words) come.

Now (suddenly) *shall be their perplexity*, either of those ^e mentioned, the prince, the judge and great man, and such as before indulged all liberty and freedom of wickedness to themselves, and perplexed others, or, more ^f generally, as if he had said to the people, now shall your perplexity be, now shall you be brought to confusion; such change of persons being not unusual in speaking to, or of any. Those that understand it of the *false Prophets*, give it either thus, 1. The day of thy false Prophets, who made thee trust on lies, thou shalt now see what it will prove, whether good or bad. For behold the day of visitation for thine iniquities is come, *now shall be their perplexity*, i. e. ^g the perplexity of those false Prophets: or as ^h Others explain the same meaning, in the day wherein thy false Prophets said that all things should be happy and prosperous unto thee, shall thy visitation come, i. e. God shall punish thee, and now shall they be perplexed in mind, i. e. God shall punish them for the injury done by them to the poor. And to this interpretation seems reduceable the *Chaldee Paraphrase*, and ⁱ Others explaining it, *in the day that thou didst expect or look for*

good, the day of the visitation of thy wickedness cometh. Or else, 2ly. ^k The day of thy false Prophets, the day wherein they shall be punished, shall come; for shortly shall come the day of thy visitation. To which is reduceable the exposition of others, who explain it in the day of, i. e. ^l when thou shalt see the day, that is, the destruction of thy Prophets, know that thy punishment is come: (where by Prophets I suppose he must mean false Prophets.) The like way of construction follow ^m they, who (as we said) understand by *watch-men*, the governors, princes, or magistrates. To either of these expositions agree the words, as in our translation read. But a ⁿ Jew of later standing, who had seen what those antienter said, pretends to give a properer meaning of the words, and denying the word which is rendered *watch-men*, to be put here as a title either of true or false Prophets, will have the words thus rendered (as still having respect to those afore-named, the prince, the judge, the great man, joining together in seeking for bribes and gain, and setting justice to sale.) In the day (or all the time) that they are looking after, (for so sometimes the word may signify, viz. to expect or look for,) or expect thee to bring to them gifts or rewards: heed shall be given to thee, cognisance of thy cause shall presently be had, and no longer: when they have gotten all they can, and they expect no more from thee, thou mayst seek for justice, but no regard shall be had to thee, or notice taken of thy cause. But now the land being laid desolate, they shall be in perplexity, and have no more occasion of spoiling in matter of judicature. This man (as hath been elsewhere said) loves to go different from others, and to pretend to understand the words better than they did: but however his meaning may please any, his construction of the words here seems harsh. Another ^o Jew antienter than he (but whose works have never yet been printed) taking the word *watch-men*, in its more literal sense, thus expounds it, *The day cometh, or is at hand, that thy watch-men* (those that are set on high places, to spy or discover afar off what is coming and give report thereof) ^p shall say, *thy visitation cometh*, i. e. the enemy or thy punishment cometh. Or else, saith he, the day of thy watch-men, i. e. the enemies who expected or waited for thy destruction, i. e. the time that they waited for, and the day wherein thou shalt be visited with punishments for thy evil doings. Now shall you be brought to perplexity and confusion. With this man (as to the first way) agrees also a Christian ^q Interpreter of good note, who expounds it, *The day of war*, when thou shalt set watch-men on thy walls, cometh, suddenly shall men be in a hurry or tumult. If this meaning please any, the words in our Translation may be accommodated to it also.

5. ¶ Trust

^c Calv. Paræus. ^d Ab. Ezra, Druf. Grot. Rib. &c. ^e Ab. Ezra. ^f R. Tanch. ^g R. D. Kinehi.
^h Vat. edit. 4to and 8vo. ⁱ R. Solomon Jarchi. ^k Vatab. in fol. and Munfl. ^l Lud. de Dieu. ^m Calv.
 Par. ⁿ Abarb. ^o R. Tanch. ^p So al'o may Ab. Ezra's words be understood. ^q Castilio.

5. ¶ *Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.*

Trust ye not in a friend, put ye not confidence in a guide, &c.] The word *אלוף* *Alluph* rendered a guide, is ¹ elsewhere put to signify a prince, a great man, a chief man, or leader, &c. and so is by ² Some here taken. Against which a learned ³ Jew excepts, as not well agreeing to this place, where he complains of the defect of faithfulness, and friendship amongst men, and the falseness and fraud that was amongst those who were of nearest relation, and had greatest ties of friendship betwixt them: and thinks therefore the word here to be much of like signification with the foregoing, *friend*, and to denote a companion, or familiar friend and acquaintance, with whom a man hath used most familiarly to converse. Which is the mind also of a learned Christian, viz. ⁴ *Lud. de Dieu*. Another learned ⁵ Jew, understands it of an *elder brother*, viz. as he that ought to be the leader and director of the rest of the family. ⁶ Another takes it to signify here an *husband*, who is by that title elsewhere called in respect of the wife, viz. *אלוף* *Alluph*, the guide of her youth, ⁷ *Prov. ii. 16.* that so as in the next words, the husband is counselled not to trust his wife; so in these, the wife should be cautioned not to trust her husband, ⁸ to shew the great corruption of the times, when man and wife must beware of one another. This exposition may seem perhaps too nice, though of a serious man. To any of these significations, will our *English* word, *guide*, well fit, whether any superior by whom we ought to be faithfully directed, or any equal, whose advice we would take and trust, and repose our selves with confidence in.

That *Jewish* Doctor, *Abarbinel*, who, as before we said, loves to go different from other Expositors, here by a *friend*, understands, the judge before mentioned, by a *guide*, the prince, and that these he forbids to put any trust in, yet withal warns a man not to speak ill of them, or curse them, not so much as in the greatest privacy, betwixt himself and his wife, according to what is said, ⁹ *curse not the king, no not in thy thought, and curse not the rich in thy bed-chamber.* Which exposition of his, as we can see no reason to follow, though some ¹⁰ Christians follow it, so much less, those allegorical ones, which he brings out of former *Rabbins*, enigmatically applying the words to the evil concupiscence, to God, and to the foul, and the like; which it will be much besides the purpose to rehearse, much more to make use of.

Keep the doors of thy mouth from her that lieth in thy bosom.] i. e. Utter not even to thy

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wife that which thou wouldest have to be kept secret, lest she divulge it to thy prejudice: for so wicked and false are all, neglecting all obligations, that even she that is one with thy self, will deceive and betray thee.

6. *For the son dishonoureth the father; the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.*

For the son dishonoureth the father.] Not only those that are equal with a man, but those also that are inferior to him, and depend on him, and are by all laws of duty most bound to respect him, and to endeavour to preserve his safety and reputation, cast off all the respects that they owe by the laws of God and nature, as in these relations here mentioned: and are ready to do him all disgrace, despite and mischief. So that he need fear not only enemies from abroad; in his own house and family he shall find them; even among those from whom he might expect the greatest love and respect. Much the same expressions in which the Prophet here bewails the corruption of his times, doth our Saviour use in declaring such perilous times as should be under the gospel also, ¹¹ *Mat. x. 21, 35, 36.* And his counsel *to be wise as serpents, and harmless as doves*, and *to beware of men* (there *ver. 16, 17.*) agrees well with our Prophet's caution here, not to trust in any of them. By the enumeration of these several instances is made good what was said, *ver. 2. the good man is perished out of the earth, and there is none upright among men*, and that may seem sufficient for the connexion between these and the preceding words. Yet others (not unfitly) make these words to follow as a more full explication of that perplexity which, *ver. 4.* he said should be upon or among them, viz. that so great it should be, as should make them forget all bonds of relation, all duties owing from one to another, and every one shifting for themselves, and looking after their own concerns and safety, take no care of, nor shew any respect to those, whom they owed most to, but so behave themselves towards them, as if they were strangers and enemies, so that there was need of cautioning them that would be safe, not to put confidence in any of them. (What some would have this caution to import, that they should not trust or put confidence in their false Prophets, ¹² *who by fair speeches would deceive them, and with feigned words make merchandise of them*, may by way of inference be accommodated, viz. ¹³ If the nearest relations shall not be faithful, much less will it be safe to put trust in those whose end is to deceive; but is not that which the letter seems to aim at.)

7. *There-*

¹ N. Fuller Conc. MS. ² Græc. Vul. Lat. Lyra, Vatab. ³ R. Tanch. See Chal. Par. and Syriack. ⁴ On the place, and on Psalm lv. 13, 14. ⁵ R. D. Kimchi. See Munst. Vat. Grot. ⁶ Ab. Ezra. See Christ. ⁷ Castro. ⁸ See Jer. iii. 4. ⁹ See Abarb. ¹⁰ Eccles. x. 20. ¹¹ Ar. Mont. See Ch. à Castro. ¹² Mark xii. 12. Luke xxi. 16. Compare 2 Tim. iii. 1, 2, 3, &c. ¹³ Rom. xvi. 18. 2 Pet. ii. 3. ¹⁴ Lyra, see Christ. à Castro, Ribera, Pellic.

7. *Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will bear me.*

Therefore will I look unto the Lord, &c.] The times being so corrupt, and such danger from all sort of men, no fidelity in, no security from, even those who ought to be a man's greatest helps, and supports, what shall a man do? whither shall he betake himself for refuge? The Prophet speaking as of himself, in the person of any ^f godly and prudent man, or of the true ^g *Israel*, or God's people, or *Jerusalem*, or in the ^h person of that nation in captivity, leads by his example the way, and shews that God alone is to be trusted on in such times of difficulty, who is a rock of salvation, a sure refuge, and in his due time will not fail to hear and answer them, who wait on him, as shall be best for them; he will not fail or frustrate their expectation, they shall not in vain rely on him.

The Prophet having hitherto denounced judgments, now (according to the custom of the Prophets) ⁱ draws towards his conclusion with consolatory words and promises.

8. *¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.*

9. *I will bear the indignation of the Lord, because I have sinned against him; until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.*

Rejoice not against me, O mine enemy, &c.] It will easily be conceived that the Prophet here speaks in the person of the church, or nation of the *Jews*, looking on her self, as now under hard pressures, and in that captivity under the hand of her enemies, which the Prophets had foretold, and bid her to expect; and in that regard comparing her self to a poor, distressed, dejected woman, and her enemies to a proud, imperious, insolent dame, insulting over her, as quite cast off, and given up irrecoverably to destruction, and destitute of all hope. Who is her enemy that she speaks to? *Babylon*, say ^k many, more particularly, ^l which led her captive, and triumphed over her. Others understand it rather of *Idumæa*, or the *Edomites*, who are every where set forth as the most inveterate enemies of *Israel*; that had ^m a perpetual hatred against them. And though they themselves were not able to do them so much mischief as others, yet they made it up in spite, and whenever any calamity befel them, rejoiced greatly at it, and insulted over them, and did the best they could to help against them. *Obad.* ver. 10, 11, &c. That both of these may be here well joined under that title, may appear by what is said respecting of them both. *Psalms* cxxxvii. 7, 8.

Nor will it be inconvenient to take in with them any other that did shew like hatred to the *Jews* at that time, and rejoiced at their calamity, all those her enemies, whose behaviour towards her is described, *Lam.* ii. 16, 17.

Some of the *Jews* will have particularly to be meant ⁿ *Rome*, or the *Romans* (whom they usually call *Edomites*, and under that name comprehend other Christians) whom they look on as their ^o greatest enemies, and expect and pray for their destruction more earnestly than for that of the *Mahometans* or any other, and have much less kindness for. But there is more than expression of their hatred to them in this their interpretation, for from this granted they would make an argument to persuade, that the *Messiah* is not yet come: at whose coming they expect that these their enemies shall be totally destroyed. That which she saith to her enemy is, *Rejoice not against me? &c.* She represseth the enemies taunts, and takes comfort to her self from her assurance that things shall not always continue in that condition with either of them, as they now are, but there shall be a change, to her for better, by the mercy of God to whom she will turn by repentance, and stedfastly cleave, and to her insulting enemy who contemned God and despitefully used his people, for the worse, by his justice in due time exerting it self, though for a while conniving at them, or making use of them for the correction of his children, and bringing about his ends for his own glory, not to give them cause of boasting of themselves, and their own might. Of such God's method in correcting his people, and taking vengeance on those whom he makes use of as his instruments for that end when they grow proud and insolent, see *Isaiab* x. 5, 12, &c. and xxxiii. 1. *Jer.* xxx. 8, 10, &c. and other like places. As for her self she saith, *when I fall I shall rise*, ^p when, if, or though, I fall from my dignity, be deprived of power, or fall into calamity, I shall by God's help be restored and raised again.

I shall arise.] The word is of the preterperfect tense, and word for word signifies, *I have risen*, to shew the certainty which she hath of it, ^q according to the usual expression of the prophetic style, speaking of those things, which by virtue of God's promise or word are to be expected, as of things already done or come to pass. This is the usual and received exposition; but there is among the *Jews* one, who thinks it more convenient to take the words, *I have fallen and I have risen*, as they are in the form, so in the signification of the preterperfect tense, thus, *Rejoice not against me, O mine enemy, because of my captivity*, in which I now am, as thinking that I shall not come out of it any more, seeing the wrath of God is kindled against me, for behold I have formerly many times fallen into captivity, as in *Egypt* and *Babylon*, and have risen or recovered from those falls, and returned

^f Druf. Grot. ^g R. D. Kimchi. ^h R. Tanch. ⁱ R. Kimchi. ^k R. Solom. Hierom. and many others. ^l Jer. l. 11. ^m Ezek. xxv. 5. ⁿ See Vatab. Edit. 4to and 8vo. ^o D. Kimchi. and especially Abarbinel, of whose opinion see also on chap. v. 5, 6. ^p R. Tanch. ^q R. D. Kimchi. ^r Abarb.

ed from those captivities, and so shall it now be, That although I sit in darkness, the Lord shall be a light unto me, and, after this darksome night, shall arise (to me,) a bright light; as at other times it hath been, because this my fall hath not been a thing that hath come by chance, but by the providence of God for punishment of my sins, to which is a determined time, and therefore when I arise he will redeem me. 'Tis true, that I do in this my captivity, bear the indignation of the Lord, because I have sinned against him, but this is not to be perpetual, but still he hath pleaded with me his controversy, and inflicted on me that punishment which I ought to bear according to mine iniquities. And so likewise is to be understood, *and execute my judgment*, i. e. that judgment which it was due to execute on me. And when he hath made an end of doing this, then shall he bring me forth to the light, from the darkness of my captivity, and then *shall I behold his righteousness*, viz. the righteousness and mercies that he will exercise towards me. To this purpose he. But though a convenient meaning might be made of the words by interpreting those words in the preterperfect tense, and from help formerly afforded from God, faithful penitents may have assurance upon unfeigned repentance of finding the like again, when any calamities befall them, and they may to that purpose make use of these words on occasion: yet we cannot here go along with that Doctor in as much as he seems to drive at a false end, (as we have already said on this present verse) and taking the deliverance from the *Babylonish* captivity, which seems here particularly intended, only by the way, looks for the completion of this prophecy by a deliverance and restoration from the captivity or exile that they are now since Christ's time under, by a destruction of the *Romans* or *Edomites*, as he calls them (as we said) which he hath not from these words any ground to expect.

When I sit in darkness, &c.] Darkness is often put in Scripture to signify adversity, misery, calamity or trouble, as on the contrary light, for prosperity, joy and happiness. Here the unhappy condition of captivity may seem called, and compared to, darkness, by reason of the withdrawing of God's providence, or its seeming to be intercepted, in comparison of what appears of it, in the time of salvation, although it in it self be still remaining, and shall, that darkness being dispelled, again with much lustre shew it self to the comfort of the penitent and patient sufferer. The Lord, who now seeming to be withdrawn from him, hath left him as in darkness, shall again lift up the light of his countenance upon him, and be a light and comfort unto him. In assurance of this she saith, *I will bear the indignation of the Lord*, i. e. she will patiently bear the punishment, that he hath seen fit to inflict on her, as being sensible that she hath justly deserved it, (saying, *because I have sinned against*

him;) and will expect, till being reconciled to her, he shall *plead her cause, and execute judgment* for her sake on her enemy, who being by God made an instrument for correcting her, insulted over her, as if she were worse than her self, and used the occasion put into her hand to wreak her own spite, not to execute God's command. When he hath thus performed his whole work of chastisement upon her, then will he return in mercy to her, *bring her forth to light*, restore to her comfort, and the joy of his salvation, and she *shall behold his righteousness*, which he will exercise toward her in delivering her, and recompensing vengeance on her enemy; or his goodness, loving kindness, and faithfulness, the word including all. Having thus declared her own condition, and what she assures her self of, she proceeds to declare what her enemy is to expect,

10. *Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.*

Then she that is mine enemy shall see it, and shame shall cover her which said, &c.] She that now * insults over me, as if I were utterly forsaken and cast off by God, and derides me for still putting my trust in him, who, she thinks, either cannot or will not deliver me, seeing the good hand of God upon me, in my gracious restoration, shall in that strange alteration, which she shall see in things concerning me contrary to her desire, whereby the Lord will approve himself still my God; have enough to cover her with shame, by being frustrated in her expectation, but much more from what shall befall her self: for from the height of her pride shall she be cast down into the lowest and basest condition, to be even trod down and trampled upon with all contempt, as the very dirt and mire of the streets. And whereas now she cannot please her eyes more with any thing than her looking on my misery, then, on the contrary *shall my eyes behold* and look on *her* in her despicable condition, to their full satisfaction. See the like use of the word, *Psalms* liv. ult. and lix. 10. and *Micah* iv. 11. The word rendred *she shall see*, as taking it for the third person future feminine, Others take for the second masculine, as likewise the following verb, and thus render the words, as in the Margin, *and thou wilt see her that is mine enemy, and cover her with shame*. But the former is the more received interpretation, and there is no reason to depart from it.

This prophecy, if applied to *Babylon* and the *Chaldeans*, was then fulfilled when *Babylon* was taken, and their empire destroyed by the *Medes* and *Persians*, *Dan.* v. 30, 31. and it is observable, that that great turn of their fortune was made in that very night, when *Belshazzar* with his nobles did insult afresh and

lifted

* R. Tanch. Compare Lev. xxvi. 44. Psalm xxii. 7, 8. and xlii. 10. and Mat. xxvii. 43.

* R. Tanch. Tarn.

* Druf. R. Tanch. See the like taunts,

lifted up themselves against God, and his people that trusted in him alone, and praised their own gods of gold and silver, &c. as 'tis in that chapter, ver. 2, 3, 4. ^z They that apply it to the *Idumæans*, look on it as made good, either when they were taken also by the *Chaldeans*, not many years after *Jerusalem*, or after the return of the *Jews* when they were overthrown by the *Maccabees*, lib. 1. cap. v. 3, &c. Of destruction threatned to them, see *Jer.* xlix. 7, &c.

Some of the *Jews* (as we have intimated) would have us look on it as a prophecy not yet fulfilled, but hereafter by the destruction of the *Romans*, by whom they were since carried out of their country, and such, under whom they are still thence detained, to be fulfilled. By their false principles on which they go, they are necessitated so to do: their ancestors having denied and rejected Christ when he came, and God having rejected them so long since for it, which they are resolved not to acknowledge, but to persist still in like obstinacy, they have nothing to pretend as a colour for it, but that those prophecies of a temporal deliverance from the hands of all their enemies, to be wrought (as they would have it) by the *Messiah*, are not yet made good. And these enemies they will have particularly to be the *Romans*, (on whom they bestow the name of *Edomites*) and so passing over the *Babylonish* captivity, before which our Prophet spake these things, and their restoration from it, (of which he plainly prophesied that, which was by what fell out in their carrying to *Babylon*, and the destruction both of their other enemies that then insulted over them, and of *Babylon* it self afterward, and their restoring to their own country again, evidently and signally made good;) fix new times, and uncertain periods, that so they may still foster their error, and keep up their posterity in a vain hope of having those, and the like prophecies (which have long since been according to the true intent made good) yet fulfilled according to their own groundless desires, as they have kept themselves for many hundred of years past.

To this purpose is it what a ^a Doctor of great note among them expressly saith, that the enemy here spoken of, and bidden not to rejoice, is *Rome the wicked*, under whose power their captivity had been prolonged above a thousand years (when he wrote this, and some hundreds of years are past since.) This I particularly take notice of, because the name *Rome* is here in some editions of that author left out, and in a Manuscript so blotted out as yet to appear, by order it seems of the Inquisitors. Although by the epithet, which is left behind, viz. the *wicked*, is sufficiently understood what they mean, to warn such as look into the *Jewish* writers that they do consult several editions or manuscript copies if they have them at hand, if they would see what the *Jewish* writers say

in such places where they meddle with Christians. By the same means is it, I suppose, that in another of their Commentators, *R. Solomon Jarchi*, in some copies manuscript and printed is put, *mine enemy*, i. e. *Babel* and *Rome*, but in others is put *Babel* and *Persia*, in others *Aram*. In this digression it may likewise be observed, that in some editions of the *Chaldee Paraphrase* is here put, ^d *Rome mine enemy*, though in other editions the name *Rome* is not found. And it may well (according to the conjecture of a learned ^e man) be thought to have by some latter *Jews* been put in, for adding authority to their opinion. For if *Jonathan*, the author of the paraphrase on this, and the other Prophets were so ancient, as he is taken to be, it is not probable that it was ever put in by himself, though in those paraphrases of other books which were not so ancient, it be no wonder to see such glosses of their own, agreeable to their own opinions, put in.

11. In the day that thy walls are to be built, in that day shall the decree be far removed.

12. In that day also be shall come even to thee from *Assyria*, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13. Notwithstanding the land shall be desolate, because of them that dwell therein; for the fruit of their doings.

[In the day that thy walls are to be built, &c.] That there is no small difficulty in this and the following verse, appears by the irreconcilably different expositions which are by Interpreters given of them, in respect both to the person spoken to, and the things which are spoken concerning that person. As to the person pointed to by the word or pronoun *thy*, on stating of which much depends the understanding of what is either promised; or threatned, some will have to be meant *Jerusalem*, or the nation of the *Jews*, God's church or people; Others, on the contrary, the insulting enemy before mentioned, whoever she be. If *Jerusalem* or the people of the *Jews* be meant, then will it be a promise of good to them, which according to ^f Some will be to this purpose. In the day that the Lord shall again build up thy walls, (or there shall be a day wherein thy walls shall be built up and) in that day shall the decree be far removed (or ^g that day shall far remove the decree) i. e. say ^h Some, the decrees and exactions of thy enemies whereby they exacted tribute of thee, or tyrannically ruled over thee, and oppressed thee: or as ⁱ others, the decree made for hindring thee to be rebuilded, viz. the decree made by *Artaxerxes*, *Ezra* iv. 21. these shall be

^z Ch. à Castro, Menoch. Tirin. ^a R. D. Kimchi. ^b Edit. Buxt. ^c Last Venice edit. fol. ^d Ed. Venet. Bomberg. ^e Pet. fig. Of divers things foisted into the text of the Targum, (or Chaldee Paraphrase) or altered in it, see Buxt. Lex. in *רומי* and *רומ* and *רומ*. ^f R. Tanch. Vul. Lat. ^g Calvin and Schindler. ^h Chal. Paraph. Ab. Ezra, and R. Tanch. ⁱ Chr. à Castro.

be no longer in force against thee, but thou shalt be freed from them, and enjoy thy liberty. * Others, the decree shall be far extended or go far abroad, *i. e.* the decree of punishment to be brought on thine enemies. *In that day also he shall come unto thee, &c. i. e.* say ¹ Some, *be, i. e.* any of thy dispersed, captive, exile children that shall be in any of the places after named, shall come home and return unto thee: ^m Others, there shall be, that shall come unto thee from all those parts, *viz.* such shall be the glory of *Jerusalem* again after her restauration, that ⁿ many of all nations shall flock unto it. Not far from this is that exposition of ^o some *Jews*, That day shall certainly be, and in it shall be subject unto thee the inhabitants of those nations, [*i. e.* I suppose, such of them as shall join themselves to the *Jews*, and join with them in serving their God, not as if all those nations should be subjected to them.] This restauration of *Jerusalem* (as is by ^p Some observed) was made good, and the prophecy corporally and typically fulfilled after the seventy years of the *Babylonish* captivity, ^q when the *Jews* had liberty again to return to their country, and build their city and temple: but spiritually and principally, when the kingdom of Christ was after his coming spread through the whole earth, and the decree went forth far abroad, *i. e.* the doctrine of the gospel; that decree mentioned, *Psalms* ii. 7, 8. by virtue of which, he was to have the *beathen* given him for his inheritance, and the uttermost parts of the earth for his possession, and by the doctrine of the kingdom they were to be called in to him from all parts. Surely that this higher manner of the fulfilling this prophecy, by building the spiritual *Jerusalem*, *i. e.* the church of Christ, may well be attended to, and chiefly looked on by Christians, and so compared with what is said, *Amos* ix. 11, &c. *that God would raise up the tabernacle of David which was fallen, and close up the breaches thereof, &c.* and so applied as that is, *Acts* xv. 16, 17. is not to be controverted: but we rather at present look after the plain literal fulfilling of it, which it long since so fully had, that we may on good grounds say, that the *Jews* in vain and without reason look for it as yet to come.

If the word יִרְחַק *yirchak* signify *to go far abroad*, and *be divulged*, as we have seen ^r Some to interpret it (though ^s Others question it, because it more usually signifies *to be removed*, or *put far off*) then might it, being applied to the decree of *Cyrus*, *Ezra* i. or of *Darius*, *Ezra* vi. be expounded thus, Then shall the decree for thy restauration be sent or promulged far and wide, and by virtue thereof thy children from all those parts where they are captives, shall come unto thee, though literally understood; and not only of the promulging of the gospel, according to that exposition formerly given.

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Again, it may be considered whether, by the decree, may not be understood, the decree of God by his Prophets denounced, concerning the destruction of *Jerusalem*, the captivity of the *Jews*, and the laying their land desolate for their evil doing, and so the promise to be, that when God in mercy shall see time to restore again *Jerusalem*, that then the decree shall cease, be as it were laid aside and reversed, and then shall her exile children come again to her from all parts, though their land, mean while, by virtue of that decree, *shall be desolate, &c.*

By the decree, ^t Some who more spiritually interpret the words, understand human laws and traditions contrary to God, which shall give place to God's, and be removed to make way for that, and that then diverse of all nations shall come in unto the Lord. These ways of expounding the words are there, if they be looked on as spoken to and of *Jerusalem*, as our Translators by citing in the Margin, *Amos* ix. 11. seem to do, and not without good reason. But Others, as we said, will have them directed to the enemy, and then is there farther variety of expositions. ^u Some by the enemy meaning *Babylon* or the *Chaldeans*, and thus giving the meaning, it will be a day, *i. e.* a long day, or long time ere thy ruins shall be repaired: In that day of thy being trodden under, the power of sending abroad decrees among the nations ^v shall be far from thee, (according to that expression, *Nahum* ii. 13.) *In that day be, i. e.* *Cyrus, shall come unto thee from Assyria*, and to thy fenced cities, and shall subject to himself the places, or regions here described.

And the land, i. e. *Chaldea, shall be desolate* with it's inhabitants, because of their many impieties and slaughters, and rapines, by them formerly committed. This sense is given by a great learned ^x man, but seems somewhat harsh. ^y Others taking the words as referred more generally to the enemy, (without particularly designing who is meant) thus, At that very time when thou shalt establish thy kingdom, and rise up with all thy might against me, the decree of God shall be far and wide extended, and his judgment shall come on thee, who hast so contumeliously used me, from *Assyria*, &c. *i. e.* from one nation to another, till all mine enemies be destroyed. A learned ^z Jew, likewise taking it as spoken to the enemy in that large sense, looks on it as a threatening from the *Jewish* nation to them, that she shall be revenged on them for their insulting over her, saith, that the meaning may be, At the time that you shall think to plaister or make up your buildings, the decree of God shall be far removed from you, concerning it, *i. e.* he shall determine the contrary. That day shall certainly be ere long, and shall appear made good in the countries here named, by their being taken by *Nebuchadnezzar*, or afterwards: *Assur* or *Assyria* being

^r * Lud. de Dieu. ^s Id. and Chal. Paraph. ^m Calvin. ⁿ See chap. iv. 1, 2. ^o R. Tanch. ^p Tarnov. ^q See *Ezra* i. and *Neh.* iii. ^r L. de Dieu, Tarn. ^s Calv. ^t Pelican. ^u Grot. ^v Wat. Thy tribute shall be far removed, or denied thee. ^x Grot. ^y Breu. ^z R. Tanch.

being in the first place named as *Israel's* enemy, that at that time prevailed over them, and led them captives, &c.

Others of the *Jews*, who look on the words as directed to the enemy, more plainly speak out their mind, that by the enemy they mean the *Romans* or *Christians*: so ^a One of them, therefore, speaking concerning the enemy saith, In the day that thou thinkest to build up thy walls with the spoils of *Israel*, when thou shalt come with *Gog* and *Magog* into the land of *Israel*, in that day shall the decree be far removed, *i. e.* that day shall be to thee to the contrary, and thy decree, which thou determinest over the nations, and *Israel* which thou rulest over, shall be far removed: *that day shall come even to thee*, That day of the salvation of *Israel* is a day of the Lord, and to thee, the enemy shall come to destroy thee, *from Assur*, &c. *and the land shall be desolate*, *viz.* the land of the people ^b *with them that dwell therein*. ^c Another thus expounds it, that the sons of *Edom*, *i. e.* the company of *Christians* shall come up to conquer *Jerusalem*, which, since *Titus* destroyed it, had been in their hands, and was taken from them by the *Ismaelites*, or *Mahometans*. The kingdom of *Edom* (saith he) shall go up thither to build their walls; but the matter shall not succeed according to their thoughts, for in that day the decree shall be far removed, that is to say, The decree which was in their hands, *i. e.* the custom of taking it, as at other times they had done: and how that decree shall come to be removed (or altered) he sheweth, saying, *that is a day and it shall come unto thee*, *i. e.* that is a day, a peculiar signal day, a day unto the Lord, and to thee, O enemy, shall it come, even to thy neck shall it reach. And so he mentions that against the kingdom of *Rome* shall come the kingdoms of *Assyria*, and of the sons of the East, that is it which he says from *Assyria*, and the fortified ^d cities, which he supposes to be *Chaleath* and *Chabor*, by the river *Gozan*, and the cities of the *Medes*, of which *Joseph Ben-Gorion* says, that the people of them *Alexander* the *Macedonian* did shut up within the mountains that they should not come forth. These the Prophet saith shall now come forth against this enemy, and by saying from מצור *Matfor*, or the fortrefs even to the river, he intimates that the ten tribes also which were there in restraint and captivity, shall come against them, and the other people which are in the North-East even to the river, *viz.* *Euphrates*, which is between *Jerusalem* and *Babel* shall all come up against them.

And because the *Christians* shall some remain in ships on the sea near the land of *Israel*, and others be on the land, therefore he first reckons up the people that shall come against them by land, *from Assyria*, and *from the fortified cities*, and *from the fortrefs*, and then prophesies that there shall come against them that are on the sea, strong nations also

by sea, which is that which he saith, *and from sea*, *i. e.* on the sea shall they come from sea, and then *from mountain to mountain*, as much as to say, also of the inhabitants of the mountains shall come against them: and so in fine, the land of *Israel* in which the war shall be, and multitude of people shall be gathered together, *shall be desolate because of them that dwell therein*, *viz.* those nations which live in it for making war one with another; and all this shall be for the fruit of their doings, by which they did evil to *Israel*. And whereas the ^e *Chaldee* Paraphrast interprets it of the land of the nations, that that should be desolate by reason of the slaughter and destruction of the inhabitants, that also, says he, is true.

Thus have we from him a long story as punctually told us, as if he had with his eyes seen it already acted, and as confidently affirmed as if his exposition were as authentick as the text it self, and had been dictated to him by the same spirit, as the words thereof were to *Micah*: but such is it as the words afford no ground for. Consider when *Micah* prophesied, and what happened after, of the taking of *Jerusalem*, and the captivity of the *Jews*, and their restauration, and coming from all parts again to *Jerusalem*, after the land had for seventy years been desolate for their sins; and that if there be any thing beyond this in an higher sense to be looked after, it was fully made good in the setting up the church, the kingdom of *Christ*, and by so many nations being called into it by the preaching of the gospel; and it will easily appear that this prophecy hath in the utmost extent of it been long since so fulfilled, as that these *Jews* looking for a farther completion of it, by freeing them in such a way as they fancy from their present condition, will (as we before intimated) evidently appear to proceed only out of obstinacy to maintain and make good their groundless supposition, that the promised *Messiah* is not yet come, but yet to be expected as a temporal Saviour, whose kingdom should be of this world.

Beside these ways of expounding, some taking the words as directed to *Jerusalem*, or the nation, or church of the *Jews*, others to their enemies, there is yet another, which seems to part them between them, given by one of their ancients Commentators, *viz.* *R. Solomon Jarchi*, who taking the first words as referred to the enemy, which said, Where is now thy God? as if she also said to *Jerusalem*, The day wherein thy walls should be built, which thou expectest, the decree of that day is far removed, *i. e.* the time of it shall be prolonged, it shall never come: then makes the following to be the Prophet's answer to this purpose, That day which you mock at, saying it is lost, it is come to nothing, is a day reserved, and kept with God, and shall not be frustrated, and shall come even to thee, O enemy, to waste (or destroy thee) from *Assur*, which was the first, or chief of those that did

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^a R. D. Kimchi.
such thing exprest.

^b מלחמה.

^c Abarb.

^d 2 Kings xvii. 6.

^e In the copies that we have there is no

us mischief, and the fortified cities, *i. e.* and unto the fortified cities, which *Jonatban* the paraphrast calls *Churmani* the great; (perhaps *Armenia*) and the strong city or fortress is *Rome*, as he saith, *who will bring me into the strong city*, Psalm lx. 9. and cviii. 10. and they say in the *Midrash* of *Elleb haddebarim Rabba*, (*i. e.* the great allegorical exposition of *Deuteronomy*;) that is, *Rome*, &c. This we give at large out of a manuscript copy; because in the ordinary printed copies, both the name of *Rome* and other words are wanting. *And the land shall be desolate*, *i. e.* (saith he) the land of the nations.

It may seem tedious that we have reckoned up all these ways of expounding these words; but perhaps it was necessary, lest any finding any of them omitted might suspect that it had in it something apposite, or of moment for understanding the text, which was not taken notice of.

Having now the chief of such interpretations as are given, any may use his own judgment, and I suppose none will seem plainer, and more agreeable to the words, than the first, taking the words as spoken of, or to *Jerusalem*, or the nation, or church of the *Jews*, that to her is promised, that there should be a day, wherein her walls should be built, and in that day her exile children should come again to her from several places of their dispersion; though it should not be till after the land, for the evil of their doings, should be desolate, and they be removed from it; before the making good of this gracious promise, that judgment or punishment afore threatened should take place for chastisement of them for their sins. The particle *ו* rendred *notwithstanding*, by it self signifies simply *and*: but according as the words, among which it is placed, be construed or understood, will have other meanings, as here according to our translation, *notwithstanding*, *i. e.* though these things be promised; yet before they come to pass, *the land shall be desolate*, &c. or, these things shall be, though the land be made desolate; or as in the Margin, *after that the land hath been desolate* these things shall be.

As for the places named in the 12th verse, there is no small difference in assigning them, Interpreters according to their exposition of the other words, seeking to fit them to it. They that look on the words as a promise of an happy restauration of the *Jews*; take them as a description of those places in or about *Assyria*, and beyond it, where they were detained, and from whence they should return; whether *מצור* *Matzor* be taken for the name of a place, or for any fortified city, and the whole country to be denoted, both that of it which was about its rivers, and on or about its mountains, or else a description of the land to which they should return to possess it; by all its borders, both for length and breadth; there being in both these countries ^a places to which the words may be applied. ¹ They that look on

them as a threatening destruction to *Babylon* or the *Chaldeans*, take them as a description of those places and countries which *Cyrus*, King of *Persia*, should subdue, and take from the *Chaldeans*, by the *strong cities*, understanding *Babylon*, *Borsippa*, and other like; by *the river*, *Euphrates*; by *from sea to sea*, from the *Persian gulph* to the *Syrian*, or that part of the *Mediterranean sea*; by *from mountain to mountain*, from mount *Taurus* to mount *Carmel*. ^k Others look on them as a description of the countries of those enemies of the *Jews*, which bordered on their land, as *Egypt* (designed by the words *from sea to sea*) and the *Idumeans* (or *Edom*) *Moabites* and *Ammonites* denoted by *from mountain to mountain*, *i. e.* mount *Hor*, about which these countries did lye, which *Nebuchadnezzar* should also take. According to these and the like grounds, do they appropriate the descriptions here given to different places. All that we can say is, that without doubt, when these words were spoken it was well understood what places were meant by the descriptions given of them; but now so long after, whatsoever can be said, is but by conjecture, and cannot be certainly affirmed, so as to conclude for one opinion, to the silencing and taking away pretence of probability from all others.

Having been thus long on these words, we shall not dismiss them without taking notice of what is said in the *Dutch Annotations* (as translated into *English* on *ver. 13.*) *viz.* that by *the land* they rendring it, *this land*, is to be understood the land of *Canaan*, and what is said, *it shall become a desolation*, this happened first in the time of the *Babylonian* devastation, and afterwards in the time of the *New Testament*, and continueth so to this very day. In this note seems to be some confusion, for it seems to make these two desolations, *viz.* that occasioned by the *Babylonians*, so many years before Christ, and that by the *Romans*, after Christ, to be one continued desolation, or both in this one prophecy to be prophesied of, whereas the long distance of time, and the restauration of *Jerusalem* after the first devastation and the condition of the *Jews* coming between, shews them to be of different and distinct consideration as to the letter of what was spoken, though what was spoken of one, may in another sense be applicable to the other.

Again, what *Drusus* saith, that by some the 11th and 12th verses are understood as of denunciation of punishment to his people for their sins, and then, *ver. 13.* is to be understood of *Israel*; I know not by whom it is, or how made out. I suppose they must then understand the words as spoken to the *Jews* or *Israelites*, In the day that thou thinkest to build up thy walls and fortify thy self against thine enemies, thy decree (or determined purpose) shall be far removed, or frustrated. In that very day wherein thou thinkest to secure thy self, shall the enemy from all parts, and into

^f R. Tanch. ^g Tarni.
Tanch. and R. D. Kimchi.

^h See Deut. xi. 24. Ezék. xlviii. 13, &c. Joel ii. 20.

ⁱ Gröt.

^k See R.

into all thy quarters come unto thee, and the land shall be by them made a desolation, &c. The words taken by themselves might bear this sense, but as here they stand considering what went before, *ver. 8, &c. When I fall I shall arise, &c.* expressions of assurance of comfort and salvation, and what follows to the same purpose, *ver. 14.* to the end of the chapter; it will appear, that if they be looked on as spoken of God's people, they are consolatory, and a promise of good, though; that those who continue in their wickedness may not snatch at them, and thence take occasion to encourage themselves in evil; it be added, (to shew that these things shall not be made good to them, but upon repentance, and after they have been chastised for their sins, according to the prophecy going before to that purpose) *notwithstanding the land shall be desolate, &c.* or (this shall be) *after the land hath been desolate because of them that dwell therein for the fruit of their doings.* If they be looked on as comminatory, they will more properly seem to belong to the insulting enemy; as declaring what shall betide her for her pride and insolency, and like behaviour.

14. ¶ *Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.*

Feed thy people, or as in the Margin, *rule, &c.*] The word being used in both senses, the first simply; the second figuratively. A learned ¹ Jew notes that these words uttered in form of a prayer, are a good promise, and declaration (or prophecy) of what should be, according to the usual custom of prophecies, that God would keep them by his providence. On the contrary it is by ^m another noted on *Psalms* lxi. and cix. that the imprecations and curses there used, are not properly curses by him wished against his enemies, but rather denunciations or foretelling of such evils, as God would send upon them, which he directed him, as elsewhere other Prophets, in such forms to utter. That which the Prophet either for the people, or in the name of the people asks (and by asking shews that God will so bring it to pass) is, *Feed thy people with thy rod.* The word, as it more generally signifies a rod cut from a tree, to be carried in the hand, so is figuratively used, sometimes for a scepter, sometimes for a shepherd's staff, with which he guides or directs, and orders his sheep. And according to his using it in driving, ordering, or directing them, is his behaviour towards them, expressed, (and so the behaviour of princes or governors, who are usually compared to shepherds towards the people, or those that are under them, likened

to a flock or sheep.) So in the *Arabick* tongue, by one ^a that hath a smooth, soft, or gentle rod, or staff, is expressed, one that gently rules and guides his flock; by one that hath ^o a rough and hard staff, one that roughly or harshly behaves himself towards them; according to which, *Psalms* ii. 9. that which we render, *thou shalt break them with a rod of iron,* is rendered by ^p Some, *thou shalt feed or rule them with an iron rod;* to express severe dealing toward those spoken of. Contrary to which is that, *Psalms* xxii. 4. *Thy rod and thy staff, they comfort me.* ^q It is an instrument both for direction, and correction, to guide, and to restrain, as the shepherd sees to be needful. And so by it here will be meant God's care over them for their good and preservation, by directing them to what is good for them, and keeping them from evil, his watchful and peculiar providence over them, who are called by a note of peculiarity *his people*, the flock of his heritage, as elsewhere, the Lord having taken *Israel* to be unto him *a people of inheritance*, *Deut.* iv. 20. and chosen them to be *a special people unto himself above all people that are on the face of the earth*, chap. vii. 6. *For the Lord's portion is his people, Jacob the lot of his inheritance*, chap. xxxii. 9. so therefore every where in Scripture called, and owned by him, *viz.* as his people, and so also *his flock*, *Isaiah* xl. 11. and *Ezek.* xxxiv. 8. and several other verses: and so *his people*, and *the sheep of his pasture*, *Psalms* c. 3. and so our Saviour calls his church, *his sheep*, *John* x. 27. and his flock, *Luke* xii. 32. These he prays (saith *Abarbinel*) that he will feed or govern henceforth with his own rod, and not with the rod of the enemy, because they are, says he, *the flock of thine heritage.*

Which dwell solitarily in the wood, in the midst of Carmel, &c. These words being concise, it hath caused diversity of expositions, of which before we give farther account, we may observe that the particle *in, viz.* in the wood is not expressed in the original text, but supplied as understood: and, again, concerning *Carmel*, that it is a name of a mountain. ^r Two mountains are observed to be called by this name, one in the northern part of *Judea*, near the sea, in the confines of *Affur* and *Zebulun*, of which is mention in the history of *Elijah*, *1 Kings* xviii. 19, 20. and *ver.* 42. and in the history of *Elisba*, *2 Kings* ii. 25. and iv. 25. The other more southerly in the mid-land near *Hebron* in the lot of the tribe of *Judah*, of which is mention in the history of *Saul*, *1 Sam.* xv. 12. and in which it is said that *Nabal's* possessions were, *1 Sam.* xxv. 2. and to this mountain they refer usually what is spoken by the Prophets, concerning the pastures of *Carmel*, as *Jer.* l. 19. *Amos* i. 2. and here: although, as a learned ^t man observes, they may aptly enough be referred to that

¹ R. Tanchum. and see R. D. Kimchi. ^m R. Saadiah, or who else it is that translated the *Psalms* into *Arabick*, with some notes upon them, MS. See Note on *Hosea* ix. 14. ⁿ *ضعيف* or *لين العصا* or *صلب العصا* or *شديد* *Zamachshari* in lib. Afas. ^p Græc. Syr. and Vulg. Lat. ^q Nic. Fuller. Concord. ^r R. Tanch. ^s Bochart. de Animalibus, p. 1. lib. 2. c. 48. ^t Ibid.

that *Carmel* which *Elijah* did frequent. A learned ^u Jew observes, that this name was given to the mountain or place so called, as being a place of fields, and trees, for that the word doth otherwise signify a place of trees, fruits and fields (abounding in corn or grafs) and therefore is so rendred elsewhere a *plentiful* or *fruitful field*, as *Isaiah* xvi. 10. and xxix. 17. and xxxii. 15. and *Jer.* iv. 26. and xlviii. 33. (so in our Translation; for in divers others the name *Carmel* is retained as a proper name.) The name also signifies a *full green ear of corn*, as *Levit.* ii. 14. and elsewhere. We may by the way also note that the word *עץ* *yaar*, rendred *wood*, is also elsewhere sometime joined with this word *Carmel*, as *Isaiah* x. 18. *the glory of his wood, and of his Carmel*, which Ours render *of his forest and of his fruitful field*, and xxxvii. 24. *the forest of his Carmel*, as if in *Carmel* were a wood or forest. *Basban* also and *Gilead* were places noted for plenty and richness of pasture; a land for cattle, *Numb.* xxxii. 1. *Deut.* xxxii. 14. and elsewhere often. Again, we may observe that several ^w Interpreters do differently distinguish the words, some joining the words *in the midst of Carmel*, with those that go before, others with those that follow. These things being observed, we shall the better perceive the grounds on which they that give different expositions go, and how to discern or judge betwixt them.

Among the several expositions we have these, 1st. That of the *Chaldee* Paraphrast, *Feed thy people with thy word, the people of thine inheritance, in the age (or world) which is to be renewed*; (he means, perhaps, after their return from captivity) *they shall dwell (or let them dwell) alone, which were solitary in the wood, and they shall dwell (or let them dwell) in Carmel, and they shall feed (or let them feed) in the land of Mathnan, i. e. Basban, and Gilead as in the days of old*. In reference to this, and other expositions may be observed that it was foreprophefied as a blessing, *that Israel should dwell alone, &c.* *Numb.* xxiii. 9. and *Deut.* xxxiii. 28. in safety and security, without dependence on other nations, or fear from them, or mixture with them. 2^{ly}. That of a learned *Jewish* ^x Expositor, *which dwell*, i. e. that they may be alone in their land, and no other people with them. *In the wood, in the midst of Carmel, i. e. Let them dwell in the wood as in Carmel*, which is an inhabited place, of fields, vineyards, and trees; as if he should say, they shall then dwell (or let them then dwell) confidently or securely in the wood, which is a place of hurtful beasts, and not be afraid of them, as a man that dwelleth in the midst of *Carmel* where there is no cause of fear, as he saith, *Ezek.* xxxiv. 25. *They shall dwell safely in the wilderness and sleep in the woods*. 3^{ly}. ^y Another of them, *feed*, them *which dwell solitarily* (separated to the service of

God, after that the other nations are cut off) *as [in] the wood (or forest) in the midst of Carmel; so let them feed in Basban and Gilead, i. e. all those other countries being free to them in their possession and occupation, none hindring them, as woods on the mountains are free to all that will, to feed, or gather wood in them; so let those rich places be free to them.* 4^{ly}. ^z Another, O Lord our God; *feed thy people Israel with thy rod and staff, not with the rod of the enemy, because they are the sheep of thine heritage, and therefore, them dwelling alone in the wood, in the midst of Carmel, feed, so as that these sheep may obtain to dwell securely alone, and no other dwell with them in their wood in the midst of Carmel, thereby denoting the land of Israel, and Jerusalem, because Carmel was a place of good fields and vineyards, and so shall the land of Israel become again good, fruitful, and green, or flourishing. Let them feed in Basban and Gilead, which are countries on the other side of Jordan, (as in the days of old) when Reuben and Gad, and half the tribe of Manasseh were in them.*

These expositions have we from the *Jews*. Amongst Christians is yet farther variety. ^a Some to this purpose giving the meaning, *Feed thy people, &c.* those which now being scattered among strange nations, the *Chaldeans* and others without any pastor or guide, are as if they dwelt solitarily in a wood exposed to dangers, do thou feed again in the midst of *Carmel*, and bring back, that they may feed again in *Basban* and *Gilead* in their own countries, *as in the days of old, i. e. in security and prosperity under thy protection, as their fore-fathers did*. This much agrees with the *Chaldee*; and to the same sense are the words, as in our Translation read; perspicuously paraphrased by a learned and famous ^b Bishop of our church, *In this mean time, viz. of the desolation of the land, O God, take thou care of thy people, Oh do thou feed and govern them by thy gracious protection, lead thou this flock of thine heritage, which now dwell solitarily in the wilderness of their captivity, into the midst of thy fruitful pastures of Carmel, let them feed in the rich fields of Basban and Gilead, as in former times*. Others, though not differing in the signification and sense of the words, yet diversly pointing them, ^c make part of them the words of the prophet, part the words of God, as if the Prophet having said, *Feed thy people with thy rod, &c. which dwell solitarily in the wood*, God should answer *in the midst of Carmel shall they feed, and in Basban and Gilead, i. e. they shall be brought back from their captivity, and possess their rich land again, as formerly from their coming to it out of Egypt till their captivity*. Or as some ^d Others, the Prophet's words are, *feed thy people, &c.* which now dwell in their captivity, as in a wood, (feed them, I say) in the midst of *Carmel*; and God's answer, *they shall feed in Basban and*

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E e

^u R. D. Kimchi in dict. that it shall be so with them. Hall's Par.

^w See Chr. à Castro.

^y R. Tanch.

^z Abarb.

^d Tirin.

^a R. D. Kimchi, taking it as by way of promise from God

^b Pelican. Calvin. Chr. à Castro, &c.

^c Ribera.

^d Bishop

and Gilead to the same sense that before. ^c Others, feed them dwelling in the wood of their captivity among the *Chaldeans*, as securely as if they were in the midst of *Carmel*; then adding by way of assurance, when thou hast brought them back they shall feed in *Babban*, &c. ^e Others, that dwell solitarily in the wood, *i. e.* without mingling themselves with other nations, that they may serve thee alone, &c. These all agree in this at least, that they make the first words to be the words of the Prophet by way of petition to God, and so including a prophecy of what shall be accordingly. But there is a learned ^f Commentator, who looks on them all, as the words of the Prophet to *Israel*, bidding them, and so comforting them with assurance that they should, feed their own people, their own sheep, as they had, for the time of their captivity, fed their enemies sheep, served them; but should hereafter be their own men, look in safety, security, and liberty after their own affairs in their own land. But this exposition is not so agreeable to the words, as that we should forsake that wherein others agree to follow it. However, in this all hitherto agree, that the words contain a prophecy of the *Jews* return from captivity to their own land, and that they should there be in security under the protection of God, live in plenty and prosperity, and be supplied with all things good for them, as sheep in those rich pastures under the conduct of a good and careful shepherd. ^h Others take other ways, looking on the words as the words of God the Father to Christ, bidding him to take care of his church, and to feed them with evangelical food: or, ⁱ at least, as the words of the Prophet to Christ, praying him that he would bring *Israel* into his church, and feed and guide them, though destitute of help, like sheep in woods. ^k Others, as the words of God to the pastors of the church, Christ's fellow labourers, prescribing to them how they should take care of the flock, of which he had made them overseers, under the type of the ancient church. ^l Others, as the words of the church to Christ, the chief shepherd of the church praying him that he would feed his people, *i. e.* his church scattered all abroad upon the earth, and hated by the children of this world, (with his staff) *i. e.* his word and spirit, those his flock of sheep, as they are often compared, that dwell alone as a separated people, not intermixed with the rest of the world, with Sects and Hereticks, (for which reason they are also often persecuted and driven into solitudes) and yet living in safety and confidence against all enemies, and hell gates under the protection of their shepherd, &c. But though these are pious meanings, yet we look on as more apposite to our purpose, and giving the natural meaning of the words, the former expositions, and among them, that ^m Paraphrase, which as we said, is agreeable to them, as in our Translation read, making the persons, speaking,

spoken to, and of, the Prophet, God, and the nation, or at least the church of the *Jews*, implying (as we said) a prophecy, or gracious promise of return out of captivity to their own land, and that under the protection of God, taking care of them as his people, his flock and sheep, they should enjoy all things necessary, and conducing to their well being in abundant manner, set forth by a similitude of sheep feeding in those rich pastures named. Although withal it cannot be doubted that all these good things promised to the *Jews* are in a higher manner made good to the church of Christ, and all faithful believers rescued from sin and satan, and brought back into his fold; who, as he saith, *shall be saved* under his protection, *and go in and out*, be kept in safety and security, and find pasture, *i. e.* spiritual food for their souls of his word and sacraments, and all things conducing to their comfort and eternal good. And to this ultimate fulfilling of this prophecy under Christ, doth the *Chaldee* Paraphrase seem to point, making them as a prayer to God that he would feed his people with his word, in the age that was after to be renewed, as above was said. This paraphrase is said to have been composed some thirty years before Christ. This place will be well illustrated by comparing it with another, promising the same blessings in very like expressions, *Jer. l. 17, 18, 19.*

15. *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.*

According to the days of thy coming out of the land of Egypt, &c.] These words are generally looked on, as spoken in the person of God, in answer to that former petition of the Prophet, *Feed thy people, &c.* assuring him that he will so do; and that he may not doubt of it through any seeming difficulties, puts him in mind of those former great things which he had done for their fathers in bringing them with his mighty power out of *Egypt*, with mighty signs and wonders. He that could do that, can do this; his power is still the same; of that they cannot doubt, and he assures them he will do it; though considering their forlorn condition, how low, and weak they are, how many and potent their enemies, and what great obstacles are in the way, it cannot be done without shewing unto them marvellous things, like those of old, such as shall be wondrous in their own eyes, and in the eyes of all that behold them: so that they shall say among the Heathen, *The Lord hath done great things for them*, Psalm cxxvi. 2. yea that in some respects that which God would do, in their bringing back from *Babylon*, and their other dispersions, and their wonderful restoration, should be rather more marvellous, than what he did in the days of their coming out of *Egypt*; appears by what is said, *Jer. xvi. 14, 15. Behold, the days come,*

saith

^c Ch. à Castro.

^e Ibid.

^f Sanct.

^h See Chr. à Castro.

ⁱ See Diodat. and Pise.

^k Jun. Trem.

^l Dutch Notes.

^m Bishop Hall's Par.

saith the Lord, that it shall be no more said, *The Lord liveth that brought up the children of Israel, out of the land of Egypt; but the Lord liveth that brought up the children of Israel, from the land of the North, and from all the lands, whither he had driven them, and I will bring them again into their land that I gave unto their fathers.* With much the like words, chap. xxiii. 7, 8. which seem to make as if in, and for effecting the latter deliverance, even greater marvels were wrought and greater power shewed than in the first. For what reasons it may be so said, will not be to our present purpose to enquire, our present words representing them as alike marvellous; and they were both manifestly ⁿ types of that greater deliverance by Christ wrought, and those more marvellous things by him done, for the delivering of his people from the power of hell and the devil. And so may we look on the words both here, and in those places of *Jeremy*, as directing us to that wonderful deliverance, for a fuller and higher completion of these prophecies, than was either by the deliverance in bringing them out of the *Egyptian* bondage, or *Babylonish* captivity, though more immediately the words point at those, and in this the expressions of the *Jews* themselves will concur, viz. that the final completion of these prophecies, is to be by what should be done by Christ or the *Messiah*. So *Kimchi* on *Jer.* xvi. 14, 15. saith, that what is there said shall be made good in the days of the *Messiah*, (as likewise *Abarbinel*, as being the opinion of their ancient Doctors.) But mean while, though thus far in words they agree with us, yet in the application of them to the matter spoken of, there is a vast and irreconcilable difference. For we say, that as for any temporal deliverance by these words foretold, it was made good in a marvellous manner by bringing back the dispersed *Jews* from the *Babylonish* captivity. But as for that more marvellous delivery, by this typified and given them to look for under the *Messiah*, it is wholly spiritual, (his kingdom being not of this world) and hath been accordingly fulfilled by rescuing his people (and those as well *Gentiles* as *Jews*) from a worse captivity under a more potent enemy, than either the *Egyptian* of old, or *Babylonian* afterward, even the devil, and the power of hell. But the *Jews*, that they may look for, by virtue of these prophecies, a temporal restitution from the captivity they are now under, since their rejecting of Christ, passing by that deliverance from the *Babylonish* captivity, as a small thing, though God set so signal a character on it, apply the words to that which they yet expect, without any grounds of a promise to be wrought for them, by their *Messiah's* subduing all nations to them, especially the *Christians*, whom they hope to see totally cut off, as hath been above said, and his making them lords over them in this world. We have already seen those marvellous things done, and still doing, which make us expect no other

of a different kind, which would indeed be less than what hath been already done. *Thy coming out of Egypt.*] ^o Thine, O Prophet, or people, in thy fathers. *I will shew unto him.*] i. e. the people of *Israel*. The change of persons spoken to in Scripture is frequent, and doth not alter the meaning: all is meant of the people.

16. ¶ *The nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf.*

The nations shall see, and be confounded at all their might, &c.] These again seem to be the words of the Prophet, describing the effects of those marvellous things that God would work: so unlikely was it that the *Jews* being in that low and servile condition, which they were brought to in the *Babylonish* captivity, should be restored to be again a kingdom, and flourishing nation, that the nations seeing what marvellous things God had shewed in restoring them, could not but wonder, and be confounded to see all their own might, which they trusted in, brought to nothing; and those whom they so much despised to be advanced to that height, and power, that they are not able to hinder or hurt them; ^p Some by *their might*, understanding the might of the enemies themselves, ^q Others, the might of the people that are saved. And the manifest signs of their confusion, and consternation should appear, in that *they should lay their hand upon their mouth*; be silent and mute, as not knowing what to say, nor daring to speak against God or his people, nor able to contradict what they saw. With this expression may be compared, chap. iii. 3, 7. and *Exod.* xi. 7. *Joshua* x. 21. *Judges* xviii. 19. *Job* v. 16. and xxi. 5. and xl. 4. *Psalms* cvii. 42. And that *their ears should be deaf*: so ungrateful should be the things that they heard, as that they should be astonished by hearing them, and being not able to bear them, even stop their ears against them, as wishing themselves even rather deaf than to hear such marvellous things, as God had done for those whom they hated. This their confusion is also expressed in the next words.

17. *They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.*

They shall lick the dust as a serpent, &c.] Those insolent enemies, who erst while so proudly insulted and triumphed over God's people, and magnified their own strength, shall now be brought to the lowest, and most abject condition, as if they were worms and no men: which is elegantly set forth by these expressions, *They shall lick the dust as a serpent*: so cast down shall they be, so humbled as not to be able to raise up themselves, and so through fear behave themselves, as if they were condemned to the same posture and food,

ⁿ Tarnov.

^o R. Tanchum, Calv.

^p So the most.

^q Jun. Trem. Tarn. Stokes.

^r Gen. iii. 14.

food, with that accursed creature. The like expression have we, *Psalms* lxxii. 9: *Isaiab* xlix. 3. *And they shall move out of their holes like worms* (or creeping things) *of the earth*. The word ירגזו *yirgezu*, rendred, *move*; is such as is taken usually to signify a trembling motion, or motion with perturbation, whether spoken of a bodily moving from a place, or of the mind being moved with some passion, as of fear, or anger, or the like; the effects of which are commonly seen in the trembling motion, or gesture of the body also. It is therefore by Some rendred, *they shall be disturbed*: by Others, *they shall be moved with fear*, or *tremble*, or the like. The word in our Translation includes the latitude of the word, any motion with its circumstances of fear, and disturbance, or the like, which it seems here to intimate. The word מסגרות *Misgeroth* rendred *holes*, being from a word that signifies to *shut up*, or *shut in*, properly denotes a place wherein any is so shut in, or remains, any inclosure, and may therefore be applied to a dwelling place, a castle, or hold. It is used elsewhere for a prison; as *Psalms* cxlii. 7. and *Isaiab* xxiv. 22. and by some of the *Jews* taken for chains, as whereby prisoners are restrained, *Psalms* xviii. 45. where Ours render it *close places*, as likewise, 2 *Sam.* xxii. 46. still the same notion of the word is retained, and so in this place, whether it be rendred (as by Ours) *out of their holes*, with respect to the worms, or creeping things of the earth; their holes being to them the places wherein they are inclosed; or as by Others in respect to the men (the enemies) that are compared to them, their mansions, or strong holds, wherein they shut themselves up for security; it will be necessarily suggested to us that as worms, or like creeping things move themselves with confusion out of their holes, when the earth is disturbed about them: so the enemies of God's people should in confusion, and tumultuously, with fear and consternation, leave their mansions, and strong holds, wherein they thought to be secure, not able to lift up themselves against God, and those by him sent against them, or made to prevail over them; so that they shall deliver up to them the places wherein they trusted. The words are still an expression of great confusion, disturbance, and consternation, which shall befall them; and the reason of that consternation to them is in the next words given, because *they shall be afraid of the Lord our God*, &c. This is the import of the usual expositions, which are among themselves easily reconcileable. But there is a Doctor of the *Jews*, who here (as often as we have elsewhere intimated) takes a different way from Others, and will have the word rendred, *holes*, to signify *captivity*, (although that also would be from the same notion) and the sense to be, that the enemies of *Israel*, being cast down wounded, shall tremble, by reason of, or in revenge of

the captivity which they brought on *Israel*, God now taking vengeance on them, for the evils they did to those his people in their captivity. But his exposition is so harsh, and violent, that few, I suppose, will follow it. Another, by reason of their own restraint, *they shall be afraid of the Lord our God, and shall fear because of thee*; so submissively and humbly shall they behave themselves, through fear of God, who hath done such marvellous things in exalting those, whom they erst while trod upon, and triumphed over, and casting them themselves with all their might down to the ground; so may these words be looked on, as the cause of that great consternation in the former described, or else they may be looked on as an effect, or farther description of their consternation, that they shall now be really afraid of God, whom before they despised and reproached, and with fear and crouching address themselves to him, as forced to acknowledge that there is none besides him.

And shall fear because of thee.] Here is a change of the persons; as if with admiration addressing his speech to the Lord, he now on a sudden spake to him, of whom he was speaking. Except, with Others, we should look on it as a turning to *Israel*, or the people of God, for whom he did such marvellous things to the confusion and consternation of their enemies. As if he said they shall be afraid of the Lord, whom they see to be our God, and they shall also fear thee, whom before they insulted over, saying to thee, *where is the Lord thy God?* ver. 10. now seeing him to own thee in so signal a manner by those great things that he doth for thee. The scope of his words will be still the same, viz. to set forth both the goodness, and the greatness of God, manifested in the marvellous things, which he doth for the delivery and exaltation of his dejected people and destruction and bringing down of their proud enemies, both which, viz. the goodness and power of God, he proceeds also to admire and magnify in the following verse, in another regard, viz. the taking away that which was the cause to them of their former misery, (see ver. 9.) that so it may not prevail to keep them still miserable.

18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.*

19. *He will turn again, he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*

Who is a God like unto thee, that pardoneth iniquity, &c.] Some, that they may with greater emphasis give the meaning of the word

^a Abu Walid Kimchi. ^b Nic. Fuller Concord. ^c Greek, Vulg. Latin. ^d Munst. Tigur. ^e כִּנְיָ.
^f Aben Ezra, R. Tanchum, &c. ^g Grot. ^h Abarb. ⁱ R. Solomon Jarchi. ^j Jun. Trem. R. D. Kimchi.
^k As Pharaoh, Exod. v. 11. and Senacherib, 2 Kings xix. 10. and here, ver. 10. ^l R. D. Kimchi, Druf.
^m Jun. Trem. and so an Arab. MS. Version.

word ^ל *El* in our Translation simply rendred, *God*, render it, *a mighty God*: and sure the mightiness both of his power and mercy is so evidently exerted, and made manifest in the following acts mentioned, as that the Prophet by his question here put, denying (as that is the manifest force of the expression in form of admiration, or interrogation, and so therefore by ^g Some rendred negatively,) that any besides him can do those things, asserts him to be the one only true God, and that there is none among all that were ever worshipped by the Heathen to be compared to him, and that he, and only he, is infinite in mercy and power, and so able to do such things. The acts mentioned are, *that pardoneth iniquity*, with the others subjoined, as concomitant, or farther explications of it. This is a title or property which God challengeth to himself; and whereby he proclaimeth himself that he is *a God pardoning, or forgiving iniquity*, *Exod. xxxiv. 7.* and *Numb. xiv. 18.* where the words in the original are the same that here, and this was always accounted the property of God alone: so say they, *Mark ii. 7.* [^h He giveth repentance and spareth or taketh away punishment.]

And passeth by the transgression of the remnant of his heritage.] Passeth by, *i. e.* winketh at, and doth not rigorously enquire into it to take vengeance for it to the uttermost, but as one that ⁱ passeth by a thing that he will not take notice of, doth not impute to the remnant of his heritage their transgressions; those (say Some, both ^k *Jews* and ^l *Christians*) who shall be left remaining of the *Jews* at that time when God shall restore them from captivity. Above, *chap. iv. 7.* God promiseth to *make her that halted a remnant*, the people of his inheritance shall not so be destroyed, though they be chastised, and though the wicked be cut off from among them, but that an holy seed, a ^m remnant shall be preserved, and saved, *Rom. ix. 27.* and to these is the promise here made, not to all in general. He that is a God *forgiving iniquity*, will yet by no means *clear the guilty*, *i. e.* saith the *Chaldee*, the guilty that will not repent, or turn, and be converted, as he saith in the same place, *Exod. xxxiv. 7.* but to those that turn to him he will shew mercy, as is here described, and they for their paucity in respect to the others, who perhaps would call themselves his people, but go contrary to him, are called *the remnant of his heritage*, and of these he doth not say that they are altogether ⁿ innocent, and without sin, but supposing their repentance intimated, *ver. 9.* that *he will pardon*, or take away, *their iniquity*, and pass by their transgression, because they are his heritage, not for their deserts, but of his own free mercy, it being his property *not to retain anger for ever*, to be implacable in his wrath, *because he delighteth in mercy*; so is his nature oft described, as, besides the forecited places of *Exodus* and

Numbers, in many others. *I am merciful, saith the Lord, and I will not keep anger for ever*, *Jer. iii. 12.* and see *Psalms ciii. 8, 9.* though they have nothing in themselves to deserve it, yet saith he, *I, even, I am he that blotteth out thy transgressions for my own sake, and will not remember thy sins*; *Isaiah xliii. 25.* This property of mercy (as all others) in him is unalterable, and therefore as he hath formerly shewed mercy to his people, so will he again ^o do, *he will turn again, he will have compassion upon us*, which according to the ordinary use of that word, *turn*, ^p may either be expounded, he will again have compassion upon us, as he hath formerly used to have, or else with respect to what went before. *He retaineth not his anger for ever.*] He will after he hath chastised us, for our iniquities, by which we have provoked his wrath, in mercy ^q turn again from his wrath, he will not in anger shut up his tender mercies, *Psalms lxxvii. 9.* but will ^r turn us to himself, and turn himself to us, and have compassion upon us, according to what is said, *Jonah iii. 9.* with like use of the word, ^s *who can tell if God will turn, and repent and turn away from his fierce anger, that we perish not?* and *Zech. i. 3.* *Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, &c.*

He will subdue our iniquities.] The word *subduing*, or bringing down or under, which is ^t usually applied to the bringing under enemies, is here well applied to sin, the worst of enemies, and the subduing of which is a token of greater power than the bringing under any bodily enemies: in the subduing these will the greatness both of God's mercy, and power appear; in *sin* is considerable both the power whereby it prevaleth on men, captivating, and intralling them to it self, and the ^u evils which it pulls on men, or punishments, that it makes men liable to; the taking away both these, the word *subduing* will include and require, and both these will God do for his people, by giving them grace and power to resist sin, and shake off its yoke, and by taking away the punishment thereof, and freeing them from it. The same is meant by ^v those that render and expound *he shall put their iniquities under his feet*, as things that he will not look upon any more, but put out of sight, and mind, quite suppress, or not suffer to rise up and come in sight. In the *New Testament* are several expressions which agree to this, and make for illustrating it, as, destroying the body of sin in God's children, that they should not henceforth serve it, *Rom. vi. 6.* that it should not reign in their mortal bodies, *ver. 12.* nor have dominion over them, *ver. 14.* that God shall bruise or tread *Satan* under their feet. He will so subdue, and put under their iniquities, that they shall not farther have dominion over them, nor ^x rise up in judgment against them. To express further the cer-

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^g Chald. Syriack. ^h Ribera. ⁱ Grot. ^k R. D. Kimchi. ^l Druf. Rib. Menoch. ^m See Calv. *Isaiah vi. 13.* and *ii. 11.* *Jer. xxiii. Ezek. vi. 8.* *Joel ii. 32.* ⁿ See Abarb. and Kimchi. ^o See Calv. on *ver. 19.* ^p Druf. Grot. and Others. See *Psalms lxxi. 20.* *Return, and quicken, i. e.* quicken again. ^q Druf. ^r *Psalms lxxx. 3.* and *Zech. i. 3.* ^s *Joel ii. 14.* ^t Druf. ^u R. Tanch. ^v Grot. Vat. ^x Dutch Notes.

certain, and utter abolition of them, he adds, *Thou wilt cast all their sins into the depth of the sea.*] Those things which are so drowned in the bottom of the sea, and covered by it, are looked on as out of sight, out of mind, out of regard, no more likely ever to be taken notice of again. ^y Some here think an allusion to be had to a custom used amongst the *Jews*, who when they would have any thing to be away out of memory or regard, and from further use, would destine it to be cast into the salt sea, or sea of *Sodom*. Of which custom, or expression, some examples out of their writings are brought by the learned Doctor *Lightfoot* in his *Centuria Chorographica*, chap. 5. (and see him on *Mat.* xviii. 6.) but whether any such custom among them was in our Prophet's time, may be questioned. Others think him to allude to the drowning of *Pharaoh* and his host (the *Egyptians*) in the *Red-Sea*, of whom it is said; *The sea covered them; they sank as lead in the mighty waters*, *Exod.* xv. 10. of whom he said; *chap.* xiv. 13. *See the salvation of the Lord, which he will shew you to day, for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.* Especially he having said above, *ver.* 15. *According to the days of thy coming out of Egypt, I will shew unto him marvellous things.* But however without looking after allusion to any particular custom, or history, the scope of the phrase, according to the customary expression of all nations and languages; will be manifest, so as to signify, that God will blot out their iniquities, (as he speaks, ^z *Psal.* li. 9.) cover them; and no more suffer them to be in his sight, or remembrance to provoke him to anger, or to rise up against them for their destruction. Here again (as hath been observed,) and in the following words, is a ^a change of persons, the third, and the second, *He*, and *thou* promiscuously used, as sometimes speaking of God, sometimes to him, yet without making more difference in the sense, than if he had in all the verbs used the same, either the *third* or (rather as a ^b learned *Jew* thinks) the *second*: which makes that some ^c Translators have not thought necessary so exactly to set them down, as they are in the original, but to put one in the place of the other, the sense being still the same, as to any that peruse them will appear.

20. *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*

Thou wilt perform the truth to Jacob, &c.] That which gives him assurance, that God will do for them those good things mentioned, is God's faithful promise made from of old to them, in their fore-fathers, which he had confirmed by his oath, and to it put his seal, which the *Jewish* ^d Doctors do not unfitly say,

is *truth*: so that by these ^e immutable things, in which it was impossible for God to lie, established, it could not fail, but give always firm consolation to those who had right in it. And from it therefore doth the Prophet here give assurance, that God will so as he described, have mercy on them; neither their enemies, nor sins shall be able to hinder it, because so it was necessary that he might perform, and in so doing should *perform the truth to Jacob, and the mercy to Abraham, which he had sworn, &c.* That by *Jacob*, and *Abraham*, are meant, not only their persons, but their posterity, is on all hands agreed, the promises pertaining to, and having been made good, more to their posterity, than their persons. Here is usually made a question concerning the different meaning of *truth*, and *mercy*, and why one is said to be performed to *Jacob*, the other to *Abraham*. The ordinary answer, both by divers ^f *Jews*, and ^g *Christians*, is, that the good promises of God as made to *Abraham* at first, were *mercy*, mere mercy, but in respect to *Jacob*, *truth*. God's truth was engaged to make good to him, and his posterity, as heirs to *Abraham*, what of free mercy was promised to him, and his seed: which is an easier exposition, and more agreeable to the words, than what *Rab. Solomon* gives, *viz.* as if the promise which he should make good to *Jacob*, were the reward of *Abraham's* goodness, which he shewed in teaching his sons to keep the way of the Lord. But here ^h other questions are also started, as, why *Isaac* is not here named as well as *Jacob* and *Abraham*, and why *Jacob* is named before *Abraham*: but whatever pleasing or probable answers are, or may be given to these questions, it seems not convenient at all to make them. For this would be to question why the Holy Spirit by the Prophets spake as he did, and not as men would think fit he should have spoken, as if they were fit to teach him, or prescribe a method to him. We shall not therefore insist on them, only we cannot but take notice, what occasion that fierce *Jewish* Doctor, *Abarbinel*, takes in his answer to the first of those questions, of venting (as on all occasions he doth) his malice against Christians, while he thus saith, “Because from *Abraham* came *Ismael*, “and the *Assyrians*, which shall hereafter be “at peace with *Israel*, therefore he saith, “that when God shall perform the truth to “*Jacob*, *i. e.* the truth of those things which “he revealed to him in the vision of the ladder, *Gen.* xxviii. 12, &c. wherein, he “saith, God shewed to him all that concerned “both the captivity, or dispersion of his “posterity, and their restoration therefrom, “in the redemption, or restoration of his “seed, He will shew mercy also to *Abraham*, “in that the *Assyrians*, the sons (he saith) of “*Keturah*, which came from him, and the “sons of *Ismael* shall receive the law of God, “and

^y Arius Mont. Ribera, &c.

^z See Jer. 1. 20.

^a D. Kimchi. So the Pronouns, *us, our, their.*

^b R.

Tanchuin. ^c See Græc. Vulg. Lat. Syr. and Arab.

^d Talmud Sabbat. c. 5. p. 55. Ikkarim, part 2. c. 22.

Buxt. Lex. mag. in *QOR Aman.* ^e Heb. vi. 17, 18.

^f R. D. Kimchi, R. Tanchuin.

^g See Chr. 2

Castro. ^h Abarb.

“ and shall be subject, or submit themselves
 “ to *Israel*. But he makes no mention of
 “ *Isaac*, because *Esau*, who came from him,
 “ shall have no portion, or inheritance in the
 “ law of God, nor in the peace of *Israel*, for
 “ there shall be none left remaining to *Esau*.”

This is his precise determination of the question, in which his aim appears to be, to cut off the posterity of *Esau* from any lot, or part in those blessings promised of old to *Abraham*, and from all mercy. But though *Isaac* be not named, yet was not his son *Esau* then in his grand-father *Abraham*'s loins, as well as other of his posterity, and so under him comprehended as well as they; though *Jacob* (as to the land of promise) carried away the blessing of the inheritance: and so did *Isaac* from *Ismael*, and the sons of *Keturah*? And what is here to exclude him more than them? Besides the promise made to *Abraham* is of larger extent, reaching to *all nations, and families of the earth*, Gen. xii. 3. and xviii. 18. and xxii. 18. Among those *all* sure those of the progeny of *Esau* also must be included. And though *Isaac* be not here expressly mentioned, yet is he according to the judgment of the *Chaldee Paraphrast*, who adds his name, manifestly comprehended, and understood, and to him the like promise was made, as to *Abraham*, that *in his seed should all the nations of the earth be blessed*, Gen. xxvi. 4. ¹ With him he did establish also the blessing of all men and the covenant, so that though he made it rest more peculiarly upon the head of *Jacob*, and the right of primogeniture being transferred to him, his posterity enjoyed the promised land; yea, and as for spiritual blessings they had the preeminence also, in that they had the ^k *Oracles of God* committed to them, his law to direct them for obtaining the promised blessing: and to them did ^l *pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises*; yea, and that of them according to the flesh, Christ, that promised seed, ^m in whom the blessing was to be extended to all the nations, and kindreds of the earth, came: and therefore at his coming, he was first sent to bless them, *Acts* iii. 26. And it was necessary that the glad tidings thereof should first be published to them, *Acts* xiii. 32, 46. yet was there by virtue of the promise made to *Abraham*, and repeated to *Isaac*, mercy also, and a blessing for all other nations that should come in. Why shall *Esau*'s posterity be excepted against, and utterly excluded, even *Isaac*'s sons, to whom he gave also a blessing, though inferior to *Jacob*'s, whenas the word *all* is general without limitation? and we see *Amos* ix. 12. a promise of the reception of the remnant of *Edom* also, as well as of other nations. But what do we plead for *Esau*'s posterity, when it is manifest that the *Jews* quarrel is not here against them that are really so, but against those whom he, with others of them, is pleased to bestow that name or

title upon, *viz.* Christians, without any ⁿ reason at all, but what is absurd, ridiculous, and altogether false. Only, the *Edomites*, or *Esau*, were a name most hateful to them, (contrary to the plain command, *Deut.* xxiii. 7. *Thou shalt not abhor an Edomite*) and therefore to shew their irreconcilable hatred to them, they would call them by that name. We have no reason to take it to our selves, nor acknowledge it: but with greater reason than they who are ^o *Israel* only after the flesh, do all true Christians (of what nation soever, and from whomsoever descended) challenge to themselves the name of *Israelites*, to be the ^p *Israel* of God, and being of the faith of *Abraham*, to be the *children of Abraham*, Gal. iii. 7. and so to have right to the truth, which God had by oath confirmed to *Jacob*, and his mercy to *Abraham*, to whom was before preached that gospel, *in thee shall all nations be blessed*, ver. 8. for the promise was not to *Abraham*, or to his seed through the law, but through the righteousness of faith, *Rom.* iv. 13. and is sure to all the seed, not to that only which is of the law, but to that also which is of the faith of *Abraham*, who is the father of us all, *ibid.* ver. 16. On refelling his calumny therefore in calling Christians, *Edomites*, or *Esautes*, and excluding us in that notion from any part in that mercy to *Abraham*, we shall not longer stand, it having no other ground than the inveterate malice of those who have refused their own mercy towards those, who have embraced and laid hold on it. That we may return therefore from this digression to the words of the Prophet, we may from the words, and concessions of him, who hath occasioned it by this question and answer to it, take advantage for our summing up of what is given us to understand from them; as, 1. That the mercy in them mentioned, belongeth not only to *Israel* after the flesh, but to those of other nations also, as he allows to the children of *Ismael* and *Keturah*, who shall come in to God, by the obedience of faith, and so become of his *Israel*, being of *Israel*'s faith. 2ly, That the mercy here promised was to be made good at, and by the coming of the *Messiah*, which is meant by the time of redemption, or restoration by him mentioned. Thus therefore as to the scope of the words, we conclude, that these words, as a conclusion of the former Prophecy concerning the restoration of the *Jews*, and the confusion of their enemies, contain an assurance of a temporal or corporal deliverance to them, and were accomplished when God remembering his covenant made with their fore-fathers, accepting of their conversion, pardoning their sins, and blotting out their iniquities, did free them from the *Babylonish* captivity, and bring them back into the promised land; but that the expressions are such as giving to expect all that by virtue of God's truth to *Jacob*, and mercy to *Abraham*, and oath to their fore-fathers, was to be expected, seem to include a promise of Christ,

¹ *Eccles.* xlv. 22. ^k *Rom.* iii. 2. ^l *Rom.* ix. 4. ^m *Gal.* iii. 16. ⁿ See the reasons in Buxtorf's
 Treatises, at the end of Cozari. ^o *1 Cor.* x. 18. ^p *Gal.* vi. 16.

Christ, that seed of *Abraham*, in which all the kindreds of the earth were to be blessed, with all the benefits of his redemption, and so were by him fulfilled in an higher manner, not of giving to the *Jews* any victory over all nations, and earthly possessions, and dominion as they fondly expect, (as we have above shewed, and the author we have last mentioned, here plainly intimates in his words cited) but of rescuing all that come in to him, and lay hold on his redemption, both *Jews* and *Gentiles* of all nations, out of the hands of worse enemies than the *Babylonians*, even sin and *Satan*, and making them citizens, not of the earthly, but of the heavenly *Jerusalem*, heirs of the kingdom of heaven, and conferring on them all spiritual blessings. This also being comprehended in these words, was fully made good by Christ's taking on himself the seed of *Abraham*, and coming into the world for the work of our redemption, and setting up his kingdom among men, and calling them without exclusion of any nation or condition, into his church. Thus to understand the words of Christ, and his kingdom we learn, both out of the hymn of the Blessed Virgin *Mary*, and of *Zachary*, in the first chapter of *St. Luke*, in both which much like the same expressions are used as here: and in the first it is said, that by God's sending of Christ, *he had holpen his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever*, ver. 54, 55. and in the other, that *God had visited, and redeemed his people, and had raised up an horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy Prophets, which have been since the world began; That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us*, ver. 68, &c. In Christ therefore was that which is here mentioned, God's truth to *Jacob*, the mercy to *Abraham*, which

he had sworn unto the fathers from the days of old, performed: in him fully, yet so as to be still in performing unto the world's end, by his calling into his church, both *Jews* and *Gentiles*, and offering his salvation to them, and blessing them with all spiritual blessings, which salvation that the *Jews* will not acknowledge but reject, and him that brought it, to expect only a temporal restauration by one whom they fancy yet to come, is their meer groundless obstinacy, envying the extent of God's boundless mercy promised in the seed of *Abraham* to all nations, for which we pity them, and desire God that he would open their eyes, that they may see, and acknowledge, and lay hold on his salvation, which he hath prepared before the face of all people, a light to lighten the *Gentiles*, and the glory of his people *Israel*.

Thus much as to the words of this Prophet. We may only add an observation, which the forementioned *Jew* takes from an ancient Author of theirs, viz. that there is not any denunciation of hard things to *Israel*, which is not concluded with promise of mercy. Among other instances (as out of *Moses*, *Hosea*, *Joel*, *Amos*, *Jeremiah*) he brings this conclusion of *Micah's* Prophecy, in which after several judgments, he shuts up all with words of comfort. And very remarkable in that kind is indeed this conclusion, which to shew how greatly God delights in mercy, is uttered in words giving assurance of mercy, not only to *Israel* after the flesh, upon their repentance, but to all that shall in Christ, the promised seed, by faith lay hold on his promise made to *Abraham*, and in him to all the kindreds of the earth, so that the *Gentiles* also reading it, cannot but glorify God, and rejoice with his people, and sing unto him that hymn which the Apostle shews to be fitted to them, viz. *O praise the Lord all ye nations, praise him all ye people, for his merciful kindness is great towards us, and the truth of the Lord endureth for ever, praise ye the Lord*.

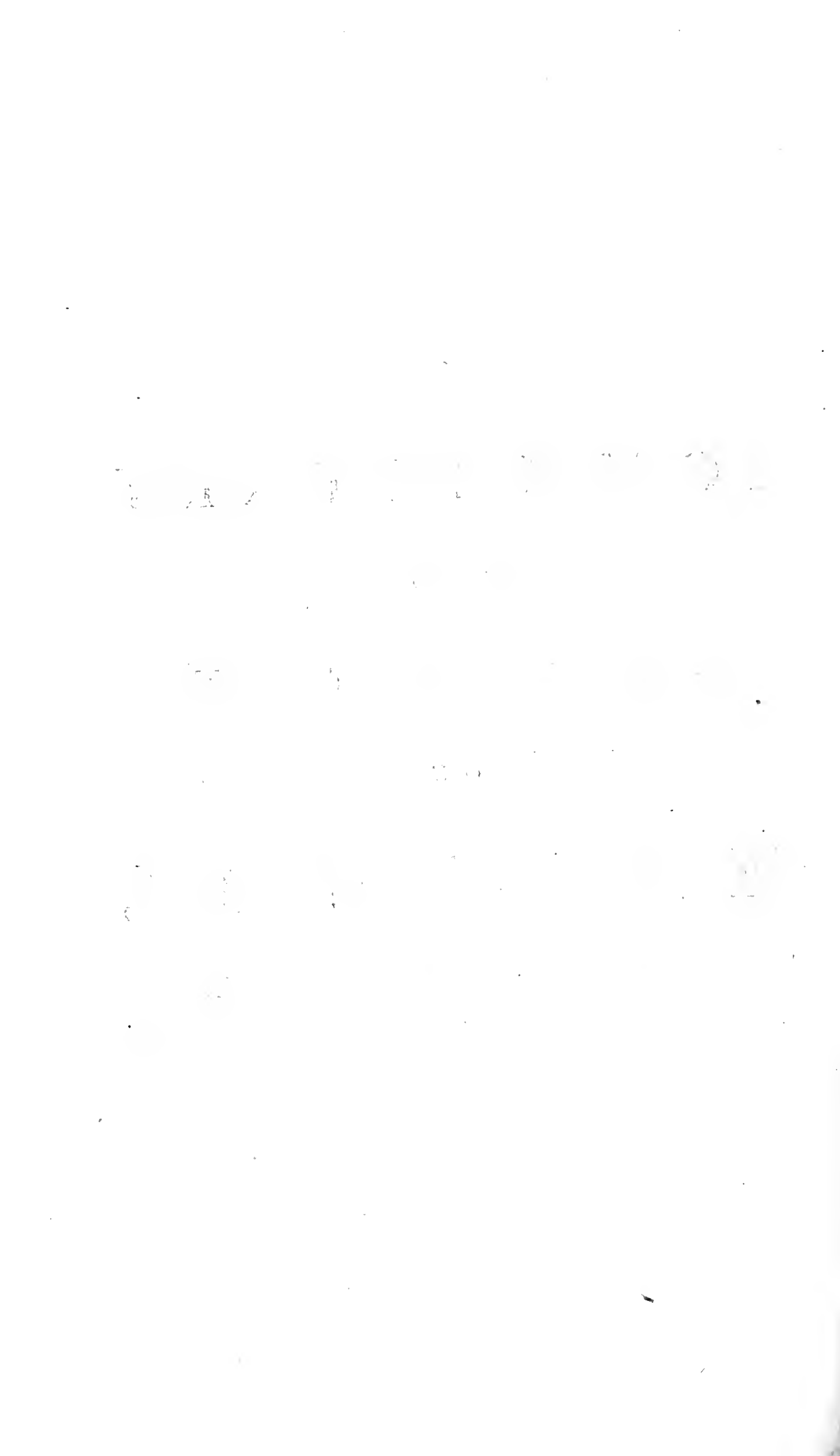
^a Acts iii. 25. ^r Heb. ii. 16. ^s Mercer. on Amos ix. 13. ^t Luke ii. 30, &c. ^u Abarb. out of Siffre, in which Book it is, p. 60, at the beginning of his Exposition of Deut. xxxiii. and see Yalkut. ^v Rom. xv. 9, 10, 11. Psalm cxvii.

The LORD's Name be praised.

A
C O M M E N T A R Y
O N T H E
P R O P H E C Y
O F
M A L A C H I,

By EDWARD POCOCK, D. D.

Canon of *Christ-Church*, and Regius Professor of the *Hebrew* Tongue,
in the University of OXFORD.



T O T H E

Right Reverend FATHER in GOD

T H O M A S

Lord Bishop of EXETER.

My LORD,

AMONGST the encouragements which I have had to proceed in explaining some of the lesser Prophets, have been your Lordship's persuasions, which deservedly ought to have with me the force of commands. The same have given me boldness to recommend this part of that Work to your Lordship's Patronage: by whose countenancing of it, others will be encouraged to look into it with hopes of receiving some benefit by it. That which is presented to your hands is an Exposition on Malachi, the last of the Prophets, as in order, so in time: and even for that reason by me chosen to fix my thoughts on, before others, because nearest, therefore, in conjunction with the Gospel; to which it leads us by the hand, and delivers us over: for that begins where he ends; so that from that, looking back, according to our Saviour's own direction to search the Scriptures of the Old Testament, which testify of him, for confirmation of the New; and to see how, what in this is recorded as done, was in that foretold as to be done; we presently light on those things concerning Christ and his forerunner John the Baptist, with report of which the Gospel begins, so clearly set down by this last of the Prophets, as that we cannot but admire that the Jews of those times did not at the appearance of them in their offices, without more ado, confess, That what Malachi prophesied, was now come to pass, and acknowledge, That both Elias, the Lord's messenger, whom he would send to prepare the way before him; and the Lord of the Temple, whom they sought, even the Messenger of the Covenant, whom they delighted in (they that were to come) were come, and they were to look for no other: and no less is it to be wondred, that their posterity should, even to this day, continue in the like obstinacy, and shut their eyes against these manifest truths; notwithstanding they have long since seen fully executed in their nation all those heavy things which in this Prophecy also were denounced against such as should not embrace them. Yet do they, taking no notice of these things, perversly still stand out, and seek all ways, by false glosses, absurd misinterpretations

The E P I S T L E.

tions and misapplications of these Prophecies so long since fulfilled, as if they were things yet to come, to elude them, and deceive themselves and their posterity. Their cavils I have endeavoured, as God hath enabled me, to remove; and so by asserting the place for Christ's birth designed by Micah, and the time for his coming by Malachi, to clear the way for the better understanding of all such other Prophecies as foretold of other things in and by him to be fulfilled, and by the exact accomplishment of which the Gospel proves him to be the Christ. These I thought convenient, therefore, to begin with, as the Gospel doth, as preceding in execution divers others that were before them uttered. The due fulfilling of these, and the nature of them being vindicated from the glosses of the Jews, the other will be better understood; and such cavils also as are brought in the expounding of them, be easier removed, the being and coming of him whom they concern being established. What I have done in this kind, or any other which may conduce to the true meaning of this Prophet, I must humbly submit to the judgment of your Lordship and others. Whatever the Work be, I desire it may be a testimony of my dutiful respects and gratitude to your Lordship, in many years enjoyment of whose love and friendship I have been formerly happy, and now more in that I see that the change of your Lordship's condition to an higher degree of dignity in the Church, hath nothing altered your affections, of which I have real proof in your Lordship's favour shewed to some of mine for my sake. Long may your Lordship continue in health and happiness, to be an instrument of promoting God's glory and the good of the Church. So are the hearty prayers of,

My LORD,

Your LORDSHIP'S Most Humble Servant,

EDWARD POCOCK.

A

COMMENTARY

ON THE

PROPHECY

OF

MALACHI.

CHAP. I.

VERSE I. *The burden of the word of the Lord to Israel by Malachi.*

THE burden of the word of the Lord to Israel by Malachi.] Whereas there is nothing elsewhere spoken of this Prophet in Canonical Scripture, it hath given occasion of several conjectures concerning him. His name being interpreted signifying, *my angel*, or *my messenger*, hath made ^a Some to think, that he was an angel appearing in form of a man, for the delivery of God's message to the people of that time. But this opinion by ^b Some ancient Christians of great authority entertain'd, is by Others that followed, deservedly rejected, as having no solid grounds. If any will make any inference from the derivation of the name, he may rather think him design'd as a ^c man of holy, angelical qualities, or in office resembling an angel, rather than a natural angel. A man therefore he is taken to be; but who is that man? An ancient *Jewish* ^d Doctor would make him the same with *Mordecai*, but having no ground for it, is not by Others followed. That wherein ^e more of them agree; and among them the *Chaldee* Paraphrast also, is, that he was the same with *Esdra*s; to which divers Christians also seem to incline. ^f But the arguments brought to prove it, on examination are no way convincing: and therefore the truer and more probable ^g opinion is, that he was a distinct Prophet, call'd by this name *Malachi*; a name well agreeing to, and attesting his function, as a Prophet sent by God

in his message. He prophesied after the return of the *Jews* from the *Babylonish* captivity, and the rebuilding of the temple, and was the last of the Prophets that God sent to them, leaving them for the future to expect the coming of Christ, and to long after it, for farther manifestation of his will. Of Christ and his forerunner *John Baptist*, he most evidently prophesied; and till their coming God left them for directions to the law of *Moses*, chap. iv. 4. The authority of this prophecy is asserted in the *New Testament*, where it is cited; *Mat.* xi. 10. *Mark* i. 2. *Luke* i. 16. and vii. 27. *Rom.* ix. 13. and elsewhere. ^h The tradition of the *Jews* is, that prophecy remained among them forty years under the second temple: in which time *Haggai* and *Zachary*; and *Malachi* prophesied: of which *Malachi* was the last: and so his prophecy concludes the books of the prophets; it ends with the promise of him, with the history of whom the Gospel begins, *viz. John the Baptist*, and his preaching repentance.

His prophecy is here called מַסָּכָה, *Massa*, *The burden of the word of the Lord*, by which name prophecy is ⁱ elsewhere often called, and usually glossed where it occurs, *a burdensome prophecy*, such as denounces heavy things. ^k But I suppose this nicety, as concerning the signification of *burden*, and *burdensomeness* is not to be insisted on in the interpretation of the word. My ground is; because the *Israelites* seem reproved for so using or understanding it, *Jer.* xxiii. 34, &c. *As for the Prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one*

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to

^a See the Prologue to Mal. in Bib. Mag. in Mal. ^e Talmud Megillah, c. i. p. 15.

^b Hierom. Præfat. in Mal.

^c Chr. à Castro.

^d See Abarbinel

^f Ribera. ^g R. Ab. Ezra, Kimchi, R. Tanch. Abarbinel.

^h R. Tanchum.

ⁱ Zach. ix. 1. and xii. 1.

^k Drusius on Nah. i. 1.

to his neighbour, and every one to his brother, what hath the Lord answered? and what hath the Lord spoken? And the burden of the Lord shall ye mention no more, for every man's word shall be his burden: for ye have perverted the words of the living God, &c. Here seems a prohibition for taking the word in that sense: The occasion of which, according to the exposition of divers of the best ¹ Jewish Interpreters, was thus. Whereas the word *Massa* (taken from a ^m root that signifies to bear, carry, take up, and the like) is of ambiguous signification; and signifies (among the rest) sometimes a burden, sometimes what is born, or carried, or delivered from one to another, whether a thing, or word, and so was used for a prophecy or message from God, (as often in Scripture) and for other speech or doctrine (as Prov. xxx. 1.) the Jews looking on the messages received from God, and delivered to them by the Prophets, as things grievous and burdensome, when they enquired of the Prophets concerning them, used this word, and meant it in the worst sense, in scoff, or contempt of them. God therefore seeing the evil meaning of their hearts (though otherwise their language seemed to be such as was usual for signifying that which they enquired after, and to have no harm in it) discovers their hypocrisy to the Prophet, and charges them with perverting his word in their use of it, and therefore forbids them any more so to abuse it, but if they would enquire of the Prophet to do it in other words, viz. what hath the Lord answered? or what hath the Lord spoken? which was as much as was by that word meant, when it was used by the Prophets, and should have been meant by them when they used it, but was perverted and abused by them to another meaning. Hence taking directions we conceive that here (as in other places) the word is not strictly to be taken in the harsh signification of a grievous or heavy burden, but rather as a burden (if we may take the word in a gentler sense) or message taken or received from God to be delivered to the people. That it doth not always import heavy or burdensome words or messages may appear by its use, Zach. xii. 1. where it is prefixed to the promises of good things to Israel, not heavy things against them: as likewise Lament. ii. 14. where the pretended prophecies of their false Prophets are called מַסֵּאוֹת *Massa'oth* *shav*, which is rendred false burdens; whereas they appear to have spoken to them not heavy but pleasing and flattering things, as he there complains that they did not discover their iniquities: so that both real and pretended prophecies are so called whatsoever they contained.

The word therefore being of such latitude, we need not here press its signification of what is burdensome, but in its larger notion looking on it, take it as sufficient for the meaning of what is here delivered, that it is the ^p message or import of the word of the Lord: a pro-

phesy from him received, and by his commission delivered, by the hand or ministry of Malachi, to Israel. Which name, as before the division of the two kingdoms of Judah and Israel, it was common to the twelve tribes, though afterwards it became a peculiar title to the ten tribes: so here it is given to the two tribes, and to all of the other who join'd themselves to them in their return from Babylon. These having had late experience of God's great favour in turning their captivity, and restoring them to their own land, and again settling his worship among them, should have been very careful in reforming their ways, and sincere in their obedience: but it was otherwise. Many enormities, and actions contrary to God's law, and displeasing to him, and signs of their great ingratitude to him, and unmindfulness of his benefits, were found among them: for which therefore, seeking still their good, he sends this his Prophet to reprove them, and to exhort them to repentance; and for the comfort of the godly among them, to give them assurance of the coming of the promised Messiah in his due time, to set all things right for their good: as will in order appear in what follows of this prophecy, which thus begins,

2. *I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? was not Esau Jacob's brother? saith the Lord: yet I loved Jacob.*

3. *And I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness.*

I have loved you, saith the Lord.] Here seems intimated a reproof of Israel for their great ingratitude and unkindness to the Lord, whilst he tells them, that certainly they ought to have loved him, since that he had first loved them, and ought therefore to have found grateful returns of love from them: but how contrary behaviour he found from them, he shews in that question, which he says, that instead of a ready acknowledgment of his love, they were ready to put; implying little less than an absolute denial of his kindness, *Yet ye say, wherein hast thou loved us?* So that he sees it necessary by a particular instance or proof in the next words, to make evident wherein he had shewed his love to them. *Was not, &c.*

The scope and sense will be much the same, if with ¹ Others we interpret those words, *yet ye say*, by, *And if ye say, wherein, &c.* it will still intimate their ingratitude, and that they were ready so to say; and that it was necessary to prevent or answer that perverse question, by confirming by that instance given what he had said, *I have loved you*, viz. with greater love than ordinary, and shewed to you greater tokens of love than to others. Another learned ¹ Jew reads the question put something differently: not *wherein*, as if they utterly

¹ R. D. Kimchi, R. Tanchum, Abarbinel.

^m נַסֵּא Nasa.

ⁿ Gen. xliii. 34.

^o See R. Sol. and the rest.

^p The vision of the word of the Lord. Syr. Arab. The prophecy of the word of the Lord. Another Arab.

^q Chald. Paraph. and Arab. Vers. MS. R. D. Kimchi, R. Tanchum.

^r Abarb.

utterly denied God's love to them, which was manifest to all, but *wherefore hast thou loved us?* as if they should intimate that there was some reason for it, why he should love them; viz. in requital of their father *Abraham's* love to him; so that it was not a free love and mercy to them, but a love (as it were) of debt, due to them for *Abraham's* sake, and then the instance given shews how perverse this thought of theirs was. For if it had been only so much love as was due in requital of *Abraham's* love to him, why then had not *Esau*, who was descended as well of *Abraham* as *Jacob*, had as much right to it, and as great a share in it as *Jacob*; his posterity, as they? Whereas by God's loving *Jacob*, and hating *Esau* his twin-brother, 'twas made manifest that there was more in it than so; and that his peculiar love of *Jacob*, and especial favours to his posterity, were not for *Abraham's* desert alone, but of free grace and mercy to them, and therefore deserved all possible returns of love, gratitude, and obedience from them. This he makes to be the meaning and connexion of the words, which though in his way it may seem plain, yet is there no need to leave the former interpretation for it.

Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau.] This the Lord gives as an instance of his free love to the *Israelites*, the posterity of *Jacob*, that whereas *Esau* and *Jacob* were twin-brothers, one as well as the other descended from *Abraham*, both sons of *Isaac*, by one mother, twins, born at the same time, yet he loved one, and did not love, or hated, the other, and so derived that love and hatred to their posterity, and accordingly shewed to them the tokens and effects thereof. The Apostle *St. Paul* in *Rom. ix. 11, 13.* improveth this argument from hence, that this love to the one, and hatred to the other was declared, when those children were not yet born, neither had done any good or evil. So that it could not be said one had deserved better than the other, and therefore his love to one above the other must needs appear to be of free grace and choice, electing one and rejecting the other; and the distinction or difference that he made between them may be illustrated by the several advantages that by his love one had over the other in several matters concerning both their spiritual and temporal estate. But the literal explication of the words here intended, requires no more than the view of the particular effect of his love to *Jacob's* posterity, and hatred to *Esau's* here instanced in, viz. the utter desolation of *Esau's* country, and the restitution of *Israel's*, when he had given them both into the hand of their enemies to be punish'd for their sins; that punishment proving to the one for their utter destruction, to the other but as a fatherly chastisement to make them sensible of their errors, and to amend them, that so they might again be reconciled to him, and taken into favour. Of *Esau*, therefore (or his posterity, the *Edo-*

mites) he says that he declared his hatred to him (or them called by his name) in that he laid his mountains and his heritage waste for the dragons of the wilderness.

His mountains.] In *Deut. ii. 5.* we read that God gave mount *Seir* unto *Esau* for a possession, and so again, *Joshua xxiv. 4.* so that though the occasion of his going first thither out of the land of *Canaan* be expressed, *Gen. xxxvi. 7.* to have been because their riches (viz. his and his brother *Jacob's*) were more than that they might dwell together, and the land could not bear them both, yet it appears to have been by God's designation and appointment, that so *Esau* might take that country, which is described by naming its chief mountain, which was *Seir*, for his possession, and to his posterity, and leave *Canaan* to *Jacob*, which his posterity had after for their possession.

Mountains] here put in the plural number, intimates that in it were more mountains, or that it was a mountainous country. We need not here insist on that note which 'Some make, that God's giving at first to *Esau* a craggy, mountainous country, and reserving for *Jacob's* posterity the more pleasant country of *Canaan*, was then a sign of God's love to *Jacob*, and hatred to *Esau*, however true it be. That which is here given us to look on particularly as a sign of his hatred to him, being that those mountains, and that heritage, that he then gave him, and his posterity had hitherto possessed and flourished in, he had now laid waste, and dispossessing them thereof, gave it to be inhabited by the dragons of the wilderness.

Dragons.] So the *Latin*, and so the most, if not all latter translations; and so divers of the "*Jewish* Expositors seem to take it. But another learned *Jew*" excepts against this rendering, and saith, that the creatures by this name meant are not *Serpents* but *Jackales*, a wild howling beast that lives abroad in desolate places: and that whether the noun be put תַּנּוּת *Tannoth* in the feminine form (as here) or תַּנִּים *Tannim* in the masculine, as *Micah i. 8.* and elsewhere; it is all one as to the signification. Compare this with *Psalms xliv. 19.* where is, *The place of Tannim*: and that with *Psalms lxiii. 10.* where we read, *A portion for Foxes*, (for Foxes and Jackales are not far different in kind or nature.) The name Jackale, or Chakale, according to the *Turkish* pronunciation, is borrowed from the *Persian* language in which is written شغال *Shegal*, and is plainly from the *Hebrew* שׁוּעַל *Shual*, which is put in the places cited, and elsewhere, for a Fox, and may seem therefore to comprehend both those kinds. These Jackales will prey on dead bodies; yea, dig them out of their graves, if not well covered. So that these words, *Psalms xliv. 19.* may have this sense, Thou hast caused or suffered us to be smitten in open, waste, uninhabited plains, the place or habitation of Jackales, where such wild beasts prey on the slain bodies, none hindring them: and

and so will it, in sense, be much like what is said, *Psalms* lxxix. 2.

A * *Jew* that in that place of *Micah*, in his translation into *Arabick*, so renders *Tannim* (the masculine) as the other would have it, viz. *Jackales*; *بنات اوي* *Benat Awi*, yet here renders *Tannoth* (the feminine) by *البوم* *Al-bume*, *Owls*, why I know not. Concerning the word, see it more largely discoursed there on *Micah*. But however there be this difference concerning the kind of the creature by this name signified, all tends to the same purpose; namely, to denote that their land should be so laid waste as that none but such creatures, as live only in waste desolate places, should for the future inhabit it, and there should not be men to affright them, or keep them thence. An expression, the like to which is elsewhere also used to signify the utter desolation of a place that was formerly well peopled and inhabited, as *Isaiah* xiii. 21, 22. and xxxiv. 13. and *Jer.* ix. 11. and x. 22. and li. 27. And therefore several ancient Translators seem to have thought it sufficient to give the meaning of the words by such expressions which might import, that this country should be laid wholly and utterly waste, without particularly giving the signification of this word: as the *Chaldee* who renders it, *into wasteness of the wilderness* (or a waste wilderness); the *Syriack* *into habitations of the wilderness*; the *Greek* *into houses of the wilderness*, which the printed *Arabick* version following by a plain mistake of the second letter of the word (reading *δωματα* for *δωματα*) renders, *into gifts of the wilderness*: not that they are to be supposed to have read in the Text otherwise than we now do, ^γ but because (as we said) they thought it sufficient so in more general terms to give the scope of the words.

A learned ^z man conjectures the *Greek* Interpreter (or Interpreters) not to have read, as it is usually in the *Hebrew* *לחנות* *Lechanoth*, but *לחנות* *Lechanuth*, which signifies a *Shop*, an *Inn*, a place where people sit and abide to work, or buy, sell, or rest, or the like: but it is hard to follow such conjectures as require a change of the received reading in the *Hebrew* text: and here seems no need of it, if we would justify the *Greek* Version. If what was before said will not suffice, it will be easier and more probable to say that they took *Tannoth* to signify *habitations*, the same that *Neoth* elsewhere, as *Jer.* ix. 9. and *Joel* i. 19. marg. and perhaps it might antiently be used in the *Hebrew* tongue in that signification, as well as it (or what is very like it) is still in the *Arabick* dialect, which is of so high affinity with it, that learned men, even the *Jews* themselves, often have recourse to it, for finding out the signification of some words which are of feldom use in the Bible; and in that *תנאח* *Tenaah*, or in *Hebrew* letters *תנאח* signifies a *manfion*, or habitation.

Like threats of destruction to the children of *Esau*, the *Edomites*, are elsewhere also denounced, as *Jer.* xlix. from ver. 7, to 22. and *Ezek.* xxv. 13. and the whole 35th chapter, and in the Prophecy of *Obadiab*, which is particularly directed against them; and *Joel* iii. 19. and all those things which are there spoken of them, we cannot doubt were punctually fulfilled on them, because by God spoken, the least tittle of whose words cannot fail, but as surely be all performed as if it were already done, when spoken; although remaining histories should not leave on record every circumstance, when or how it was done and made good; at least their being no more taken notice of, may seem a part of fulfilling these prophecies, that they should be *small among the Heathen*, and *despised among men*, *Jer.* xlix. 14. that he *should not be*, ver. 10. *be as though they had not been*, *Obad.* ver. 16. ^a yet will from story appear, what is here said to have been made good on them by the *Chaldeans*, and what followed by the *Jews* in the *Maccabees* time. For this prophecy is said to have taken place, or been made good by the destruction of the *Edomites* about ^b five years after the *Jews* were led captive. From which devastation it appears by the words, that they flattered themselves with a recovery, as well as they saw the *Jews* after 70 years captivity to be restored, but God shews that what they promise themselves in this kind should be in vain. So he adds,

4. *Whereas Edom saith, We are impoverished, but we will return, and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the Lord hath indignation for ever.*

Whereas Edom saith, we are impoverished, but we will return and build the desolate places, &c. ^c Some give the sense thus, “ If Edom “ shall say, Though we are now become poor “ and low, and our land laid waste, yet we “ will again return, and build the waste places, “ as *Israel* have done: ” which seems nearer than what ^d Others of the *Jews* give, “ From “ the beginning we have been poor, but “ henceforward, being we are enriched with “ the spoils of *Jerusalem*, we will return and “ build up our waste places.” Another *Jewish* ^e Doctor looks on the manner of speech to intimate as if they should say, ^f “ It is not his “ hand that smote us, but by (accident, or) “ the fortune of the world we have come (or “ fallen) several times into a low condition “ and poverty, and so have our land laid “ waste, but we will (or shall) again return “ and build our desolate places.” This differs not much in sense from the first (which is clearest) only in that he undertakes to give the grounds

of

* MS. Arab. ^γ Buxtorf. Vindic. p. 641: ^z Capell. Crit. Sac. p. 255. ^a Grot. on *Ezek.* xxv. 14. and Josephus, and the Books of the Maccabees. ^b Grot. when Nebuchadnezzar overcame also the Moabites and Ammonites, Josephus, l. 10. c. 11. ^c R. D. Kimchi. ^d R. Sol. Jarchi. ^e Abarb. ^f See 1 Sam. vi. 9.

of their thoughts; but whatever was the ground of their saying thus with themselves, God's answer to them is, *They shall build, but I will throw down*] their striving to recover themselves shall be all in vain, he will so notoriously frustrate all their endeavours in that kind, that all people seeing how ill things succeed with them, and how irremoveably heavy God's judgments and curse lye upon them, shall call them, *The border of wickedness*, a land of sinful people, cursed for the sins of its inhabitants; a people against whom the wrath of God is so incensed and continued as never to be appeased; so that instead of that recovery of prosperity, which they promised themselves they should still grow poorer and poorer, and at last be utterly destroyed, as it is at this day, wherein there is no memorial of them, no people owned by that name, except such, as we have elsewhere shewed, as are by the malicious *Jews* out of mere malice, without any ground, so called, viz. *Romans*; and in general, *Christians*: and therefore they expect this prophecy yet on them to be fulfilled, as *Abarbinel*, minding nothing but the destruction of the *Christians*.

The word רששני *Rushshashnu* rendred *we are impoverished*, is by other ancient Translators rendred, *are destroyed*: as by the *Greek* and *Latin*. And so a learned *Jew*, both here, and on *Jer. v. 17.* observes two significations to be fastned on it, viz. according to Some, *we are impoverished*; according to Others, *we are cut off*; or *destroyed*. And so in *Micah Yophi* on this place, out of *Kimchi*, on *Jer. v. 17.* The sense according to either will be indifferent.

5. *And your eyes shall see, and ye shall say, the Lord will be magnified from the border of Israel.*

And your eyes shall see, &c.] So evident, so fully shewn are these tokens of God's love to you, and hatred to *Esau's* posterity, as that your eyes, you being restored to your country, and theirs continuing desolate, shall see them, and you shall say [must needs say] *The Lord will be magnified* (or is magnified, or, be the Lord magnified) *from the border of Israel*,^b which still shall be called by their name; whereas the country of *Edom* shall be looked on as an accursed land, and called *The border of wickedness*.

From the border.] In the Margin, *upon*, or *from upon*; and it is noted there that so it is in the *Hebrew*, and so it is מעל *Meal*. But it is by a learned *Jew*ⁱ noted that מ *Me*, or the first letter, or the preposition prefixed which signifies *from*, is sometimes redundant in such cases, and that it may be all one, as if it were without it, only על *Al*, *upon*, *above*, or *over*. The same learned *Jew* farther adds for explication of the sense, more words, which because his book is not printed, nor common, it will not be amiss to give, or the meaning of them, which is, [That the meaning of these words together in connexion

with the former is, Ye have or (shall have) assurance of his love to you, and providence over you, when you see that you your selves are returned to your own land, and have power of building and inhabiting it, but they have not power to do the like, but they build, and I throw down, and ye therefore praise (or shall praise) and magnify my name for it, saying, *The Lord shall be magnified on the border of Israel*, that is, his greatness shall be always manifest upon (or over) you; or else it may be supplied thus; The Lord shall be magnified, who protecteth the border of *Israel*, or the like. Or the meaning is said to be, It would have become you that you should so do, and have continued so to do (viz. to have taken due notice of this, and to have said, *The Lord be magnified*, &c. but you have done the contrary; as in what follows is declared. Or, saith he, in the opinion of Some, the words *from the border of Israel*, are to be joined with, and ye; as if it were thus to be construed, And you that reside on (or dwell in) the border of *Israel*, shall say, *The Lord be magnified*.] Thus he, which we the rather take notice of, because it will arm us against what another *Jew* saith that this may be interpreted, And your eyes shall see the destruction of *Edom* in the end of days (or the last days) and then ye shall say, *The Lord be magnified from the border of Israel*, that is to say, In all the world shall his name be magnified; according to what is said, *Then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent*, *Zeph. iii. 9.* He seems to look upon this prophecy as not yet fulfilled, but hereafter to be fulfilled by the utter destruction of *Edom*, (which certainly hath been long since destroyed) and settling *Israel* again in their land. They willingly catch at any thing whereby to cherish themselves in their fond error of expecting a *Messiah* yet to come, who shall restore to *Israel* a temporal kingdom, and subdue under them all their enemies, and cut off those whom they please to call *Edom*; by which name we have shewed whom they mean. He runs in this the same way that *Abarbinel* doth. Yet here *Abarbinel*, though he promise to himself a farther fulfilling of it in that way, yet could not but confess it be already fulfilled, viz. under the second temple, and that restitution of *Israel* from their *Babylonish* captivity, and the destruction of *Edom* in those times, and therefore saith, Perhaps this promise was spoken concerning both times, viz. that so long since past, and that which they expect yet to come. The verbs being in the text in the future tense, as of what was then to come, will not advantage those who would make that use thereof, as if it were yet to be expected: for though their eyes had already seen *Edom* subdued, and their mountains laid waste, yet there was there that which they were farther to see and admire, viz. that the *Edomites* should again strive to recover themselves, and rebuild their waste, as *Israel* had done theirs, but through

^a R. Tanch.^b R. D. Kimchi.ⁱ R. Tanchum.^k Marginal additions in *Micah Yophi*.

the continued indignation of the Lord upon them should never be able to do it.

What we read, *The Lord will be magnified*,¹ Some read *Great is* (or, *be*) *the Lord*, the Lord^m doth magnify himself over, or upon, the border of *Israel*, viz. by taking especial care of it. ⁿ Your eyes shall see from the border of *Israel*, and you shall say, The Lord doth magnify himself. The *Chaldee* expounds it, And ye shall say, Let the glory of God be multiplied, for he hath enlarged the border of *Israel*, which ^o Some well like of, and so it will well agree with what *Drusus* observes the word *לְגַד* *meal* properly to signify *beyond*; but these small differences make no great alteration in the sense and scope.

The inference from what hath been said is plainly this, That seeing God had in thus declaring his peculiar love to them above others, whom he might for the same respects, they also being the seed of *Abraham*, have made objects of his love, as well as them, certainly they ought to have requited him with more than ordinary love, and testified it by their obedience to him, which seeing they did not, they are justly reproveable. To shew the justness of his reproof of them, and aggravate the unreasonableness of their ingratitude and perverse behaviour towards him, he in the following words proceeds farther to explain his benefits and relations that he stands in, to them, for which tokens of his love to them they ought also to have shewed such respects to him, as those relations required, but did not. He adds therefore,

6. ¶ *A son honoureth his father, and a servant his master, If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name? and ye say, Wherein have we despised thy name?*

A son honoureth his father, and a servant his master, &c.] God had all along shewed such fatherly love to *Israel* and paternal care over them above all other nations, that they could not but acknowledge him their Father: not only by a common right, as he is Father of all, as Creator of all, but by a peculiar right, as having adopted them unto a greater privilege, and nigher relation of sonship than others: and so had he by his peculiar guidance and protection, direction, and government of them, shewed himself a Lord and Master to them, that they could not deny him by a particular right of title to be so to them. This they could not, they would not deny, but rather so challenge him to themselves in these respects^p, as if he were not so at all to other nations, either a Father or Master to them. The word *If*, therefore doth not put or suppose it as a thing which they doubted, or such as in words they would deny, but such as while with their mouths they confessed, or could not but confess, they did not in their

deeds make good, but rather contradicted: for if they did look on him as a Father, why did they not then duly honour him? or if as a Master, why did they not reverence and fear him? and so includes a reprehension of them for not attesting to their outward profession by their respective behaviour, but by that shewed their heart not to be right with him.

For a son honoureth his father, and a servant his master.] It is their duty so to do; and they transgress not only their duty, but the ordinary custom: they who do not so, are unnatural sons, perverse, ill-natured servants: unworthy of those appellations, not doing what they require and suppose will be performed by all that are called by them: and such the questions here put, *where is mine honour? and where is my fear?* shew them to have been; as neither yielding to God that honour which from sons is due, and is ordinarily performed to a father; nor that fear which servants owe, and usually shew to a master. The question imports a denial, viz. that they did not this their duty: and because they would perhaps deny themselves to be peccant in what is objected to them, he proceeds by peculiar instances to convict them as guilty; directing what hath hitherto been said more generally, as to all the people, more particularly to the priests, who gave ill example in this kind to them, and should have taught them better.

Saith the Lord of hosts unto you, O priests, that despise my name.] This reading couples these words with the foregoing part of the verse, though that seem spoken more generally to all the people, and this doth not exclude them, though^q particularly directed to the priests, as those who should have prevented such ill behaviour in the people, but now seemed to be occasions to them of despising God's name by their despising it first; as if his speech to the priests began at, *A son honoureth his father, &c.* Others putting a stop after *where is my fear?* or after, *saith the Lord of hosts*, will have what is spoken peculiarly to the priests to begin at, *The Lord of hosts saith, or speaketh, to you, O priests, who despise my name, viz.* The Lord accuseth you for despising his name. This punctuation seems to follow the *Latin* in some copies; and^r Others understanding, *To you, O priests, who despise my name*, I say these things. But this nicety seems of no great import. That which the priests are accused of is, that they despise his name, and have him in contempt; which is^s contrary to that honour which as a Father; and that fear and reverence, which as he is a Lord, or Master, is due unto him. This were manifestly a great fault; they seem not to think otherwise, or to justify it in themselves, but rather would justify themselves as not guilty of it, and therefore to say, Be it far from us, we have done no such thing, wherein have we despised thy name? ^t surely in nothing that we know of. He answereth them therefore in the next words,

¹ Drusus. ^m Tarnov. ⁿ Jun. Trem. ^o Grot. ^p See how some of them explain Deut. iv. 19.
^q See Christ. à Castro. ^r See Abarbinel. ^s Drusus. ^t R. D. Kimchi. ^u Drusus.

7. *Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible.*

Ye offer polluted bread upon mine altar, &c.] Of bread to be offered to God we read of two sorts, the one called the *shew-bread*, to be set on a table before the Lord, of which mention is made, *Exod. xxv. 30.* as likewise of the table on which they were to be set in the foregoing verses, and directions for ordering this bread are given, *Levit. xxiv. 5, &c.* Of other bread, called, a *meat-offering*, to be brought to the altar, and part thereof to be burnt on the altar, either as a voluntary oblation, we read *Levit. ii.* or else as a necessary and commanded oblation, of which is mention, *Exod. xxix. 40.* and *Numb. xxviii. 5, &c.* Of the former of these sorts, *viz.* the *shew-bread*, will ^w Some have the bread mentioned understood. Against which ^x Others object that this bread here is said to be offered on the altar, whereas that was set on a table for that end ordained. But if there be no other difficulty, a sufficient answer to this may seem, what is given by Some, *viz.* that *altar* here is taken for *table*, as manifestly elsewhere *table* is the same that *altar* (as *Ezek. xli. 22.*) and here in this very verse what is called *altar* is likewise called *table*. Yet do ^y Others choose to understand *bread* here rather of that meat-offering that was offered with the daily sacrifice, which was the second sort that we mentioned, and was part of it burnt on the altar: but both these go on the same grounds, that *bread* here is taken in that proper notion by that word *לֶחֶם* *Lechem* usually understood: but Others look on it as in a larger signification, as it peculiarly denotes, not only bread properly so called (and usually by that name understood) but any food, or flesh, or meat that is eaten, as well as bread: and so those parts of the sacrifices, which were burnt on the altar, are called *לֶחֶם*, the bread of the offerings made by fire unto the Lord, ^z *Levit. iii. 11, 16.* (that is, as Ours in a word of larger signification render it, *The food*) accordingly, as *ver. 12.* in this chapter, in a more general term he calls what is offered on this table *אֹכֶל* *Oclo*, *the food thereof*: and so those parts also of them which the priests did eat, seem called, *The bread of their God*, *Levit. xxi. 22.* Looking on it therefore in this larger notion (not as signifying only *bread*, which usually in the *Hebrew* and *Syriack* languages it is taken for, nor only *flesh*, as in the *Arabick*, but as it comprehends both, yea all food or meat,) they take it here to denote any sacrifice or oblation offered to God on his altar, which was as his table, and what was thereon offered and burnt, called his food or meat: ^a so that under the name of *polluted bread* may come those blind and lame, and sick sacrifices

in the following words mentioned: yet ^b Some like not this. We need not trouble our selves in deciding the controversy between these differing opinions, or dispute which is to be preferred. An easy way of reconciling them, and composing the matter seems that which is by a learned ^c Jew suggested, *viz.* That there is no doubt but that the names *altar* and *table* may be indifferently used for signifying either the altar, or the table of shew-bread; and by *polluted bread* may be understood either bread properly so called, or else the flesh of the sacrifices; and then whether by this variety of words he understand still the same thing, or else diverse, *viz.* the *shew-bread* by some of them, and the *sacrifices* by others, the scope will be the same, *viz.* to shew the contempt they had of his service, and that not in one particular kind only, but in all; and to make good the accusation against them, by instancing whether in one kind or more, and passing from one to the other. Two faults ^d they seem here accused of; the first, that they accounted that holy enough, which was not so, *viz.* offerings that were polluted, that is, not so ordered as God had commanded such things as he would accept of as holy, to be ordered, and therefore reputed in his sight as unclean. Secondly, in accounting that contemptible which was in it self to be revered, and looked on as holy, *viz.* the table, or altar of the Lord. ^e As for the first, *viz.* those offerings, there was the pollution or defect in the things themselves manifest. As for the second, the fault was in themselves, in their evil and contemptuous thoughts, in that they said, or would be ready to say, at least thought in their minds, which was in his sight, or ears, as much as if they openly spake it, though perhaps they were not so impudent as openly to profess it. By doing the first they are said to despise his name, in despising and setting light by his ordinances, and the manner by him prescrib'd for the right performance of them; by the second, they are said to pollute him in contemning that which was hallow'd to him, as despicable; the contempt of that God looks on as redounding to himself.

The question as in their person put, *wherein have we polluted thee?* (as if they should say, though the bread or things that we offer be polluted, yet what pollution or dishonour doth thence arise to thee?) and then God's answer, *In that ye say, The table of the Lord is contemptible*, plainly shews it, *viz.* that he looks on it, as if they did, as far as in them lay, pollute him himself. The contempt offered to his table or altar, or that whereby they declared themselves to look on it as contemptible, seems to consist in this, that they thought any thing though not qualified with those conditions that the law required, good enough to offer to him on it. Why they did so contemn it ^f Some give reasons, as that it was, because there was not in the altar, now under the second

^w Hierom. and Others.

^x Druf.

^y Grotius, Riber.

^z And see *Numb. xxviii. 2. Levit. xxii. 25.*

^a See Abarbinel and Tarnov.

^b Ribera.

^c R. Tanchum.

^d See Abarbinel.

^e R. Tanchum.

^f Hierom.

second temple, that richness and splendour, and therefore neither (as they thought) that holiness that was under the first temple, ⁸ or in that the things offered were but few, and so their gain or income but small, or (as some ⁹ Jews) because there was offered on it fat and blood, and such things as they looked on as despicable, not considering why God requir'd them, or that it was enough, that he commanded. But these are but conjectures: no ground for them in the text. It was manifestly a sign of irreligion, and disrespect to God, and his worship in them, shewed in this instance of their dealing with his table, and the things thereto belonging, (both here included together, the offerings and the altar) for which they are therefore reprov'd as contempters of God; which their contempt is farther illustrated in the next verse.

8. *And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the Lord of hosts.*

And if ye offer the blind for sacrifice, is it not evil?] This question put, though with a conditional particle, *If*, intimates that they did presume to offer such things: therefore instead of, *If*, ¹ Others put *That you do offer, &c. is it not evil?* or, ² *In as much, or, whereas ye offer, &c. is it not evil?* Do you not hereby manifestly profess your opinion that the table of the Lord is contemptible? as if they were the words of God, and so is the consequence of these words on the former evident. But ³ Others read without an interrogation, *And when ye offer the blind, &c. it is not evil, viz.* in your opinion; or ye tell the people that bring them to you to offer for them, that they are not evil, (as if they were their words,) they are good enough to be offered on God's altar; clean contrary to God's command, *Levit. xxii. 22, &c. Deut. xv. 21.* And by this doing likewise they said, or shewed that they thought the table or altar of the Lord contemptible, and that they despised him; for had they had any respect unto him, any reverence for his altar, they would not have presumed to offer thereon to him such things, as they would not think to find acceptance for (or with) from any among men, who was in place or honour, and whose favour they would seek. So saith he, *Offer it now to thy governor, will he be pleased with thee? &c.* Certainly not. Thou wouldst not think that he would accept thy person with a present so disgraceful, so dishonourable, for him to take. He would look on it as a great disrespect of his person, and disregard of his honour, and therefore be much displeased with him, that should shew so little esteem of him. How much more shall the Lord, the great governor of the world, from whom they have all

that they have, and who hath no need of any thing that they have, look upon it as a great contempt to himself, ⁴ if they should presume to offer to him, what they would not dare to offer to one, though in dignity and authority above them, yet a man like themselves? especially seeing he had commanded the contrary, and declared that he would have no such oblation brought to his altar. For ⁵ those that were not able to bring greater gifts, he had ordained less, and of smaller value, yet still (as a learned ⁶ Jew observes) required that all of those offerings should be of the perfectest in their kind, lest such things as were offered to him and his service should become contemptible; as here it is shewed that it was come to pass among them, and he complains of them, and reproveth especially the priests for it. For though the people were much in fault for presuming to bring such illegal and undue oblations, yet much more ⁷ the priests in receiving them from them, and offering them; who should have taught them what to bring, and denied to receive what was not fit, when they brought any such, and to have refused to offer it: in that they did not this, but rather tell the people it was good enough, they shewed disrespect to God and contempt of him. He reproveth them for it, and expects they should repent of it. So the Prophet shews in subjoining verse the 9th.

9. *And now I pray you, beseech God, that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.*

And now I pray you, beseech God, that he will be gracious unto us, &c.] A learned ⁸ Jew thus gives the connexion of these words with the preceding, "He shews them the remedy against their disease, stirring them up to repentance, and that they would make intercession for Israel, that so wrath might be removed from them, and they might find mercy (as he saith *that he will be gracious unto us*) for that belonged to the priests, how much more, when their fault or sin was cause thereof, (*viz.* ⁹ of God's wrath toward them, or curse on them) seeing the matter was in their hand, and they occasioned it, and might have hindred it, as he saith; *this hath been by your means*, or from your hand." Thus he; and then the words that follow, *will he accept your persons*, must thus be supplied, except you so do, *viz.* repent, and make supplications to him, but shall continue to do as you do, *will the Lord accept your persons?* To the same purpose do Others, both ¹⁰ Jews and Christians expound the words, as to denote, that if they did sincerely repent, and seek by prayer for mercy from God, he would yet have mercy on them; but if not, they ought not to think, that he who is no acceptor of persons would accept any of them,

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⁸ Chr. à Castro, Grot. Pelicanus. ⁹ Kimchi, and Abarb. ¹⁰ Chald. ¹¹ Syriack, Jun. Trem. ¹² D. Kimchi, R. Tanchum, and see Druf. ¹³ R. Tanchum. ¹⁴ See Levit. v. 7, 11. ¹⁵ Maimonides in Moreh, l. 3. c. 46. ¹⁶ See R. David Kimchi and Abarinell. ¹⁷ R. Tanchum. ¹⁸ Joel ii. ¹⁹ Kimchi. ²⁰ R. D. Kimchi, Ribera, Chr. à Castro. Menoch. Grot.

or spare to reprove them for their doings. Or as "Some of them, that they should thus earnestly pray, to see whether God, though much displeased, would yet accept them, and be gracious to *Israel*; which is agreeable with the old *Latin* Translation. "Others prefer to look on these words as ironically spoken, to this purpose; Now therefore behaving your selves thus wickedly in God's service, do what is farther, your duty, ye priests, to whom that office belongs, beseech the Lord that he will be gracious unto us, for the evil is come upon us by your means, and now see whether ye (being such as ye are) can prevail for your sakes to have it removed. God hath constituted you intercessors for the people, and promised to accept of your intercession, while you behave your selves in your office as you ought; but will he now accept of your persons, and hear you for them, or for your selves? surely ye will find your selves much deceived if you think he will: your office so ill performed will not make you acceptable.

That he will be gracious unto us.] Here is * observed, that the Prophet, though not guilty of those sins which he reproves, yet saith not unto you, or unto the people, but unto us, as joining himself in the number, either out of modesty, or humility, or sympathizing with them in the evil, which should come upon them. So *Moses*, *Exod.* xxxiv. 9. praying for the people that had sinned, saith, *Pardon our iniquity, and our sin*, though he had no part therein; which way of speaking he learnt from God himself, who finding fault with the people, joins with them *Moses*, who was not guilty of that fault, *How long do ye refuse to keep my commandments*, *Exod.* xvi. 28.

10. *Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought, I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.*

Who is there even among you that would shut the doors for nought? &c.] (or that doth shut, &c.) Having shewed the great fault of the priests, in their negligence in his service, and not taking care for the right ordering of things in it according to the law, here he seems to aggravate it, in that they receive abundant wages, for what they should do, and are well paid for it, even for their least services they do, as the very shutting of the doors of the temple, and kindling fire on his altar. Did he require their service for nought, as justly he might, then they might have some pretence for their negligence; but now being so plentifully rewarded by the portions in performing their several offices allowed them, sure if they would not out of love do it, yet in justice they ought to be careful in performing what

was required of them, according as the law required it to be performed; and seeing they are not; he is justly displeased at them, and hath no pleasure in them, neither will accept an offering at their hand. This seems to be the connexion, and the meaning of the words according to the rendring which our Translators give. But I have heard exceptions taken against our Translators for it; but those that blame them for it, should consider that they go not alone in it, but have the consent both of other approved Translations and learned Expositors, who seem to embrace it, out of choice and deliberation, not because they saw no other, or were not aware that the words were by Some, or might be, otherwise expounded. For to the same sense the ancient *Latin* renders them, and so *Junius* and *Tremellius* among the modern, whom together with Ours they must tax, as likewise those Expositors, which go the same way, which are many and learned. Yet if any like not this; nor be moved with those authorities, another exposition, by many likewise both *Jews* and *Christians* given, is this, *Who is there also among you, i. e.* I would there were any, *that would shut the doors against you, that you might not bring in such illegal and unacceptable oblations, nor kindle fire on mine altar in vain*, or to no purpose, or profit to you, for *I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand*: Any offering, though it were in it self good, you being such as you are, much less such illegal offerings; these services were even better let alone, than be so performed as they are by you. This sense being agreeable to the *Chaldee Paraphrase*, and given by several *Jewish* Expositors, sure those who, as we have seen, follow the same way that our Translators do, and likewise our Translators themselves, so learned, attentive, and diligent men as they were, could not be ignorant of, however they chose to follow what they have done. The reader seeing, and considering both (or if he find any other) may take his choice too. He may only observe that in Ours the word, *for nought*, is for making the sense plainer twice repeated, whereas it is in the original only once, and that in the last place; and it is so likewise repeated in the translation of *Junius* and *Tremellius*. Some of the *Jews*, though to this purpose which we have said, giving their own meaning, yet tell us of another exposition or gloss given by some of their ancient Doctors, as making it to include an argument *à minori ad majus* to this purpose. Two things there are which a man will not refuse to do, yet have no reward for them. If one man say to another, Shut the door after thee or me, or light this candle for me, he for doing it, asks, or takes no reward: but who among you hath shut my doors for nought; neither have

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* Grot. " R. Solomon Jarchi, Abarb. Druf. Tarnov. &c. Dutch Notes. " R. D. Kimchi, Vat. Druf. Hierom. Cyril. Ribet. Menoch. Tyrin. Grot. Castalio. Dutch Notes, Tarnov. " The word *כִּנְיָם* Chinnam; signifies both, *for nought* and *in vain*, &c. The *Chaldee* paraphraseth it, That you might not offer on mine altar an abominable offering. " R. Sol. Jarchi, R. D. Kimchi, Abarb. R. Tanch. " R. Sol. Jarchi, Abarbinel, Yalkut. (We chiefly follow R. Solomon's reading as being plainest;) out of *Torath Cohanim*.

ye lighted mine altar for nought, how much less have you done for nought any of those things which use to be done for reward? *Therefore I have no pleasure in you.* They give no farther explication of their Doctors meaning: it seems to make for the first exposition.

11. *For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of hosts.*

For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, &c.] If God will have no pleasure in those whom he had chosen for his people, and will not accept of offerings from them, whom by his law he had instructed concerning such offerings as he would accept, and refused all others, *what then will be do unto his great name?* what people will he find, or make use of to magnify his name, and to bring to him such offerings as he may accept? Thus might the *Jews* be ready to reply, but this objection doth he prevent, in these words, by shewing that the greatness of his name doth not depend on their magnifying it. The whole world, from one end to the other, shall give witness to it, and celebrate it, though they despise it; and though they offer polluted bread on his altar, so that he will accept no offering at their hand, yet he shall not want acceptable offerings: in every place incense of a sweet savour, and a pure offering shall be offered unto his name; ^d so that he hath no need of them, nor will be at a loss in his worship through their denying it to him. The *Jews* differ among themselves in the expounding of these words, ^e Some taking them to include a supposition, thus, All the people of the world, from the rising of the sun even to the going down of the same, if I had instructed and commanded them as I have commanded you, would readily have obeyed, and my name should have been magnified among the *Gentiles*, while every where they would have offered to it incense and a pure offering, and not have polluted it as ye do, by offering polluted bread on mine altar; ^f so that I should not have been at a loss. But the text expresses no such supposal or condition. Others therefore, without any such supply, interpret it as a description of what was done, and that say some by *Israelites*, though not by these spoken to, and reproved for doing otherwise in their own land, yet by such of them who were dispersed in other parts of the world, among the *Gentiles*, who did in all places where they were, magnify God's great name, whose daily prayers and constant devotions, and study in the law, were

by God looked on and accepted as incense and a pure offering. To this purpose speak ^g Some of their more ancient Doctors: and it is agreeable to the *Chaldee* Paraphrast, who gives this sense, "For from the rising of the sun, unto the going down thereof, my name is great among the *Gentiles*, and at all times that ye do my will, I will receive your prayers, and my great name is sanctified by you, and your prayers are as a clean offering before me, for my name is great among the *Gentiles*, saith the Lord." But this is evidently liable to exceptions, in as much as *Israel* is not mentioned in the words, but what is said shall be done, is said shall be done among the *Gentiles*, and so consequently by them. And for this reason is it by one of their own Doctors excepted against (*viz.* *Abarbinel*) and he with ^h Others find out another way, by which they say, it was then done among and by the *Gentiles* themselves, *viz.* in as much as though they did worship idols, or the host of heaven as inferior Gods, and as mediators between them and the chief God, yet him, and the magnifying of his name they still chiefly intended, and ultimately directed their worship and all their oblations, the purest they could think of, with pure zeal to him the chief and God of gods, the Cause of causes; as they learn him to be (as he saith) from (*i. e.* by) the continual motion and constant rising and setting of the sun, and so in ⁱ serving their idols aimed at serving him. So that the words may be a reproof of them, who would not learn even from the Heathen to magnify his name, but contrary to what even they did, polluted and profaned it. ^k Others yet, something differently, make the meaning to be, that in reproving *Israel* for contempt of his worship and sacrifices, he saith, My name is great among the nations, and magnified by them, and their magnifying of my name, is accepted by me, as if they offered to me incense and a pure offering, for as much as it is not sacrifice that I require for it self. And therefore as long as ye honour not my name, which without doubt is great among all nations (however out of greater respect to me they fancy to themselves mediators in their approaches to me) I will not accept you. These two last interpretations, what are they less than even an excuse or apology for (if not a commendation of) idolaters and idolatry, as from the mouth of God himself, and so then blasphemy against him, who in the law and Prophets all along, hath shewed them and their ways to be all most abominable to him, such as he utterly seeks to root out, and will have his people have nothing to do with. And can he be thought here to say that he accepts of what is done to idols, as a magnifying of his name, or what sacrifices are offered to them, as a sweet smelling savour, or acceptable sacrifice offered to himself? Unworthy certainly is this exposition even of *Jews*

^c Josh. vii. 9. as some of the Jews expound those words. R. Tanchum. ^d See Mat. iii. 9. ^e Aben Ezra, R. D. Kimchi. ^f R. Tanchum. ^g See Yalkut, and R. Solomon Jarchi. ^h Maimon. Moreh. l. i. c. 36. and see R. D. Kimchi, and R. Tanchum. ⁱ R. D. Kimchi, in rad. and Michlal Yophi. ^k See R. Tanchum, Aben Ezra, R. D. Kimchi in rad. and see Akidah.

Jews themselves, or any that acknowledge one God, and his name only great, and how jealous he is of the honour of it, so that he will not be called by any name common with idols; *Hosea* ii. 16. Another exposition yet some of them give, *viz.* that this is said in respect of all kings of the nations, which brought their offerings to *Jerusalem*, and did honour and adorn the sanctuary of the Lord with their presents, in the time of the second temple, which offerings are called a pure offering. But how doth this agree with the words, which do not say that in *Jerusalem*, but in every place, *incense and a pure offering should be offered to his name?*

In sum, none of these expositions given by the *Jews* come up to the words of the text, nor have we therefore recited them, as if any of them were to be followed, but to shew how, that we may have a full meaning of them, and see how they are made good, they are of necessity to be understood, as Christians take them, for a prophecy of what should be done at, and after Christ's coming, when by the preaching of the gospel the knowledge of God should be communicated to all nations, and his name should become great unto the utmost parts of the earth, be acknowledged by remote nations, who before knew him not, and by them all and every where he should be adored and worshipped with acceptable service; the *Jews*, who despised his name, being rejected, the Heathen shall succeed, who shall acknowledge the greatness of it. This, however improbable in the eyes of the *Jews*, who thought it incredible, that ever he would own any other people but themselves, or be owned or magnified by any other, or would choose any other place for his worship than *Jerusalem*, he will certainly effect, and therefore for the better ^m assurance thereof repeats it, *for my name shall be great*; that, which by you, a handful of men, is now despised, shall be great among the Heathen, by all acknowledged as such. These words were, when spoken, spoken of what should after be, but by Christ's coming into the world were made good: so appears it by what he saith in his discourse with the Samaritan woman, who thought of no other place where men ought to worship God, but either the mountain of the Samaritans (mount *Garizim*) or *Jerusalem*, *John* iv. 21, &c. *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. And, the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.* The consideration of which words will give us the true import of these, and compared together they illustrate one the other: for his saying that God did no longer confine his worship (*i. e.*) the outward performance thereof, by such rites and ceremonies as were ordained, to *Jerusalem*, or

any other single place, what is that, but the verifying of what is here said, that his name should be great among the nations, *from the rising of the sun even to the going down of the same?* And what he saith, that the true worshippers shall worship the Father in spirit and in truth, not only there, but every where, sheweth that as his name should be great and magnified among them, by their acknowledging him as Father, so what is to be meant by that incense and pure offering which they should offer unto his name, *viz.* not such as are literally signified by those words, and were then to be ordered according to the prescription of the law, but such worship as though expressed by the names of those carnal things under the law, then in continual use and known to all, yet is indeed spiritual, ⁿ joining the soul with the external performances, agreeable to the nature of God who is a Spirit; of which those ordinances of worship under the law were types and shadows. And indeed the change of the place necessarily imports a change of the worship, or things offered for expression of it; for the incense, and other offerings by the law prescribed, were not to be offered any where else but in the temple at *Jerusalem*, after that was there settled for the place of his worship, *Deut.* xii. 13, 14, 26. Those therefore that he will have in every place to be offered to him are manifestly of another nature; though called by those names, which then included generally all the external worship of God under the *Old Testament*, while the *Jews* were God's peculiar people: they, now ^o figuratively understood, denote the whole spiritual worship of God under the *New Testament*, since the calling of the *Gentiles*, and people of all nations unto God's church, the kingdom of Christ. The incense therefore of the *Gentiles* converted to Christ, and by the gospel instructed in the true knowledge of God, and taught to celebrate his great name, and their pure offering, are devout prayers, *Rev.* v. 8. holy praises, thanksgivings, and alms-deeds, and works of charity, *Heb.* xiii. 15, 16. their whole selves, *Rom.* xii. 1. Divers of the ancient Christian Fathers look on the words as an express and undoubted prophecy of the Christians solemn worship of God in the Eucharist or Sacrament of the Lord's Supper, called the *Christian Sacrifice*, to which how they are applicable, is shewed at large by the learned Mr. Mede in his discourse on these words: where he gives to note that under the name of the *Christian Sacrifice*, by the ancient church was understood, not the mere sacrament of the body and blood of Christ, but the whole sacred action, or solemn service of the church assembled, whereof this sacred mystery was a prime and principal part; and therefore defines it to be *An oblation of thanksgiving and prayer to God the Father through Jesus Christ, and his sacrifice commemorated in the creatures of bread and wine, wherewith God had been first agnized, viz.* by them sanctified

¹ Aben Dana in Michlal Yophi, out of Meor einaim. & Vatab. in 8vo.

^m Calv.

ⁿ Dr. Hammond on *John* iv. 24.

^o Calv.

sanctified by being offered and set before him as a present to acknowledge him the Lord and giver of all.

This whole service duly performed is (as at large he there shews) deservedly stiled *incense and a pure offering*, both in respect that it is purely or spiritually offered, and in respect of the purity of the conscience, and affection of the offerers, thoroughly persuaded of the greatness of God, and in respect of Christ, whom it signifies and represents, who is a sacrifice without all spot and blemish: and by this being offered to his name in every place, he saith, the time should come, when it should be great, magnified, and acknowledged as great among and by all nations, though the *Jews* did now profane it, as he makes the connexion by rendring that, *though*, which our Translation renders, *but*. But the sense will be much alike in reading *but*, viz. to this purpose, *the time shall come when from the rising of the sun, &c. my name shall be great among the Gentiles*, who yet have not true knowledge of me, but will, when I shall see due time to reveal it to them, readily embrace it. Mean while it ought to have been so among you, and duly magnified by you, to whom I have from of old revealed it, and given you ordinances and ways of worship, by observing of which you should have magnified it, but you on the contrary have by despising those ordinances, and perverting those ways of worship, profaned it.

When these words were spoken, and thence forward, (as all along before, since the giving of the law,) till the time of this diffusing the knowledge of God and his name, and this alteration and reformation of his worship here spoken of, the *Jews* had for their direction the law of *Moses*, and ought duly to have attended to it, as they are warned, *chap. iv. 4.* but they did in all things go so contrary to it, as that neither they, nor any service they did, were acceptable to God. So notoriously, so obstinately peccant, were they both priest and people, that he sees it not sufficient to have once reprov'd them, by reckoning up to them their faults, but again repeats them, that so they may be sensible how greatly they have offended him, how displeasing it is to him, that they should continue to do such things, having been warned of them, and that it is worse than what the *Gentiles*, when he shall call them, will do.

12. ¶ But ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible.

But ye have profaned it] viz. my name, so ver. 6. they are said to *despise* it, and ver. 7. to *pollute* him, contrary to acknowledging of it as great, or magnifying it. If they shall be ready to ask as before, *wherein have we profaned it?* he tells them wherein, viz. in that

they say *the table of the Lord is polluted*, so ver. 7. ye say that the table of the Lord is contemptible. Their ordering of the things that pertain to it, as common despicable things, and without due reverence, shews that they esteem it so, and is as much as if they openly said so in express words, though perhaps they were not so impudent as openly to utter them.

The table of the Lord is polluted] his altar not so highly to be regarded, as a sacred thing, or with so much care and reverence to be approached; and the fruit thereof, even his meat, is contemptible, viz. his meat, or its meat, or the meat thereof; for the affix is the same that in the former word, and may therefore be referred to the same person or thing: and it will be all one whether we refer it to the table or to God; for as the table or altar is his, so all belonging to it is his, the fruit thereof his, the meat his. But then it may be questioned what is meant by the fruit of the altar, and his meat, (or its meat) whether that which was offered on the altar as God's part of the sacrifice, or that which he had out of the sacrifices (by his right) given to the priests, as a reward for their serving at his altar. The words so rendred, as we read, are indifferently applicable to both; and therefore in as much as both those may be called the fruit thereof, and his (or its) meat, as well what God took to himself, as that which he allotted to the priests; they are capable of a double meaning, as they are looked on with respect, either to the one or the other; 1st. With respect to the first, as if their saying or thoughts of their heart were, *the fruit thereof*, (i. e.) that which is allotted to the altar to be offered on it, and his meat (or its fruit, its meat, i. e. which is its meat) is contemptible, viz. being the fat, and the blood, gross and despicable things (as some of the *Jews* expound it) and therefore not to be had in such great esteem, and with such care to be ordered, as the law requires. 2^{dly}. With respect to the second, or the portion of the priests, as if they said, the fruit thereof, or of its meat (or as for its fruit, the meat thereof) that which is taken of it for meat or allotted to us for our provisions, for our eating, is contemptible, little, and of small value, not worth so much care and pains as we must take in our waiting on it. Thus according to this rendring. But there are among the *Jews* who render it otherwise as to the word נִיבֹ Nibo, which Ours, with many Others render *the fruit thereof*, reading his word or saying. And here they differ in telling us whose word they mean; Some making it the word of God, as if they said, The table of the Lord is polluted, and his word concerning the meat thereof, viz. by which he commands such gross things as fat and blood to be put on it, for his, or its meat, is contemptible. [This would be strange impudence in them to have said, yet thus *Abarbinel* among the *Jews* expounds it, and *Montanus* among Christians fol-

So R. D. Kimchi makes that word and this here the same in sense. Cyril, Ribera, Sa, Calvin. Aben Ezra. R. D. Kimchi, and Abarbinel. R. Tanchum. Pise. Abarb.

follows him, as in many other things.] * Others make it the word of the priest, or him that sacrificed, or others of them, as if it founded, Ye say the table of the Lord is polluted, his Word or Speech, or that which he, viz. the priest, continually hath in his mouth is, that his meat, or its meat, viz. God's or his table's, is contemptible, being fat and blood, gross, nauseous things: Although Some take the ground of their complaint to be, because the altar it self still devoured the fat, and left nothing to them but lean contemptible meat. That the word נִיב *Nib*, may be taken for *word*, or *speech*, in a figurative signification is no doubt, as it is the fruit of the lips, that which is put forth by them, as it is used, *Isaiah* lvii. 19. yet that it should be so taken here, there is no necessity; yea both the sense and ^z construction will be more harsh if it be. And though there be Doctors of great authority among the *Jews* that would have it so taken, yet ^a Others are there neither of less learning, nor authority, who think it ought to be taken in the more proper signification of *fruit*. And so it appears to have been taken by most of the ancient Translators. For so while the *Chaldee* expounds both the words, this and the other rendred *meat* put together, as denoting the same thing, *the gifts of it*; it is manifest that he took them both, as denoting the same thing, viz. those offerings which were brought to the altar. And so the *Greek* likewise while they render, *the meats* (or food) that are put thereon, whom the printed *Arabick* likewise follows, and the *Syriack* including both in one word, *its meats*, agreeable to what a learned ^b *Jew* notes, that as if the two words were synonymous, or words denoting the same thing, the putting both doth but double or repeat the same thing. ^c Another expounds the meaning of the words so put together, so as to import, either, *the fruit of its meat*, though the affix *its* or *thereof* be joined with the first of the words, as well as the latter; or else so as he before, taking them for synonymous, *Its fruit, its meat*, i. e. its fruit, and its meat (or its fruit which is its meat.) And as for the word that we speak of, it's manifest that the author of the ancient *Latin* Version took it in the same meaning, whilst he renders it, *that which is laid thereupon*, which is that which is meant, by *the fruit thereof*: but then he differs from all the rest, in rendering that which is by Ours rendred *his meat*, by, *with the fire that devoureth it*; taking אכלו *Oclo*, that which is eaten or devoured, to be as much as אכלו *Ocelo*, i. e. that which devoureth it, which being the fire on the altar, he expresseth it by name, though in the original it be not expressed; as if they should say, that the altar and all belonging to it were contemptible, ^d or that that which was offered at the altar were contemptible, because serving for no other use, than to be devoured

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by fire. In the *Hebrew* concordance the word is put under both significations, as being doubtful, which is to be preferred: but when all is done, that which Ours follow, so as at first expounded, seems clearest.

13. *Ye said also, behold, what a weariness is it? and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hands? saith the Lord.*

Ye said also.] Proceeding in his reproof, whether of the ^e priests, or ^f people, or rather both ^g jointly, for their perverse behaviour in his service, he objects to them that they said, Behold what a weariness is it? and ye have snuffed at it, (or as in the Margin, *whereas you might have blown it away*, &c.) Of the words so read as they (appositely to the original) are in the text of our Translation, a plain and easy meaning may be thus paraphrastically given; that they said, or so behaved themselves, as if they plainly said, What a deal of toil and labour are we put to in ordering the offerings of the altar, and the things pertaining thereto, and our selves in respect to them, according to what the law nicely requires? And that they therefore snuffed (or puffed) at it, in token of indignation and dislike, or displeasure at it: and therefore, or besides this, the priests to save themselves that labour, and (the people) that cost and charges, which according to the prescription of the law they should be at, took any illegal ^h thing, whether torn, or lame, and sick, for a sacrifice; and ⁱ brought with it their meat-offering, as if this were sufficient to put off God with it. But he (though nothing profited by what they offer, yet in respect of his commandment, which they were bound to obey, and that reverence and honour, which he required to be shewed to his name and altar) shews that he takes due notice of what they do, and how they do it, and will by no means accept or take it at their hands: *Should I accept this of your hands? saith the Lord.* The question imports a negation. This exposition seems plain, and very agreeable to the words, and is warranted by the authority of learned Interpreters. As first, of a *Jewish* Doctor, *R. Tanchum*, an Author as dextrous in expounding the Scripture as any among them. He tells us that the word מַתְּלָאב *Mattelab* being compounded of מַה *Mah*, which signifies, *what*, and תְּלָאב *Telaab*, which signifies, *labour, affliction* (or ill accidents) signifies, What affliction or misery is this? and that their meaning is, (he taking it as spoken of the priests) what a toil or wearisomness is it (that we are put to) in purifying and hallowing our selves for eating this small pittance or portion? So as that the words are a reproof of them,

* R. Solomo Jarchi, R. D. Kimchi, and see Abarb. who differently cites R. Solomon's words from what is read in him. ^y Pelic. Oecol. ^z See Calv. ^a Abu Walid, Aben Ezra, and R. Tanchum. ^b Aben Ezra. ^c R. Tanchum. ^d Chr. à Castro in his Paraphrase. ^e Oecolamp. Ch. à Castro. ^f R. D. Kimchi, Abarb. ^g Calv. ^h Levit. xxii. 20, &c. ⁱ Abarb.

them, for their looking on it as a toilsome thing, that they should make or keep themselves clean for eating of the holy things, and their rejecting it therefore, and contemning that portion; which is expressed by what he saith, *and ye have snuffed* (or puffed) *at it*. **והפחתם אותו** *Vehippachtem oto*, the proper signification of which word (saith he) is, *ye blow it* (or at it) the meaning whereof is, *ye look on it as contemptible* (or express contempt of it,) as he that blows on his hand in token of contempt of a thing, or when one takes a thing in his hand, and blows (or puffs) at it. Other expositions also he mentions, but prefers this as most agreeable to the words and place. And thus much have we mentioned of his words, because his book is not yet printed, and because it makes for confirmation of the meaning that we gave, only that he restrains the reproof more particularly to the priests; and what concerned their ill behaviour; whereas we rather extend it both to priest and people. And so do also among Christian Expositors, *Calvin*, and *Lud. de Dieu*, who saith, the sense of the words is, you complain that you are wearied with the burthen of my commandments, and too much oppressed, in that ye are bound to offer to me none but of the best and soundest cattle; and therefore ye snuff at it, and for your own ease offer to me any corrupt thing.

Having the sense that we gave thus warranted, we might well acquiesce in it, but that our Translators in the Margin reflecting on another rendring, give us to look into that too, and the grounds of it; which while we do, it is no little wonder to see how differently these words, which may (as before expounded) seem plain, are by Interpreters understood, and so made difficult. That which in our Margin is reflected on, seems to go on these grounds, which Some, both * *Jews* and *Christians*, suppose here intimated; viz. that they brought a lean beast for sacrifice on their shoulder, and then that they might make people believe that it was fat and fleshy, they would cry, what a labour or wearisomness hath it been to me to bring this heavy beast? and would puff and blow at it, ¹ as if they had been heavy burdened with it; whereas it was indeed so lean and light, that with an easy breath or blast they might have blown it down. This is that which the Margin in our Bibles seems to point at. ^m Others, supposing the same, differently render the last words, and ye threw it on the ground by way of contempt (or indignation) which *Kimchi* also would have to be the meaning of the *Chaldee* Paraphrast, ⁿ though the word that he useth, otherwise signifies, *ye strangled or choked it*. ^o Others on the same supposition render them, and *ye blew it up*, viz. by blowing puffed it up with wind, that it might seem fat. And besides this, ye bring that which is stolen or torn, or lame or sick

things, that have such blemishes in them, as by the law make them unlawful for offerings; and together with them you bring your meat-offering. *And shall I accept this of your hands*, the sacrifice being illegal, shall I accept the meat-offering brought with it? By no means.

^p Others will have it supposed that what they thus brought, and pretended themselves wearied with bringing, was some stolen cattle taken by force from the owner; and so render the words which we render; *and ye have snuffed at it*, by, *and ye have grieved him*, viz. the owner for his loss. ^q Others, and ye have deprived its owner of it, or caused it to go from him by force. Of this the forecited *R. Tanchum* making mention, prefers that already cited before it. And whereas they that embrace it would confirm it by what follows, and ye brought **גזול** *Gazul*, that which was stolen, so rendring that which Ours render *torn*; he saith that these words have no reference to that. Whether either of these things supposed were true or no, here is nothing in the words, that proves them so. ^r Others do yet give other rendrings, *R. Solomon Jarchi* makes the word, which is rendred in Ours, and by Others, *what a weariness is it*, to signify a lean cattle, as if they said, Behold it is a lean beast, but we are poor, and are not able to bring any choice ^s vow: and then renders the words **והפחתם אותו** *Vehippachtem oto*, *and ye have grieved him*, which Ours render, *and ye have snuffed at it*. And he notes that this word is one of the eighteen that are called **תקון ספרים** *Tikkun Sopherim*, the correction of the Scribes, and that **אותו** *Oto*, him, is put instead of **אותי** *Oti*, me, and that for ^t reverence to God, (because he or his name should not be joined in the first person with a verb of so ill signification,) the person in the pronoun was chang'd, and instead of *grieved me*, put, *grieved him*: but this is a groundless thing, and so to some of the more learned ^u *Jews* themselves seems. And here again *R. Tanchum* notes that they are far from the truth, who refer the pronoun *it*, or *him* in this place to God, as if it were spoken of him, that they did afflict, or grieve him: yet *Diodati* seems to like it. *Aben Ezra* expounding the word, as before, *what a toil or wearisomness is it*, gives another reason of their saying so, viz. as if they said it by reason of the curse and famine, that was in the land, so that there was not bread (or food) to put on the table (or altar:) as for the following words, he doth not sufficiently explain his meaning, saying only that **הפחתם** *Hippachtem* is from the signification of **פיה** *Piach*, Ashes, *Exod. ix. 8, 10*, viz. that which is as ashes, and there is not what is sufficient on it, perhaps he means, Ye put on the altar, what is no better than ashes to be blown away; or, and ye look on it, or make it as ashes, nothing worth. This is all that is in the printed copy of him that we have:

* *R. D. Kimchi*. ¹ *Kimchi's Father*, Jun. Trem. Vatab. Dutch Notes, and Tarnov. ^m *R. Kimchi*.
ⁿ See *Lud. de Dieu*. ^o *Abarb.* ^p *R. D. Kimchi*, *Miclael Yophi*. ^q *Abu Walid* confirming it by the use of the same word, *Job xxxi. 39*. caused to go away or expire. ^r *Deut. xii. 11*. ^s And of this reading *S. Jerome* takes notice. ^t *Aben Dana* in *Miclael Yophi*. ^u *Aben Ezra*, see *Buxt. Lex.* in **תקן**.

have: but *Abarbanel* seems to have had a copy that had more in it, whence he gathers, that he understood this word in the signification of *grieving*. But besides that composition of the word מַתְּלָאֵב *Mattelaab*, according to which it is rendred, *what a weariness or labour*, there is yet another given by Others, according to which it signifies as much as *Mittelaab, from labour*, (which * *Kimchi* shews to be justifiable by other examples, without thinking that those that give this signification read the word with another vowel, than it is ordinarily read, viz. *Mittelaab* with *i*, instead of *Mattelaab* with *a*, (as * Some think they did.) And this exposition follow many ancient Interpreters, as the *Chaldee*, *what we bring is of our labour*; and much alike the *Greek*, the *Syriack*, printed *Arabick*, and *Vulgar Latin* which hath, *Lo! of labour*; which perhaps might be so understood, as to sound much one with *what a labour*, or how great labour is here, but ^z is usually expounded, *Lo, what we bring is of labour*, or affliction, viz. the best that is left us by reason of our late affliction in our captivity, which hath impoverished us, and the wearisomness we and our cattle endured in our tedious way home. And so saying puff at it, or make it fit for nothing, but to be puffed at by me (and so the *Greek* changeth it into the first person, and *I have puffed at these things*) or as by ^a Others, *Lo, what we bring is gotten by our labour, not given to us by the people*; 'tis out of those tenths, which should belong to us, and so the price of our toil and labour. Thus by reason of the different reading given in the Margin of our Bibles have we looked (perhaps more than enough) into the most of other rendrings, which we have met with, out of any of which, or perhaps altogether, will not be made up any meaning so facile and agreeable to the words without any force or straining, as that in the first place set down. ^b [Their saying, what a weariness is it, seems contrary to what God saith, *Micah* vi. 3. *wherein have I wearied thee.*]

And ye have brought that which was torn, &c.] By what hath been said, appears the word נָזַל by Some to be rendred *stolen*, by Others, *torn*, viz. by wild beasts, or the like, the latter of which divers prefer, and ^c Some except against the former, as improper for the place: yet I doubt whether the word will elsewhere be found in the signification of *torn*: however either of these would make the thing ^d unfit for an offering to the Lord, as likewise those defects or blemishes after named; as appears out of *Levit.* xxii. 20, 22, 24.

Thus ye brought an offering, &c.] viz. ^e these illegal things for an offering, or (according to others as we have seen) together with these your *Mincha*, or meat-offering, as if all were done according to the law, but it is contrary to it, and therefore shall not be accepted at your hands, The Lord hath said it.

14. But cursed be the deceiver, which bath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Heathen.

But (or and) cursed be the deceiver, &c.] Having reprehended them for their misbehaviour in other daily sacrifices, he farther proceeds to reprove them for their misbehaviour in matter of vows, or such offerings as being not otherwise liable to, they did by vow oblige themselves to. Concerning such we have what the law requires, set down *Levit.* xxii. 18, &c. the oblation for a vow was to be a male without blemish, ver. 19. perfect, ver. 21. whatsoever was otherwise should not be accepted, ver. 20, 21, 23. But to that pass it seems were these people now come, that there were of them such who deceitfully dealt with God (rather indeed with their own souls) in this kind. Out of pretence of piety, and greater devotion, they would by vow bind themselves to offer an oblation to God: but when they came to perform their vows, would deal deceitfully, and instead of a male, a perfect beast, bring a corrupt thing, an imperfect one, with such blemishes as made it illegal, and that (which aggravated their offence) when they had in their land such as the law required, and might duly have made and performed their vow: ^f which had they not had, their pretence for bringing such as they brought, though not fully such as the law required, yet the best they had, might have been more plausible, and been at least a seeming excuse, and lessened their fault, although it had been more agreeable to the law, if they had not had what had been fit for a vow, not to have vowed at all, *Deut.* xxiii. 21. but now having vowed, and having wherewith to perform that vow according to the law, and yet dealing deceitfully with the Lord by offering in place of what they had vowed, and what they had in their power to pay, a blemished illegal thing, as if he could by such false dealing be deceived, must needs shew great contempt of him who is a great King the Lord of hosts, and whose name is dreadful among the Heathen, and therefore expects accordingly, to be revered as is his due, which seeing they neglect to do, they that think so to deceive him, to his dishonour, and the contumely of his name, shall receive that reward which shall shew that he takes notice of their doings, and instead of that blessing which by guile they thought to get from him, pull on themselves his curse.

Cursed be the deceiver, &c.] נֹכֵחַ *Nocel*, the fraudulent, ^g hypocritical, false, or deceitful dealer, who makes a shew of one thing, and doth, or intends another, or doth not what he would seem to do, as here, pretending devotion to God, when his heart is not sincere

* In radie. מַתְּלָאֵב.

* Capel. Crit. p. 222.

^y Doway Bibl.

^z Jerom. Ribera, Tirin. Menoch. &c.

^a Grot.

^b Out of Aben Dana in Micah Yophi.

^c Calvin.

^d See Isaiah lxi. 8.

^e Drus.

^f Abarb.

^g R. Tanch.

sincere with him, nor doth in sincerity, and to the utmost of his power what he would make shew of doing, as if he could deceive God in doing in his service otherwise than he required; and yet be accepted by him. It is from the root נָצַח *Nacal*, which signifies to *think or deal deceitfully*. The Greek (and printed Arabick following it) rendring it, *He that is able*, seem to respect another root, viz. נָצַח *Tacal*, which signifies to *be able*.

[Which hath in his flock a male.] i. e. a perfect male,] ^a the sense requires it, though that epithet be not here added, because the law admitted no other for a vow, *Levit. xxii. 19, 21.* and so by a corrupt thing will be denoted whatsoever is otherwise, ⁱ whether not a male, or if a male, such as is not perfect, but had such blemishes or defects that made it illegal. He that thus dealeth is cursed, because he shews disrespect to, or contempt of the great Majesty, and dreadful name of God, the great King, who will maintain his own honour with more jealousy than an earthly Prince. (See *ver. 8.*) and requireth sincerity in those that would seem to honour him, and that they testify their due reverence to him in their serving him, by doing what they do according to the rule of his commandment, and to the utmost of their power. The consideration of this his greatness ought to have made them, and ought to make all very careful, sincere, and faithful in the performance of any duty and service to him, to do the best they can do, that it may be a holy, perfect sacrifice acceptable to him.

My name is dreadful among the Heathen.] How much more ^k then ought it to be so among you, whom I have loved and chosen for my peculiar people, should you despise me, and not dread my name, and shew by your doings that you truly reverence it? His saying that his name is dreadful among the Heathen, though spoken as of the time then present, and was then and always true, (it being by his ^l judgments made oft conspicuous to them) yet because they had not generally then a clear knowledge of him and his name, it is by ^m Some not unfitly looked on, as a Prophecy of what should after be, by the making it more clearly known to all nations by the preaching of the gospel.

CHAP. II.

VERSE 1. *And now, O ye priests, this commandment is for you.*

AND now, O ye priests, *this commandment is for you.*] Having before reproved both priests and people for such faults and enormities, as they were both guilty of, and the things which follow likewise concerning them both, that the priests might not excuse themselves, as less guilty, by casting the fault on the people, who brought such illegal

things, seeing they could offer no other than were brought (or by such like excuse) he here addresseth his speech to them by name, and tells them this commandment, ^a that which he is commanded now to speak, or this commandment, viz. ^b either that which hath been already spoken concerning a due care in offering such things only to God, and in such manner as are according to the law, and looking to it that his altar be not polluted, profaned, or contemned, ^c or else that which shall now be spoken concerning other enormities, which they ought to reform, and are severely threatened, if they see not to it that they be duly reformed. To them is this peculiarly directed, to shew them that they are chiefly accountable for what was done, ^d not only by themselves, but by the people also. Because matters concerning God's worship, and observance of the law were committed to their charge, they were to teach the people how to perform them, and to hinder them from performing them in wrong manner: if they brought offerings which were illegal, they should have refused them. ^e To them therefore peculiarly is this command, that they offer not such things on God's altar; and if they take not due care of it, are threatened as follows.

2. *If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*

If ye will not hear, and if ye will not lay it to heart, &c.] If ye will not hear so as to lay it to heart, so hear as to take due notice of what is said to you, and that you may obey, and do according to what is commanded (^f being not forgetful hearers, but doers of the work,) that so you may *give glory to my name*, give to me the honour due unto me, by worshipping me with holy worship, offering duly to me such clean and perfect things, and in such manner as in my law I require, (contrary to that despising his name, *chap. i. 6.* and polluting him, *ver. 7.* and profaning his great name, *ver. 12.* for which they are there reprov'd) *I will even send a curse upon you.* The ancient *Latin* reads, I will send upon you, *want*, or poverty, which not unfitly expresseth the meaning, according to that notion which the ^g Jewish Doctors give of it, that it imports subtraction or diminution of good, and so is contrary to בִּרְכָה *Beracab*, *blessing*, which imports increase and addition of good, at least it expresseth the cause, which is God's curse, by its effect, viz. want which it causeth.

Upon you.] ^h All of you, both those that bring such illegal abominable offerings, and you, O priests, that receive and offer them, say Some: so that though the speech be addressed to the priests more particularly, who should

^h R. D. Kimchi.

ⁱ R. Tanch.

^k R. D. Kimchi.

^l Tarnov. and Chr. à Castro.

^m Calv. Vatab.

Edit. 4to and 8vo, and Sa.

^a Rib. Menoch.

^b Tarn.

^c Vatab.

^d R. D. Kimchi, and Abarb.

^e R. Solomon Jarchi.

^f James i. 25.

^g R. Tanch.

^h R. D. Kimch. Rad. in בִּרְכָה and אֲרָר.

ⁱ R. D.

Kimch. Druif. Calv.

^j

should prevent such miscarriages, yet the curse thereby provoked is such as is denounced to all; only the particular appellation of them warns them; that they should not escape by casting the fault on the people that bring such things, but that they shall be looked on as guilty in the first place, and so the curse take hold on them in eminent manner. Others look on these words as particularly concerning the priests; and those that follow, to concern the people. It will be a safe way to look on all as concerning both, though chiefly the priests in the nine first verses.

And I will curse your blessings.] In expounding what is meant here by *blessings*, is some difference betwixt Interpreters. Some, to this purpose explain them, *your blessings*, *i. e.* where-with you blest, or pray for ^k your selves or the people, ^l as the priest's office was to do, those shall be turned into curses or have the issue of curses, as to all those things that they blessed them in. So we have a contrary expression, *Deut. xxiii. 5.* of turning a curse into a blessing. This exposition ^m Some look on, as slender or not full enough, and understand it of all the benefits and good things which by God's blessing they did enjoy, and wherein and where-with he had blessed them, as plenty, peace, health, or the like, of which he threatens, they should not find joy and profit in. Consonant is this to what some also of the *Jewish* Expositors give. So *R. D. Kimchi*, who finding fault with ⁿ One before him, who restraineth here *blessings* to the signification of *offerings* or gifts, which it sometimes hath, expounds it, the blessings wherewith I have blessed you since the building of the house: as if he said, Seeing you have despised me in your offerings, I will turn the blessing into a curse. And so *Abarbinel*, The meaning is, That, I will turn to you the blessing wherewith I ^o blessed you, since the foundation of the temple was laid, into a curse. And what this turning the blessing into a curse means, we may see by reading the 28th chapter of *Deuteronomy* here cited in the Margin of our Bibles, wherein are described the blessings for obedience, and curses for disobedience. Much like in meaning is what *R. Solomon Jarchi* saith, I will curse you in all which hath need that I should blest to you, your corn, and wine, and oyl. Another learned ^p Jew gives an exposition; wherein he seems to comprehend, at least to point at, all these, thus explaining what is said, *I will curse your blessings*, that inasmuch as the priest's office was to pray or intercede for the people, and to teach them their duties, he threatens, seeing they despised his offerings, and neglected to direct the people to what was fit and right in that kind, that he would curse what they blessed, [or wherein they should be blessed] so as that the punishment should extend to all, in that there should fall a dearth or scarcity on their corn and cattle, and they should be straitned as

concerning what they should offer to God; and the priest's dues should be few also.

Yea I have cursed them already,] them, *i. e.* your blessings. The words thus read, shew that they should not deceive themselves in hope that the evil threatned should be delayed, or put off; but if that they would take notice of it, the curse was already gone forth against them, and had begun to seize on them, from the time that they began to despise his name, and he saw that they did not lay it to heart to observe his ordinances: so some of the ^q Jews. And to this purpose ^r divers understand it. Others read it, *yea I will also* (or certainly, or farther) curse *them*, or *it*, *i. e.* the blessing, or every one of your blessings. [So they render it, because though the foregoing noun be plural, the affix is of the singular number and feminine gender, which way of construction is of constant use among the *Arabians*, and seems not to have been unusual to the *Jews* in those times.] So as that the repeating of the threat may add a confirmation to denote the certainty of it. And this reading divers ^s ancient Translations, and other ^t Expositors follow. *R. Solomon Jarchi* seems something more nicely to expound the words, while he observes, that the words at first put with a condition, *If you will not hear, and if you will not lay it to heart, &c. I will send a curse, &c.* and here repeated without the condition, intimate as much as if he should say, But there is no need of suspending the curse on that condition: for certainly you will not hear nor lay it to heart, and therefore from this time will I curse your blessings. The cause of this curse already gone forth, or certainly threatned to come, is because they do not lay to heart, what God hath spoken, and commanded concerning his service to observe to do accordingly: ^u such contempt of his word he will not bear.

3. *Behold I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it.*

Behold I will corrupt, (Margin *reprove*) *your seed, &c.*] The word גַּרַם ^v Gaar here used, is noted to signify both, to *rebuke* or *reprove*, and also to *corrupt* or *destroy* [with this difference, that in the former signification it hath the preposition בְּ be following it; in the second only the noun, thing, or person of which it is spoken, without a preposition (as here it is.)] The sense here will be much one in whether signification it be taken, the rebuking or re-proving it will import the hindring it ^x from growth and increase: and so will the corrupting it, hinder it likewise. And so the words include a curse on the fruits of the earth, a threat of ^y dearth and scarcity. *Your seed.*] In the *Hebrew*, *To you the seed*, or as ^z Others, *The seed because of you*, or for your sakes (be-cause

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M m

cause

^f Abarb. ^k Tarn. ^l Grot. Jerom. ^m Calv. See Druf. and Lud. de Dieu. ⁿ Abu Walid. ^o Haggai ii. 18, 19. ^p R. Tanch. ^q Aben Ezra, Kimch. and Arab. ^r Cal. Tarn. ^s Chald. Greek, Arab. Vulg. Lat. and Arab. MS. ^t R. Tanch. Ribera. ^u Calv. ^v Abu Walid, R. D. Kimchi, in rad. ^x Abarb. ^y Calv. ^z Druf.

cause of your wickedness :) but this makes no great difference. * Others by *seed* here understand, *posterity*, as if he should say, I will curse or destroy your posterity : but however this would be a different meaning, yet the reading in the *Hebrew* will still manifestly be the same. A greater difficulty will be how to reconcile to our reading that of Others, and that ancient, who instead of *seed*, read *arm* or *shoulder*. For though the consonant letters of the word זרע *Zera*, that signifieth *seed*, and זרוע *Zeroa*, which signifieth an *arm* or *shoulder*, be both one, yet they differ in the vowels ; so that there will be nothing to be said, but that either they took them in these different forms to signify the same thing, whereas now they are usually distinguished according to the difference of their sound, or form, according to the vowels, in signification also ; or else that they read the word as to the vowels otherwise than it is now ordinarily, and with joint-consent read in the *Hebrew* text. This difference is ancient, for the *Chaldee* and *Syriack* (both ancient) take the same reading and signification that we now do. But the *Greek* and *Vulgar Latin*, with such as follow them, the other. What occasioned at first these different readings or rendrings will be hard to say after so long time, and as hard to compose them, there being on both parts such as eagerly defend them. They who prefer that signification, which the *Greek* and *Vulgar Latin* give, (of which the first hath) *Behold I separate to you the shoulder*, the other, ^b *Behold I will cast forth to you the arm*, think this best to fit this place, as best ^c agreeing with what follows, *and spread dung upon your faces, the dung of your solemn feasts*, both having respect to those dues, or portions, which the priests had out of the sacrifices that were offered, to whom were allotted *the* ^d *shoulder and the maw*, which they will have here denoted by the dung, which is contained in it. So that by his saying *he will cast to them the arm* ; ^e Some will have to be meant, that he will with indignation, as it were, throw it at them, as one angry with them, not out of favour as a blessing from him to them. But then it may be questioned on what ground the word גער *Gaar* is rendred, *I will cast forth to*, the significations of it elsewhere used, being, as hath been said, to *rebuke*, or *reprove*, or else to *corrupt* and *destroy*, which observed hath made ^f Some that follow the reading, which we are speaking of, to enlarge the signification of the word *projiciam*, *I will cast forth to*, and to explain it by *I will cast forth from*, or *take from you* ; but then they change the meaning of the words, as if he should say, *I will take from you the arm*, *i. e.* your strength and sustenance, which you had by those portions of the sacrifices allotted to you, or by other means, as if the *arm* were spoken of their own arm, or did include both their own, and that, *i. e.* the shoulder of the sacrifice. This meaning is far from the former,

and will scarce be made to accord with it : it may perhaps be easier reduced to that which the *Greek* hath, *I separate to you the shoulder*, although the *Greek* Father *Cyril*, otherwise expound that, saying, that *I do separate*, is to be understood, *I have separated to you*, (*viz.* allotted to you by the law) that part, which custom I command again to be observed (saith he) as if they neglecting the former command, not being content with that part, had taken of the flesh of the sacrifice what liked them best. But what is there in the words, that may be a ground for this supposition, and supply of the sense ? Besides, what warrant or example is there, for rendring the word גער *Gaar*, by *separate* ? Which makes another *Greek* ^g Translator render it according to the known signification, *Behold I rebuke you with the arm*. But in all these there is more of harshness and difficulty than will easily be solved. If that make for liking the reading of *shoulder*, rather than *seed*, because another part of the sacrifice allotted to the priests is intimated, and joined with it in the next words, (as hath been said :) the like reason will as much make for, and be applicable to the rendring it, *seed*, inasmuch as here is before made mention of the *Mincha*, or *meat-offering*, which was offered together with the sacrifice, and was made of flower, and of which after a part burnt on the altar, the remnant was the priests : and besides that the first fruits of their corn, wine, and oyl, &c. they were commanded to give to the priests as well as the shoulder, and two cheeks, and maw of the sacrifice, *Deut. xviii. 3, 4.* and so the corrupting of the seed will be an evident cursing of their blessing, a punishment to them ; inasmuch as by these means the people shall not have for the ^h *Mincha*, or *meat-offering*, what to bring, nor plenty of first fruits for the priests to receive. So that the corrupting of the seed ⁱ, in respect to the *Mincha*, will have as good connexion (if it be to be stood on here) with what is said of the scattering on their faces the dung of their solemn feasts, in respect to the sacrifice, as the casting forth to them, or throwing at them the shoulder, (or what else they will have meant by that expression) by way of threat or denunciation of a curse.

All things therefore being considered, there seems no reason, why the ordinary reading in the *Hebrew* text should be questioned, or not be preferred before any other, that can be pretended, and none therefore why we should not embrace our Translation, which is agreeable to it. That exposition of a ^k learned man who would take in both those notions, which we have mentioned, *viz. seed and arm* ; thus, as if God should say, I will repel with my arm that gift, which with your hand stretched forth you offer unto me, and will cast back in your faces the seed of which it is made : or as ^l another correcting him would have it rather, I will cast forth that (your) arm, with which you

* See Chr. à Castro. Dutch Notes, Stokes.

Menoch. Grot. ^f Lyra, Chr. à Castro. Tirin.

ⁱ Abarb.

^k Arias Mont.

^l Christ. à Castro.

^b Doway Transl.

^c Riber.

^g Aquila. See Nobil.

^d Deut. xviii. 3.

^e Rib.

^h See Joel i. 13. and ii. 14.

you offer me a gift, and scatter the cake it self, or feed on your faces, may be admitted perhaps as a wide paraphrase, but will little help in determining the reading or literal rendring.

And spread (or scatter) *dung upon your faces, even the dung of your solemn feasts*] i. e. of your sacrifices slain at such times. ^m Because at their solemn feasts many sacrifices were killed, and offered, therefore is the same name *חג* *Chag*, which signifies a *feast*, used also for sacrifice, as *Psalms* cxviii. 27. *Bind (חג Chag) the sacrifice unto the horns of the altar*: and in the same notion, *Exod.* xxiii. 18. *the fat of my sacrifice*, *חגי Chaggi*, and therefore in the Margin is put *feast*, and so *Isaiah* xxix. 1. *Spread dung upon your faces, even the dung, &c.*] Instead of dung the Greek read, *the maw*, which some ^o Expositors, both ancient and modern, look on as the thing signified, by naming that which is contained in it, by way of greater reproach. So that there is no great reason why a late learned ^p man should hence gather, that the Greek did read otherwise than we now do in the Hebrew, viz. *כרש* *Cereesh* for *פרש* *Pereesh*. And we may observe that though the word *Cereesh* may signify *the maw, panch, or belly*, as *Jer.* li. 34. yet that is not the word used for *the maw*, where it is assigned to the priests, but *קבר* *Kebab*, *Deut.* xviii. 3. but here it will be more emphatical to take the word *Pereesh* in its proper signification of *dung*, though in a figurative expression, the meaning of which may be given in different manners, but all will tend to the same scope or meaning; and *spread dung upon your faces, even the dung of your solemn feasts.*] Your holiest of your sacrifices, those that you offer on your solemn feasts, being such illegal ones as you offer, shall be in my sight as dung, all as despicable, as loathsome ^q as dung; and I will be so far from accepting them at your hand, that I will reject you, and what you offer, with as much contempt as if I took the dung in the panchies of your sacrifices, and threw it in your faces; ^r or I will look upon you as loathsome, and make you appear to be as loathsome in your most solemn professions of holiness and devotions, as if I had took the very dung of your sacrifices, and threw it in your faces, which were the greatest note of disgrace, that can be shewn, and so would make all men look on them with contempt, as on such whom God had by such an open affront shewed himself to loath and abominate, and exposed to the scorn of all, as things no more to be regarded than to be taken away, and cast forth with dung. *R. D. Kimchi* so expoundeth the words, as if God said to them, As you have contemned me in your sacrifices, so will I shew contempt of you in or by them, by casting back in their faces that which is most despicable in the beasts, viz. their dung, as if he should say, I will make you a reproach or contempt by reason of famine, in that I will corrupt your feed which

you sow, and ye shall be in want of bread, and shall be for a reproach to the nations, which are round about you; for so shall they be in famine (according to the expressions used, *Joel* ii. 19. and *Ezek.* xxxvi. 30.) and behold you shall be for a reproach and contempt, as if I had thrown dung on your faces. *Abarbinel* so explains it, as if he should say, that those sacrifices that they offered before his face, he would cast back in their faces, as a lord that rejecting a gift brought to him by his servant, casts it back in his face. Whatever variety there is in applying the words of the expression, the scope of the whole is manifest, ^s that he declares that he will not accept of, or be pleased with what they bring, inasmuch as it is contrary to what he required; but with indignation reject both it and them.

And one shall take you away with it, in the Margin, or it shall take you away to it.] These words, added to the former, are an aggravation of the contempt, that he will pour on them, or a declaration of the issue of it to them. If it be read as in the text, the meaning according to ^t Some will be, That they shall be so filthy, all as bespread with dung, that he that taketh away the dung shall also take them away with it, finding no difference between them, or take them away with him: an expression of extreme vileness and contemptibleness. ^u Others reading, *one shall take you away with him, or to himself*, by that one, think understood, *The enemy*, as if it were said, and the enemy, or an enemy, shall take you, being by me set at naught, and rejected as dung, or what is most vile, and I loath, away, &c. and so will it be the issue of God's rejecting them. And ^v Some by that *enemy* will have particularly meant the forces of *Antiochus*, or (as ^x Others) the *Romans*. If it be read as in the Margin, *it shall take you away to it*, then will it be, ^y It, i. e. the dung cast upon you, shall so cleave unto you, cover you, and make you filthy, that you shall be reputed as it, and no better esteemed, but as ^z despicable, and loathsome, ^a deprived of all dignity and respect. A learned ^b Divine, because it is not expressed who or what shall take them away, looks on it as to signify as much as, And ye shall be taken, and born unto it, as if it were every one, or any body shall bear you to it, making the sense thus, Think not that your faces shall escape that dung, which I threaten to scatter on them: if you seek to avoid it, every one shall carry you to it, that you may be sprinkled with it. [He quotes *R. Solomon Jarchi*, as making to his purpose. According to the printed copy, which reads *ישא*, *they shall take or bear you to it*, it might indeed seem so to do; but in a manuscript copy it is *ישא* *Yissa*, *it shall take you to it*, and so is the same that is read in the Margin of our Bibles.] *R. D. Kimchi* gives an exposition, which though it be not a literal version, is plainly enough the result of the meaning, viz. your ini-

^m R. Tanch. ⁿ See Abu Walid in *נקף*. ^o Hierom. Rib. Grot. &c. ^p Capell. and see Schindler in *פרש*. ^q Menoch. ^r Druf. ^s R. Tanch. ^t Jun. Trem. Pisc. ^u Aben Ezra, R. Tanch. ^v Grot. Tirin. ^x Stokes. ^y Pareus, R. Solomon MS. ^z Lyra. ^a Calv. ^b Lud. de Dieu.

iniquity shall bear or carry you to this contempt, measure according to measure, or proportionably to your doings; ye have contemned me, and ye shall be contemned or contemptible. The *Greek*, *Syriack*, and printed *Arabick* understand it, as if it were God that should take them away, rendring it as in the first person, *And I will take you away together*, or *I will take you away with it*, viz. with the dung.

The *Dutch* Notes have as a second exposition, *The punishment shall take you away*. The *Chaldee* paraphrasing it, “I will reveal the confusion of your wickedness upon your faces, and will take away the magnificence of your solemnities, and your part shall be restrained from it, (or your part of it shall be restrained;) may confer somewhat as to the meaning in general, but makes not much to the literal interpretation.

4. *And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.*

And ye shall know] Others, for ye know, Others, and know ye. That the word וידעתם *Vidaatem*, may either of these ways be rendred, will not be much questionable, by reason of the usual change of tenses as to their signification in the *Hebrew* tongue, the preter-tense (of which the verb here is) being frequently (especially with the letter ו, as here prefixed) put in the signification of the future, and the future signification used sometimes as imperative, or bidding to do, *ye shall do*, for *do ye*. But according to such different rendring will the meaning of the following words be necessarily made, something (though not greatly) different. If it be rendred in the first way (as Ours and many Others render it) then the meaning will be to this purpose, And (or then) when this contempt hath been poured out upon you, this punishment inflicted, shall ye know, that this commandment for not contemning me, this threat of punishment for your breaking my commandment, and dishonouring of me by offering illegal sacrifices, is sent unto you from me, that you repenting you of such your misdoing, my covenant which I made of old with *Levi* (the tribe of *Levi* of which you are) might stand firm, and you might not run on in your wickedness, to the abrogating of it, and causing me to deprive you of the blessings and privileges annexed to it: Or, that my covenant made with the tribe of *Levi*, which you have neglected and broken, may be observed and made good on my part, by my calling you to account for it, and vindicating it on my part, by dishonouring you, because you on your part violate it, by not honouring me, as in that was required at your hands. This from me is not a breach of it, but a making it good, being on your part broken.

They that follow the second rendring, give their exposition thus, as if God for shewing of his justice in denouncing such punish-

ments as he threatens to them, did appeal even to their own conscience, inasmuch as they had his commandment, notwithstanding all which they did so transgress that covenant made to, and observed by, those their progenitors, as to provoke him to this just displeasure against them.

They that embrace the third, thus, Know ye that I have not sent this commandment to you, viz. that you should honour my name, but because my covenant was with *Levi*, which was publickly made before all *Israel*, (speaking this in reference to the rods which they laid up in the tabernacle of witness, *Numb.* xvii. 7.) and therefore it was meet that you should confirm (or keep inviolable) this covenant, as a learned ¹ *Jew* gives the meaning, or as a ² *Christian*, Know ye that I have sent to you this commandment by my Prophet, because my covenant is with *Levi*, by virtue of which covenant I convent you for not observing, not only that general covenant which I made with the people, but that peculiar one with the Priests and *Levites*, *Numb.* viii. 14. &c. and xviii. 19. The meaning according to this reading is perspicuous. There is a difference in it from the former rendrings, not only in the first word, but also in translating the word ליהויה *Libyoth*, because it was, which they translate, that it may (or might) be, or to be.

¹ Some of the *Jewish* Expositors look on these words as directed to the people, to stir them up to shew reverence and respect to the Priests and *Levites*, as was due by virtue of God's covenant made with *Levi*, the whole tribe separated for attending on God's sanctuary and service, and more peculiarly belonging to the Priests as chief among them, and then ^m the meaning of the words, *I have sent this commandment unto you*, to be, *I have commanded you in the law so to do*. But the connexion of the words requires that it be rather looked on as spoken to the Priests for reproof of them, and that whether by commandment be meant the commandment given of old in the law, as some understand it; or as Others, the message now sent to them by the Prophet to reprove them for the breach of it, and to call on them to reform their misbehaviour in God's service, to a due and better observance of which they were bound by virtue of his covenant made with *Levi*: which their misbehaviour is aggravated, and his justice in punishing them vindicated, by mentioning that covenant both in respect to the nature of it, and that observance of it which was found in their predecessors, and their contrary dealing, both to the tenour of the one, and example of the other, as is in the four following verses declared.

5. *My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name.*

^c Jun. Trem. ^d Abarb. and Grot. ^e Glass. Gram. p. 655.
Menoch. Dutch Notes, Stokes, Bishop Hall's Paraph. ^f Calv.

^g Grot.

^h Aben Ezra.

ⁱ R. Tanch.

^j R. D. Kimchi, Vat. Munst. Rib. Tirin.
^k Jun. Trem. and Tarn. ^l Abarb.

My covenant was with him of life and peace, &c.] With him, *i. e.* with him that is here meant by *Levi*, that whole tribe; or more particularly ^a *Aaron* and his posterity, to whom the priesthood was appropriated, among whom *Phinebas* was eminent for his zeal towards God and his worship, and who, ^o Some think, is here particularly pointed out. One, saith a learned ^p *Jew*, saith that *Aaron* is the person here peculiarly spoken of; Another that *Phinebas* is meant. But he concludes that both are here meant, and not only they, but as many of their posterity as were holy priests, as they ought all to be, they are all comprehended under the common name of *Levi* their father, and so spoken of as but one person, all meeting in the same stock, all separated to one holy function; and so as many as were such as he here describes are together the *Levi* of God, to and with whom he saith his covenant was, *My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, &c.*

The meaning of the words, thus rendred, seems plain and good, and this rendring is backed by good authority, both of ^a *Jewish* and ^r *Christian* Interpreters; yet by ^v One of great authority too is it excepted against, as if it corrupted the sense, but he again is by ^y another sharply reprov'd for his exception. Seeing therefore there is difference betwixt Expositors in their interpretations, it will be convenient to see how the words barely and literally sound in the original *Hebrew*, as they lie, without any alteration, addition, or subtraction, that so we may better judge of those differences, and of the grounds of them. The words then thus sound, *My covenant was with him life (or of life) and peace, and I gave them to him fear, and he feared me*: which words, though when they were spoken, they were agreeable to the then common use of speaking, and doubtless well understood, yet will now scarce make a full and plain sense, put into another language, without something added or altered in them. For this reason therefore our Translators (and those who go the same way) add the word, *for*, (in *for the fear*) and change *and for wherewith* (in *wherewith he feared me*) which supply (as we said) by a man of great note is excepted against, as marring the sense. The meaning that he gives is this, *My covenant was with him of life and peace, and I gave to him fear, and he feared me.* (And in this rendring concurs the ancient *Latin* translation, and much like the *Greek*, and *I gave to him to fear me with fear*, which the printed *Arabick*, that followeth them, explains, *My covenant was with him, to (or for) life and peace, and I gave him fear, that he might fear me.*) And by fear ^a he understands a rule, according to which he should serve God, and by what is said, *and he feared me*,

that he observed that rule, kept that law, prescribed to him; (and in this some ^w Others agree with him, and the *Chaldee* seems to have led them the way, who interprets, *and I gave them the perfect doctrine of my law that he might fear me, &c.*) But he that excepts against this Exceptor warns, that while he excepts against this supply, he leaves out that which is expressly set down in the text, *viz.* the pronoun, *them*, for it is said, *וַאֲתָנֶם לוֹ* *Vaettenem lo*, and *I gave them to him, fear, and he feared me*; which he ought not to have left out, but to have shewed to what, *them*, is to be referred; what pointed to by it. So that he affirms that rendring to be imperfect, and that, *for*, ought to be supplied to make the sense clear, *viz.* *I gave them, i. e. life and peace, to him, for or because of the fear with which he feared me.*

Having taken notice of this difference that we may the better judge of it, and see farther into the meaning of the words, it will not be amiss to look also what Others, who follow neither of these ways, say. ^y There be therefore who likewise supply the word, *for*, but in another sense than Ours and those who agree with Ours do, rendring not, *for the fear*, but, *for a fear*, not as if the promises of the covenant for life and peace followed on that fear, but as if that covenant were to effect and produce fear. Though they both concur in this, that fear and reverence of God and his name, and a right performance of worship to him, is a necessary condition for obtaining and receiving those benefits and privileges by virtue of God's covenant to be expected. A learned ^z *Jew* hath on these words this note, which because his book was never yet printed, we shall more at large set down. *My covenant was with him of life and peace, &c.* that is, "I covenanted with them, to give to them as "a reward of their obedience to me, life in "this world, and security (or safety) from "evils, or if you will say, happiness in this "world, and happiness in the world to come, "which is true peace: and ^a Some say the "meaning is, I have made a covenant with "them concerning (or with) such precepts or "commands, by which they shall receive (or "shall be received or obtained) life and peace. "And what he saith, *and I gave them to him, "fear*, is said in respect to those precepts, "that he should fear to transgress them, or to "let slip the receiving of them. And Others "say that what he saith, *and I gave them*, is "meant of *Israel*, *viz.* I gave them to be "governed by him, ^b that they should reverence him, and fear him. Then saith he, "he proceeds, and saith, that he did so, "*viz.* as I commanded him, which is that "which he saith, *and he feared me, &c.*" thus he. Then concluding, "This is spoken "of those ancient righteous men, who bear "the office of the high priests, exciting those "who in those times bear it, that they should "imitate

^a Kimchi, Abarb. Druf. ^o Grot. ^p Aben Ezra. ^q Kimchi. ^r Vatab. in 4to and 8vo. Jun. Trem. Druf. Tarn. ^s Calv. ^t Druf. ^u Calv. ^w Grot. ^x Whether did he think מורא Mora to signify Doctrine, as if it were from מורא Yarah. ^y Dutch Notes. ^z R. Tanch. ^a See in Aben Ezra. ^b So Aben Ezra, I gave them that they should fear him, and he should fear me.

“ imitate (or be like them) by their diligence
“ in their obedience, and a good conversation.”

R. Solomon Jarchi thus expounds the words, *And I gave them to him fear, that he should receive them in [or with] fear, and so he did. And he feared me, &c.* which words may suggest to us another rendering, viz. My covenant was with him of life and peace, that I would give them to him [in, or with, or on] fear, viz. if he should fear me, [for so I suppose *ואתננ* *Vaettenem* may be rendred, *that I would give them*, as the conjunction *Va*, is sometimes rendred by, *that*, see *Psal* li. 16. *ואתננ* *Veettenab*, *that I should give it*, as in the Margin of our Bible.] The same author thinks this here to respect that covenant which was made with *Phinebas*, inasmuch as it is said of him, *Numb.* xxv. 12. *Behold I give unto him my covenant of peace*, though to his posterity also it was entailed, as there follows, *And he shall have it, and his seed after him.* And there be some of the Jews that look upon it as more signally made good to him, in that his life was prolonged to him above three hundred years, as they gather from that he was alive in that time when the war was between the *Israelites* and *Benjamites* described, *Judges* xx. where, ver. 28. it is said, *And Phinebas the son of Eleazar, the son of Aaron, stood before it [i. e. the Ark] in those days*, which from the place which that story hath in that book, being the last transaction recorded in it, they conclude to have been the space of above three hundred years after the first mention of *Phinebas*. And this some Christian Interpreters also mention with some seeming assent. But a learned Jew but even now cited, viz. R. Tanchum, in his commentary on the book of *Judges*, looks on this conclusion concerning the length of *Phinebas* his life from these words, as very groundless, and thinks that very passage, that *Phinebas* was then there, to be an evident proof that that transaction, though placed last in that book, yet was before several other things therein put before it, and not long after the *Israelites* entering into the promised land. [Probably by the penman of that book set down, where it is as a story by it self, and not having dependence on others, that he might not interrupt the series and connexion of the history.] The same also he says to be done in that story of the *Danites*, and *Micah*, *Judges* xviii. both he thinks to have been before that of *Jephthi*; and that the like also may be observed in other places where the penmen of the books of Scripture, for reasons best known to themselves, and to avoid interruption in what they were about, placed such things after others in their writing, which were done before them. The opinion likewise of Others, who say that *Phinebas* lived yet longer, and was *Eliab*, he there confutes as very absurd. And in *Aaron* this may be said to be fulfilled, who lived an hundred and twenty and three years, *Numb.* xxxiii. 39. But it will not concern our present

purpose to examine such things; sufficient it will be to us from the present words, to be instructed that God did, to those comprehended under the name of *Levi*, as well as Others, as *Aaron*, *Eleazar*, and *Phinebas*, make good on his part his covenant to them of life and peace, and all conducive to their prosperity and happiness in the best manner, and still would to as many as should keep covenant in fearing, reverencing, and obeying him, as those their ancestors did. If these now find it to be otherwise with them, it is from their own, not his breach of covenant, by which they fondly expected to have him bound up to them, while they would wickedly break it, and deal falsely in it towards him.

A late very learned man gives this exposition of the words, that whereas they literally are, *My covenant was with him of life and peace, and I gave them to him fear, &c.* the sense is to be made up, by supplying either, *and*, viz. *And I gave them to him, and fear*, or else *with*, viz. *And I gave them to him with fear*, that the sense may be, My covenant was with him, or I made a covenant with him of life and peace, And as I promised them by covenant to him, so I gave them to him: nor gave I them alone to him, but also my fear, or them with my fear; and so follows, *and he feared me*: this he prefers before those renderings above-mentioned, either, *and I gave them to him for a fear*, or for *the fear where-with he feared me*. Thus we having set down how the words simply run in the original, and most of what is said, and perhaps of what may well be said for exposition of them, the reader may judge what he thinks will best make for the meaning of them; he will find that which our Translators give, backed with the authority and consent of men of good judgment and learning, and to give a plain and perspicuous meaning.

And was afraid before my name.] The same with the former, *and he feared me*, ^a doubled or repeated. ^b *He was broken or contrite*, i. e. humbly and with fear or reverence behaved himself before ^c me and my name: with ^d great awe and reverence approached to the performance of my worship and holy duties, ^e not as ye who despise my name, (*chap.* i. 6.) ^f Others interpret it, *he was broken, or grieved when he saw my name profaned*, as in the matter of the golden calf, *Exod.* xxxii. and the *Midianitish* woman, *Numb.* xxv. ^g Others, *he was bruised for my name's sake*, i. e. hath undergone, and suffered all kinds of troubles and hardship for my name's sake. There are ^h Some of eminent note, who expound these last words, (as if they were contrary to the former) of *Levi's* being broken, brought down, deprived of the promised life and peace, because they did not sanctify the name of God according to the covenant: but this is disapproved by ⁱ Others, because he here speaks in commendation of the former good priests, and doth not speak this of the impiety of the

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^a R. D. Kimchi, yea and some say that he was *Eliab*. ^b Abarb. ^c Vatab. and Pareus. ^d Ch. à Castro.
^e L. de Dieu. ^f Aben Ezra. ^g R. Tanch. ^h Abarb. ⁱ Grot. ^j Abarb. ^k Pisc. ^l Dutch
Notes. ^m Jun. Trem. ⁿ Tarnov.

present wicked priests, nor concerning what had befallen or should befall them.

6. *The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*

The law of truth was in his mouth.] In his mouth, i. e. the mouth of ^a Aaron, or Eleazar, or Phinebas, or any, or all of those ancient holy priests successively, (the genuine Levi) was the law of truth. God's Law is the truth, *Psalms* cxix. 142. the true doctrine of this law did he teach the people, and instruct them in the true meaning and intent thereof, that according to that right rule, they might frame all their actions, nothing of it did he conceal from them, nor teach them any thing contrary to it, or false: this was in his mouth, nothing contrary to it found in his lips. A learned ^r Jew thus expounds it, He gave answer (or pronounced sentence) according to the truth in it self, and did not respect the person of any in it, nor alter (or pervert) it for any worldly respect. That is it which he saith, *and iniquity was not found in his lips*, he did not mean one thing in his heart, and say another with his mouth, say ^r Others of them. He did not take bribe, saith ^r Another, nor respect persons. Some of their ancients ^r Rabbins more particularly instance, *the law of truth was in his mouth*, i. e. he did not pronounce that unclean, which was clean, nor that clean, which was unclean, *and iniquity was not found in his lips*, he did not pronounce unlawful, that which was lawful, nor pronounce that lawful, which was unlawful.

He walked with me.] That we may know what is meant by walking with God, may be compared with this place, *Gen.* v. 22, 24. where it is said, *Enoch walked with God*, and *chap.* vi. 9. where it is said, *Noah was a perfect man and walked with God*, ^r and *Gen.* xvii. 1. where God saith to *Abraham*, *Walk before me and be thou perfect*, and *Heb.* xi. 5. where it is said, that *Enoch* had this testimony, that he pleased God. By which we may understand, that to walk with God is so to walk, as in all things to endeavour to please him, in a due observance of all his will, and according to the rule of his commandments, as always in his presence, and therefore fearing to offend him in any thing, or to depart from, or transgress, his righteous laws; with respect in all things to him, and his glory. How *Levi* so walked is expressed in the following words, *in peace and equity*.

In peace.] ^r Some understand this of peace with God; as that by so walking, and doing what was right, he kept in peace and friendship with God, and ^r did not provoke him by disobedience: so ^r that whereas God's covenant was with him of peace (*ver.* 5.) he did observe it on his part, that so God might on

his. ^a Others, of peace with men, ^b Others, with both: and no doubt both must go together; and he that will have peace with God, must, as far as in him lies, live peaceably with all men, *Rom.* xii. 18. And a ready way to have peace with God is to keep peace with and among men. *Live in peace, and the God of love and peace shall be with you*, *2 Cor.* xiii. 11. so, *blessed are the peace-makers; for they shall be called the children of God*, *Mat.* v. 9. but keeping peace with God is necessarily included in the forementioned, *walking with God*, and these words describing the manner of that his walking, and having reference to what follows likewise in description of him; *that he* (by such means) *turned many away from iniquity*, seems to respect not only his conversation with God, but before and towards men, whom he was to bring, likewise with himself, near to God. To this purpose that *Jewish Doctor*, *R. Tanchum*, saith, that here by peace are meant his moral virtues, and the right ordering his conversation among men with gentleness, because by that means will be occasioned peace among all. Then by מִשְׁכֹּחַ *Mischor*, *restitution*, is meant the rectitude of works pertaining to religion and equity. So before him *Aben Ezra*, another of them, *in peace*, saith he, that is, with *Israel*; and *in restitution* (or *equity*) i. e. by doing my commandments. And that thus by peace those more ancient did understand, may appear by that saying, in that authentic ^r book, wherein the sayings of their fathers, or ancient sages are recorded, where is set down as a saying of *Hillel*, an ancient Doctor, who is thought to have lived something before Christ's incarnation, *Be of the disciples of Aaron, who loved peace, and followed peace, and who loved men, and brought them near to the law*. In which saying he manifestly seems to have had respect to this text of Scripture, and is by *Abarbinel* cited in his explication of it, who then for explaining what is said, and *in restitution*, adds, he rectified or directed them in their ways (which seems to agree with the *Greek* version which hath, *in peace, directing he walked with me*.) In explaining this word *R. D. Kimchi* a little differs from the other forementioned *Jews*, as he likewise doth in his exposition of the former word, as we before intimated. The whole of his exposition of both is this, *In peace*; Because he did cleave to me to do my will according to what is said, *he shall make peace with me*, *Isaiah* xxvii. 5. And *in restitution* (or *equity*) because he walked in the ^r ways of men (as the printed copy hath it,) or in the ^r matters of men, or concerning men (as a Manuscript) in a right way; and in both he was *with me*: ^r for in these things I delight, viz. *to exercise loving kindness, and judgment, and righteousness in the earth*. Then proceeding to explain the next words, *And he did turn many away from iniquity*, he saith, because he taught the law continually to all, and many

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^a See *R. Solomon Jarchi* and *R. Tanchum*. ^r *R. Tanch.* ^b *Kimchi* and *Abarb.* ^c *Aben Ezra*. ^d *Yalkut.*
^e See *Micah* vi. 8. ^f *R. D. Kimchi.* *Druf.* *Ribera*, *Grot.* and *Dutch Notes.* ^g *Tarnov.* ^h *Calv.* ⁱ *Aben Ezra*, and *Varab.* ^j *Menoch.* ^k *Pirke Aboth*, c. 1. §. 12. ^l See *Heb.* xii. 14. ^m בִּרְכֵי. ⁿ בְּרִבְרֵי.
^o *Jer.* ix. 24.

hearkened unto him, and he converted them from iniquity. In explication of the same *R. Tanchum* saith, Because by such truths, as he taught them, and his gentle behaviour towards them, and what they saw of his righteous works, which he exercised, they were necessarily directed, and returned from their rebellions without difficulty, being both by his doctrine and example wrought on. *Aben Ezra's* note is, Because when the priest is upright, many will be upright. Some of the *Jews* (as was before said) restrain the things here spoken to *Aaron*, some to *Phinebas*, and apply them particularly to ^b things done by them in their times; but the words seem more generally spoken, so as to concern any of those holy priests of their race, who succeeded them in their office, and rightly did, as they, behave themselves in it; as where it is said that *Aaron and his sons offered upon the altar* ^c of burnt-offering, &c. 1 *Chron.* vi. 49. it must necessarily be understood not of *Aaron* in person alone, and his sons then living, but of any of his race that succeeded in his, and their room.

7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

For the priest's lips should keep knowledge, &c.] ^k Some render, *do keep*, ^l Others, *shall keep*, ^m Others, *did keep*. The word in the original, יִשְׁמְרוּ *Yishmeru*, being the future, properly signifies *shall keep*, but the *Hebrews* having not that variety of moods and tenses that some other languages have, do by one tense and of one mood express that which those other languages do by different, and that causes this variety of renderings, though most of them mean the same thing. They that render *do keep*, cannot mean as if the priests then spoken to, did so; for they are reprov'd for the contrary: neither would it be to the purpose in hand, to understand *shall keep*, so as if hereafter only the priest's lips should so do. They therefore that either of those ways render it, or follow them, explain themselves to mean what our Translation more clearly expresseth; as also some of the ⁿ *Jews* expound it, viz. that they should so do, or ought so to do by virtue of the office that the priest did sustain; it was their duty so to do, and men might expect it from them. And so the connexion betwixt these and the foregoing words will be, that those former holy priests did behave themselves so as they are commended for doing, because they considered what was their office and duty, and that they might accordingly perform it. That it was their duty so to do, and a command laid upon them for it, viz. to know the law and instruct others in the meaning of it, and to teach them his will, is clear out of the law, *Levit.* x. 11. That by a perpetual statute they should teach the children of *Israel* all the statutes which the Lord had spoken to them by the hand of *Moses*. And so *Moses*

saith of them, *They shall teach Jacob thy judgments, and Israel thy law*, *Deut.* xxxiii. 10. And that the people should seek the law at his mouth, go to him as the interpreter thereof, to know what was the right meaning and intent thereof, that they might accordingly do it in an acceptable manner, and were to stand to his sentence and judgment in any difficult point thereof; is likewise plain out of the law, *Deut.* xvii. 8, 9, &c. and xxi. 5: and out of the Prophets, *Ezek.* xlv. 23, 24. ^o And *Hag.* ii. 11. they are bid to ask the priests concerning the law, for (saith he) *he is* מַלְאָךְ *the messenger* or ambassador of the Lord of hosts, one appointed by God to declare his message, his will, and commands unto the people, and direct them in the ways thereof. It is the same word that signifies an *angel*; and an angel hath that name from his office or employment, of being sent on God's message (from מַלְאָךְ in the *Arabick* Dialect in use, and signifying *to send*.) So from his office doth the learned *Grotius* note, a Bishop in the *Revelations*, chap. 2, &c. to be called ἄγγελος. And the words by which here the office of the priest under the law is described, well agree to the office of such who are employed in the ministry of the gospel, and the teaching of that. *St. Paul* saith of himself and others in like employment, that they are *ambassadors for Christ*, 2 *Cor.* v. 20. (so that he that heareth them, heareth him, *Luke* x. 16.) that a bishop is the steward of God, *Titus* 1. 7. and ought to hold fast the faithful word as he hath been taught, [or in teaching, *marg.*] that he may be able by sound doctrine, both to exhort and to convince the gainsayers, ver. 9. that he ought to be able to teach, 2 *Tim.* ii. 2. and apt to teach, *ibid.* ver. 24. with many more things which might be said in parallel places to these words, in which the priest's office and duty, and so the people's duty, in respect to him, are described. But it will not be to the understanding of the present words to insist thereon, only this by the by, because of the title here given him.

That which from what hath been said, makes to our purpose, is to shew the connexion of the present words with the preceding, according to those who render or expound them, that the priest's lips should preserve knowledge, &c. as shewing that what was before said, that he did, or concerning his behaviour, was that which his duty required, and by conscience thereof he was moved to do, and did in observance thereof accordingly do. They that render, *The priest's lips did preserve knowledge, and they did seek the law at his mouth, because he was the messenger of God*, make it a continuation of the description of the behaviour of those ancient holy priests, and how they walked worthy of their office, and performed all that it required of them. Either of these supposeth and includeth the other; the holiness of the office importing a holy conversation, and a holiness of their conversation, adorn-

^b See *R. Solomon*. ^c *R. Tanch.*
D. Kimchi. ^d See *Ecclus.* xlv. 17.

^k *Druf.*
^l *R. Tanch.*

^m *Vulg. Lat. &c.*

ⁿ *Piscat. Grot.*

^o *R. Tanch. R.*

adorning and setting forth the holiness of their office which required it, and of the rule by which they framed it. And so by a commendation of those of old, for their walking worthy of their office, shews how culpable these at present spoken to, were in regard to their behaviour, contrary both to their duty, and to the examples of their predecessors, which he describes in the next words.

8. *But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.*

But ye are departed out of the way, &c.] But ye, contrary both to your duty, and to the examples of your pious ancestors, are departed out of the way, which the law prescribed for you, as well as it did for them, to walk in, and they did diligently keep to and observe. They by their instructions directed, and by their good examples led men in the right way of God's commandments, and turned them from iniquity; *but ye have caused many to stumble at the law,* (or as in the Margin, *to fall in the law.*) Ye have been occasion of ruin to them in things concerning the law, either by teaching them what is not agreeable to the law, or not teaching them the right meaning of it; or by your example contrary to it, ye have caused them, who thought they might safely be guided by your instructions, and do as they saw you do, to transgress the law, and run on in false and evil ways to their destruction; or, which will be agreeable to the words in the Text of our Translation, (which Others also give) give occasion to them by your wickedness to disdain God's service: (agreeable to that expression, *Rom. ii. 24. The name of God is blasphemed through you:* and *1 Sam. ii. 17. that through the sin of Eli's sons men abhorred the sacrifice of the Lord.*)

The words spoken indefinitely give to understand, that in several, or many things, they went aside from, or contrary to the law of God, and were a cause of scandal or offence to the people. But if we enquire after particulars, the foregoing chapter shews, that they did so in what concerned God's offerings and sacrifices: and the verses following in this chapter, *viz. 11, &c.* that they did also in matters concerning marriage. And Some, therefore, for explication of this place, refer to *Nehemiah xiii.* from the 4th verse forward, where are several offences against the law taxed, which seem by the fault of the priests to have been occasioned, as the introducing strangers into the places belonging to the temple, and the profanation of the sabbath, and marrying strange wives.

Ye have corrupted the covenant of Levi, &c.] Agreeable to this expression is said, *Neb. xiii.*

29. *They have defiled the priesthood, and the covenant of the priesthood, and of Levi.* In *ver. 4, 5.* God mentioneth his covenant with

Levi. This covenant * required that they should sanctify and honour God by a due observance of his ordinances, and teaching and causing Others to observe them. By violating the conditions on their parts they have corrupted and made void that covenant, and must not therefore expect from him that *life and peace* (*ver. 5.*) and all those benefits which he had on his part promised on keeping covenant. They belong not to such covenant-breakers; and thence are those evils which have befallen, and shall befall them, contrary to what they vainly, without redressing their errors, and breach of covenant, did expect. So he had before threatened them, *ver. 2, 3.* and in the next verse farther declares.

9. *Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.*

Therefore have I also made you contemptible and base before all the people, &c.] Therefore because they have thus corrupted the covenant of *Levi, &c.* and by their ill administration of their office, had shewed contempt of God, and despised his name, *chap. i. 6. Therefore, saith he, have I also made you contemptible,* or as Some render, *will I make you contemptible, &c.* It will be to the same pass in such speeches, to speak in the same language of what is past, and of what is to come, that which hath not been yet done, being as certain when God hath said it, as if it were already past.

According as ye have not kept my ways.] So rendering to them according to their own dealings, and a measure for measure. It is that which God of old had declared, as the rule by which he would go in judging and dealing with those who ought to take care of honouring him, in looking to the due observance of his commandments, *1 Sam. ii. 30. Them that honour me will I honour, and they that despise me shall be lightly esteemed.* The priests, by virtue of God's covenant with them, were to be highly honoured and respected by the people: and how zealously he would vindicate their honour, appears in that story of *Corah, Dathan, and Abiram.* But upon breach of covenant with him, if they find on the contrary disrespect and contempt, it is by his just judgment, and by his just judgment they shall so find, *therefore have I also made* (or *will I make*) *you contemptible, &c. according as ye have not kept my ways, but have been partial in the law.]* That contempt which they cast on him and on his law, by wresting it out of respect to persons, that so they might gain favour and respect from them, so honouring them more than him, and seeking to please them more than him; hath he, or will he, cast back on them, by making them contemptible, even in the eyes of them from whom they thought to find by that means respect; yea, made

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* Compare Hosea xiv. the last words.

* Tarnov.

* Jun. and Trem.

* Diodati's Notes, and Vatab.

* Grot.

* See Ezra x. 2.

* Abarb.

* R. D. Kimchi. Abarb.

* Tig. Grot.

* R. D. Kimchi.

made or will make them base before all the people. To this purpose a learned ^b Jew expounds the words: and ^c Others agree with him, that by being *partial in the law*, is for men's sakes to approve of that which the law approved not of; and not to reprove men, when they did contrary to it, as in particular, in that out of respect to those great men that brought them, they did accept of, and offer illegal sacrifices, (as in the former chapter is shewed) and not reject or reprove them for bringing such things contrary to the law; whereas perhaps (as ^d Some add) from a poor man they would not have accepted them. But the words ^e seem more general, and to comprehend any wresting of the law, either out of favour to themselves or others, when in declaring the meaning thereof, or determining any thing according to it, they did not deliver the truth, but respect the persons, in whose case they were to deliver their judgment, and so accordingly interpreted it in favour or hatred unto them; and, as ^f Some think, more particularly in case of extortion and usury, they favouring the oppressors: and this in any kind was contrary to what the law commands, *Levit. xix. 15. Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour.* And *Deut. i. 17. Ye shall not respect persons.* And *Deut. xvi. 19. Thou shalt not wrest judgment, thou shalt not respect persons.* This is to be partial in the law: our Margin tells us, it is literally according to the Hebrew, *ye have accepted faces*: it is usually elsewhere rendred, *to respect persons*. These three expressions are in meaning all one: but our Margin gives us likewise another rendring, viz. *Ye have lifted up the face against the law*, viz. presumptuously done or taught what is contrary to it; which although by ^g some Interpreters followed; and the word נָשָׂא *Nasa*, doth doubtless signify as well to *lift up* as to *accept*, and the meaning be good; yet is by ^h One found fault with, because the common and received use of the phrase is to denote ⁱ *respect of persons*, and not elsewhere taken in that sense of *lifting up the face*.

10. Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Have we not all one Father? Hath not one God created us? &c.] ^k Some, especially they who render the former words by *lifting up the face against the law*, will have this verse to be the words of the priests or people, apologizing for themselves, against that which the Prophet in the following verses, accuseth them for, and reproveth them, viz. their contracting unlawful marriages with infidels, or heathenish women: as if *lifting up the face against the law*, which forbade them so to do, they should say, Why do ye tax us for our unlawful mar-

riages with infidels? Was not *Adam* one common father to us all? Hath not one God created us all? Why do ye therefore charge us with treacherous dealing with our brethren, and profaning the covenant of our fore-fathers, in that we do promiscuously match with our heathen neighbours? as the learned Bishop *Hall* paraphraseth the words according to their meaning. And they in their Notes take notice of the grounds that these making their excuse do go on, viz. in that all being from one common Father, and all by one created, they are all equally lawful as for liberty of contracting marriages with them. And again, as it is no treacherous dealing therefore with their brethren, so it cannot be a profanation of the covenant made by God with their fathers, inasmuch as by this means they called others into partaking of the covenant, which was a most just thing. ^l Another going along with them, as to the first part of the verse, and taking for included therein all that they say, makes yet the latter part, viz. *why do we deal treacherously*, &c. to be the Prophet's answer unto them, by retorting on them their own words, and putting it to their own conscience, bidding them to ask themselves, why do we, that know God's command for not marrying with the *Gentiles*, deal treacherously every man against his [*Jew*] brother, by casting off his sister or daughter, whom we have married, to take in her place a stranger, so profaning the covenant of our fathers, by which God required that they should not pollute themselves with ^m such marriages, and they did faithfully keep it. But as for the first of these opinions, it is excepted against by a learned ⁿ man, as restraining so these words to the priests, to whom the foregoing words were spoken, whereas the things, now taxed, were common to all; and the second seems not much to mend the matter: both make the matter harsh, and require such an abrupt change of persons in speaking, as the words seem to give no ground for. They more plainly and clearly flow, if they be all taken as the words of the Prophet, proceeding in his reproof, but not of the priests only, as before, but of all. ^o They that in the preceding verse understand by their being *partial in the law*, their partiality in determining in behalf of oppressors and exactors, think that sin of exaction here especially taxed, and the iniquity of it shewed, in regard that they were all children of one father *Jacob*, and so equally free, and having equal right to justice, according to the law, without respect of persons, and by one God created, i. e. made his people: why then do we deal treacherously every man against his brother, in oppressing him, and by unjust usury exacting of him, which is a manifest profanation of the covenant of our fathers, or that law given to them, which forbade to lay usury on any of God's people, their brethren, as *Exod. xxii. 25. Levit. xxv. 36. Deut. xxiii. 19, 20.* And for their ground of this exposition and confirmation

^b R. D. Kimchi. ^c Abarb. ^d Munst. Vatab. Tirin. ^e Grot. Rib. Menoch. ^f Grot. ^g Jun. Trem. ^h Tarnov. ⁱ So here R. Tanch. ^k Jun. Trem. ^l Tarnov. ^m Exod. xxxiv. 16. ⁿ Pisc. ^o Grot.

mation of it, they refer us to the history of the *Jews*, in those times about which this Prophet lived, as particularly set down in *Nebemiah*, chap. v. 3, 4, 5, 6, 7, &c. where their oppression of the poor by usury, and exactions, is described, and a reformation thereof sought by *Nebemiah*. With these Others agree, who will have here all wrong dealing taxed. But Others, the *Jews* generally, and divers Christians, follow another way of exposition, which seems more agreeable and coherent to the following verses; and that is, (whether with respect to the foregoing words, as Some will, or without respect to them, as some of the *Jews*, who look on this as a beginning of a new prophecy, as One speaks, or a new matter of reproof, or a new section;) that these words are the words of the Prophet reproving them for what they did under the second temple, after their return from the *Babylonish* captivity, contrary to the law in what concerned their marriages; in which they were peccant in two regards. ^u 1. In taking wives that were of another nation and religion. 2. In oppressing and hard dealing with their *Israelitish* wives, either by dismissing them, or using them despitefully and contumeliously, and denying them what was due to them, in favour of those strange wives which they took with them, and preferred before them: in which kind how peccant they were, both people, and priests, and *Levites* also, is shewed at large, *Exra* ix. This sin the Prophet coming to reprove, argues, as Some observe, and aggravates the heinousness and unreasonableness thereof, in regard that it is the violation of the tie of a double relation, which should have kept them from doing it. 1. In that they had all one Father, were of one kindred and family, *have we not all one Father?* and so in violating the rights of that affinity, *did deal treacherously every man with his brother*. 2. In that they were all of one religion, the people of one God, all acknowledging and professing to serve him alone, and to observe his laws, *Hath not one God created us?* and so in doing, as they did, contrary to his law, profaned the covenant of their fathers, that covenant by God, who made them his peculiar people, made with their fathers; by virtue of which, ^a as he was one God, so they were to be one people separated to him, and not mingle themselves with the idolatrous Heathen, and particularly by making marriages with them, *Deut.* vii. 3. That this meaning may be made plain, it will be convenient to observe something concerning some of the words; as first, who is that one Father, which they all have. By him the *Jews* understand to be particularly meant *Jacob*, the more immediate father of the twelve tribes, from whom they all sprung: and ^z Others (many Christian Expositors) understand *Abraham*, from whom also they all came,

with whom God first made that covenant, by virtue of which, they, as his seed, were accounted his peculiar people, and heirs of the promise. And of him that they were wont to boast as their father, we learn in several passages in the *New Testament*, as *John* viii. 38, 39. and ^a elsewhere. And *Isaiah* li. 2. God bids them to look unto *Abraham* as their father, whom he called [one, or] alone. So that in respect of either of these it may be said they had one Father. Nor will it make any difference as to what is thence urged or concluded here to them: it will be as to the purpose all one which of them be understood, as likewise if they should name also *Isaac*, who was between *Abraham* and *Jacob*. ^b Others think by this one Father to be meant God, it following, *Hath not one God created us?* and him may they truly so call; and we hear them saying in the forecited, *John* viii. 41. *We have one Father, even God*. And thus taken, it would make for inferring the same conclusion of not dealing treacherously, nor violating the covenant made with their fathers; but as it is ^c observed, would not bring it so close home, nor press it so far upon them, as if it be understood of their one Father in the flesh, in whom they were by God received into covenant, and made his peculiar people, distinct from other nations; and ought therefore, by so preserving themselves without mixture with other profane people, to observe that covenant without violation of it. If it should be understood of *Adam*, (as by ^d Some it is) this way of arguing would be yet wider and looser, and not much to conclude against that which seems here in the first place more especially spoken against, *viz.* their taking wives of other nations, although against those things joined with it, *viz.* their putting away the *Israelitish* wives which they had, or taking more strange wives with them; it so would firmly conclude according to our Saviour's way of arguing, *Mat.* xix. 4, 5, &c. Yet seems it most agreeable to the argument of this place, to understand either *Abraham* or *Jacob*.

Hath not one God created us?] It seems not ill observed by ^e Some, that the word of *creating*, is here not meant in that general signification, whereby it is common to all men, all being created by God alike, but in a more restricted signification of making, or framing, or constituting to be a select people to himself, wherein it was peculiar to *Israel* his chosen, whom for that purpose he brought out of *Egypt*, and did, as it were, form and model anew. In which sense it is likewise used, *Isaiah* xliii. 1. *The Lord that created thee, Jacob*, and so *ver.* 7. And in the *New Testament* in much like use, *Eph.* ii. 10. *We are his workmanship created in Christ Jesus unto good works: for if any man be in Christ, he is a new creature*, *2 Cor.* v. 17. Or if it be used in the more usual sense, it will tend to the same purpose, and

^p Lyra, and see Christ. à Castro. ^q Cyril, &c. ^r Ribera: ^s R. Tanch. ^t R. Ab. Ezra. ^u Id. and Abarb. ^w R. Tanch. Abarb. Hierom. Montan. Ribera, Ch. à Castro, Menoch. ^x Abarb. *Deut.* xxvi. 17, 18. ^y Ab. Ezra, R. Tanch. R. D. Kimchi, Abarb. ^z Cyril, and most Christian Expositors. ^a *Mat.* iii. 9. *Luke* i. 73. ^b Pisc. Diodati. ^c Calvin. ^d Lyra, vid. Ch. à Castro. ^e Ch. à Castro. Grot.

and conclude with the same force being thus understood, *Hath not one God created us? i. e.* Do not we, the *Jews*, all ' acknowledge one Lord, one God the Creator of us, and of all things, and profess to serve him alone, contrary to other nations, who do not so acknowledge him, but serve false gods? And how then should we all, agreeing in the true religion, and by it distinguished from others, violate those respects and duties which that religion binds us to observe one towards another, as brethren and partakers of the same covenant, which by dealing treacherously or falsely one with another, we do profane.

Every one against his brother.] The matter according to the exposition we are speaking of, rather ' seems to require, that it should be said his sister, *viz.* those *Israelitish* women, whom by taking Heathenish women with them, or instead of them, they injured. The word, *brother*, may therefore be taken, either so as to include the relation of kindred and family; (which was ^h accounted brotherhood) whether males or females, sisters as well as brothers: his wife is meant, (saith *Abarbinel*) as if it founded, *a man against his wife*, ⁱ or else while they so wronged their wives, they wronged those whose daughters or sisters they wronged, and dealt treacherously with them.

Why do we every man?] This intimates, that the fault spoken of, was very common among them, many guilty of it; yet not so, that we may think every one was guilty in that kind, nor the Prophet himself among them: though to shew how he, and all the rest that were members of the same body and community, were concerned in those sins which were by many among them committed, he speaks in general, and seems to include all, even himself too. *We every man.* There is nothing in the original that expressly denotes *every*, but indefinitely a man against his brother, or one against another. The *Greek*, therefore, as exempting the Prophet, render not *we* but *ye*.

The sin wherein they dealt treacherously, and by it profaned the covenant of their fathers, though not particularly expressed in this verse, yet is in the next verse set down in express terms, so as to favour the last exposition.

11. ¶ *Judab hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judab hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange God.*

Judab hath dealt treacherously, &c.] The people of *Judab*, or the *Jews*, together with those *Israelites* of the other tribes, which adjoined themselves with them in their return from the *Babylonish* captivity, are accused for treacherous and false dealing, and committing abomination, as in the other parts of the land, so in *Jerusalem* it self, the chief city ^k and place of the temple: where they should have

been most careful of their behaviour, and given good example to others, even there they *profaned the holiness of the Lord which he loved, &c.* The Lord is holy, perfect holiness, his name holy, and all things more particularly related, or pertaining to him, holy. His law, covenant, and all his ordinances and institutions, holy; *Israel* his peculiar people, and holy people: the sanctuary or temple, and all things therein consecrated to him, holy; *Jerusalem*, the city of the great God, holy; yea, the whole land of his inheritance, holy; so that whosoever doth not observe those due respects, which to any of these belong, and preserve with religious care that holiness which belongs to them, may be said to have *profaned the holiness, which he loved*, commanded and required: and so is it differently expounded by ¹ Some, of one of these, by Others of another, as, of the temple, of the people, &c. But if we consider what is before said of their profaning the covenant of their fathers, and here joined in the accusation of them, that they *married the daughter of a strange God*, and what follows afterwards concerning their ill and false dealing with their lawful *Israelitish* wives, called the wives of their covenant; we may well assent to them, who by the holiness here said to be profaned, understand more especially his holy institution of matrimony among them, not so much in general, as it was a holy institution at first made in Paradise, as ^m Some think, but as so limited and restrained among this peculiar people of God, as that by observing his commands concerning it, they might sanctify him, and preserve themselves a holy nation to him, and ⁿ seek, and propagate a godly seed, by marrying within themselves, and cleaving to those wives as one flesh, and not mixing themselves with Heathens and Idolaters, by taking wives of their daughters, although by their neglecting his commandment, and breaking his covenant in this kind, all other things that had the impress of his holiness were at once profaned; his holy people themselves, by bringing in a mixed spurious generation of half *Jews*, half *Assyrodites*, *Ammonites* or *Moabites*, or the like; (*Neb. xiii. 24.*) his sanctuary or holy temple, by bringing into it such wives and such children; his holy covenant made with their lawful wives, while they either ^o put them away, or wronged them for the sake of those illegal strange wives, taken either into their places, or together with them; and so by necessary consequence his whole holy law, which he that willingly transgresseth in one part ^p is guilty of the breach and profanation of all; and so his holy name that was called on them, and himself, who was their God, and commanded them to be holy as he is holy: in sum, all the holy things of God, (as the *Greek* comprehensively renders it) all that holiness which he loved, delighted in, commanded and required.

^f R. D. Kimchi.

^g Ab. Ezra, Druf.

^h See Montan. Chr. à Castro, and Hierom.

ⁱ Munst.

^k R.

D. Kimchi, Calv. Grot.

^l Tig. Vatab.

^m See Ribera.

ⁿ Ver. 15.

^o See Hierom. Ribera, Pareus,

on ver. 10. Ch. à Castro. and see ver. 16. infra.

^p James ii. 10.

Of these words, *which he loved*, we have in the Margin of our Bibles another reading, *viz.* which he ought to love: this is a translation which some^a Others of good account give, and explain it, which holiness *Judab* ought to have so loved, as not to profane it by placing their love on any other to the violating and profaning of it. And^b Others render it otherwise, as, *which, i. e.* which Lord, *loved her, i. e.* *Judab*. A^c later very learned man, *which, i. e.* which Lord, *be*, that is, *Judab*, *had loved, viz.* formerly, and was espoused to, but now profaned his holiness, and married the daughter of a strange God. The *Spanish* renders, *Judab* hath defiled the holiness of the Lord by loving and marrying [or in that he loved and married] himself to the daughter of a strange God. But among all, none seems more genuine, than that given in the Text of our *English* Bible, so understood as we have said, in that so it is opposed to what follows, *ver.* 16. where he saith, *The Lord hateth putting away*, and that any should take other illegal wives to his lawful wife, according to that exposition which there some follow, those things are contrary to that holiness here spoke of; as those he hates, so this he loves and requires.

The daughter of a strange God.] Of what nations they that then transgressed in this kind took wives, we read *Ezra* ix. 1, 2, &c. from which place, and this, is manifest, that the prohibition in the law, *Deut.* vii. 1. did not only make it unlawful to take wives of those seven nations there named only, but of any other heathenish idolatrous nation: and so the^d *Jewish* Doctors, by comparing the words of *Ezra* with that command there given, conclude. And such women of these nations, which had not one Father, (*ver.* 10.) nor acknowledged one true God that created them, as *Israel* did, are called *daughters of a strange God*. As those that acknowledge, worship, and serve the true God, are called his sons and daughters, *Deut.* xxxii. 19. so they that worshipped any strange God, are by like reason here called the daughters of that God: hence the^e *Jews* say, He that marieth a heathen woman is as if he made himself son-in-law to an idol.

12. *The Lord will cut off the man that doth this: the master and the scholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.*

The Lord will cut off the man that doth this, &c.] So with Ours most Interpreters render it, as if the Lord here threatening to punish him that did such things, and transgressed in that manner spoken of, threatened to cut off and destroy him, whether such or such were his condition, as is here in the following words

described. But a learned^w man well notes, that the word *לְאִישׁ* *La-Ish*, may according to the more frequent use of the letter or preposition, *ל* *L*, for a note of the dative case, be rather rendred *to the man*, i. e. *from the man*, than by omitting it, as Ours and Others do, simply *the man*, as threatening to cut off not so much, or not only his person, but those that were in such or such relation to him. And so the *Chaldee* Paraphrase renders it; *The Lord shall destroy to the man that doth this, &c.* Those that he threatens to cut off, whether we understand the person himself sinning, or those related to him, are in the next words thus described, *the master and the scholar* (whether he be so or so) and in the Margin of our Bibles, as another reading we have, or, *him that waketh, and him that answereth*, which (as a *Jewish* Expositor notes) is the proper signification of the words, though diversly interpreted by Others, ^x Some rendring, *him that calleth, and him that answereth*, seeming to take the word in an active sense, as^y Others do, *him that wakeneth*. ^z Others, *the master and the scholar*, ^a Others, *the author and him that obeyeth*; ^b *the Lord and the servant*, ^c *priest or laic*. The *Chaldee*, *son and son's son*, and the like: of which may be said, as that *Jewish* Expositor saith of the *Chaldee*, that they render^d *by way of interpretation*, or by giving the meaning, as they thought the words to import, not as they literally signify. And as to the following words, *and him that offereth an offering*, ^e Some expound as a description of the priests and their sons: as^f Others do the former words likewise, to be a description of the priests and other *Levites*, ^g officers about the temple, as porters and singers, and the like. ^h Others render, *when (or although) he shall offer a gift to the Lord* to make atonement for his sin. And so accordingly do they differently give their expositions of the whole; asⁱ Some, *that the Lord will cut off both the man that transgressed in this kind, and also his abettors and defenders*, though he would seek to expiate his fault by gifts and sacrifices offered to the Lord by^k himself or others. ^l Others that he would cut off *from him*, either himself that looked after such women, or from him that defended him, those sons begotten of them, yea though *he offered gifts, &c.* A^m late very learned man, having considered the different expositions of Others, gives thus his own opinion, that in this verse is threatened punishment to those that were guilty of that treacherous dealing in the precedent verse mentioned, *viz.* that God would cut off from them, 1. Such who would watch for (or over) them in (or with) prayers and admonitions. 2. Such as should answer them, when they should ask concerning the law. 3. Him that should offer to God such sacrifices as they brought. So that together he may be understood-

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^a Jun. Trem. Piscat.^b Genev. in de Dieu.^c Id. L. de Dieu.^d Maimon. in Issure biyah, c. 12. §. 1.^e See R. D. Kimchi and Abarinel.^f L. de Dieu, and Vatab. 4to and 8vo.^g Ab. Walid. and R. Tanch.^h Munster. &c.ⁱ Vulg. Lat. and Kimchi in Rad.^j Tig.^k Calv.^l Stokes, ^m *علي سيد التاويل*.ⁿ Chald. R. D. Kimchi, R. Tanch.^o Castal.^p Diodati, Dutch Notes.^q Jun. Trem. Pisc. Grot.^r Jun. Trem.^s Druf.^t Piscat.^u Lud. de Dieu.

stood to threaten the priests, (spoken of in the former verses of the chapter) that they should be removed from their office, and likewise all the people (spoken of in the verse immediately foregoing) that they should be deprived of their priests. But to me there seems no more facile or conspicuous exposition than that given by that learned ^a Jew, at first mentioned, (agreeable likewise to what ^o Others of the same nation give) viz. *that* (he will destroy to or from them, or) *they shall* (be destroyed, or) *perish*: so that there shall be none left among them, to whom shall pertain (or agree) any of those epithets that import life, [such as are waking and answering, as if this were a ^p proverbial kind of expression to denote as much as any living soul, as if he should say, I will cut off every living soul, so that there shall be none in his house, that may call or answer, none at all living.] And this imprecation (or menace) saith he, comprehends the transgressors in this kind of all *Israel*; as he saith, (first) out of the tabernacles of *Jacob*, and then particularly applieth it to such of the priests as did so, saying, *and him that offereth an offering to the Lord of hosts*, (or, and of him that offereth,) viz. out of the habitations, both of the common people of *Israel*, or the laity, and also of the priests; which last exposition comes nigh to what the *Greek* hath, from or out of the tabernacles of *Jacob*, and from or out of those who bring an offering to the Lord Almighty: although in the rendring the words immediately preceding, they be very wide from any yet mentioned, rendring *until he be brought down*, which ^q Some ascribe to the reading it differently from what is now read in the *Hebrew*: but whether so, or that they did it by way of interpretation (as we before said of Others) thinking it a proverbial speech, and that to be the importance of it, which they set down, though not in a literal rendring, it will not concern us to enquire; our business chiefly being to see what meaning the *Hebrew* Text as now read (which we doubt not to be the true and incorrupted reading) will naturally bear, and to adjust with it our *English* Translation, and sometimes, as occasion gives, Others also, from it, as now read, derived.

Out of the tabernacles of *Jacob*.] The *Chaldee* Paraphrase rendreth, *Out of the cities of Jacob*. From the ancient and frequent use of living in tents or tabernacles in those countries, and the long custom of their ancestors of living in such, was the word afterwards used for any habitations, cities, or houses in which they dwelt: and sometimes ^r for the congregation or company of the people themselves that dwelt together in them. So that by cutting off these sinners out of the tabernacles of *Jacob*, may be understood the extirpating them out of the land, the dwellings, or the ^s congregation of *Israel*. ^t Some thinking this

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spoken more particularly of the Priests or *Levites*, think by this expression to be meant the casting them out of the temple, or from the altar, so that they should not be admitted or suffered any more to serve there. But this seems to be too narrow a restriction of this menace only to the priests, which (as appears out of the foregoing verse) is denounced against all *Judah* and *Israel*. And though it appear out of the forecited books of *Ezra* and *Nehemiah*, that some of the priests were guilty in this kind by taking strange wives, yet was the sin more general, and so the punishment menaced seems extended to all of all sorts that had so done, whether priests or lay-people. By ^u Some the word *tabernacles* is thought used to put them in mind of their unsettled condition.

13. *And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that ye regardeth not the offering any more, or receiveth it with good will at your hand.*

[*And this have ye done again.*] Again, שְׁנִיתָ *Sbenith*, secondly, or a second time, or in the second place, or ^v this second thing; so that he seems proceeding in his reproof to tax them of a second crime added to a former. The former, to which this now to be spoken of, is second, is by ^x diverse taken to be that in the foregoing chapter, and the beginning of this, taxed; their offering to God illegal sacrifices, and in illegal manner, and shewing contempt of his altar, and want of due regard to his service. ^y Others look on this as called second, in respect to that spoken of, *ver. 11.* viz. *their profaning the holiness of the Lord by marrying the daughters of strange Gods*, idolatrous wives; to which, though the sins after spoken of, have respect, and be of the same kind, yet it is another additional degree of it, an heightning and doubling of it: so that the word *again* or *secondly* may well be referred to it. And it will not much matter which of the two opinions be followed. [But the *Greek*, and such as follow them here, (as the printed *Arabick*) render the word שְׁנִיתָ *Sbenith* much differently from both, viz. *things which I hated*, ^z taking, it seems, this word to be of the same signification with שָׂנֵא *Sane* in *ver. 16.* which signifies hating, and is a different root.] The fault with which they are taxed is, that *they covered the altar of the Lord with tears, with weeping and crying out*, &c. which by the generality of the *Jewish* and most of Christian Expositors, is understood of the effect of their treacherous dealing with their lawful *Israelitish* wives, whom, by either dismissing them to take others, or by taking with them strange women, to whom they shewed more respect, love, and kindness than to them, and with them dealt unkindly, and otherwise than

^a R. Tanch. ^o R. D. Kimchi, Abarb. ^p Chr. à Castro. ^q Capell thinking they read אֲדָרָתָם Ad yeunneh for אֲדָרָתָם Er veonch. ^r Flac. Illyr. ^s Bishop Hall. ^t Dutch Notes. ^u Oecolamp. ^v Piscat. ^x Aben Ezra, R. D. Kimchi, R. Tanchum, and several of the Christian Interpreters. ^y R. Solomon, Abarb. &c. ^z See Schindler in שְׂנֵא.

than they ought, depriving them of what was due to them; they caused to pour forth abundance of tears before the altar of the Lord, as it were covering it with them, ^a from the sight of God, or which God looked on ^b as if they fell on his altar, and to utter there their sad lamentations and doleful complaints for the injuries done them, as desiring help, redress, and justice from God: by seeing and hearing of which he was so far moved and provoked, that he would no more regard or receive with good will any offering that was there offered by the priests, ^c either for themselves or others, who had committed such things. Yet this exposition, though by so many agreed on, Calvin rejects, thus rendring the words, *And this secondly have ye done, by covering the altar of the Lord with tears, with weeping and crying, because there is no more any respect had to the offering, nor any good will or acceptable thing received at your hand*: giving then the meaning to this purpose, that the priests by their ill behaviour in God's service, so provoked him, as that he would no more respect any offerings offered by them, nor accept them with good will and delight: which displeasure of God the people perceiving, instead of coming with praises and rejoicing into the courts of God, now came only full of grief, with tears and cries, as thinking all they did to no purpose for the pleasing of God. But in this his way of interpretation, he seems not either to make the sense of the words, or the connexion of them so clear, as to persuade ^d those, who otherwise have great respect for him, to follow him in it; but they rather choose to embrace the former exposition. There is another interpretation given by an ancients ^e Expositor, who understands *these tears*, &c. of tears shed by those who are accused before, of such ill doings as are spoken of, as if they in shew of sorrow for their offences, did approach God's altar with many tears and lamentations, and cries, as desirous of pardon, yet still continued to do the same wicked things, and would still retain their strange wives; for which their false dealing, God refuseth any more to respect or accept their offerings, though they cry never so much and so loud. This would be no ill meaning: but the first mentioned is more approved and followed, as best agreeing with what follows. [Nor is that way followed which Cyril mentions; as if by *the tears*, &c. were understood such as were drawn from the covetous offerers, ^f loth to part with those things which they were to offer, as sorry for the loss they were to be at; wherefore he that loveth a cheerful giver, could not with good will accept things with so ill will offered.] There is yet another way by a very learned man (in the foregoing verse mentioned) given, which making it an aggravation of the punishment in the foregoing verse denounced; as if having there, according to his interpretation, threatened to cut off from them the priest that should watch over them, give them answers

out of the law, and offer gifts for them, he should here add, *And this secondly shall ye do, ye shall cover my altar with tears, weeping and cries: why? because there shall be no more respect to any offering of yours, &c.* But it will be safe to follow the first, and more generally received exposition.

14. *Yet ye say, wherefore? because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.*

Yet ye say, &c.] Yet ye ^h are so impudent as to stand up in defence of your sin, and to say, *Wherefore, &c.* or as Others, if ye say, *wherefore?* i. e. wherefore is the Lord so angry, that he will no more accept any offering from our hands? the answer is; because *the Lord hath been witness* of the contract, or matrimonial promises made according to his law in his name, viz. with invocations of it, and calling him *to witness*, (and therefore called the covenant of God, Prov. ii. 17.) *between thee and the wife of thy youth*, i. e. which thou tookest in thy youth, with whom thou now dealest treacherously, though she were thy companion, made so according to the institution of God, that thou shouldest ⁱ cleave unto her as one flesh with thy self.

And the wife of thy covenant.] By mutual covenant espoused to thee; the conditions of which covenant God ^k being witness to it, looks on as necessarily binding on both parts, and requires the due performance of it from both: and therefore hearing her just complaint of the breaking of it on your parts, moved with just indignation, will not accept of you, or look on any offering from you such treacherous covenant-breakers, as pleasing to him. This seems a plain exposition of the words, and in which will be included, or easily reduced to it, what is by Others said; as what Kimchi saith, that by, *because the Lord hath been witness between thee, &c.* is meant, that whatever they pretend, God seeth, and is witness, that they did not love their wives; their heart was not towards them, but they dealt treacherously with them, and so gave them just cause of complaining to the Lord: as likewise what Abarbinel saith, who makes the import of the question, *wherefore?* which impudently standing on their own justification they asked, to be, wherefore do those women weep and complain? as if they knew no cause they had: and then explains the answer much according to what was at first said, that it was because God was witness to those rites and instruments of matrimonial contract and covenants made between them, which the women having kept unviolated on their parts, and behaved themselves as faithful companions and covenanted wives to them, when they saw them violated by their husbands taking other wives with them, did address themselves to the Lord their wit-

^a Oecolamp.

^b R. Tanch.

^c Pelican.

^d Piscat. Diodati, Dutch Notes.

^e Lyra.

^f Chap i. 13.

^g L. de Dieu.

^h Abarb.

ⁱ Gen. ii. 24. Mat. xix. 5.

^k R. Tanch.

witnefs, and complained of the wrong done to them: by which moved, he fhews himfelf juftly difpleafed for fuch their treacherous dealing.

By *God's being witnefs*, ¹ Some underftand his precept or command for keeping covenants inviolable betwixt man and wife, according to the firft institution of marriage, *Gen. ii. 24.* By *wife of youth*, ^m Some underftand a wife taken in her youth or flower of her age, which being now paff, they fet her at nought, and ⁿ either put her away, or took other ftrange wives, whom they more loved, with her: and by *companion and wife of covenant*, a partaker of the fame holy rites, (or religion) and in the fame covenant of God. And it is by ^o divers obferved that here are put, as feveral aggregations of their fault in thus injuring their wives, 1. the witnefs of God, 2. the wife of thy youth, 3. thy companion, and, 4. the wife of thy covenant. [*Kimchi* obferves that by thefe expreffions is denoted the dereliction of any *Israelitish* wife legally married, whether in youth or age, inasmuch as the notion of *companion* and *wife of covenant* agrees to either.]

15. *And did not he make one? yet had he the residue of the spirit: and wherefore one? that he might seek a godly seed: therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.*

And did not he make one? yet had he the residue [Marg. Or, excellency] *of the spirit, and wherefore one? &c.*] This verfe is confefledly difficult. It appears fo by the feveral different expositions that are given of it. We fhall in the firft place take notice of that which feems moft agreeable to our Translation in the Text. *And did not he, i. e.* that one God who created all, *ver. 10. make one? i. e.* one man, and one woman, made out of the rib of that one man, one only pair; fo that that one man had only one wife, though *he had the residue of the spirit*, ^p being the father of fpirits, and fo could have at his pleafure created more fpirits or fouls, and infufed them into more women, fo that that one man might have had more wives if God had fo pleafed. But now he gave him only one, and made only one couple, and that for this end, that they might in chafte wedlock and fincere love, and undivided affection, propagate a godly feed or holy feed to God: whose example, therefore, ye ought to look on as a perpetual law fet to you: and therefore in imitation of that firft man, *take heed* you alfo every one *to your spirit*; that fpirit by God infufed into you, that ye impart and communicate it only to one, and that with fincere affection, *and let none of you deal treacherously against the wife of his youth*, by defpifing or relinquifhing her, or taking any other ftrange wife with her. This feems an eafy and very probable interpretation, and the rendring is agreeable to the words, without

force or violence to any of them, or to the conftruction. And it will be confirmed by our Saviour's way of arguing againft divorce, (and confequently Polygamy,) *Mat. xix. 4, 5, 6.* *Have ye not read that he which made them at the beginning, made them male and female, &c.* by which is well expounded this expreffion here, *did not he make one?* that is, one couple, which by that relation, as he there adds, became one flefh, and are no more two but one flefh, one man, as (*Gen. i. 27.*) they both together are called, and therefore fhould be of one mind and one fpirit alfo, the unity of which they ought faithfully to preferve, without dealing treacheroufly one with the other, to the making a divifion betwixt them, or by taking in ftrangers to corrupt that holy feed by God required, and introduce a fpurious un-fanctified generation, like that by fuch means brought in, *Gen. vi. 2, &c.* But though this feem a plain and good exposition, yet becaufe far different ones are by Others given, it will be convenient to take notice of fome of them at leaft, left we fhould be thought to take this becaufe Others were not confidered.

In the next place, therefore, we may take notice of that reading, which the ancient *Latin* Translation gives, *Nonne unus fecit, & residuum spiritus ejus est, &c.* which, according to the *Doway English* Version of it, is, *did not one make, and the residue of the spirit is his?* or, as it may found, *and [it] is the residue of his spirit.* They that follow this reading, wherein *one* is the nominative cafe, differ in their expositions; for if it be asked, what did *one* make? Some underftand one man, and one woman, *Adam* and *Eve*; which was the residue of his fpirit: of whose fpirit? whether of the fpirit of God or the man? this *Jerom* fhews to have been a doubt betwixt Interpreters even in his time. If of God; then they expound it, that God having residue of the fame fpirit, *i. e.* ^a like in kind, and of the fame nature to that which he had infufed into the man, infufed it into the woman taken out of him, that fo they might be of one mind, and joined in mutual affection. And to the like purpofe ^r they that expound it, the remainder of the fpirit of *Adam*, *viz.* that into the woman was infpired the like fpirit as into him. ^s Others, by *that which he made*, underftand *Eve*, into which he infpired the remainder of the fpirit, *i. e.* the like fpirit, or of the fame kind, that he had infpired into *Adam*; and then proceed in like manner as the other, as to the fcope of the words: and then he adds, *what doth one seek but the seed of God? i. e.* for what end did God do fo? fo join them into whom he breath'd the like fpirit, but for the propagation of a godly feed of men that might ferve him? which by your taking ftrange heathenifh wives will not be preferred, but neceffarily adulterated. For caution, in which kind, he infers, *keep ye then, (or therefore) your spirit, i. e.* fay fome of

¹ See Ribera, Ch. à Castro, &c. ^m Grot. ⁿ See Hierom. ^o Chr. à Castro, Tirin. &c. ^p Buxtorf. Vindic. p. 568. ^a Ribera, Corn. à Lapide, Menoch. &c. ^r Chr. à Castro. ^s Sa, and fee Chr. à Castro, and Cor. à Lapide.

of them; ¹ your wives, which are the remainder of your spirit, as it were making ² one soul with you, and wrong them not; or, ³ your affection, which from that relation ought to be in you towards them: or (as Others more generally) your souls and spirits, from committing any such sin by taking strange wives to the wrong of your lawful wives, which from your youth you have had: or, ⁴ as you love your own soul and spirit, take heed of doing so. Thus they who follow that rendring. A learned ⁵ man, who doth not farther follow it, yet if the words be so rendered, *Did not one make?* thinks this would be the meaning, That the one, viz. God, with whom is the excellency of the spirit, yea so great abundance of it, that there is still remainder of it with him, did make that which is in the end of the foregoing verse said, That the wife should be a companion to the man, and in covenant joined with him. And what in that doth he look after? He seeks a seed of God, a divine or godly seed, of which he may be called the author and father. Therefore take heed to your spirit that you offend not against him, (with whom is abundance of the spirit, and who by that abundance most wisely ordered matrimony,) by dealing treacherously with or against your lawful wives. This exposition he sets down; but doth not acquiesce in it, but gives another which he more approves of, which is thus; *And not one, i. e.* none doth this to whom there are any remainders of spirit: and how should any one do it, seeking a seed of God? *take heed therefore to your spirit, that none deal treacherously, &c.* that the sense may be; Thou dealest treacherously against thy wife, who is thy companion, and joined with thee in covenant. None doth this, ⁶ who hath any thing at all of the spirit of God remaining in him, and how should any do it, who seeks a seed of God? *If therefore ye seek that, take heed to your spirit that it deal not treacherously, &c.* Another sense he also mentions, viz. For he made not one alone, and abundance of the spirit is with him: and why, or to what purpose, should he have made one seeking a seed of God? *Take heed therefore, &c.* The sense is; God would that the woman should be a companion to the man, and his confederate; for he made not only man, not a male alone, but a woman also, and that most wisely, inasmuch as he hath the remainder of the spirit; and to what purpose should he do it, whereas he sought a seed of God, which could not be born without wedlock? *Therefore take heed, &c.* But this, he saith, pleaseth him not so well, as that before it, inasmuch as the word *שאר Shear*, signifies not excellency (abundance as it notes excellency) but remainder only.

Having seen this variety of expositions, (besides what we shall hereafter see) among Christian Interpreters, if we shall look into the *Jews*, we shall find yet more, they almost all

differing one from another. The *Chaldee Paraphrast*, the ancientest among them, thus paraphrasteth the words: “Was not *Abraham* one alone, from whom was created (or produced) the world, or a world?” (It may be supposed he respects the blessings promised to *Abraham*, that from him should be a multitude of nations; and in his seed all the families of the earth should be blessed, *Gen.* xii. 3. and xvii. 4, &c. and xxii. 17. or, that by the world he understands the people of *Israel*, God’s peculiar in the world, *Gen.* xxxii. 8, 9.) “and what did that one seek, but that there might remain to him an offspring from before God, or in the sight of God: Take heed therefore to your selves, and deal not falsely with the wife of thy youth.” *R. Solomon Jarchi*, though after him many ages, yet the eldest Commentator, gives an exposition to this purpose, according to his own words, ⁷ and as by *Abarbinel* explained; “Did not God make one, i. e. one pair, *Adam* and *Eve*, and not one man with two women? and the residue of the spirit was to him, or was his, i. e. to, or in, *Adam*, the first man: the rest of the spirits of men were in him; from him they all proceeded. And if so, why doth one, who is in marriage, seek to find occasions against his wife, which is coupled to him; and which is the seed of God? why doth he persecute her so as to despise her?” This is his chief, or only exposition; according to what is in the printed copies, and what is reported from him by *Abarbinel*. But in a manuscript copy there is before this put another exposition different from it, viz. to this sense, “Did not the holy God prepare a help for *Adam* (or man) and join to him his wife at the beginning? and the remainder of the spirit was to him; (or, his spirit remained unto him) but now another ⁸ spirit is come upon him to hate her, and he hath chosen to him the daughter of a strange God: and why one? he seeketh, (or what doth that one seek?) a daughter of *Israel*, which is the seed of holiness.” This I must desire the reader to examine by some other manuscript copy, if he meet with any; and for that end I have put the *Hebrew* words, as they are in the copy which I had use of.

ולא הכין הק' עור לאדם וזיווג לו את אשתו ראשונה ושאר רוח לו ועתה עבר עליו רוח אחרת לשנאותה ובחר לו בבת ען ומה האחר מבקש את בת ישראל וזו שהיא ורע קודש

Another exposition he likewise mentions out of the ancient *Rabbins*, ⁹ which the words are made as it were, a dialogue betwixt the people and the Prophet; as if those that had married strange wives, coming together to the Prophet, said, Did not *Abraham* do so, who took to him *Hagar* with his wife? And he answered, “But the residue of the spirit (or excellency of spirit) was with him; his mean-

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¹ Chr. à Castro, Menoch. ² See Cyril. de Dieu. ³ See Chr. à Castro, Senf. 4. chap. xiv. 24.

⁴ Tirin.

⁵ See Buxtorf. Vindic. p. 568.

⁶ Chr. à Castro, Verf. Tig. and see Tarnov. ⁷ L.

⁸ See Numb. v. 14, 30. and

“ing was not as yours; he set not his eyes upon her; he had another meaning. They said to him, and what did that one seek, what was his meaning? he saith to them, That he might have a seed of God.” Another also in the manuscript copy to this purpose, as if the people did object, “Did not One make us? did not he that created *Israel*, create the nations also? why doth he make it unlawful for us to join in marriage with them? are not also all the rest of the spirits his? the Prophet did answer, And what doth that one require? a seed of God. Take heed, therefore, unto your spirit, and let not thy spirit deal falsely with the wife of thy youth.”

The last but one of these is plainly the same with what *David Kimchi* gives, as his father’s opinion, (without mentioning either *R. Solomon*, or any other from whom he took it,) only a little more explained, viz. “That the first are the words of the people to the Prophet, Did not *Abraham*, our father, who was one, do so as we do, who let alone his wife, and married *Hagar* his maid, although there was in him excellency of spirit, and he was a Prophet?” Then the Prophet’s answer in the next words, “What did that one seek? a seed of God: as if he should say, When he married *Hagar*, he did it not but to seek a seed of God, because he had no seed by *Sarah* his wife, and withal he did not deal falsely with his wife, because by her good will, and her command, he did it. But do you take heed to your spirit, and let not any of you deal treacherously with the wife of his youth, to leave her and marry the daughter of a strange God.” That which he gives as his own interpretation is, “*Abraham*, who was one, and the father to all who come after him, in his faith, did not so as ye do: for he followed not his lust, neither married any that was lawful to him, (no not *Sarah*, no not of his own flesh, or kindred;) but that he might leave a seed of God, as he commanded to leave seed, saying, *Increase and multiply*, Gen. i. 28.” And by the word שֶׁאֵר *Shear*, he says is understood excellency, not as in other expositions, residue of the spirit. [To this opinion, of making *Abraham* the one here spoken of, several Christians also incline: and amongst them *Grotius*, who yet in the expounding the other words differs from them, by the words which they take to signify excellency of spirit, he taking to be signified, that they, the *Israelites*, were the residue of his spirit, i. e. all drew and derived their spirit from his: and then what is rendred, *Take heed to your spirit*, understands, restrain or refrain your anger.] The changings of persons and numbers here in the *Hebrew*, (as, *Take ye heed to your spirits*, in the plural number and second person, then *the wife of thy youth* in the singular, then *let him not deal treacherously* in the third person, without expressing who is

meant, whereas it might seem more agreeable to what precedes to say, *do not ye or thou*, which some supply by putting in *any*, let not any, or let none deal, &c.) Others making the preceding word *spirit* the nominative case, that is, and let not your spirit deal treacherously, &c.) are ways of change so usual in the dialect of the Scripture, that none that looks into the original thereof, can raise any scruples or difficulties from it.

Abarbinel having considered and recited *Kimchi*’s exposition, as likewise shewed how the opinion of those, who understand that one of *Adam*, is, as he supposes, to be managed most agreeably to the scope of the words, (viz. that the first words be taken as an objection to the Prophet that reproved them for their taking strange wives; “We are all the children of the first man *Adam*, children of one father, and then none can be accounted a strange woman; which is that which is said, Did not one, i. e. the holy God at first create one man alone? and the residue of the spirit was with him, i. e. the rest of the spirits came forth of his loins, viz. of that first *Adam*, who was one: and then that the other words be the Prophet’s answer; to this purpose: Will you make your condition to be equal, or like that of the first man *Adam*, when he was alone in the world? for he did not seek ought but a seed of God; children that should serve God; not following after his concupiscence as ye do, and therefore it is meet that ye Take heed to your spirits, &c.” Which exposition, how clear it is, I will not examine:) yet seeing that neither *Adam* nor *Abraham* are mentioned in the Text, thinks the words are capable of another more simple exposition, which he thus gives, *And not one hath done it*, viz. not one only among you hath committed this evil. So that you may say, Shall one man sin, and wilt thou be wrath with all the congregation? (as *Numb. xvi. 22.*) One man alone among you hath not done this; so as that to the rest, their spirit is with them, i. e. they keep entire their soul and spirit, which shall return unto God who gave it. And if it were but one alone among you, I would ask him what he did seek by this marriage? whether he did seek that the children, which were born unto him should be a seed of God? this is not possible as long as their mother is the daughter of a strange God. And seeing the matter is so, that ye have all transgressed, not one only of you, and seeing that he that so transgresseth in this, knows of a truth, that his seed will not be the seed of God, it concerns you, that ye take heed to your spirit, (for there is nothing more precious to a man than his soul) and that you keep your spirit, that it break not forth after its lusts, and then it will not, (or let it not, viz. that spirit) deal treacherously with the wife of thy youth; Because, &c.

This is a literal interpretation of his words: and this his opinion a learned Christian em-

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braceth;

^c See *Kimchi* on ver. 10.
Vatab. Paræus, Stokes, &c.

^d So a MS.

^e Buxt. Bibl.
^f So *R. Solomon*, and *Ab. Ezra*.

^g Buxt. Bibl.

^h As other Editions.

ⁱ *Arias Montanus*.

^k See *Calvin*, *Druf.*

braceth; but a modern ^k Jew who cites it, having considered it, prefers another of his own, wherein he takes by the *one* to be meant *Israel*, whom God chose to be to himself *one* peculiar people among all nations, a people that should dwell alone, and not be reckoned among the nations, (as *Balaam* speaks of them, *Numb.* xxiii. 9.) and were therefore to preserve themselves a holy people, and to keep their genealogy and offspring entire, not mingled with other nations, nor making marriages with them, whereby the holy seed, the seed of God might be mingled with the daughter of a strange God. So that the Prophet's reproof here will run thus, Did not God make *Israel* one nation in the earth, and to him was excellency of spirit, *i. e.* Did not God give to *Israel*, that *one* nation, an excellent spirit above all nations? and what is it that that *one* seeks, or should seek? It is a seed of God, a seed that God hath blessed to take (or in taking) a wife of the daughters of *Israel*, who are the seed of God, children of the living God; and not the daughter of a strange God, *Therefore take heed to your spirit*, lest there be made a breach in that high degree and excellency which God hath imparted to you, in making you *one* holy people, separate from all other people. And this exposition he confirms, by looking back to the 10th and 11th verses, *Have we not all one Father*, &c. which he will have to import, That God our God is one, and he is our Father, who created us to be to him a peculiar people, *one* people of *one* God, and if we take strange wives of the nations of the earth, we shall deal treacherously every one against his brother, and profane the holy covenant of our fathers, our seed, which is the holiness of the Lord, which he loveth.

There are yet other expositions ancients than some of the forementioned, which yet because the ^l author, from whom I take them, is not yet printed, as the others are, and in some consideration to the expositions themselves, I put in the last place. He tells us that the meaning of the words is said (by more perhaps, because he names no particular, though the words in which he gives it, are expressly *Aben Ezra's*;) to be, "That there
" is not any among you but hath done this,
" that the construction of the words, with a
" supply of what is to be understood, may
" run thus, There is not one of you that hath
" done, *כרת Cedat*, according to the law,
" and his spirit (or whose spirit) remains to
" him, so as that it hath not been mingled
" with the daughter of a strange God." This exposition, though he approve not of, yet it may be observable in regard that it agrees with the usual reading of the LXX, or Greek Version, which hath *καὶ καλὸν ἐποίησε, ὃ ὑπέσχετο* *αὐτῷ*, which being read without an interrogation, though it is usually read with one, would sound, *And he hath not done that which is good, and there is remainder of his*

spirit: where by *he* (seeing it is to be asked who is meant by it) it will be the readiest and plainest way to understand *any one*, that by *ἐποίησε, he hath not done*, may be meant the same as by *ἐστὶ ποιῶν, there is not that doth*, *i. e.* not one that doth good, *Rom.* iii. 12. and so then there is not any one (*אחד Echad, one*) that hath done good, and there is a remainder of his spirit; (or reading the last words only, with an interrogation, *and is there any remainder of his spirit?* *i. e.* so as that there is a remainder of his spirit, or his spirit is entire. This being allowed, it will be all one with that Jewish exposition mentioned, the one's supply of *Cedat*, according to the law well answering to the others *καλὸν good*: and if so, all that I shall at present say is, That then this interpretation is not novel, and withal, that perhaps there is no reason why *ὃ καλὸν, not good*, should be changed into *ἐκ' ἄλλων*, as a late learned ^m man would have it, that so he might have occasion of finding fault with the ordinary reading in the *Hebrew*.

This exposition *R. Tanchum* having cited, rejects, for this reason, because that fault was not so general, as that all may be said to be guilty of it, but only some particular persons, who are reckoned up in *Esdra's*, chap. x. 18, &c. and *Neb.* xiii. 28. except they may therefore be all accounted guilty, because they did not disapprove it. Another exposition, therefore, he gives of his own, *viz.* *And there is not one who hath done this, and hath his spirit remaining to him*, *i. e.* but shall certainly perish in his sin. Then he asks, as by way of derision, and what is the end or purpose of any one in doing this? Doth he thereby seek a holy seed that shall set it self to obey God, therefore it behoveth you to look to yourselves, as you would save ⁿ your spirits, that you abstain, (or to keep your souls, by abstinence from so doing) and that he deal not treacherously; the third person being put for the second, as in many places it is done, *i. e.* and do not thou, or you, deal treacherously with the wife, of thy, or your youth, he speaking to them in the second person.

There being this variety of expositions irreconcilable between themselves, I knew not how better to make way for the reader to examine them, and judge of them, and so to enquire after the truth, than by thus giving him the chief of them at large: and for more facilitating yet the matter, it may not be amiss to give the bare signification of the words, which are so diversly expounded, as they stand in the original Text, which are *ולא אחד Velo Echad*, and not one, *עשה Asah*, hath done, or made, *ושאר רוח לו Ufear ruah lo*, and the remainder (or, as some will, excellency) of spirit to him, *ומה האחר Umah Haechad*, and why, or what? one, *מבקש Mebak-kesb*, seeking, or seeketh, *ורע אלהים Zera Elohim*, a seed of God. From the different putting together and construction of these words, and distinguishing them, and reading them either with

^k Aben Dana in *Micla Yophi*, on the place.

^l R. Tanchum.

^m Lud. Capell.

ⁿ ان تحرسوا نفوسكم

بالامتناع من ذلك, That ye keep your souls in (or, by) abstaining from that.

with or without an interrogation, arise these so different senses; which when the reader shall have well considered, he shall perhaps find the first, which is according to our *English* Translation in the Text, or the last of the *Jewish*, which is *R. Tanchum's*, most easily applicable to the words, and according to either of them, and indeed of all, they will be a forcible argument against either their putting away their legal *Israelitish* wives, or taking with them other strange wives; yea more generally against either divorce, or polygamy, all treacherous or unfaithful dealing against the covenant of the marriage bed; which is also farther expressed in the following verse.

16. *For the Lord, the God of Israel saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts, therefore take heed to your spirit, that ye deal not treacherously.*

For the Lord God of Israel saith, that he hateth putting away, (or as in the Margin) to put away, &c.] In this verse also are several interpretations, and it hath its difficulties, of which our Translators give notice, by their putting in the Margin, as a different rendring, of which the first words are capable, *If he bate her, put her away*. And this marginal reading is agreeable to what most ancient Interpreters, to omit modern, have it: so the *Greek* and ancient *Latin*, and *Arabick*, *If thou bate her, put her away*; and so the ancientest among the *Jews*, the *Chaldee* Paraphrast. Yet neither is the other, which Ours follow in the Text, novel: they are both mentioned in the *Talmud*, and since that, by such Expositors as have followed, so as you may perceive they doubted which to prefer, though some inclining more to the one, others to the other. *Kimchi* following that which the *Chaldee* hath, makes no mention of the other; *Aben Ezra* following the other, as the truer in his opinion, mentions not that. *R. Solomon* only tells us of both without preferring either: and so doth *Abarbinel* and *R. Tanchum*. So that it will be necessary to take some notice of both, that so the reader may at last use his own judgment which he will follow; which will be the better done when he shall have likewise considered the following words, which are in our Translation rendred, *for one covereth violence with his garment*. Concerning the exposition of which words there is likewise no little difference betwixt Interpreters, both concerning the construction of them, *viz.* who, or what one it is, that is said to cover, and what to be covered, or which with which is covered, the violence with the garment, or the garment with violence; and concerning the meaning of this expression. 1. As to the construction, that which our Translators follow in the Text, makes the person spoken of, (*viz.* he that doth that wrong to his wife whom he putteth away,) to be him that covers; and violence

to be that which he covers, and his garment to be that with which he covers it. For one (say they) covereth, *i. e.* He whosoever he be that doth this, as *Bishop Hall* well paraphraseth it, covereth violence with his garment: so taking the preposition *by Al*, which otherwise signifieth, *upon*, or *above*, here to signify the same that usually the preposition *ב* *Be* doth in construction of verbs, *i. e.* *with*. So do, besides some other modern Interpreters, some ancient *Jews* also take it to do, as the *Chaldee* Paraphrast, and *R. Tanchum*; although the first of these doth not render the former words as Ours do, but, *If thou bate her put her away*, yet in these he so takes the particle (as we said) to signify *with*, rendring, *and cover not sin with thy garment*. That he changeth the person from *he* to *thou*, *his* to *thy*, is by the liberty of a Paraphrast, that gives the meaning according as he takes the intent to be, not of a literal Interpreter. But whereas he puts in 'not', which is not in the Text, this *Grotius* solves, by saying that he read it interrogatively, *And shall, or may any so doing cover his iniquity with his garment?* which may likewise be applied to what *R. Tanchum* saith, who says that the first words being interpreted, when a man hateth his wife let him put her away, (*i. e.* it is permitted to him to put her away) *viz.* by a legal bill of divorce, that so another *Israelite* may marry her in a legal way, and he do not deceive her, by taking another strange wife unto him; the construction of these must be, *and let him not cover violence with his garment*: and so a *Latin* Version of good account renders it with an interrogation, *Shall he therefore cover violence with his garment?* That which from what hath been said we gain to our purpose is, That our Translators in rendring, *covereth violence with his garment*, go not alone, but have others of good authority, concurring with them in their opinion, that the words ought so to be rendred. Yet Others do differently render them, so as to make *violence* the thing covering, and their *garment* the thing covered: so the ancient *Latin*, *But iniquity shall cover his garment*, and so before him the *Greek*, as we may well suppose, though now in the ordinary copies it is read, *impiety shall cover over thy thoughts*, *ἐνδύματα σου*. But a learned man well supposes it anciently was read and ought to be read *ἐνδύματα σου*, *thy garments*, which is confirmed by the printed *Arabick*, which he that was the author of following the *Greek*, appears so in his time to have read it, by his rendring it *ثيابك Thiyabeca, thy garments*. And with these agree several others, whom we need not name, because they go in their steps. A late learned man considering the ordinary use of the preposition *by Al*, which we before spoke of, affirms it to be the righter way of rendring, and so renders it, *And injury bath covered his garment*. Much the same construction of the preposition he observes, that renders, *For he covers with violence his garment*,
it

* Tract. Gittin in the end.
* As likewise the Syriack doth.

† See the MS. for the printed copy is imperfect.
† Tigurin. † Schindler in שולחן.

‡ Tig. Jun. Trem. Piscat.
‡ L. de Dieu. ‡ Druf.

it sounding, he draws violence as a covering over his garment. But now all these that go either of these ways, hitherto mentioned, take the verb *נָסַף* *Cissab* to be the preter tense, whether rendred *bath covered*, or for making the sense as they would have it, *shall cover*, or the like. But a learned ^a Jew saith, that according to that rendring of the former words *be bateth putting away*, it may and must be taken for the infinitive mood, which hath the force of a noun, and may be rendred *to cover*; or *the covering*; as also the foregoing verb *שָׁלַח* *Shallach*, as it is by them taken, who render it to *put away*, or as Ours *putting away*, or *shall put her away*, or *let him put her away*. As also ^y Drusus in another rendring, *whereas he hates putting away, he covers violence with his garment*, whereas Others who render it, *put thou her away* take it for the imperative mood; as also ^z Such who render, *because God hates that word of yours, put her away*: and then it being so taken, the whole will run thus, For the Lord God of *Israel* saith that *he bateth to put* (or putting) *away*; and that *he bateth to cover*, (or covering of) *violence with his* (or ones) *garment*. And this perhaps will be the clearest way of connecting the words of the former and latter parts of the sentence together. But this now being said of the construction of the words, it remains to be enquired what is the meaning of the expression, according to any of these rendrings.

And first as to the *Jews*, by ^a Some of them the violence here mentioned, is the refusing to put away his wife by a legal way of divorce, whom yet in his heart and covertly he hateth, whereas by legally dismissing her, that so she might be married to another, who would love her, he might have done her more right; his now retaining her, and for colouring his hatred keeping her to himself, as a garment that he would not put off from him, yet taking a stranger with her, is a great injury to her; or as ^b Others of them, is a manifest injury covering his garment, openly conspicuous, for all his pretence of doing her right in retaining her. Their words in expressing their meaning, as a learned ^c man observes of some of them, are short and obscure: that which they aim at is manifestly this, That if they hated their wives, they ought to put them away by legal divorce; their not doing so, but retaining them, though in their hearts hated by them, and taking in with them other strange wives, whom they more loved, was a great injury, a violence done to them and to God's law, whether it be interpreted a violence covered with their garment, *i. e.* with a pretence; or violence covering their garment and manifest to all. Then, according to that interpretation, which as we have seen, the *Chaldee* and Others follow, viz. *If he hate her, let him put her away*, these will thus follow; For will he (or can he) cover his iniquity in taking another strange wife, by his retaining still his former *Israelitish* wife? *i. e.* let him not deal falsely

with her, and think it enough thus to cover his inward hatred of her, by making a shew of respect by retaining her, whereas his taking a strange wife with her, argues that in his heart he hates her; or according to ^d Others, it is a violence or injury that will not be hid, but appear to all, as any thing that is above his garment. Is it at all meet, saith *R. Solomon*, that thou spread thy garment over her to retain her for a wife, when violence or injury covereth this garment, (*viz.* under that pretence of retaining her, thou dost a continual wrong to her) hating her in thy heart, and always vexing and afflicting her? for so, I suppose, *R. Solomon's* words must be read interrogatively, or else they will make no clear sense. [In whose words *Figuro* seems to mistake *הוֹגָאָה* *Hogaata* instead of *הוֹגָנָה* *Hoganat*, rendring, *Thou hast laboured*, &c. for *Is it meet?*]

In a manuscript copy of the same *R. Solomon* we have another exposition, which in the ordinary printed copies we find not, viz. *That he that putteth away his wife, draweth a covering of violence over his other garments to himself*; agreeable to that expression, *Hab. ii. 17. The violence of Lebanon shall cover thee*: the end will be, that the violence done to her shall be revenged on him; his meaning seems to be, he makes himself guilty of violence, which God will revenge. But this is to be applied to that other rendring of the preceding words, viz. *he bateth putting away*, which (as we have seen) others of the *Jews* also follow, who yet as concerning these words, scarce give us enough, whereby to discern what they thought of the meaning of them, as particularly *R. Aben Ezra*, who hath no more than only these words, *He bateth him that putteth away his wife that is clean, and he bateth him that covereth, or God seeth his violence, or injuriousness, which is in secret*. By which words all that we can see of his meaning is, that by covering violence with his garment, is meant harbouring in secret hatred of his wife, which God seeth under what pretence soever covered, and hateth it. *R. Tanchum* also having declared for the meaning of the words, what we have seen, as applicable to the other rendring of the former words, doth not add any other as particularly applicable to this rendring, except out of his explaining them thus, "That he hateth putting away, or divorce, in this kind, that a daughter of *Israel* should be put away for the daughter of a stranger's sake, *i. e.* that he might take in her room a strange heathenish wife;" we may pick out this meaning, that the putting away an *Israelitish* wife for that reason is called a covering violence with his garment. All therefore that I can say is that the *Jewish* Expositors in giving the meaning of these words, are (as we said) somewhat perplex and obscure. Let us see if the Christians speak more plainly.

They that render as Ours in the Text, or to that purpose, for the Lord saith he bateth

^a R. Tanchum, and see Ab. Ezra.^y See R. Solomon, Michal Yophi, and Stokes.^z See Tarn.^d R.

D. Kimchi, R. Tanchum.

^b R. Solomon, Abarb.^c Pet. Fig.^d Abarb.

putting away; for one (or and, or but be) covereth violence with his garment, must make this the meaning, that what he doth is hateful, though he hath for a covering or pretence, that the law permitted to put away his wife, whom he did not like. For though God, to prevent greater mischief of cruelty and polygamy, did permit, or rather leave unpunished by the politick magistrate the doing so, yet for all that, it was still hateful in his eyes, really violence and iniquity, however, he might cover it with that cloak of permission in the law. And so if it be read (as in our Margin) *if he bate her, put her away*, to the same meaning follows, yet the use of this permission is only a covering of violence with a politick coverture; and not a thing pleasing to God. Or as Others, and let him cover violence with his garment, i. e. with a bill of divorce, which is likened to a garment, because as a garment defends the body from the injury of weather, and covers the shame; so that served to defend her, that was put away, from that cruelty, or hard usage which she should find, if retained; and from that contumely and disgrace, which she would otherwise be obnoxious too: and therefore Some look on the putting their wives away, without that covering of a bill of divorce, as the violence or injury here meant.

From what hath been said will easily result what Calvin takes to be the import of these words, *That God doth not in them shew any approbation of divorce, yet that seeing he had connived at it in his law, it would be a less fault than the taking in strange illegal idolatrous wives with their lawful Israelitish wives.* And the same meaning they seem to aim at, who by violence understand the Israelitish wife retained for a cover, though hated and abused, and having another taken in above her; though Calvin thinks that a very forced interpretation. To these may be added, because they follow the same order in construction of the words, such who yet give a far different meaning of the phrase, by taking the preposition *by* *Al* in its most usual signification for *upon* or *above*, and so render the words as a proverbial speech, and he hideth violence upon his garment, i. e. though he pretend the liberty of the law in divorcing his wife, yet his doing so is a manifest violence or injury, no more to be hid than what a man bears or holds on the outside of his garment. But this will be much the same meaning which they give, who clean differently order the words in the construction, which, as we have seen, the Vulgar Latin and Others do, rendring, *but violence shall cover his garment, i. e.* for all his bill of divorce, it is still open violence and an injury, which will not, or cannot be concealed: or, taking with Others violence or iniquity for the punishment of violence; for all that, the punishment of his violence or injury done to his wife, shall be made conspicuous to all, both the fault and the punishment shall cover (or be overspread

over) his garment, and his body too (as Jerome by the garment understands the body, which is as the garment of the soul;) and make him infamous to all. Others, the iniquity of his wife (made known by his divorcing her) shall cover his garment, defend him from that infamy which his wife did asperse him with.

This exposition seems not much to the purpose; as neither that of theirs, who would have it, *If he bate her, put her away, saith the Lord, who covereth violence as with his garment, by permitting to put her away with a bill of divorce.* Lud. de Dieu, having considered these words, and asserted this construction of them, and violence (or wrong) covereth (or hath covered) his garment, giveth as his opinion for the meaning of them, "That God here reproveth them, for that, whereas they with their garment ought to have covered their wives; violence or wrong did cover their garment, while they did treacherously hate their wives, and put away those whom they hated, that they might marry strange wives: or else, that by these words, violence covereth his garment, is denoted the filthiness of adultery, wherewith he was wholly covered, according as the garment spotted by the flesh is taken, Jude, ver. 23." To which his meaning he maketh way, by observing, That in matters concerning wedlock, the name of garment is used for fidelity and conjugal protection, as Ezek. xvi. 8. *I spread my skirt over thee, &c.* and Ruth iii. 9. *Spread thy skirt over thy handmaid*: and so concerning the use of the marriage bed, is used the expression, *To discover the skirt of the garment*, Deut. xxii. 30.

In all this variety presented to the readers view, he may judge what meaning will best satisfy him, and seem to give the fullest sense of the words. For my part I must profess myself not fully satisfied with any of them, and am of opinion, that by this figurative and perhaps proverbial expression, (which then when uttered was well understood, though not so at this distance of time) was something meant, which none of our Expositors give: concerning which though I have nothing confidently to affirm, yet I shall make bold to propose a conjecture, which I suppose will, as concerning the use of the words, be easily made probable. The conjecture is this, that by the words, taking that construction of them which we have seen Abraham Aben Ezra, and Rabbi Tanchum to afford, and which seems to be among all that are given the plainest, viz. *He bated putting away, and he hateth to cover* (or rather to put, or that one should put as a covering, or superinduce) violence over his garment; is meant the superinducing or marrying an illegitimate wife, over (or with, or above) his legitimate first wife. So that by violence may be signified a second wife, with wrong to the former taken in

^c Deut. xxiv. 1, &c. ^f See Jun. Trem. Pisc. Bishop Hall. ^g Dutch Notes, Diodati. ^h Brennius.
ⁱ Vatab. ^k And see Drus. in marg. ^l Oecolamp. ^m Pct. à Fig. ⁿ Menoch. Chr. à Castro's Paraph.
^o Ribér. ^p Tirin. ^q See Chr. à Castro. ^r Ibid.

in with her, and by *his garment*, his former wife lawfully taken. For making which use of the words probable, to begin first with the last word, we may observe, besides what hath been already mentioned of the use, if not of the very word, yet of another of like signification in matter of wedlock, that which (according to the simplest exposition of the words) is by *Abimelech* said, *Gen. xx. 16.* That *Abraham* was to *Sarah* his wife *a covering of the eyes*, i. e. saith the *Chaldee*, a covering of honour. And by like reason that the husband may be said to be to the wife *a covering of the eyes*, to keep her from looking after others, or others from looking after her, may the wife be said, to be to the husband *a covering of the eyes*, to keep him from looking after any woman but her. If this be not enough to prove such accommodation to man and wife of words signifying *covering* or *garment*, in the language of those times; yet if one Eastern language may serve for illustrating and giving testimony to the expressions of another of so nigh affinity to it, that they may be accounted almost one, and one but a dialect of the other, as the *Arabick* is to the *Hebrew*, so esteemed by the *Jewish* Writers, and therefore usually had recourse to for finding out the use and signification of *Hebrew* words, where any doubt or difficulty occurs; then here will the *Arabick* tongue help us, and teach us to pronounce boldly of such words, as signify a *garment* or *covering*, that they are applied to signify *man* or *wife* respectively. So saith a learned *Grammarian*, that *حلة* *Hollah*, which signifies an *upper garment* or *robe*, is used to denote a *wife*; and so likewise *لباس* *Lebas* (which answers to the *Hebrew* word *לבוש* *Lebush* here used) to denote either the *husband* or *wife* respectively; and he cites a testimony out of the *Alcoran* it self, (wherein he that compiled it endeavours very often to imitate Scripture expressions:) as if God should say to the men, *هن لباس لكم وانتم لباس لهن* *Honna lebas lacem, waantom lebas labonna, they*, i. e. *your wives, are a garment to you, and you are a garment to them.* And why might not this figurative signification also be allowed anciently, to this and like words in the *Hebrew* tongue, from which the *Arabick* might borrow it? And if by his *garment* here be understood his wife, 'twill easily be thought, that by *violence* or *wrong*, may be denoted another strange wife, with open injury taken in with, or above her. The name proper for such a superinducted wife, is in the same *Arabick* language of nigh signification to it, which is *ضرة* *Darrab*, which, as other nouns from the same root, signifies *hurt*, *affliction*, *oppression*, *force*, and the like; as ^u also in the *Hebrew* tongue, in which such a wife is called *צרה* *Tsarah*, one that afflicteth, is enemy to, or doth injure, and oppresses the other. Whence in the law is forbidden to take one wife to another, *לצרר* *Litzror*, to vex her, *Levit. xviii.*

18. Now that the noun signifying *violence* or *wrong*, or *oppression*, should in the abstract be taken for one that doth violence or wrong, is no marvel, it being very usual to put nouns signifying *goodness* or *badness*, or the like, in the abstract, for such as are eminent in those kinds *good* or *bad*, *profitable* or *hurtful*: and so *violence* for a *wife*, that will certainly do wrong or violence; or by taking of which, violence or wrong is necessarily done to the former wife; with more reason, I suppose (though much the like) than ^w Some by *violence* take to be meant the former wife violently retained, and not dismissed, that she might be married by another. And if *garment* may be used for a *wife*, then the verb signifying to *cover*, or put on a *garment*, (as *כסו* *Cissab* here) may by the same reason be well used for the taking a wife. And these things being allowed (as I know not why they should not be) as to the signification of the words, then will the meaning which we have given be plain, as to the reading of the foregoing words, which is the Text of our Translation, *For the Lord saith he hateth putting away, and for a man to take a strange (a wrongful injurious) wife, above (or with) his lawful former wife.* For the particle *ל* *Al* is ^x noted to signify as well *ל* *im*, i. e. *with*, as *over* or *above*, the sense will be all one: and as to the marginal reading it will well agree with that also thus, *If he hate her, let him put her away*: he may have some colour from the permission of the law so to do, but he doth not that, but retaining her, though he hates her, takes over her, or together with her, another strange idolatrous injurious wife, which is a greater wrong and violence offered to her: or, but by him another wrongful wife is taken with or above his former legal wife; to fit it to that construction, *violence covereth*, &c.

Another meaning might be, according to the same notion, given agreeable to that construction, *let him put her away, and cover the wrong towards, or against, his wife*, called his *garment*, viz. by a bill of divorce; so that *ל* *Al* may signify *towards* or *against*.

The same meaning will be easily applied to such other renderings, as are given and warranted by the scope of the place, as coming fully home to it, which, from the 10th verse to these inclusively, is a reproof of the *Jews* of that time, for their injury done to their lawful *Israelitish* wives, by either illegally putting them away, that they might take the daughters of a strange God; or else if they did retain them, yet secretly hating them, and taking in above them such strange idolatrous wives, whom, with manifest injury to their former, they did shew more affection to, and make, as it were, mistresses over them. And this the *Jews* think to be all that is meant, accounting both divorce, and taking more *Israelitish* wives, not to be (for all that is said) any way prohibited, or displeasing to God. But to us learning from ^z Christ the true im-

port

^y Ebn Athir in his Dictionary.
R. D. Kimchi and R. Panchum.

¹ Cap. 2.

^u Morphed in *לצר*.

^w Oecolamp.

^x Abu Walid.

^y See

^z Mat. v. 30, 31. and xix. 3, &c. Luke xvi.

port of the Scriptures, it will be more absolutely a prohibition from God, both of the one and the other, viz. both *divorce* and *polygamy*; which having shewed how hateful it is to him, he concludes with a repetition of his injunction or *caveat* given in the foregoing verse, *Therefore take heed to your spirit, that you deal not treacherously*: take heed to your selves as you love your souls, and the preservation of your spirits, that ye offend not by indulging to your unbridled lusts in either of these kinds, and prevaricate against the sacred tie of wedlock, by God instituted for the joining one to one, in an indissoluble knot of affection in legal manner. And this till some plainer way be shewn we embrace, as the fullest and properest meaning of this verse, it being agreeable both to the construction and signification of the words, and manifest scope of the place.

17. ¶ *Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? when ye say, Every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or where is the God of judgment?*

Ye have wearied the Lord with your words, &c.] A Jewish^a Doctor notes this to be another section, and the things therein spoken to belong to the time to come, and so^b some Others make it the beginning of a new chapter, as not having dependence on the preceding words, but referring rather to what follows in the next chapter, in which is answer to the doubts they raise, and a vindication of God's justice, which they seem here to call in question: yet may there well enough be a connexion made between them and the preceding words too, if we look on them as a defence of their obstinacy in not hearkning to God, or the Prophet in his name, reproving them for such faults as have been hitherto mentioned; for that^c there seemed to them no such care taken by God of what men did, when they saw those that did otherwise than he commanded, yea more plainly wicked and disobedient, to prosper as much or more than Others, that made more conscience of their ways, and therefore there was no necessity to them of amending their ways, or ceasing to do what they did. Or as *Abarbinel* makes the transition from the former words to these, that, after he had reproved them for their evil deeds, both priests and people, he here proceeds to reprove them for their words and thoughts, which were even worse and more wicked than their deeds; in that the wicked ones of that generation did return in answer to the reproofs of the Prophet, *There is neither judgment nor judge, God hath left the earth*. His reproof of them, therefore, for this he gives, saying, *Ye have wearied the Lord with your words*. Here is by several of the^d Jews noted (as well as by Others) that that is spoken figuratively according to the language of men, or in such

as is passable among men, but cannot be properly said of God, who cannot be wearied. It denotes that their words were such as would weary any man in authority, and provoke him to anger, and so did provoke God to deal so with them, as that by the effects they might judge him to be weary of hearing from them such words, and could no longer endure them: which is that which the Greek expresses by rendring it, *who have provoked the Lord to wrath*. *Rabbi Tanchum* thus expounds it, Ye have caused a restraint of his (care and) providence, or caused him to withhold his providence from ordering your affairs, by doing such things as he cannot bear, according to what is said, *I cannot away with it, &c.* *Isaiab* i. 13. and again, *I am weary to bear them*, ver. 14. *Abarbinel* thinks there is no necessity of making any^e metaphor or figure in this speech, but that it may be understood, not that God was wearied by their words, but that they in saying what they did, did ascribe to him weariness and impotency, and defect in his power and providence: for if he did not know what wicked men did, or did not regard it, or would not, or could not hinder or punish it, this would argue him weary, impotent, and deficient. Which of the two ways of expounding this word we take, will not be much material, nor make any difference in the sense or coherence with the following words. But there is no reason to depart from the first and more followed way.

The Prophet thus reproving them as faulty in this kind, they are represented, as impudently denying themselves so to be, or to have spoken any words, that should be so offensive, *Yet ye say, wherein have we wearied him?* (or according to the other way, whereby have we attributed to him weariness or impotency?) Or if we interpret the words as Others to include a supposition of what he knowing their evil thoughts, saw they would be apt to say, *If ye shall say, Wherein, &c.* He gives them an answer in which he declares what it was they said, or thought to the affronting of God, and highly provoking him, *when ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them, or, where is the God of judgment?* It is easily supposed, though not express, that they, seeing the prosperous condition of some openly wicked men, not only of the idolatrous nations, as Some would have it, but among themselves also, they being^f preferred in dignity above Others, and flourishing more than themselves, who in their own conceits, were much better deserving; took thence occasion of uttering these blasphemous words, contrary to what the Prophets affirmed concerning God's justice and judgments on sinners, thus retorting, and contradicting them, "Is it not certainly, as you say, but on the contrary, such as do evil are good in the sight of the Lord, and he delighteth in them, it so appears by their prospering; and where then is the judgment of" that

^a Ab Ezra. ^b See Lyra, and Ch. à Castro. ^c See Tarnov. ^d Ab. Ezra, and R. D. Kimchi. ^e Munst.

^f Hierom. ^g Grot. ^h R. Tanchum.

“ that just Judge, that you tell us of? which
“ yet *R. Tanchum* thinks not to imply that
“ they utterly denied the being of such a
“ Judge, (for then it would not have been
“ added, *And where is, &c.*) but spoke by
“ way of contradiction to what they heard
“ from the Prophets, as a proof of God’s
“ slow proceeding in his ordering and dis-
“ posing of things. And in giving this sense,
“ he takes the particle *ו* *O*, or, to be, as if
“ it were, the copulative *ו* *Ve, and.*” By
Others, he saith, the meaning is thus given,
as if they did say, thus or thus; sometimes,
every one that doth evil is good in the sight of
God, and he delighteth in them; at other times,
where is the God of judgment? and by Others,
If it be not so as we say, where then is the God
of judgment? In these ways of exposition by
him given, is comprehended most of what is
said by other Expositors ancient and modern,
they following the same way in construction of
the words. But a late learned¹ man thinketh
it more convenient and agreeable to the nice
rules of Grammar, to render the former words,
when ye say every one that^k maketh evil, (or,
the evil) *to be good, i. e.* with him that saith of
evil, or of him that is evil, that it, or he, is
good in the sight of God; God is delighted;
or, he that so saith is acceptable to God. But
this doth not make much difference, as to the
scope or intent of what blasphemy they are
charged with: *viz.* that they should make
God a favourer of wicked persons. He differs
from Others likewise in his opinion, concern-
ing the rendring of that particle *ו* *O*, which
is rendred *or* (and *R. Tanchum* would have
rendred *And*, as he saith it elsewhere signifies,
viz. ¹ *Levit. iv. 24, 28.*) and would have it
to be taken for a particle of exclamation, *O*;
and so that and the following words to be the
words of the Prophet, admiring the patience
of God, who so patiently bears with so great
impiety, and doth not punish this their blas-
phemy. But though in his Notes on *Isaiah*
xxvii. 4. he make it probable that this particle
may sometimes so signify, yet whether it ought
here so to be used (especially, making, as he
doth, the following words, *where is the God*
of judgment? to be the Prophet’s words) may
seem questionable, inasmuch as then the Pro-
phet would seem guilty in the same kind that
those whom he reproves were; *viz.* in question-
ing God’s justice, as shewing favour to wicked
men, they did it because God seemed in their
eyes to favour others more wicked than them-
selves, more than he did them; he should do
but much the same, because God so much fa-
voured, or bare with them. But if any will
have it so rendred, I should rather think the
following words should still be the words of
those wicked men, as Others take them to be;
and then the sense will be but the same, as if
it were rendred *or*, or *and*, only with a little
more vehemency; and either a denying or
complaining of the slowness of God’s justice:
they thus (probably, as we said, in defence of

their own obstinacy in persevering in those evil
ways, for which the Prophets reproved them,)
^m arguing, “ What need we fear, though we
“ go on in such courses, as you reprove us
“ for? do we not see those, that do that,
“ which you call evil, prosper? so that we
“ may well conclude, either that their doings
“ are well liked of by God; or else, if it be
“ not so, *where is the God of judgment?* sure
“ either there is no such, (as *Abarbinel* notes
“ this way of speaking to denote the not being
“ of a thing;) or else he is very negligent and
“ slow in his executing judgment: else why
“ doth he suffer so long such things, and not
“ punish them?” (so those scoffers, ² *Peter*
iii. 4. *where is the promise of his coming?*) so
intimating, that from the ill ordering of things
in distributing of justice, ^a they thought either
that God saw the evil things that were done,
and was not displeased with them: or else did
not see them, nor regarded them, and so was
not a God of judgment. Such impious say-
ings of theirs he shews that God was highly
offended at, for their undertaking to be judges
of the seasons and circumstances, which he
hath reserved the^o judgment of to his own
knowledge and power, and to subject the
depths of his judgments to their own shallow
reason; and with this reproof of them is this
chapter concluded. But out of his great con-
descension in the next chapter, he returns such
an answer to these their causeless objections, as
may teach them to discern *between the righteous*
and the wicked, between him that serveth God
and him that serveth him not; as he speaks in
the 18th verse of that chapter.

Grotius interprets what is rendred, *ye have*
wearied, &c. by *ye will weary, &c.* and *when*
ye say, by *in that ye will say, &c.* *viz.* so as
to be a foretelling of their behaviour in that
interval, that they should now be without
Prophets and miracles for many years, between
the time that this was spoken, and the coming
of that messenger and Lord, in the next chapter,
ver. 1. spoken of. And it is but reason, and
agreeable to the words, that we should take
in, together with what the *Jews* had done,
since their return into their country, and with
what at present they did, all that they should
do in that time, God foresaw what they would
say or do, as already said or done. But to pass
by all that was in that time done, and to look
on the words, as reporting by way of prophecy
what is now by them done in their present
dispersion, after the real completion of these
prophecies, as some^p *Jews* do, (according to
what *R. Tanchum* thinks convenient, both here
and *chap. iii. 14.*) is wholly to elude this
prophecy; as then spoken, and to make void
all that we believe, and all that the history of
the times testifies of the completion of it, by
the coming of Christ, and the destruction of
the *Jews* in the following words threatned,
and to persuade us to look after that, which
they vainly do, as if Christ were not yet come,
but we were to look for another, to shut our
eyes

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S s

¹ Lud. de Dieu.
^p *R. Tanch.*
^k Compare *Isaiah v. 20.*
¹ See *Abu Walid* in *18.*
^m *Tarnov.*
ⁿ *Abarb.*
^o *Grot.*

eyes against what hath been, and to look for what shall never be, to take off the Prophets words from the times that they concerned, and apply them to such as began not till all that he spake was manifestly fulfilled, so making by a perverse method the end to be the beginning. Though they be now guilty of the same sin that the men of that generation then were, yet are not they the men then particularly spoken of and designed.

CHAP. III.

VERSE I. *Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple: even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts.*

BEHOLD I will send my messenger, and he shall prepare the way before me, &c.] How these words depend on those foregoing, with which the former chapter is concluded, hath been already intimated, viz. that here is an answer given to that blasphemous question of those perverse ones of that time, who from what they saw of the prosperity and flourishing condition of such whom they looked on as deserving other usage, took thence occasion of questioning God's justice; God assuring, that there should come a time, wherein they should perceive that he was no favourer of wicked men, or their practices; a time, wherein he would by his executing his just judgment on them, shew that he took due notice all along of what was done by them, though he might seem for a while to connive at it; and that time should be at the coming of a righteous King, whom he should raise up to set things in order, viz. the King *Messiah*: as I choose to utter in the words of a *Jewish* Expositor, that so it may appear, even by confession of his enemies, That the words are a most illustrious prophecy of Christ, by which this last of Prophets before Christ's coming, assured them of, and warned them to expect his coming: for which to prepare them, they should have no more Prophets sent them, till a Messenger, which should immediately before his coming, appear to prepare his way before him. How this Prophecy was in its due time fulfilled, the history of the gospel clearly and fully shews: so that there is nothing in the cavils of the *Jews*, or any other that acknowledge not the truth thereof, that can raise to us any doubt, as to the scope and true meaning of the whole; though in the explaining of the particular words may be some difference; which as far as may seem convenient, we shall take notice of, in going them over as they lie in order.

Behold [saith God] *I will send.*] Others translate, *I do send*, as more agreeable to the letter; and so also is it recited in the *New Testament*; as, *Mat.* xi. 10. *Mark* i. 2. *Luke* vii. 27. Because the thing, though not done, or in present doing, when these words were

spoken, yet was assuredly to be done; and was therefore spoken of in the present tense. But Ours, in regard that it was after a time to be fulfilled, expresses it not unfitly in the future, *I will send*, as agreeable to the sense, and not disagreeable to the letter, which will well enough bear either; seeing the participle, as is here שולח *Sholeach*, sending (*Behold I sending*, i. e. *am sending*, or *will send*) is frequently used to denote the present tense, but sometimes the future also.

מלאכי *Malachi*.] Which signifies either my angel, or my messenger, the word signifying both an angel and a messenger, an angel because a messenger, agreeable to the root of the word, of which see chap. i. 1. and ii. 7. from which our Prophet had his name *Malachi*: it is here rightly rendred my messenger.

My messenger.] Who is designed by this title we Christians cannot doubt, it being in those forecited places in the gospel, expressly attributed to *John the Baptist*: and he in two of them, viz. *Matthew* and *Luke*, is plainly said by Christ himself to be him of whom this was written. But the unbelieving *Jews* denying Christ, whose messenger this was to be, are at a loss likewise concerning this messenger: and by disagreeing among themselves so far as they do, and by the absurdity of what they affirm, shew that they are either all ignorant of the truth, or will none of them confess it, as by a brief view of them we may see. *R. Solomon Jarchi* interprets it (if *Abarbinel* give us the meaning aright) of the angel of death, who shall take the wicked out of this life to be sent into hell torments. In the copies of him that we have, are no such words expressed, but only *My messenger, to take out of the way, or cut off the wicked.* מלאכי לבקר את הרשעים, and so accordingly interprets the angel of the covenant, an angel that shall revenge the [breach of the] covenant. Which exposition of his so understood, the same *Abarbinel* thinks, though true in the general (that however the wicked here may prosper, yet after death vengeance shall certainly be taken on them) yet not to agree to this place, where is a prophecy of a signal particular day, and not that which is continually and necessarily seen, and always was, and will be so, without any new remark to be ushered in with a *Behold*, as of a new notorious thing: as is likewise intimated to be pointed out here in what follows, *But who may abide the day of his coming, &c. And he shall purify the sons of Levi, &c.* which are not things properly and peculiarly denoting the state of souls after death.

Aben Ezra saith that it is probable, that by this messenger is meant *Messiah* the son of *Joseph*. But it is so far from being probable so to be, that it is most certain it is not so. For what is that *Messiah* the son of *Joseph*, but a mere figment of their own brain, whom they suppose to be of the tribe of *Ephraim*, on whom they may fasten those prophecies, which foretel of the sufferings of Christ, that so they may take them off from *Messiah* the son

son of *David*, to whom they will have none but glorious and triumphant things to pertain? as if they could not belong to one person, who through^d sufferings should enter into his glory. And this they do without any ground or warrant from Scripture, only that they may deny our Christ to be the true and only *Messiah*, by the Prophets spoken of: so that to us, who believe the gospel, this signifies nothing, nor hath in it any thing that may make it probable, so far as in this place to be embraced by others of their own profession. *R. D. Kimchi* thinks that by this messenger is meant an angel from heaven; "If, saith he, ye ask concerning the judgment of the wicked in this world, there shall come a time that you shall see, and then he will draw near to you for judgment to consume the wicked that are among you: and that shall be the day when I will send my angel, and he shall prepare (or clear) the way before me, and he shall be an angel from heaven, as it is written, *Behold, I send my angel before thee to keep thee in the way, &c. Exod. xxiii. 20.* and he shall clear the way before me: this shall be in the gathering (or restoring) the captivity, so as that they shall not find in their way any adversary, or evil occurrent." This exposition of his appears, not to have pleased *Abarbinel*, by his taking no notice of it, when yet of his exposition of the other words he doth; and by that he himself gives another far different from that or the others that have been mentioned: which is, "That by this messenger is meant the Prophet himself that here utters these words from God, whose name is the same word here used, *viz. מלאכי Malachi*, and being interpreted signifies, my angel, or my messenger:" which cannot but seem strange to any, that the Prophet speaking of things to come, should be thought to prophesy of himself. But, to put the best colour he can upon his opinion, he would persuade men, that Interpreters are out in interpreting these words wholly of the time to come, but that they are to be understood partly of what was at present, partly of what was to come, partly of what was past: of what was present, *Behold I send Malachi my Prophet*; of what was to come, *The Lord whom ye seek shall suddenly come, viz. the Shedinah*, or majestic glorious presence; of what was past, *And the messenger of the covenant, whom ye delight in (viz. the King of Persia) hath already come*: as if, to stop their murmurings by reason of the prosperity of the wicked, he had now sent the Prophet *Malachi* to tell them what punishment is determined for those wicked hereafter; (as in the following part of the chapter he will shew) and so to clear the way before him by solving their question, *Where is the God of judgment?* and seeing they murmured, because the *Shedinah*, or glorious presence did not appear in the temple they had now built; (in which were wanting the *Shedinah*, and glory, and fire from heaven, and answer by *Urim* and *Thummim*, which were in the former temple:) and objected that God's providence was re-

moved from them, and all things were ill ordered; therefore to assure them, that the *Shedinah* should assuredly come again into the temple that should hereafter be built, he saith, *And the Lord whom ye seek shall suddenly come into his temple*, there shall his glory and majestic presence dwell, even that Lord which they now sought in their murmurings. And for a proof of this, and that this promise should certainly be performed, he instanceth in what they had already seen in what concerned the King of *Persia*, who was the Lord's angel, or messenger, and Messiah or anointed, for destroying of *Babylon*, and bringing back the dispersed of the *Jews* to *Jerusalem*, according to what *Esay* prophesied of him, and made with them a covenant of peace: of whom therefore he saith, *And the messenger of the covenant whom ye delight in, i. e. to honour and love him, do you not see, that he came according as was promised to you? so shall the Lord, whom ye seek, come suddenly and unawares, in the time of redemption and gathering of the captivity, &c.*

This is his meaning, as far as I can make it out in his Commentary on this place; and I suppose I have faithfully given it, and the giving of it is a sufficient confutation of it: so doth he distract the construction of the words, so blend and intermingle them with strange notions; that as he rejects the opinions of others of his own profession, so I suppose none of them will embrace this of his. All that we can gather from this, or any yet named, is, that they, not willing to see or acknowledge the truth, which the Christians instructed by the gospel embrace, do strive to go as far from it as they can; mean while taking such different ways, and disagreeing among themselves, as that it is manifest they had no one probable thing to insist on.

There is yet another opinion among them, (which *Abarbinel* glanceth on for a reserve, as a possible one, if the other of his own be not thought sufficient, although he doth not so apply it as others do) and that perhaps much ancienter than any of these we have yet seen; and such as by a right interpretation of the words, though not according to their meaning, might be reconciled to the truth. And that is, "That by this messenger is meant he who, chap. iv. 5. is called *Eliab*, whom some of them would have to be *Eliab* the *Tishbite* in person: Others, not necessarily so, but some great Prophet like him in degree, and therefore called by his name." So the often cited *R. Tanchum* reports their opinion on that place, chap. iv. where will be occasion to speak again of it. That this opinion among them was ancient we learn, not only out of their own records, but out of the gospel also, *Mat. xvii. 10.* where we hear the Disciples asking Christ, *Why then say the Scribes that Eliab must first come?* their opinion then was, that before Christ *Elias* ought to come, as a messenger and forerunner: and Christ doth not say they were out in expecting such a one, as was to be looked on as *Elias*; but in this that they

^d Luke xxiv. 26.

^e See Note on Micah ii. 13.

they did not acknowledge him that was under that name expected to be already come, saying, *Elias was truly first to come: but that indeed he was already come, and they knew him not, &c.* By which answer his Disciples understood, that he spake unto them of *John the Baptist*, of whom also he had before told them, and the whole people, that he was *he of whom it is written, Behold I send my messenger before thy face, &c. Mat. xi. 10. and the Elias which was for to come.* To those Jews, therefore, who are of the last opinion mentioned, we have from those words of our Saviour a ready answer, and to any objection that they shall raise from it, against their believing this prophecy to be fulfilled, and the *Messiah* to be come. Whereas ^f Some of them, making it an argument in that kind, say, that this prophecy is not fulfilled, because *Elias* is not in person come, and therefore neither the *Messias*; we refer them for answer to those of their own sect, who confess that neither these, nor those other words of *Malachi*, nor any other prophecy, require that *Elias* should come in person, but only some great Prophet or prophetic man in degree like to *Elias*. And then to these, if they say that not any such hath yet appeared, we say, Yes, there hath, and that *John the Baptist* was he, for he *came before the Lord in the spirit and power of Elias, to make ready a people prepared for the Lord, Luke i. 17.* He was by all that then lived and beheld his works, counted and holden for a Prophet, *Mat. xiv. 5. and xxi. 26.* yea, he was more than a Prophet, than whom *there was not a greater risen among them that were born of women, Mat. xi. 9, 11.* so great, that they doubted whether he were not the *Messiah* himself.

What was required from this messenger, and from him that was promised under the name of *Elias*, viz. *that he should prepare the way for the Lord*, he did fully make good by preaching repentance, *Mat. iii. 2.* by baptizing unto repentance, *ver. 11.* by bearing witness to Christ, and pointing him out to the people, that they might believe on him, *John i. 29, &c.* if there be any thing in that ancient tradition of theirs, that *Eliab* was to prepare the *Messiah* to his office; that may be said to have been fulfilled by *John's* baptizing Christ before he began to preach, at which baptizing the Holy Ghost descended on him visibly from heaven. But this is besides the expression of the Scripture, and so not to the present words. *John* then being such as to his person, and so having performed that office, for which it is said here that he should be sent, what can it be but mere obstinacy to deny him to be the Lord's messenger here prophesied of? and what can they expect in any, which was not in him found?

From the time of this prophecy till the time of its completion by the Lord's sending him, was their opinion true; that such a one, who for his excellency and the spirit with which he

was to be endowed, might be called *Eliab*, was to come as a messenger and a forerunner of the *Messiah*, to prepare his way before him: but since these things have been all fulfilled, still by virtue of the same prophecy, to expect another, denying him, is great perverseness. According to their own rule, ^h *that prophecies and promises of God are at their manifestation, to be discerned and acknowledged as fulfilled*, they ought so to discern and acknowledge this, and could not but so do, did they not willingly shut their eyes, because they will not accept of Christ. God be thanked, who hath opened our eyes by the gospel, so as to acknowledge this messenger, who by what is therein declared, is evidently approved to be *John Baptist*. He it is, without doubt, of whom he here saith, *my messenger*. So our Translation renders it, others rendring *my angel*. The word is indeed that which is used to signify *an angel*, but as well likewise any other messenger or ambassador; (from a root that signifies *to send*;) and that signification of messenger is by our Translators well chosen to put in this place, as taking away or preventing those needless questions, which from rendring it *an angel*, might be raised: as, How *John* was an angel? or, Why called so? which is ⁱ reported anciently to have given occasion, to some, of an erroneous opinion, that he was not only so by office, but by nature also.

The word פִּנְנָה *Pinnah*, which Ours and Others (agreeably also to what is in the gospels) render *prepare*, is from a root *Panah*, that hath also the signification of *looking on*, and is therefore by the Greek in this place, according to that, rendred ἐπισκέψεται, *shall look on*; and so by the printed Arabick, which therein follows them. Which certainly cannot be so agreeable to the meaning, except we extend it so far as to understand by it, *to look to it*, so as that it be as it should be, which then will be the same with *preparing*. But the word in that form that it is here, is not used for to *look* and *consider*, or the like; but to *clear* and *make clean*, to *prepare* by removing what is amiss or offensive: so likewise used *Isaiah xl. 3. Prepare ye the way of the Lord, make straight a high way*: which words are likewise applied to the same *John Baptist's* office here spoken of, *Mat. iii. 3. and Mark i. 3. and Luke iii. 4.* and he shewed to make good what is thereby required, by calling to repentance, and by preaching the baptism of repentance, for putting away those sins which might hinder them from receiving Christ, and so were obstacles in his way. And in that place it is rendred by the Greek also *prepare*, and so probably they might here do.

Having observed these words to be cited by the Evangelists, we cannot but take notice that in them they are cited something differently from what is read here: for whereas here he saith, *my messenger, and before me*, or *my face*, in the first person, as speaking of himself; there it is still said *before thy face*, and

^f Trypho in Justin. Martyr, p. 208. Edit. Comel. 1593.
last chapter. ⁱ See Ribera.

^g In the same place.

^h Maimon. in Yad, the

and *thy way before thee*, as speaking to, and of another. Which hath caused some question to be made, which of the persons of the Trinity here speaks, whether God the Father, or Christ. But though it be true what ^k Some here observe, that such works of the Trinity, as are external and common to all the persons, and not proper to one, may indifferently be attributed to either; yet the plainest way of expounding these words here seems to be, to look upon them, as spoken here (as well as in the Evangelists) by God the Father concerning Christ; here *of him*, there expressly *to him*. And then the saying here, *my messenger, before me*; and there, *thy way, before thee*, making the same way to be called God's way here, and ^l Christ's there, affords us an evident proof, that Christ is one God with the Father, ^m and that in Christ God came, and was manifest in the flesh.

For the proving the same, viz. *That Christ is one with God the Father*, Some ⁿ would take from what is here said, *before my face*, an argument, thence proving that Christ is called *The face of God*: but ^o Others observe, that according to the use of the Hebrew Tongue, *before my face*, is no more than, *before me*. And therefore our Translators so rendring it, shew, that they thought not in the word *my face* to be included any argument for proving the Divinity of Christ, on which any great stress ought to be laid: and they that think it, ought to shew ^p how then the words, as here uttered by the Prophet, and as cited in the gospels, may be reconciled. For if by *my face* be here meant that Christ is the face of God, who then shall be there understood by *thy face*? who shall be called the face of Christ? It follows,

And the Lord whom ye seek shall suddenly come to his temple, &c.] Who by this *Lord* is meant is agreed on, on all hands by Christian Interpreters: viz. that it is Christ, *whom God hath made both Lord and Christ*, Acts ii. 36. and *who is Lord over all*, ibid. x. 36. ^q by whom all things were made, by whom all things are sustained and governed; who is (as the root of the word imports) the basis and foundation, not of any private family, tribe or kingdom, but of all; by whom are all things, and we by him, 1 Cor. viii. 6. and whose we are also by right of redemption; and so he is Lord of lords, and King of kings, Rev. xvii. 14. and xix. 16. deservedly intitled *The Lord*.

Among the *Jews* there are some who understand it more generally of God; so *R. Solomon*, *The God of judgment*, *R. Aben Ezra*, *The God of glory*; and so *Abarbinel*, *The glorious Name*, i. e. the glorious God, whose words may be by a Christian well interpreted also of Christ, though not so by them meant. But others of them more plainly agreeing so far with us, expressly say, *he is the King Messiah*, so *Kimchi*; yea ^r *בֵּלָא שְׁבַחֵי* *Bela shaccin*, that without doubt it is meant of the *Messiah*: and so

say we, though as to his person, and the right of his title to that appellation of *Lord*, they will not agree with us. This Lord is described by that epithet, *whom ye seek*, which may be referred to what is before said, *where is the God of judgment?* as an answer to that question, and is therefore by ^s Some looked on, as if it were spoken in ill part, as much as to say, whom ye scoffingly seek, saying, *Where is he?* Why doth he not shew himself? Although it may be (as by many learned men it is) taken; as spoken of a serious expectation, and seeking of the promised *Messiah*, by many, if not the generality of the people, whom all along from of old they longed and waited for, according as that saying of *Jacob*, *I have waited for thy salvation, O Lord*, Gen. xlix. 18. and what we read of *Simeon*, Luke ii. 25. that he waited for the consolation of *Israel*, and ver. 38. that *Anna* spake of him (being brought into the temple) to all them that looked for redemption in *Jerusalem*, manifestly shews that there ^t was such a seeking, a waiting and longing for the promised *Shilo* among them by such as *seriously* wished for it, as well as others did in *scoff* ask after him, or murmur at his delay.

Of him that was so sought, it is said, as to the circumstance of time, that he should suddenly come, i. e. suddenly after that his messenger had come and prepared the way before, as Christ did after *John Baptist's* preaching: or *suddenly*, i. e. unawares, when men should not think on, or be aware of him, as *Kimchi* takes the word here to signify; the time being not precisely in the Prophets determined, according to what is said in *Daniel*, *The words are closed up and sealed, till the time of the end*, chap. xii. 9. Whence perhaps it is that the *Jews* reckon the *Messiah* among the things that come ^u unawares, or when men think not of them: and in this sense, as it is here said of his first coming, so it is said of his second coming, which perhaps may be comprehended under this here spoken of, that except they diligently watch for it, *it shall come upon them unawares*, Luke xxi. 36. *suddenly*, Mark xiii. 36. *in such an hour as they think not*, Mat. xxiv. 44. So doubtless shall his last coming at the day of judgment be; which is that alone which the unbelieving *Jews*, having overslipped the former, here mentioned, without taking notice of it, can now (whatever they vainly promise to themselves, as if this Lord were not at all yet come) farther expect; as farther appears by the circumstance of the place, to which it is here said, *He shall come, that is, his temple*. However, by *his temple*, Some ^v have anciently understood Christ's human nature, or body, of which he spake, *John* ii. 21. or his church; or all faithful believers, who are called likewise *the temple of God*, 1 Cor. iii. 16. or the like; yet no doubt but here is meant that temple at *Jerusalem*, built then lately (when these words were

spoken)

^k Ribera.
à Castro.
Tarn.

^l See Dr. Hammond on Mat. xi.

^p See Ribera, and Chr. à Castro.

^q John i. 3.

^m 1 Tim. iii. 16.

ⁿ Galatin. Jansen.

^o See Chr.

^r R. Tanchum on chap. iv. 5.

^s Jun. Trem.

^t See Ribera, Chr. à Castro, Parcus.

^u Buxt. Lex. mag. in פסוק.

(spoken) after their return from the *Babylonish* captivity, which whatever alterations were made in it, was still looked on as one, till the time that it was destroyed by the *Romans*; and by the *Jews* called the *second temple* in respect to that former built by *Solomon*, and destroyed by the *Chaldeans*. To this temple it is here said that the Lord (here spoken of) should come; and so did Christ, whom we say to be that Lord: and of his coming to it, and his appearances there at several times, we read: *He was there first presented by his mother*, Luke ii. 22. there again when he was twelve years old, found sitting among the Doctors, ver. 46. where, in his answer to his mother, who told him that they had sought him for- rowing, he may seem to allude even to this prophecy, *How is it that ye sought me? wist ye not that I must be in τοῖς τοῖς Πατρὸς μου, in my Father's house?* Was it not foretold that he should come to his temple? Was not that the proper place for him to be in, and for them to look after him in? Several other times we read of his going to it, preaching in it, conducted to it, and received with *Hosannas*, and *Blessed be he that cometh in the name of the Lord*: and in it exercising his authority, as Lord of it, in purging it, and vindicating the dignity of it, and driving out thence those that profaned it. Any of these his appearances there, is sufficient to prove, in, and by him to have been made good, that which we take to be the main drift of this expression in this prophecy: viz. that the Lord (Christ or Mes- siah) here spoken of, was to come while the temple (that temple then built) was standing. Which is likewise evidently foretold by the Prophet *Haggai*, chap. ii. 7. that *into it should come the desire of all nations*, and it should be filled with glory, yea, *that thereby the glory of that latter house should be greater than that of the former*, ver. 9. *though it were then in their eyes as nothing in comparison of it*, ver. 3.

^z By virtue of these signal prophecies it is without question, that those ancient *Jews* who lived before Christ's coming, did expect that he should come while that temple was stand- ing. And it is evident that old *Simeon*, to whom it was revealed by the Holy Ghost, that he should not see death till he had seen the Lord's Christ, ^a who came by the Spirit into the temple, when Christ was thither first brought, and taking him in his arms blessed God, and desired of him then to *depart in peace, because he had seen his salvation*; did so understand it; and that the Lord was now, according to this prophecy, come to his tem- ple: he desired to see no more for the com- pletion of it. And so holy *Anna* also, who coming in that instant into the temple, gave thanks likewise unto the Lord, and spake of him to all that looked for redemption in *Jeru- salem*. And what else is proclaimed by all those multitudes, who at his going to the temple, and at his being in it, cried, *Hosanna to the*

son of David, Blessed is he that cometh in the name of the Lord, Mat. xxi. 9, 15. but the same, viz. that the Lord was now come to his temple? and so it is witnessed that accord- ing to this Prophecy, and that of *Haggai*, he was by the *Jews* of that time expected to come to that temple then in being. And so to us do they together afford an unanswerable argument against the later *Jews*, all that have lived since that time, that that temple was standing, and deny the *Messiah* to be yet come, thus; *Messiah* was to come while the temple was standing, and therefore seeing the temple hath so long since been destroyed, it is mani- fest that he is long since come, and in vain is now by them expected. For what is it else but blasphemously to accuse God speaking by his Prophets of falshood? so poor a shift is it, which is all they have to flee to, to say that there is yet a third temple to be expected, un- der which these prophecies are to be fulfill'd; as that it cannot any way shake our faith, but ought more to confirm it, while we see that they have for so many hundreds of years, above a thousand, expected what they without any ground or warrant from Scripture look for. It cannot without wilful blindness and obstinacy be denied, that the temple here mentioned was that second temple, and more plainly when *Haggai* looking on, and describing that temple then built, saith expressly, *this house*; by *this house*, to understand a house after this (as *Abar- binel* doth) is such a perverting of words and meaning, as we cannot without loss of our own reason admit of. Yet this is the only *salvo* that they have, or can have. And this their great Doctor ^b *Maimonides* seems to make use of, when finding no temple for their yet vainly expected *Messias* to come to, saith, "That the King *Messiah* shall hereafter come, "and restore the kingdom of the house of "David to its old former estate, and shall "build a sanctuary or temple, &c. and that "in the same place where formerly it stood." And in that regard perhaps they will have it called *his temple* (as here it is) and so shift off another argument against the *Jews*, who deny Christ's divinity, which is by Christian ^d Inter- preters hence usually taken, viz. that because the temple is called *his temple*, it is thereby made manifest, that he who should come to it as a man, was not only so, but God also; it being proper to God only to have temples, or houses of worship erected, and appropriated to him: and so we know that at *Jerusalem* to have been dedicated to the only true God. Here therefore it being called Christ's temple, it shews that he is true God, one with the Fa- ther. This argument, though pious and con- clusive to Christians, yet a learned ^e man would not have to be much insisted on, as to the sig- nification of the word *היכל Heical*, inasmuch as it doth not only signify a temple, or house of worship, but also a palace; and so he thinks the *Jews* may put it off by saying it signifies only,

^a See Grot. &c. on that place out of Nic. Fuller. ^y Mat. xxi. 9. Luke xix. 47. John ii. 14. and xiv. and viii. 2. and oft elsewhere. ^z See Grotius on the place, and lib. 5. de Veritate Rel. Christi. ^a Luke ii. 26, &c. ^b In Yad. lib. ult. cap. 2. ^c *המקדש*. ^d Vat. Riber. Chr. a Castro. ^e Pet. a Figueiro.

only, the *Messiah* shall come to his palace. But I suppose they would not fly to that, I do not find any of them that do.

The ordinary Expositors that we have of them (as *R. Solomon Jarchi*, *Aben Ezra*, *David Kimchi*, as likewise *R. Tanchum*) do not at all meddle with interpreting this word: only *Abarbinel* (who, as we said, interprets the Lord, not of the *Messiah*, but of the *Shecinah* or glorious presence of God, or God himself) explains it, to his *היכל Heical*, which is *Bebeit mikdash*, in his sanctuary: by which he will have to be meant *הבית הבנוי Habbeit baatid*, that house, or temple, which is to come, or shall hereafter be built: or, as in his Commentary on *Haggai* he calls it, *Beit shelishi*, the third house. By it then here I doubt not but they all understand a temple properly so called. But however they may otherwise seek to evade the force of this argument (and this I mean of them who confess by the Lord here to be meant the *Messias*;) whether by saying, it may be called his, because by him built (according to *Maimonides*) or because he should frequent it, or otherwise; certainly the other argument for proof of his being come, because the temple, to which he was to come, is so long since destroyed, is unanswerable, and their talking of a third temple, without any ground in Scripture, so long and still in vain expected by them, under which this prophecy is to be made good, (as if it were not long since fulfilled, while that second temple was standing, as we are assured that it was) is a mere dream of men choosing to themselves strong delusions. Which left any of theirs by enquiring into it, should discover, they (weary, it appears, or ashamed of the length of the time of their vain expectation, or not knowing how they should satisfy such as should enquire into it; have long since, by a severe way interdicted all such enquiries, by saying *תפח רוחם של מחשבי תקציים* *Tippach rucham (or Atsmam) shel Mechasbebe haketzim*, Let them burst (or, breath out their souls) that enquire after the ends (or periods) and terms of time, viz. concerning the coming of the *Messiah*. And that perhaps may be the cause why their Expositors in this place say so little of it, viz. how, or when, the Lord should come to his temple. Certainly without acknowledging Christ the true *Messiah*, and him to be come in the flesh, and both God and man, there cannot any thing be said that can give the true meaning, or shew what was requisite for the fulfilling of this prophecy here; and that cited out of *Haggai* of such affinity with it. And no wonder to see them who willingly and obstinately decline the one only way of manifest truth, to run on in such different tracts of error. It follows in the Text,

Even the messenger of the covenant whom ye delight in.] Where our Translators rendring the copulative *ו*, which ordinarily signifies *and*, by *even*, give us to look on these words as a farther description of the same person who was

called the Lord; and that is (as hath been said) *Christ Jesus*, who though he be one with his Father God eternal, yet humbled himself for men's sakes to be as a Messenger from his Father to them, to declare unto them his will, and to be unto him obedient in all things that he gave him to do. This proves not, that he is not one God with the Father, though as a Son he yielded obedience to him, and performed his work. Here is nothing in this that takes away either ^a unity of essence, or equality of power. So that we need not to depart from this notion of *Messenger*, or *Angel*, to render it *Prince*, as a learned ^b man, by the use of the word in another language ^c, thinks it may be proved in the *Hebrew*, and here also to signify. It will come but to one pass, he is *Prince of the covenant*, for the same reason that he is called *Messenger*, or *Angel* of it: which is because in him God founded the new covenant of grace, and by him as Mediator of it, administered it; he, not only declaring it, but ratifying it with his own blood, and receiving into it as many as lay hold on him; even that new covenant (of which he is Mediator, *Heb. xii. 24.*) better than the old, and established on better promises, *Heb. viii. 6, 8, &c.* spoken of, *Jer. xxxi. 31.* no more comprehending *Jews* alone, but *Gentiles* also. In which regard God saith of him, *I will give thee for a covenant of the people, for a light of the Gentiles, &c. Isaiah xlii. 6.* in whom he was reconciling the world unto himself, *2 Cor. v. 19.*

In this that we say, that it is but the same person who is called both *Lord* and *Messenger*, we have most of the *Jewish* Expositors consenting. So *R. Solomon*, and *Aben Ezra*, and *Kimchi*, and *R. Tanchum*, and *Abarbinel*, in a secondary exposition; but yet in this divided among themselves, that ^a Some of them say by both is meant God himself, *i. e.* God the Father, by Others the *Messiah*. Against the former is hence an evident proof, that of God the Father it cannot be meant, because a Messenger is necessarily a distinct person from him that sends him. The Lord therefore and Messenger here spoken of, must, as we affirm of Christ, needs be so. As for those who interpret both, as we do, of the *Messiah*, though much differing from us, as concerning the nature of his person; yet there is no occasion to dispute with them concerning that here, in that they agree, that the person by both titles described is the *Messiah*. As for Others, who take by the Lord to be meant one, by the Messenger of the covenant, another; so vain and absurd are their fancies, that to name them will be sufficient confutation of them, as not only that uncouth as well as novel opinion of *Abarbinel*, making it to be the King of *Persia*, who had sent them home from their *Babylonish* captivity; but also that of some more ancient, who would have to be meant *Eliab*, whom they would have to be called by that title, because he always presides at the rite of circumcision,

^a Maimonides, as above, chap. xii. and Talmud Sanhedrin.

^b Polan. lib. 3. c. 10.

^c Lud. de Dieu.

¹ viz. *Æthiop.*

² R. Solomon, and Ab. Ezra.

cision, the sign of God's covenant with them, which they thus make out, "God seeing his zeal for circumcision, when those of the ten tribes were negligent of it, gave him this privilege as a reward of his zeal, that that sacrament should never be administered, but that he should oversee it, for which cause always at every circumcision they set a chair of state for him, as being *Angel*, *Messenger*, or *President* of the covenant, and so here called." A pretty story, whereby to delude themselves, and amuse the people from further enquiry after the truth, which if it were found only in trivial fabulous books might pass as a fancy, but that it should be quoted by their serious and grave¹ Authors, as a thing pertinent to this place, and grounded on it, cannot but seem as strange, as it is groundless and ridiculous.

What is added, *whom ye delight in*, shews that with great longing they expected of old his coming, as a time that should bring much cause of joy and rejoicing to them: and what follows as repeated, *Behold he shall come* (or *cometh*) *saith the Lord of hosts*, shews the certainty of the thing, as sure as if it were already done. God engageth both his truth and power in it, he says it, and every word of his is truth, and he that says it, is the Lord of hosts, God of all power, and can and will effect whatsoever he saith.

Behold he cometh] not as *Abarbinel* (as we have seen) would have it, *both or is already come*, that so he might apply it to the King of *Persia*, who made with them a covenant of peace; but *יבא yabo*, *shall certainly come*, *בזמנו Bizmano*, *in his time*, as *Kimchi* truly explains it. And not only so, but if we look on the place before named to which he should come, *viz.* his temple, it will give us necessarily to understand, as to the time too; that he was to come while that temple was yet standing, as *Grotius* well observes.

And here before we proceed, it will be convenient to take notice what the same learned man suggests to us on the next verse, *viz.* That Christ's coming, when spoken to, and of the *Jews*, denotes not only his first manifestation in the flesh, or the temple; but all the time from his first preaching to the destruction of the city of *Jerusalem*, and of the temple. Otherwise, more distinctly the word is applied to a^m threefold coming of Christ, 1. His coming in the flesh, to be born among men. 2. His coming in judgment for vengeance to his enemies, and deliverance of his servants in this world, as he did come at the destruction of the *Jews*. 3. At the end of the world, at the day of judgment. And so understanding it as particularly respecting the *Jews*, we shall easily perceive here a full and satisfactory answer to those murmurers and scoffers of those times, who seeing the prosperity of some wicked men (as it is in the last verse of the preceding chapter) said, *every one that doth evil is good in the sight of the Lord, and he delighteth in them*, or, *where is the God*

of judgment? though such who impiously question God's justice, deserve no other answer than to feel it, yet in much condescension he here vouchsafes them such an answer as to let them know, that though he doth not presently proceed, as they would have him, but seem to neglect or wink at the doings of wicked men; yet he is not negligent, but in his own appointed time will so order things, as shall make it manifest to all, that he took notice all the while of what was done. This time, as to them, he here expresses to be that coming of Christ, which is in these and the following words described; in which time was his just judgment signally executed before the whole world, as to what concerned their nation: and so the question, why God suffers the wicked, oft, most to flourish? as to them of that nation, the people then by the Prophet spoken to and of, is fully decided by what was in that space of time by him brought to pass, so as to stop the mouth of any other, who shall in like blasphemous manner question his justice; by warning them to leave to him his own time to execute his just judgments, and rather to prepare themselves for that time, which certainly shall come upon them, than in any way to doubt of it.

The things here spoken do more particularly concern the *Jews*, but are to all, and to us, forⁿ examples, and are written for our admonition, God having several ways of executing his judgments, but proceeding still according to the same rule of justice. They likewise concern rather more general and national impieties, and judgments accordingly executed; yet so, as every particular man may thence take instruction, that none who taketh care of his ways, seeing such as are openly wicked to prosper and flourish, should thence take occasion of murmuring and questioning God's justice, nor any wicked man that prospers in this world, should, because God suffers him so to do, for that justify himself, or think himself good in the sight of the Lord, or that God delighted in him, but be assured that a time will come, when God will execute just judgment on him, however for a time he forbear him, and so deal with him in particular, as he here threatneth to do with the wicked of those times. He hath other ways of coming, besides that here spoken of: to every man, at his death, and after judgment, which though *R. Solomon*, as we have seen, doth ill in making the prime and literal meaning of this place, as he doth, yet so far he is true, that certainly God will by it come to every man in particular, and then judge and distinguish them according to the things that they have done, not the things that they have enjoyed in this world. His deferring them till then is not a sign of his liking to them, but shall make (if they by repentance prevent it not) for their greater condemnation and misery, and so shall it appear that they are out, who for what they see them here to enjoy shall account them happy. See *Luke* xvi. 25.

This

¹ R. D. Kimchi, and Abarb. in locum.

^m Dr. Hammond on Mat. xxiv. Note b.

ⁿ 1 Cor. x. 6.

This may seem a digression, as not pertaining to the literal meaning of the words, yet may be not impertinent, in regard that both the present words and other passages after in this chapter, cannot but suggest such consideration of God's just judgment both for private persons, and whole societies of men, to us. That some ° Christians anciently should interpret the word, *come*, in the first place, of Christ's first coming, and in this second, of his coming to judgment, cannot but seem strange. Doubtless, here is but one and the same coming spoken of, and the repetition of the promise of it, doth but confirm the certainty of it, and that was the first coming of his, then, when these words were spoken, to be expected by the *Jews*. The words will naturally bear no other sense.

2. *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers sope.*

But who may abide the day of his coming? &c.] By looking to what precedes in the last verse of the former chapter, and the first of this, the connexion of these words with the former seems thus, The *Jews* of those times seeing (as they thought) all things out of order then amongst them, the godly oppressed and the wicked exalted, murmured against God's justice, and having had promises from God of one who should set all things to right, as doubting of the truth of those promises, seeing them so long deferred, ask'd, *Where is the God of justice? where is the promise of his coming?* he answereth them therefore, that he is not negligent of their affairs, nor slack concerning his promise, but what they counted slackness was long-suffering towards them, that they might be prepared for receiving that Lord whom they sought after, that Messenger of his covenant, whose coming they longed to see, as expecting that then all things should go according to their desires, and they should have great cause of rejoicing, in seeing the wicked severely dealt withal, and themselves established in worldly prosperity and pleasure; mean while, not examining themselves how they were fit for such things as they expected. He therefore tells them, that certainly without any failing on his part, that Lord should come at his appointed time; but that before him also should come a Messenger to prepare his way before him, by calling them (that thought best of themselves) to prepare for his coming; for that it should not be so easy to them as they fancied to themselves, without more ado to give them what they expected of worldly enjoyments, and without farther trial to give them what they thought themselves worthy of; but that it should be with great severity, and so as in strict justice to proceed after trial made of all, for good to those who should be found faithful and sincere, and for destruction to those that were otherwise; so that the righteous should

not without a difficulty be saved, but for the ungodly and sinners they should not be able to appear. This is that which he saith, *but who may abide the day of his coming? and who shall stand when he appeareth?*

Who?] of the wicked, say some: which as it is most true, and the coming of that day shall be to them most terrible and intolerable; yet may the question seem more generally put as concerning all, even the best as well as the wicked, to shew, that the time spoken of shall be full of difficulties, such as will put all to a hard trial, such as will prove them to the uttermost, though the issue thereof shall be indeed for joy and salvation, to those that are found faithful and sincere; even they shall be saved, but so as by fire. For in that day many shall be made white, *i. e.* tried, saith *Kimchi*, in the words of *Daniel*, xii. 10: *even the righteous shall pass a hard trial, that they may be purified and made white*, though not consumed and destroyed as the wicked: so that even to them the day of his coming should be terrible, though salutary. This that they might expect, and yet among those difficulties find comfort, Christ himself having taken our sins upon him, took on him the cross, that he might enter by it into his kingdom, and shew to his the way that they must also go, if they will enter thereinto, *viz.* by taking up their cross and following him. True peace and joy he promiseth to them, but not without the preceding trial of troubles, and afflictions, and so instructeth them that they might know that he came not to send peace on the earth, *Mat.* x. 34. not such peace as the *Jewish* nation generally expected at his coming; but that ° for judgment he came into this world, (as is here prophesied that he should) which, if we take his coming in that latitude as before we said, we shall see with such severity to have been executed, as that in respect thereof we may see there was good grounds for this expression of it by way of question, *who*, (not only of the wicked, but of the best of men) *may abide the day of his coming? or who shall stand when he appeareth?*

Though the generality of the *Jews* did, I suppose, then expect nothing but present joy and prosperity at his coming, yet we may well think that those that better considered the prophecies, had other notions like those, that we have expressed, of the day of his coming and appearance, by that tradition which those since report to us, as from them, of the *חבלי משיח* *Cheblo shel Mashiach*, *The pangs or dolours of the Messiah*, such great afflictions as shall be to *Israel* at the coming of the *Messiah*, spoken of in the ° *Talmud*: which *Abarbinel* mentions, as here pointed at, if the words be expounded (as we have shewed they ought to be,) of the *Messiah*. And certainly such tradition may be as well founded on these words as any passage in the Prophets, although this place be not cited, where it is mentioned in the *Talmud* in the Tract of the Sabbath, *chap.* xvi. *fol.* 118.

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° See Ribera, and Chr. à Castro, &c. ° 2 Peter iii. 4. ° 1 Peter iv. 18. ° Compare Rev. vi. 17.
 * Tarn. † John xvi. 33. † Ibid. ix. 39. * Sabbath, fol. 118. Sanhedr. fol. 98.

but that which is repeated concerning the same day that is here spoken of, *chap. iv. 5.* where it is called *the coming of the great and dreadful day of the Lord.*

The same *Abarbinel* speaking of the same opinion of theirs in his *Comment on Daniel*, fol. 68. col. 2. saith, [That the Disciples of *Jesus* received from the wise men of *Israel* (among other things that he there mentions) that in the days of *Messiah* afflictions should be multiplied, which they call *חבלי המשיח* *Cheble hammeshiach*, the pangs or dolours of *Messiah*, inasmuch that they said, Very happy shall he be that shall not see them, and in whose time they shall not be. And concerning them (says he) it is said in their gospel, *Wo* (or alas) *who shall live with* (or in the time of) *those great afflictions which shall be seen in the last days?* which are the pangs or dolours of *Messias*, which by tradition they had heard of.]

The words which he mentions, though they are not literally found in the gospel, yet may (as the sense) thence be collected, as a summary inference out of what our Saviour saith, as in *Mat. xxiv. Mark xiii. and Luke xxi.* It is well observed by *Buxtorfius* that the word *ἡμέραι*, by our Saviour used in his description of those days of his coming in judgment to the *Jews* (that here called likewise, The day of his coming and appearance) doth properly and particularly answer to the *Hebrew*, *חבלי* *Chebel*, or *חבליים* *Chabalim*, or in construction *חבלי* *Cheblo*, or *חבלי* *Cheble*, as they denote bitter pangs, as of a woman in travail, and so used for any great pains and afflictions. So that, if that tradition among them were ancients than *Christ's* coming, and the gospel, it may not be improbably thought, that our Saviour did by such terms as were then in use among them, and in their mouths, set forth those dolorous times which they did talk of and expect; so to warn them to prepare for them, as now at hand; and a certain proof, that *Messiah*, of whose being come they were, by their own confession, to be a sign, was now come, and they ought to acknowledge it. And in expressions so full of dread doth he describe those pangs, sorrows, or afflictions, of that time and day of his coming to the *Jews* (which were accordingly made good in that space of time, which we said to be comprehended under the day of his coming, and his appearing) as that nothing can surpass or equal them, but the day of his last coming, at the terrible day of judgment, to all people at the end of the world; inasmuch that it may even seem doubtful, whether that day were not meant by divers of them, in those chapters of *Mat. xxiv. Mark xiii. and Luke xxi.* which we have cited. At least, this is set forth as a type and figure of that: inasmuch that as well in respect to this time of such tribulation, as had not been from the creation, here spoken of, as of that, might be said, as well concerning even the elect among the *Jews*, (for whose sakes our Saviour saith, those days should be shortened, whereas else *no flesh should be saved*,

Mat. xxiv. 22.) to whom the issue should be salutary, as concerning the wicked, to whom it should be for destruction, *Who may abide the day of his coming? and who shall stand when he appeareth?* which in *St. Luke* is expressed by *being accounted worthy to escape all those things, that should come to pass, and to stand before the Son of man.* What we, with most Others, render, *who may abide, &c.* is by the *Vulgar Latin* rendered, *who shall be able to think of the day of his coming, and who shall stand to see him?* to express emphatically, I suppose, the terror here intimated. For if none can think of it by reason of the power or dreadfulnes of his Majesty, who shall be able to abide or bear it? says *St. Jerom*, including both significations. Not that the word *מכלול* *Mecalcel*, or its root doth properly signify to think of (it is no where else so found) the properer signification being to bear, or sustain, which it hath, *Jer. xx. 9.* And so farther describing the terror of those times, or giving a reason of the terror of them, he adds, *For he is like a refiner's fire, and like fullers sope.* In words taken from things of known and ordinary use, he describes the severity of those judgments, which should then come on all in that country, for trial to all, and destruction to the wicked. He is (says he) like a refiner's fire, or as the construction will also bear, as a refining fire, though the other seems more proper. The use of that fire is to melt metals and try them, that so what is pure may be by it self retained, the dross being either consumed, or so separated as to be taken away from it. And then the people being compared to mixt metal, that hath in it what is pure and what is dross; and the Lord that should come in judgment, being compared to fire, which shall thoroughly try that metal; the meaning will be plain (as *R. Tanchum* expresses it) that he will consume or take away the transgressors and rebellious amongst them, as the refiner's fire consumes or separates the dross of melted metals, and cleanseth them from what is false and unsincere: and this so, as that the good and sincere shall at once be put to severe trial, every one in their own persons, as the good metal also, the sincere gold or silver endureth the hardship or trial of the fire, though preserved, and at last coming forth more pure, refined and purged: so as this may be applied to what concerns them in their particulars also, which by those trials and afflictions shall be made sensible of their sins, and what is amiss in them; that so purging themselves from them, they may become vessels of greater honour, sanctified and meet for the Lord's use, and prepared unto every good work, as the Apostle's words are, *2 Tim. ii. 21.* But the words seem here more to concern the whole mass or community of the people, all calling themselves by the same name of God's people; but many of them being not so, whom now by the refining fire of his judgments he would distinguish from the true *Israelites*, and by the same means prove the one, and bring to destruction the

* *Mat. xxiv. 8.* *Mark xiii. 8.* *† Luke xxi. 28.* *‡ Id. xxi. 36.* *§ Vulg. Lat. R. Tanch.* *|| Psalm cxix. 119.*

the other; as was actually done by those heavy calamities, which ended in the destruction of the country, city, of *Jerusalem*, and the temple, by the *Romans*, about the seventieth year of Christ. The same is plainly likewise the meaning of the other similitude added, *and like fullers sope*, the use of which is to scour wool or cloth, and purge out all spots and stains in it, and take them away, leaving the wool or cloth, though by the same means fretted and rubbed, the more white or brighter coloured. As that takes away all spots, so shall he take away all wicked ones, saith *R. Solomon*. The wicked may well be compared to spots in the garment of a people, as *St. Jude* calls them in the assemblies of the Christians *spots in their feasts of charity*, *Jude*, *ver.* 12. The word בורית *Borith*, which Ours and Others render *sope*, the Vulgar Latin and Others also render *fullers berb*. Concerning the primary signification of the word, there is doubt both among the *Jews* and Others: but, which is all that is to the purpose, it is by all agreed on to be somewhat, which in those times and places the fullers, or scourers of cloth, used to take away spots and stains, cleanse and whiten cloth withal, having (as *Grammarians* will) for its root ברר *barar*, which signifies to *cleanse*, make white and clean, as *Dan*. xi. 35. Now what our Translators, and most Others supply by, *he*, attributing it to the Lord spoken of, *Kimchi* doth it by, *it*, attributing it to the time called the day of his coming, and *when he shall appear*; and takes *refining* for an epithet to fire, but then maketh the sense the same, thus, And that day shall be as fire which purgeth the dross from silver; so shall that purge or separate the wicked from the good; and the wicked shall be destroyed, and the just or righteous shall remain: and so in the other similitude.

Here we may not pass unobserved, that divers Christian Expositors interpret this, not of those visible judgments and afflictions which we have spoken of, but of the irresistible force of Christ's word and preaching, which may be compared indeed to fire, as *Jer.* v. 14. and xxiii. 29. and is expressed by things of greatest force and power, which nothing can resist, as *Heb.* iv. 12. by a two edged sword, piercing even to the dividing asunder of soul and spirit, &c. and called a discerner of the thoughts and intents of the hearts, which spared no sin or sinner; and of the efficacy of his grace and spirit working on the obdurate hearts of men, and the like: which may be added to what hath been said, as the words seem to require it should. Otherwise, I suppose the way that we have taken to give a fuller and more proper meaning of the words, and such as will be of more use in dealing with the *Jews* to convince them, that all here spoken hath been fulfilled, all those calamities, those pangs of the *Messiah*, which they expected that the coming of *Messiah* should be accompanied with, did accordingly seize on them in that

day of his coming; including the time (as we said) from his preaching to the destruction of the temple, brought on them by their obstinacy in refusing to hearken and turn to him: and so what is here said, to intimate what is more fully declared by Christ in the gospels concerning that time. The other exposition alone perhaps will not gain much from them.

As to the expression here used, it may be compared with several others in the Scripture: so (as *Aben Ezra* and *Kimchi* will) with what is said, *Zech.* xiii. 9. where God saith, *I will bring the third part through the fire, and I will refine them as silver is refined, &c.* as likewise, *Isaiab.* i. 25. *I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and Ezek.* xxii. 18, 19, 20, 21, 22. *as they gather silver, and dross, and iron, and lead, and tin into the midst of the furnace, and blow the fire upon it to melt it; so will I gather you in my anger, and melt you, &c.* (*ver.* 20.) *as silver is melted in the midst of the furnace, so shall ye be melted, &c.* (*ver.* 22.) and *Luke* xii. 49. *I am come to send fire on the earth, &c.* and *2 Thess.* i. 8. where he speaketh of a time, when the Lord Jesus shall be revealed from heaven in flaming fire, &c. with other like places. Which what judgments they concern will not be to our purpose at present to enquire; but only thus much, that it is usual to compare God's severity in proceeding against sin, to such purging and refining fire, which melts and tries the whole mass, but purifies the good, and refines it, and separates and consumes the dross. So those judgments often fall promiscuously on all both good and bad; but the end is different, and when the wicked are destroyed, the godly are only purged and made more precious in the sight of God; yet so as that in regard of that severe examination and trial, which they shall endure; even in respect of them also it may justly be asked, *who may abide the day of his coming?* &c. According to the same notion he adds in respect of the present trial here spoken of,

3. *And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*

And he shall sit as a refiner and purifier of silver, &c.] R. D. Kimchi, as before, so here also, what Ours and Others attribute to the person of the Lord, takes as spoken of the time called *the day of his coming*, thus giving the meaning of the words, "As a judge that sitteth to judge the people, and to distinguish the offender from the innocent; so shall be that day, which shall refine and cleanse the silver, and take away from it the dross, or refuse; and they are the wicked." But the word שׁב properly signifying *to sit*, may seem more to agree to the person, than time, though it make not much difference in the

^a R. Tanch. and R. D. Kimchi in radie.
above cited, *Mat.* xxiv, &c.

^b See *Jer.* xxix.

^d Ribera, Menoch. Tirin. Quistorp.

^e Diodat.

^f In the

¹ See *1 Peter* iv. 12. πύραυς.

the meaning. And it cannot be here strictly taken in the notion of *sitting*, however it be attributed to the person; but rather to signify his set purpose and resolution of so doing, as one that sits to a work. He shall set aside all other works, that he may be as a refiner, saith *R. Solomon*, scarce warily enough; inasmuch as one work hindreth not him from attending to others; except we take his meaning to be, that he shall so fully do that business, as if he attended wholly to it. The *Chaldee* renders it, "He shall be revealed, or reveal himself, to melt and cleanse, as a man that melteth and cleanseth silver." He means (saith *R. Tauchum*) "He shall try and cleanse *Israel*, or the people, as silver, *i. e.* * as silver is cleansed and purified, or, he shall sit, as one that refineth silver." The letter or particle *C*, which is a note of similitude, being either way omitted, because the meaning is clear.

And he shall purify the sons of Levi, and purge them.] He shall cleanse them as silver that is tried in a furnace of earth, purified seven times, *Psalms* xii. 6. *The sons of Levi.*] Of the priests who were the sons of *Levi*, we have in the former chapters heavy complaints, that they in nothing performed their duty aright, but profaned God's holy name, his altar, his offerings, and service; and adulterated and violated his law: of them therefore seems here particular mention made, and promised or denounced, that he would take them (who should have directed and been examples of good to Others, but were wholly corrupt, and ill examples to them) in the first place into a strict examination, and reform what was amiss in his worship and their performance, so far that he loathed their offerings, that hereafter he might in an acceptable manner be worshipped, and have offerings offered to him in righteousness, such as should be pleasing to him.

But who are meant by the sons of *Levi* is not well accorded by Expositors. Who of old were called by that name is manifest; but now the outward part of God's service being altered, the persons also, by whom it is to be performed ought to be so too, though under the same name set forth. The change of the law, and the change of the priesthood or ministers, necessarily accompany one the other, *Heb.* vii. 12. By the sons of *Levi* here therefore † Some understand in general all Christians, who are all in Christ made a holy priesthood to offer up spiritual sacrifices acceptable to God by *Jesus Christ*, † *Peter* ii. 5. all priests unto God, *Rev.* i. 6. and v. 10. ^m or the whole church, by naming the *Levites*, who were anciently the chief part thereof. ⁿ Others understand the priests or ministers under the *New Testament*, who succeed under the gospel, in the place of those under the law; as the Apostles and Disciples of Christ, and their successors: ^o Others, the sons of *Levi*, properly so called, or the race of *Aaron* according to the flesh, of whom this is verified; in regard that many of them by the power of the

word of God, were purged and purified from their former corruptions and errors, and reduced to the acknowledgment of Christ, and true worship of God, according to the perfect rule of the gospel, as it is said, *And a great company of the priests were obedient to the faith*, *Acts* vi. 7. All these may be true, and well joined. As to the last which understands it of the sons of *Levi* properly so called, as of that race; of such as were won to the obedience of Christ by the word of his gospel, and had their hearts purified by faith in him; of them may it be truly verified, that they were purified and purged as gold and silver by him *sitting as a refiner and purifier of silver*: and it cannot be doubted, but that they had their parts in that sharp trial of afflictions too in those days. And as for them who were all dross, and would not be purified, but continued in their corruption, what became of them, the sad story of the destruction of the city and temple (which we take to be deciphered by this day of his coming, and the trying and purifying here described) shews, when so many of them together with the temple, perished by fire: as that if the expression here were properly meant of material fire, it might be said to have been verified in them; although we do not here take it as so meant, but only to express the strictness and exactness of the trial. It is said that he shall so purify and purge them, that they shall offer unto the Lord an offering in righteousness. In the times when this was spoken, that they did not so, is shewed in the preceding chapters. Because they were so perverse in their ways, so wicked in their doings, he tells them that he regarded not the offering, (by which they thought to satisfy his law, and do to him acceptable service) nor received it with good will at their hands. As likewise, *Isaiah* i. 19, &c. he calls the sacrifices they pretended to do to him, while their hands were full of wickedness, *vain oblations*; the incense they brought, *abomination unto him*; their feast, *iniquity and trouble to him*, and that, when they *make many prayers*, he *will not hear*. Before they can do any thing that shall be acceptable to him, they must *wash them, and make them clean, put away the evil of their doing, cease to do evil, learn to do good*, &c. The persons must be first made such as he will accept, before their offerings can be ^p acceptable or their sacrifices sweet unto him. That therefore among these that are here called *sons of Levi*, (whether be meant all Christians, or those that are peculiarly separated to the ministering to God in holy things, or such of the *Jewish Levites* that were converted to Christ) there may be such as may offer to him an offering in righteousness, rightly, lawfully and acceptably, not to the farther displeasing of him (as those in this Prophet reprehended then did) he saith, that he will first *purify them as silver, and purge them as gold and silver*, from all dross and corruptions that are in them, by such means as he

sees

* See the LXXII Version. † Pareus, Diodati, Montan. See Chr. à Castro. ^m Druf. ⁿ Vatab. ed. 4to and 8vo. Ribera, Sa. Chr. à Castro, Menoch. Bishop Hall. ^o Grot. Tirin. Stokes. ^p Jer. vi. 20.

fees convenient, whether by the powerful efficacy of his word, grace, and Spirit, or farther (if he see necessary) by the fiery trial of sufferings; by the ^a spirit of judgment and of burning, to separate the sincere of them from those that are not such: and then they being so purged, and with sincere hearts and pure hands presenting their offerings in righteousness to him; shall be accepted, both they and their offerings: so saith he in the following words.

4. *Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.*

Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord.] *Judah and Jerusalem* are named (saith *Kimchi*) because there was the temple or sanctuary. It will be easy to translate the names to the church of Christ, of which that city was a type, and which thence was to have its ^r rise and beginning, though since spread abroad through the world; so that it will be all one to say the offerings of the church. But what offerings are then to be understood? Not certainly such legal sacrifices or *Mincha's*, as were then under the law offered. For this is spoken of what was to be after the coming of the *Messiah*, by whose once offering of himself all such legal offerings had an end put to them, and were for the future to cease. By the offerings (the *Mincha* or offering, as it is in the singular number) of *Judah* and *Jerusalem* therefore must be meant all the spiritual offerings and services of the church, and the faithful members thereof; their ^r prayers, ^r alms, praises, eucharistical sacrifices, their whole selves offered to God, as a living sacrifice, holy acceptable to God, *Rom. xii. 1.* all comprehended under that pure *Mincha*, or offering, ^a *chap. i. 11.* they being all made a holy priesthood to offer up spiritual sacrifices acceptable to God, ¹ *Peter xi. 5.* Much of the service under the law consisting in offering oblations, that name is transferred to all evangelical services.

It is said, they shall *be pleasant as in the days of old, and as in former years*, in the days of the pious Patriarchs, say ^{*} Some. ^{*} Others, in the time of the first temple, and when the worship of God flourished in *Judea*: or ^r the time of the tabernacle that *Moses* pitchd.

But it will not concern particularly to design the time, the text having not so designed it, it will be sufficient to understand it, that the services in the time here spoken of, by such and in such manner, as he describes, done, shall be as acceptable and pleasing to God, as any ever heretofore by holy and pious men in due manner performed, were, and not loathsome and displeasing to him, as those offerings of that present age by wicked men, unduly and with neglect and breach of his law offered, were.

But here is observable that from what he saith, that *the sons of Levi shall be purified*, and then

offer *offerings in righteousness*, and *pleasant unto God*, as those of holy men of old, on, and after the coming and appearance of the Lord the *Messiah*, there is an evident proof, that by that coming of his here spoken of, is not meant his last coming to judgment (inasmuch as after that will be no time for such services: they are to be performed in this life and this world, not in the life and world to come) but a coming in this world, after which it should yet last; in which is a time of purging; the other being a time only of remuneration, according to what men have in this done. They are an argument in this kind looked on, not only by ^z some Christian Expositors, but by a *Jew* also. *Abarbinel* makes it as a proof against *R. Solomon's* interpreting what is here spoken, concerning death, and the punishments in another world, because, says he, that which is here said of offering offerings, *הנה זה לא יפול על הנפשות אחר המות* is a thing that doth not belong to souls after death. This is to be observed not only in respect to what hath been already said, but in respect of what follows also in the next verse, and other passages which are betwixt this and the end of this prophecy: by which, taken by themselves, the judgment after this life and world may seem deciphered; and we ought to be put in mind of it. Yet if we consider to whom, (*viz.* the nation of murmuring *Jews*;) and on what occasion the words were then spoken, and how there is in them (as this) that which agrees to things in this life and world, not so properly to that; we shall see that they must have respect to such judgments as God would exercise towards that nation in this world, and taking the time denoted by *the day of the Lord*, - the *Messiah's* coming, for that time, which (as we said) was from the first preaching of *John Baptist*, and Christ, until the destruction of the country, city, and temple of *Jerusalem*; and considering what was done in those times; we shall easily perceive that all by the Lord in this Prophet spoken, was so far fulfilled, as that in regard thereof alone, not one word of his may be said to have fallen to the ground: though, as then the words might warn them, who were then in the Prophet's time living, and should die before the execution of such God's publick judgments on the community or nation, of a certain account that they should after this life, if not before, be brought to, for their doings; so they ought still to warn all, whether particular persons, or whole nations, to expect in God's due time to be brought to judgment, at least after this life, if not in it too: what happened to them, being for example to all, and their concern so to make use thereof, that purifying themselves before hand, and doing to God acceptable service, they be not consumed as dross.

5. *And I will come near to you in judgment, and I will be a swift witness against the sorcerers,*

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^a *Isaiah iv. 4.* ^r *Tirin. and see Notes on Micah iv. 1, 2.* ^{*} *Psalms cxli. 2.* ^t *Heb. xiii. 15, 16.* ^z *See the Notes thereon.* ^z *Cyril. Vatab. Grot. &c.* ^z *Drus. Aben Ezra.* ^r *Abarb.* ^z *Ribera, see Chr. à Castro, p. 572.*

cerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

And I will come near to you in judgment, &c.]

An answer to their former groundless murmurings and questionings in the last verse of the preceding chapter, he hath in the former verses given, and in this and the next verse continues it in terms coming close to the question there by them made, *where is the God of judgment?* he here answers, *I will come near to you to judgment.* Before he spake as of a third person, *The Lord shall come, &c. and he shall sit, &c. and he shall purify, &c. viz. the Lord Christ, the second person of the Blessed Trinity;* here in the first person, as of God the Father, *I will come near, &c.* This alters nothing in the sense, but only gives us to understand, that God will judge by the *Messiah*, God the Father in and by the Son. For *the Father hath committed all judgment to the Son,* John v. 22. and *hath given him authority to execute judgment,* ver. 27. he coming, therefore, saith, *I am come in my Father's name,* ver. 43. whether therefore this be looked on as spoken in the Father's name, or in the person of the *Messiah*, as ^a *Vatablus* will, it is all one, *for he and his Father are one,* John x. 30.

He will come near to them in judgment, to exercise judgment, which they complained was not executed. *Will come]* at the end of the world, at the last judgment, saith the same learned man, following ^b some Others. ^c Others expound them of both comings of Christ, that already past, and that to be at the end of the world; as much as to say, *I will come down in the flesh, and enquire into the corrupt manners of men, I will come also at my last coming to judgment.*

Or, *I will come in judgment,* first ^d to correct, and also as occasion shall serve, to punish; but will perfectly complete it at the day of the last judgment. But what to say of these see in the note on the former verse, as likewise of *R. Kimchi's* note on the place: *I will come near, viz. in that day which he hath mentioned, to you;* that is, to that generation which shall be in that day, and the generations that are past, if they received not their judgment in this world, they shall receive it in the world to come; and of what *Abarbinel* here saith, who though he rejects *R. Solomon's* opinion, as to the former verse, yet will have it here to take place, *viz. that by his saying I will come near, is meant that before those things so far off to come, which Malachi should tell them of, he will more speedily come to the particulars of them by death, which should send them to hell;* making that the import of קרבתִי *I will be, or am near to you.*

And I will be a swift witness, &c.] That none of the transgressors may think to avoid his judgment, as in human judicatures many do

for want of evident witnesses, against them, their crimes having been committed in secret, and oft sentence is delayed that so enquiry may be made, and witnesses sought for; he tells them that here it shall not be so, he himself that is the Judge will also be witness. And ^e all things being open to him, even those things which are done with greatest privacy, as well known to him, as those that are done in the face of the sun, and before many witnesses, he will not delay for making farther search and enquiry, as in doubtful matters, and where circumstances may not be plain, or men's memories may fail, as by men done, but *will be a swift witness,* will without more ado, convince them of their sins, and as speedily execute sentence on them being convicted, none being able to stop or hinder his proceeding, when once he takes the matter in hand, as he here assures, that in his appointed time, (which shall then seem too sudden to them, though now they accuse him of delay) he will do.

Against whom he will so proceed, he shews by reckoning up divers notorious sins, which his specifying shews to have been then common amongst them: and besides that, he will in like manner proceed against all others guilty in other like kinds of sins contrary to his law, as these expressly are. These being named, we cannot but think others included.

Against the forcerers.] Of this sin forbidden, Deut. xviii. 10, 11, 12. is shewed, that they were much guilty even under the first temple, in *Isaiah*, chap. ii. 6. *Jer.* xxvii. 9. *Micah* v. 12. And how under the second, and in the later degenerate times, they addicted themselves to the like vain diabolical arts, (one here named comprehends the rest, which in the law are distinguished by several names) is proved by the learned Dr. *Lightfoot* by several instances on *Mat.* xxiv. 24. And of the rest of the sins here reckoned up, the same will be to be said, that as they of former times before the *Babylonish* captivity, and destruction of the former city and temple, were guilty of them, and by them pulled on the whole nation those heavy judgments, besides those which in their particular persons they were for them liable to, either in this life or the other, so these also, after their return from that captivity, (not taking warning by what had happened to their ancestors, and they had either tasted of, or could not but have fresh in memory,) casting off the fear of God (which in the last words of the verse is assigned as the cause of their so doing) did again give themselves up to the like, so far, that God again threatneth them with like national judgment. In rendring the words, whereby the last sin here spoken of is described, *viz. and that turn aside the stranger from his right,* the words *from his right* being put in different characters, sheweth that they are not expressed in the original *Hebrew*, but are supplied for making clearer and fuller the sense; the words literally founding only, *that turn aside the stranger:* so do some of the ^f *Jews* think a supply for that end necessary, and there-

^a Edit. 4to and 8vo. ^b See Chr. à Castro. ^c Tirinus. ^d Menoch. ^e See Abarb. ^f See R. Kimchi. ^g R. D. Kimchi.

therefore understand משפט *Mishpat*, judgment, as if it were. וּמַטֵּי מִשְׁפַּט הַנֵּר *Umatte mishpat bagar*, and that turn aside, or pervert, the judgment of a stranger; which is in the text it self put in, where a curse is denounced against this sin, *Deut. xxvii. 19.* (and there is the word מַטֵּה *matteh*, perverteth, in the singular number, and therefore with the letter ה *H* in the end, whereas it is here in the plural, and therefore with י *I* in the end. Which I suppose is all that the *Masoretet*, or those that took care of the right writing and reading of the Hebrew Text, would have here to be observed by that note of theirs, which ^h Some take notice of, viz. that it is not elsewhere read with י *yod* in the end; not that they would have us think it ought here to have been written with ה *H*; for here it is in the plural, as the rest of the nouns here are, as *R. Tanchum* notes; of which *yod* in the end is a sign, and the letter ה *H* of the singular.

That among the sins here reckoned up as provoking God to come in judgment, is not mentioned idolatry (as great as any, and which the former Prophets under the first temple did oft inveigh against) *Abarbinel* notes the reason to be, because that under the second temple that sin was not found amongst them. The same Doctor on the last words, *and fear not me, saith the Lord*, notes, that he intimates, that if they should fear him, and ⁱ repent of these sins, he would pardon them.

Saith the Lord of hosts.] This intimates the certainty of what he saith shall be, that they may take due notice of it, which is also assured in what follows, *ver. 6.* ^k Divers connect the last words with the former thus, *and against those that do not fear me*, ^l including, with those guilty of the former sins, all others who fear not the Lord.

6. *For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.*

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.] These words are very differently expounded, at least applied, by Interpreters; especially as to the latter part of them. The connexion of the former part of them with the preceding, according to the way that we have gone, will be easy; viz. That although we have so long forbore to take vengeance of the wicked, yet they are not to think, that it is because he approves of their doings, or is grown neglectful of those that take care to serve him; but that he will in due time execute his judgments on the one, according to what he hath threatened against such as go on in evil ways, and shew his care of the other; inasmuch as he is still the same God of judgment, unchangeably the same, a hater and certain avenger of evil, and a lover of good: and therefore all his threats and promises, however seeming to be deferred, shall in their due time certainly come to pass, and have their due effect. But how then doth what he sub-

joins, *therefore, (or and) ye sons of Jacob are not consumed*, follow on these? Because (as we said) Expositors in giving the meaning of these words much differ, it will be convenient to take some of their interpretations distinctly.

R. Solomon's note on this place is, Although I do defer my anger, I have not changed my mind [or purpose] from what it was at first, as that I should love the wicked, and hate the good. And ye sons of *Jacob*, although [some of you] are dead, or have died, in their iniquity, and I have not taken punishment of those wicked in this life, yet ye *are not consumed*; ye are not consumed, or brought to nothing, before me; I have left your souls to execute my judgment on them in hell: according to *Jonathan's Chaldee Paraphrase* which is, *And ye of the house of Jacob think that he who dieth in this world, his judgment ceaseth*: as much as to say, Ye in your opinion say, my judgment is frustrate, or ceaseth, because there is no farther time to take vengeance on him. But our ancient Doctors, saith he, otherwise expound it, I have not changed or returned, or done a second time, I have not smitten any other nation, and returned, [or ^m been changed, to it, or smitten it a second time.] But you have I preserved, or caused, to abide after many punishments. ⁿ My arrows are consumed or spent, but ye are not consumed.

R. D. Kimchi's Exposition is thus, for *I the Lord change not*, for whatsoever I have spoken, though for a long time to come, shall certainly so come to pass; for I change not, neither do my words change: and all the things to come, which I have spoken to you by my Prophets, shall so be, or come to pass. The verb שִׁנִּיתִי *Shaniti* hath the signification of *changing*, as if he should say, I change not from word to word, from purpose to purpose, or liking to liking, i. e. that I should one while say or like one thing, and another while another. And ye sons of *Jacob* are not consumed; as other nations are consumed, of whose name no memory is left, and who are destroyed from being a nation: but ye are not consumed, neither shall you be consumed; for ye shall always be separate among the nations, that ye may be one nation in the earth; although you be led captive, and dispersed to every corner, your name remaineth, or shall remain, in every place. The evil that I have done to you, I have done for your iniquities. And as I change not, so ye also shall not be consumed, and in the latter days ye shall return to your dignity, and shall be high above all the nations of the earth. But *Jonathan* paraphraseth it thus, “For I the Lord have not changed my covenant, which is from of old, but ye, O house of *Israel*, think, that he that dieth in this world, his judgment ceaseth.” Thus *Kimchi*. *Abarbinel*, though he dissent from *R. Solomon* on the 2d, 3d, and 4th verses, (as we have seen) yet here agreeing with him, as separating, what is spoken in the 5th and this verse, from what is spoken in them, as belonging to a distinct

^h Buxt. vindic. part 2. cap. 4. pag. 502.

ⁱ See Cyril.

^k LXXII. Arab. Chr. à Castro, Pareus, Grot. &c.

^l Vat. Edit. 4to and 8vo. ^m In the Concordance the word שִׁנִּיתִי is put in both these significations. ⁿ Deut. xxxii. 23.

distinct time and judgment, as not seeing in his way how well to join them, thus here speaks ; “ For *I the Lord change not*, i. e. I have always loved judgment and righteousness, but “ if it be not in this world, it shall be in the “ world to come, that is it which he saith, “ *and ye children of Jacob are not consumed*, “ for although you die, behold your souls remain to receive the recompence of your “ doings.”

These words and opinions of these Doctors we recite, not as if they conduced to the right meaning of the place, for they are far from it ; as *R. Solomon's*, in that, what is spoken of a particular signal day and judgment in this world, he expounds of that which continually did befall, and still doth befall all men in their times ; viz. the day of death, and of the immortality of the soul, which things being common to all men, and before known to all the *Jews*, cannot be the utmost meaning or conclusion of a new Prophecy directed to the *Jews* ; and particularly concerning their nation, to shew them some new thing that should betide them, and satisfy that question then in their mouths, *Where is the God of judgment ?* with some new answer. However, that which he saith be in it self true, it is not here, by it self, to the purpose, and it seems to proceed on his former wrong supposal, that *ver. 1.* by the Lord's messenger is meant the angel of death, and by the Lord here spoken of, the God of judgment, without respect to the *Messiah* ; and not to come home at all to the taking away the murmuring of the people, of which he complains, and shews it to be causeless, and through ignorance of what he now declares to them.

This objection against him *Abarbinel* suggests to us, in what he saith on the first and second verses, but here, where he falls in with him, it stands firm against himself : for here we are not (as he doth) to look on these words, as spoken of a distinct time, or persons, or judgment, from those that are in those former words spoken of, but as concerning still the same day or time, (as *Kimchi*, as we have seen, well notes ;) and all directing to some visible judgment, whereby God in that appointed time should clear his justice, which they now looking on the prosperity of the wicked called in question, and make manifest his immutability in his hatred of the wicked, though he do not presently execute sentence on them, and his love to the godly ; whom though he suffer to endure for a while perhaps hard trial, yet he still takes care of their final preservation, and will in his due time make it apparent, by what shall be then visibly done by some distinguishing judgment : which to the particular day of men's dying, and the judgment that they shall then be brought to, invisible and unknown to others, (so that thereby God's love and hatred to the one or the other are not easily discerned, ° one thing, as far as man can discern befalling them, and one dying as the other dieth,) is not so kindly applicable.

As for *David Kimchi*, neither can his exposition here take place, it running (as to the latter part) on a false supposition, which may not be granted, viz. that the Lord and his messenger, who were, as is evident (*ver. 1.*) to come to the temple then standing, which is long since destroyed, and by whom the judgment spoken was to be brought near unto them, (*ver. 5.*) are not yet come, nor that judgment yet executed, but are yet (no man knows when) to be expected, and that the judgment, with which that nation is here particularly threatened, was to be executed only on other nations, there remaining for the *Jews*, only a triumphant return to their ancient dignity, and a flourishing estate in this world ; which certainly are no way intimated in the words, but on the contrary a destruction of all the sinners among them by a national judgment, though the godly among them were not to be thereby consumed. All which hath been already so fully compleated in the destruction of that people, within few years after Christ's coming, that to pass by what hath been done, and look after things to be done, not at all by God here, or elsewhere promised, is to delude, and not to give a true exposition of this prophecy.

From none of these expositions therefore (as we said) have we certainly the right meaning of these words, as to the scope of them ; all that we may gain by them to our purpose is a justification of the signification of some of the words, as they are by our Translators rendered, and particularly of the two verbs, the first in *לֹא שִׁנִּיתִי* *Lo shaniti*, *I change not* ; the other in *לֹא כִלִּיתֶם* *Lo celitem*, *ye are not consumed* : in the giving of the meaning of which, *R. Ab. Ezra*, and *R. Tanchum* agree with those already named, only that the latter of them thinks that both of them, though in the form of the preterperfect tense, ought to be rendered in the signification of the future, *I will not change*, and *ye shall not be consumed* ; making the former to include a reason of the returning of God's providence to them as it was of old, and giving for the meaning, “ These promises “ shall certainly come to pass, although they “ be deferred for a long while, for no change “ or failing shall happen to me : and likewise “ ye shall remain by the remaining of my law “ among you, neither shall you be consumed “ or cease to be.” Into which meaning we shall not further enquire, he not fully expressing of it. If he mean the same that *Kimchi* doth, the same answer will serve. That which we take notice of, is, that according to these the meaning of the first word is given, by saying that God doth not, or will not alter his purpose and decree, concerning his hatred of the wicked, and in his appointed time bringing to condign punishment obstinate sinners, or his love to the good and care of them ; so that however he delay the time of his evidencing these things by open judgments, his justice is not to be questioned, as if he now liked or

approved of such things or persons, which he had formerly declared his dislike unto.

This while with them we look on, as the import of the word here, we cannot but wonder at the impudence and folly of that railing Jew^p *Lipman*, who saith that Christians go contrary to the meaning of what is here said, in affirming, that God, who before had not flesh and blood, was changed to be flesh and blood, or, as another copy hath it, who was before only the Father, and the Holy Spirit, was afterward changed to be the Son. In which objection of his is only much malice and impertinency; inasmuch as by nothing that the Christians say, nor by any consequence that can be drawn from what they say, can it be concluded that they affirm any change or alteration in God or the Godhead, with whom they profess to be no variableness, neither shadow of changing, either in his nature or any of his attributes, all things remaining in him, the eternal Trinity, one God in three Persons, as they were from eternity; nor by Christ's taking the manhood into God, was there any change of God into man, nor confusion of substance, or alteration of person. Again, inasmuch as, that he might pick a cavil against Christians, he takes the word which here denotes God's immutability in his will, word, decree, and purpose, which with the *Jews* the Christians absolutely affirm, as if it imported here immutability of nature or substance, (though that be most true also:) so that it is a cavil sought, not offered to him, either by the word as here used, nor any thing by the Christians affirmed. He had no occasion to say this, but he having said it, it was convenient to take some notice of it, lest others of his sect might applaud him in it, and think to be true what he feigneth.

But of the concurrence of the other *Jews*, in rendring the latter verb in the same notion that our Translators do, who render it *are not consumed*, we take more notice, because some learned Christians take it in another signification, and would have it rendred, *And ye sons of Jacob^a do not desist, or leave off to do evil*: so in *Munster* and the *Tigurin* Translations more lately: and the *Septuagint* of old seems so to have taken the word to signify, reading this word with the two first of the following verse, *And ye sons of Jacob have not receded from the unjust dealings, or wickedness of your fathers*: as likewise the printed *Arabick* Version following that, and the *Syriack* also. And from the word in that notion rendred, would flow a very convenient sense, taking the whole verse as a confirmation of what is before said; and that they certainly must expect that judgment denounced to come in its appointed time, inasmuch as the Lord is unchangeable in his purpose of punishing incorrigible, unrepenting sinners, and they would not leave off their evil courses, nor repent them of their sins, nor desist from them.

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But others, and they the major part, *viz*: all that follow the *Vulgar Latin* and divers others also of modern Interpreters, prefer, with the forementioned *Jewish* writers, the other notion of being *consumed*, as more usual to the verb in the conjugation or form here used; according to which our Translators render *are not consumed*: but then in giving the meaning and connexion of the whole verse, there is among those who embrace this signification of this word some difference. Some taking it as speaking of the time past or present, make the coherence with what goes before, and the meaning, to this purpose, as may be collected out of them put together; that doubtless it shall be so as he said, he will come in judgment to those sinners. For he (the Lord) who hath determined and pronounced that he will not leave impenitent sinners unpunished, doth not change his will and purpose. But how then is it that the sons of *Jacob*, whose fathers and themselves have been great and obstinate sinners, have not long since been, or are not yet consumed? It is from the same unchangeableness in God, who as he is just, so is likewise merciful and long suffering, not willing the death of sinners, but rather that they should come to repentance: and therefore determined as to execute justice, so not to be hasty in executing it, but to give space for repentance, that so the necessity and equity of his judgments executed on such as would not lay hold on his mercy by repentance, while they had time allowed for it, may appear: and besides, that he might shew how just he was in keeping promise, and his covenant made with their forefathers, *Abraham*, and *Isaac*, and *Jacob*, in so long sparing for their sakes their rebellious posterity, who would make no end of sinning: so that it was not through any change in him, that they have not yet been consumed, but shall now be severely punished; but from his mercy and their obstinacy opposing and rejecting it. So that they cannot but say (if they will rightly consider the matter) *it is of the Lord's mercy that we are not consumed, because his compassions fail not. Great is thy faithfulness*, Lam. iii. 22, 23.

This, however they differ in expressions, seems to be the scope that the most of Expositors will have these words to aim at. There are that read them by way of interrogation or admiration, *For I the Lord change not, and are not ye, O sons of Jacob, consumed?* how wonderful a thing is it that the Lord being immutable in his judgment against refractory sinners, they should not yet be consumed! how hath mercy prevailed against judgment! this falls in with what hath been already said, and requires the same answer.

There may be proposed another way thus, "Expect certainly the execution of the judgment spoken of, and that I will in due time call to an account sinners, for I the Lord change not:" of which that you may not doubt,

Y y

^p See *Wagenfel Correct.* *Lipm.* ^a *Stokes.*
Stock. &c. [!] *Sanctius.* [!] See *Vatab.*

^r *Pelican, Ribera, Chr. à Castro's Paraph. Tirin, Tarnov.*

doubt, you have from a contrary effect and evidence of my immutability a proof; for therefore ye sons of *Jacob* are not consumed; though the wicked have hitherto domineer'd, and wickedness reigned, yet you true sons of *Jacob*, that fear me, as *Jacob* did, have been preserv'd; by virtue of my promise and mercy they have not been able to root you out.

But as we saw before, that by a learned *Jew* it is noted, that this verb is to be rendred rather in the signification of the future, and with respect to what was to come, not to what was past or present; so it is by "Some of good judgment and learning among Christians also taken, that the words may be rendred, Therefore, or and, ye sons of *Jacob* shall not be consumed, as part of the prophecy of what should be to the godly, when the Lord should come to execute his judgment spoken of on the wicked: and for making out the meaning to this purpose, they understand by the sons of *Jacob* the godly amongst the *Jews*, (they who being of the faith of *Jacob*, and following his steps, deserved peculiarly to be called his children or sons, according to what we learn in like kind, whom properly to call children of *Abraham*, Galat. iii. 7. and Rom. ix. 7.) and then the coherence will appear thus, I will certainly come near to you in judgment, against the sinners among you. For I am the Lord and change not, but am still, as ever, inexorable to obstinate and impenitent sinners, one that will in due time take vengeance on them however for a long time I have spared them; but ye true sons of *Jacob*, ye whose heart is right with me, and who lay hold on my promise to him made, and by walking in his steps approve your selves his genuine children, heirs of his faith; ye, as you are not partakers of their sins, so neither shall ye be of the judgments brought upon them: I will make a way for your escape, that ye perish not with them. And that so he effected it, is made evident by the history. When the judgment here prophesied of had its execution and completion in the destruction of the city and temple of *Jerusalem*, and the wicked obstinate sinners of the *Jews* in it; God provided for the escape and deliverance of such as had embraced the doctrine of Christ, and yielded obedience to him: so that they were not consumed, as, if God had not taken a special care for them, they must necessarily have been. And so taking by that day of the Lord's coming to be meant the space (as we have said on the first and second verses) betwixt *John Baptist's* and Christ's beginning to preach, and the destruction of the temple; and by that swift judgment the destruction of the wicked among the *Jews*, together with their city and temple; and by the sons of *Jacob* those that believed in Christ, whom *Jacob* so long before waited for, and transmitted the expectation of to his posterity; and by what is said that they should not be consumed, their escape and wonderful preservation from that so universal a destruction, by their

being from God warned to go out of the city, while there was an opportunity offered, which accordingly they did to a place called *Pella*, so that there was not one Christian left in the city when it was destroyed, but all escaped, as *Eusebius* testifies in the third book of his history, cap. 5. and *Epiphanius de Ponderib. cap. 15.* "we cannot but see all that is here spoken from the beginning of the chapter to the end of the 6th verse, to have been so fully made good by evidence of fact, that there is no ground by virtue of this prophecy, to look for any thing yet to be expected, which hath not been made good, as the *Jews*, that they may keep up themselves in their willing error of denying Christ yet to be come, would have us do: and that there is in them a full and satisfactory answer to that blasphemous murmuring and questioning in the last verse of the preceding chapter, *God delighteth in them that do evil*, else why doth he suffer them to prosper? or, *Where is the God of judgment?* so that, in respect to those who so spake, and to whom these things were then spoken, viz. the people of the *Jews*, there is no need of looking farther. Mean while, what happened then to them is to all others for example, to teach them that though God for a while in his forbearance and giving time to repent, suffer the wicked to prosper, yet he will doubtless in due time manifest his justice in punishing them for their evil doings; and if he do not in this life, whether by personal judgments on particular persons, or national on wicked nations, yet he certainly will after death, and at that general terrible judgment at the last day; of which that severe judgment then on the *Jewish* nation, was so lively a figure and emblem; as that it cannot but put all that will consider things in mind of it, and warn them to expect it, though it be not that which is here primarily meant. And this seems the most plain and the literal way of the expounding these words hitherto.

7. ¶ *Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you, saith the Lord of hosts: but ye said, Wherein shall we return?*

Even from the days of your fathers ye are gone away from mine ordinances.] The connexion of these words with the former is by Expositors differently given, according to their different expositions of those. According to those that render the foregoing verb in the notion of *desisting* or *ceasing* [from evil] these words will be a farther declaration of what was by it said, viz. that they continued still to do, as all along from the days of their fathers they had done, and would not be brought to repent of their evil doings and forsake them, which now yet they are exhorted to do, and in the following words some of those their sins particularly enumerated.

" Castal. Grot. * Idem adversus Hæreses, p. 123. And see Grot. Dr. Hammond on Mat. xxiv. 16. Simon's Chron. part 7. p. 46. Anno Christi 67.

According to those who render it in the notion of *being consumed*, and take it in the sense of the time past or present, they will be an amplification of God's mercy in that they have not been, nor are yet consumed, by aggravation of their sins from their long and obstinate continuance in them, without repentance of, or turning from them, which by the same unchangeable mercy they are called on yet to do. But according to the latter way (which we prefer) of rendring it *ye shall not be consumed*, there is not any such connexion to be looked after, but the former part of this chapter containing an answer to what was, whether by impatient murmurers or scoffers objected against God's justice and immutability of his methods in proceeding against wicked doers, being in the sixth verse concluded, he passeth to a new matter, a distinct part of the chapter, a new contest against the people of that time for other sins, by which they had provoked him to send on them already some previous judgments; for removing which, and preventing those most terribles ones mentioned in the foregoing verses, and which he doth again before the end of this prophecy put them in mind of, he shews them the only way to be, to return unto him by repentance, and therefore in compassion to them calls on them so to do.

So *R. Tanchum* saith that though these words are not distinguished [from the former] in the writing, yet in sense they are, being an address to the people of that time alone. So *Junius* and *Tremellius* look on it as a new contest or expostulation, added to those former, against contempt and profanation of his worship (*chap. i. ver. 6. and chap. ii. 10. 2ly*, Against illegal marriages, polygamy, and divorce (thence to *ver. 17.*) *3ly*, Against their murmuring, repining, or scoffing at his justice and judgments, (*ver. 17. of that second chapter*) with an answer hitherto. And now, *4ly*, here against sacrilegious detention of tithes and things belonging to God, hence to *ver. 13.* where and in the following verses he adds another against their slighting of his worship and of repentance. So *Grotius* looks on it likewise as a distinct speech, saying that here leaving off to speak to whom he spake in the last words, he returns again to speak to the wicked. And according to this supposition, that here is a transition to a new matter of expostulation, without mingling this verse with the preceding, in construction or continuation of sentence, will be the plainest way of proceeding to what follows.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. *Abarbinel* notes that in these words, *ye are gone away from mine ordinances*, God accuseth them of breach of his affirmative precepts, or those that enjoined them to do such things, as he commanded: in the other, *and have not kept them*, of the breach of his negative precepts, or such as forbade them to do such, or such things, which he saith is agreeable to an observation of their ancient Doctors,

that the latter word שָׁמַר *Shamar* is usually applied to negative precepts: but without this nicety of distinction *R. D. Kimchi* gives the meaning in plain and perspicuous words, thus. "A long time is past since that ye have not kept (or observed) mine ordinances, both ye, and your fathers: therefore have I brought evil on them, and on you: but now from henceforth return, &c." In much like manner *Grotius*; "Ye now so live as ye formerly lived when ye deserved to be carried away into captivity, and will again deserve to suffer the like." That here, while he mentions their doings, are intimated such evils and judgments, as they had already pulled down on themselves, and should farther pull down if they continued in those ways, is manifest by what follows; as in the subsequent verses, where such evils are named, so in the next words of these, wherein he exhorts them to repentance, as the only means to remove what they already suffered, or were further threatened with, and to reconcile him whom they had provoked, to themselves, and regain his favour. *Return unto me, and I will return unto you.* Return unto me by repentance, and I will return unto you in mercy and favour, and care over you, by my good providence. Remove you the evil of your doings, and I will remove the evil of my judgments, the effects of my displeasure for that evil. ^a God neither recedes nor returns, but when he shews tokens of his displeasure he is said to turn away; when of his favour, to return.

But ye said, wherein shall we return? The import of these words is by ^b Some here given (as of like expressions before in this Prophet) if ye shall say wherein shall we return? and *R. Tanchum* well notes that the particle בְּ *be, in, or with*, in the word בָּמָה *Bammeh*, in what, or wherein, hath here the force or signification of מִן *from*, as in some other places; for that the sense is not *in*, or *with*, what thing shall we return unto thee? but *from* what thing shall we return, &c. whether they openly and in words said thus, or inwardly and in their thoughts, is all one; what they thought or said in their hearts, being as well known to God, as what they uttered with their mouths; it argues their ^c great impudence, who being called on by God to return from their sin, would not acknowledge themselves guilty of any thing that they should repent of, or amend in themselves, but in justification of themselves, say, ^d what is there in us that needs to be reformed? *Kimchi* thus paraphraseth it, "Is there any other matter besides what thou hast hitherto reproved us for, of matters of illegal sacrifices, and concerning women [or transgression in matter of marriage] mentioned in the first and second chapters?" To this he returns them an answer by specifying what besides those things they were guilty in, *viz.* in their defrauding him in tithes and offerings: and he so doeth it, as to give them notice of the hainousness of that fault, saying,

^a Stock. ^y Jun. Trem. on chap. i. 6. ^c Abarb. ^d Grot.

^z See Ezra ix. 7. and Neh. ix.

^a Calv. ^b R. Tanchum, R. D.

8. ¶ *Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? in tithes, and offerings.*

Will a man rob God? &c.] Of these words we find far different translations, as, 1st, That of the ancient *Latin*, *Si affiget homo Deum, quia vos configitis me*, which the Authors of the *Doway Translation in English*, render, *shall a man fasten God? because you do fasten me*, with which though a harsh sense, the *Tigurin Version* also agrees; though noting in the Margin, that otherwise it might be rendred, *do violence to*, and *pierce*, and otherwise, *take away by force*, and that instead of *God*, may be rendred, *Judicem, the Judge*. 2^{ly}, That of the *Greek*, *will a man supplant God? because ye have supplanted me*. And, 3^{ly}, of the *Chaldee*, *will a man provoke a Judge to anger? because ye provoke me to anger*. And, 4^{ly}, the interlineary Version, *Will a man take away God by force*, (which must be understood of the things pertaining to God.) 5^{ly}, *Ought a man to snatch (or take away by rapine) those things that are God's? because ye snatch away those things that are mine*, as *Pagnine*. 6^{ly}, As *Munster*, *Will a man do violence to the judges? because ye do violence to me*.

That we may judge between these, and if there be any other that differs in sense from some of these, and clear the sense, it will be expedient to enquire into the signification of the principal verb in this expression, because on the acception of that depends the main of the matter, either for preferring any of these before the other, or reconciling them, if it be possible. That word (or verb) rendred by Ours, *rob*, is קבע *Kaba*, of which we may observe, that it is found but seldom in the Scriptures, viz. here in this and the following verse four times, and in *Prov. xxii.* twice in the same verse, viz. the 23^d verse, and not elsewhere, I mean in the form of a verb, for to look after some nouns which have the same radicals, which are but two neither, in Scripture, viz. קובע *Koba*, a helmet, and קבוע *Kubaath*, dregs, will not be much to our purpose. And this seldom use of it makes the signification not to be so well known as that of words oftner used. Divers of the *Jewish* Grammarians and Interpreters tell us that it signifies, *to take away by violence*, *to rob* (as Ours well here expresses it) or *to spoil*, as in the forecited place, *Prov. xxii. 23.* they render it: for in both places, viz. here and there, it seems to have the same signification. Others looking on it as a *Chaldee* or *Syriack* word, at least of more use in that language, thence would have us take or look for the signification of it: and in that the most usual notion of it is, *to fix*, or *fasten*, *to stick in*, and the like. If this, as the learned *Nicholas Fuller* observes, be looked on as the primary signification, then because this is done by a violent percussio, or striking, the other which the *Jews* give of oppressing,

or taking away by force, or robbing; may be looked on as a metaphorical use of it, as agreeing in the act of violence or force with it. But however they fall in together in this common notion, I know not why that given by the *Jews* may not be thought as proper a signification of the word, when that tongue flourished in its latitude anciently among them; except we shall think the notion of *doing violence*, to have been the more general and ancient notion of it. Surely the places which it is found in, in the *Hebrew Text*, which we have cited, do seem to require some other signification than that of *fixing* or *fastning*. And the *Doway Translators* who here render it, *fasten*, in the parallel forecited place of *Prov. xxii. 23.* render it *peirce*. And *R. Solomon* on that place, notes that in the *Syriack Tongue* it signifies also, *to rob*, as he proves by an example out of the *Talmud*. However these two, of *robbing*, or *taking by violence from*, and *fastning*, are the two main significations attributed to the word, to which all others given to it ought to be reduced, and what is spoken in exposition of it to be examined by.

Now of these significations, the *Jewish* Expositors more generally follow that which, as we said, they give us, of *violent*, *spoiling*, *taking from*, or *robbing*. And so doth one of them, who translating this with the other Prophets into *Arabick*, render it by غصب *Gasaba*, which is *violently to take away*. But the *Latin*, as we see, follows the second, of *fixing*, or *fastning*; which yet divers of those Expositors which follow that, will not have to be understood properly of *fastning*, but rather of *piercing* and *striking* or *sticking in*; that so the meaning may be, that by sinning against God, as they did, they did as it were, pierce and wound him, i. e. grieve and afflict him. So^a divers learned men that follow the *Vulgar Latin*, giving to the word a figurative signification. But if we were to follow this translation, I should rather choose to take the word *fasten* in a more proper notion, as it will denote, *to restrain*, as what is fastned is restrained, bounded, or limited, that it cannot go farther, and so is as it were shortned, or kept short, stinted and stopped.

This notion may be illustrated out of the use of the word in the *Arabick Tongue*, wherein the root قبع ⁱ *Kabaa* signifies *to shrink in*, or *pull*, or *put in*, as when a tortoise shrinketh his neck into his shell, or a man his head into his shirt, or garment, to hide it; and to turn in, as when one turneth in, or doubleth inward or outward the mouth of a sack, or bag. According to this notion, *to fasten God*, in respect to the matter of tithes and dues here spoken of, will be, to shorten that proportion that was due to him, to restrain and stop his allowance, and detain part of it from him, not giving the full of that which he by his law required, nor in its due time, but limiting and bounding it, according to what they thought fit. And to this meaning seems *Aben Ezra*

to

^a Abu Walid, R. Tanchum, R. Solomon, R. D. Kimchi, Abarbinel. ^f R. Solomon. ^g Capit. Concord. MS. ^b See Ribera, Chr. à Castro, Menoch. and Tirin. ⁱ Ebn Athir, Kamus, &c.

to incline, while he expounds it, to *retain*, or *detain* that which is due, which will also be confirmed by what follows, *ver. 10. Bring ye in all the tithes*; intimating that part of them were detained and stopped by them. And this being granted; these two translations, *will a man rob God?* and *will a man fasten God?* though at first hearing they seemed very wide from one another, do meet in a middle notion of *straitning*, or *restraining*; he that detains ought of a man's allowance, that pincheth (as we say) or shortens him in it, and doth not give him with a cheerful eye his full and due proportion, doth rob him, as well as he that by force takes away from him what he hath. And so to fasten, or fix God to their allowance and stint him, not giving him his whole due, is to rob him.

And so these two expositions, which seemed most different, being brought thus far to agree, it will not be hard to reduce the rest to one of the forementioned significations. As for the *Latin* or modern versions, it will be plain. The *ancienter Greek* rendring the verb by *supplant*, seems to have taken it to have the same signification with *אָקָב Akab* (which consists of the same letters though otherwise transposed) to *supplant*, *defraud*, or *deceive* (whence *Jacob* according to *Esau's* interpretation, had his name, *Gen. xxvii. 36.*) but it falls in well with the first signification, according to which the other *Greeks* render it more plainly, *ἀποστερήσει*, will a man defraud his God. The *Chaldee* rendring it, by, *provoke to anger*, useth his liberty of a Paraphrast, rather than a literal Translator, the provoking of God to anger being an effect of what they did, he expresseth the sin by its effects and consequents; and so in rendring *judges* (wherein he is as we saw by some others followed) what we and most others render *God*, taketh the word in a signification in which it is also used elsewhere in Scripture, *viz.* to signify *judges*, who supply the place of God, and not only God himself.

By this enquiry into the signification of that word which we proposed, have we not only discovered the grounds of the different translations of this place, but in part also shewed how they are between themselves more reconcilable than at first sight or hearing might be judged. By what hath been said will also easily appear, that among all there is not a more convenient or justifiable rendring than that of Ours, who translate it *to rob*, which will express wherein they sinned in defrauding God, either by taking away or abridging and detaining what was due to him: and so from this necessary digression in looking into the signification of the words, return we to consider the scope of them.

Will a man rob God?] This question thus put serves not only to convince them, that they were guilty of the breach of God's ordinances, which they denied themselves to be, but shews together the greatness of the sin wherein they offended, as a thing which even the common

consent of men, and their reason shewed most unfit to be done. Do ye not know that it is not fit that a man should rob his God? saith *Abarbinel*, his God, or Gods, for the word *Elohim* is the plural number, in which though it be usually spoken of the one true God, yet it is also elsewhere so used as to comprehend also idols and false Gods, such as men made and took to themselves in the place of God, though they were indeed no Gods. And ¹ Some conceive, it ought here so to be taken, and that so there is a greater *emphasis* in the words and force, for convincing them of great impiety, by shewing that they who knew and acknowledged the only true God, and pretended to serve him, did yet that towards him which any idolatrous, ignorant heathen would not dare, or offer to do toward their false Gods. Would any of them rob, or sacrilegiously defraud those whom they took, though falsely, to be gods, of such dues, as under that notion of God, were looked on as belonging or due to them, though they were such as could do them no good? none of them, but would abhor it as a wicked thing. Ye therefore are worse and more wicked than any of them, for ye have robbed me, your benefactor, from whom ye have all that ye have. They also who take (as we before said) *God* here for *judges*, or great men, look on it as an argument concluding from the less to the greater. If men dare not, or will not, or ought not to provoke such persons as are in authority among them on earth, by defrauding them of what is due to them, as it is plain they will not, or ought not; how much more ought you to beware of offending against me by robbing and defrauding me?

Yet ye have robbed me.] Ye have done it, yet ye deny it: *They said*, or were, or behaved themselves as if they said, *wherein have we robbed thee?* Seeing they will not perceive or acknowledge wherein they had done it, he particularly expresseth it to them, saying, *In tithes and offerings*, in that they detained, and did not duly and willingly bring in those dues, which he that gave them all that they had, did require, that they in acknowledgment of his bounty, should offer and return to him, as a portion by him reserved to himself for the maintenance of the Priests and *Levites*, and such as waited on his service, and for the relief of the poor, out of such encrease of their fields, and fruits of the earth, and the like which he gave them. In detaining these from the Priests and *Levites*, to whom by his command they were to be given, and so robbing and defrauding them, they, he saith, robbed him himself. If they thought by this means to have ^m any ease or greater store to themselves, being, as it appears by what follows, then under a judgment of famine and scarcity, he gives them to know that they are in this deceived, and their penury, not their store, shall be encreased by the continuance of his curse upon them, saying in the next words,

^h Exod. xxi. 6.¹ Calvin.^m Abarb.

9. *Ye are cursed with a curse: for ye have robbed me, even this whole nation.*

Ye are cursed with a curse, for ye have robbed me, &c.] The words thus read, give us the effect, and ill consequence of that their sin of robbing God in tithes and offerings, and so the coherence is plain, and is that, which by many, if not most, Expositors is followed; and will be all one as to that, whether it be read as by Ours, and Others, in the present tense, *ye are cursed*, as speaking of a curse already on them, or (as *Grotius* takes it) in the future, of a curse to come, or at least to be continued on them, *ye shall be cursed*; viz. for this your sin, even because ye have robbed me, great evils (such as appear to be in the following verses, "penury and scarceness") shall come upon you; as if he should say, because you have scant me, I will scant you, and repay you in your own measure. But a late learned man thinks the meaning to be mistaken in this rendering, and that to be put for the effect, which was indeed the cause of their robbing God, viz. that therefore they robbed him, because they were cursed with that curse of scarcity. He doth not (saith he) make the robbing of God the cause why they were cursed, but his curse the impulsive cause why they robbed God: for they pretended that it was not to be thought much that they detained the tithes and offerings; seeing they were forced to it, by reason of the want of the fruits of the earth caused by the curse of God. But God required that though they had scarcity, and his curse were on them, yet they should bring in his full tithes of what they had, which if they did, he promiseth to return and bless them. This exposition he prefers before any, though he name another also, viz. by way of interrogation, *ye are cursed with a curse, and do ye rob me? i. e.* Is it not a wonder that ye are not deterred by the punishments which I have sent on you, but do rob me even when ye are cursed? or without an interrogation, *ye are cursed, and yet ye rob me, even this whole nation*: as if he should say, I cannot but accuse you of great perverseness and stubbornness, who when ye be cursed by me, go on to rob me, and that your whole nation. This he saith, excepting against the ordinary translations and expositions. But if we consider the words in respect to what precedes, we shall find them to comprehend what is by either said.

In the second chapter, *ver. 2.* we hear God threatening to send a curse upon them, yea, telling them that he had already cursed them. The sins for which he there threatens them are manifest out of the foregoing chapter, to have been their misbehaviour in bringing their offerings to God, in that they offered polluted bread upon his altar, and in that they brought to him, to whom the best of their substance was due, that which was torn, lame, sick, and corrupt. There was in that plainly a robbing

of him, while detaining to themselves the best things which were due to him, they gave him only the worst, and that which they cared not for. And for that, he threatneth, if they would not amend it, to send a curse upon them; yea, tells them that the curse was already gone forth: they that would rob him in that kind, would not stick to rob him in others also, though not fully expressed till now, viz. in defrauding him by detaining their tithes and offerings, which here mentioning, he mentions again that curse by their evil dealing brought upon them, and tells them that it should not be removed, till they brought in all the tithes into the storehouse; so that we may conceive, the cause of the curse to have been their robbing him, and then the curse being a curse of scarcity and penury, that to have caused them, that they might make themselves whole, as much as they could, to detain what they should have given him, which he shews to have been a wrong course, and a farther cause to him of continuing the curse on them, which should not be removed but upon their amendment of their doings; so that, if it be asked what was the cause of the curse on them, we may say with ours and other Interpreters, that it was, their robbing of God: if, what was the cause that they pretended for their robbing of God, we may say with that learned man, that it was the penury or scarcity which by the curse of God was brought on them: they pretended that his tithes and offerings would be more than they could spare out of that small store which he gave them, or their wicked thought (as if they stood on even terms with him) was, that seeing he had stinted and abridged them of what he was wont to give them, they would abridge him of what they were commanded and ought to give him: if then it be farther asked what was the effect of this proceeding to rob him; that it was a continuance of his curse to them. So that though we look on what he saith as true, in respect of the cause which they pretended for the robbing of God, yet we cannot but according to what Others say look on that their fraudulent dealing, as a cause provoking God to send his curse on them, and so to join both expositions together. And in this the *Jewish* Expositors shew us the way. *R. Solomon Jarchi* thus expounds them, "*Ye are cursed with a curse* for this iniquity, because I send a curse on the works of your hands, and yet notwithstanding ye do rob me." *Aben Ezra* thus, "Because ye say, *How shall we give with a good eye* (or cheerfully) *out of this little?* but this is not good (or well) that ye rob me, because of the curse and scarcity with which ye are cursed, and are in want; but this do, *Bring in all the tithe, and I will pour upon you a blessing*, &c. that they should not give with an evil eye. By the curse you ought to have been corrected, (or amended) and not provoked to rob me." *R. David Kimchi*, thus, "*Ye are cursed with a curse*: for those transgressions which were before mentioned, as

• So the Vulgar Latin, *Ye are cursed with penury.*

• *Lud. de Dieu.*

“ as he said, *yea, I have cursed you.* Yet
 “ farther, still you do add iniquity to iniquity,
 “ and ye rob me out of that which you ga-
 “ ther, in that you do not give me of it the
 “ offering, and the tithes, and ye say he rob-
 “ beth us of rain, and sends a curse on the
 “ fruits, and shall we give him the offering
 “ and the tithes?” And lastly *Abarinel*,
 “ Do ye think to get ease by denying to give
 “ to me the tithe and offering, as ye ought?
 “ the matter is not so, for for this iniquity ye
 “ are cursed with a curse by me. Yet not-
 “ withstanding ye rob me, and so the matter
 “ is become hurtful to you, and hurtful to
 “ the *Levites* and *Priests*.”

What is added, *even this whole nation, R. David Kimchi* thinks to intimate, that the whole nation was not equally guilty of the other forementioned sins, but of this they were. Some join these words with the former words, thus, *ye are cursed with a curse, even this whole nation, because ye have robbed me*: but the plainer construction seems that which Ours follow, *ye are cursed with a curse, and (or for) ye have robbed me, even this whole nation*, all of you have done it; joining them with the immediately preceding words. The sense will be much the same, and one infer the other, a general sin and a general curse; so that these words will necessarily be referred to both, and shew both the extent of the sin, and of the curse, all the whole nation being concerned in both. And for the punishment they repined, but did not repent of the sin, but rather more obstinately went on in it, and thought to have stood it out with God; but they took not a right course herein, they could not by this get the better of God. If they would be eased of the curse, it must be by pacifying him, not by thinking to make themselves whole out of his part; and therefore he shews in the next words, what is the only way for them to take, even to amend in themselves their error.

10. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

11. *And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.*

12. *And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.*

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, &c.] Their sin, it appears, consisted, in that they detained part of those tithes, which they ought, according to the law, to have paid, and did abridge God of his

due; some (it seems) they brought in, as much as they thought good, not so much as he had commanded. So that by this means there was not sufficient maintenance for those who were to wait on his service, the *Priests* and *Levites*, and were by that his due to have been maintained, that without distraction they might attend on their office; this their doing is called robbing of God.

For illustrating the things here said, it will be convenient to look on what we have of the history of those times recorded in the book of *Nehemiah*, in which we read, *chap. v. 3. that there was a great dearth among them.* And this curse, here spoken of, seems to have been a present dearth or scarcity, not only one threatened for the future: then *chap. xiii. ver. 10, &c.* that “ *Nehemiah* found that the portions of the *Levites* had not been given them, so that they forsook their work, and fled every man to his field to get a livelihood.” And the occasion of this appears to be, because all the tithes were not paid, for so upon *Nehemiah*’s contending with the rulers about it, it is said, *ver. 12. Then brought all Judah the tithe of the corn, and the new wine and the oyl into the treasuries, or storehouses,* as in the Margin, and as here translated; the word being in both the same, denoting such a room as was at the temple appointed for the laying up of those things brought in, as *ver. 5.* of that 13th chapter is described, *viz.* a great room, or rooms, where they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oyl, which was commanded to be given to the *Levites*, and the singers, and the porters, and the offerings of the priests. But those things were not duly given to them as it appears by reason of the people’s defect in bringing them in. *Grotius* thinks that the sin, here found fault with, was, that whereas out of the *Terumah* or offering mentioned, *Deut. xviii. 4.* and such other gifts as were due to the priests, they ought to have maintained the daily sacrifices; they either did it not at all, or in such illegal fraudulent manner as is reprov’d in the first chapter, and that the priests took the whole tithes to themselves, and did not give to the *Levites* what ought to have been distributed to them, *viz.* nine parts of them, and that the whole nation became guilty in robbing God, because that when they saw the *Levites* were not maintained out of the tithes, they abstained from bringing them, and so God was robbed; both because such things were not performed to him, for which the offerings were given, and because the *Levites* were not maintained, as they ought to be, but forsook his service for want of sustenance, and so he was deprived of their ministry. But neither here, nor in *Nehemiah*, is any thing specified in these kinds, but only the people accused for not bringing in all their tithes, by which failure in them, there was not meat in his house, *i. e.* maintenance, for his altar and those that ministered at it, and did service

service in his house, whether Priests or *Levites*. For which sin he is angry with them, and commands it here to be redressed by the whole nation, which were all guilty, by their bringing in all the tithes into the storehouse; and so in *Nebemiah* it is said that that zealous Governor caused all *Judah* to do, and that he then set treasurers over the treasuries, to see them distributed as they ought. How long before that was done, this was spoken by the Prophet, the history of the Scripture doth not make clear. But herein do these two books well agree, in that both here and there a dearth is spoken of: and as here the people are reproved for robbing God in tithes and offerings, so there it is testified that they did detain them; and whereas, here they are exhorted to redress that sin, by bringing them all duly in, for removing the curse that was on them; so there we read that *Nebemiah* prevailed on them so to do, as perceiving that there was no other way for averting God's wrath from them. What was the issue on their doing so, the history doth not proceed so far as to declare, but here in the Prophet we have assurance, that if with a willing and pious mind they should do so, it should be good; God would remove the curse, and abundantly bless them. If they would be so just to God, and kind to themselves as to put it to the trial, by but doing what they ought to do, they should find that God would not fail in any measure of his promise, but would on their obedience do more for them than by virtue thereof they might ordinarily expect. This he gives assurance of in the next words, *And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, &c.*

The connexion of these words with the former verse, and the meaning of them, as likewise with the following, *Abarbinel* thus gives, [And if ye shall say that this curse on the fruits of the earth, is not because of this, but that it is an accident to you, come now let us make a trial, *Bring ye all the tithes into the storehouse*, as much as if he should say, give the tithes and offerings in full measure, and with a good eye, and bring them into the Lord's storehouse, *that there may be meat, i. e.* sustenance, and maintenance for the ministers of my house, the Priests and *Levites*, and prove me now by this. For (saith he) though the law saith, *ye shall not tempt the Lord your God*, Deut. vi. 16. * yet now for your information at this present (on this present occasion) prove me, and tempt (or try me) if I will not open you the windows of heaven, to give the rain of your land in its season, in such a manner as that I will pour out upon you a blessing to בלי *Beli dai*, i. e. not to enough only, and such as shall be sufficient, but more and more than enough, that is, a great addition: (but *R. D. Kimchi*, saith he, expounds it, till there be not vessels to put it in;) and by this ye shall know that for transgressing in matter of tithes, this curse

hath been on the corn (or encrease of the earth) hitherto. And because the locust and the caterpillar came upon them, and devoured their fruits in the fields and vineyards, therefore he saith, *and I will rebuke for you* (or for your sakes) *the devourer, viz.* the locust which devoureth the encrease, (or fruits of the earth) in such a manner as that he shall not destroy any more to you the fruit of the ground, and of the vine; 'for by the will of God are the ways of them; the beast of the field, and the fowl of the air shall make peace with thee, and the earth shall yield her encrease in full perfection, so that in respect of the abundance of the fruits which you shall have, all nations shall call you blessed. And whereas you have been a reproach amongst the nations, because of the famine occasioned by the curse, with which I cursed you, for your iniquities; now when all the fruits shall be blessed, ye shall be counted blessed, and prosperous in the eyes of all nations, and they shall say that your land is a land of delight, in which I delight, and that therefore the fruits thereof are blessed.] Thus have we given his words at large, because they give an entire and good paraphrase and exposition of these three verses, viz. 10, 11, 12. without interruption, yet because of some different expositions of others, we shall again more particularly reflect on some of the words and expressions.

Prove me now herewith, saith the Lord of hosts, if I will not open, &c.] * Some look on this as an implicit form of oath, and an imperfect speech to be supplied, by adding after it, *if I will not open, &c.* then let me be accounted worse than my word, or the like; because it is usual with the Scripture, when things are to be expressed, which seem to denote something which may sound of blasphemy, or contain any thing unfit to be said, to be silent, and rather leave men to conceive them, than to utter them, or else to use some more comely or honest expression. But however this rule may be elsewhere applicable, here seems to be no need of it. According to those here is a stop made after, *prove me now herewith*, and a distinct member of the sentence to begin. But read all, as in our Translation and Others in a continued sense, and the meaning is plain without any such supply, or any abruptness, in the speech, as if he should say, you, in doing what you do, take a wrong course; neither your detaining my dues, nor murmuring against my justice, shall any thing prevail for good or help to you in this curse of penury, under which ye suffer; but if you will find relief, do what I prescribe to you, *Bring in all your tithes, &c.* and thereby *prove me* whether I will not quickly remove the curse, by giving all necessary causes and means of a contrary blessing. And so it implies a promise, that he will do it, they shall certainly find it; * and that the parting with that which they detained, as fearing the parting therewith should diminish their store, shall

* In the forecited place, and in chap. x. 35, 36, &c.
ways please the Lord, Prov. xvi. 7.

* Pils. Rib. Menoch. Stock. and see Chr. à Castro, in Paraph. Haggai ii. 15. and forwards.

* Compare Isaiah vii. 11, &c.

* Or, for when their

* Com-

shall be a way, the only way for great encrease of it.

To this purpose *R. D. Kimchi* explains the words, "*Bring in all your tithes, &c.* that there may be meat for those that serve me, and withal repent you of the faults mentioned; if ye do not, I will punish you with other punishments; but if you do bring in all the tithes and offerings as ye ought, I will give you rain, and pour out on you a blessing."

Pelicanus, a learned and serious man, in this exposition follows him, who also from what is here said, with great reason urgeth on Christians under the gospel, a diligent care of due and willing paying such tithes and oblations, as are for the maintenance of the ministry, &c. As likewise *Oecolampadius*, saying, that Christian liberty exempteth none from tithes that were wont to be paid. But to receive what either they or any other in like kind, deduce and conclude from these words, will not be to our present purpose, which is to clear only the literal exposition of the words, and shew what meaning they will bear.

If I will not open, &c.] That which is here promised, is generally agreed on to be a plentiful rain, by restraint of which, there was occasioned a dearth in the land, and this the Lord saith, he will give. Though the rain proceed from natural causes constituted by God, as other things in the order of nature do, yet the ordering of those causes and effects, as concerning rain, hath always been looked on as an immediate act of God himself, whereby his power and mercy towards men have been as visibly declared as in any thing, and as a particular act of his providence, in causing it to come, (or not come) *whether for correction, or for his land, or for mercy*, Job xxxvii. 13. It is therefore an ancient saying among the Jews, that *there be three keys which God hath reserved in his own hand, and hath not delivered to any minister or substitute, viz. the keys of life, and of rain, and of the resurrection of the dead*; in the ordering of the rain they look on his great power to appear, no less than in giving life at first, or afterwards raising the dead to it: agreeable to which *St. Paul* saith, that *God left himself not without witness, in that he did good, and gave rain from heaven, and fruitful seasons*, Acts xiv. 17. It was a manifest testimony always to all nations of his divine power, and so acknowledged; so that it will not be necessary to look into those many places of Scripture, wherein he speaks of it as so, either by promising to give it for a blessing, or restrain it for a curse and punishment.

When he restrains it, he is in a figurative speech said to *shut up heaven*, as Deut. xi. 17. and Luke iv. 25. and to *stop the windows of heaven*, Gen. viii. 2. equivalent to which is another expression of *making the heaven brass*, Deut. xxviii. 23. and *staying it*, Haggai i. 10. When he giveth it in abundance, he is said, to *open the windows* (or as ² Others the cataraacts

or flood-gates) of heaven; as here; and likewise, Gen. vii. 11. but there it was for a curse, (as sometimes he disposeth it, as we have seen out of Job xxxvii. 13.) here for a blessing. Which way soever it be intended, there is no doubt but that the expression is (as *Aben Ezra* notes) a proverbial phrase for signifying a great abundance: and because abundance thereof may be (as we said) as well for a curse at some times, as a blessing at others; and it is in the disposal of God to order for which it shall be, to shew that his promise here is for good, he adds, *and pour you out a blessing*, viz. of plenty, contrary to their present condition of penury. Both the rain, and the making it a blessing, is from him and his ordering. And he saith of that blessing, that there shall not be room enough to receive it. So according to our Translation; and so (as we already noted from *Abarbinel*.) *R. D. Kimchi* (reporting it as from his father) saith that the meaning is, *in such plenty that you shall not have vessels, or storehouses sufficient to receive it*. The words in the original are concise *עַד בְּלִי דַּי* *Ad belidai*, and literally signify only *unto not enough*, which being an expression not so intelligible in other languages, Interpreters differently render and explain it in their own tongues, which renderings it will be to no purpose to recite, inasmuch as they all agree in this, that it is an expression to denote great abundance, which shall afford them not only enough to satisfy them, but more than enough, that they shall have to spare; plenty without measure, or such as for its abundance cannot be measured, as *R. Tanchum* expresses it. Instead of what is in the Text of our Bibles, is put in the Margin, *empty out*, which either must be understood, as that in the Text, or else will not be so clear an expression, inasmuch as it may seem to import, that God's store may be emptied, which can never be. *L. de Dieu* would have it understood, *as long as there is sufficiency*, which is perpetually, for God's sufficiency cannot be exhausted. But for the completing to them a blessing contrary to the curse under which they suffered, it would not be sufficient that they should have rain and fruitful seasons; these might make the earth yield her encrease, and bring forth in plenty all manner of grain and fruits, and yet they by other means be deprived of them, as by locusts, canker-worms, caterpillars, and the like devouring creatures, which God calls his *great army*, Joel ii. 25. which in a short time oft have destroyed the hope of the whole year, and occasioned great famines, when there hath been expectation of greatest plenty; and probably these were part of that curse now upon them. For perfecting therefore the blessing here promised on their amendment of their ways, he promiseth also to secure them from these, and all hurt by them, saying, *I will rebuke the devourer for your sakes*, (or to, or for you) i. e. that all things may prosper to you. *The devourer*; because there were many sorts of such creatures,

as

* On ver. 8. 7 Talmud in Sanhedrin. cap. Chelek. and in Taanith. c. 1. 2 See Vulg. Lat. and Doway Engl. 3 Compare 2 Kings vii. 19. 4 And so the Interlineary.

as may devour and corrupt the corn and fruits, he puts a general name that comprehends all; all of them will he *rebuke*, i. e. hinder from doing hurt. They are wont to do hurt, not only to the trees of the ground, the corn and herbage, but to the fruit-trees also, by causing them also not to be able to bring any fruit to perfection, as appears by *Joel* i. 7. according to what some there expound the words. However that place be understood, the thing is known and manifest, and therefore both *Munster* and the *Figurin Latin Version*, instead of what Ours render, *neither shall your vine cast her fruit before the time in the field*, &c. translate it, *neither shall he* (i. e. the devourer) *make your vine barren* (or unfruitful to you in the field,) and to that doth that exposition of *Abarbinel* (which we have seen) seem to incline. The verb **חשבל** *Teshacel* is of that form, as that it signifies sometimes *to cause to make abortive*, *to deprive of*, and the like in an active sense, as *Deut.* xxxii. 25. *The sword, &c. shall destroy*, or bereave, and *Ezek.* xiv. 15. *If I cause noisom beasts to pass through the land*, **ושבלתה** *Veshicclattah*, *and they spoil it*, or bereave it. And in the same sense, *Hosea* ix. 12. **שכלתי** *Shiccaltim*, *I will bereave them*, to omit other examples: and sometimes again in an absolute sense, viz. *to be abortive*, *to be deprived of*, or *cast fruit before it be perfect*, as *Gen.* xxxi. 31. *Thy ewes and thy she-goats*, **לא שכלו** *Lo shiccelu*, *have not cast their young* (or been abortive,) and *Job* xxi. 10. *Their cow calveth*, **ולא תשכל** *Vela teshacel*, *and casteth not her calf*. Those therefore mentioned take the verb in the former signification; Ours and most Others, both *Jewish* and *Christian* Expositors, in the latter, to which we the more incline, because otherwise here will be a change of the gender in the verb, speaking of the same thing, for that in the word *destroy* is masculine, but here is feminine, so that they seem one to agree with the first noun *locust*, which is of the masculine gender, and the other with *vine* in the feminine, however such change of genders may be admitted: and seeing though the locusts destroy not the vines, yet there may be other means, as blasts, or blights, and hurtful winds, and like causes, whether from within or without, which may make them lose or cast their fruit before it comes to maturity, even after a great shew and likelihood of plenty; from hurt by all such causes, whether from such devouring creatures, or any other means, God here promiseth to secure them upon their turning to him, and to give them both the encrease of the earth, and fruit of the vine, and so all necessary things in such plenty and perfection, that all nations seeing God's great goodness shewed unto them, shall call them blessed, *For ye* (saith he) *shall be* **ארץ חפז** *Eretz chephets*, *a delightful land*, or land of delight, or desire; worthy to be desired, saith the *Vulgar*, i. e. (as Some will) a land that men would desire to live in. So

R. Tanchum, a land to be desired and chosen for its pleasantness, and excellency, to the same sense that it is said, which is *the glory of all lands*, *Ezek.* xx. 6, 15. Others with *Abarbinel* understand it, a land of desire, or well pleasing to God, i. e. such as he takes delight in, and shews extraordinary respect and favour to, both to the people and the land, (as *Aben Ezra*) as he saith elsewhere of *Zion*, that she should be called *Hephzibab*, *Isaiah* lxii. 4. i. e. *my delight is in her*, because, saith he, *the Lord delighteth in thee*: and the comparing that place with this, seems to make for this exposition, and it will be well illustrated by what is said, *Deut.* xi. 12. *a land which the Lord thy God careth for*, (or seeketh,) *the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year*, viz. to give it its rain in due season, the first rain to make it spring up, and the latter rain to bring it to perfection, and so to preserve the fruits of the earth, that they might gather in their corn, and their wine, and their oil, ver. 14. which is the same care, and the same blessing that is here promised. This exposition the *Syrack* follows, rendring it **ארץ חפז** *Ar'o detzebyoni*, *A land of my delight*, good will or pleasure, i. e. to which I bear good will, or have good liking to. The *Chaldee* likewise taketh it in, rendring, *And all nations shall praise you, because you dwell in the land of the house of my majestic presence, and do therein my pleasure*. He suggests therein a double meaning or respect to the word **חפז** *Chephets*, as, first, that they or their land should be called a land of delight, or good will, because God delighted to dwell in it, and, secondly, because the inhabitants thereof did the good pleasure of God and delighted to do his will; and therefore he delighted in them, and to do good to them, as appeared by his extraordinary blessings poured out upon them, more than on other people, which they should all acknowledge and call them blessed for it; so saith the *Lord of hosts*, of all the hosts of heaven and earth, who hath power and command of all, and therefore so shall it certainly be, as he saith.

13. ¶ *Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee?*

14. *Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?*

15. *And now we call the proud happy: yea, they that work wickedness are set up, yea, they that tempt God are even delivered.*

16. ¶ *Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was*

* Jerom. &c.
and *Filin*.

† See *Dan.* xi. 16. and so *Zach.* vii. 14. **ספר חפז**.

• *R. Solomon Jarchi*, *Aben Ezra*,

was written before him, for them that feared the Lord, and that thought upon his name.

Your words have been stout against me, saith the Lord.] These words may be coupled with the former, as if they were a complaint of the Jews stubbornness, that though God had re-proved them for their sins (such as have been expressed) and by some judgments warned them of his displeasure for them, and likewise had invited them to repentance, and promised upon their repentance to remove those judgments, and turn the curse, with which he had cursed them, into a blessing, yet this was so far from working in them repentance that they grew more and more insolent, and instead of acknowledging their faults and ill deserts, proceeded in speaking against him and his justice, as if he inflicted on them worse than they deserved, not accepting of any service from them, and mean while seemed to favour those that were notoriously wicked, and tempted him, and despised him, and so set at nought what by the Prophets was spoken to them for their good. Wherefore he proceeds farther to reprove them, and mind them of the ill consequences of such their ill behaviour, which shall be occasion of more heavy judgments, and final destruction, as between this and the end of the chapter he shews. Or we need not be solicitous of the coherence of these words with those immediately preceding, but may look upon them as a new reproof, or at least afresh resumed; and on what follows as a beginning or continuation of a prophecy for the time to come, and of the terrible day of the Lord; after the former words inserted for shewing them what was the cause of that judgment of famine at present upon them, and by what means they might remove it, for the fault here objected to them, is much the same with that mentioned in the last verse of the foregoing chapter. However we make or judge of the coherence, the meaning of the words in themselves will be the same, *your words have been stout against me*, stout and great, or insolent words have ye spoken against me, saith Abarbinel; and that will be the sense however there be some little difference between ^k Translators in expressing it. For all look upon it to denote that their words were such as would be irksome, grievous, and burthensome to any man, and overcome his patience, by casting hard and odious things on him undeservedly; and so (God speaking in the language of men) looks on them as to himself; or, that their words were more and more insolent against him.

Yet ye say, wherein have we spoken so much against thee. The words *so much* are supplied or added above what is in the letter of the Hebrew Text; I suppose to express what Some (as namely ^m Kimchi) observe that the word נִדְבָרָנִי *Nidbaru*, being in a passive form though active signification, implies more than in a simple active form, so as to denote not only

speaking, but a continual, reiterated, or much and frequent speaking; and so here doth the Chaldee render, *wherein have we multiplied speaking*, or spoken much, against thee? which way Ours therefore take: Others seem not to lay any such weight upon it, but simply render it, *what have we spoken against thee?* but generally they render it actively, as it is elsewhere used, as *Psalm* exix. 23. *Princes* בְּנֵי נִדְבָרָנִי *Bi nidbaru*, *spoke against me*; and *Ezek.* xxxiii. 30. הַנִּדְבָרִים *Hannidbarim*, which Ours render *still talking against*. Yet here Abarbinel thinks it may be more conveniently taken for a verb passive, as well in signification as in form, and be rendered, *what are we spoken of to thee*, what is said of us to thee, or what are we reported by false accusers to have said against thee, as men use to do when they are accused of some ill that they have spoken in secret, to say to him that tells them of it, what false report is this that hath been brought to you concerning us? this way also *Montanus* commends; though not mentioning whom he follows in it. The words either way taken, include a denial of the fact, and shew their folly in thinking that God did not know what they thought and said in secret, even in their hearts, except they spake it openly and loudly in the ears of all; or else some to whom they spake it should report it to God. He therefore, to shew that he knew both what was in their mouths and hearts, and to convince them of their guiltiness in that which he accuseth them of, answers them by a particular declaration of what they said. If ye say, what have we spoken against thee? it is this, *ye have said, it is vain to serve God*, &c.

Ye have said so, at least thought in your hearts, which is all one with speaking, in the ears of God. *It is vain to serve God*, שָׁוְיָ עָבַד אֱלֹהִים *Shav abod Elohim*. The Greek and ancient Latin, *He is vain that serveth God*, as if they had read עֹבֵד *Obed*, *he that serveth*, for *Abod*, *to serve*; but I do not suppose them to have read so, but only to have given the meaning as they thought convenient, for it is all one to say, *It is in vain to do such a thing*, or, *He is vain that doth such a thing*; the meaning of both being, *It is to no purpose that he doth such a thing*; or he looeth his labour that doth it, he gets nothing by it, as the Chaldee here paraphraseth it, *He gains nothing which serves the Lord*. *It is vain*: to wit, to him that so doth: though it may, as ⁿ Some think, be referred to him to whom it is done, i. e. no profit to God if we serve him: according to what is said, *Job* xxxv. 7. *If thou be righteous, what givest thou him? or what receiveth he of thine hand?* but the former is the plainer. The expression gives to suppose, that they served God; and this supposition the Syriack taking in renders, *In vain have we served God*, and so it well agrees with what follows; *and what profit is it that we have kept his ordinance*, what Mammon, or wealth,

^f See Cyril. ^g See Abarb. ^h As Aben Ezra notes, This Prophecy is לֵעֲתִיד *Leatid*, concerning the time to come. ⁱ Abarb. and see the Greek. ^k See Vulg. Lat. Chald. Syriack, &c. Ribera, &c. ^l Vat. and see Calv. ^m See Abarb. here, and on *Ezek.* xxxiii. 30. ⁿ Abarb. ^o Read *Job* xxii. 2, 3.

wealth, have we gained? saith the *Cbaldee*, (as if it were for *Mammon's* sake only that they served God, and so indeed not God at all, but *Mammon*.)

His ordinance, or as in the Margin; *bis observation*,] *i. e.* that we have observed those things that he hath commanded us to observe. What advantage have we gained by it? yea though *we have walked mournfully* (or as the Margin hath it) *in black*,^p which is the habit of mourners: or, as Others, *with bowing down, or the like submiss gesture, before the Lord of hosts*; and shewed in our behaviour all signs of penitence, and^q awful fear of him by mourning, fasting, and humbling our selves in *contrition of spirit* (as the *Cbaldee* hath it) before him and the like. Which last words *Abarbinel* seems to expound otherwise, *viz.* "We have not only not gained any thing, but withal, have been forced to walk mournfully and afflictedly before the Lord, *i. e.* because we have kept his commandments." But the former construction seems plainer, in that the particle *כי* *Ci*, *that*, or *because*, with which the last foregoing member of the sentence is joined with what goes before; is here again repeated with a copulative conjunction, *that we have done that, and that we have done this*. Their complaint (according to him) was, that there was no profit in serving God, either on God's part or their own, no advantage to either; and therefore that it was a vain labour: they were happier that saved themselves that trouble; so it follows,

And now (or *now therefore*) *we call the proud happy*.] Proud, insolent, presumptuous men, who will not be kept in by any bounds, nor observe God's ordinances, as we do, nor walk humbly before him,^r but transgress all laws of religion and justice. [The same word used, *Psalms* xix. 13. substantively is rendred *prides*, or *presumptuous sins*; but here adjectively, *presumptuous sinners*.] Such we look upon to be in a condition more to be envied and desired, than pitied or feared for, inasmuch as they enjoy all wordly pleasures and prosperity, nor are overtaken, or, as far as we can perceive, like to be overtaken with any punishment or mischief, in their persons, or any belonging to them; yea so far is it from that, that they that *work wickedness* (set themselves purposely to do it) *are set up* (or *built*, as the Margin hath it, for so the word *בנו* *Nibnu* literally signifies) *i. e.* are firmly established, *like a new building*, saith^s One, not likely quickly to fall or decay. *They flourish in their offspring*, say^t Others, alluding to the name *בן* *Ben*, *son*, in respect to which the verb that signifies *building* is used for *to obtain children*, and so by Ours rendred, *Gen.* xvi. 2. and xxx. 3. *i. e.* they raise their houses and families, as^u One paraphrases it here: ^x they are not cut off, but leave a numerous posterity to keep up their name; or generally, they flourish and prosper more and more, all things thrive and prosper with them, yea, farther yet, they that set

themselves so impudently to sin, as *to tempt God*, as if they did it on purpose to try and prove him, whether he could or would punish sinners, and to provoke and dare him to do his worst, to execute judgment if he be a God of judgment; even *these are delivered*, and escape without any of those punishments in the law, or by the Prophets threatened against obstinate, impenitent sinners. These are the words, or thoughts of those unsound ones in their religion, and unsincere in their practice, who, looking on what they saw at present, and not on what should certainly in due time be made manifest for clearing God's justice, and his perpetual love to good, and hatred of evil, did hence take occasion of questioning whether there were any just Judge or judgment: and of repining and murmuring against God's ordering of the affairs of men, and so of contemning and setting at nought what was by the Prophets, reproving them for their sins, and calling them to repentance for removing such judgments as were on them, or preventing of others, said unto them. Who they were that said these words, and when they said them, and concerning whom, it is not particularly expressed. *R. Tanchum* therefore, as he did also, *chap.* ii. 17. looks upon them as representing words which should in time to come be spoken by *Israel* in captivity, such at least, as if they did not speak or profess, yet might seem to have occasion to do it. And that they are here recited for reproof to them that should be impatient under the length of their captivity, and forsake their religion, and speak thus in respect to what they should perceive of the prosperity of heathenish nations notwithstanding their impiety: to which is added in the following words a declaration, that those that endure patiently and stick to the truth, shall in the end be rewarded in the best manner, as in the two following verses, *Then they that feared the Lord*, &c. and then is added a mention likewise of the punishment of those that are not so affected, and the punishment of the wicked injurious nations also, (as he saith, *ver.* 18. and *chap.* iv. 1. *then shall ye return and discern between the righteous and the wicked*, &c. *Behold the day cometh that shall burn as an oven*, &c.) But as to the former part of his words, it cannot be made out of what is here spoken, as neither out of the last verse of the second chapter, but is destructive to the right meaning of them.

The words being directed to them that were returned from the *Babylonish* captivity, manifestly concern the behaviour of them now again settled in their country, which was not such as it ought to have been, and therefore they are reprov'd for it; that which is here objected to them, appears to have been a sin of impatience and blasphemy against God, and his providence and justice, of which too many or most of them were guilty; yet not all, for while the discontented ones among them spake thus impiously of God and his justice, there were

^p Druf. ^q Abu Walid, and R. Tanchum. ^r Vulg. Lat. ^s R. Tanch. ^t Abarb. ^u Grotius. See Rib. and Chr. à Castro, ^x Stokes. ^y Ribera.

were others that feared the Lord, and spake among themselves otherwise, as is manifest by the next words. But he seems to mean it of the time of the captivity, that they are now under, and a future judgment yet to come, wherein he is manifestly wide of the matter, and passing over the times of the Prophet, and the present people of which he spake, transfers the words to such times as they do not properly concern, times now present and yet to come: and taking no notice of that day of the Lord, which was here prophesied of, as then indeed to come, but which is long since come, would have another yet on earth to be expected, as if the Lord, the *Messiah*, whose coming was that day, were not yet come, which is the common error of the *Jews*, which hath been already discovered, and will in considering the following words be farther discovered, if God permit.

As for what, therefore, is spoken by way of reproof and comfort, it must be applied to the right persons concerned therien, which doubtless were in the first place those of that present time, and then such as should succeed them betwixt that and the destruction of *Jerusalem* by the *Romans*; the completion of that day of the Lord's coming, both before, *ver.* 2. and after *chap.* iv. 1. spoken of. Those at that present for the most part of them murmured against God's justice, in the manner here described, yet, then mean while (as it follows in the next verse,) they that feared the Lord hearing what the Prophet said, *spake often one to another*. The word, *often*, is not expressed in the *Hebrew*, and therefore the words are by Others rendred, only *spake one to another*. But our Translators thought good to supply it, as being included in the word נִדְבָרִי *Nidbaru*, according to what we have seen to be observed by some of the force of the verb in this form on *ver.* 13. What they spake is not here expressed, except we render it otherwise, as ^a Some do, *spake one to another, saying, certainly God bearkneth and beareth, &c.* as if the words following were those that they spake. But this ^a seems somewhat harsh, in regard that the copulative, *and*, which is in the original, in וַיִּקְשֹׁב *Vayakshob*, and the Lord bearkned, is wrested to another signification. It is more easy to understand it thus to be meant, that as the wicked spake much among themselves, so these also did, but contrary things; they against God's justice, ^b these in vindication of it, believing what the Prophet said, and expecting the completion of it: and what they said was not in vain to them, for the Lord bearkned, and heard it.

But before we proceed to those words, we may here take notice that as *Abarbinel* (as we shewed) differs in the understanding of this word נִדְבָרִי *Nidbar*, in the 13th verse, so here he goes much more wide from them, taking it in clean another signification from that which he himself gave it there, and Others both here and there give it. For here he would have the words rendred, as continued with the

former, and part of what those blasphemers, before mentioned, said, *viz.* that *then they that feared the Lord were destroyed*, from another signification that the same root hath, and is used in, as in other places according to him and some others. So in 2 *Chron.* xxii. 10. וַתִּדְּבֹר *Vattedabber*, and she destroyed all the seed royal; and from it is the noun דִּבְרָה *Deber*, which signifies the plague, or such destructive sickness: so that according to him the sense is, that when the presumptuous sinners, that work wickedness, are set up, and though they tempt God by exposing themselves to the greatest dangers, are yet delivered; then at that very time they that fear the Lord perish, are cut off and destroyed, one together with another, אֵל *el*, to, being here the same that עִם *Im*, with, (or, are by evil accidents intangling them, made destructive and causes of perdition one to another,) as if the hand of God were upon them to confound and destroy them. Thus far he would have the words of those that spake against God's justice to reach, and then the following words, the Lord bearkned, &c. to be an answer from the Prophet to them; as if he should say to them, Know and consider that to all this that you say, God hearkneth and heareth it, and that both the righteousness of the righteous, and the wickedness of the wicked are as manifest before him, as if all were written in a book of remembrance, that it might remain many days, till the time of due recompence and reward, &c.

And the same way of exposition with him doth *Arias Montanus* follow, and gives it as his own conjecture or opinion, probably having seen *Abarbinel*, else he would scarce have fallen in so fully with him here, as he doth in many other places, without mentioning him in expositions singular to them: and this he commends as most agreeable to the words, but I see no reason to be of his opinion, but choose rather to follow that interpretation which our Translation, with the most both of *Jews* and *Christians*, gives, not making these first words a part of those stout words which the wicked spake against God, but a declaration of the behaviour of those that feared God; and the following, of the good consequence thereon. So *R. D. Kimchi* perspicuously expounds them and the following. "The former words were
" the saying of those who did not understand
" the ways of the Lord and his judgments;
" and when those that feared the Lord heard
" those words from those men, who denied
" the providence of God over these things
" below, they spake one with another and
" multiplied, or often repeated those words,
" and argued the matter, till they found by
" their understanding, that all his ways are
" judgment, that he is a God of truth and
" without iniquity. And the Lord bearkned,
" i. e. God blessed for ever attended to their
" words, and gave them their reward for this.
" And a book of remembrance was written before him, a proverbial expression according
" to the language of men, among whom
" kings

“ kings write a book of memorials ; (for
 “ there is no forgetfulness with God,) accord-
 “ ing to what is said, *blot me out of thy book*,
 “ *Exod. xxxii. 32.* and *every one that shall*
 “ *be found written in the book*, *Dan. xii. 2.*”

These words of his we have set down at large, because they give exactly that notion concerning the distinction of the words from the former and the signification of the verb נִדְבָרוּ *Nidbaru*, which our Translators choose to follow. And it is that wherein most both Jewish and Christian Expositors do well agree ; as likewise in what is meant by what he saith, *and the Lord bearkned and heard it, and a book of remembrance was written*, viz. that the Lord took due notice of what was said, (both by bad and good, say ^d Some ; which though it be true that he doth so, yet here more particularly it seems to be referred to the good,) and kept it in perpetual remembrance, in the register of his memory, if we may so speak, as certainly as if it were written in a book, according to the custom of men^e, who note down in writing, or cause to be registred, such things as they would not forget, but be sure to call to mind, and shew that they took due notice of, as meet occasion and opportunity should serve ; to reward those that had done them any service or deserved well, or whom they had a mind to do good to. Of God's book, and things being written in it, there is we know often mention in the Scriptures, besides those places which *Kimchi* recites, both in the *Old* and *New Testament* ; and every where is much alike to be understood, viz. that the things spoken of are as surely known, and had in remembrance with him, as if they were written down before him. And so where the books are said to be opened, it is the making manifest his knowledge of those things, by his passing sentence on men accordingly for good or bad : see *Dan. vii. 10.* and *Rev. xx. 12.* and *Isaiah lxxv. 6.*

The book of remembrance, is here said to be *written for them that feared the Lord, and that thought upon his name*, viz. to give them assurance that their faithfulness to him, ^f however he did not presently reward them openly for it, yet was duly taken notice of by him, and in due time he would make it known by his distinguishing them from the wicked, and his great care of them to preserve them from those heavy judgments, and that destruction which should seize on the others, as will appear in the following words.

But before we pass to them, we may take notice of what is by Some observed concerning the signification or force of that word which is rendred, *and that thought upon his name*, viz. that it imports not a bare thinking of, but a due esteem and awful regard of, so as with all care to avoid all things that may tend to the dishonour of it ; constantly to endeavour so to walk as befits such who profess to know God and to serve him, as always in his presence, and with respect to him, and fear of him. Those, saith *Kimchi*, are meant who

always think of, or meditate in the ways of the Lord, and the knowledge of his Godhead, for his name is himself, and he (himself) is his name. *Aben Ezra* understands it of the wise in heart, who know the secret (or the mystery) of the glorious awful name. He seems to allude to what is said, *Psaln xxv. 14.* *The secret of the Lord is with them that fear him.* *R. Tanchum* saith that the word חֲשַׁבֵּה *Choshebe* rendred *that thought on*, imports or includes honouring and magnifying ; according to the use of the word חָשׁוּב *Chashub*, for one in dignity and high esteem : so that it may be expounded, such as knowing the secret of that glorious awful name, do accordingly magnify it. The *Greek*, *that reverence his name*.

It will not be any great digression to look a little back, and see how the *Greek* renders the word נִדְבָרוּ *Nidbaru*, of which we have already spoken, because they seem to differ from the *Latin* and other Translations, rendring it, *κατελάλουν*, which usually signifies to *murmur* or *speak against*, or to *speak of with derogation*. These things (saith that Translation) *murmured they, that feared the Lord*. So that *S. Hierom*, to give their sense, saith that they took the words *they that feared the Lord* ironically, viz. for such as made shew of so doing, but did not truly and really fear him ; and so to belong still to those who spake those stout words before mentioned : except we should think that they took it, as if even the righteous were, by what they saw of the prosperity of the wicked, moved to speak otherwise, than they ought, of God's justice and providence, as the *Psalmist* by the same consideration was, as he confesseth, almost moved sometimes to do, *Psaln lxxiii. 2, &c.*

But besides this signification it hath another given it, viz. ^g *to speak much*, to *overwhelm with speaking*, to speak one down, as we may say, which if it be here taken, and may be used in a good sense, only for much and earnest speaking, then will it be but the same which our Translation gives, and Some as we have seen observe to be the import of the word, viz. that those that feared God, hearing what Others impiously spake, derogatory to God's justice, did in zeal to his glory speak much and often, and earnestly one to another in vindication of it, and to cry down the folly of those blasphemous ones, and ^h hinder one another from doing as they did. But whatever may be thought of this, the plainest meaning will be that which we have given, agreeably to our own Translation, and that way which most Expositors (as we have said) take ; and according to that way have we a clear passage to the next verse, wherein the Lord having assured them that their words are had in remembrance, and their reward with him in due time to be manifested ; he proceeds farther to declare it, and to assign a certain time of it.

17. *And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels,*
 2 and

^d See *Chr. à Castro*, *Menoch. Tirin.* ^e See *Ester vi. 1, &c.* ^f *R. Solomon.* ^g *Steph. Lex.* ^h *R. Solomon.*

and I will spare them as a man spareth his own son that serveth him.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels (or special treasures, as the Margin hath it,) &c.] According to this reading by Ours and some Others followed, the meaning will be plain, that though God suffer his, who are his jewels and peculiar treasure, to lie for a while mingled with the rubbish and dross, without distinction made betwixt them, yet there shall come a day of discrimination, in which he will sever them one from another, and make up, and take into his peculiar care his precious jewels, and reject and cast away what is vile and rubbish; and then shall appear who are his, and who are otherwise; though till then it may not appear, yet by what befalls them as to the ordinary affairs of this world, it may be judged that he rather owns the wicked, and those that tempt him, than those that fear him, and duly think on his name: but then he will put a distinction between the vessels of his wrath, and the vessels of his mercy, Rom. ix. 22, 23. vessels of honour, and vessels of dishonour, 2 Tim. ii. 20.

But if this rendring please not any (as a learned ^k Critick seems to except against it, both for rendring mine, and likewise make up my peculiar treasure, as harsh and unusual;) we have another by most of Interpreters given, viz. they shall be to me, in the day that I shall make (or, in the day that I shall do what I said,) a peculiar: so joining the last word in order of construction with the first, (as ^l Some expressly note that it ought to be) and not joining it with the word make, as if it were governed of it, viz. they shall be to me a peculiar in the day that I shall make: and the sense is plain then too, there shall come a day of discrimination by me designed, and then, though it doth not yet appear that I make any difference between the wicked and the godly, in that day there shall be put a manifest difference between them, by my separating the godly to my self, and by taking a special care of them, as peculiarly belonging to me, and which I will preserve as carefully as men do what they most esteem, love, and delight in.

The word סגולת Segullab, rendred by Ours jewels, and in the Margin special treasure, is taken to denote any choice thing of great price and esteem to any, and which he looks on as his own proper goods, and chief in his care; as ^m of silver, gold, or precious stones, which he lays up in his treasure: and so used for any thing which he takes special care of to preserve to himself. Such it was promised to Israel for a special privilege and preeminence above all nations, that they should be unto God, as Exod. xix. 5. If ye will obey my voice, and keep my covenant ye shall be סגולת Segullab, a peculiar treasure to me above all people. And so Deut. vii. 6. where is סגולת עם Am segullab, a special people. ⁿ And Psalm cxxxv. 4. the

Lord hath chosen Jacob unto himself and Israel, לסגולתו Lisgullato, for his peculiar treasure. It is a privilege that they still boast much of, all that can pretend to be of the race of Israel; but it appears to be restrained by the same limits that the name of Israel is, and agrees only to such who truly deserve that name, viz. the true Israel of God: as all are not Israel which are of Israel, Rom. ix. 6. so neither are they all his, סגולת Segullab, his jewels, his special treasure, his peculiar people, but only such who are ^o the true Israel of God; so here out of all Israel doth he say, that in that day, only they that feared the Lord, and thought on his name, should be to him, סגולת Segullab, a special treasure or peculiar people. Which title, as well as that of Israel, in the New Testament being transferred unto Christians in Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, Titus ii. 14. and so 1 Peter ii. 9. we cannot but likewise look on, as bounded with the same limitations; and therefore they that will have comfort in it, must approve themselves not only Christians in name, but in deed, by abandoning all iniquity, by being pure and zealous of good works, by being an holy nation, and so shewing forth the praises of him who hath called them out of darkness into his marvellous light. By having these conditions in them must they approve themselves his special treasure. Ordinary stones will not pass for jewels with him, nor rubbish and dirt for treasure in the day of trial, though till then they may not be perhaps discovered.

This distinction between the Jews here spoken to, is said should be, in the day which he should make (or bring on them) or the day wherein he should do, what he determined to do, or said he would do, for both these senses are the words אשר אני עשה Asher ani Oseh, capable of, and so are by Some in the one, by Others in the other way rendred, all much to the same purpose; In the day which I shall make or bring to pass, so R. Tanchum, and some in Vatablus; and so the Greek. In the day of judgment wherein I shall execute judgment on the wicked, saith Kimchi. They shall be to me in the day wherein I do, or make, for a peculiar, saith the Vulgar Latin, (not as the Doway Version renders, in the day that I do to my peculiar.) The same way Others take; and that so those words should be rendred by themselves indefinitely, viz. in the day which I make (or shall make,) or wherein I do, (i. e. will certainly do.) And the word peculiar not governed of that just in place before, viz. do or make; but be referred to the foregoing, viz. they shall be to me, may be confirmed by their coming again in the same manner, chap. iv. 3. in the day that I shall do or make, without any thing added after it. Yet doth the ancient Syriack Version make the last word to be governed of that immediately preceding it, as Ours do, though rendring that otherwise than

^l Jun. Trem.

^k Druf. on the place, and in Quæsit. per Epist. Eph. i.

^l Aben Ezra, and R. Tanchum.

^m Kimchi in Rad.

ⁿ Deut. iv. 2.

^o Gal. vi. 16.

than Ours, viz. a congregation, *They shall be mine in the day when I shall make a congregation.* So the *Latin* Translator points it, although possibly by otherwise distinguishing the words, it might be rendred, *They shall be to me in the day, which I make, a congregation.* R. Solomon Jarchi seems to give an exposition different from all these, to this purpose, "In the day which I make a reserved treasure, i. e. which I have treasured and laid up with me, therein to perform (or pay) my recompence." And if it were so understood, the expression would agree with that, *Acts* i. 7. wherein speaking of those times, in which they expected that Christ should restore the kingdom to *Israel*, he calleth them *times and seasons which God had put in his own power.*

But whatever differences may be betwixt Expositors as to the rendring the words, the day in them spoken of is still the same, viz. the day of the Lord's coming, mentioned before in this chapter, in the second, third, and fifth verses, and again in the following chapter, in the first, second, and third verses; namely, the day wherein God should execute his judgments on the nations of the *Jews*, for working revenge upon his enemies, and redemption to those that fear him, and revere his name. Though such discrimination shall be fully made between all the godly and the wicked at Christ's second coming, the general day of judgment, (to which, therefore, what is here spoken is by divers referred,) yet certainly here what is said, respects more particularly the nation of the *Jews*, and the time of that national judgment denounced against them. What hath been before said, and what is here said, and what shall be after said in this prophecy, will not be so properly applied, and clearly understood by applying it to any other: mean while may the words well be accommodated, to any other people with whom it shall be so, at any time, as it was then with the *Jews*, and whom God shall in like kind visit with a national judgment or excision; what to them happened being to Others for example, and likewise to that great day of discrimination, the day of the general judgment; yea, likewise to the day of death, as for what concerns particular men; but still those whom the words seem properly to concern as here spoken to, and of, are the nation of the *Jews*, then in being in their own country, a nation separate from others, and bearing then the name of the Lord's people. In that day when the Lord shall do such things, he will shew by making a manifest difference, who are his, and who are not his: his shall be separated from the rest as his own peculiar, from such as he will not own or regard; and when he executeth judgment in fury on others, *he will spare them*, and keep them that those evils which destroy the wicked shall not touch them, as a man spareth his own son that serveth him.

These words are a farther declaration of God's exceeding great favour; and compassion

to those whom he would own, and look on as his peculiar, in terms of greatest elegance and height of expression. The compassionate affection of a father is great to any child, though he be unprofitable to him, yea hurtful to him; how much more when he is profitable to him, and honoureth him? so notes R. Tanchum, and to the same purpose Kimchi, and other Expositors also. There is another thing also here, by Some taken notice of in the expression, which may well be added, as making for the amplification of God's goodness, and the consolation of those that fear and honour him, viz. that he saith *he will spare them*, which imports that though there be found in them defects, and they have done and spoken things that they ought not, and which in rigour of justice might deserve punishment, yet as long as their hearts are right with him, and they sincerely honour and obey him, and have reverent thoughts of him, he will forgive their transgressions, and in great mercy save them, when he will shew no mercy to the wicked, but according to their deserts in severity deal with them.

18. *Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.*

Then shall ye return and discern between, &c.] Then, when that day shall come, such an alteration of things shall there be, that though you now think all things go alike to all, or rather for the worse to those that most serve God, yet then you shall change your minds, and discern that God did always observe the actions of men, and put a difference between the righteous and the wicked, those that served him, and those that served him not; though till now he did not make it so apparent to men of corrupt judgments.

Some difference here is betwixt Interpreters in rendring, and expounding these words, Some following a reading that is in some copies of the *Vulgar Latin*, (viz. *Et convertimini, and be converted*, or *return*) give us to take it as an exhortation to these wicked ones who spake blasphemously of God's justice to return and repent: and then they should discern that distinction between the righteous and the wicked, which they would not now perceive. And with this reading the *Tigurin* Version also agrees; so it will sound, *now therefore return, &c.* to which will be reduced also that exposition of *Pelican*, *If ye shall repent, ye shall discern.* Others following another reading, which Some observe to be more correct, and indeed comes closer to the letter in the original, though that admit of both; viz. *Et convertemini, and ye shall return*, or *be converted*, understand it of the late and bootless repentance of those blasphemers, or a conversion which they shall be forced to, by what they shall then, nill they, will they, necessarily

^p See Chr. à Castro. ^q See Dr. Hammond on Mat. xiii. 49. ^r R. D. Kimchi. ^s Rib. Druf. Tarn. &c.
^t Pelic. and Calv. ^u Grotius. ^v And Munster. ^x Ribera. ^y See Lyra.

fairly discern and acknowledge of the ² different condition of those that serve God, and those that serve him not. With this rendring agrees Ours, and they ³ also who render, *then being converted*, or returning, *you shall discern*. A late very learned ^b man would have it rendered, *and ye shall again see*; that the meaning may be, Heretofore, when I blessed my church with prosperity, then did appear a manifest difference betwixt the righteous and the unrighteous; now because my whole church is under affliction you deny that difference, but I will make or bring again a day wherein ye shall again perceive that difference. Now all these look on the words as directed to the wicked, who thought it vain to serve God, as if he took no notice of what was done by men, spoken to *ver. 13, 14, 15.* ^c There are who think, they may be taken as directed to those that feared the Lord, next before spoken of, as if the meaning were, that such a change of things should be, that though now they could not perceive any difference betwixt themselves and the wicked, yet then looking on what was come to pass, they should evidently discern it, and perceive God's especial care over them, and that so here is a change of the person, which is not unfrequent in the Scriptures: for whereas before they were spoken of, in the third person, they are here spoken to in the second. But without nicer enquiry into the persons spoken to, and the nature of the conversion or returning here mentioned, of whom, or whether true or false, it may suffice as to the meaning, to take the scope of the ^d words, to be as at first we intimated, That such a conversion, turning, or change, shall then in that day be in the face of things, that all, both the godly and the ungodly, looking thereon, shall necessarily see that there is no place for doubting of God's justice, in his ordering of things for the punishment of the wicked, and preservation of the righteous, and that he always doth put a distinction between them, though to men judging by the present outward appearance of things, it is not always so apparent. It shall be made beyond all doubt apparent in that day. By this, saith ^e *Vatablus*, he points out the future resurrection: and so think ^f Others, as well *Christians* as *Jews*, as expressly ^g *Abarbinel*, who therefore interprets this returning of the souls of men, returning to their bodies at that day; for the thing in it self is true, as to a general distinction between all the righteous, and all the wicked that ever were, or shall be in this world. At the resurrection of the dead, and the general judgment, there shall be an apparent difference made between them, and the one separated from the other, though before in this world mingled one with another, as when *a shepherd divideth his sheep from the goats*, Mat. xxv. 32. and we willingly grant that the words point at that day, so as to put us in mind of it, and warn us to think thereon. But we do not look on

that as the primary and proper scope of this prophecy, but that it describes to us in the first place, and as its main intent, that national judgment which God threatned to the *Jews*; and accordingly executed on them in this world, shortly after the first coming of Christ, or at his coming; that word including all that time from his first preaching to the destruction of *Jerusalem*. That was the day in which the distinction here spoken of was to be made, and accordingly was signally made, as hath been already said, and will be in looking into the next chapter, wherein is both the certainty of the coming of that day, and the nature or manner of it more fully declared, and described in propheticall expressions: in finding the true meaning of which, as well as of the present words, as to the words and signification of them, we may still make use of the *Jewish* Expositors, but not as to the sense and intent. For that day to be meant, which we say, agreeable to the words and history of the times also, is meant, they must by no means grant. That those things belong to the time yet to come, and are to be fulfilled, either at a restauration of *Israel*, and subduing their enemies, at the coming of their fancied *Messias*, which with much earnestness they long for, or at the day of judgment, or to particulars at the day of death, they will tell us; but that they were fulfilled (as manifestly they were) at that long since past destruction of their nation, and holy city, and temple, they must obstinately deny, or they must grant and acknowledge, as we do, that Christ is already come; in opposing and denying which the whole of their religion now consists. This therefore in their expounding this prophecy are they silent of, as if no such thing had been. This here spoken (saith *Aben Ezra*) was spoken to the men of that generation, because this is the end of all the prophecies. So say we too: for after *Malachi* was no other Prophet sent to the *Jews*, till *John Baptist*, Christ's forerunner, and what is said therefore concerned them, the people of the *Jews* then being, and all their posterity, till that time that this prophecy was fulfilled (as by succession still one people) to warn them by repentance to prevent the judgment threatned and declared for that end to them, ^h by the great mercy, and long suffering of God, *not willing that any should perish, but all should come to repentance*. But seeing the generality of them would not be brought to repentance, nor know the things belonging to their peace, in that their day, as Christ complains of them, *Luke* xix. 42, 44. the judgment was, so as here described, then in God's appointed time executed, and such a distinction and discrimination, as is here spoken of, visibly to all the world made, in the preservation of such among that people who feared God, and believed in Christ, and the destruction of his enemies.

² See *Wisd.* v. 1, &c. ³ *Jun. Trem. and Druf.* *Sanctius.* ^e *Edit. Steph. in folio.* ^f *Oecolamp.*

^h ² *Peter* iii. 9. and see *Mat.* xxiii. 34, &c. and *Luke* xiii. 34.

^b *Lud. de Dieu.*

^c *Pet. à Fig.*

^d See *Calvin* and

^g The last page but one of his *Comment. on the Prophets.*

CHAP. IV.

VERSE I. *For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.*

FOR *behold the day cometh, &c.*] The connexion and necessary coherence of these words with the former, as being, as we said, a declaration of the certainty of the coming of that day in them spoken of, and a description of it, is so apparent as that it may seem no reason why they should be severed from them, and made the beginning of a new chapter, and therefore by Some are continued with them. But we need not much insist on this, the distinction of chapters not interrupting the sense. As to the scope of them it is well given by a learned ^a man, *viz.* that they are an image or description of the final judgment on the *Jews* (in their destruction) and an image of representation of the last general judgment on all mankind. That was certainly then to come on the *Jews* (if not prevented by their repentance, as it was not,) when the Prophet then spake this, but is long since come; this is yet still to come, but shall in God's appointed time, as certainly come, as if it were already present. Of both, therefore, it might then be said; *Behold the day cometh, i. e.* shall certainly come, and the description is so full of terror, as that it may well be applied both to the one and to the other, yet certainly was it that former, which the primary intention of the Prophet was here to describe, and to the latter are the words applicable only by way of accommodation. For to the nation of the *Jews* did he then speak, as a messenger peculiarly sent to them, to reprove them for their sins, and declare to them, such things as concerned them, and not immediately such things as were common to the whole world, though what things happened to them were ensamples to all other people: and like judgments on like behaviour they may justly expect in this world also, besides that last general judgment which shall involve all, both *Jews* and other nations, which (*viz.* to what people the Prophet was peculiarly sent, and spake, and when) they did not seem to consider who passing over what befel the *Jews*, according to this prophecy, expound these words, as primarily and properly belonging to that last general judgment (and taking in too the particular judgment of particular men at their death, as some will,) as many do.

'Tis the consent (saith ^b One) of *Jews* and *Christians*, that it should be so expounded of the day of judgment. Why the *Jews* must in their own defence and maintenance of their other opinions so expound it, or else of some other time yet to come, hath been already shewed; but why *Christians* should therein

consent with them, there is no reason, yea much to the contrary, that they may not thereby confirm them in their error, as if *Christ* were not yet come. Yet what might move some *Christians* so to do, we shall perhaps have occasion to see, when we come to the 5th verse. Mean while we take that which we have given, *viz.* that this concerns primarily that national judgment on the *Jews*, not many years after *Christ's* coming, (about forty after his death) executed by the *Romans*, the instruments of God's wrath on them, in that terrible destruction of their city and people, to be the truest and most proper way of expounding the words; and according to that shall proceed: however by way of accommodation allowing them to be applied, either to the particular or general judgment, to be expected by all other men. And though we cannot consent with the *Jews* in their opinion, yet may we take notice of some things that they say for illustrating our own; or for shewing the incongruity of their opinion, or for enquiry into the signification and literal meaning of some of the words. And by the way we say, that what is said that the *Jews* all consent in this, that the peculiar day here designed is the day of the last general judgment, is spoken but at large. For indeed they do not agree in it, as *Abarbanel*, who doth himself say that it is the time of the resurrection and the day of judgment, plainly sheweth in his Commentary on this place, and seeketh to prove that some do agree with him in it, but confesseth that others of their Doctors do not, who refer it to the punishment that seizeth on the souls of the wicked immediately after death, and that Others speak so obscurely that it cannot be positively said of what time they understood it, whether of the restoration of *Israel* which they look for, or of the resurrection of the dead. So that all that can be said, that they consent in, is, that they do not expound it of that day which we do, as their interest leads them, as we have said, to do, though among themselves not agreeing in one opinion, and all erring from the right.

Nor do all *Christians* neither agree among themselves in the matter. ^c Some of good note and learning going the way that we take; with whom we may rank ^d Others also, who interpret the place, not of *Christ's* second coming at the end of the world, but of his first coming, though they perhaps extend not that name of his coming so far as we do, but in their explications of it, expound it rather of his preaching, while he was on earth, by which he convinced those hypocrites of their impiety, not sparing their sins, while they do not expressly mention his terrible judgments executed on the *Jews* in the destruction of *Jerusalem*. ^e Those also dissent from that opinion, which take this day to include all the time from that wherein this was spoken to the first coming of *Christ*, and ^f they also, who understand it, that this day began with the first day of *Christ's*

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^a Grot. and see Tarn. and Stokes.

^b Ribera.

^c Tarn. Grot. and Stokes.

^d Arias Mont. and Calv.

^e See Assembly's Annotat. and Tarnov.

^f See Dutch Notes.

incarnation, and is to last until he shall again appear in the clouds, to the last judgment, which certainly allow too large a time to that day, which is so described by the Prophet, as to shew it to belong to a ^a peculiar and particular day, ^b a great and notable day of the Lord, wherein he shall execute the signal judgment here threatned; called again, *ver.* 5. *the great and dreadful day of the Lord.*

To proceed therefore to the explication of the words and expressions, which to the way that, according to what hath been said, we take, are plainly agreeable, and according to it and no other, run in an equal tenour, he saith, *Behold the day cometh, that shall burn as an oven, &c.* We had before an expression to the same purpose, *chap.* iii. 2. especially according to their explication, who there read, *it, i. e.* the day of the Lord's coming, the day here again spoken of shall be *as a refiner's fire*, as we said *Kimchi* doth. The words as here set down, with *behold* for ushering in the strangeness of the thing, prefixed, sound out the greatest horror that can possibly be expressed, and beyond which nothing but the inexpressible terror of the conflagration of the whole world at the last day (of which therefore it is, as we have said, usually interpreted) can be imagined; and nearer to which no terrible judgment in the world ever on any people executed, came (or can well come) than this here spoken of. While he saith that the day shall *burn as an oven*, what doth it less than represent the condition of those whom the judgment spoken of shall then seize, to be as if they were surrounded with fire, without possibility of avoiding the fury and dire effects thereof, than which nothing, we know, is to men more terrible; as if the heavens were on fire over their heads, and made an hideous noise, and the elements melted with fervent heat about them, and the earth and all the works therein were burning; that we may take in, and so compare with these, those not unlike expressions in *2 Peter* iii. 10, 12. by which usually the terror of the day of the last general judgment, is thought to be described: but in the opinion of the learned Doctor *Hammond*, this that is here spoken of, *viz.* that of the judgment threatned to the obstinate *Jewish* nation.

The words (as there, so here also) are such as no figurative or hyperbolical expressions that can be possibly used for setting forth a most dreadful judgment can surpass, yet so great was the judgment according to this prediction executed on them, as that we may look on them not as a figurative but real description of what should be. What could be said less to express the face of things, when their stately city, and magnificent temple were all at once on fire, and none could quench it? may it not well be said, that the day there then burnt like an oven, and in words appositely here applicable, though spoken to another sense, *Isaiah* xxxi. 9. *that God's fire was then in Zion, and his furnace in Jerusalem?* To shew how in

that day (that ⁱ day of punishment, as an ancient *Arabick* Translator, not unfitly for expressing the sense, renders it) that which he before said concerning a certain discrimination to be made between the righteous and the wicked, should be made evident, he describes in the following words the effects of it, and first as concerning the wicked, saying, *and all the proud, yea and all that do wickedly*, all those that obstinately went on in wicked courses, and contemned God and his laws, *shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, &c.* Where is now then any occasion to say, as they did, *chap.* iii. 15. *we call the proud happy, yea they that work wickedness are set up, yea they that tempt God are delivered;* what shall now become of their happiness, and of their glory, when they shall be, but as stubble before the fire, which shall without delay or resistance be certainly consumed? where is now that deliverance that they talked of? how shall they deliver themselves? who shall deliver them? no escape shall there be found for them, such utter destruction shall that day that cometh in that dreadful manner bring on them, as if they were clear burnt up; so that *it shall leave them neither root, nor branch*, which is apparently contrary to that being set up, or built, *chap.* iii. 15.

This also is a ^k proverbial speech to express utter destruction by a similitude taken from a tree, destroyed not only by having its boughs and branches cut off, but its roots also plucked up. The *Chaldee* Paraphrast renders it, *shall not leave them son nor nephew*: because, saith *Kimchi* explaining it, the first son is as the root, and his son is as the branch; (but we may rather say, it shall leave neither them nor their posterity: the Father being the root, the sons and posterity branches from him.) That interpretation of the *Chaldee* being by most of the *Jewish* Expositors followed, *Abarbinel* not seeing how that may be so conveniently applied to the punishment of the wicked at the resurrection, finds out another explication which he thinks more convenient, *viz.* That what is said, is concerning the good works of wicked men, for which, because in this world they receive their reward, God will not there leave to them any root, or branch of any commandment by them performed, or any good work, for which they may receive reward in the day of judgment, according to a saying of their *Rabbins*, "That he the most of whose works are evil, and the least part good, he is rewarded for his small righteousness in this world, that he may be wholly punished in the world to come." This he gives as his own opinion, though a very far fetched one, not knowing how to adapt otherwise the words of the text to that punishment of the day of judgment, which he here thinks to be the day spoken of. Other opinions he mentions also, as of Some, that by *branch* is understood the infants of wicked men, as if they should not be admitted into the world to come; and other-

^a היום היחיד הסיוד *Abarb.*

^b Acts ii. 20.

ⁱ يوم العقاب.

^k Drus. Compare Job xviii. 16, 19:

otherwise that by *root* is understood the soul, and by *branch* the body, with the like, ¹ neither root in this world, nor branch in the world to come.

Among Christian Expositors also they who expound the Text concerning the day of judgment, are at some ^m difference in applying the expression to the matter or thing signified, but to them who go the way that we have chosen, of expounding the Text concerning the day of the destruction of the *Jews* and their city by the *Romans*, there is no difficulty; but the proverbial speech may be interpreted as nigh to the letter as may be, to denote, fathers and children, the wicked and their posterity. Well may that day be said to have burnt them up, and consumed them, so as to leave them neither root nor branch; when at that time histories testify, that in the siege and taking of the city, there perished of them by fire, famine, and sword, no less than eleven hundred thousand; to which if we add those vast multitudes, and many thousands of others which were immediately and within the space of few years after by the same enemies destroyed (which all we may account as consumed by the time, which is called that day, having the authority of a *Jew*, *Kimchi* himself, so far to extend the notion of that day, and reckon all for one continued day of destruction, while he saith, although it be said, that the day shall burn them up, yet their destruction shall not be all in one day, but they shall go on in perishing, and in a short time be consumed): add, I say, those great multitudes to the former, (if there be need,) and what less can be said to express the greatness of the desolation and destruction, than that they were cut off root and branch, so far that it is no small wonder that there should be any remainder of them.

These things are manifest out of the histories of those times, especially out of *Josephus's* history of the *Jewish* war, in the sixth book, according to the *Greek* division, the seventh according to the *Latin*; and *Eusebius*, lib. 3. c. 5. as to the main and first part concerning the destruction of the city, and those multitudes that were then there gathered together, and perished; and as to the gleanings of that day, as we may call the following destructions of the *Jews*, out of such other Historians as relate the great variety of miseries and calamities which one on the back of another befel them, by their pride, as it is here called, and obstinate behaviour towards the Lord, pulled on them. If any have not opportunity of consulting those histories, he may without farther trouble find enough collected out of them by Dr. ⁿ *Hammond*, in his Annotations on the *New Testament*, (in which he applies several things, which by reason of the dreadful expressions in which they are set down or denounced, are usually by Interpreters applied to the last general judgment, and destruction of the whole world, particularly to this day of

Jerusalem, which we look on as here meant, to shew, that if what is here said, in the highest language that a scene of horror may be represented by, be applied to what was then really done, there will be found no great hyperbole, or figurative exceeding in it, but rather a plain draught, or description before hand, according to which things were afterwards acted.

By what hath been said, appears what little reason there was to account *the proud happy, and those that work wickedness set up, and that God delighted in them*, because at that time they were suffered to prosper; but whether there were any profit in serving God, and keeping his ordinances, and what would be done for them by which any might discern betwixt the righteous and the wicked; that part of the question remains yet unanswered, for if they perish with the wicked, be involved in one common judgment with them; what is their case yet better than theirs? To this therefore a full answer follows in the next words.

2. ¶ *But unto you that fear my name, shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall.*

But unto you that fear my name, shall the sun of righteousness arise with healing in his wings, &c.] In these words is safety and happiness assured to the righteous, in the day that the wicked shall be miserably destroyed, so that there shall be a manifest discrimination between them. What St. Peter saith, *The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished*, 2 Peter ii. 9. which he infers from two examples before given, viz. his saving *Noah*, when he brought in the flood upon the world of the ungodly; and his delivering just *Lot*, when he turned the cities of *Sodom* and *Gomorrha* into ashes, and brought them to utter destruction by fire from heaven, ver. 5, 6, 7. is here manifestly asserted, in that the same day which shall come as a burning oven to the proud wicked ones; to burn them up and destroy them, shall be to those that fear the name of the Lord, as a glorious day wherein the benign sun shall arise with his best influences of comfort to them, to cheerish and refresh their drooping spirits.

It is well known that the word צִדְקָה *Tzedakah* here rendred *righteousness*, is used to signify both *justice* or *righteousness*, and also *benevolence* or *mercy*; and both significations will to this place well agree: for that salvation and comfort, then to be reached forth to the righteous, is a demonstration both of justice and mercy; by it shall be declared the righteousness of God, whose justice those wicked ones questioned, saying, *where is the God of judgment*, chap. ii. 17. in that he now rewardeth them for their obedience, when he punisheth those

¹ Talmud. Aboda Zara, chap. 1. fol. 4. col. 1. ^m See Ch. à Castro. ⁿ See him in his Notes on Matthew xxiv. and on Mark xiii. note ^a, and on the second of Peter iii. note ^b, and on Revelations vi. note ^d, and note ⁱ, with other places.

those that would not obey, and by it also his mercy in sparing them, though perhaps having many defects in them, in that day of judgment, *as a man spareth his own son that serveth him*, as he promiseth, *chap. iii. 17.* And this would be a clear sense if we should no farther press the letter of the words than so by way of similitude, to denote that the same time which should be to the wicked, a day of utter destruction, consuming them as fire, should be by the justice and mercy of God to the godly, as a fair day wherein the sun doth kindly arise, and benignly and largely impart his light (as *Drusus* explains the expression) for the comfort of men and other creatures; a gracious and comfortable day, a day of saving health to them: so *Kimchi*, not unaptly, notes that the words import, that they should be delivered from all evil, and rejoice with a good (or glad) heart. But Interpreters think it not enough to stop here, but farther enquire who is meant by this Sun, and Christians generally agree that Christ who is, ° *Luke i. 78.* called the *Day-spring* or rising Sun, is by this title meant; and this day, here spoken of, being the day of his coming (as it is, *chap. iii. 2.* called) he being entitled a Sun, his coming in it may be well called his rising. Why Christ may be so called, many reasons may be, and are, brought by Interpreters. But among them to our purpose in this place, and according to our understanding of the time here spoken of, the most agreeable will be; because as by the sun's rising those things, which before were covered in darkness, are discovered and made apparent, so that by his coming in this manner both ^p God's justice, and his mercy to them that feared his name, which before was not so discernible while he suffered them to be mixed with the wicked, yea insulted over by them, as if he did not own them more than others, nor take any peculiar care of them, so that they sate as it were in the shadow of death, should now be made conspicuous to all, in his freeing them from their oppressions, delivering them from those judgments by which the wicked were destroyed, and signally rewarding them for their obedience, so that they that sate before in darkness now should see a great light, and joyfully walk in it. Such a difference should be in their condition from what it was before, as that it might well be said, The Sun of righteousness, of justice and mercy, was risen to them, and that with healing in his wings, *i. e.* his comfortable rays or beams, as all agree by wings here to be meant. The ordinary sun kindly arising in the morning, may at any time be said, to bring healing in his wings, to diffuse and communicate health by his rays, both to men and other creatures, which after his setting, and in his absence, all the night seem to droop, languish, to be sick and out of order, and those that are so otherwise, in that while to be more so. Whence the *Jews* have a proverbial speech, which may serve something to

illustrate this expression. ^q *The sun ariseth, the infirmity decreaseth*, that is, As the sun riseth, so infirmities decrease. Much more of This Sun might it be said, that he did at his arising to those that feared the Lord, bring healing with him in his wings to them in that day of distress, worse than the darkest night, the shadow of death it self, which without his arising to them would necessarily have swallowed up them too in destruction, and could not but by the apprehension of it, make them as even sick at heart according to what he said, *chap. iii. 2. who may abide the day of his coming?* so terrible should it be, that all men's hearts should ^r fail for fear, in contemplation of those things that should come on them, yet even then, in regard of his salutary effects that his coming should have toward them that feared his name, he bid them ^s, when these things, these terrible things should begin to come to pass, to look up and lift up their heads, for that their redemption then drew nigh, their deliverance from the persecutions by the unbelieving *Jews*, which they had endured, and from the dangers which threatned them, as, except by his extraordinary providence inevitable, and his making that which was for the destruction of his enemies, occasion of comfort and prosperity to them, may well be termed healing. But we may not confine it only to the rescue of their persons, and preservation of their bodies, nor the outward joy that they should find from that, but look on the inward spiritual comfort, and the healing of their ^t broken hearts, and fainting spirits, in preserving them from failing by fear and despair, as a greater part of it, and therefore not unfitly doth *Grotius* interpret this arising of the sun of righteousness with healing in his wings, of the collation of the Holy Spirit, which Christ should send to his to shine in their hearts, and bring perfect health to their minds; that Spirit of Comfort, the only true comforter. In regard of both these, *viz.* both his rescuing and delivering those that feared his name, and protecting and delivering them from their outward fears and dangers, and persecutions, and his inward illumination and comforting of them by his good Spirit, shewing himself in all ways a Sun and Shield to them; was this prophecy that he should arise to them with healing in his wings, evidently and abundantly made good to them in that day. And certainly in all respects doth that title of the Sun of righteousness agree to Christ the fountain of true heavenly light, who *enlightneth every man coming into the world*, ^u *John i. 9. and whom God hath set forth to declare his righteousness*, *Rom. iii. 25, 26.* and the Author of all true comfort, who giveth to his *such joy, as shall swallow up all worldly sorrow*, *John xvi. 20.* such joy as no man can take from them, *ver. 22. and never leaveth his comfortless*, *John xiv. 18.* but sendeth to them from the Father, *the Comforter, the Spirit of truth*, *John xv. 26. to abide*

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° See Dr. Hammond on *Luke i. 78.* ^p See Calvin. ^q *Baba bathra*, cap. 1. fol. 16. col. 2. ^r *Lukee xxi. 26.*
^s *Ib. 28.* ^t See *Psalms cxlvii. 3.* ^u See Dr. Hammond on that place, and see *John viii. 12. and xii. 46.*

abide with them for ever, and to dwell in them, and to be in them, John xiv. 16, 17. and in the same regard likewise may he be said to arise or come with healing in his wings to them, as in all other ways also, diffusing health in all kinds. When he was here on earth, great multitudes from all parts flocked to him to be healed of their diseases; and they that were vexed with unclean spirits, and they were healed. And the whole multitude sought to touch him: *for there went virtue out of him and healed them all*, Luke vi. 17, 18, 19. And the woman which had been twelve years diseased with an issue of blood, did not doubt but to find the effects of that virtue, who therefore coming behind him, touched the hem of his garment, *for she said within herself, If I may but touch his garment, I shall be whole*, Mat. ix. 20, 21. and she did accordingly find it, for straightway *she was healed of that plague*. And Jesus perceived, though he saw not the woman, that virtue had gone out of him, and she before all acknowledged it, Mark v. 28, 29, 30, &c. and Luke viii. 44, &c. on which passage in Mat. ix. Grotius notes, that it may well be looked on as having reference to, at least good correspondence with, this place. The word בִּנְפִיָּה *Bicnapbeiba* rendred, *in his wings*, being capable of being rendred, *in fimbriis*, in the hems or borders of his garment, as he observes it to be elsewhere rendred: and it may be not unworthy of consideration. But withal, that healing virtue in him shewed it self, not more in the healing bodily distempers, than the worse maladies of the soul, as appears in his words when he cured some bodily diseases, in saying, not, *Be well or healed, arise and walk*, but, *thy sins be forgiven thee*, * Mat. ix. 2, 5. that they might know that *he had power to forgive sins*, ver. 6. and was no less a Physician of sick distressed souls, than of diseased bodies.

In all regards then, as we said, doth the title of the Sun of righteousness arising with healing in his wings, well agree to Christ our Saviour, and all things that those words can give us to expect from him that is so described, have been, and are, by him abundantly made good; so have those that faithfully believe in him and rely on him always found, and shall find. But as to this present place, the words seem limited to those benefits of outward preservation, and inward comfort which those that feared the Lord were in that day of discrimination, which the Lord saith he would make, to expect according to his promise here made, and did accordingly find, with what more he adds in the following words for expressing his goodness to them. But before we proceed to them, we may here take notice of a strange conceit of the Jews, which they here bring for explication of what is here said concerning that day that shall burn as an oven, and devour the wicked, and that Sun of righteousness which

shall arise to them that fear the name of the Lord, and how the discrimination shall be made between them. The sun, * they tell us, is now inclosed in a case or sheath (besides that God, out of a pool before him, deads his force with water) that so he may not burn up the world, but at the day of judgment he shall be unsheathed, and so coming forth in his full strength, shall (as he now doth in melting some things and hardning others,) shew contrary effects, according to the difference of the subjects that he hath to work on, and so burn up the wicked as stubble, but heal the godly of all those bodily defects and imperfections with which they shall then arise; this is the sum of what they say, as improved to its best meaning by *Abarbinel*. But what tolerable meaning it may have at best, I cannot perceive; sure it is such as hath no ground at all from Scripture, nor agrees with it in any meaning. To prove that the sun is in a sheath or case, because it is said, *In them hath he set a tabernacle for the sun*, Psalm xix. 4. and that in the last day it shall be unsheathed, because it is here said, *the day cometh that shall burn as an oven*, are ways of proof that will have certainly no force with any, but those of the Jews that must think all that their ancient Rabbins have said to be true, how absurd and groundless soever, yea though both contrary to Scripture and reason. What proof, mean while, for the pool of water, in which the sun is cooled? I should have passed this by, without taking notice of it in this place, as thinking it only a conceit of their Doctors given in strange terms, to amuse their Disciples when they would not speak plainly to them, with some hidden meaning in them (as many in that kind they have, and in particular, that which also may seem to refer to this place, † that *Abraham* had a precious stone hanging about his neck, which when any sick people looked on, they were healed, and when he died, God fastned it in the sun by which means the sun hath healing virtue in him; by which ‡ *Abarbinel* interprets to be meant that *Abraham* while he lived convinced men of the unity, truth, and power of God by solid arguments, but after his death they being deprived of such an oral Teacher, they had a visible one in the sun by his wonderful motion undeniably demonstrating the same;) but that by the § gravest and most serious of them I see this cited as literally to be expounded, and to give the true meaning of this place, from which, and from being true in any kind, it is certainly most wide, and in it self very ridiculous. As so therefore leaving it, we pass on to the following words, in which he farther describes the happy condition that those that fear his name shall be in.

And ye shall go forth and grow up as calves of the stall. ¶ *Ye shall go forth*, i. e. say some of the Christian † Expofitors, who understand the

* Mark ii. and Luke v.

† Talmud Nedarim. cap. 1. fol. 8. col. 2. Abo da Zarah, cap. 1. fol. 4. Bereshith rabba, Sect. 6. See Buxtorf. Lex. Mag. in פָּרָק.

‡ Baba Bathra, cap. 1. fol. 16. col. 2. Yalkut. § On chap. i. 11.

¶ R. Solomon, D. Kimchi, Abarb. and see Maimon. on cap. 10. of Sanhedrim. p. 157. in porta Mosis.

‡ Jerom. Vat.

time here spoken of, of the day of the last general judgment, *out of this world*, in which ye have hitherto been detained, as in a prison. Others to much the same purpose *out of your graves*, and so enjoy that happiness and joyful estate in the next words described. But this though applied to that time undoubtedly true, and such as may well mind us of that day, yet will not well agree to that way which we follow, taking the day spoken of for that particular day of judgment, wherein God proceeded to the punishment of the *Jews* by bringing destruction both on the city and people.

In respect to that, the explication of a learned ^d Man comes closer, which is, God shall as with his hand bring you out of the city ready to be destroyed; according to that way of taking care for the preservation of his faithful servants, when destruction is sent on the wicked among whom they are, of which we have many examples. Our Saviour gives us two, *Luke* xvii. 27. the one of *Noah*, at the general deluge, whom he taught first to make an ark for his preservation, and brought not the flood on the ungodly till he was first by that secured, but *as soon as Noah entered into the ark, the flood came and destroyed them all*. The other of *Lot*, v. 29. to whom God purposing to destroy *Sodom*, sent angels to lead him by the hand out of the city, by them telling him that he could not do any thing till he was escaped, *Gen.* xix. 22. *But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all*. And a vision there is presented to the Prophet *Ezekiel*, chap. ix. 4, &c. to the same purpose, where by God's command a mark was set on the foreheads of such as feared the Lord, that they might not perish in the common destruction of *Jerusalem*; and those that were to destroy the inhabitants thereof old and young, women and children, without sparing any, were yet charg'd not to come near any man upon whom was God's mark. Not to look after more examples; this promise of deliverance to those here to whom he saith, *Ye shall go forth*, was manifestly made good to the Christians that were in *Jerusalem*, when it was destroyed, by God's miraculous warning them to go out of the city, affording them occasion so to do, by which means they went forth and were preserved, as hath been above said on chap. iii. 6.

Calvin's words also for explaining this word will well fit the same purpose, (though not fully by him directed to the same, but to the renovation of the church more generally) that the word *going forth* is opposed to the hard straits they had been before in, but should now have liberty of going forth, and find open matter of joy. But there may be other ways of expounding this word without looking on it, as denoting properly a *going forth* out of the

place where they were: but being joined to the next word, *and grow*, to denote that they shall ^f proceed to grow, &c. *i. e.* having received that healing, and salutary influence of the sun of righteousness, shall go on in prospering, according to what the next words declare. Or as a learned ^g Jew saith, it may be expounded, *ye shall go forth to, or in, or by the light* of that sun of righteousness arising to you; and in this sense may it be well enough applied to that warning of them to go out of the city, which before we mentioned; or as ^h another, *Wheresoever ye go ye shall grow*, &c. Which of these notions it will be best to take, (if it be not indifferent to take either,) as to this word, it will be better discerned when we shall have considered those joined to it, *and grow up as calves of the stall*: in rendring the first of which words, *viz.* וַיִּשְׁתַּח *Upishthem* (which Ours render, *and grow up*, there is some difference among Interpreters, some rendring it, *and ye shall leap*, so the Greek, ἀναστήσετε, (using here the same word, which is, *Luke* vi. 23. where he bids his rejoice, when they are persecuted, and leap for joy.) And so the *Latin*, and the *Syriack*: the printed *Arabick* to the same purpose, *ye shall move your selves, or leap for joy*, the *Chaldee* Paraphrase also, *ye shall do or go wantonly*: the same signification doth the *Greek* give to it, *Jer.* i. 2. likewise the *Syriack* and the ^k *Chaldee* more plainly than here. So doth *R. Tanchum* say, that it signifies here *playing and leaping for alacrity and joy*, which he thinks also may most conveniently agree to that other forecited place of *Jeremy*; that it may be there rendred, *because ye skip or leap*. And not far from this signification is that notion which the same root, *viz.* פָּאָשָׁא *Phasha*, hath in the *Arabick* Tongue, in which it signifies *to vaunt or boast, to go struttingly or proudly*, but ^l Others prefer here to give it the signification of *multiplying, waxing fat, growing or encreasing*, whether in *number*, as Some seem to understand it, who render it ^m *Multiplicabimini*, ye shall be multiplied; or in *strength*, and well liking as ⁿ they who render it *ye shall waxe fat*, or whether more generally in any way, as Others who use a word applicable to encrease in any way, as ^o *augeſcetis*, or ^p *creſcetis*, with which our *grow up* agrees. This signification also *R. Tanchum* recites, both in this place, and the forecited, *Jer.* i. as likewise *Nabum* iii. 18. and *Habbak.* i. 8. and *R. D. Kimchi* both in this place, and that of *Jeremiah*, puts it as the proper exposition of it; here he expounds it, *Ye shall encrease and multiply as calves of the stall, which grow great in flesh and fatness*. It is confirmed by the common use of the same word in the *Chaldee* Tongue, and the learned *Lud. de Dieu* confirms it also by the use of the *Ethiopick* Tongue, in which ^q he notes the word to signify, *to be sound, healthy and strong*, and so would have it here to signify *ye shall be fat*,

^c Ribera. Menoch. and see Christ. à Castro. ^d Grot. ^e Euseb. Hist. l. 3. c. 5. ^f Jun. Trem. and see Tarn. and Stokes. ^g Aben Ezra לאור השמש and Abarb. ^h R. D. Kimchi. ⁱ וַיִּשְׁתַּח, see L. de Dieu. ^k וַיִּשְׁתַּח. ^l See Munſt. Tig. Jun. Trem. and see Bootii Animad. l. 3. c. 4. §. 3. ^m Pagnin. ⁿ Munſter. Tig. supra. ^o Jun. Trem. ^p Pifc. ^q On Heb. i. 8.

fat, lusty and strong, and because calves when they are fatted and lusty, use to frolick, and to leap and skip up and down in wanton manner, therefore he saith, it was that the *Greek* and *Latin* render it, *shall leap*. But perhaps they looked on it as a proper signification of the word distinct from the other, as well as besides them *R. Tanchum*, who intimates that the word having different significations, that is to be taken which the sense of the place requires, or best agrees to. Both indeed of the forementioned significations well agree to this place, and that in *Jeremy* also, and both are joined by *Abarbinel*, who saith the meaning of the words to be, that the sun of righteousness shall arise to them with healing, and they shall go forth to (or in, or by) the light of that sun, and ירענו וירבו delight or sport themselves and increase (or multiply or grow up) as calves of the stall, which will signify, as *R. Tanchum* well expresseth it, according to that notion, *increase in happiness*.

Another signification is attributed to the word, viz. of *spreading* or *dispersing*, and in that sense *Aben Ezra* would have it here understood, as appears by what he notes on *Nabum* iii. 18. where indeed that signification is by many given to the word, and by Ours rendred, *is scattered*, as likewise *Habbuk* i. 8. where Ours and many Others also render it, *shall spread themselves*, although in those places also there be who would have it to obtain the signification of *multiplying* and *increasing*. But in this place he hath not many that go with him, although *R. Tanchum* in his Notes on *Nabum*, intimate that Some do, viz. take the word here to signify as it doth there *to spread* or *disperse themselves*. But that signification may be also referred to the former of multiplying. There is another notion that the same root, פשׁ * *Posh*, hath in the *Syriack* Tongue, viz. *to remain, to cease, to rest and be quiet*, פושׁ *Pusho*, an interval, resting or intermission between any motions. And to say that here according to that notion it might signify that they should have rest and intermission from their troubles, and be secure and quiet, as calves in a stall, would be no wide conjecture, nor disagreeable to the purpose. But the two former significations, viz. of *leaping*, or *growing strong* and *lusty*, are the most followed; and both agree to the comparison taken from calves in a stall, by considering which words, guess is to be made of the signification of this. As to the signification of those, I suppose there can be no doubt made, but that they properly signify as they are by our Translators rendred: nor is any made by any, although they have not all agreed in the rendring; for Some render, *as calves loosed from bonds* (they mean I suppose let loose out of the stall.) * Others, *as calves of the herd*, not that they read instead of מרבק *Marbek*, by transportation of a letter, מבקר *Mibbakar*, as might

more easily be conjectured, than what a learned man supposeth that the *Greek* by change of a letter read מרתק *Meretak*, because מרתק *Rattok* signifies *bonds*; but that the one took it for a * *calf* taken out of the herd, and put into a stall to be fatted; the other having rendred the verb *ye shall leap*, thought it applicable to stalled calves, not while tied in the stall, but such which having been full fed in the stall were grown lusty and wanton, and would, if let loose, frolick it and leap about, and therefore thought it more apposite to the scope of that word to express the other, by rendring *calves loosed from the bonds* with which they were tied in the stall. The same word is used, 1 *Sam.* xxviii. 24. and *Amos* vi. 4. and is doubtless a stall, or place in which cattle are tied up and fatted, though in the first place it be rendred by the *Greek* and *Latin*, a *feeding* or a *fed calf*; in the second by both *an herd*. Nor was it necessary that that learned man should have changed a letter to find in the word the signification of *bonds*: the word as it is read would as easily afford it, if he had consulted the *Arabick*, which is of great affinity with the *Hebrew*, in which *R. Tanchum*, (on that place in the 1 *Sam.*) notes that רבק *Rabko* or *rabak* is a *cord*, with which calves or other cattle are tied, that they may be fatted, and thence מרבק *Marbek*, a place wherein they are so tied for that end, a *fatting house*, a *stall*. This by the way for justifying the reading of the word in the *Hebrew* Text.

The comparison that is used in the forecited *Jer.* l. 2. is much like to this as to the scope, viz. of expressing vigour and lustiness, or alacrity, but there instead of the word מרבק *stall* in this place, is דשׁא *Dasba* where (the verb of the same root being there, that here) Ours render the expression, *ye are grown fat*, (big, or corpulent, as in the Margin) *as the beifer at grafs*, but * Some think better to render it *as a calf*, or *beifer* (the word may indifferently be rendred, *calf* or *beifer*,) *that treadeth in the floor*; (and so being permitted to eat what he would, grew lusty and wanton.) However the words there be rendred, and however that expression differ from this here, the meaning is much alike, and therefore the *Chaldee* there also renders *calves of the stall*, regarding more the sense than the word. And however the words be here rendred, according to any of those interpretations that we have mentioned, the scope will still be the same, whether we follow those that render *ye shall leap*, or those that render *ye shall grow up, be lusty or fat and strong, like fatted calves*. The scope will, I say, be still the same, viz. to be a promise of great happiness and prosperity, and security and occasion of joy and exultation to those spoken to, that they shall not only find healing by the arising of the sun of righteousness, but also find occasion of delight and joy, as * a *Talmudical* Doctor expresses it. And this prosperity

* See Schind. Lex. and see in *R. Tanch.* on those places. * See *Bara Ali* Lex. * *Greek* and *Arab.*
 * Vulg. Lat. and *Syriack*. * *Capel*. pag. 255. * See *Chr. à Castro*. * And in his *Diction.* and *Abu Walid* in his. * *Abu Walid*, *R. Tanchum*, *R. D. Kimchi*, and *R. Solom.* and *Boot.* *Animad.* l. 3. p. 44.
 * *Traet. of Idolatry*, cap. 1. fol. 4. col. 1.

prosperity and exultation so comparatively described do they that by *the day* here spoken of, understand *the day of judgment*, and to concern all, apply to the joy and happy condition which then the Saints shall be made partakers of: but certainly that is ^b such as neither eye hath seen nor ear hath heard; nor can by the heart of man be conceived, nor by any similitude taken from earthly enjoyments, or any expressions of joy, or alacrity in any creature in this world be set forth.

This comparison may seem more to agree to something that shall in this life be enjoyed, and so therefore do we apply it to denote the secure and happy condition, which in that dreadful day of *Jerusalem's* destruction (which by this day here we understand) God would of his mercy place those that feared his name, and sincerely embraced Christ's Doctrine, in. There is no doubt a promise to them of safety and deliverance in that dreadful day: and that were great kindness from God to them, and an evident sign of his love to them and providential care over them, if it were only so, and they needed not any thing more for proof of it, than their deliverance from so great and unavoidable destruction, according to what he saith to *Baruch*, Jer. xlv. 4, 5. *That which I have built will I break down, and that which I have planted will I pluck up, even this whole land. And seekest thou great things for thy self? seek them not, for behold I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest*, (as likewise to *Ebed-melech* he saith; chap. xxxix. 16, 17, 18.) And had his promise now to those that feared his name, been only so far, as that he would secure them and save their lives, when so many perished, this had been, we say, evidence enough of his peculiar love and fartherly compassion to them, by which they might sufficiently discern between the righteous and the wicked, between whom there appeared hitherto no difference, in the common opinion: but here is withal an evident promise of greater things, of joy and prosperity, and well being as well as being, set out in this comparative expression. But though righteousness hath the promise of the good things which respect this life, as well as those which respect that which is to come, of outward as well as inward good things, yet considering the nature of Christ's kingdom and his promises, we cannot but think respect to be had here also to that joy and comfort of spirit, and ^c peace of conscience, which in the inward man they should find through the presence and assistance of the Holy Spirit, *the Comforter*, by which they should have occasion, according to our Saviour's ^d Precept, to rejoice and leap for joy, whatever outward trouble they should find; this inward joy should be so great, as to express it self in vigour and alacrity, of the outward man also, as it seems here by this comparative expression intimated, and what they now felt, could not but be to them a pledge and certain token of finding the like

deliverance in that last general judgment also; when they shall not be *as calves of the stall*, but *as angels*, their bodies being made like Christ's glorious body; and they by seeing God as he is, be made like unto him, and instated in all fulness of joy for ever, without any mixture of sorrow: though we do not with many look on that as the thing primarily here meant (though put in mind of, and given to look up to it,) but that liberty or happy condition, which in and by that fearful doom of the *Jews* which hitherto persecuted them; they should be brought to. And this is not only described by telling them in what happy plight and condition they shall be in themselves, but amplified by declaring how it shall be with them in respect to the wicked who before lorded it over them, so as that now there shall be an evident discrimination between them compared one with the other. That follows in the next verse.

3. *And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.*

And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, &c.]

In the foregoing chapter, ver. 15. the wicked are looked on by men judging according to the present face of things, as happy men, men set up, and ^e delivered to do all those abominations whereby they tempted God, so that they thought it in vain to serve God, no profit to keep his ordinances, or to walk mournfully before him: but see, in that day appointed by God for a discrimination between them, what a strange alteration shall be. They which before were kept under shall now tread down those that were so high, and the proud ones being by that burning day brought to destruction, be as ashes (or dust) under the soles of their feet whom they thought to trample on. By this expression is manifestly set forth the difference which should then be made by God betwixt the wicked and the godly, so as that the one should appear to be owned by him, and by that means not only in a safe but in an happy and honourable condition, the other rejected by him, and given up to destruction; and so in the vilest and lowest condition that any can be brought to, which is expressed by comparing them to dust and ashes under the feet of others.

And it were sufficient thus much to understand by the phrase, as a figurative expression concerning the difference of their conditions, by which should be made good what is said, chap. iii. 18. *Then shall ye return and discern between the righteous and the wicked, &c.* This is all that they who look on these words as describing the day of the last judgment, and what shall then be done, ^f *when the just shall awake to everlasting life, and the wicked to shame and everlasting contempt*, can require for the making good of the expression, and as much also as understanding it of the day of his proceeding in judgment

ment against the *Jews* at the destruction of *Jerusalem*, we need require, or ^a they also who take this day to include all the time between Christ's coming in the flesh, till his last coming at the day of judgment. Yet the learned *Grotius* thinks that the words literally, and as without any thing of figure in them understood, may be looked on as made good at that time, inasmuch as after the destruction of *Jerusalem*, wherein so many were consumed by fire, such of the Christians as did after come thither, did really tread on their ashes. And so some of the ancient ^b *Jews* who understood this day of the last day of judgment, have found out a device to tell us how this shall then also be literally made good, *viz.* in that the bodies of the wicked (ordinary sinners at least) after they have been tormented in hell flames for twelve months shall then be consumed to ashes, and the wind shall scatter them under the soles of the feet of the righteous, according to what is here said. A pretty invention for such as will believe it on their authority. But I do not see that the soberer among them do; otherwise they would probably have made more use of it in their expositions of this place. *Abarbinel* indeed makes mention of it, but tells us that the simple meaning in these words is to shew, "That if we see the way of the wicked to prosper, and the righteous to go mournfully, behold that is it which happeneth in this dark world, but when the Lord of hosts shall arise a sun and shield in his divine day, and shall judge all living, he shall give to every one according to his ways, and according to the fruit of his doings." Neither *R. Solomon*, nor *Aben Ezra*, nor *David Kimchi* mention it at all; the last of these thus expounding the words, "He saith, that now the wicked bear rule over you, but in that time ye shall trample them under the soles of your feet. What he saith *ashes*, is a proverbial or comparative expression, because he had before said that the day that should come, should burn them up." It appears then that he did not think that ashes here ought literally to be meant, but to denote the vileness and contemptibleness of their condition. Neither find we any mention of it in *R. Tanchum*, who though he differ from what we follow, in that he looks on the things spoken as not yet fulfilled, but to come, yet affords us words which we may well make use of in our way, which though he put at the end of the chapter, yet may here conveniently be put, as having respect to what hath been said already, more than to what follows; and they thus found, [Consider (saith he) the great wisdom in the expression of the prophetic revelation, however it be to be understood, that whereas there is for the righteous a reward in this world, and in the world to come, and for the wicked on the contrary punishment in this world, and in the world to come, these passages of Scripture are fitted to both intentions at once, according to

an outward (or literal) sense and an inward meaning. As to the outward meaning, it expresseth what shall be in the days of *Messiah*, to wit; that punishment shall then encompass the wicked, and they shall be consumed together and be burnt up, as he saith, *Behold the day cometh burning as an oven*; but as for the righteous of *Israel*, the light of divine providence shall arise upon them, and they shall be healed by the manifestation of truths, from that grief which they sustained by reason of their being hidden from them; and that is it which he saith, *And there shall arise to you that fear my name, the sun of righteousness, and healing in his wings, &c.* But as to the inward meaning, it signifies, as to those that feared the Lord, and thought on his name, *viz.* which sincerely did so after their knowledge of him and walking in his ways, that there should be to them an everlasting duration in his presence, which is that writing down of their righteousness in a book of remembrance before him, and they should be a peculiar to him among mankind, which is what he saith, *And they shall be to me, saith the Lord of hosts, in the day which I shall make* (or, when I shall do this) *a peculiar, &c.* But as for the wicked, to them shall the day come burning as an oven, which is the punishment of the world to come, accordingly as our wise men have declared, as likewise what is said, *and the day that cometh shall burn them up.* And by ⁱ *day* he expresseth both happiness and misery, for two different meanings (or reasons) 1. *happiness*, in regard of the light which is found in the day after the darkness of the night, like that clearness of apprehension that shall accrue to the perfected soul after its separation from gross matter, *i. e.* the matter of the body; then *misery*, by reason of extreme heat, that is found in the day proportionable to the grievousness of that condition, and the extremity of the pain thereof, as he likewise compares it to *fire*, saying, *burning like an oven.* And because the wicked shall be burnt with that fire, whereas the degree of the righteous shall be exalted, he compareth them also to *ashes* under their feet, saying, *and ye shall tread down the wicked, for they shall be ashes under the soles of your feet.* And he explains his comparing *happiness* to *light*, in what he saith, *And there shall arise to you that fear my name the sun of righteousness, &c.* And that is an intellectual light which shall accrue by the right disposition of the soul, and the rectification of the deeds, by the clearness of the shining of which the soul shall find rest, and be healed from the pains of the distraction of the senses, and their disturbance (or struggling, or contrary motions;) that is it which he saith, *with healing in his wings.* And to like purpose, saith *Isaiab*, chap. lviii. 8. *Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.*

^a Dutch Notes on ver. 1.
Yalkut.

^b Talmud. in Rosh hashana, cap. 1. fol. 17. and something differently reported in Yalkut.
ⁱ Aben Ezra and Others note by sun, ver. 2. to be signified, day, the rising of the sun causing the day.

ward. We beg of the Lord therefore that he will assist us for attaining to those inward (or hidden) promises, by hastning the outward (or visible) ones, that our knowledge and worship of him may be sincere, and that may occasion to us an encrease of appropinquation to his Majesty, or, bring us nearer to him, and that may be made good to us, which he saith; *Isaiah xxxv. 3, 4. Strengthen ye the weak hands, and confirm the feeble knees, say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, &c.]*

These are his words (which if opportunity serve we shall at the end of these Notes set down in his own language.) I thought convenient to give them at length, (though perhaps not all to our present purpose) because though he be out in the main matter of timing things, yet what he saith applied to the right time, will illustrate and confirm what we look on as the truest way of expounding them, viz. that literally and primarily they describe to us a day wherein God would proceed in judgment against the nation of the *Jews*, for making a discrimination betwixt the righteous and the wicked, which because it was at that present, when this Prophet lived and spake to them, not so discernible, they took thence occasion to question his justice, and spake *stout words against him*, saying, *It is vain to serve God, &c. and where is the God of judgment?* that day it appears, *chap. iii. 1, 2.* should be at, or, by the coming of Christ, and by his coming is meant (as we have shewed) his coming in judgment to them at the destruction of *Jerusalem*. In that our forecited Author is out, that he thinks Christ not yet come, and so that day not yet come: whereas we (as the truth is) look on both as already come; and that being granted, then we say that in that he is right, that here is described a day of discrimination to be made in this world, as there was then made by the terrible destruction of the wicked among the unbelieving *Jews*, and gracious rescue and deliverance of those that believed in Christ; but withal, that by the wonderful wisdom of God, that coming of Christ, to judge them then, is so described, as to set before our eyes another coming of his to judge all the world at the last day, wherein shall be made a perfect separation between the righteous and the unrighteous, those being received into joy and glory, and perfect happiness in the presence of God and the sun of righteousness, ^k the Lamb that shall be their light; the other adjudged to perpetual burnings worse than of an oven, or furnace, to everlasting shame, and contempt, and misery; however in this world they thought themselves happy, set up, and delivered. The first of these days is here properly described in such figurative expressions as necessarily suggest to us the condition of the second, and cannot but put us in mind of it. To either of them is applicable what is said in the next words.

In the day that I shall do [this] or, (according to the letter, and as the Interlineary *Latin*

here renders, as likewise ^l some Others) *in the day that I make, or shall make.* The same expression which we had before, *chap. iii. 17.* and is an expression also elsewhere used, ^m *This is the day which the Lord hath made,* *היום אשר יתור*, and that title may be well applied to such a peculiar, signal, day wherein God hath done some ⁿ extraordinary thing either for good or bad, for punishment to his enemies, or salvation and deliverance to his. Though, he made all days, yet such a day might seem of a new make or singular creation, and be singularly attributed to him as its Maker. And such may well be called the days of Christ's incarnation, his preaching the gospel, his resurrection, his coming to judgment against the *Jews* of that generation, which all may be (according to what we have before said) looked on as one day, the day here spoken of, especially the last act mentioned, and here peculiarly pointed out, wherein was brought a terrible destruction on his enemies, and wonderful deliverance to his friends; and for the same reason may the day of the last judgment be so likewise called, which (as we said) may well be looked on as here pointed out, though not primarily meant as Some seem to take it with omission of the other. In this day that they might know what he had said should certainly come to pass, he adds his solemn confirmation.

Saith the Lord of hosts,] He who hath all power in his hand, at whose beck are all creatures in heaven and earth, as ready ministers to execute his pleasure, and therefore can make good whatsoever he saith, and who is true in his sayings, and will not alter the thing that is gone out of his mouth, he hath said it the mighty, the faithful God hath spoken, and who shall disannul it? he hath said it, and it is therefore as certain as if it were already done. According therefore to what he said, did that day come on the *Jews*, the people here spoken to, in the time appointed, and all those things here foretold, come to pass. And as certainly shall that other day, here (as we said) typified or intimated, come on all the world in the time appointed for it, because the Lord of hosts hath though not expressly here said it, yet not obscurely intimated, and elsewhere more plainly said it; so that all must expect that as certainly to come on them all, as they have seen the former already to have come on the *Jews*. They deny it indeed to have been yet come on them, and would have it to signify some thing to come not on themselves, but on their enemies, but it is because they wilfully shut their eyes against that which all the world besides hath seen, and with amazement acknowledge it. A strange thing that that terrible destruction of their country and nation, such as was never yet parallel'd by any thing that happened to any nation besides, nor can be out-done by any thing imaginable, but the day of general judgment and conflagration of all the world, which it not obscurely represented, should work no more on them. Our prayer for them therefore must not be in their own words,

^k Rev. xxi. 23.

^l See Syriack and Arabick.

^m Psalm cxviii. 44.

ⁿ Morch. l. 2. c. 29.

words, that God would hasten the coming of that first day, that so they might with better preparations expect the second, but that he would open their eyes to see, and incline their wills to acknowledge, that to have come upon them, which God here threatned, and so be turned and brought near to Christ; for rejecting whom was all that come on their ancestors, and themselves ever since, that so, what shall come to pass of that last coming of his, may not be so terrible to them, but he then may appear to them *as the sun of righteousness with healing in his wings* to their salvation, who before came in flaming fire, as a burning oven to destroy them, who would not receive and obey ^o his gospel. So shall they prevent by their repentance the evil of that day, though their ancestors would not, though by God warned, seek to prevent the evil of the other: would not, I say; for though God here shews the certainty of the coming of that day, by saying, *saith the Lord of hosts*, and he knew what they would do, yet that it implied a condition of their persisting to do as they did, and that by their repentance and change of their ways it might have been prevented, appears by what he adds (not certainly to no purpose) to move them to it, by bidding them to *remember the law of Moses*, &c. and promising to send *Eliab* to seek to convert them, *lest he should come*, &c. to whom if they would not hearken, they should inevitably pull on themselves destruction.

4. ¶ *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*

Remember ye the law of Moses my servant, &c.] *Aben Ezra's* gloss on these words is not amiss, *Remember the law of Moses, &c.*] *i. e.* (saith he) keep (or observe) it; for it will teach you the way of the fear of the Lord, and so when the mentioned day shall come, *ye shall be delivered*. But the other *Jews* go wider, as, by considering their words, we shall perceive. *Abarbinel* thus gives the coherence of these words with the former, "Forasmuch as the worship (or service of God) which should bring them to that last true reward at the resurrection, was the worship according to the law and commandments, and that great rebellion which should bring to that punishment, which he mentions, is the omission (or rejection) of the law, therefore he subjoins to this which he hath said, *Remember the law of Moses my servant*, to declare to them that by means of that they should attain to the reward, and true prosperity." That in which he errs in this exposition is, in that he refers what is here spoken to the day of the resurrection, which belongs to that day of *Jerusalem's* visitation, the evil of which that they might prevent, or in it find deliverance, he commends to them the remembrance and observance, in the mean while, of the law of *Moses* as a faithful rule, seeing they

should after this have no more Prophets to direct them, till his sending to them *Elias* at the approach of that day. Much in like kind errs *R. Tanchum*, viz. in mis-timing the things spoken of, saying, "That this was given as a precept to those of the captivity, he commanding it to *Israel* by the hand of this Prophet, because after him prophecy should cease from among them, by reason of the obscurity of the captivity; and the meaning (saith he) is that he that would attain to the happiness spoken of, and deliverance from punishment, ought necessarily to obey the commands of the law, continued (or delivered down) among them." In which exposition he passeth over the time to which properly belonged what is spoken, viz. that between this prophecy, and the coming of the *Eliab* here meant, wherein prophecy (as he observes) should (and did) cease among them; and so the coming of that day of judgment and discrimination; to fasten it on times, which did not begin till after the completion of this prophecy, according to its proper and primary meaning, viz. since the destruction of *Jerusalem*. *David Kimchi* is not content to run on in the like error, but strives to justify it by accusing Christians of error in misinterpreting the words; his exposition runs thus, He saith, until the day of judgment come, remember ye in every generation the law of *Moses* my servant to do all, or according to all, that is written in it. *Which I commanded unto him in Horeb*, *i. e.* as I commanded him in Horeb, not according to the ^p words of the Christians, which say that it was given for a time according to the literal sense, but an Interpreter (*Jesus*) came and interpreted it spiritually; this Text is an answer to them. His meaning seems this, That here is a command that till the last day of judgment they should precisely keep the law of *Moses*, according to all that was written in it, and according to the letter of what was written, just as it was given to him and from him to them, and that therefore the words refute the Christians who say, that the law was to endure but for a time, according to the literal meaning of it, but that the literal meaning was to yield to a spiritual meaning according to which Christ interpreted it. But we say that this man frames an argument on false grounds, and that the Text makes not against us, as he would have it, and hath in it an answer to, and refutation of them, not of us, who embrace them, both according to the letter, from which he departs, and the true meaning of them, which he perverts. First, in that he saith that here is a command that they should remember the law of *Moses* in every generation until the day of the last judgment. If he mean (as manifestly he doth) the day of the last judgment, it is manifest that what is spoken hath not primarily respect to that, but to that day of God's national judgment to be executed on the *Jews*, continuing in obstinate rebellion against him; that was the day of the Lord in this chapter of this prophecy,

phesy, and the foregoing, properly spoken of; as we have shewed, though so described as to represent to us, and necessarily to put us in mind of the last general judgment too. Besides, the words are indefinitely spoken without referring to any set time: if we will enquire till what time they may seem to bind; that will most conveniently be answered to, from the next following words, *viz.* till he send *Eliab* the Prophet before the coming of the day of the Lord; warning, that till his coming they should look to the law of *Moses* as their director. So that hence is no evident ground from which to conclude the perpetuity of the law, against such as should deny it. That it should last in force till that day, is as much as can from these words be concluded, and that which our Saviour saith, *The law and the Prophets were until John, since that time the kingdom of God is preached*, Luke xvi. 16. Farther, in that he saith, according to all that is written in it, and as I commanded him in *Horeb*; meaning that every thing in the law was just as it is written in it, and every thing punctually in that manner, and according to the letter as it was commanded, is his gloss; whereas in the Text it is only *אשר*, which I commanded, and not *כאשר* as; which though in it self it may seem to make no great difference, yet according to his meaning it manifestly doth, according to what he adds, not according to what the Christians say, that it (*i. e.* the law) was given for a time only to be observed, according to the letter (as it sounds) but that *Jesus* came and interpreted it spiritually, and so hereafter it were to be observed or understood according to that spiritual, and not its literal meaning. For answer to all this we might bid him only to clear himself, by answering to what is said, *Jer.* xxxi. 31, 32. *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which I made with their fathers, &c.* whence we may conclude with the Apostle, *Heb.* viii. 8. that in that he saith a new covenant, it is manifest that the first was to be made old, that the new might take place. But to deal more distinctly with him; in that he finds fault with the words of the Christians, let him take from Christ himself what they say, *Think not that I am come to destroy the law, and the Prophets, I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled*, Mat. v. 17, 18. What is here spoken any way derogatory to the law of *Moses*? Is not here the perpetuity of the law as plainly asserted, as the *Rabbin* himself could assert it? But then his gloss *אשר*, all just as it is written, is not to be admitted as if every thing were still so to be observed as at first it was, and just as it was given to *Moses*; as if all things in it were of like moment and equally essential: for in it were diverse things which were to be fulfilled, and being fulfilled, could require no farther observance; such were those

ceremonious parts of it, which were types and shadows, and could not but by the coming of the substance, which was Christ, have an end put to them, and necessarily be done away, not by being mean while violated but completed. The other more substantial parts, *viz.* the moral precepts are so far from being abrogated by him, as that being purged from all those corrupt glosses, and traditions of the *Jews*, by which they were almost made void and of none effect, they have not only their true meaning and extent given them; but are backt and confirmed anew by his authority; and commended to the perpetual observance of all his followers. And for what he looks on as a fault to be objected, that we affirm that Christ interpreted the law spiritually, as if it were no more literally to be understood, I know not what he would make to be the force of his objection, but to conclude against themselves that they are carnal, and so would not have any thing of the law so understood as to cross their carnal minds, or to require any more than the carnal performances of the outward man, which to think, appears to have been from of old their error, and such as they are willing still to continue in. For the law is spiritual, Rom. vii. 14. and always so was; that which made it not to be so understood, and not to have answerable effects, was the carnality of men, not the fault of the law. If Christ vindicated it from the wrong by them done to it by their gross and false understandings, and require the obedience of the inward as well as outward man, shall that be accounted an injury to it, or a destroying of it? If he mean that we say that the former types and shadows directed to more than was by them outwardly performed, and that what was by them really meant, was by and in him completed, and fulfilled in a more excellent manner, when he appeared to put away sin by the sacrifice of himself, and so to make all other sacrifices useless, and by the sprinkling of his blood to put an end to such other carnal ordinances as were imposed on them till the time of reformation only; if I say by what he calls interpreting the law spiritually, he means any of these things; he speaks of that which was a restoring the law to its true meaning, and a perfecting, not a violating of it: so that in these words is no answer (as he tells us it is) against any thing that Christians say, but they shew of him, and those of his religion, that they themselves do not duly remember the law of *Moses* which God commanded by him, nor consider or understand aright what that commanded them. If they would duly look into it, and apply the prophecies thereof to what they concerned, and the types thereof to what was signified by them, they could not but perceive that by them they were directed to Christ, and belief in him against whom they now urge them. This were sufficient for answer to him; even the bare setting down the words of Christ, and his Apostles, which shew that they taught nothing derogatory to the law of *Moses*, or

by which they might be thought to violate any command, given either here or elsewhere for due observance of it; if there were here any occasion given to him of cavilling in that kind against them: but we look on this, which by occasion of his objection we have hitherto said as a mere digression, there being (however he hath sought occasion) no occasion, as we have already intimated by the words rightly understood, given to him, as will appear by the scope of them duly considered, which we may in brief thus sum up. The Lord having by this Prophet reproved the *Jews* for many sins, both by the priests and people committed wherein they shewed great contempt or neglect of the law by *Moses* given unto them, for which he delayed yet to punish them, or did but lightly punish them, giving them time to repent; and for that they for the generality, or most of them took thence occasion rather to applaud themselves in their wicked courses, than to repent of them, and to speak stout words against him, as if he delighted in sinners and their ways, and were not a God of judgment; nor had respect to them that served him, and therefore it were in vain to serve him, and having told them that he would in due time make it manifest, that he took all the while due notice of what they wickedly did and said, and would for that end send both his messenger to prepare the way before him, and the Lord the Messenger of the covenant, who should bring all their doings to an exact trial, and so he would come near to them in judgment, and bring on them such a day of discrimination betwixt the righteous and the wicked; wherein the wicked among them should be utterly destroyed; and the godly (who hitherto seemed to be neglected) find salvation and deliverance; and to move them therefore to repentance, having described the terror of that day; doth here, as it were, warn them, that if this would not move them, they should not, as they had hitherto had, have any more Prophets to call on them, but be left only to that law, which they had hitherto so much neglected, for their director; which was indeed a sufficient director to them, and had they duly hearkned to it, as they ought, they had not hitherto had such need of other Prophets to call upon them, and mind them of their duty. But now seeing he hath resolved to send them no more in that kind, till he send his messenger, whom he calls *Eliab*, to prepare the way before him at the approach of that great day of discrimination which he hath threatned, he urgeth on them a due remembrance of that law, and serious heed, and observance of all commanded in it, as the only way whereby to prepare them for the receiving of his *Eliab*, that they might be converted by him, and so prevent the evil of that day, wherein he would smite with a curse those that did not prepare then to meet him.

This being plainly the intent of the words, to raise from them a question concerning the perpetuity of the law, or hence to think to prove it in all parts unalterable, is quite be-

sides the purpose. As they were given they are manifestly a command to them of that time to an observation of all the parts thereof, and the meaning of them is evident; thus: Look not henceforth for an ordinary or continued succession of Prophets, as you hitherto have had; but that you may prepare your selves for meeting the Lord in that day by *Malachi* told you of, remember duly the law of *Moses*, with the statutes and judgments thereof; take that for your rule and direction, whereby to square your lives and actions. Necessary was it that they should remember and duly attend to that, all of them; for though it was delivered to them by the hand of *Moses* the servant of God, and therefore called his law, yet was it by God himself commanded unto him for all *Israel*, all of it with all the statutes and judgments therein contained, all the parts thereof. By the law. Some will have meant the moral precepts of the law, by *statutes* the ceremonial, by *judgments* the judicial. *Abarbinel* (as the *Jews* commonly) by חֻקִּים *Chukkim*, statutes, will have to be understood such things for which no other reason is to be given, but God's command, by מִשְׁפָּטִים *Mishpatim*, judgments, such the reason of which was manifest. But without farther enquiry into the notion of the words we take to be in the words as here put, all the parts of the law whatsoever, and of what nature soever, even every jot and tittle thereof (as our Saviour speaks) comprehended, inasmuch as every one of them was then (when this was spoken) in force, not any of them completed by having had its due end. And therefore by being bid to remember them, they are told what was a duty necessarily incumbent on them. For all of them were commanded to all *Israel*, and they ought to observe all, and not forget or neglect any of them, and as this was a duty necessary to them, so was it a thing that would be greatly beneficial to them. So that it was the great kindness of God to call upon them to remember that which he had made formerly their duty, and might in justice without farther delay, or warning have proceeded in judgment against them for their many neglects and breaches of it, which by this Prophet he hath convinced them guilty of. The benefits of remembering of it, would have been the rectifying of them in their ways, which they had greatly perverted, the restraining them from, and warning them to repent of, those many sins, which he hath convinced them to be guilty of, whereby they had greatly provoked him as he hath shewed, and to set them in such ways, wherein walking both they and their services should be accepted by him: and farther, to instruct them, concerning the Lord, the *Messiah*, whose coming he hath here warned them of, and how to receive him, and his messenger that he would send to prepare the way before him. And this especially. Some will have to be understood as that for which he would have them remember the law of *Moses*. That indeed did both point him out before hand in many types and figures, and expressly

expressly command obedience to him, when he should come, as *Deut.* xviii. 15. as that place is cited by *St. Peter*, and shewed to be meant of him, *Acts* ii. 22. and our Saviour himself tells us that *Moses* wrote so plainly of him, that if they had believed *Moses*, they would have believed him. And that the cause that they believed not his words, was because they believed not the writings of *Moses*, *John* v. 46, 47. The law, (with which it may not be amiss, with some, to take in the Prophets as appendages for exposition thereof, as our Saviour joins them, *They have Moses and the Prophets, let them hear them*, *Luke* xvi. 29.) in these and other regards was plainly a *School-master* (as *St. Paul* calls it) which attended to, would have brought them to Christ. And so the remembrance of it would have been eminently beneficial to them. But we look not on this only (though of chief regard and including the rest) as that wherein it would have been advantageous to them to have remembered the law of *Moses*, but with this on all the other mentioned. By so doing they should have been so prepared for the coming of the day of the Lord so often before, and immediately again spoken of, that it should not have for destruction come upon them: and their not remembering it would (as in the event manifestly it did) bring with it all its dreadful effects on them. It was then God's great kindness to call on them to remember it for their own good. Yet is not that the utmost of his loving kindness. That they may see his mercies never cease, where men do not obstinately reject them, and forsake them, though they may not expect any more Prophets of an ordinary rank to warn them when they forget the law, by observing which they should prevent the terrors of his day; yet that they may not have any excuse, or pretence at all to say that it came on them unawares, he promiseth hard before the coming thereof, an extraordinary one, whom he calls *Eliab*, to endeavour even then to convert them if they would be converted. So follows it in the next verse.

5. ¶ *Behold I will send you Eliab the Prophet, before the coming of the great and dreadful day of the Lord.*

Behold I will send you Eliab the Prophet, &c.] As to the connexion of these words with the former in such manner as we have said, *Kimchi* thus notes. "Although I warn you to have recourse to the law of *Moses* in every generation, yet notwithstanding for your good I will send to you *Eliab* the Prophet." But concerning the person, who is here meant by *Eliab*, is no small controversy and difference betwixt Expositors. The *Jews* agree not among themselves; the forementioned *Kimchi* with several others of them, think it meant of that *Eliab* himself in person who lived and prophesied in the time of *Abab* King of *Israel*, *1 Kings* xvii, &c. The meaning, saith he, is, "That he will put again his soul which ascended

into heaven, into a body which shall be created like his first body, because his first body turned to earth at his ascension, every element to its like element; and after that he shall cause him to live in his body, he shall send him to *Israel* before the day of judgment, which is the great and dreadful day of the Lord, and he shall warn both fathers and children together, to turn with all their heart unto the Lord, and they that turn shall be delivered from the day of judgment, as he saith, &c." *Aben Ezra* seems to be of the same opinion, but to think that *Eliab* continued still in the same body, and to believe that he appeared sometimes in the days of their holy wisemen, and prays God to hasten the time of his coming. So Others of them. *Abarbinel* here thinks the same as to his person, though not determining whether he shall come in a new raised body, or in his old body, which he never put off, "God, saith he, shews them that the first which shall arise at the resurrection shall be *Eliab* the Prophet, whether he shall rise as others do, if his body were consumed, when he was taken up, as some of the modern Doctors affirm, or whether he miraculously remain in his body and soul in the earthly paradise, as our wise men thought, and that God will send him; before the great and dreadful day of the Lord come, which is the day of judgment for all living." All these think that here is a promise of sending *Eliab* (the old *Elijah*) in person. Others of them of no less authority, think it not necessarily to be so meant, but of sending some other great Prophet, who because he should be like to *Eliab* in dignity, and knowledge, is called by his name, as appears by what *R. Tanchum* notes on this place, whose words are in their own language, partly set down in the Miscellaneous Notes in the book called *Porta Mosis*, chap. vi. page 219. and translated into *English*, found thus, "This without doubt, is a promise, that there should appear a Prophet in *Israel* a little before the time of the appearance of the *Messiah*, and some of the learned men do think that he is *Elijah* the *Tishbite* himself; and that is the opinion that is found in most of the allegorical expositions; Others think it meant that he should be some great Prophet like unto him in degree, and occupying his place as for what concerns the knowledge of God, and the making manifest of his name, and therefore called by the name of *Eliab*. So expressly declares that eminent great Doctor *Rabbi Moses*, the son of *Maimon** at the end of his great juridical work called *Mishneh Torah* (or the repetition of the law) and perhaps according to this opinion may be understood to be *Messias* the son of *Joseph*, as he saith also." These words seem to intimate that that should be said by *Maimonides* in that place. But I do not find any such thing in him there at all, either in any printed copies or manuscripts, which I have seen. He mentions indeed in the preceding

* Calv. See Not. in *Porta Mosis*, c. 6. p. 218, &c.

* Viz. *Traet. Melakim*, cap. ult.

ceding chapter there, two Messiahs, but the first he saith was *David* who delivered *Israel* from their enemies, and the second should be of the posterity of *David* who should save *Israel* from the hands of the children of *Esau* (the *Romans* he means) according to that obstinate error of theirs, expecting that Christ should come to restore a temporal kingdom to them, and destroy their enemies: but of a Messiah the son of *Joseph* (by whom what they mean hath been elsewhere shewn, viz. such a one as should be of the posterity of *Joseph*, and coming before the Messiah, the Son of *David*, undergo all the suffering part of such things as are in Scripture spoken of Messiah, and leave only the glorious, and triumphant part alone for the Son of *David*;) I find not in him any mention. *R. Tanchum* goes on and saith, "That here is said the same that was" above said, chap. iii. 1. *Behold I send my messenger, and he shall prepare the way before me*, and that what he there saith, *And the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant*, &c. is meant no doubt of the King Messiah: may he quickly be revealed. But the truth of the matter as to these promises will be distinctly known by their manifestation (or fulfilling.) For there is none that hath any certain tradition concerning them, but every one speaks according to what appears to him, and preponderates with him among the interpretations of the Texts of Scripture, as there also the same *Moses* the son of *Maimon* declares." Out of these words of his appears that among them is this difference, that Some understand *Eliab* in person to be here spoken of, Others not so, but some great Prophet in degree and dignity like him. The same difference and doubt seems anciently to have been among their ancestors, as appears by their questioning *John Baptist*, whether he were the Messiah, or *Elias*, or that Prophet, John i. 19, 20, 21. for what can those words more probably seem to mean, than whether he were *Eliab* in person, or that Prophet which was prophesied of, called by the name of *Eliab*? And we may think that the Scribes mostly thought that it should be *Eliab* in person, Mat. xvii. 10. This difference and doubt he thinks cannot be determined but by the event and fulfilling of the things themselves: no man (saith *Maimonides*) can know how they should be, till they be fulfilled. This therefore that we except against them for, is, why since they have been fulfilled, the things concerning the messenger, and *Eliab*, in *John Baptist*, the things concerning the Lord, spoken of, in Christ, they will not yet for all such demonstrations by the performance of their offices, acknowledge them; but rejecting them, and shutting their eyes against what hath been already fulfilled, look on them as things not fulfilled, and expect both *Eliab* and the Messiah, as here promised, yet to come. But perhaps they will here be ready to retort, and ask why then do

Christians yet dissent among themselves, concerning the exposition of this prophecy, some of them affirming that here is meant *Eliab* in person, and that he is yet to come, as well as any *Jews* do? It is to be confessed that here is a wider difference betwixt Christians than might be wished there were, though on other grounds than the *Jews* go. The *Jews* whether they understand it of *Eliab* in person, or any other great Prophet set forth by his name, all drive at this end to prove that the Messiah is not yet come, because no such Prophet hath yet appeared: against whom we need not add to what hath been said on chap. iii. 1. Their not acknowledging them is no proof that they are not both long since come. The Christians all in this agreeing that the Messiah or Christ is already come a first time, and shall at the end of the world come a second time, and in this also that *John Baptist* was the promised messenger sent before him at his first coming, and that he was deservedly called *Elias*, yet in this differ, that some of them do not think that the *Elias* here mentioned is the same with the messenger before promised, chap. iii. 1. nor the same coming of Christ spoken of, that there: but that there, is to be understood his first coming, and *John Baptist* his forerunner at that, but here his second coming to judgment, and, as Mr. *Mede* thinks, either *Eliab* in person, or some other called by that name, who shall come before him at that: whereas Others rightly take the *Eliab* here mentioned to be the same with the messenger there promised to be sent, viz. *John Baptist*, and in both places the same coming of Christ to be meant, viz. that usually called his first coming. And this we say is manifestly the truth. It appears by what is spoken by Christ himself in the gospel, Mat. xvii. 9, &c. and Mark ix. 11, &c. in the story of his transfiguration, where the Disciples, *Peter*, and *James*, and *John*, which he took up into the mountain with him, after they had heard what *Moses* and *Elias* talked with him (probably concerning the fulfilling of the prophecies in this chapter of *Malachi* mentioned, concerning the approach of the great and dreadful day of the Lord, wherein he should destroy his wicked obstinate enemies, the unbelieving *Jews*, and deliver his faithful servants that believed in him, out of that destruction, before which it is here said that he would send *Elias* to forewarn them of it, and to preach repentance for the averting of it, whom they did not discern to be yet to come;) asked him, *Why then say the Scribes that Elias must first come, and Jesus answered and said unto them, Elias truly shall first come, (or cometh first) and shall restore all things: but I say unto you, that Elias is come already, and they knew him not (or acknowledged him not) but have done unto him whatsoever they listed, &c.* These words, I say, make it so plain that the *Elias* here meant was then already come, and that no other for fulfilling this prophecy, on which that saying of the

^y Melacim, c. 2. §. 2. ^z Ibid. ^a See Notes on chap. iii. 1. ^b As Dr. Hammond proves on Mat. xvii. note ^a, and Luke ix. note ^b, and 2 Peter i. note ^c.

the Scribes (or Doctors of the law among the Jews) was grounded, was to be expected before the coming of the great and dreadful day of the Lord, that there seems to be no place for questioning it. Yet do they, who would have *Elias* that ancient Prophet to be here meant, take hence their chief argument to prove that he here spoken of is not yet come, and therefore that the day here mentioned is likewise to be understood of the day of the last judgment, before which they expect he shall come, because, say they, it is said in the future, *Elias truly shall first come, and restore all things*, as if it were a thing yet to come, but surely the following words, *But I say unto you that Elias is already come*, make it evident that that interpretation cannot be put on the former, so as to infer from them, that *Elias* is not yet come, but that they must be expounded thus, *It was truly said, Elias shall come*, &c. or, *It is true that Elias should first come* (or was first to come :) and so it appears the Disciples understood it, of whom it is said, *ver. 13. Then the Disciples understood that he spake to them of John the Baptist*, which is a plain proof that they, that understand it of any other, understand it not aright. They, though the opinion be ancient, and have many both of note and learning which follow it, (for what end it will not be to our purpose to examine,) may seem (as a great learned Man observes) to have taken it rather from some tradition, that they had heard from the Jews, than to have warrant from the Scripture, or any good ground for it. Sure the words of our Saviour in the place cited, make not for them, but evidently against them, while he concludes all, with affirming that that *Elias*, which they spake of, was already come, not saying that another was to be expected, though one were already come. To the same purpose, as clearly makes what he elsewhere saith, concerning *John Baptist*, *Mat. xi. 10. This is he of whom it is written, behold I send my messenger before thy face which shall prepare thy way before thee*, and *ver. 14. And if ye will receive it* (if ye will receive and believe the truth) this is *Elias* which was to come, (*ὁ μέλων ἐρχεται*) spoken there as of the future as well as in the forementioned words, *which shall come*, to shew that he was when the Prophet *Malachi* spake, to come afterward, not that when our Saviour spake he was yet to come: he plainly sheweth, by saying thus, that he was already come. By all this our Saviour makes it manifest, that all that could in *Malachi* be interpreted of *Elias* was made good in *John Baptist*,^a who came in the spirit and power of *Elias*, and was to be understood of him alone, as much as if he had in express words said; that he only was the *Elias*, that was to come; and they were not by virtue of *Malachi's* Prophecy, or any other, to look for another. And of him because he is here stiled a Prophet, doth he say, that he was more than a Prophet, *Mat. xi. 9. yea much more, Luke vii. 26.*

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for (saith he) *ver. 28. I say unto you among those that are born of women there is not a greater Prophet than John the Baptist*. And in *Luke i. 76. Zecharias* saith of him that he should be called the Prophet of the Highest, and all the people were persuaded that he was so, *Luke xx. 6.* his denying himself to be that Prophet, who the people asked him if he were he, *John i. 21.* shews only that they were mistaken in their conceit, concerning that Prophet which they asked after, as likewise they were in their question concerning *Elias*, which likewise he denied himself to be, viz. *Elias* in person as they expected, but not that he was he that is here called *Elijah* the Prophet.

Here the Greek Version instead of Prophet puts the epithet of *Tisbite*, which was the appellation of the Prophet *Elijah* of old, and by that they who would here have it to be understood of him in person, strengthen their opinion: but sure that adds no strength to it, besides that this is a manifest change of the word in the original, which ought to be of greatest authority, there is no doubt but that by the same reason, and figurative way of speaking, he may as well be called *Elijah* the *Tisbite*, as *Elijah* the Prophet, that only shewing the country of that Prophet, as the other word his office; if he deserved to be called *Eliab* the Prophet, he deserved to be called *Eliab* the *Tisbite*. For that *Eliab* the Prophet, whose name, because he came in his spirit and power, he was called by, was a *Tisbite*: in this there is nothing of force to prove that here, and in the third chapter, *ver. 1.* are meant two different *Eliabs*. We conclude therefore from the express words of our Saviour, that he that is meant here by *Eliab* is *John the Baptist* and no other, and remit the Reader for what is of him affirmed, and concerns us to know more of what is said of his person, to what hath been spoken on *chap. iii. 1.* That which is added in this verse concerns the time of his coming, viz. that he should be sent before the coming of the great and dreadful day of the Lord. That day is the same which is spoken of, *chap. iii. 2.* called there the day of his coming and his appearing, and *ver. 17.* the day which the Lord shall make (or according to our Translation) the day wherein he shall make up his jewels, and in this chapter, *ver. 1.* the day which shall come burning as an oven, and shall burn up the wicked as stubble, but wherein to those that fear the name of the Lord, *the sun of righteousness shall arise with healing in his wings*, and again, *ver. 3.* the day which the Lord should make, or wherein he should do what he had spoken; so signal a day as that it may above others be called the day of the Lord, as shewing more of his power and presence, than ordinary days, though all his. And that day we look upon (as we have before shewed) to be that day or time which should end in the dreadful destruction of *Jerusalem*, so comprehending under it (as we have said on *chap. iii. 2.*) all the time from

Christ's

^a Grot. on *Mat. xvii. 10.*^d *Luke i. 17.*^e Rib.

Tirin.

^f Rainoldus de lib. Apocr. prelect. 97. p. 1199.^z See on *ver. 3.* out of Moreh, l. 2. c. 29.

Christ's first beginning to preach to the *Jews* to that destruction of them and their city. And all this may be called the day of his first coming, to distinguish it from that which is usually called his second coming, viz. his coming at the last day to judge all the world. Otherwise if we will more nicely distinguish and confine the day of his first coming to his birth, and the second to his coming at the day of doom to judge the world, this will be to be accounted a middle day, or coming between those two (as the learned Dr. Hammond calls it on *Mat.* xxiv. 3. and *Luke* ix. 31.) for vengeance on his enemies, and deliverance of his servants.

But it may seem convenient to comprehend, as we said, all that time from his first manifestation till his executing that fearful national judgment on the *Jews*, under one notion of his first coming. For though that which makes these titles of *great* and *dreadful* is most signally applicable to that day of vengeance; yet all along in his preaching and foretelling, and threatening them with that doom as certain to come, if they continued obstinate and would not repent, as if it were already present, is that which may deservedly denominate this whole time, a great and dreadful day to them. *John the Baptist's* words, wherein he describes it, and forewarns of it, sound no less, as *Mat.* iii. 2. where he begins his preaching with *Repent ye, for the kingdom of God is at hand*, and ver. 7. *O generation of vipers, who hath warned you to flee from the wrath to come?* and ver. 10. *Now the ax is laid to the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire*, and ver. 12. where he tells them of Christ's coming with his fan in hand. The day or time thus described is a day of terror, and that so described is the day of Christ's first coming then already begun. Our Saviour's own preaching and behaviour while he was on earth was likewise very troublesome to the unbelieving Priests, Scribes, and Pharisees; their quiet by both he disturbs by continual minding them of, and sharply reproving them for, their sins and hypocrisy, and denouncing to them many sad woes for them with severest threats, *ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* *Mat.* xxiii. 33. and telling them, *Behold your house is left unto you desolate*, ver. 38. i. e. the desolation of your temple, city, and nation is irreversibly at hand, as certainly shall it be as if it were already done. Again, when of that stately admired frame of their temple, which his Disciples shewed him as a thing to be wondered at, he saith, *Verily I say unto you, there shall not be left one stone upon another which shall not be thrown down*, *Mat.* xxiv. 2. and likewise that the days should come upon *Jerusalem*, that her enemies should cast a trench about her, and compass her round, and keep her in on every side; and should lay her even with the ground, and her children within her,

and should not leave in her one stone upon another, because she knew not the day of her visitation, i. e. because she would not repent upon all his calls, *Luke* xix. 43, 44. and that generation, he saith, *should not pass till all these things were fulfilled*, *Mat.* xxiv. 34. and *Luke* xxi. 32. within the life-time of some that there were then alive all that he said should be certainly fulfilled. That time in which these and like dreadful things were spoken by him who spake as one having authority, as the people acknowledged, *Mat.* vii. 29. the Lord himself then on earth, whose words were as things done, may well be called a great and dreadful day of the Lord, at least an awful day, or day to be feared (as ¹ Some would have it rather rendred,) how much more when we shall look on it as concluded before that generation was passed away, within a matter of forty years, ² with the fearful and total destruction of *Jerusalem*? so that comprehending all that time, both of Christ's being on earth, come in the flesh, wherein he threatened such destruction to the *Jews*, and of his coming in that short space after his leaving the earth, to execute what he had threatened under the name of his first coming, we say that by the day here called *the great and dreadful day of the Lord*, that is meant. If any shall so distinguish the parts of this time as to call the time of his being on earth, the day of his first coming, and the destruction of *Jerusalem*, a distinct coming from it; that which we say is, that by *the great and dreadful day* here meant, seems chiefly to be understood that of *Jerusalem's* destruction, though we think it better to join both these together under the notion of one day, as we have said, and that which we would evince is, that it is not literally and primarily meant of the day of the last judgment, as divers would have it, especially they who will have by *Elias* to be meant *Elias* in person; the one opinion depends much on the other. A chief argument of such of them as are Christians, seems that taken from the epithet it self, given to this day, because it is called a dreadful day, ³ which they say is proper to the day of the last judgment, whereas the day of his first coming is not so called, but an acceptable time and day of salvation. But sure, by what hath been already said, it appears that the day of his first coming taken as reaching to the destruction of *Jerusalem* (as we do take it) may well so be called, and was indeed so.

To the same purpose may be added to what hath been said, that which *Simeon* said unto *Mary* when she presented *Jesus* in the temple, concerning him, *Behold this Child is set for the fall and rising again of many in Israel*, *Luke* ii. 34. that is, as it is well and appositely to our purpose paraphrased by the learned Dr. Hammond, "is appointed by God to be a
" means of bringing punishment and ruin
" upon all obdurate impenitents, and on the
" other side to redeem, restore, and recover
" those that will be wrought upon by him."

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¹ Dr. Hammond's Paraph.
de Romano Pontifice, l. 3. c. 6. and see Chr. à Castro, and Ribera.

² Druf.

³ Dr. Hammond on Mark xiii. 30. and Luke xxi. 32.

⁴ Bellarm.

He that was a *chief corner stone, elect and precious*, precious indeed to those that believed, was at once unto the disobedient a *stone of stumbling, and a rock of offence*, 1 Peter ii. 6, 7, 8. such a stone as *whosoever should fall on should be broken, but on whomsoever it should fall, it should grind him to powder*, Mat. xxi. 44. and whereas ^m they urge in confirmation of their opinion, that Christ at his first coming *came not to judge but to be judged, not to destroy but to save*, we may oppose what he saith, *John ix. 39. for judgment am I come into this world*, so as to shew that that cannot be so understood, as to contradict this. And that place of *John xii. 47.* where he saith he *came not to judge the world*, may, as Dr. Hammond observes, be well understood, that he came not to accuse; but certain it is that *the Father committed all judgment to the Son, and gave him authority to execute judgment*, John v. 22, 27. and that as he came for judgment into the world, so he did execute it being come, both by his preaching while he was among men, *laying the ax to the root of the tree*, and feverely putting home the blow at the signal destruction of the unbelieving obstinate *Jews*, in few years after his departure out of the world, when they who before refused to be judged by him, and to be convinced by his preaching, of their evil ways, and to repent of them, that so judging themselves they might have prevented the farther judgment of the Lord, and thought to prevent that, by judging him, and crucifying him, did by their obstinacy pull it on themselves, and felt the sad effects in so dreadful a manner in that particular judgment on that nation, that nothing but that fearful perdition of the whole world expected at the last day, can be imagined more terrible: so that that destruction of theirs being comprehended under the day of his first coming (in the way that we have said,) makes it deservedly called, the great and dreadful day of the Lord, as well as the last day of his coming to the general judgment may be so called. And whereas, as they say, that the day of his first coming is called an acceptable day, a day of salvation, it is to be considered to whom it was so; *viz.* to such as received him with good will as a Saviour, believed in him, and obeyed him, but to others it was far otherwise, a day burning as an oven to destroy them. In like manner also may that day of the future judgment be termed, and shall be to the righteous a day of salvation; a welcome day, a day longed for by them, and in respect to the certain expectation of which they hold up their heads against all the pressures and persecutions, which from ungodly men they suffer before hand, and are by the Apostle bid to comfort one another with those words, 1 *Thessal. iv. 18.* so that in these epithets here put to the day here spoken of, there is nothing which maketh why it may not be attributed as well to the one as to the other, to that of Christ's first

coming, as that of his second: and the other circumstances make it evident that it ought to be understood primarily here of the first, however applicable to the second.

In the Prophet *Joel*, chap. ii. 31. we read of a day of the Lord described in the very same terms, and concerning the day designed thereby is much the like difference of opinions, as here. ⁿ But St. Peter in *Acts ii. 20.* manifestly interprets that also of the day of Christ's first coming, and so from all which hath been said we conclude that by the great and dreadful day, before the coming of which the Lord bids them here take notice that he will send *Elijah* the Prophet, is to be understood the day of Christ's first coming, which includes his coming in judgment particularly, against the nation of the *Jews*, and ended in the destruction of the unbelievers amongst them and of their city, before which *John the Baptist*, designed here by the name and title of *Elijah* the Prophet, was according to this prophecy sent; and not of his coming to execute the general judgment on the whole world, at the day of doom, which shall end in the destruction of the whole, farther than as this was a type of that, before which that he will send an harbinger, as he did before this, is but the conjecture of ^p those that affirm it, and that for which there is not from these words any evident proof.

That which hath made me so long to insist on the clearing of this exposition, even to tediousness, is because the expounding the words otherwise, and as of a thing yet to come, would be to give up to the *Jews* an argument, which ought not to be given up to them. For if it be granted to them that *Elijah* in person be to be expected before the coming of Christ, here spoken of, and that the day here spoken of be not yet come, they will think they have reason to say (as they obstinately do) that the true Messiah is not yet come, and yet to expect another Christ as well as another messenger; whereas if it be made evident (as we suppose it is) that that *Elijah* here foretold of, is already come, and the day here meant, also come, they can have nothing more but mere obstinacy to pretend why they should not believe in Christ, and forsake that error received from their fathers.

Farther arguments for confirming what we have said, the following words also afford, as we shall see in taking them in their order; before we pass to which we may take notice of the *Greek* rendring the word *הַנּוֹרָא* *bannora*, which other translations render *terrible, dreadful* or *awful*, by *ἐπιφανής*, as likewise in *Joel ii. 11, 38. illustrious* or *notable*, as Ours translate *Acts ii. 20.* where that second place of *Joel* is cited, which hath made ^q Some to think that they read in the copy, that they followed, *הַנּוֹרָא* *Hannireab*, from *נָרָא* to *see*; whereas *הַנּוֹרָא* is from *נָרָא* *yare*, to *fear*: but another learned ^r Man is so far from their opinion,

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^m Bell. *ibid.* See *John iii. 17.* and *xii. 47.* ⁿ Rainold. de lib. Apocryphis præf. 95. and Cameron on Mat. xvii. 11. ^o *Ibid.* ^p Mede's discourse on Mat. i. 14, &c. ^q Schind. Lex. in *נָרָא* and Capel. Crit. p. 60. l. 2. ^r L. de Dieu, on *Acts ii. 20.*

as that he thinks that the *Greek* word mentioned is not there to be taken in its ordinary signification of *illustrious* or *notable*, but rather for *terrible*, and so likewise to have that notion in the title of *Antiochus Epiphanes*, who he thinks was not called so much *illustrious* as *terrible*. But this neither makes much for or against our purpose in giving the meaning. To the day spoken of may well agree, either of those epithets: it was *terrible* and *dreadful*, and therefore *notable*, and perhaps there was anciently that communication of significations between those roots in the *Hebrew* as to justify both.

6. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, &c.] As in the former verse we had him whom God in mercy would send to them for preventing their utter destruction, described by his title of *Eliab* the Prophet, and by the time of his coming, before the coming of the great and dreadful day of the Lord, so in this we have him described by his office, viz. that he should *turn the hearts of the fathers to the children, and the heart of the children to their fathers*, to which are added the good effects which should be produced by his performance of that office, viz. the preventing of God's coming and smiting the earth with a curse. These words are referred to by the angel, *Luke* i. 16, 17. with a farther explication of them, and applied to *John the Baptist* thus, *and many of the children of Israel shall be turned unto the Lord their God, and he shall go before him in the spirit, and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* That these words are there referred to, is manifest, and the person spoken of, so expressly declared to be *John the Baptist*, called therefore *Eliab*, because he should come *in the spirit and power of Elias*, that there can be no reason why that should be doubted or disputed of among Christians; or *Elias* in person, or any other by that name called, should be expected by virtue of them, (as before we have said.)

As concerning the meaning of the words by which his office is expressed, whatever they think concerning the person, it will be indifferent to all to enquire. They must have the same meaning, whosoever they are applied to, whether by *Jews* or *Christians*. For the meaning of them, therefore, we may look what they do or ought to agree in, comparing them one with another. To which enquiry it will be convenient to premise an observation concerning that word or preposition, which in our Translation is rendred *to*, and is in the *Hebrew* by *Al*, viz. that it is (as ^a Grammars ob-

serve, and examples convince) of divers uses and significations. It signifies most usually *above*, *over*, *on*; but not only so, but withal, *to*, *with*, *for*, *by*, *near*, *against*, *in*, and other like, of which examples occur in the *Hebrew* Text. And according to the words with which it is joined and the thing spoken of, is the signification thereof to be discerned and distinguished. Again, concerning the appellations and titles of fathers and children, that they are not only attributed to those that are so by nature, but to others also, who for other respects or relation one to another, have those names given them; as older people that of *fathers*, younger that of *children*; and so learned men, or teachers, are looked on as *common fathers*, in respect to their *disciples*, or such as learn of them, or are instructed by them, and the like.

This concerning the nature of those words being observed, will help us to judge of such expositions as are given of the whole sentence. The signification of the forementioned preposition which our Translators choose to give it in this place, is *to*, or *unto*, which it often manifestly hath elsewhere, as *Joshua* ii. 8. *she came up*, אלֵיהֶם *Aliehém, to them*: and *1 Sam.* ii. 11. *went* אֶל בֵּיתוֹ *Al Beito, to his house*, with many other places. And it is likewise embraced by most of Interpreters: but then accordingly as they apply it to *fathers* and *children*, and their different understanding of what is meant by them, do they differ in giving the meaning. They that understand them of such as should be then together in present being, whether natural fathers and children, or others who might be called by that title (as Ours seem to do) take his office, so as here described, to consist in taking away such discords and differences as should be betwixt them, and settling peace, and love, and charity among them, so as that their hearts should be propense and kindly affectionated one to another, and they should be of *one heart* and one soul among themselves, as it is said of the believers, *Acts* iv. 32. and with one consent hearken to God and receive the truth preached to them. So that this disposition and behaviour, which it is here said, it should be the work of the promised *Eliab* to work in their hearts, may seem (as a learned ^u Jew observes) contrary to that which in the Prophet *Micah* is described, as being found among them in his time, *chap.* vii. 6. *the son dishonoureth the father*, or that which on their hearkning not to him our Saviour saith, should be in after-times, *the father shall be divided against the son, and the son against the father*, *Luke* xii. 53. Such dissensions among them in those times here spoken of, are ^v observed to have been caused and fomented by the several sects that were among them, as of *Sadducees* and *Pharisees*, and the like; which had such ill influence as to banish those due respects which ought to have been betwixt parents and children, superiors and inferiors (or whosoever under the title of

father

^a Abu Walid, and R. D. Kimchi in Radic. Grot. on the place, and on *Luke* i. 12.

^u See R. D. Kimchi in Radicibus.

^v Aben Ezra.

^w See

father and son may be comprehended;) and that love and charity, which should have been betwixt all orders and degrees of men, whose hearts *Eliab* (i. e. *John Baptist* coming in the spirit and power of *Eliab*) should be sent to reduce (if possible) to better order, to mutual agreement among themselves, and joint obedience to God. This seems to have been the ancientest understanding of the words among the *Jewish* * Doctors, who sum up the meaning of them in other words, saying, "That he should be sent, להשוות הבחלות *Lehasbucth hammachloketb*, to compose dissension, or reconcile differences, לעשות *Leasoth shalom binebem*, to make peace between them, that they might all agree in the profession of one religion:" and thus seem the *Greek* Interpreters to have understood them, who instead of the second member of the sentence, *and the heart of the children to their fathers*, put for the meaning of it, *and the heart of a man* (or every one) *to his neighbour*. Against this exposition I know not what may be excepted; yet do Others, taking the forementioned preposition in the same sense, of *to*, give Others: * Some, *he shall turn the hearts of the fathers to the children*, &c. i. e. *of the Jews to the Gentiles, and of the Gentiles to the Jews*; which though it may be true, and that *John* did so, and it was as well an effect of his preaching and baptizing, as of the gospel, yet, I suppose, is not the literal meaning of these words, which were spoken to the *Jews*, and more particularly concern them between themselves. * Others, *he shall turn the heart of the fathers to the children*, &c. i. e. *of God to Israel, and Israel to God; who is called their Father, and calleth them sons*. That this is comprehended within the latitude of these words we doubt not, inasmuch as we hear the angel, where he refers to these words, putting as part of *John's* office, *many of the children of Israel shall be turn to the Lord their God*; and indeed for that end was he to turn their hearts one to another, that they might all with joint hearts, or one heart, turn to the Lord. Yet can we not think that to be the literal meaning of the present words: God is called their Father elsewhere, but I suppose *fathers* here put in the plural number, cannot be properly used of him.

Another ^b exposition of *Camerarius*, who makes the meaning to be, that he should *reduce the hearts of the fathers to the children, and of the children to the fathers*, i. e. "Should turn or bring back the hearts of the fathers, so as that they should take care of the pious education of their children, whereas they had been negligent in the right instructing and disciplining of them, and the hearts of the children who had been disobedient to their fathers; so as *to yield due reverence and obedience to them*, may be well reduced to the first." But as to that which ^c Others give, *viz.* that by *the fathers* should be meant

the old Patriarchs, *Abraham, Isaac, and Jacob*, &c. and by *the children*, those of that generation when this *Elias* should come: I do not understand how it can be made good. To say that the hearts of the children should be turned by their conversion to the same faith that was in those ancient holy men is intelligible; but how the hearts of those so long since dead should be said to be turned to those of that generation, is not so easily conceived. These hitherto mentioned all take על *Al* here in the signification of *to*. There are of the *Jews* who would have it here to signify *by*, or *by the hand*, or means of; so *R. Solomon* out of an ancienter Doctor, *shall turn the hearts of the fathers by the hand of the children*, i. e. "Shall speak to the children to persuade their fathers to embrace the way of the Lord, and on the other hand to the fathers to persuade their children." The same signification of it takes *Abarbinel* also, and gives this strange interpretation, making the time spoken of to be according to his fancy after the resurrection, which he will have to be before the end of the world, "If any be then at that time living who hath children dead, he shall by them, being raised from the dead at the coming of *Eliab* be converted to the truth, and on the contrary such children as are living, by their fathers being raised; that so before the end of the world all may be turned to the truth, that all be not destroyed." But this is so uncouth an exposition and so little agreeing to the words, as that it will be much from the purpose to speak more of it, nor doth that by *R. Solomon* mentioned agree with them, there being shewed in them what God would do by the hands of his *Elias*, not what *Elias* should do by the hands of others.

But there is yet another acception of the word, which is by Others, both *Jews* and *Christians*, preferred, as giving the plainest meaning; and that is by taking it here to signify not, *to*, but ^d *with*, as manifestly in several other places it doth. As for example, על מרים *Al merorim*, with bitter herbs, *Exod. xii. 8, 9. his head על with his legs*, and *chap. xxxv. 22. and they came, על נשים Al nafim, with women*, i. e. as Ours translate it both men and women; with several like instances. Thus *R. D. Kimchi* here will have it taken, giving thus his exposition, "He shall warn or call on both fathers and children together, with all their heart to turn unto God, and they that turn shall be delivered from the day of judgment;" so that על is to be looked on as signifying the same that עם *im*, with, fathers with the children, and of children with their fathers, all of them together. So likewise *R. Tanchum*, the meaning (saith he) is, "That he shall seek to rectify (or reduce into order) the sect (or people) that they may be all of them of one heart, in the obedience (or worship) of God, and the word על is in the signification of עם, with,

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* Talmud. Tract. Edaioth. cap. ult.
R. Tanchum. ^b See L. de Dieu: Tranfl. MS.

^y Ibid. and Maimon. cap. ult.

^c Rib. Menoch. Tirin. &c. and see Chr. à Castro.

^z See Ribera, and Lightfoot.

^a See

^d So an Arabick

“with, i. e. faith he, he shall seek to rectify
 “the hearts of the fathers among them, with
 “the hearts of the children; and the repeat-
 “ing (or doubling) of the words, (*viz.* and
 “the heart of the children with their fathers,)”
 “is for greater confirmation sake.” Thus say
 those *Jews*, with whom do concur (as we said)
 divers Christians also, and are urgent for it,
 so as that the words may denote that he should
 convert or call to repentance all of them toge-
 ther, both old and young, young and old,
 that so they might all be a people prepared for
 the Lord, (as *Luke* i. 17. he speaks) and readi-
 ly receive him, and with joint hearts obey
 him; this exposition gives a clear and plain
 meaning, and is easily reconcileable with the
 first mentioned; both even necessarily go toge-
 ther; *viz.* the converting all together, one
 with another, and one to another, in obedience
 to God, and love one to another: and there-
 fore we may well look on the words as com-
 prehending both, and that for giving a full
 meaning of them, both ought jointly to be
 taken in; and so are they taken in likewise in
 that one word, in which our Saviour elsewhere
 sums up that office of this *Eliab* herein more
 expressed, *viz.* ἀποκαλῦψαι πάντα, shall re-
 store all things, reduce all things to right order,
 which could not otherwise be done than by
 turning them all one to another, and one with
 another to the faith of Christ. In much like
 manner to that of our Saviour’s, do some
 of the *Jews* likewise sum up the import
 of these words, concerning his office whoever
 it be that is meant, saying that he was
 לישׁר ישראל ולהכין לבם *Leyasher Israel ve-*
lebacin libbam, to rectify Israel, and to prepare
 or put in good order their hearts.

In the forecited place, *Luke* i. 17. where
 these words of *Malachi* are plainly referred to,
 the words, and the heart of their children to
 their fathers, are not put as they are here read,
 but instead of them, and the disobedient to the
 wisdom of the just, which the learned Dr. Ham-
 mond, in his Notes on that place shews to be as
 a gloss or paraphrase on the Prophet’s words,
 to explain his expression; both importing that
 a general reformation should be endeavoured
 to be wrought by the person sent for that end,
 among the *Jews*, for fitting them to receive
 the Lord Christ. From the same spirit did
 both expressions proceed, and it will not con-
 cern us to be inquisitive why he should change
 his language or expressions. By what he saith
 by his angel there in *Luke*, it is evident that
 what he here spake by his Prophet was spoken
 of *John the Baptist*, and not of *Eliab* in his
 person. And with what *Elias*-like zeal *John*
 did set himself to perform the office here de-
 signed for him, appears by what we read in
 the gospel of his mission, and his preaching,
 and the time thereof, and the contents and
 effects of it, as *Mat.* iii. *Mark* i. *Luke* iii. and
John i. He that shall duly consider what is
 in those places said of *John*, and what he did,

and compare them with what is said here of
 the *Eliab* promised, that he should do; will
 easily perceive all that is here prophesied to
 have been already made good; that there will
 be no ground left to him for expecting a farther
 completion of it, by *Eliab* in person, or any
 other under that name to be expected before
 the coming of the great and dreadful day of
 the Lord here spoken of. Here God saith,
Behold I will send Eliab the Prophet; in the
 gospel it is said, *there was a man sent from God*
whose name was John, *John* i. 6. and that that
John was *Elias* which was for to come, *Mat.*
xi. 14. Here, that he was to be sent before
 the coming of the great and dreadful day of the
 Lord. There the time of *John*’s coming is
 described that it was when the kingdom of God
 was at hand, *Mat.* iii. 2. when the day of
 wrath was coming, *ver.* 7. when the ax was
 laid to the root of the trees, and every tree that
 brought not forth good fruit should be be-
 tween down and cast into the fire, *ver.* 10. when he
 was now coming whose fan was in his hand,
 and he would thoroughly purge his floor, and ga-
 ther his wheat into his barn, but would burn
 up the chaff with unquenchable fire, *ver.* 12.
 which expressions (as we have before shewed)
 are an evident description of the great and
 dreadful day of the Lord here spoken of: here,
 that this *Eliab* should turn the heart of the fa-
 thers to the children, and the heart of the chil-
 dren to the fathers, preach to all sorts young
 and old conversion and repentance; there in
 the gospel, that *John* should turn many of the
 children of Israel to the Lord their God, and
 the hearts of the fathers to the children, &c.
Luke i. 16, 17. and that he did preach to all
 the baptism of repentance, *Mark* i. 4. *Luke* iii. 3.
 and that with such power and good effect that
Jerusalem and all *Judea*, and all the region
 round about *Jordan*, went out to him, and were
 baptized of him, confessing their sins, *Mat.* iii.
 5, 6. and *Mark* i. 5. i. e. multitudes of all
 sorts and conditions of people out of those
 places, *Luke* iii. 7. of the common sort of
 people; *ver.* 10. of those that might seem to
 have least of the fear of God before their eyes,
 least regard of, or charity for other men, pub-
 licans, *ver.* 12. soldiers, *ver.* 14. and were at
 greatest difference in opinion one from another,
 Pharisees, and Sadducees. To all these did
 he instil precepts of charity, *Luke* iii. 11. the
 hearts of all these it is manifest that he did
 turn one to another, in that they agreed and
 were united in one common baptism by him.
 What can more punctually agree than the pro-
 phesy here, and the matter of fact set down
 in the gospels thus paralleled, do, to shew
 that the person who is here so characterized in
 respect to what was to be, and there to what
 was made good in him, is one and the same,
 and that no other ought to be expected by vir-
 tue of this prophecy? certainly when we con-
 sider how exactly all things do concur of what
 is foretold of in the Prophet, and reported as
 done

• Chr. à Castro, L. de Dieu, and Dr. Hammond on *Luke* i. 17. in whose Notes, where he refers to this place,
 is ill printed for יל. f *Mat.* xvii. 11. and see *Mark* ix. 12. g Maimon. *Melaḳim*, c. ult. h Dr. Ham-
 mond on *Mat.* iii. note c. i Grot. k Lightfoot.

done in the gospel, in the one person of *John the Baptist*, and how all things here designed to be done by this person named *Eliab*, were by him in a signal manner performed; we shall perceive that there is little grounds for that argument which is by ¹ Some here taken to prove that *Eliab* in person is to be expected before the day of the last judgment, because (as they say) *John* did not fulfil all that is here required, in the conversion of the hearts of the fathers and children one to another, or as it is summed up by our Saviour in *restoring all things*, Mat. xvii. Not to enquire what other answers may be, or are, given to that objection, abundantly sufficient for confirmation of that exposition which we have follow'd, as to the scope and meaning of them, and to shew that they do not afford any good grounds for any such argument, will be the consideration of two things which would by those who draw that argument here from them, be otherwise (I suppose) easily granted. 1. ^m That words which are put to import that such or such a thing should be effected by any, do often signify rather his endeavour, and the doing of what would or might be sufficient for the effecting of them, than a full accomplishment as to the effect, or consequents on his endeavour. So that what is said that the person here spoken of *should turn the hearts of the fathers to the children*, &c. and Mat. xvii. 10. that he *should restore all things*, may well be said to be fulfilled, if he did diligently that which tended to the producing, and was sufficient to have produced, such effects, though through default in the subjects on which he was to work, the hearts of all were not turned, nor all things, or men (as ⁿ Some think it may, though put in the neuter gender, be particularly applied to them) fully rectified and reduced into right order. 2. ^o That the word, *all*, is not always to be taken in that extent as to comprehend every particular (whether it be applied to persons, things, times, or places) but only a great number, and to shew the diffusive nature, of that which is said should have respect to all, to be such as might be extended to more, even to all that should come in its way, or be offered to it, or were rightly qualified to receive its operation, or required to make good the truth of what is spoken of.

To omit other examples, which are frequent, one already mentioned, and which is to our present purpose will make it evident. It is said, Mat. iii. 5. that *Jerusalem, and all Judea, and all the region round about Jordan went out to John, and were baptized of him*. It will not by any be thought that every person in those places did thus, but a great multitude or store of them, and if more had come, or his preaching had prevailed on more, *John* was ready to perform his office to them. This is thought enough to justify the expression, that *all* the country came unto him, and were baptized of him. Here is not in our Prophet

the word *all* expressed, but indefinitely, without any number mentioned, said, *shall turn the heart of the fathers and the heart of the children*; but because where Christ sums up what is here said, or gives the meaning of it, he adds it, viz. *and shall restore all things*, it is by them looked on as here understood, and the ^p exceptions therefore taken, that by *Elias* is not here meant *John the Baptist*, because to restore all things is to convert to the true faith all *Jews* and *Hereticks*, &c. which *John* did not effect, and therefore *Elias* in person is yet to come, and do it. But if we suppose that *all* is to be here understood, surely that by *all* were to be meant no more than we have said, i. e. many of all sorts, all that should hearken to his preaching and receive his Doctrine, we may learn from the angels describing of the same office of his that is here described by this, that *many of the children of Israel be should turn unto the Lord their God, going before him in the spirit and power of Elias to turn the hearts of the fathers to the children*. The *all* and the *many* do then signify the same thing in this matter. And these things being observed, surely by what we read of *John's* performance, it is evident that the words here spoken of this *Eliab* to be sent, were in, and by him, so far (even to wonder) made good, that to expect another to fulfil them in greater measure, is not warranted by virtue of this prophecy. He was zealous in the highest degree in performing what he was sent to do, and on very many did his endeavours take effect. That they did not on more, on all among them without exceptions, prevail, was not through any defect or default in him, but because, as the Scripture expressly declares, concerning many of the Pharisees and Lawyers. (^q many of which yet came in unto him) they rejected the counsel of God against themselves, Luke vii. 30. the like effects which our Saviour, who came to convert them all and to save all, complains his own preaching to have had, among that same people, through their obstinacy, saying, *O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not*, Mat. xxiii. 37. ^r Some are so far from thinking that on these words can be grounded any argument to prove that the *Elias* here meant was not *John Baptist*, and that it is one yet to come at the end of the world, before Christ's last coming, as that they look on them as an argument to prove the clean contrary; because this *Elias* is to come before the great day of the Lord, and to call to conversion and repentance; for which was a fit season at Christ's first coming: but at the last day of his coming, the day of judgment, is no farther time for repentance, but for reward or execution of judgment and punishment; therefore that day, not this, must here be meant, and this *Elias* one already come, not one

¹ Bellarm. de Rom. Pontif. lib. 3, c. 6.

ⁿ Hammond on Luke i. note c.

^r Tarnov. Cameron on Mat. xvii.

^m Grot. on Mat. xvii. 10. Non tam fructus operæ, quam opera ipsa respicitur.

^o See him on 1 Cor. note.

^p Bellarm. ut supra.

^q Mat. iii. 7.

one then to be expected. What we have said will farther be confirmed by consideration of the next words, in which is declared why he should be sent to convert them, *viz. lest* (saith the Lord) *I come and smite the earth with a curse.*

As the former words concerning the mission, the time and the office, of the person here named *Eliab* the Prophet do (as we have seen) exactly agree to *John the Baptist*, and so as that they cannot so be applied to any other, so do these also which declare the end for which he should be sent at that time, to perform that office, no less agree with those in which in the gospel we are shewed for what end *John* did perform his, by preaching conversion and repentance, *viz.* That being converted they might *flee from the wrath to come*, Mat. iii. 7. and the axe being now laid to the root of the trees, they bringing forth good fruit, might escape from being cut down and cast into the fire, ver. 10. that they might be as wheat, and gathered into the Lord's garner, and not as chaff which he should burn with unquenchable fire, ver. 12. Add how the angel explains it, *Luke* i. 17. that he should, (and as appears, chap. iii. accordingly did endeavour to do) *turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just.* For what end? *to make ready a people prepared for the Lord*, a people fit to receive him, and to find mercy and salvation from him at his coming. Who will not at first hearing or reading perceive, that those things said concerning the end of his preaching, are the very same with what is said here of this person's performing the office he is sent for, *viz.* that he should do it, to prevent, *lest the Lord should come and smite the earth with a curse*, or utter destruction. The same words which are given, even by some of the *Jews*, for explication of this expression of the Prophet, will as appositely be used for summing up the meaning of those in the gospel. Such is that exposition of *R. Tanchum*, The meaning, saith he, is, "He shall fairly persuade them, " that he may reduce any of them who may " possibly be reduced; to wit, such who have " not evil habits so firmly rooted in their " minds, that they cannot return from them " till the punishment which shall seize on all " the rebellious transgressors, overtake them." Surely this which he gives for the meaning of what is here said of this person here denoted by the title of *Eliab*, for shewing for what end he should perform his office, is manifestly the meaning of what is in the gospel said, concerning the end for which *John* was sent to preach repentance, and did preach it, and baptize unto it. Not much different as to the purpose, is that meaning which another among them gives of these words, *viz.* "Therefore " he shall warn them, that they may be " brought to repentance against that day come, " that he may not smite the whole land, (or " the land with a consumption) and it be a

" curse." Thus far, well; and so as to shew the end which this *Eliab* was to aim at, to be altogether the same that *John* did aim at, and labour to effect, so far as that we cannot but look on him as the person here designed, and have not reason to expect any other for making good, as we have before said, this here spoken. What this last *Rabbin* adds, They that will not be warned by his admonition, shall be consumed and perish in the wilderness of the people, or at the day of judgment in the land of *Israel*, doth only shew that he knew not well what to say as to the curse, or destruction here spoken of, when, or how it should be, not willing to understand it of that destruction of *Jerusalem* by the *Romans*, on their rejecting both *John's* and *Christ's* admonitions, which it is (as we have before shewed) evidently meant of. He knows not on what to fix, and so speaks at random that which signifies nothing, and leaves the Reader in a maze. But if it be applied to that, all will run clear, not so if to any other. For against that which (as we have seen) many concur in, that it should be meant of the day of doom at *Christ's* last coming to judge the world, the form of the expression (as is by ' Some observed) affords an evident argument, *lest I come, saith the Lord, and smite*, &c. that shews that this judgment might by their repentance and conversion be prevented, which is confirmed by what our Saviour saith, *Mat.* xxiii. 37, 38. and *Luke* xiii. 34, 35. that therefore their house was left unto them desolate, because they would not be gathered when he would have gathered them, nor be brought to repentance by his call: and that all those evils, and a terrible destruction came upon them, because they would not know the things that belonged to their peace, nor the day of their visitation, when they were told of them both by *John* and himself, *Luke* xix. 42, 44. But that general judgment is a day that cannot by any means be prevented, but shall in God's appointed time certainly come, so that *lest I come* cannot be applied to that. For certainly he will come, without any peradventure. As for the explication of the word, *earth*, *viz.* that by it is here meant the land of *Judea*, the people spoken to, and of, and not the whole earth in general is evident. " That it is in that restrained signification for the land of *Israel* and *Judea*, peculiarly often used both in the *Old* and *New Testament*, is a thing so confessed as that there is no need farther to insist on it.

Abarbinel seeming to take it more generally thence infers, " That the destruction that is " here spoken of should be of things generable " and corruptible, such as are on the earth, " not of the heavens and the hosts thereof, " (or things therein,) so as it was at the universal deluge, when God destroyed every living substance: in sum, all only that was " in this lower world." What he aims at in this inference he doth not farther explain: if he

* Kimchi. † Rainolds ut supra, p. 1201. ‡ See Cameron on Mat. xvii. 11. and Hammond on Mat. v. 6. and on Rev. vii. 2, and xii. f. § Gen. vii. 4, 23.

he would have it that at the end of the world, only the earth and the things that are therein should be destroyed, we have to oppose against him that constantly professed truth, *that as well the heavens as the earth are reserved unto fire against the day of judgment*, as St. Peter speaks, 2 Peter iii. 7. and shall be dissolved therewith; but otherwise, if there be weight in his way of argument, it will make for our purpose, viz. that the day here spoken of is not that day of the last judgment, because it is a day of such destruction as was to be executed on earth only, and therefore in this world, viz. (as we have all along said) the destruction of Jerusalem.

By the *earth*, or *land*, will easily be understood by a most usual notion, *Ablol ardi, the people of the earth, or inhabitants of the land*, (as an Arabick Translation done by a Jew hath it) together with the land it self. * They that expound it “*earthly minded men*, such as follow earthly things, and will not make use of the time of grace, and embrace God’s salvation offered to them, say what is true, but seem not to give the full latitude of the word.” Such of the people only were destroyed, and those that turned to God were saved, yet for the sake of the many obstinate rebels, was the land together destroyed and made desolate. As for the last word **חרם** *Cherem*, which is rendred *a curse*, it may be likewise (as it is by several) rendred, *destruction* or *utter destruction*. So R. Tanchum saith, he means an universal destruction according to the sense of the verb in that place, Numb. xxi. 2. **והחרמתי** *vehecharamti, then I will utterly destroy their cities*, and so do our Translators in Zaccb. xiv. 11. render the same word that they render here *a curse*, by *utter destruction*; and the same verb that Numb. xxi. 2. they render *I will utterly destroy*, do they render, Micah iv. 13. *I will consecrate*, and Levit. xxvii. 28, 29. the noun, the same that is here used, is rendred *a devoted thing*, and Deut. vii. 26. *a cursed thing*. So that looking into the Scriptures we shall find the root of this word to have these significations, of *cutting off*, or *destroying*, and *cursing*, and *consecrating*, (to omit another notion in which it signifieth a net.) The prime ^a signification seems to be that of *cutting off*, or *destroying*, which appears in the other two; in that of *cursing*, which is a devoting to destruction, manifestly; and not obscurely in that other of *devoting* or *consecrating*, inasmuch as that is a ^b cutting off (as it were) and taking out of the way from common use that which is so devoted. In this place it is manifest that they that render it *curse*, mean the same with those that render it *destruction*; not such a lighter curse for correction as is spoken of, chap. iii. 9. but a curse ending in a final excision and utter destruction. For what is here meant by what is threatened, the event and manner in which it was fulfilled on them to whom it was spoken, makes evident;

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the generality of the Jews having rejected the admonitions of John Baptist, who was sent to warn them *to flee from the wrath to come*, by embracing Christ and his Doctrine, whom they not only refused, but procured to be crucified, and pulled on themselves a curse by saying *his blood be on us and on our children*, God, seconded it with his curse and sent on them that curse which ended in that fearful destruction of them, and their land; from which they could never recover, and which makes undeniably manifest to all the world that this prophecy had its full accomplishment in them, and in vain do they seek to elude it.

Thus here ends this prophecy, in the Hebrew Bibles and all that follow them; but in many copies of the Greek, the verses are so transplaced as that the fourth verse being taken out of its place is put after this, viz. *Remember the law of Moses, &c.* and so made to conclude the prophecy; on what occasion, or for what reason I know not. ^c One saith it was done in imitation of the superstition of the Jews, and to conclude the whole **πρὸς ἀφ᾽ ἑμὶς** that all might end in good words, or words of a good sound. The superstition of the Jews, which he mentions, is this, that whereas the last words here, *and smite the earth with a curse* sound harsh in their ears, and seem to bode evil; that they might conclude with something more pleasing, they repeat the words going before, again after them, viz. *Behold I will send you Eliab the Prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers*; or at least some of them, so as still to leave out the last harsh words, which conclude with a curse. The like do they do in some other books for the same reason, as at the end of *Isaiah*, and of *Ecclesiastes*, and the *Lamentations*, in which after the last verse, they repeat again the verse going before it. And for warning thereof, casting the initial letters of the names of these books, viz. **יחזק** *I, T, K, K*, into an artificial word, so as to be a signal or memorial of them, *I* standing for *Isaiah*, *T* for **תריעשר** *Tereasber*, i. e. the twelve minor Prophets, of which *Malachi* is the last: and the first *K* for *Kinoth*, i. e. *Lamentations*, the second for *Kobeletb*, i. e. *Ecclesiastes*, they usually write or print that signal together, with the words which they would have to be repeated, all or some of them. How ancient this custom was among them I know not: it favours of the humour of those of ancient times among them, who said to God’s Prophets, *Prophecy not unto us right things, speak unto us smooth things*, *Isaiah* xxx. 10. They seem to think that the putting away from them the mention of ^d *the evil day*, that they might go on in their sins in security, should secure them from it, so inverting and frustrating to themselves God’s gracious method, who, that they might not perish in

* See Jerom. Menoch. and Tarnov.

y See Chald. Syriack, Arab. MS. Tig. Castal. &c.

z See ver. 3.

a See Druf. and of the use of this word see Selden de Synedr. l. 1. c. 7. p. 121, &c.

b R. Tanchum in lib.

Morshead.

c Notes on the Greek Bible, Edit. Francf. 1597.

d Amos vi. 3.

in their security, caused those words in the last place to be inculcated to them, that so they might sink deep into them, and work in them repentance, whereby alone the evil mentioned might be prevented, whereas their refusing to give that attention to them would pull it on them to their unavoidable destruction, as in the example of these here spoken to, it manifestly came to pass so as to be for caution to all in like kind.

As for the present place, * Some are of opinion that the *Jews* do here repeat those words, *Behold I send you Elias*, &c. to strengthen themselves in their opinion and hope, that the Messiah is not yet come, but is to come. If so, or out of what respect soever they do it, we have from the Messiah himself, what to oppose to them, and add to what they would conclude with, viz. † *But I say unto you Elias is come already, and they knew him not, but did unto him whatsoever they listed.* The Messiah also is already come, and they would not know him neither, but rejected him, and despitefully used him: for which their obstinacy, that great and terrible day of the Lord is also come upon them, and he hath smitten the earth, i. e. them and their land with such a curse, so terrible a destruction, as makes good all that is here spoken, and shews that not one word of this prophecy is fallen to the ground, but hath had its full accomplishment on them; so that now they remain an ensample to all others that shall despise or neglect the means of grace offered to them, as they did, and putting far away the evil day, will not, while God gives them space, ‡ know the things which belong unto their peace, nor think of the time of their visitation. For how shall any that reject the counsel of God against themselves, as they did, (any people or nation) but expect to be smitten with the like curse as they were, even in this world; how shall the just God, which spared not that his chosen nation, his once peculiar people, the seed of *Abraham* his friend, spare others guilty in the like kind? so that though these words were fulfilled in that destruction of *Jerusalem* and the *Jewish* nation, the people then peculiarly spoken to and intended, yet may all others see in them, what may concern them also, even in this world. But if it should so please God, that any obstinately wicked, and impenitent people should escape the like judgment in this world, yet besides that prime and literal meaning of the words, already (as we said) fulfilled, on them,

we cannot but by them be put in mind of that more great and terrible day of the Lord, and look on it as by this typified; the judgment of which, none either whole nations, or particular persons that ever lived shall escape, and which shall unawares seize not on any one land only, but on the whole earth and all therein, yea and the heavens too, with greater terror than that by which this concerning the *Jews*, is here, ver. 1. or elsewhere, described, or can by any words be expressed. Wherefore seeing what God hath done, and being thereby warned, and by his word certainly assured what he will do, *what manner of persons ought we to be in all holy conversation and godliness?* (as ^b St. Peter will teach us to infer) *looking for and hastning unto the coming of the day of God.*

All those admonitions to the *Jews*, and all God's methods toward them for preparing them for that day of his coming here mentioned, equally concern us in respect of that other day of his coming by it typified, and it will be necessary for us to apply them to our own concerns, and to make use of them to our selves, without expecting of another *Elias*; to be sent to forewarn and convert us. We have not promise of any, and it would be to no purpose to have any. We have ¹ *Moses* and the Prophets, we have the admonitions of *John Baptist* and Christ himself, and the example of the miscarriage of the *Jews* for not hearkning to them; and if we will not hear, and be warned by these, neither will we be persuaded if *Elias* or *John Baptist* should rise from the dead, or Christ should come again in the flesh among us to convert us. Sufficient to us to make us to prepare our selves for what we are certainly to expect, or leave us without excuse, are those admonitions of his, extending to all generations, *Watch therefore, for you know not what hour your Lord doth come*, Mat. xxiv. 42. and again, ver. 44. *Therefore be ye also ready, for in such an hour as you think not the Son of Man cometh.* There is no generation which can assure themselves but that in it may be made good, as to that other day, what our Saviour saith to the *Jews* concerning the day of their visitation, *Verily I say unto you, this generation shall not pass, till all these things be fulfilled*, Mat. xxiv. 34. *The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance*, 2 Peter iii. 9.

* Rainold de lib. Apocryph. prælect. 95. pag. 1163. xvi. 31. † 2 Peter iii. 11, 12.

‡ Mat. xvii. 12. † Luke xix. 42, 44. † Luke

SOLI DEO GLORIA.

Whereas we have by the Jews, in their Commentaries both on this and other Prophets; often mention made of a Messiah, the Son of Joseph, of the Tribe of Ephraim, whose name they make use for eluding many Prophecies which belong to the true and only Messiah, Christ: and we have therefore occasion to vindicate such places from their false expositions, I thought it might not be unfit to add this short discourse, on occasion made concerning that matter, wherein I have endeavoured to discover the grounds of that fond opinion, and collect such things as are by them said of it, because they are not so commonly found put together. I thought best to print it in Latin, as it was at first penned, seeing as much as may concern such as understand not that language, to know for the present purpose, is in such places of the Commentary as there is occasion to make mention of it, said in English.

MAL. iii. i.

Ecce ego mitto Angelum meum, & preparabit viam meam, & statim veniet ad Templum suum Dominus, quem vos queritis, & Angelus foederis, quem vos vultis, ecce venit, dicit Dominus Exercituum.

NON est mihi impræsentiarum animus singulas hujus commatis voces ad Grammaticorum Canones exigere, sed nec genuinum verborum sensum pluribus confirmatum vel illustratum dare, de quo dubitare nos non fuit divina Evangelii veritas; quæ hic dicta in Johanne Baptista Christi Anteambulone, & in Christo novi foederis Angelo completa atque eventu comprobata esse ostendit. Dicendorum materiam suppeditabit unum magni apud suos nominis Doctoris R. *Aben Ezræ* glossema, quo prima statim verba corrumpit; *Ecce ego mitto Angelum meum יתכן להיותו משיח בן יוסף*, convenit (inquit) ut sit [Angelus iste] Messiah Ben Joseph. quod licet absurdum plane atque à Scripturæ veritate, & ratione maxime alienum sit, paulo attentius considerandum & ad examen revocandum duximus, ne falso ipsius aliorumque ejusdem farinae commento non hoc solum sed & alia Prophetarum oracula corrumpi atque eludi, adeoque ea, quibus veritas propugnari debuerat, arma nobis eripi, atque in hostium contra pugnantium manus tradi, nescii atque incauti patiamur. Notissimum enim est apud Rabbinos in suis ad libros Propheticos Commentariis aliisque ipsorum scriptis frequenter Messiae Ben Joseph vel Ephraim (è Tribu scilicet Ephraim Josephi Patriarchæ filii oriundi) mentionem occurrere; idque eo potissimum fine ut quæ de vero, eoque uno, Messia Ben David Christo Domino nostro intelligenda sunt, si fieri possit, alio detorquentes nondum ea completa esse, adeoque ipsum adhuc expectandum probent. Quorum sententiam dum explodimus, ut merito id à nobis fieri constet, necesse est, ut quem per Ephraimitam istum Josephi filium indignant, atque unde, quæ de eo narrant, desumerint, prius inquiramus; ne de re nobis ignota statuentes, temere, & sine justa ratione, parte scilicet inaudita altera, haud æquum statuere videamur. At in historia ejus pertexenda, quo tandem duce utemur? Neminem sane reperimus, cujus autoritas tanti apud nos esse debeat, ut ea permoti rem pro certa imo vel probabili habeamus; Ejusmodi enim est, quæ ut non luculento aliquo sacræ Scripturæ textu, in quo Messia istius mentio sit, ita nec vel Paraphrasæon antiquiorem (Onkeli puta vel veri Jonathanis) vel ipsius Textus Talmudici, quem Misnaioth vocant, autoritate commendetur; adeo ut primo loco novitatis suspicione laboret, nec dubitari possit, quin diu post Christum in carne manifestum & completa de eo vaticinia, malitiâ eorum, qui ne,

quem amplecti noluerunt, sine omni vel ratione vel autoritate adhuc expectare viderentur, quo haberent, quod perviciaci suæ obtenderent, excogitata, & quasi à Patribus accepta posteris obtrusa fuerit. Antiquissima, ni fallor, quæ ei confirmandæ adducunt, testimonia è Paraphrasi in Exodum xl. 11. Jonathanis falso ascripta, & Paraphrasi in Cantica & unico Talmudis tractatu Succah depromuntur. In ea ad Exodum mentio fit משיחא בר אפרים Messia filii Ephraim, cujus ope Israelitæ vincent Gogum, & turmas ejus in fine dierum. Cant. cap. iv. 5. verba illa, שני שדרך & duo ubera tua sicut duo hinnuli gemelli capreæ, sic enarrat Paraphrastes פריקיד דעתידין למפריקיד משיח בר דוד ומשיח בר אפרים דמין למשה ואחרון, quæ etiam, cap. vii. 3. repetita) duo liberatores tui, qui liberaturi sunt te, Messias filius David, & Messias filius Ephraim, similes Mosi & Aharoni. Sed Paraphrasæ istas, sc. Jonathanis in legem falso tributam, & alteram in Cant. incerti authoris & incertæ ætatis, commentis scatere Rabbincis observatum est à Doctis; nec ejus sunt autoritatis, ut vel ipsos Judæos in sententiam suam trahant; ideoque nec R. Solomon, nec Aben Ezra in locis illis explicandis eam amplectuntur, quorum ille verba, cap. iv. de Mosè & Aharone vel de שני לוחות binis legis Tabulis, vel (ut cap. vii.) de Rege & Sacerdote summo; hic de duplici lege, scripta & ore tradita, accipit, nullà Messia filii Ephraim seu Josephi factâ mentione: [quamvis Aben Ezra, cap. vii. צירך collum tuum sicut turris eboris, quod statim sequitur de המלך המשיח Rege Messia, sc. Davidis filio exponat.] In Talmude Tract. Succah c. Hachalil dicto, verba Zachariæ è c. xii. 10. ורביטו אלי את אשר רקרו & aspicient ad me quem transfixerunt, & plangent super eum veluti planctum super unigentum; Doctorum aliqui, (alii enim aliter) de Messia Josephi filio שנדרג qui in bello occidet, intelligi volunt. Eodem postea capite hæc habentur, Tradunt Doctores nostri, Dixit Deus benedictus Messia filio David, Fili mi pete quid velis, & ego tibi dabo; secundum quod dictum est, Enarrabo decretum, Dominus dixit ad me filius meus tu, &c. Pete à me & dabo gentes hæreditatem tuam & possessionem tuam fines terræ. Ille cum videret Messiam filium Joseph occisum esse, dixit coram eo, Domine Mundi, non peto à te nisi vitam. Dixit ei Sanctus Benedictus, Antequam esses jam vaticinatus est de te David pater tuus, Vitam petiit à te, dedisti illi. Ac rursus Zach. i. 20. & ostendit mihi ארבעה חרשים quatuor fabros, explicans. Quinam sunt inquit quatuor fabri isti? Dixit Rabbi חנה בר בון dixit R. Simeon Sanctus, isti sunt Messia filius David, & Messia filius Joseph, & Eliah, & כהן צדק Sacerdos justitiæ.

Nescio an alias in Talmude Messia hujus mentio occurrat. In his, quæ inde exerpsumus, quædam

dam habemus fabulæ istius vestigia, sed adeo obfcura, ut queratur R. David Kimchi, Doctores illos haud apertius ea de re egisse. Sic enim ad Zach. xii. 10. Doctores nostri, inquit, hæc interpretati sunt, de Messia filio Josephi, qui in bello occidendus ותמה אני לפי פירושם איך סתמו ולא זכרו כלל, i. e. Miror autem ego interpretationem eorum, quod rem obscure tradiderint, nec totam explicaverint. Ut ut egerint, hinc ipsos traditionem hausisse haud altius derivatam liquet, tum è R. Solomone ad verba ista, & prædictum è capite primo locum, ubi tractatum istum Talmudicum, non traditionem aliquam antiquiorem citat. Ex lutulento igitur hoc rivo ad posteriores Rabbinos fluxisse videtur quicquid de Ephraimi seu Josephi filio isto nugantur, cujus sparsim in ipsorum commentariis sit mentio, dum fabricæ haud altius fundatæ facileque ruituræ fulcimenta minime sibi constantia hinc inde quarunt. Interim cum nihil hac de re clari vel certi, ne ab ipsis quidem Doctoribus Talmudicis (nedum antiquioribus) acceperint, ipsi in cerebri sui officina fabulam male concinnatam cudere, & fragmentis undique conquisitis confarcinare coguntur; quam tamen si integram audire cupias haud adeo facile in ipsorum scriptis reperies. Author quidem libri Abkath Rocel, eum aliquatenus depingit, lib. 1. part. 1. Signis 6° 7° 8° & 9°, asserens, tempore Regis cujusdam Romani, qui novem mensibus universo orbi imperabit, atque Israelitas graviter affliget, revelatum iri Messiam filium Josephi, cui nomen Nehemias filius Husiel, cum Tribu Ephraim, Manasse, Benjamin, & parte filiorum Gad, aliisque paucis, qui ex omnibus provinciis & urbibus ad ipsum congregabuntur, regemque illum superaturum, ipsumque interfecturum: deinde vero surrecturum regem alium nomine Armillum, quem Gentes, inquit, Antichristum vocant, monstrum hominis, quale nunquam finxerunt nobis poetæ, ut pote, statua marmorea fœdis libidinibus contaminata prognatum, cui altitudo duodecim cubitorum latitudo totidem; contra quem etiam arma movebit Nehemias iste filius Husiel sive Messias Ben Joseph, sed in prælio occidet; postea Messiam filium David cum Elia venturum, qui Armillum istum è medio tollet, & Messiam Ben Joseph è mortuis suscitabit, ac tum omnium gentium Reges totius orbis Israelitas humeris suis impositos ad Deum deducturos. Similia fere habet alter ille, quisquis tandem sit, cujus verba Munsterus ad finem notarum suarum in Malachiam refert de Nehemia isto, quem Messiam Josephi filium appellant. Sed & hi, ut & quos diximus, apud ipsos, Scripturæ interpretes, alique eorum Scriptores plerique, ita rem narrant, ut quæ dicunt pro concessis haberi velint. Nihil probare satagunt. Nemo omnium, quos videre mihi contigit, id facere conatus est, præter R. Saadiah Haggaon libro Emanoth, cap. viii. nemo rem plenius quam ipse enarrat. Eam itaque, si operæ pretium videbitur, fusius & quæ potuit arte adornatam ipsius verbis accipite. Novimus, inquit, nisi perfecta fuerit pœnitentia nostra, expectaturos nos donec completum fuerit tempus captivitati nostræ à Deo præstitutum: cujus si advenierit finis antequam pœnitentiam egerimus, fieri non potest ut contingat liberatio nobis peccare non cessantibus. Siquidem in captivitatem nos egit propter peccata: cumque diu jam extorres fuerimus, nec pœnitentiam egeri-

mus, nos nondum idoneos factos reducet? frustra hoc esset. Verum Majores nostri tradiderunt eventuras nobis afflictiones multas & graves, quibus ad pœnitentiam adacti digni evadamus, qui redimamur. Hoc est quod dixerunt, Si pœnitentiam egerint Israelitæ, redimentur; sin minus, constituet Deus super ipsos Regem, cujus decreta non minus gravia erunt, quam Hamanis, quo fiet, ut resipiscences liberentur. Cujus rei causam futuram dicunt, quod in monte Galilææ surrecturus sit è Tribu Joseph quidam, qui confluentibus ad ipsum è popularibus nostris paucis quibusdam Hierosolymam, postquam in potestate Edom (id est Christianorum) fuerit, profectus; ibi ad tempus cum ipsis subsistet; post quod adveniens Rex Nomine Armillus bellum ipsis inferet captaque urbe alios neci dabit, alios captivos abducet, maleque mulctabit: Eritque ille, quem diximus, Josephi tribu oriundus è numero occisorum. Hinc magnis opprimetur gens nostra calamitatibus, inter quas non alia gravior futura, quam quod male se habituræ sint res eorum apud omnes ubique populos, dum fœtidi ipsis reddentur, adeo ut in deserta ipsos ejecturi sint, ubi fame & siti cruciabuntur. Ac præ gravitate, quæ passuræ sunt, malorum fiet, ut multi à lege desciscant; erunt autem reliqui sordibus purgati ac mundati, quibus tum manifestabitur Elias, venietque liberatio. Hæc, inquit, cum de calamitatibus istis dicta audirem, animum Scripturæ adverti, atque in ea textum aliquem quo singula confirmarentur reperi. Ac primo; quod tempore redemptionis Hierosolyma in potestate Edom seu Idumæorum (Romanos seu Christianos hoc Nomine indigitant, quo quæ ipsis visum fuerit vaticinia de istis interpretentur) futura sit, inde probatur quod dictum sit Obad 12. *Et ascendent servatores in montem Sion ad judicandum montem Esau*: deinde quod bellum cum iis gesturus sit quidam è posteris Rachel (tribu scilicet Ephraim Josephi, ac proinde Rachelis, filii) è Jeremiæ xlix. 20. *propterea audite consilium Domini quod consultavit super Edom, Et cogitationes ejus quas cogitavit super habitationes Temam, si non traxerint eos צערי הצאן Parvuli pecoris*. Et quod pauci futuri sint qui ad ipsum confluent, non admodum multi, ex eo quod dictum est Jer. iii. 14. *Et assumam eos unum de civitate Et duos de familia*. Quodque qui contra illos ascendet ipsos capturus sit & captivos abduciturus atque interfecturus, è Zach. xiv. 1. *Ecce dies venit Domino Et dividetur spoliū tuum in medio tui, Et congregabo omnes gentes ad Jerusalem in prælium, Et capietur civitas Et diripientur domus*. Quodque ille (Josephi filius scil.) qui regnum occupabit futurus sit è numero cælorum, ipsumque defleturi sint, è Zach. xii. 10. *וירבו אליו Et aspicient ad illum* (sic enim pro אליי legit אליי, pro me, illum) quem transfixerunt, & plangent super eum veluti planctum super unigenitum, &c. quodque afflictio gravis futura sit tunc temporis genti (Judaicæ) è Dan. xii. 1. *Et erit tempus angustiae cujusmodi non est factum ex eo tempore quo fuit gens usque ad diem hunc*. Quodque odium magnum futurum sit inter ipsos & multos è gentibus, adeo ut ipos in deserta pellant ex Ezek. xx. 35. *Et adducam vos ad desertum populorum Et ibi vobiscum iudicio contendam: quodque famem & sitim & angustiam passuri sint*

sint, quemadmodum passi sunt patres eorum, ex ejusdem cap. v. 36. *Et judicio contendam vobiscum ibi facie ad faciem, sicut judicio contendendi cum patribus vestris*: quodque futurum sit ut ibi expurgentur & explorentur, ^a prout ferre poterunt, & secundum firmitatem fidei ipsorum è ver. 37. *Et transire faciam vos sub virga, Et adducam vos in vinculo fœderis*: quodque hæc in causa futura sint illis, quorum fides infirma est, ut à religione sua desciscant dicantque ^b *Hic est in quo sperabamus, atque hoc est quod ab eo nobis contigit* è ver. 38. *Et repurgabo è vobis rebelles Et prævaricantes in me*: quodque illis qui supererunt manifestandus sit Elias, & corda eorum conversurus, è Malac. iv. 5. *Ecce ego mitto vobis Eliam Prophetam, antequam veniat dies Domini magnus Et terribilis, Et convertet cor patrum super filios.* En (inquit) האלה עניני הרברים verborum istorum sensus in scriptura perspicue traditos. Hoc autem addiderunt priores seu majores nostri, quod singula in ordinem digesserint prout scripta sunt. Celebretur autem qui magnam in nos misericordiam exercuit, dum calamitatum istarum nos præmonitos esse voluerit, ne nos improvise invadentes ad desperationem adigerent: de quibus eventuris rursus dicit Isaiâ xxiv. 16. *ab extremo terræ cantus audivimus, &c.* usque ad finem capitis. His præmissis dico (inquit) ob duas simul rationes, viz. vel, si non convertamur pœnitentia, adeo ut contingant accidentia filii Joseph, vel si convertamur & non evenerint; subito nobis appariturum Messiam Ben David. Quod si ante ipsum venerit (ille Josephi filius) erit ipsi instar nunciû & qui idoneam reddat gentem (ei recipiendo) viamque ipsi paret (quemadmodum dixit Malac. iii. 1.) *Ecce ego mitto angelum meum Et præparabit viam ante me: Et ut qui explorat igne, illis qui gravia commiserint peccata, Et ut qui abluit sordes smegmate, illis qui leviorum rei fuerint, sicut postea dicit ver. 2. Et quis sustineat diem adventus ipsius Et quis poterit stare cum apparuerit? Nam ipse est tanquam ignis conflantis, Et tanquam smegma fullonum.* Quod si non venerit, tum veniet Ben David cito, sicut dixit, ver. 1. *Et statim veniet ad Templum suum Dominus quem vos quæritis, adducetque secum populum Hierosolymam usque; & si fuerit ea in potestate Armilli, ipso interfecto, eam capiet, & hoc est quod dixit Ezek. xxv. 14. Et dabo ultionem meam in Edom per manum populi mei Israel; vel si in alterius cujusdam potestate fuerit; erit etiam ipse ex Edom, & quoniam non venit filius Joseph, ideo consecuturi sunt à filio David, quod cor ipsorum stabiliat, & fracturam sanet, & animos erigat, sicut Isaiâ lxi. 1. dixit, Spiritus Domini Dei super me, ea propter unxit Dominus me ad Evangelizandum mansuetis, misit me ad ligandum contritos corde, ad prædicandum captivis libertatem, &c. ad prædicandum annum beneplaciti Domini.*

En vobis Messia: Josephi filii à Judæis toties prædicati (dum venisse eum, qui à Patribus expectatus fuerat, pertinaciter sibi negandum statuunt) historiam, dicam, an fabulam Prophetice descriptam? i. e. corrasis undique Prophetarum verbis contextam, quam qui veram crediderit, vel eventu comprobatum aliquando iri

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speraverit; eadem facilitate, *Quicquid inane Nutrit, Judaicis quæ pingitur India velis*, fide dignum censeat. Gratulatur Haggaon majoribus suis qui hæc ordine tam concinno disponere potuerunt; sibi potius gratulari debuit, qui quicquid vel ab illis, vel à se, fictum fuerat, testimoniis tam luculentis è Scriptura petitis, probatum dare potuerit. Quis unquam Prophetarum verba tam misere torfit, vel tam impudenter prostituit? Quid tandem tam absurdum, tam à ratione alienum excogitari potest, quod non pari ratione è disertis Scripturæ verbis authoritatem sibi conciliet? Haud difficile foret, pleraque ab eo allegata, aliter tam ab antiquis quam à recentioribus etiam Rabbinis intellecta probare, nec ad Messia: Ben Joseph, vel ex eorum sententia, rem facere. Singulis ne immorer, quæ vel recensuisse, abunde refutasse est, illud, quo uno è posteris Josephi futurum aliquem, qui se ducem Israelitis adversus hostes suos præbeat, quique ab illis pro Rege habeatur, probare nititur, Jer. scil. xlix. 20. ubi à parvulis pecoris trahendi dicuntur (non alio puto nixum fundamento, quam allusione ad nomen רחל quod ovem denotat) quam futile? quam non modo aliorum apud ipsos Doctorum Interpretationibus, sed & inconcussis fidei Judaicæ fundamentis plane contrariam? Hoc enim, teste ^c Maimonide, inter fidei eorum articulos de quibus dubitare nefas est, locum habet, *אין לא מלך לישראל אלא מן דוד, ומן נטל שלמה כאצרה*, *Non futurum Israeli Regem nisi Davide oriundum, eumque è progenie Solomonis.* Posito hoc fundamento, quis Regi è Josephi posteris locus? Corruit quicquid de Messia isto nugantur. Cautè ergo hic agit Abarbinel, atque ideo in bello occisum iri ait Rege mistum Messiam Ben Joseph, quod imperium sibi vendicaverit, cum è Tribu Ephraim, non Judæ, ad quam jure id pertinebat, fuerit: adeo ut erroris sui moniti Judæi, cum illum in quo spes suas collocaverant periisse viderint, exclamaturi sint, Annon quod regnum familiæ Davidicæ deseruimus, hæc nobis mala contigerunt, occiditque Messias iste? & ad Dominum Deum suum & Davidem Regem suum se conversuri. At Messiam interim istum Ephraemitam virum pium, Domini timentem, eique carum futurum, quique nec ob peccatum suum neci dabitur, nec ob peccata eorum qui ipsi adhæserint, cum nec ipsi impii aut peccatores futuri sint, sed pii, si qui alii, ac sancti: adeo ut ipsius cædem in omnes gentes ulturus sit Deus, (ipsique hanc repositurus mercedem (teste R. Saadia capite jam laudato) ut primus ad seculi futuri gaudia resurgat.) At quam sunt hæc ἀσύνετα & à ratione prorsus aliena, ut morte mulctetur vir tam Sanctus, tam Deo carus, unaque pereat virorum, qui כאלהים sanctitate Angelis pares, multitudo, quod illud fecerint, quod ante tot secula Deus per Prophetas suos futurum prædixerat, quodque ut exitum fortiretur, ille mittendus erat, ut dictum, *Ecce ego mitto, &c.* vel illum, vel illos ita comparati cum essent, illud facturos quod legi contrarium Deoque ingratum esset? unumque ac idem facinus sceleri imputatum, ac mox vita æterna remuneratum iri? Nec minus mirandum, quod Haggaon postquam

^a Arab. sicut argentum & aurum, ut dignoscatur quomodo se habeat patientia, & quomodo fides ipsorum. ^b Arabo huc non expectabamus. ^c Ad. Sanhed. c. 10. fund. 12.

quam tot vaticiniis prænuntiatur Messiam istum ostendere conatus fuerit, rem in dubio tandem relinquat, venturus unquam sit necne; si enim Judæi poenitentiam egerint, non venturum. Quo ergo tot illustres Prophetiæ? omnium eventus à Judæorum arbitrio pendet; si illi poenitentiam egerint, frustra erit quod hic Malachiae præcorio publicatum, *Ecce ego mitto nuncium meum, qui præparet viam ante faciem meam*; frustra illud Zachariæ oraculum, *Et aspicient ad me quem transfixerunt, & plangent super eum veluti planetum super unigenitum*, &c. qui certè locus è præcipuis qui ipsos ad commentum hoc de Messia isto Ben Joseph excoGITandum impulit, videri possit. Nam cum in eo de Messia agi negare non possint, eoque transfigendo ac malè passuro, qualia Messiae Davidis filio, cui omnia in hoc etiam seculo prospera auspicantur, pati turpe & inglorium putant, alium sibi finxerunt, cui & Messiae titulum & dignitatem Regiam tribuerent, licet è tribu fastigii istius non capaci, quo Christianorum argumenta contra ipsos vaticinio illo pugnantium, Christumque per adversa & mortem ad regnum idque spirituale, non terrenum pervenire debuisse probantium, eludant. Ac מי יתן Quis concedat ut loco isto pro אלי Elai, ad me, substituere liceret אלי Elau, ad eum, & aspicient ad eum quem transfixerunt. Quam illud percipiant, ex eo patet, quod tam in Talmude, quam R. Saadia ita citentur verba. Hoc enim pacto nec idem esset transfixus iste, cum eo qui initio versus se super habitatores Jerusalem spiritum gratiæ & deprecationum effusurum dicit. (Ac proinde ipse Deus; cum hæc solius Dei sit, præstare) ipsisque injuriæ illi factæ scelus à se ad alios amolirentur. At cum hoc non liceat, frustra est quicquid moliantur ne argumento hoc premi videantur, & solutionem suam habet בצדו Betziddo (ut vel ipsius Lipmanni verba contra ipsos, ac suos populares retorquamus) à latere sibi conjunctam. Neque enim patiuntur Grammaticæ leges, ut aliter exponamus verba quam *aspicient ad me quem transfixerunt*, ut non *ad illum quem*, ita nec *ad me*, *propter eos quos transfixerunt*, ut David Kimchi ipseque Lipmannus.

Sed ut eo unde digressi sumus revertamur. Quam finale interim (si in eorum potestate situm sit) de se & Messia isto suo merentur Judæi, quod mala sibi ipsius adventu impendentia, maturata poenitentia prævertere nolint, cum (ex Haggæonis sententia) si respuerint, nec venturus sit ille, nec ipsi gravia ista passuri? si (quod sentiunt nonnulli, & probare conati sunt Raimundus & Galatinus, è libris paucis, sicubi extant, Christianorum visis, (quique an omnino extent dubitari possit) non alium Messiam, quem dixerunt Josephi filium, ab illo Davidis voluerint antiquiores Judæi, non alia de causa illi nomen hoc ab ipsis inditum putaverim, quam quo πατριόν describerent, quique Josephi Jacobo filii instar male multandus esset, graviaque passurus: Nisi forsan qui primum hanc fabulam confixerunt, ansam arripuerint à nomine Josephi Mariæ sponsi, Messiam, Josephi filium comminiscendi, quod mul-

to probabilius, quam quod ait Abarbanel Christi discipulos, multa de Messia Josephi filio à Patribus accepta, dogmatis suis immiscuisse. Sed revera non hoc inter τὰ ὑπὸ τῶν ἀρχαίων dicta, nec vel inter antiquiores traditiones numerandum censeo, sed magis nuperum sequioris ævi commentum, multis post Christum ea passum annis, effectum, ob eas quas superius innui rationes, quodque nunquam universalis apud ipsos traditionis nomen meruit. Huic adstipulatur etiam Maimonidis autoritas, qui de præcurfore Messiae verba faciens, quem Sapientum nonnullos Eliam fore, statuere ait, addit וכל אלו הדברים וכיוצא בהם לא ידע & quæ eo spectant omnia nemo distincte noverit antequam exitum habuerint: obscura sunt quæ à Prophetis de iis dicuntur והחכמים אין להם קבלה בדברים de illis traditio est, præter illud quod ex scriptura necessario infertur. Quæ & sic ex ipsius mente enarrat R. Tanchum في هذا المواعيد بالتفصيل انما يعلم بظهورها وليس مع احد فيها نقل محقق بل انما يقول كل منهم ما يقول على ما يظهر له ويترجع عنده من تاويلات quomodo se habitura sit res in istis promissis, tum demum distincte percipietur, cum extiterint, nec est cupiam de iis traditio aliqua certa, verum unusquisque profert quod sibi videtur ex iis, quæ apud ipsum præponderant, scripturæ interpretationibus. Sapientem illum Rabbinum (Maimonidem intelligo) alias religionis Judaicæ assertorem satis pertinacem, putidi istius de Messia Ben Joseph commenti puduisse videtur. Ubi enim quæcunque ad Messiam spectant exponenda sibi proponit, ea quibus duo Messiae innui videantur non de aliis intelligi vult, quam de David, eoque qui ipso oriundus sit, nulla Josephi filii facta mentione. Deque ipsius præcurfore (quem R. Saadias, & Aben Ezra ut vidimus, Messiam Ben Joseph autumant) licet Eliæ nomine appelletur, non tamen certo constare ipsum futurum Eliam, sed saltem Prophetam aliquem, viz. qui Eliæ dignitate, gradu, & scientia par sit, (explicante eam sententiam R. Tanchum) ac de hoc certe apud antiquiores Judæos olim disceptatum videtur, ex eorum verbis, qui ad Johan. Baptistam à synedrio missi percunctatum quis esset, interrogarunt? essetne Christus? essetne Elias? essetne Propheta ille? Messiam ergo expectabant illi unum, Davidis filium; expectabant etiam, vel Eliam, vel prophetam aliquem insignem. Nihil de Ephraimi aut Josephi filio quærunt. Faceffant igitur commenta hominum, indubitata Dei veritati, mendacia à se conficta præferentium. Faceffat ἐρεβώλος iste Messias; Hosanna filio David. Quisquis animo non præsumpta opinione corrupto, prophetarum verba inspexerit, quicquid ab Angelo ante Domini faciem seu Apparitoris vice, mittendo expectandum erat, in Johanne Baptista; quicquid ab Angelo illo foederis, seu ipso Messia, in Jesu Christo exitum habuisse, adeo ut extra dubium sit, illum fuisse qui venturus erat, nec alium expectandum, facile perspiciet.

A
C O M M E N T A R Y

ON THE
P R O P H E C Y
O F

J O E L,

By EDWARD POCOCK, D. D.

Canon of *Christ-Church*, and Regius Professor of the *Hebrew* Tongue,
in the University of OXFORD.

Imprimatur.

JONATH. EDWARDS,
Vice-Cancel. Oxon.

AUGUST 19,
1691.

Right Reverend FATHER in GOD .

JONATHAN

Lord Bishop of EXETER.

My LORD,

WHAT is, as to the general, intended for the publick good, I make bold in particular to make use of as a token of thankfulness for the great favours, which I have received from your Lordship. Your freeness in conferring them makes that I cannot doubt of your candour in receiving this hearty, though slender acknowledgment of them. The subject is such that deserves acceptance from all Christians, it being a Prophecy in peculiar manner foretelling them what wonderful effusion of the Holy Ghost, and plentiful conferring the graces thereof, should be under Christ, and so by St. Peter cited, to prove that he was come, and the good promises of God by him fulfilled. Many difficulties there are in this Prophet, which were incumbent on me to endeavour to clear; of which my endeavours I humbly crave your Lordship's favourable acceptance, and pardon wherein I have any way failed.

My LORD,

Your LORDSHIP's Most Humble Servant,

EDWARD POCOCK.

P R E F A C E.

I Shall not with many words trouble the Reader to acquaint him with my intention or method in my Commentary on this Prophet, they being the same, which I have declared my self to take in those on *Micah* and *Hosea*: I shall only remind those, who are not acquainted with such languages as *Hebrew* and *Arabick*, that the giving the mind of such, whose opinions I cite in their own words, needs not to stop them in their proceeding, the meaning of them, as far as concerns the matter and our purpose, being all given in *English*. As to such who are acquainted with those languages, I shall desire them to take notice, that such passages as are taken out of *Arabick* Translators, Commentators or Lexicons, are put sometimes in the *Arabick* Characters proper to the language of which the words are; sometimes in the *Hebrew*, in which they were written, as the usual custom of those *Jews*, who lived in such places among the *Mahometan Arabians*, wherein the *Arabick* Tongue, as the learned language of the Eastern parts, was both studied and vulgarly spoken, was in those times to do. The reason of which, I suppose, was, that their books concerning their religion might not be commonly read by the *Mahometans*, enemies thereof: which likewise may be the reason why the *Syrians* publish in *Syriack* Characters what they write in *Arabick*. The expressing them sometimes in *Hebrew* Characters may, I suppose, not be unuseful to the Reader skilled in those tongues, for acquainting him with, and exercising him in their custom, if he meet with books so written, as many they have.

But the main thing which I am to give some reason of, is the draught or scheme of the area of the Temple, and the different parts thereof, which I have procured to be engraven and here put. In *chap. ii. 17. p. 282*. I commend to the Reader a draught of the several parts of the Temple, and courts belonging to it, which I find in an ancient MS. of *Maimonides*, in his Commentary on the *Misnaioth*, or the Text of the *Jewish Talmud*, in the Tract called *Middoth*, out of a Manuscript, (which I have probable reasons to think is as ancient as from the Author's own time.) I cite it, because in the printed Copies and Translations of it into *Hebrew*, I find no such draught; though an ancient Edition leave space for this, and other schemes that are in him, only with white blanks, yet putting before them, *And this is the צורה Tsurah* or *figure*, And to this present figure both in the *Arabick* and *Hebrew* is put, that it is a general figure which he had in several places of his Comment promised,

The P R E F A C E.

mised, and referred the Reader to ; and that it did comprehend all that had been before mentioned. Which shews that in the Author's own Original there was a draught or scheme, which he would have the Reader take notice of, and be directed by. So likewise in an ancient MS. in the hand of my worthy friend Dr. *Huntington*, of another book of his stiled *Yad Chafaka*, being a sum of their *Talmudical* Doctrine, (wherein was written by a learned *Jew*, who had been owner thereof, that he had corrected it from a Copy of *Rabbi Moses* his own hand) written, I suppose, after the former, is the like scheme found, though not in the printed copies thereof. So that for communicating it to the Reader as from him proceeding, I saw no other way, than to get this Scheme agreeable to his engraved. We have indeed among modern Authors several schemes of the same thing, which as the Reader meets with, he may compare with this which I have chosen to exhibit to him, both because of its antiquity, and in respect to its Author. And of this having two several draughts, as we said, one in his Comment on the *Misnaioth*, the other in the MS. of his *Yad*, we have taken the former as seeming the more ancient, and being the more elegant of the two. And though neither of them be so exact in drawing lines proportionate to the measure of the several spaces as some latter are, yet this exception is taken away, by the measures belonging to every space, being in their proper places set down in words at length, from which, rather than from the lines, the Reader is to take them. Which words we have likewise given, though not engraven in the figure, as in the Manuscripts they are written, the space not being in the engraving so well capable of them.

- A. מזרח. The East. B. מערב. The West. C. צפון. The North.
D. דרום. The South.

The first Partition.

1. עזרת הנשים. The Women's Court. 2. לשכת ריד העצים. The Woodhouse.
3. לשכת הנזירים. The Nazarites Chamber. 4. לשכת המצורעין. The Lepers Chamber.
5. לשכת בית שמניה. The Oil-room.

The second Partition.

6. שער ניקנור. Nicanor's Gate. 7. לשכת פנחס המלביש. The Vestry. 8. לשכת בית.
עושי חבתין. The Cake-maker's Room. 9. לשכת הגזית. The Paved Room. 10. לשכת
המלח. The Salt-room. 11. עזרת ישראל. The Israelites, or the Men's Court. 12. לשכת
העץ והיא לשכת פלהרין. The Wooden, or the Counsellor's Chamber. 13. לשכת הגולה.
The Well-house. 14. לשכת המריחין. The Bathing-room. 15. לשכת הפרוה. Pirva's
Chamber.

The third Partition.

16. עזרת הכהנים. The Priest's Court.

The fourth Partition.

17. מזבח. The Altar. 18. כבש. The Ascent to the Altar. 19. טבעות. The Place of
the Rings where the Sacrifices were killed. 20. שלחנות. The Tables. 21. מקום הנסין.
The Sacrificers-room, where the Sacrifices were flay'd. 22. כיור. The
Laver according to the Text of the Scripture; according to the Rabbins, the carved or flower'd
Work.

The fifth Partition.

23. שער האולם. The Porch-gate. 24. אולם. The Porch. 25. שער בית המוקד. The
Gate of the Fire-room. 26. בית המוקד. The Fire-room. 27. לשכת הטלאים. The Lambs
Room. 28. לשכת שבה יורדים לבית הטבילה. The Place through which they descended
into the Bath. 29. לשכת שבה גנוו אבני המזבח. The Room wherein they put the Stones of
the Altar. 30. לשכת עושי לחם הפנים. The Shew-bread-makers Room. 31. עלית בית.
אבטינס. The Upper-chamber of Abtines, or the Perfumers-room. 32. שער הגדול.
The Great-gate. 33. מזבח הזהב. The Golden Altar. 34. היכל. The Temple. 35. שלחן.
The Table. 36. המנורה. The Candlestick. 37. שער המים. The Water-gate. 38. שער
הקרבן. The Sacrifice-gate. 39. שער הקרבן. Another Sacrifice-gate opposite to it. 40. קדש
הקדשים. The Holy of Holies. 41. שער הרלק. The Lighting-gate, where the Candles
were lighted. 42. שער הנצוץ. The Bright-gate.

a The Length of the Women's Court is מאה ושלשים וחמש 135 Cubits.

b The Breadth of the same, as also of the whole Fabrick of the Temple, מאה ושלשים
וחמש 135 Cubits.

c The Length of the whole Structure from the Women's Court, מאה ושמונים ושבע 187
Cubits.

d אחת עשרה אמה. 11 Cubits in Length.

e אחת עשרה אמה. 11 Cubits in Length.

f שתים עשרה ומחצה. 12 Cubits $\frac{1}{2}$ and half in Breadth.

g שלשים. 30 Cubits in Breadth.

h שלשים ושתים. 32 Cubits in Breadth, and as many in Length.

i שמונה. 8 Cubits in Breadth.

k עשרים וארבע. 24 Cubits in Breadth.

l שמונה אמה. 8 Cubits in Breadth.

m שתים עשרה ומחצה. 12 Cubits $\frac{1}{2}$ and half in Breadth.

n שמונה. 8 Cubits in Breadth.

o עשרים ושתים. 22 Cubits in Length.

p עשרים ושתים. 22 Cubits in Length.

q עשרים ושתים. 22 Cubits in Length.

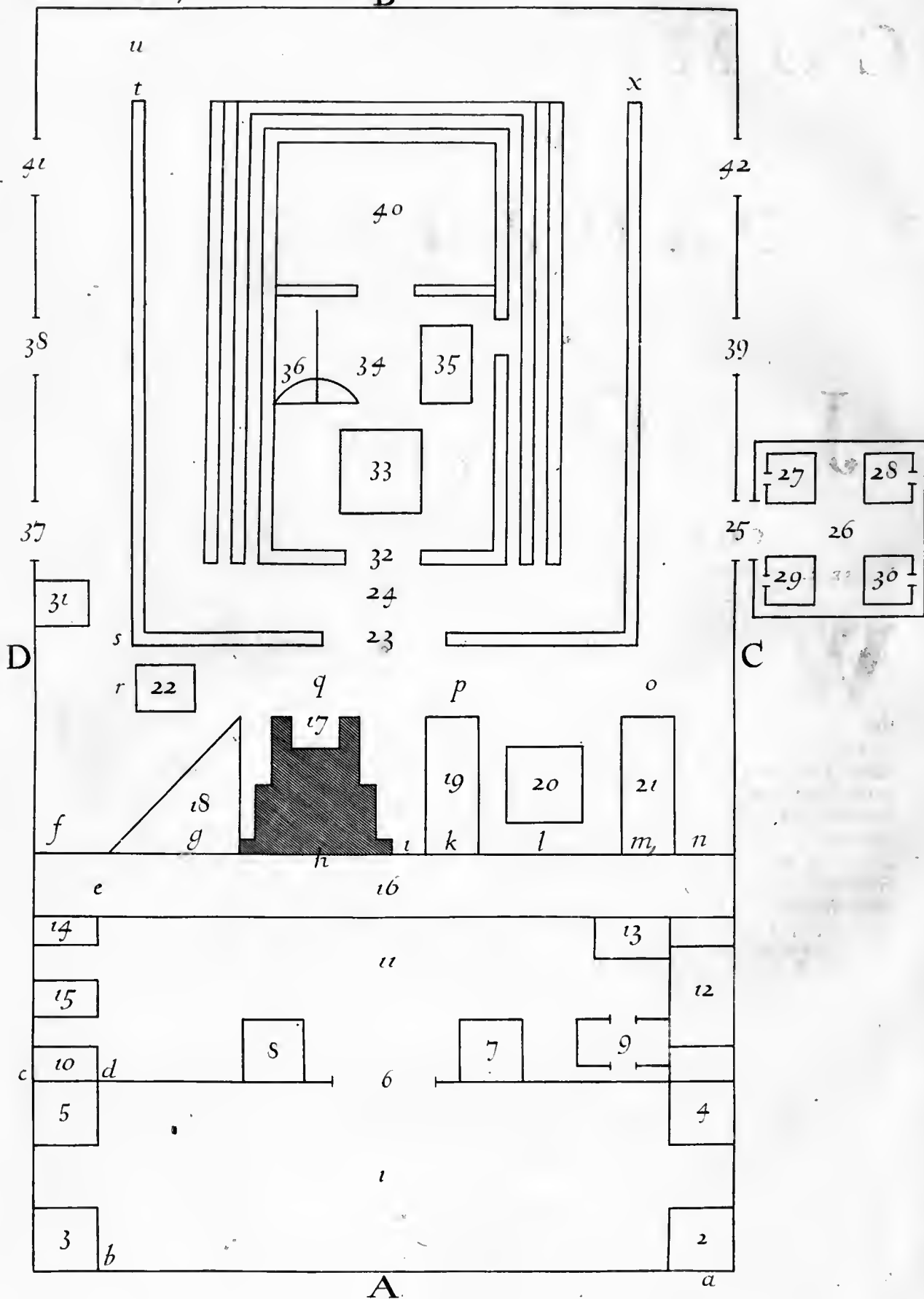
r עשרים ושתים. 22 Cubits in Length.

s מאה אמה. 100 Cubits in Length.

t מאה אמה. 100 Cubits in Length.

u אחת עשרה. 11 Cubits in Breadth.

B



A

COMMENTARY

ON THE

PROPHECY

OF

J O E L.

CHAP. I.

VERSE I. *The word of the Lord that came to Joel the Son of Petbuel.*

WHO Joel and his father Petbuel were, is a question that might here in the first place offer it self, as likewise where and in what age they liv'd, and this Prophecy was uttered. The Scripture neither here nor elsewhere informing us concerning these things, nor any ancient records of those times remaining; it is manifest that all that is by Interpreters of later date said of them is only conjectural, without any thing of certainty therein. More Joel's, from whom this Prophet is distinguished by his being said to be the son of Petbuel we read of, but the name of Petbuel we do not elsewhere find: some therefore of the Jews (I suppose going on that uncertain rule of theirs, that where the father of a Prophet is named together with him, it denotes that his father was not only a man of good note in those days, but a Prophet also) make him to be the same with Samuel. * Samuel had a son that was named Joel, but as neither the time when he lived seems to permit that this should be the same, so neither what is said of that Joel makes it likely that he should be a Prophet, being ^b taxed as a man of evil life and behaviour; and why this Petbuel should be thought to be Samuel, no reason at all can be given: That which Rab. Solomon gives seeming very weak, viz. that he was so called because *פתח לאל בחפלותיו* He persuaded or wrought upon God by his prayers. For the same reason might any other Prophet or holy

man be so called, as well as Samuel; there being no better authority for it; on the contrary we may well say *פתואל אינו שמואל* Petbuel is not Samuel, and therefore Joel son not to him, but some other. When he lived and prophesied (it being not in the Scripture at all mentioned) is likewise as uncertain, nor doth *Aben Ezra* without reason say *אין דרך לדעת דורו ולפי הפשט איננו בן שמואל* that there is no way to know his age, and in plain language he was not the son of Samuel; it is no ways probable that he was so ancient. סוף דבר לא ביאר הכתוב ואנחנו לא נדע יואל הנביא מאיזר i. e. In sum, the Scripture hath not declared, and we do not (cannot) know, as to the Prophet Joel, of what tribe he was; nor in what age he was. Hence is it that Expositors much differ in assigning the time of his prophesying. Some, besides what we have before mentioned of Rab. Solomon's opinion, placing him under the reign of *Jehoram* the son of *Abab*, when there was a great famine in the land (which they think by this Prophet spoken of) for the space of seven years: Others making him cotemporary with *Hoseab* placed before him, building on a rule ^a uncertain, if not plainly false; ^c that when the time of a Prophet is not expressed, it is to be looked on that he was in the same time with the Prophet placed next before him: Others thinking he prophesied under *Manasseh*, which is the opinion of several Jews, following therein their ^d Chronicle of good authority among them; ^e Others that it was in the time of *Josiah* King of Judah, and that what is by him spoken (as they think) of a famine, refers to the same which is spoken of by *Jeremiah* xiv. 1, 2.

Vol. I.

M m m

A

* 1 Sim. viii. 2. ^b 1h. ver. 3. ^c Abarbinel. ^d Abarb. ^e Epiphanius, who saith he was of the tribe of Reuben, for what reason I know not. ^f Kimchi. ^g 2 Kings viii. 1. ^h Tarnov. ⁱ Jerom. præf. in 12 Prophets. ^k Seder Olam. Kimchi. ^l Dancus.

A proof that he lived under these later Kings is by them, who so place him, thought to be, because his not mentioning the ten tribes in his Prophecy, but only the two, and speaking what concerned only them, is a sign that he prophesied after that the ten tribes were led away into captivity. Such variety of conjectures shews the thing to be no way certain, and the Scriptures being silent in it is an argument that we need not be solicitous concerning it. It is sufficient for us to know that *Joel* which was the son of *Petbuel* (and so distinguished from any other of that name) was in that time, when he lived, one whom God thought and made fit to be employed in his message to his people, and to speak in his name, which is shewed by saying what is recorded in this Prophecy was *the word of the Lord* that came to *Joel*; and this gave authority to it, viz. its being the word of the Lord, not its being the word of *Joel*, and out of this assurance, and the authority that it brought with it, was it constantly received into the canon of the Scriptures, among those books, which, though more particularly in some respects concerning those of that time to whom the words were spoken, yet were to be a standing rule to all succeeding generations, to instruct them also in the will of God by example, and to be profitable to them for doctrine, for reproof, for correction, for instruction in righteousness. That it did not concern only that present age, but future times also, is witnessed to us by *St. Peter*; who quotes it as a foretelling what was afterward to befall them in the time of Christ (*Acts ii. 17, &c.*) which so evidently it doth, as that the Jews themselves cannot but confess it. So saith *Kimchi*, This Prophet prophesies first of the Locusts which should come up on the land of Israel for their sins, and afterwards utters a prophecy *לִימֹת הַמָּשִׁיחַ עֲתִידָהּ* which shall come to pass in the days of the Messiah: even the same of which *St. Peter* there saith, *this is that which was spoken by the Prophet Joel*, which we shall in its due place meet with, and have farther occasion of particular enquiring into. This at present may suffice by way of preface: what the whole of this Word of the Lord that came to *Joel* was, follows now in order.

2. *Hear this, ye old men, and give ear all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers?*
3. *Tell ye your children of it, and let your children tell their children, and their children another generation.*

The Prophet by God commissioned; and having words put into his mouth, that he may bring those stupid sinners, whom he is sent to, to a due sense of their sins, and to a speedy and effectual repentance, that so they might remove God's heavy judgments, which they had by those their sins (which yet they

continued in) provoked him to send on them, begins with a declaration of the strangeness of those judgments and the nature of them, that so duly considering them, they might perceive that they were not such as ordinarily befall men in the usual course of things, and must needs therefore make them to perceive that God's extraordinary hand was in it, and made it evident that they had in an high and extraordinary manner provoked him, and that therefore they could not look or hope to have them removed from them, till they had made their peace by serious repentance with him, who alone, as he had sent them on them, so could again remove them, and make good to them what evil they had suffered by them. The strangeness and grievousness of them he sets forth to be such, as neither any of them had ever before seen, or heard of, and such as their following generations, when told of, would admire at, as things not elsewhere found or known. This is the import of the 2d and 3d verses, in which by way of question he puts it to their own consideration, all sorts of them, whether they must not needs confess it to be so. *Hear this, ye old men, and give ear all ye inhabitants of the land.* Hear, what I say, ye old men. They had seen and known both by their own observation, and by what they had heard from others, what had for many years happened, and so were more fit to judge of what shall be now said, whether it be not a description of a heavier judgment than they had ever seen or heard of; you together with all the inhabitants of the land, (or as some will, of the whole earth, any lands) give ear, well ponder and consider, whether at any time, or in any place, ever they had seen or heard to have been in their days, or in the days of their fathers, any such grievous thing: if they have not, then will it greatly concern them to search into the cause of this strange work; and not to be neglectful of it as an ordinary accident; but such as former ages had not seen, nor future were like to see. Having thus stirred up their attention, he proceeds to the description of that judgment which he speaks of according to some, as already actually come on them; or according to others, as sure to come, as if it already were.

4. *That which the Palmer-worm hath left, hath the Locust eaten; and that which the Locust hath left, hath the Canker-worm eaten, and that which the Canker-worm hath left, hath the Caterpillar eaten.*

That which the Palmer-worm hath left. Our Translators in the Margin note that in the Hebrew is the residue of the Palmer-worm, so the words *יתר הגזם אכל הארבה* yether bagazam acal haarbek, literally sound. The reason why they render it as they do is, I suppose, for avoiding an ambiguity which that literal rendring may seem subject to; as if it sounded, *The Palmer-worms that were left, the Locusts have eaten.* It is by *Rab. Tanchum* taken

taken notice of, *יֶתֶר הַגֶּזֶם מֵאֵלֶּם* *He means by Yether hagazam, the residue of the Palmer-worm, that which they have left of the plants of the earth, not the remainder of them themselves; so rendred, as in our last Translation, it is plainer than that in the Geneva, which hath, that which is left of the Palmer-worm.* Four kinds of noxious creatures succeeding one another, and the latter devouring what was left by the former, till all that was desirable of the growth of the land was consumed, are here named as executioners of God's heavy judgments upon them. The first is *גֶּזֶם* *Gazam* by Ours rendred the Palmer-worm, both here and *Amos iv. 9.* having its name from *גָּזַז* *Gazaz* to shear, to cut, or pluck off, with the letter *מ* added in the end; or else from *גָּזַם* *Gazam*, which though not found in the Scriptures, we may think to have been then in use in the *Hebrew Tongue*, as it is in the *Rabbins*, as likewise *جَزَرَ* in the *Arabick* in like signification of cutting off, so therefore called *שְׁנוּי אֶת הַחֲבוּאָה* because it shears the corn, as *Kimchi* explains it. The second *אַרְבֵּה* *Arbeh*, by Ours rendred here, as *Exod. x. 4.* and oft elsewhere, the *Locust*, and sometimes *Grasshopper*: which is looked on as having its name from *רַבָּה* *Rabab*, to be many or multiplied, by reason of the great multitude of that sort; the root and the noun are joined, *יֶרֶב* *Jer. xli. 23.* *רַבּוּ מֵאַרְבֵּה* *rabbu mearbeh*, which Ours read, *they are more than the Grasshoppers.* With another noun also directing to the same signification it is coupled, *יָרֵב* *Jud. vi. 5.* *כִּי אַרְבֵּה לָרֵב* *Cede arbeh larob*, as *Grasshoppers for multitude.* The third is *יֵלֶק* *Yekek*, by them here as also, *Jer. li. 14.* rendred the *Caterpillar*; and *Nabum iii. 15.* the *Canker-worm*, importing as much according to the usual derivation assigned to it, as *licker*: for so will they have it referred to the root *לָקַק* *Lakak*, to lick, *שֹׁהַא לֹקֵק אֶת הָעֵשֶׂב* because he doth as it were lick the herbs, as *Kimchi* speaks, and so devour them. The fourth *חַסִּיל* *Chasil*, which they render the *Caterpillar*, as here, so elsewhere; which name seems to import a consumer, from the verb *חָסַל* *Chasal* (except the verb be rather made from the noun) signifying to consume, and so by Ours rendred, *Deut. xxviii. 38.* *יַחַסִּילֵנוּ הָאַרְבֵּה* *Yachsilenu haarbeh*, the *Locust* shall consume it: the *Greek* render it here *ῥυτίς*, and the *Vulgar Latin* *Rubigo*, (which the *Dorway* render *blast*;) yet do the *Greek* elsewhere render the same by the name of a noxious living creature, as *βρῦχος* *Bruchus*, *2 Chron. vi. 28.* and *ἀκρίς* a *Locust*, *Isaiab xxxiii. 4.* and so the *Vulgar Latin* by *Bruchus* in both those places: and (if it be granted that the word may signify both those, as Some will, and both be very noxious to green corn or other things) certainly the taking it here for the name of a living creature, seems much more convenient and agreeable to the place,

wherein the other three named are unquestionably so, and of all said that they did eat, and that the following did eat or devour what the foregoing left; all then more than probably, by eating taken in a proper sense, and as it agrees to living creatures: they being then all so taken and look't on as several sorts of animals, it is by some very learned men much doubted what names in *Latin* may aptly be assigned to them: the like then will of other languages be said, how in them they may be properly called and distinguished. In *Arabick* there are no doubt particular and distinct names for them, yet how to apply them properly to those meant, it will not be easy to say: except a man saw them in that country, and heard them called every one by their names, it will be hard precisely to say they were such or such, and so or so are distinguished in form, or property. And therefore do some Interpreters rather choose to retain in some of them the *Hebrew* names than to translate them. It may I suppose suffice us to say with a learned Jew that *هَذِهِ الْأَسْمَاءُ كُلُّهَا قَدْ تَكُونُ لِأَصْنَافٍ مِنْ* *these names all are of some sorts of Locusts, and are synonymous, or several names of that creature, of which that there are several kinds appears by what is said in the Law, Levit. xi. 22.* *הָאַרְבֵּה* *Haarbe Lemino*, the *Locust after his kind*; that name *Arbeh* which is put here as the name of one sort, is there put as comprehending under it several sorts; so that it appears sometimes to be used as a more general name, sometimes as a more special *وقَدْ يُطْلَقُ الواحد منها على الجميع مجازاً* the name of one of the sorts (as he speaks) being used of all. Here we see they are four of them distinctly put, seeming to have their different names from their different way of doing hurt, yet all concurring in doing hurt and devouring the fruits or products of the earth; and as such, I suppose, are by our Translators very well rendred by names of such known creatures as do concur in so doing, though in differing manners, so that if any thing escape one, another will be sure to meet with it, till between them they have made an utter end of all. But now it being agreed that these names do literally signify such noxious destructive creatures, there is a question made whether what is spoken, as concerning them, be to be understood of them, and of what hurt they do according to the sound of the words; or of some enemies compared to them, and set forth under their names by reason of the destruction and desolation by them wrought, like to the worst which could by these all of them together be made. This question is ancient; and such difference of opinions hath been about it as is not yet reconciled, both among *Jews* and *Christians*. *St. Jerome* mentions it, and appears but dubious in it, yet so as rather to incline to those that interpret it of such enemies as invaded the country of the *Jews*; so he saith some of the

Jews

^a Ab. Ezra, R. Tanch. Fuller, Cap. Concord,

^o And so Aben Ezra.

^p R. Tanch.

gurun and Munster.

^r Ribera, Petr. à Fig. Ch. à Castro.

^s Ar. Moutanus, Bochart.

^q So also the Ti-

^t Pagn. Interlin.

^u R. Tanchum.

Jews before him (whom he means we find not) understood it, taking the first name to point out the *Assyrians*, *Babylonians*, and *Chaldeans*: the second to denote the *Medes* and *Persians*; the third the *Grecians*; *Alexander* and his successors, and particularly *Antiochus Epiphanes*, under whom were the wars of the *Maccabees*; the fourth the *Romans*, by all which, at several times some destruction was brought on the *Jews*, and their land made desolate. Yet other *Jews*, he saith, do think that in the days of *Joel* such an innumerable multitude of *Locusts* came on the land of *Judea* that they filled all things, and devoured not only the corn, but vines also, and the bark and boughs of the trees, of the truth of which he seems to doubt, and to deny it, in as much as he finds no where else in the history of the Scripture mention of it, as we do of other famines, and concludes with doubtful words, while he only saith, that under the metaphor of *Locusts* the coming of those fore-mentioned enemies is describ'd, and that he seems to have found out something in the meaning of the Prophet (*viz.*) that the wickedness (or cruelty) of those enemies is described under the figure of *Locusts*, and again the *Locusts* themselves are so described, as if they were compared to enemies. *Ut cum Locustas legeris, hostes cogites, cum hostes cogitaveris, redeas ad Locustas*: That when you read what is said of the *Locusts*, you must needs think of the enemies, and when you have thought of the enemies, must needs again return in your mind to the *Locusts*. Thus is the matter left but as in doubt by him. *Cyril* appears to understand it likewise of such enemies as did invade the *Jews*, as Others at other times, so at last *Salmanesser*; *Nebuchadnezzar*, *Antiochus*, and the *Romans*, yet (on *ver.* 14.) saith again that what is said will be true, though it be understood of the *Locusts*, and other hurtful creatures specified. *Theodoret* mentioning some who understood the words tropically of some Kings of *Assyria*, as *Tiglath Pileser*, *Salmanesser*, *Senacherib* and *Nebuchadnezzar*, saith that he thinks those things to be indeed true, yet withal that *καὶ τὰ κατὰ τὸ πρῶτον νοούμενα τὰ ὄντως γέγονε*, that *those which are literally understood did really happen*. But *Ruffinus* is positive that they are so literally to be understood of creatures named, as to refute them that at all understand them of the enemies. So appears, among those ancient Christian Interpreters *Latin* and *Greek*, to be a difference concerning this matter: who were those ancient *Hebrew* Doctors that *Jerome* mentions I find not. The *Chaldee* in the present place and elsewhere for the most keeping to the letter, and rendring the names here expressed by so many in the language that he wrote in, answerable to them, yet *chap.* ii. 25. where they are again (though not in the same order repeated) doth not so, but to express the meaning that he took them to have, rather than the letter, puts instead of them *עממא ארמא ולישנא ושלטנא ומלכותא* *Nations, People, Tongues, Languages,*

Potentates, and *Revenging Kingdoms*. So that it appears that in his time there was such diversity in interpretations. Among the later *Jews*, long since *Jerome's* time, the same is continued. *R. Sol. Aben Ezra*, and *David Kimchi*, the most known Expositors, expound the words as most properly concerning *Locusts*, and such noxious vermin, which did destroy the fruits of the earth, and occasion a sore famine or dearth in the land. *R. Tanchum* looking not only on these words, but on those also verse the 6th. *For a nation is come up upon my land*, for such as may be well understood of *Locusts* and like creatures, saith withal *انه لا يبعد ان يكون جميع ما ذكره في هذه القصة من امر الجراد وانعاله مثل مجي الاعداء وكثرتهم واخلابهم البلاد ونهبهم لها* that it is not absurd to say that all that he mentions in this narration concerning the nature of *Locusts* and their doings, is a parabolical expression of the coming of enemies, and their multitude and their destruction of the land and spoiling of it, which he thinks confirmed by other expressions in the following narration, as in that great terror that he strikes into them from the consideration of these *Locusts*. Again by what he saith that there should none escape but the remnant whom the Lord should call, (*chap.* ii. 32.) whereas it can scarce be imagined that that incursion of *Locusts* should so far prevail: for which makes likewise his subjoining that he will take vengeance on the enemies, when he saith (*chap.* iii. 2.) *I will gather all nations--- and will plead with them for my people, and for my heritage, &c. and what have ye to do with me, O Tyre and Zidon, &c. Swiftly and speedily will I return your recompence upon your own head, &c.* And although (saith he) *Interpreters and Expositors make this to be no other than a narrative concerning Locusts, which were to come upon the land of Israel, yet doth that which I have mentioned seem to make انساب more proper.*

By this we see how he was inclined to understand these expressions as nothing concerning *Locusts*, and those like hurtful creatures, farther than as to the borrowing their names, so as to call the destructive enemies of the *Jews* by them. *Abarbinel* (later than any of these) is yet more positive, and peremptory for this opinion, *viz.* that as to the things here spoken, and diverse of the expressions in this description *לא אמרם הנביא על הארבה* the Prophet did not speak them concerning *Locusts* *חלילה לי מלהאמין בזה כי אם על אויבי השם שהחריבו את ביתו והגלו את עמו* Far be it from me that I should believe this, but that he spake them concerning the enemies of God, which destroyed his city, and carried captive his people: and those enemies he will have to be those four kingdoms of the *Babylonians*, *Persians*, *Grecians* and *Romans*, to which he supposeth several of the following expressions to agree so, as that they cannot be properly understood of *Locusts*, and such noxious vermin, If we shall look to the more modern Christian * Expositors, we shall find still the same

same variety of opinions, so that we shall have but to repeat the same things which we have before said; some preferring that exposition which would have the words not literally understood of *Locusts*, &c. but of such enemies as are under those names couched; and the destruction by them brought on the *Jews*, and they yet differing among themselves in the assigning of these enemies; Others of that which taketh the creatures named, and the mischief by them brought on their land, to be the thing primarily and properly meant; amongst whom the learned *Bochartus* plainly opposeth the opinion of *Abarbinel* the last of the *Jews* mentioned, and so by consequence all those Others, who, as he, deny the words to be properly meant of such creatures as are named, but of such enemies as should bring on them destruction. * Others think both be intended, one having been a forerunner of the other, as † Some have observed the coming of the *Locusts* to have preceded, and, as they think, portended the invasion of enemies. But not to intermingle our selves farther in any controversy about the matter, sure the plainest and safest way will be the most simple, which is to explain the words literally as they found: then will it be lawful to any to apply them to other things as he pleaseth: such expressions, as any party insist on, we shall meet with as they come in their order, and see what force is in them. But then they being so taken, there will arise other questions, which, for clearing the history of them, it will be convenient to answer. As, first, how what is said here concerning these hurtful creatures, and the mischief done by them, *Hath this been in your days, or even in the days of your fathers?* &c. can agree or be reconciled with what is spoken, *Exod. x. 14.* concerning those *Locusts* which God sent on the land of *Egypt*, that *they were very grievous, before them were no such Locusts as they, neither after them shall be such.* Several answers are to this given; as, first, ‡ That in *Exodus* is spoken of the bigness of the *Locusts*, here of the multitude, and so both are true (*viz.*) that there were never seen any so big as those there spoken of, nor so many together as here. Secondly; That in *Egypt* were such so great and so many of one kind, as never had been or should be seen together, but here such a multitude of more kinds, as had never flocked at once together there or elsewhere. Against this may be excepted; that though there in the law be mentioned only *Locusts*, yet under that comprehensive name were other kinds also included, as appears out of the *Psalmist*, who, having respect to that history, saith, *he gave their increase to the Caterpillar, and their labour unto the Locust; Psalm lxxviii. 46. and cv. 34.* that both *Locusts* came and *Caterpillars*, and that without number; yet *Kimchi* thinks this to hold in regard, that only *Locusts*, as principal, are in the law mentioned. Thirdly, That what is in *Exodus* may well be said in ^b respect of the coming of

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those *Locusts* altogether in one day, or for a few days; and what is here, in regard to their successive coming four years together, kind after kind. But this, to wit, that they are to be understood to have done so, will have need of farther proof. Fourthly, A clearer answer seems to be, that that in *Exodus* is spoken in respect of what had been seen in *Egypt*, this here in respect to *Judea*, and both true in respect to the places meant. Yet is against this an exception of *Abarbinel*, *viz.* that what is said in *Exodus* concerning the quality or quantity of those *Locusts* is *חולטו כללי absolute and universal*, not restrained to the land of *Egypt*, as that before concerning the *hail* is, of which it is said that it would be such, *Exod. ix. 18.* and that it was such, *ver. 24.* as never had been till then in the land of *Egypt*, and this he seems to make to himself a reason why he should rather understand these words of enemies than proper *Locusts*, and such worms, because then there should be no contradiction between these places. But may we not think that that limitation restraining the *hail* to the land of *Egypt*, hath also influence on the following plagues, as that of these *Locusts* also, to confine them to that country, as that what is said of them, may be understood particularly of that? Whatsoever be said for reconciling these Texts, which doubtless do not really contradict one the other, it is manifest that each in its several place is a description of a very signal and extraordinary plague in that kind, and as so to be taken notice of as a singular token of God's displeasure, that they might repent of that by which they had provoked it.

A second question is, when what is here said was spoken by the Prophet. As there is nothing in the Scripture spoken elsewhere of the age, or time wherein our Prophet lived and prophesied, so neither is there of such a judgment or famine as he here describes. † Some will have it indeed to be that famine of which *Elisha* spake, *2 Kings viii. 1.* which was for seven years together, which that they may make to be the same with this, they will have the first four years scarcity to have been caused by these four noisom worms here mentioned, devouring the growth of the earth; and then that of three others by want of rain; but there being nothing that may make it either certain or probable that *Joel* lived so early as the time of *Elisha* (*viz.* under King *Jeboam*) nor that this was the famine of seven years; or any other in the history of the Scripture mentioned, Others take it for granted that it is not at all therein expressly recorded; and *Abarbinel* makes that an argument that it is not at all to be understood of such a famine, at any time, by such devouring creatures as are here named, brought upon them, but of such destruction as was effected by cruel enemies under those names couched. But ‡ Others again think this argument from the Scriptures being silent elsewhere of any such thing, not

* Pet. à Fig. † See Mercer. Tarnov. ‡ Daneus.
 † Rab. Solom. and David Kim. ‡ Pet. à Fig. Mercer.

† See Sol. Jarchi and Kimchi, chap. ii. 2.

‡ Kimchi.

to be of any validity, in as much as many signal and notorious accidents fell out, of which there is not yet express mention made in the history of the Scriptures, as, for example, that earthquake mentioned as very notorious, *Amos* i. 1. and *Zach.* xiv. 5. and that it was not the proper business of the Scriptures to give a particular account of such things, as appears by the mention of other famines in it, which are not so much mentioned for their own sake, to give only an account of them, as for illustrating some other thing that was then done; as that famine which was in the land of *Canaan* in *Abraham's* time, to shew the cause of his going into *Egypt*, *Gen.* xii. 10. and that in *Isaac's* time to shew what occasioned him to repair to *Abimelech* King of the *Philistines*, *Gen.* xxvi. 1. and that of seven years by *Joseph* foretold of, *Gen.* xli. to make way for all those remarkable histories concerning *Joseph* and his brethren, and the children of *Israel's* bondage in *Egypt*, and their wonderful deliverance thence; and that in *Ruth*, mentioned to shew the occasion of *Eliamelech's* going into the country of *Moab*; when yet in the history of the book of *Judges* under whom it happened, there is no mention made of it. And that in *2 Sam.* ii. 21. occasioned by *Saul's* injury to the *Gibeonites*, which could not be appeased without the hanging up of seven of his sons, that so it might be known how *David's* kingdom was established: and those again under *Elijah* the Prophet, *1 Kings* xviii. 2. and under *Elisba*, *2 Kings* iv. 32. to shew the occasion of the great miracles by them in those times wrought. Many other famines in the space of so many years very probably happened, yet none other of them being mentioned, and those that are being out of other respects spoken of, (as we have seen according to the learned *Bochart's* observation, who observes also the like concerning such as are mentioned in the *New Testament*;) it cannot be wondered that this here by *Joel* spoken of, should be omitted in the historical books of Scripture. It may seem an undoubted truth that such a plague of *Locusts*, and such a famine by them caused there certainly was, because the Prophet here describes it, though we do not here or elsewhere find the certain time of it assigned. If it had been necessary for us, or profitable for our instruction, precisely to know it, *Spiritus Sanctus dixisset*, the Holy Ghost would have revealed it. Mean while of the story it self it will concern us to make that use which was by him intended, and will be required of us. But the question arising from these words concerning the time when the Prophet spake this; is not properly so much concerning the age wherein it was, as concerning the circumstances of the time which he spake in, *viz.* whether he spake of the famine directly by way of prediction before it was, or whether by way of description of it already past, or at present in being. The ground of this question is, because the verbs here used

are in form of the *præter-tense*, sounding as if they spake of what was already past, or at least began, and in present doing; but then withal it is a known rule in the prophetic languages, that the form of the *præter-tense* is used in the signification of the future, as denoting what God saith shall be done, to be as certain as if already done and past. Hence is here diversity of expositions, Some taking the words as a prediction of what was yet to come to warn them of it, to seek to prevent it by repentance; Others as a description of what had already happened to excite them to make right use of it for their returning to God, whom by what they suffered, they were given to perceive how greatly they had provoked, that so he might repair to them those losses which they had for their rebellions against him suffered. *Rab. Solomon*, as also *Aben Ezra* and *Rab. David Kimchi*, understanding the noxious creatures mentioned literally and properly (for if they be otherwise understood as by Others, as we have said they are, of enemies at several times to come, there will be no occasion of this question) say that he foretels of them *שִׁבְאוּ וּבְאוּ בְאוֹתָן הַיָּמִים* that they should come, and that they accordingly did come in those days, ^a being brought by God on their land for their iniquities. Of the same opinion are ¹ Some likewise among Christian Expositors, *de futuris loquitur in præterito*, he speaks of things to come, as of things already past, *Propbetico more*, as the Prophets use to speak. But Others on the contrary think that he speaks of things already past. *Calvin* saith that in his opinion they who look on the words as a denouncing punishment, yet in future time to come, do *Errare & corrumpere genuinum Propbetæ sensum*, err and corrupt the proper meaning of the Prophet, whose intention is to reprove the stupidity of the people which were not sensible of the plagues they suffered, and that they were by God chastened for their sins. Because they were not sensible of this, ^b *ideo præteritas proponit calamitates, docens esse penitendum peccatorum*, therefore he sets before their eyes such calamities as were past, that he might warn them to repent of such sins as had provoked such judgments. These opinions seem contrary one to the other, yet I suppose may well in this place be both joined, and each have its share of truth; for apparent it is that the plague here describ'd was of some years continuance, and that they were not freed from it when this was spoken, from *chap.* ii. 25. *I will restore to you the years that the Locust hath eaten, &c.* Probably then this might be spoken after the plague began, and had for some time continued, yet so as to denounce a farther continuance of it to them continuing in their sins; for it was not ended; the years which those worms had eaten were not yet restored; nor the famine taken off from them. So that some Others seem not ill to express it, that it is a description of a judgment, ^c *qualis & tunc*

^a Bochart.
^b Mercier.

^c Oecol.
^d Danews.

^e R. Sol.

^f Kimchi, Mercer.

¹ See Mercer. Pet. à Fig. and Bochart.

tunc ex parte sentiebatur, & magis adhuc percipienda erat, such as was already in part felt, and should yet more be felt, *quid hic usque passi & quid præterea passuri sint commemorat* (as Another) he reckons up what they had already suffered, and what farther they should suffer.

Another question here raised is concerning the time and order of the coming of these noxious creatures, whether they came in several years successively in that order as they are named, or whether all in one year. *David Kimchi* is of opinion that they came successively in several years, in the first the גזז *Gazam* or *Palmer-worm* came and devoured, and in the second the *Locust*, and eat up what he had left, and so as to the following. For saith he *לא באו ארבעה המינים בשנה אחת* *the four sorts came not all in one year, אלא זה אחר זה, בארבע שנים, but one of them after another in four several years*, as it is after said *ושלמתי לכם את השנים* *and I will restore to you the years that the Locust hath eaten, the Canker-worm and the Caterpillar, and the Palmer-worm*. But Others are of the contrary opinion, *viz.* that they came all sorts together in one year, and that they think manifest by what is said *יתר הנום* *the residue, or reliques of the Palmer-worm, &c. viz.* because had that, which the *Palmer* left, not been eaten in the same year by the following sort, it could not have been called *יתר Yether*, the *residue* or remainder of what that worm had left that year, being the product or new growth of another year, till then untouched, and that it is therefore manifestly to be understood of their coming all together, or one after another in the same year, so as that if one sort left any thing remaining, another devoured it, so that between them they made a clear riddance of all that grew out of the earth: and so the years mentioned will shew their continuing to do so for more years, not to distribute the years betwixt them. Again the different placing of the names of those worms in that place of *chap. ii.* and putting that name last which in these words is first, doth not obscurely make for proof of their being all of them together, so as one might follow to devour what the other left in a field or place. Which coming of so many sorts in one year *Jerome* looks on as making this judgment signally miraculous.

Some of these questions may seem perhaps not much material, as that we should so long have insisted on them; as not serving for doctrine, for reproof, correction, or instruction in righteousness, or like ends for which the Scripture is given; yet do they conduce to the clearing of the terms of the whole verse, which is profitable for them all, giving us an example of God's justice and severity in punishing national sins with national judgments; and withal giving us to know that when he will punish, he hath all creatures, even the most ungoverned among them, ready instruments for executing his will, and even the meanest and most contemptible of them, the vilest

worms by his might able to destroy, and bring down the glory and greatest confidence of men. Besides that this verse is, as it were, the Text to the following Sermon of the Prophet, on which he enlargeth in it, and infers from it what therein he inculcates to them. So that for having his drift therein and understanding what he saith, it is inconvenient that the terms and all circumstances belonging to it should be explained.

5. *Awake ye drunkards, and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.*

Such a judgment as is in the former verse described, as either having already in part seized on them, or being threatened by God; and so unavoidably hanging over their heads ready to seize on them, should certainly, if they had not been very stupid and sottish, have awakened them from their sleep in sin, and caused them to turn and look unto God, whose hand was stretched out against them, striking, and ready farther to strike. But that so stupid they were as not to be sensible of the misery of their condition, appears by the Prophet's bespeaking them as he doth, and loudly calling on them to awake, and so behave themselves as he prescribes to them to do. The words may seem, and are by ^o Some thought to be an exhortation to repentance, as afterwards he doth seriously exhort them, ^p but withal from the terms used, and the reason added why they should do as he bids, they appear to contain an upbraiding them for not having sooner been aware of it, as if he should say, that it was time they should have done it already of their own accord, and that now it was come to that pass, that they should do it whether they were willing or no, in as much as there was now no matter, no occasion of sinning in this kind left to them; they must of necessity awake from their drunkenness and excess, because there is no more wine, no pleasing intoxicating liquors left to them, by which they might bring themselves to a sleeping condition, and so hath a declaration, though under the form of exhortation, of what a necessary effect, the judgment described should have on them, such as even those that are least sensible of things, even drowsy, sleepy, sottish drunkards should be forced to be sensible of.

Awake ye drunkards.] It may seem probable that that sin was among others then much indulged to, and by that the people of that age made so sottish and stupid, as drunkards usually are, and much sleeping; yea being always as men asleep: so that they did not regard the work of the Lord, nor had any regard of what concerned their own good. To them therefore more particularly doth he seem to address his speech, as by that obvious sin having pulled the present judgment on themselves, and their country. To them the word

^m Gualter. mirabilia sint.

ⁿ Jerom. He names them, ut quæ singula raro eveniunt, omnia simul facta memorentur, & ideo

^o See Cyril. Tarnov.

^p Mercer.

^q Diodati in his Analysis.

word **הקיץו** *Hakitzu*, *awake*, is very aptly accommodated, as properly directed against the sottishness of that sin, and the property and usual custom of those that indulge to it. So to the drunkard, and as contrary to his insensibility of such mischiefs as befall him, it is applied, *Prov.* xxiii. 35. Elsewhere it is used to denote the raising of a man's self from security in other sins, as *Rom.* xiii. 11. and *Ephef.* v. 14. The other words added to this (*viz.*) **ובכו והילילו** *Ubecu Vebclilu*, and weep and howl, set forth the greatness of the calamity, which should not only be such as should rouse them up from their quiet sleeping, but should also provoke them to shew forth and express the greatest signs of being deeply affected with sense of misery, whether with sorrow for their sins, whereby they had deserved it, or out of impatience or inability of bearing what they suffered (which perhaps is as much (as before we said) as is at present yet meant :) the exhortation to true repentance, upon due consideration of their condition following in *ver.* 13. Wherein this calamity did consist, which should provoke them to such expressions of grief, is declared both in the description of the persons spoken to, *drunkards* and *drinkers* of wine, and in the declaration of what had happened, or should happen to them in those words, *because of the new wine, for it is cut off from your mouth: viz.* because they were deprived of what was their joy and delight, and without which they could not enjoy comfort in their life. The word rendred by Ours new wine is **עסין** *afis*, which, according to the signification of the root, seems to signify such liquor as is by pressing or treading forced out of grapes or other fruits; for so the word is used for treading, *Mal.* iv. 3. **ועסותם רשעים** *Veassotem Resbaim*, and ye shall tread down (or upon) the wicked; and thence this name **עסין** *Afis* is given to wine **כיון עד** *because it is trodden out when first made.* *Kimchi* extends the name to **כל משקה על ידי כתישה ודריכה** *any drink or liquor which cometh by pounding (or squeezing) and treading.* A proof seems to be had, *Cant.* viii. 2. where is read **מעסין רמני** *Meafis rimoni*, which the Interlineary renders, *de vino dulci mali granati mei*, of the sweet wine of my pomegranate; our Translation, of the juice of my pomegranate: but this proof will not so well hold, if we should take *R. Tanchum's* interpretation of those words, who explains it to mean **الخمر الحمر كاللون** *wine as red of colour as a Pomegranate*, so that, according to him, it should sound of Pomegranate like coloured wine, not wine made of Pomegranates: but whether it be spoken of other liquors it matters not here to enquire; here it seems particularly spoken of wine, the product of the vine, and not ill by Ours rendred *new wine*, by Others *mustum*, as for such being usually taken, though Others choose to render it more ambiguously, * *propter succum expres-*

sum, for such juice as is squeezed out; or *ob laticem*. The *Chaldee* hath **חמר מרת** *pure wine*, *Rab. Sol.* good wine **יין הטוב**. *Drus.* saith it properly signifies *Vinum dulce & recens expressum*, sweet wine newly pressed out. The LXX. render **על עסין** *al afis*, because of the new wine **εἰς νέον** (and the printed *Arabick* following them **للسكر**) to drunkenness; the *Vulgar Latin* in *dulcedine* in sweetness. I do not think either of them to have taken the word *Afis* in other signification than it is by Others, as we have seen; taken: not the one to have thought it to signify properly drunkenness, but strong wine apt to intoxicate and make drunk; nor the other abstractedly sweetness, but sweet, pleasant wine. But the cause of their so translating in a way differing from that, which we see Others since them prefer to make, to be from their different distinguishing the words in construction, and then their taking the preposition **על** *al*, put before *afis*, in a different notion, not *of*, *for*, or *because of*, but *of eis to*, or *in*, *on*, or *with*: for whereas Ours with Others, not only modern but ancient also, as the *Chaldee* and the *Syriack*, make the words *al afis* (which the *Chaldee* renders **על חמר מרת** *for or because of the unmixed (or new) wine*; the *Syriack* **حلا سدد** *for the wine*) to refer to, and make one clause with the verbs *weep* and *howl*, as declaring for what they should weep; they refer them to the other, which declare who should weep and howl, *viz.* the drunkards and drinkers of wine, as describing their condition of drinking excessively strong wine, unto drunkenness, as the LXX. take it, or with pleasure and delight, as the *Vulgar*: and the words so joined and literally sounding, *drinking wine, with, or upon Afis, strong wine*, or new pleasant wine, will well enough make out the meaning which either of them give. But then in the clause of the verse, *for it is cut off from your mouth*, must something, either again the same word, or something equivalent be understood; and so the *Vulgar Latin* leaves it to be understood: but the LXX. * according to the more usual copies supplies, **εὐφροσύνην καὶ χαρὰν**, *because joy and mirth are taken from their mouths*. But the other way of distinguishing, and construction of the words seems plainer, and is followed not only by modern Interpreters, but by the *Chaldee* and *Syriack* also more anciently; by the manuscript *Arabick* also, whose words, because not printed, we shall put down, **استيقظوا يا سكارى وابكوا وولولوا يا كل شارب الخمر علي العصير اذ انتقطع من فمكم** *which need no other translation than what our English gives of the Hebrew*, except we read the last words, *seeing it is cut off from your mouth*. According to these the *Afis*, or new wine, is not that which they did drink with pleasure or to excess, but that which they were to lament, that they could not have it to drink, because it was cut off from their mouth, wholly taken away from them, that they could not

* R. Tanch. in his Lexicon.

* Tigur.

* Castal.

* The old Latin Version of it, in ebrietas, in, or with drunkenness.

* For it is wanting in that which

Jerome follows; and some Others. See *Drus. Conject.*

not so much as wet their lips, or fill their mouth with it, the *Locusts* having wholly destroyed * the grapes of which it should have been made. The same way of construction follow also Some of those, who by those instruments, by which their wine would be cut off from them, understand not properly the *Locusts* and like vermin named, but the enemies by such names figured. So *Abarbinel* in that way gives a perspicuous exposition of the verse. Awake, ye drunkards, and weep, &c. i. e. *Ye who are drunken with the vanities of the world, and the delights of meat and drink all the day, and do not regard the work of the Lord, awake from your drunkenness, and weep and bow for the destruction of your land. For the wine and must, being of the delightful things of the products of the earth which ye did eat and drink, are now cut off from your mouth, by the coming up of the enemy on your land to destroy it.*

6. *For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he bath the cheek-teeth of a great lion.*

In this and the following verse have we a farther description of the executioners of God's judgments mentioned; ver. 4. and a more particular declaration of the manner and means by which they did or should effect that mischief, which is said was or should be done by them. Those instruments of God's wrath before-named, the *Palmer-worm*, *Locust*, *Canker-worm*, and *Caterpillar*; are here for their condition called גוי, a nation strong and without number, whose teeth are like the teeth of a lion, &c. Their being so called seems to Some an argument, that by the names before given, are not properly and literally meant those noxious worms thereby usually known; but men as hurtful as they, those cruel enemies by God sent to invade and spoil the land. So *Abarbinel* לאמר הנביא זה באמת על הארבה כי איד יקראו גוי וקהל גוים אבל אמרו על האויבים ששעלו על הארץ להשחיתה, i. e. *The Prophet doth not speak this really of the Locusts; for how should he call them a nation and multitude of nations? but he speaks it of such enemies as came upon the land to destroy it: but his argument, taken from the attributing that name to them, seems not to be of force. That name though (perhaps most properly and usually) attributed to a multitude of men, yet may not unfitly be attributed to other creatures also, as well as עם am, a people, is, Prov. xxx. 25, &c. and those same also in the next chapter, ver. 2. and therefore it is perhaps not without reason observed by Kimchi, that כל גוי יקרא גוי any congregation, or multitude of living creatures is called גוי Goi, a nation. So in other languages also are the names of nation and people observed to be taken and applied to other creatures as well as men, and particularly this of nation to the*

very same that are here so called, namely *Locusts*; as appears by examples brought out of several Authors by the learned *Bochartus*; and among Others in the *Arab. Language*; wherein *اممة Ommaton* nation, is used for a company of any living creatures, and among them for *Locusts* also, as in that saying ascribed to *Mahomet*, that God created a thousand nations, 600 of which are in the sea, 400 on the land, and that اول هلاك the first that shall perish of these nations (for so I take these words to mean not *prima pestis*, the first or chief plague, as *Bochartus* renders it) are the *Locusts*, after which the rest shall perish in order: so that it is well said by *R. Tanchum* (although he be inclinable to take it in another way) of the word, that it is استعارة للمجاد لكثرة وعظيم افساده a metaphorical expression of *Locusts* in regard to their multitude, and the much spoil that they make. And there is no reason that because they are so called, to say, it is not meant of *Locusts* what is said in the foregoing verse, as *Abarbinel* will; nor yet that though there *Locusts* be spoken of, yet here are Others meant to whom that appellation may more properly agree, as Others think, viz. *enemies*: neither are they simply called a nation, but with addition of such epithets as may make them very considerable among nations, and terrible to others, viz. that they are strong and without number, whose teeth are like those of a lion, strong; though the creatures named seem in themselves singly weak and contemptible, yet sure ^z when by God armed, and sent with his commission for executing his judgments, that the strongest nation among men is not able to resist them, appears by what is here said was done in what follows, and by what was done by them in *Egypt* of old. *Nihil enim leve aut infirmum est quod Deus contra nos armat.* For there is nothing contemptible or weak that God arms against us. What wants in their strength taken singly, is made up by their multitude, which usually is very great; so that some sorts of them are (as above was intimated) looked on as thence having their name; and similitudes are taken from them to describe great numbers, *Judges* vi. 5. and vii. 12. *Jer.* xlii. 23. and here therefore is added that they are without number. It is also added to shew how they are by God armed for executing his will, that their teeth are the teeth of a lion, and they have the cheek teeth of a great lion, which 'tis well known how terrible they are, and what hurt they will do. The like comparison have we, *Rev.* ix. 8. where of those *Locusts* there described it is said that their teeth were as the teeth of lions. In saying that the teeth of those little vermin were the teeth of a lion, and that they had the cheek-teeth of a great lion, is a manifest hyperbole, to set forth the strength and ^a sharpness and ^b power of doing hurt that even their smaller teeth have, chiefly if we shall consider what great mischief they have been known to do with them, eating not only green tender things, but *omnia morfu erodentes*,

dentes, etiam fores tectorum (as *Pliny* speaks) gnawing in pieces all things, even the doors of houses; so that there is good reason for the expression and comparison, though between creatures otherwise so different in bigness and strength. The hyperbole is heightened for expressing their great force and power of doing mischief, by saying not only *the teeth of a lion*, but even *the cheek-teeth of a great lion*, so as to shew the sharpest and strongest in that kind to be meant; they have not only שנים *Shinnaim*, sharp cutting teeth, and those as of an ordinary lion, but מתעלות *Matlaoth*, strong grinding teeth, and those as of a great and full grown lion. As to the word מתעלות *Matlaoth* rendred *cheek-teeth* we may observe that it is elsewhere with a different placing the letters מלתעות *Maltaoth* (as *Psalms* lviii. 6.) The word לבני *Labi*, by Ours here rendred *a great lion*, is by Others rendred otherwise. The *Chaldee* Paraphrast hath כנר-אריין *as of a son of lions*, and the *Greek*, *Vulgar Latin*, *Syriack*, and printed *Arabick*, all understand by it *a lion's whelp*. Against the propriety of which rendring is by ^c Some observed to be a valid proof of what is said, *Job* iv. 11. where is read בני-לבי *Bene Labi*, which Ours render, the stout lions whelps, where that called *Labi* is manifestly distinguished from those that are called whelps, as older and bigger. ^d Others on the other hand render here, *vetuli Leonis*, of an old lion; against which also exceptions are taken, because an old lion, *non habet dentes validos*, hath not strong teeth, whereas the strongest in that kind seem here to be alluded to. Others render it, ^e *Leone* of a *Lioness* (as the *Vulgar* also in other places renders it) which rendring two great men of the last age *Grotius* and ^f *Bochartus* seem to prefer, and think it proved from the use of the word لبوة *Labwat*, which as لباه *Labah* and لبية *Labiyah*, and the like in the *Arabick* Tongue, are particularly spoken of the female, not the male. But whether that be a sufficient argument to prove that לבני *Labi* in the *Hebrew*, which is of a form agreeing to the masculine, should therefore be proper to the female, because those names which are of form feminine are in the *Arabick* so, though no name from that root should be used of the male, I know not. Yet can I not say but that in that language also the masculine as well as the feminine is known, though not of so frequent use. For in the *MS. Arabick* Translation we seem to find it, who renders ואניאב אללבו *Waanyab allabui labo*, and it hath the long teeth of a *Labu*, which why shall we not render, it being in form masculine, without that note of feminine termination which the other hath, as distinct from it, in the masculine, of a lion? but this, as to the sense here, will not much make or marr, a she lion being accounted as fierce as the male, and not the sex, but the strength, being al-

luded to in this expression. That chief *Hebrew* Grammarian *Abu Walid* saith that it is usually said that לבני *Lubuo* in the *Arabick* Tongue is also a lion, but that he had not found it in any authentick books that he could rely on. But however it be as to the *Arab* Tongue, whether this name be used in it only in the feminine gender for a *lioness*, or in the masculine also for a *lion*, this is no cogent argument to prove that in the *Hebrew* Tongue it should be in the masculine form taken to signify only the female sex. I think it more reasonable to say with *Kimchi* that in it the masculine form *Labi* doth denote a lion, especially it having a feminine form of the same word for a *lioness*, which occurs *Ezek.* xix. 2. לבית *Labiya*, which, though written with the same letters as *Labi*, is otherwise voweled, viz. *Lebiya*, which according to *Abu Walid* and *Kimchi* is the same that לבית *Lebiyah* in a more usual and regular form would be; which why it should be excepted against, as by the learned *Bochartus* it is, I see no reason, but think, that from the beginning it was so read and known in that form for the female, whereas in all other places where it is read *Labi*, it will seem more properly to agree to the male, as it is by the forecited *Hebrew* Grammarians and Others generally understood. And we have making for this the plural masculine לבאים *Lebaim* from the one, and the feminine לבאות *Lebaoth* from the other. Here, as we said, we need not be put to any question concerning distinction of sex, but only on the consideration of the strength of the noble creature named: in respect to which it is most generally agreed that this name is attributed only to a lion of full growth and strength, not to a whelp, which is not yet come to that, nor to a decrepit old one, which is past it, and therefore seems well rendred here by ^g Others, a great lion, though elsewhere they render it simply a lion, as *Hosea* xiii. 8. it is noted by *Kimchi* to be גדול מן האריות *one bigger or of greater force than the word Aryeh* going before it (being a more general name for any lion) doth necessarily import: being so placed as to heighten the comparison made, between the teeth of those seeming weak creatures, and this strongest of beasts, as to their power in doing mischief, their teeth being not only such as of an ordinary lion, but such as is come to that bigness, age, and strength, as to be called *Labi*. If those insects the *Locusts*, &c. in the foregoing words named, be (as we have interpreted them) literally understood by the names given them, so then will also their teeth, and cheek-teeth, properly be understood of such as they have; but if by those names be understood those enemies which *Abarbinel* and Others understand, then by teeth and cheek-teeth must something else be understood in those enemies, that may be likened to them, wherein their force and power of doing mischief doth consist.

^c Lively, Druf.^d Castal. and French cited by Druf.^e Druf.^f Tigur.^g De Animal. part 1. p. 719.

^b The last letter in the *MS.* is almost worn out, but I think it can be no other by the space, if it were *N* it would be the same thing, but the room will scarce permit. ⁱ Except we may think that by lions whelps, they had respect to the kind, not the age. ^k Jun. Trem. Immanis Leonis.

sift. ¹ *Arias Montanus* therefore thinks thereby to be denoted their weapons, some for sharpness, as swords, spears and arrows; others for their greater force, as rams for battery, &c. *Jerome* thinks it enough that it be in general taken to express *ferocitatem & crudelitatem*, their fierceness and cruelty; and so *Abarbanel*, that it is *רמו לכחו ועצמו* an expression intimating their force and strength. *Grot.* *Rapiditas hic significatur.*

The executioners of God's judgments being thus described, as to their quality and condition, their force and power of doing mischief, the manner of the execution thereof is also declared; while he saith *he is come up upon my land, he hath laid my vine waste, &c.* He is come up upon the land with irresistible force, none being able to resist or repel him, or hinder him from doing what is said he did. *Upon my land*, saith he, whoever he be that speaketh, and hath laid my vine waste, and barked my fig-tree. Here comes in our way a question from the pronoun affixed in these words, being of the first person; he not saying indefinitely *the land, the vine, &c.* but as an owner thereof, *my land, &c.* who it is that thus challengeth the right of these things to himself, and so is to be looked on as utterer of these words. *Kimchi* seeing the construction ambiguous saith *כל הכנויים הם דברי יושב* all these pronouns shew the words to be either the words of the inhabitants of the land, or the words of the Prophet. ^m Others add another member, *these words may either be verba Dei, vel Prophetæ, vel ipsius etiam populi, the words of God, or of the Prophet, or of the people themselves.* And so *Drusius*, *Deus loquitur, aut Prophetæ, aut quilibet à populo dicet.* God thus speaks, or the Prophet, or any one of the people shall say. That the words are uttered by the Prophet by the Lord's order, there is no doubt, but whether he so speak them as to represent the Lord speaking, or the people, is the question, seeing each of these might say of the land, *my land*, and call the other things, *mine.* If he personate the Lord speaking, and give his words, then will they be a declaration of what he had sent, or purposed to send upon the land, which by a more peculiar right, with the things therein, were by him owned as his, though in such relation to him, and therefore might be thought should be taken special care of by him (as he saith, *his eyes were upon it always, from the beginning of the year, even unto the end of the year,* Deut. xi. 12.) yet that even that now was for the wickedness of the inhabitants given up to destruction; and to be laid waste. Which being brought to their consideration could not certainly, except they were very ⁿ stupid, but awaken them, and make them sensible of the condition they had brought themselves to, by provoking God to cast them off, and put them out of that peculiar care which he was wont to have of them, and so stirs them up to seek

to regain his favour by speedy repentance, to call them to which seems the main drift of this part of the prophecy.

If he speak as in his own person, then may they be looked on as his publishing what he had received from God to denounce to the people, to make them sensible of the miseries that they had pulled on themselves, and a bewailing of them; if as in the person of the people or any of them, then may they be as a form of lamentation by him put into their mouths, whereby they would or should bewail their sufferings, by an enumeration of such grievous things which befel them, and could not but extort from them such laments. ^o So *Mercer* thinks that from the words, *Awake, ye drunkards, &c.* is *lamentationis formula*, a form of lamentation. To which soever of these persons the pronoun be assigned, the thing will be the same, The land, the land of Judea, and the trees, the trees that grew therein. That was the *Lord's land*, Hosea ix. 3. that the Prophet's land of his nativity and habitation, the people's land of their inheritance; each of them might challenge so much right in it as to call it, *mine*, and for the same reason so to call the things that grew in it, *theirs.*

What befel, or should befall this land, and the things in it from that nation said to be come up upon it, is farther described in the following words.

7. *He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away, the branches thereof are made white.*

He hath laid my vine waste, &c.] or turned into desolation my vine; he hath by eating, gnawing, or other means so marred it, as to be become altogether unprofitable, not yielding any fruit but cumbering only the ground. The *Vulgar Latin* renders it, *Posuit vineam meam in desertum*, he hath laid my vineyard into a desert, as the *Doway Translators* render it. Of which *Drusius* saith that it is *minus recte*, not so well, the word *גפן* *Gephen* more properly signifying a *vine*, as *כרם* *Cerem* a vineyard; yet it is not certain that that was his meaning, seeing *vinea* may as well signify a *vine* as a *vineyard*. However a vineyard being but more vines, the thing will be all one: and of them that take it in the particular notion of a vine, do several render it in the plural, *vites meas*, my vines, as looking on the noun to be ^a collectively taken, not only for one single vine, but for more or all of that kind, all which this hurtful nation of vermin hath laid waste; and so likewise will ^r they have the following word, *fig-tree*, also taken for *fig-trees*, to which to express farther what mischief was or should be done, he saith, *and barked my fig-tree*, or, as the Margin hath it, for a more literal expression of the Hebrew words, *ותנאתי לקצפר* *Uteenati Liktsapha*, laid my fig-tree for a barking. In the same notion doth the *Vulgar Latin* take the word,

¹ And Thinius. ^m Petr. à Flg. ⁿ See Calv. ^o So Tarnov. saith these words were put into the mouth of every one of the Jews, in which to utter his complaint of what befel. ^p Jun. & Trem. ^q Merc. ^r Druf.

Et ficum meam decorticavit, just the same that Ours have in the Text, (which the *Dorway* render, *and he hath peeled off the bark of my fig-tree*.) In the same likewise other more modern Translators, Et ficum meam in decorticationem, which is that which the Margin of our Bibles hath. *Kimchi* also mentions the same as the opinion of Some, viz. that קצפה *Ketsapha*, should be the same with קליפב *Kelipbab*, barking, as he saith that קצף *Ketseph*, may also signify, *Hosea* x. 7. the bark of a tree; and in his book of roots mentioning the same, adds as the cause of it, שנקלפה מרוב היובש *when it is barked by reason of much dryness*. So *Vatablus*, præ nimia scil. siccitate Et ariditate, vel quod Locusta decorticavit Et comedit eam, viz. when the bark comes off through overmuch drought and heat, or because the *Locust* hath peeled off the bark and eaten it. But several other notions of the word are there here given by other Interpreters both ancient and modern: *R. Tanchum* rendring it by تشويط والحرق *scorching and burning*, and so before him *Abu Walid* explaining the word by شوطه واحرقه *he hath scorched or burnt it*; which signification to agree to the word *R. Tanchum* proves from the frequent use of Scripture, of the roots and forms thence derived for *burning* or *boiling heat of anger*; which notion if agreeing to the word, we may look on as well agreeing to the thing, it being observed by those^a that write of the nature of things to be a property of *Locusts*, multa contactu adurere, to burn, parch, or scorch many things by their touch. So that trees do ejus contactu perire Et exarescere, by the touch of them perish, and dry up or wither. And to this notion of *heat*, and *burning of anger*, respect is had by Others also, who render it (as the^b MS. Arab.) شخ *anger*; or as *Kimchi* לקצה ולועת ולמארה *to anger and indignation, and a curse?* i. e. as *Mercer* thinks, to such a condition as causeth in the owner iracundiam Et mœrorem intolerandum, anger and intolerable grief: or we may say such, as is a sign of God's^c wrath, or curse towards it, or the owner of it, as if bringing it to such a condition as the^d fig-tree was brought to by our Saviour's curse. Besides this notion of the word, it hath also another, of *foaming* and *frothing*, which^e Some look on as the primary signification of it, and from whence the other of *foaming anger* they take to be derived; and this Others having respect to give another different rendring, viz. in^f Spumam hath turned into froth, as *Vatablus* observes some of the *Jews* to do; and others consonantly^g in clavum, or fungum, into a toad-stool, (or the like) caused by the froth, or moisture, not rightly diffusing it self into all parts of the tree, by reason of some impediment or drought, but breaking forth in the lower parts of the

tree into such excrefcencies, being from the froth or resembling it, as *Grotius* speaks, *Hebraea vox spumam significat, Et sic videntur per similitudinem appellari clavi arborum*, that the Hebrew word signifies froth and foam, and that by way of likeness the mushrooms in trees are so called. To this may be referred that exposition of *Aben Ezra*, who taking this word to be of the same notion with קצף *Ketseph*, *Hosea* x. 7. where Ours translate it, *foam*, saith that it is a thing שאין בו ממש *in which is no solid substance, res nihili*, a thing of nought, as *Buxtorf*^h in his lesser Dictionary renders it, in which regard, accordingⁱ to him, would the *Chaldee* Paraphrase go this way, who renders למפחר נפש *efflationem animæ*, (as *Mercer*, or as Others) *exhalationem animæ*, i. e. a puffing out of the breath: which according to Some, is as he notes, as much as to say *nibilum*, or *levissimum*, a thing of nought, or very light thing, quod anbelitu diffatur, which is blown away with a puff of breath: except with Others, as he saith, we take them to express and denote a breathing out of the soul, that so it should sound, in mœrorem quo anima tandem efflatur, into sorrow through which the very soul is breathed forth, or *sorrowful sighing*, viz. for the great loss sustained; and if it be so taken, then will it be manifest that he hath rather respect to the former signification of the word, viz. that of *heat* or *anger*, which as well as sorrow causeth puffing, blowing, and sighing, especially when they meet together, produced by the same occasion, as here, where was such destruction, so that they may be both jointly understood.

The LXX. yet differently render καὶ τὰς συκὰς μὲν ἐς συγκλάσμον, Et ficus meas in confractionem, and lay my fig-trees into a breaking to pieces, (or and break in pieces) with which agree likewise the *Syriack* ܠܦܚܒܫܘܥ *Lephushboeo* (which the *Latin* renders ad divulsionem, to plucking in pieces) and the printed Arab. لفتافسك *ad discerptionem*, to tearing in pieces, which *Bochartus* looks on as the most proper signification of the word, confirming it from the use of it in the Arab. Tongue, in which كساف *Kasapha* signifies to break (and that properly the bough of a tree which so broken is therefore called كسيف *Kasiph*) as if the meaning were that those *Locusts* did, by eating and gnawing, break into pieces the boughs of the fig-trees. In this they are not wide from that rendring, which Ours choose to follow, viz. that of *barking*, only that breaking seems to imply, the breaking of the wood as well as the rinde, but barking that of the rinde or barke only; both are breaking, and so therefore may we well adhere to that translation, which our Translators after Others give us, extending it yet so far as to comprehend the gnawing, and so breaking

^a Plin. see *Bochart*.^b *Bochart*.^c Which he notes that he prefers before what Others render it by, viz.^d Gamu sorrow.^e Petr. à Fig.^f Mat. xxi. 19.^g Nic. Fuller in concord.^h Bux. lex. Tarnov.ⁱ Jun. Tr. Grot. Tarn. ^b In his greater Dictionary. ^c See Job ii. 26. ^d In dolorem animæ, est enim gravis dolor, cum fruges & arbores devastantur, Petr. à Fig. In efflat. animæ, i. e. tantam vastitatem ob quam non immerito quis animam abiciat vel despondeat. Tarnov ^e Bibl. Polyglott. for Others read otherwise γλυκυσμίν, which *Drusius* observes to be ill done.

breaking into pieces the ^f tender boughs, which to be done by the *Locusts* as well as the other we cannot doubt. Against the literal understanding these words, ^g one mentions as a probable argument, that it cannot but seem strange, that *Locusts* should ordinarily hurt or eat the leaves of fig-trees, much less the bark thereof, because of the bitterness thereof, and therefore that it is probable according to *Jerome* that it should not be properly to be understood of *Locusts*, but of the hurt done by their *Babylonish* enemies to them and their land; or if it be understood of *Locusts* properly, it must argue *tantum fuisse ipsarum voracitatem*, that so great and extraordinary was the greediness of these *Locusts*, that they spared not either the leaves or the bark even of the fig-tree. But this objection is by ^h Others quite taken away, who from what is found by experience, and observed by writers of the nature of things, affirm on the contrary that the vine and fig-tree are particularly named, *quia Bruchi & Locustæ utrique infesti sunt*, because the Caterpillars and Locusts are very hurtful to both of them. It follows in the description of the mischief thereto done, *He hath made it clean bare and cast it away*, &c. [It] the affixe following immediately the noun *fig-tree* will be necessarily referred to it; but as *Kimchi* thinks, not to it alone, but also to the other noun, *vine* preceding, so as that what is done may be understood as done to ⁱ both, and so do ^k Some therefore render it, *eat them*. It, then (or *them*) the *fig-tree*, or both *vine and fig-tree*, חֲשׂוֹף חֲשׂוֹף *Cashoph cashaph*, and so the MSS. *Arabick* תִּקְשֵׁר תִּקְשֵׁר *by making bare he* (called the nation) *hath made bare*, i. e. as Ours, *hath made clean bare*. By that the *Chaldee* thinks to be meant, the gnawing the bark off, rendring it מְקַלֵּף מְקַלֵּף *barking*, *bark barked it*; but *Bochartus* thinks that by *making bare*, that is not necessary to be understood, it being sufficient for making good that expression, that a tree be spoiled of its leaves, fruit, and blossom, though not of its bark. The LXX. renders it ἐρευνῶν ἐρευνῶντες αὐτὴν, *scrutans scrutatus est eam*, as likewise the printed *Arab.* قَشَّتْ قَشَّتْ *Scrutata est scrutando* (i. e. as the *Latin* Translator of it gives it, *diligenter scrutata est*, *hath narrowly searched into it*) this makes ^l Some to conjecture that they read not as now it is read in the *Hebrew* חֲשׂוֹף חֲשׂוֹף *Chasoph Chasapha*, but חֲפֹשׁ חֲפֹשׁ *Caphos Chaphafah*, by transposition of the letters, seeing that *Caphas* is more frequently used in that signification of *searching*: but I know not why. *Caphas* having confessedly both those significations of *uncovering* and *making bare*, we may not think that *Casaph* also agreeing with it in the one, might anciently be looked on as agreeing with it in the other also. Besides that the notions are not so wide one from the other, but the one may denote the other, things being laid open and made bare, that they may be searched

into, and so those *Locusts* might make bare the fig-tree, that they might search after the utmost of such food, as it might afford them. The *Syriack* without repeating the word hath only פִּסְלוּ divulsit eam, plucked it asunder.

It follows וְהִשְׁלִיךְ *Vehishlic*, and cast away, where Ours add *it*, as understood, viz. It which they have gnawed, and chewed of the leaves, fruit or bark, letting fall what they have not swallowed thereof, *that bark* having sucked away the moisture that is between the bark and the wood, of which [saith *Kimchi* referring it to the vine,] having eaten the leaves they let the green grapes fall to the ground; and by means of what they have done הִלְבִּינוּ שְׂרִיגֵיהֶם *Hilbinu sbarigeha*, the branches thereof (of vine or fig-tree) are made white. The verb, though of a form usually transitive, yet here intransitively taken, made white, viz. either because the bark and all that is green being eaten off, the bare wood which is white appeareth as Some take it; or because, as Others, the ^m bark it self, or leaves and sprouts being by the touch, and sucking of noxious vermin marred, and made rotten loose their verdure, and grow white: we may well comprehend all; the word being a description of the great hurt, that those noxious vermin do to those trees, which they seize on. And what is here said to happen to the vine and fig-tree, may well be thought to be understood of all trees also, as more are named, ver. 12. these may seem especially named as of most use and profit, the spoiling of which might therefore be looked on as a greater calamity, than the miscarrying of other trees. Some think these particularly mentioned as such, in the sweet fruits of which the drunkards mentioned, ver. 5. took more delight, and therefore would be most affected with, and most sensible of the loss.

The word שְׂרִיגִים *Sbarigim*, by Ours rendered *branches*, as by the *Vulgar* *rami*, and by Others to the like meaning, is by *Junius* and *Tremellius* rendered, *botri illarum*, their clusters, viz. their green grapes, which being robbed of their juice grow wan and white. *Piscator* censures them for it, both in that they refer it to the vine, whereas he thinks it more properly to belong to the fig-tree, and because they render that by *clusters of green grapes*, which more properly signifies *palmites*, vine-branches; himself renders it *albæ evaserunt frondes earum*, the leaves thereof are become white, thinking the word though properly signifying as he said, yet *molli metaphora*; by a gentle or easy metaphor, to be transferred to denote the leaves of the fig-tree, which he looks on as here peculiarly spoken of, and the pronoun to belong to it. *Abu Walid* compares the word with the root سَرَا *Saraa* in *Arabick*, which is used for twigs or branches اذا امتدت when they stretch forth themselves. The ⁿ chief *Arabick* Lexicographer saith, that the noun سَرَا *Saraa*

signifies

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P p p

^f Bochart.
^l Merc. Druſ.

^g Pet. à Fig.

^m Bochart. part 2. p. 469.

^h Bochart. de Animal. part. post. p. 469.

ⁿ The Author of Kamus.

ⁱ Ar. Mont.

^k Jun. Trem.

signifies *القضب الكرمر للغن لستته* tender boughs of the vine, of the first year, or *كل قضيب رطب* any moist (or green) twig. The same tells us that *السرج arfargo*, with *غ g* (which comes nearer to the Hebrew in sound) is *قضيب الكرمر* the twig (or branch) of a vine. They that look more nicely into the Hebrew root, will have it properly to signify such ° boughs as interweave, or intangle one with another, as those of the vine are apt to do; yet used for branches in general.

By the words thus explained, and taken in their proper significations, we have the literal meaning of this verse also, agreeable to the foregoing, as a declaration of what was so done, or to be done, as is described by those hurtful worms to the trees and fruits of the land: in which way it is by many taken; but those who take the preceding words in an allegorical way, here also continue the same figure, and according to them, by the vine or vineyard, and fig-tree, are signified the people of the Jews, (of whom it is said, *Isaiah v. 7. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant,*) and by the vines being laid waste, and the fig-tree barked (or made an indignation or curse) and both being made bare, and cast away, and the branches thereof made white by the *Locusts*, and other vermin named, to be meant the destruction brought on that people by the enemy, their being deprived of their honour and good things they enjoyed, and their being carried into captivity, and made poor and desolate. So among the Jews *Abarbinel*, and among the Christians ° several.

8. *Lament like a virgin girded with sackcloth for the husband of her youth.*

What reason there was for those whom he before spake to, and particularly names, *drunkards, and drinkers of wine*, such who give themselves to luxury and pleasure, to weep and howl, *viz.* because they were deprived of those fruits, in which they took pleasure and delight, is manifest; but the mischief did not only redound to them, but to others more serious and sober, and that in respect of things most highly concerning them, *to wit,* not in what concerned their bodily comforts, or pleasures only, but as to what concerned them in their performing the due service of God, according to what was then by the law enjoined, and required from them; in that they were disabled to perform that; and therefore to these also, even to the whole people, doth he now address his speech, and call on them also to consider what is befallen them, and lay it well to heart; *Lament*

like a virgin, &c.] The verbs in *ver. 5.* were of the plural number, and so the nouns to which they refer, but this here of the singular, and of the feminine gender, requiring a noun of the same conditions, which being not expressed is necessarily to be understood; which *Kimchi* with the *Chaldee Paraphrast* not improbably supposeth to be *ננסת ישראל* the congregation of Israel. *Aben Ezra* thinks it may be either *ארם* ô land, or *נפשי* *Naphshi*, my soul. *R. Tanchum* *בר ציון או מא בשמך* ô daughter of Zion, or something like. To express what great sorrow the calamity befallen, or to befall her, deserves, or may extort from her, for aggravation's sake he expresseth himself by a comparative expression drawn from such, as in that kind useth to be among the highest, bidding her to lament not like an ordinary person, and on ordinary occasion, but like a virgin girded with sackcloth for the husband of her youth, *i. e.* as one that being a young virgin was married to a husband suitable to her, and hath untimely lost him, and so cannot but be supposed to conceive the greatest sorrow for his loss, and by the most evident outward tokens, as (according to the custom of those times, as appears by many expressions and examples in Scripture) the putting on of sackcloth, and doleful lamentations to express it.

That the nouns which we here have *בתולה* *Betulah*, rendred a virgin, and *בעל* *Baal* rendred a husband, do so properly signify as they are rendred, there is no question; yet the sense seems here to require, that the one of them at least be not so strictly taken; for how shall she be properly called a virgin, which hath had a husband, and known the marriage bed? This makes that Some take the one in a larger notion, Some the other, as either that the first should not denote strictly a virgin, but a young woman that had been so till of late married; or else the second, not only a husband actually married, but one that was contracted to a woman, though the ceremonies of marriage were not yet completed betwixt them. Among those that take the first way is *Kimchi*, who giveth this plain exposition of the words, *He speaks this as to the congregation of Israel, Lament for this evil, and make great mourning, as a virgin that is given in marriage to a young man, and he dieth while she is yet a girl, because then is the time of their having greatest joy one of another, and therefore if he die she grievously mourneth, and putteth on sackcloth instead of her attire and ornaments: and this way ° several follow as the plainest; Others keeping this noun in its strictest signification, enlarge the notion of the other, and take it here to denote not strictly an husband, but more largely one that*

° *Ramus tortilis atque implexus. Etenim Radix hæc proprie sonat perplecti, implicari, contorqueri. Nic. Fuller. Cap. Concord. P. Ar. Mont. Christi à Castro. Brent. And that בַּזְלִי so signifies, Some think proved by what is added to it when it is spoken of Rebekah, Gen. xxiv. 16. neither had any man known her, if the bare name strictly signified such a one as had not been known by a man, why should this be added to describe a pure virgin? Druf. So Ab. Ezra, בְּיָמֵי שְׂמֵחָהּ in the days of her joy. Betulah ætatis hoc non integretatis nomen. Merc. Lively, and Druf. Mercer seems not constant to himself, saying in his first Notes on this verse, that Baal properly signifies Amasium, a lover, not maritum, an husband. But in his latter Notes, that it signifies non Amasium, not a lover; but maritum, qui jus habet in uxorem, an husband which hath full right to the wife. And so in his former Notes on Hosea ii. 18. he saith that Baal doth signify both Dominum & Amasium, a lord and a lover; and in his latter, that what Some say that Baal doth in Hebrew signify Amasium, a lover, falsum est, is false.*

that hath indeed set his affections on a woman, and is espoused or contracted to her, but not yet married: so *Piscator* by husband here saith to be understood, *is qui uxorem virginem sibi despondit quidem, sed nondum cum ea consuevit, quippe mortuus ante consuetudinem conjugalem*. One that hath espoused indeed to himself a virgin but hath not yet kept her company, viz. as dying before the use of the marriage-bed: of this opinion seems the Author of the MS. *Arabick* Version, though not so much from any thing in his rendring the latter noun, which he rendreth زوج *an husband*, as from his rendring the first عاتق which signifies a girl ripe for marriage, but not yet separated from her parents to abide with her designed husband; لم تبين من اهلها الي زوج, *Faubari*. Another thing in *Piscator* observable is, that what Ours with Others render the husband of her youth, which sounds to whom she was married in her youth, he would have to sound literally, *maritum juventutis suum*, her husband of youth, and so means, *maritum juvenem suum*, her young husband, that so the age of her husband should be pointed out by it, not that of the spouse; in which *Grotius* seems to agree with him, while he explains the words, *Solent enim mariti à feminis magis amari, quibus adolescentulis adhuc nuptæ sunt*. For husbands are wont to be more loved of women, to whom being yet young men they were married; but this construction though there be some examples brought of it, yet is certainly more harsh than the other, and I know not whether it be more or so much conducing to the matter here intended, viz. for the expression of the greatness of such sorrow, as is usually found in such a person as is here described, a virgin (espoused, or a young woman) lately married, that hath lost by untimely death her (spouse or) husband. We may well think the tenderness of her own years to confer as much to the greatness of her passions, as the youth of her husband: as to the matter, both may here seem intimated, a young woman losing a young husband, whom she most passionately loved, and so bitterly lamenting his death, and shewing all signs of grief for him, so that from her behaviour is aptly taken a comparison, *ad gravissimum luctum arguendum*, to describe very grievous mourning.

The *Greek* something differently in words from Others, though not in meaning, renders, Θρήνησον πρὸς με ὑπὲρ νύμφην περιζωσμένην σάκκον, ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν, and the printed *Arabick* following it, نوح علي اكثر، من عروس اتزرت بالمسوح علي رجلها العذوي, and the ancient *Latin* Translation of the LXX. renders it, *Plange ad me super sponsum accinctum cilicio, super virum suum virgineum*, which in *English* must sound, *Lament to me above, (or more than) a bride, (or new married woman) girded with sackcloth, for her virgin husband*, in which version there is added πρὸς με, *to me*, above what is found in the *Hebrew*;

of which *Drusus* conjectures the cause to be a double translation of the word עלי *Eli*, which so read, signifies, *Lament*, but with the same letters, *Elai, to me*, and both of these by some scribe anciently to have been put in together; so that for reducing it to agree with the *Hebrew*, he supposeth the second ought to be put out; he likewise supposeth that whereas they read ὑπὲρ νύμφην, which must be rendred, *above, or more than*, a new married woman, it was at first written ὡςπερ, *like as*, agreeably to the *Hebrew* word כַּתּוּלָה *Cibtulah*, and by a mistake of the scribe changed into ὑπὲρ: by ἄνδρα αὐτῆς τὸν παρθενικόν, *her virgin husband*, *Jerome*, as Others, will have understood, her first husband, which married her when she was yet a virgin, * so called, *quod primus florem virginitatis abstulerit*.

What *Abarbinel* takes to be alluded to, by taking this comparison from a virgin in such condition as is described, appears by his explication of the words, *Lament thou, O congregation of Israel, which wert as a virgin, in as much as no people had dominion over thee, and gird thee with sackcloth for the husband of thy youth, which is God (blessed for ever) because his majestick presence is departed from thee*. This he may seem to have taken from *Jerome*, who hath much * the same conceit.

9. *The meat-offering, and drink-offering is cut off from the house of the Lord, the Priests, the Lord's ministers mourn.*

According to the plain literal meaning of the words, here is a declaration of the cause which they had of lamenting in that manner which he mentioned, even the whole congregation of them. Although *Aben Ezra* looks on it, as still more particularly concerning the drunkards before mentioned, as if it were a confirmation of what he said, that the wine should be cut off from their mouths, as if he should say, How shall you think to find wine [for excess] when as the meat-offering and drink-offering, the necessary duty or oblation of the whole congregation, which, if there were wherewith to perform it, ought not to be omitted, is cut off from the house of the Lord [there being nothing whereby to offer it] so that the priests, the Lord's ministers are forced to mourn for want of it? but we may rather think that this is a new address to the whole congregation, shewing what reason not only the drunkards, who could not be satisfied with what is sufficient, but even they who did not require more than what was requisite for necessary uses, and even that without which they could not perform their duty to God, which they ought to have more regard to than any thing that concerned their own particular profit, or pleasure, was cut off from them, had to lament of: this meat-offering and drink-offering he saith is cut off, viz. (according to the literal sense of the former words) because those noxious vermin (mentioned ver. 4.) had

* Lively. * But *Cyril's* explains it by παρθενικόν τε καὶ ἔφηρον νυμφίον, as if it denoted the youthful age of the man, as is to be seen by Others. P And see *Ar. Mont.*

had devoured those fruits of the earth of which they were to be. The מִנְחָה *minchah*, or meat-offering, of what it consisted, and how made, we have it described in *Levit.* ii. 1, &c. and vi. 14, &c. *Numb.* xv. 4, &c. and xxviii. 5, &c. The name indeed is elsewhere more generally taken, for any gift or oblation, but more peculiarly in the law attributed to such as is there described, and I suppose ^y here meant, the chief ingredient of which was fine flower. The drink-offering called נֶסֶךְ *Nesek* is in the same likewise described, as consisting of wine, *Numb.* xv. 5. and xxviii. 7, 14. So that the wheat and the wine of which these were made being by the Caterpillars, Locusts, and like noxious creatures marred, so as not to produce their fruit, these, *viz.* flower and wine must needs be cut off, and fail, and they in so great measure failing, as there was not to be had of them, so much as might serve for taking of the one for a meat-offering, and of the other a drink-offering to be offered in the house of the Lord, must certainly argue great penury and scarcity, such as could not but be a cause of great lamentation, such as he here describes or calls for, to the whole people that suffered such things, and more peculiarly to the priests who ministered to the Lord in his house, and there, according to their duty, continually offered to him such holy things while they were to be found; and therefore as he calls on the whole congregation to lament in sad manner, so affirms he of these that they do lament. The *Greek* indeed doth here render this verb also אָבְלוּ which Others take in the present or præter tense, *do mourn*, or, *have mourned*, in the imperative mood, *πενθήσατε*, *mourn ye*, and so joins the word not so much to the preceding, as to the following words, which give the like reason why they should mourn, as well as these do why the whole congregation should: this, though as not so much agreeable with Others in the construction, will not much alter the sense, and give much the same reason for their mourning. Why the priests are more particularly concerned in this kind are apparent ^z two reasons; one the great love and zeal that they had for God's service, which in those times could not without these offerings, which to the other sacrifices were necessarily joined, be duly performed: the other a necessary deprivation to themselves of their maintenance by God allotted to them, among the other tribes; so that they had not any other part of inheritance in the land with them, *Numb.* xviii. 8, 9. and xx. Among those who are said shall thus mourn, I know not how, or on what grounds the *Syriack* Interpreter reckons Kings: also his translation is כֹּהֲנֵי מִנְחָה וְנֶסֶךְ אֲבָלוּ, &c. *The flower [offering] and asperfusion [or drink-offering] is gone [or ceased] from the house of Lord, the Kings sit*

[or have fate] *in mourning, and the priests that minister to the Lord.* The word *Kings* we have not, as far as I have seen, in any other translation, nor is there ought in the original answering to it, or any ground for it, except we may think it a double translation of the word *Cobanim*, as if that signified as well *Kings* as *Priests*, and the Author would put in both, as thinking both comprehended. I find indeed in an *Hebrew-Arabick Glossary* כֹּהֵן rendred as well سلطان *Soltan* a *King*, as a *Priest*, as he would have it to be where it is said, *Thou art a Cohen for ever after the order of Melchisedec*; and it is elsewhere used for a prince or chief man; but whether that was the *Syrians* ground or no, I know not, but there is no ground for us to follow them in it: the words added for expressing who are meant, *viz. the Lord's ministers*, or they that minister to the Lord, plainly restrain the word here to the signification of *priests*, who had cause to mourn for the reasons before mentioned.

Of those who by those noxious creatures above named, will have to be understood the enemies, and not really those creatures, there be who understand the cutting off of the meat-offering and drink-offering from the house of the Lord, ^a to denote the desolation brought on the land by those enemies destroying the fruits thereof; or together, as ^b Others, by their making the ways impassable for those that would from the several places of the land, bring up their offerings to the temple. *Abarbinel* takes another way, or goes farther, taking hereby, as from what is likewise said *ver.* 10. to be intimated the destruction of the temple wherein they were to be offered, that they are said to be cut off, not so much for defect of those things whereof they consisted, as for that the ^c place where they were wont to be offered, was destroyed. But the words are easily retorted on him as a ^d proof to the contrary, *viz.* that the calamity was a judgment that befel them while the temple was yet standing. It is not said the house shall be cut off from the offerings, but they from it, and how can they be said to be cut off from it, if it were not in being?

10. *The field is wasted, the land mourneth, for the corn is wasted: the new wine is dried up, the oyl languisheth.*

He proceeds in a farther explication of that calamity, which had befallen (or should certainly befall) them, and hath the bad effects mentioned by reciting the particulars in which it appeared. His so punctually describing the particulars, and repeating in more words what might seem by fewer to be understood, seems (as is by Some observed) to argue the great ^e stupidity of the people, which though in such an ill condition, as they could not but be highly sensible of, and groaned under, yet do

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not

^y Minchah being the feminine gender, the Arab. MS. adds before it, *Korban*, as understood with it, as it is expressed, *Levit.* ii. 5. because the verb הִכְרַת *Hocrat*, is masculine. ^z Jerom. ^a Ribera, Menochius. ^b Gualter. ^c So the Doway Translators in their Notes, when Jerusalem was taken, and the temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this and other Prophets. ^d Bochart. ^e Calv.

אדמא *Adamah*. The land [mourneth] i. e. *Saith Aben Ezra אכלו וישבירו the inhabitants thereof mourn*, and so before him *Jerome, qui versantur in humo*, they which have to deal with the ground, or live on it, of them it may seem to be more properly taken than of that which hath no sense or feeling of what befalls it. Yet it is by Others thought more emphatical to apply it to the earth or land it self; and so it is in other places applied to express the same face and condition of it, and the things in it, as *Isaiab xxiv. 4. The earth mourneth and languisheth*, and so *Jer. iv. 28.*

For this shall the earth mourn, and xli. 4. *How long shall the land mourn?* ^b with several other places; as on the contrary when it is in a flourishing, prosperous condition, the hills thereof are said to rejoice, the valleys thereof to shout for joy, and so sing, *Psalms* lxxv. 12, 13. Nor will the like figurative expression be strange in other languages, in which we have the meadow said, *ridere*, to laugh, and the *lætus ager*, a merry, or joyful field, when they flourish and abound with plenty: on the contrary when they are barren, desolate, and deprived of such things, will they be said to mourn, or to be sad, to be sad of face, and in mourning habit. The *Chaldee* Paraphrast attending to such meaning of the word, in respect to the subject of which it is spoken, more than the proper signification of it, renders it **ארעא חרובה** the *land*, or *earth*, ⁱ is *desolate*. Mean while, how what is spoken of the ground, or earth it self, concerns the inhabitants of it, is manifest; if it mourn as desolate and destitute of what it should bring forth, necessary will mourning be to them that live by the fruits and products thereof, and cannot subsist without them. What is the cause of the land's being said to mourn, is declared in the next words, describing in like figurative language, the afflicted condition of those things, in the flourishing of which it was wont to exult and pride it self, *viz.* because **שרד רגן** *Skuddad dagan*, *The corn is wasted*, or as in the *Geneva* rendering, *destroyed*. The same verb have we here that before, and as by Ours rendred as before, so by the *Greek* also, and by the *Syriack* and *MS. Arabick*, but by the *Chaldee* differently, though much to the same meaning, there by *Embezizu* are spoiled, here by **ספ** *Saph*, is consumed, or failed; and in the *Vulgar Latin*, in the first place by *depopulari*, to be destroyed; in the second, by *devastari*, to be wasted. That which is the most useful among the products of the earth, even the staff of life in man, and which strengthneth his heart, and from which was the substance of the *minchah*, or meat-offering to God, faileth them, whether by ^k the noxious vermin before mentioned, corrupted, or consumed; or as ^l Some gather from what follows, *per nimum æstum solis*, parched and withered by the excessive heat of the sun; or otherwise **חוביש תירוש** *Hobish Tirosh*, *The new wine is dried up*, so in our Text; but in the Margin, is *shamed*: the reason of which different rendering is the ambiguous signification of the word **חוביש** *Hobish* in the original, which is sometimes looked on as having the ordinary notion of the verb **יבש** *Yabash*, signifying *to be dry*, or *dried up*, sometimes in the notion of the verb **בוש** *Bosh*, signifying ordinarily *to be ashamed*. ^m The forms and so the notions of which roots are sometimes mixed and confounded, which hath caused a difference betwixt Interpreters in the rendering it here, even from of old, the *LXX.* rendering it *ἐξηρανώθη* *is dried up*, and so the

Chaldee.

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^f Vatab. ^g Mercer. ^h So it is said, Lam. ii. 8. That he made the rampart and the wall to lament. ⁱ And so some Others, desolata est terra, Pagn. ^k Cyril. ^l Pisc. Dan. Tarnov. per nimum aestum & insecta varia.

^m Buxt. Lex. in **בִּרְיָ**, and see Schindler in the same root.

The first word *חובישו* *Hobishu* is of the same form with *חוביש* *Hobish* in the preceding verse, which there is rendred by Ours in the Text, *is dried up*, and in the Margin, *is ashamed*, as capable of either of those significations, and as indifferent for the meaning of that place in either of them: but the same R. Tanchum, who notes that of it in that place, as we have seen, saith that it is here *الخري* *the husband-men*, without doubt of the signification of *shame* and *confusion*, yet do the LXX. here also take it in the other notion, rendring (according to the ordinary reading and distinction) *ἑξηράνθησαν γεωργοί*, as likewise the printed *Arabick* following them, *جفت الفلاحون* *the husband-men are dried up*, which makes a very harsh sense, which may seem to be corrected, by otherwise distinguishing the words, as Cyril doth, by making *ἑξηράνθησαν* to be but a repetition of what is said in the former words, viz. the things before spoken are dried up; and to begin anew, begins with, joining the noun only to the following verb *γεωργοὶ θρηνεῖτε κτήματα*, *agricolæ lugete possessiones*, ye husband-men bewail the possessions, for what follows, as we shall by and by see. But others generally both ancient and modern, with good reason, I suppose, take the word which we speak of, in the other notion of being ashamed, and make the noun husband-men to govern it, yet is there difference between them concerning the mood or tense of the verb, some taking it to be of the præter tense, and so reading it, as the Vulgar Latin, *confusi sunt agricolæ*, *the husband-men are confounded*, the *Syriack* *ܚܘܒܝܫܘ* *Chobishu* (according to the *Latin* translation of it,) *erubuerunt agricolæ*, the husband-men have been (or are) ashamed. And among modern Interpreters, Junius and Tremellius, *erubescunt*, are ashamed; and Others to the same meaning, *puget*, or *dispuget agricolas*. But Others prefer to take it in the imperative mood, so the *Chaldee* *ܒܝܬܝܐܢܪܝܐ* *Be ye ashamed*, O husband-men, so the MS. *Arabick*, *اخذوا باالاربي*, the form indifferently agreeing to both. *Kimchi* sets a note upon it, that here it is (as likewise the following verb) *צווי*, *the imperative mood*, and so is also by divers Others, as well as Ours, among modern translations taken, as *most convenient*, and *most emphatical*: *Erubescite*, or as the Interlineary, *pugete vos agricolæ*. As both these ways of rendring agree to the form of the verb, so will they well agree to the meaning, the import being to shew the greatness of the calamity which either was befallen, or certainly to befall them, such as could not but, or deservedly might, provoke lamentation from them. If it be taken in the præter tense, it shews what effect it had already on them; if in the imperative, then what it justly should have on them, as *Kimchi* speaks, *כי ראוי לכם שתבשו*, *because there is great reason that you should be ashamed*, in as much as all labour or works in

the field are come to nought, as will appear by what is in the following words expressed. The persons here spoken to, or of, are *אנרים* *Iccarim*, in the *Chaldee* *אנריא* *Iccarya*, in the *Syriack* *ܐܢܪܝܐ* *Acare* in the MS. *Arabick* *الاربي* *Accarin*, the same root *Acar* being common to themall, and the word in them all, signifying *עובדי השדות* (as *Kimchi*) they that till the fields, or as R. Tanchum *الذي يحرثون الارض* *plowmen*, or *husband-men*, that plow, or till the ground, the singular number *אנר* *Iccar* occurs, *Jer. li. 23.* which *Abu Walid* explains, *כראב והו אלרי יקלב אלארץ באלחראת* *A plowman, which is he that turneth up the ground by plowing.*

In the next words *חילילו כורמים* *Helilu Coremim*, rendred, *howl*, O ye vine-dressers, of the first, viz. the verb *Helilu*, from *הלל* *Yalal* to howl, the ^s same is said as concerning the state and form of it, which was of the foregoing *Hobishu*, viz. that it may be indifferently taken, either of the præter tense, or the imperative mood, and is by most so taken as they took that, and so by Some rendred as the præter tense, so by the Vulgar Latin *ululaverunt vinitores*, the dressers of vines have howled, as the *Doway*. The *Syriack* in like way

ܘܠܠܘ ܒܐܠܪܡܝܐ *Wailelu corne*, which the *Latin* Translator renders, *ululaverunt vinitores*, Jun. Trem. *ejulant vinitores*, the vine-dressers do howl; but by Others as in the imperative mood, so by the *Chaldee* *ܠܝܠܘ ܡܦܠܚܝ* *alilû mephalehi* as in the ^h usual translation rendred, *ululate cultores vinearum*, and by Mercer, *ejulate*, &c. (though ⁱ Some render both this and the foregoing verb in him by the præter tense, *pudesciti sunt agricolæ*, *ululaverunt vinearum cultores*, the forms being coincident) so in the Manuscript *Arabick* *ولولوا بالارامي* *howl*, O ye vine-dressers; and so *Kimchi* notes, that it ought to be taken as well as the foregoing verb, and several of the ^k modern Interpreters take it. The *Greek* here (as the printed *Arabick* following them) differ from the rest in that they translate the first of these verbs in the præter tense, *ἑξηράνθησαν*, the second in the imperative mood, *θρηνεῖτε*, lament. The persons spoken to, or of by this verb are *עובדי הכרמים* *Ovede bucceramim* (as *Kimchi* explains it) such as are employed in the vine-yards, in ordering, planting, and dressing them, so the *Chaldee* *ܡܦܠܚܝ* *Mephatechi* *carmaya*, *cultores vinearum*, the *Syriack* *ܐܠܪܡܝܐ* *Corne*, and the

MS. *Arabick* *الارامي* *Carramin*, in words of the same root, sound, and signification with the *Hebrew*, viz. *vinitores*, the Vulgar *Latin* renders it vine-dressers, and so generally all modern Interpreters, but the *Greek* and printed *Arabick* here differ from all the rest; the *Greek* rendring it by *κτήματα*, the *Arabick* *مواشي* *Cattel*. For reconciling the *Greek* with the *Hebrew*, some conjecture, that instead of *Coremim*, vine-dressers, they read in the *Hebrew*

^c Doway. ^d Drus. à Cast. ^e Mercer. Tarnov. ^f Munst. Pagnin. Tigur. ^g Kimchi. ^h Polygl. ⁱ Pet. à Fig. ^k Pagn. Tigur. Munst.

brew *Ceramim*, which signifies *vines*, and then that in the *Greek* they wrote κλήματα, which signifies, *vitium propagines, shoots or plants of vines*, 'tis *Mercer's* conjecture, and *Drusus* saith of it that it is *emendatio non mala*, no ill emendation; yet why we should in whole embrace it, I think there is no reason. That they took *Coremim* in the signification of *Ceramim*, may seem probable, but that it should in them be read κλήματα, and not κτήματα is not so evident, it being against the authority not only of the known copies, but of the ancient *Latin* translation of the LXX. in *Jerome*, which renders it *possessiones*; and it's manifest that the *Arabick* also read it, while he renders it, *cattel*, which will come under the notion of possessions (though not such as the *Greek* may seem to relate to) but not of vine-plants. Besides the same word כרם *Cerem*, is elsewhere rendred also by the word κτήμα, as usually reading the *Greek* copies that we have.¹ So *Prov.* xxxi. 16. where what is in the *Hebrew* נטעה כרם *Nateab Cerem*, she planteth a vine-yard, the *Greek* renders κατεφύτευσε κτήμα, *plantavit possessionem*, she planteth a possession. And so *Hosea* ii. 15. where כרמיה *Cerameha*, is in it rendred τα κτήματα αὐτῆς. There indeed *Drusus* doth, as *Mercer* here, think it probable that it should be read κλήματα, *vine-branches*; but what like reason there is to change the reading there, we have said on that place, and little I suppose have we to change it here, the word κτήματα, *possessions*, though not signifying only vine-yards, will comprehend them better than the word that signifies only single plants or branches, it being supposed that for *Coremim*, vine-dressers, they did read *Ceramim*, vine-yards: but then if it be so read, (*viz.* κτήματα) or otherwise, how shall the word be taken? whether as governing the verb, or governed of it? the usual reading takes it in the first way, *lament, O ye possessions*, but *Cyril* otherwise distinguishing it, seems to take it in the second, *bewail the possessions*; so it appears by his explication, which is, that without doubt the destruction of things in the fields brings sorrow to those that till the ground. Such difficulties and scruples arise from the version, which by keeping to the plain reading of the *Hebrew* and the rendering of such as adhere to it, as *Ours* and *Others*, there is no cause of at all.

Those that are bid to howl, are *Coremim*, the vine-dressers, those whose chief possessions and emoluments were vine-yards, in the increase and fruitfulness of which, the chief pleasure and profit both of themselves, and *Others* that lived with them in their country, and enjoyed the fruits of their labours, did consist: what reason they had to howl (though before sufficiently declared) yet is farther expressed in the next verse, but before that, the reason why those before mentioned, *viz.* the husband-men, are bid to be ashamed, in the remainder of this verse, namely, for the wheat, and for the barley, &c. the chief grains for man's use, and in ordering of which the

husband-man's care consists, and on the kindly growth of which his hope and livelihood depends, being so destroyed (according to the plain forementioned literal meaning) by the *Locusts*, and other noxious creatures above mentioned, (or as *Others* will, by the enemy) that there is no harvest to be gathered out of the field, but all utterly perished, great cause is there that they whose hope is thereby frustrated should be ashamed and confounded; yet by consequence all the people of the land, being by this means deprived of necessary sustenance: so that it is a description of a great and general calamity, which he mentions that they might all take due notice of it, as an argument of God's great displeasure provoked against them, especially there being added concerning the other fruits, for which the vine-dressers are also bid to howl, what follows in the next verse; although I know not for what reason the LXX. *Greek* and printed *Arabick* here render the words קציר שדה *Ketfir Sadeh*, the harvest of the field by the vintage, the *Greek* having τρυγητός ἐξ ἀγρῶ, the *Arabick* القطار هلك من الحقل the vintage is perished out of the field. Though perhaps the general word *harvest*, might be extended to the gathering of any fruits, as grapes or other, yet certainly here it appears to be more properly and strictly taken, for the gathering, or reaping the wheat and barley, about which the *אכרים* *Iccarim*, or husband-men are peculiarly occupied, and they are therefore particularly bid to be ashamed for them, *viz.* ὑπὲρ πυρῆς καὶ κριθῆς; as the *Greek* also hath it, for the wheat and the barley; for I suppose the printed *Arabick* which follows them, in rendering these words, plainly mistakes them, to the manifest marring of the meaning, while he reads أكثر من القمح والشعير more than the wheat and barley. The MS. *Arabick* renders the whole more conspicuously, and agreeable to the *Hebrew* علی الحنطة والشعير اذا ياد حصاد المحرا for the wheat and the barley, seeing the harvest of the field is perished; so that those words properly concern the husband-men, or tillers of the ground, the following, the vine-dressers, *viz.* The vine is dried up. Here have we the same word that we had twice before, *viz.* הוביש *Hobish*, which verse the tenth is rendred in the text by the notion of drought, is dried up, and in the Margin by the notion of being ashamed, and verse the 11th, by the signification of being ashamed; and it is here noted by *R. Tanchum*, as also by *Others*, that it is here capable of the same signification that it was there. And so find we it differently rendred, by *Some*; as by *Ours*, in the notion of being dried up; ^m by *Others*, in the other of being ashamed. So the *Vulgar Latin*, vinea confusa est, the ⁿ vine-yard is confounded: so the MS. *Arab.* الجفنة خربت the vine is ashamed: so among modern Interpreters *Drusus*, vitem pudet, for (saith he) succo suo est fructu spoliatae vites quasi erubescunt, ut homines solent cum illis mali aliquid præter opinionem accidit,

¹ *Drus. Dan.*^m So the LXX. *Chaldee*, *Syr.* printed *Arab.* and several modern, *Mercer*, *Pagn.*ⁿ *Doway.*

cidit, the vines deprived of juice and fruit, are said to blush or be ashamed, as men use to do when some unexpected evil happens to them, or because they fail of what is expected from them; or their being said to be ashamed, may be understood of their causing shame to their owners, who are frustrated of their expectation from them, which soever of these significations be taken, either the one of *shame* in a metaphorical, or the other of *being dried up* and withered in a proper sense, the meaning will be the same, viz. their failing of fruit, or being profitable, which is from their being dried up, and for that is their shame. And the fig-tree, אַמְלָלָהּ Umlalah, *languisheth*, the same verb we had before, ver. 10. and so as here by Ours rendred. How diversly it is by Others in that place rendred we have seen, and may observe that as they there rendred it, so they do here; so do the LXX. the printed Arabick, the Syriack, the Vulgar Latin, and the Chaldee express it by the same word in both places, as do likewise many among modern Interpreters, though Some change the word without much alteration of the sense. The MS. Arabick here hath انقصت *Encasaphat* (which may be rendred, is *weakened or broken*) and so I suppose ought also to have been written in that 10th verse, though there be, by leaving out a letter, in the copy which I use, only انتف *Enkaffa*. As to the meaning of the word I think we may well take *Drusus's* explication. *The juice of the fig-tree being all sucked out, the tree it self languisheth, i. e. debilis ac infirma relicta est, nec amplius usum sui præbet, is left weak and feeble, so as to yield no farther profit from it self.* So is the vine said to *languish*, Isaiah xxiv. 7. and the earth, xxxiii. 9. To these are subjoined for expression of the evils befalling them, several other trees, whose fruit is not so necessary for sustenance, yet for both pleasure and profit to men. As, *the Pomegranate, the Palm-tree also, and the Apple-tree, even all the trees of the field are withered.* The destruction of these is put as a cause why the vine-dressers should howl, as belonging to their care and inspection, together with their vines, the chief among them, and the fruits of which were by them gathered and dispensed for the use of themselves and all inhabitants of the land. Of these all he saith יבשו Yabeshu, that they were dried up, scorched, or withered, viz. according to the plain meaning by many followed, by the mischief of the Locusts and other noxious creatures above named, brought on them. *Abarbinel*, from this expression draws an argument against the taking this and other mischiefs before mentioned, for hurt done by those creatures, because though they devoured the leaves and fruits, yet it is not likely that they could kill the whole trees: but the learned *Bochartus* taxeth him as igno-

rant of the nature of those pestilent creatures, and of the mischief which they are by Others observed to do; amongst others in that kind, he cites an Arabick Author *Al-Damiri*, whose words (according to his copy) concerning Locusts are, لعابه سم نافع للنبات والشجر ولا يقع على شيء منه الا اهلكه *that their spittle, or moisture, is a very strong poison to plants and trees, and falls not on any of them, but that it destroys them,* (in my copy is only لعابه سم نافع ولا يقع على شيء منه الا اهلكه *his spittle is very strong poison, which falls not on any thing, but that it destroys it*.) Out of *Pisidas* also he cites, as affirmed of them, that they make both trees and herbs to fade and wither; and himself thinks it plain that what here is said, is spoken of such mischief as is by them done to the fruits of the earth and trees. But whatsoever, or whosoever be the instruments, so great is the calamity thereby brought on the whole land, that what cause of shame and sorrow is here described, manifestly reacheth not only to the husband-men, and vine-dressers, who are named as more immediately concerned, but to all the inhabitants thereof universally, because (saith he) *joy is withered away from the sons of men.* The particle ו rendered by Ours and Others, *because*, is by Others rendred, Imo, yea, Yea it is withered, &c. by Others, sane, certe, surely, by Others, Ideo, therefore, &c. by Munster, ut scilicet arefcat gaudium, &c. viz. *that joy may wither.* These and like significations the particle being found to have, as one or another of them shall be taken, there may be made some little nice difference, in connecting these words with those that go before, or inferring them from them; but all will concur in making these words a description of the extent of the calamity mentioned, to all sorts of people in the land in general, and what great cause of sorrowing there is to them: whether we look back only to the words immediately preceding, wherein the husband-men and vine-dressers are called on, or farther back to ver. 3. where they are in general bid to lament, for the evils both before and between that and this, and now again described. As to the expression, *joy is withered* we have in it the same ambiguous word which we had thrice before, viz. הוביש Hobish, and concerning it have the same note from *R. Tanchum*, which before, viz. that it may be taken in the signification of الحزي Chazyio, *shame, or being ashamed*, and so to import, الانتطاع والعدم failing and deprivation, or else being dried up, or withered, and accordingly have we variety of renderings in several translations. The ancient Latin appears to take it in the former of those two notions, rendring it confusum est gaudium à filiis hominum, *joy is confounded from the children of men.* The LXX. also before them take the same notion, but with a different con-

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struction,

o Petr. à Fig. Confudit, & pudescit eos, & eorum spes frustrata est. p So Pagnin. ver. 10. excisum est oleum, ver. 12. ficus desolata est. Munst. exterminatum fit oleum. ver. 12. ficulnea enervata est. q Tarnov. r Ar. Mont. Pet. à Fig. s So Jerome here takes it. t In him it is printed التبت but, I think, ill. u Vulg. Lat. Jun. Chald. Syr. MS. Arab. اذ behold, or sith that. w Piscat. Tarnov. x Merc. y Grot: z And so Kimchi. a So the Doway. 1

struction, rendring ἡ χόρη χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων (whom the printed *Arabick* following, لان بني البشر اخزوا الفرح, because the children of men have made joy ashamed, (or put joy to shame) in which their rendring *Mercer* thinks they took *Hobish* as passively used (I suppose he means, as if the words in *Hebrew* founded, Joy is put to shame of, or by the children of men,) and the *Vulgar Latin* may be so construed also: but it is otherwise by *Expositors* usually understood, as we shall by and by see: only by the way we may take notice of another way which *Lud. Capellus* takes for adjusting the LXX. with the *Hebrew*. He supposeth that for הוביש *Hobish*, (from יבש *Yebash*) in the singular number they read הבישו *Hebishu*, as ^b from בוש *Bosh*, and in the plural number, and then in the following words מן בני אדם *Min bene Adam*, from the children of men, left out the preposition *Min*, from; but the former way of reconciling them seems the plainer, as not requiring that groundless different reading in the *Hebrew* which the other doth; in which will be found only a more irregular use of the word הוביש *Hobish*, by giving to it a passive signification, whereas it is by Others taken in an intransitive, as by *R. Tanchum* it is observed here to be דחית *Dhati* intransitive, nor is it usually looked on as taken by the *Vulgar Latin* otherwise than so, while that *confusum est* is looked on as signifying the same with *pudet*, or *pudescit*, in *Latin*, and in *filiis hominum*, rendred, from the children of men, not, by the children of men. The sense that ^c those *Expositors*, who follow that rendring, give, is to this purpose, that joy by reason of the unusual failure of those good things (as corn and wine and other fruits of the earth) from whence it was wont to arise, and was now expected to arise to them, was as it were ashamed to offer it self to them, or to expect entertainment from them. And to the same purpose are the rendrings of such among either modern or ancient *Interpreters*, as that of the MS. *Arabick* از خزي السرور من بني آدم *seeing joy is ashamed from the sons of men*, who take that notion of the word, and that of *Drusus*, *Puduit gaudium à filiis hominum*. *Castalio* in that notion also renders it, *faedata humani generis voluptate*, the pleasure of mankind being laid open to shame, or made shameful, or unseemly, that which was wont to be their joy being now their shame. But most modern *Interpreters* preferring the other notion which Ours follow, render it, ^d *exaruit*, is dried up; their corn, vines, olives, and other fruit-trees, their whole harvest being dried up and withered, as is described, well may their ^e joy, which was from the flourishing of these, and the enjoyment of them, ^f be said also to be dried away from them. However the word be taken, as to the proper and literal signification of it; yet as to the mean-

ing of it, both notions will concur so as to denote a ceasing or failing of such joy, as was formerly found, and might now have been expected, if things had gone on in their ordinary course among them, when God's blessing was upon them and their land; and so it is well given by the *Chaldee Paraphrast*, פסקת חדות, and so the *Syriack Interpreter* נכח, &c. because joy is ceased (or) failed from the children of men; and *Jerome* himself, who renders it by the notion of being confounded, makes that to be all one in meaning here with *auferri*, to be taken away from.

By that general expression of the children of men, is here by ^g Some observed to be meant the inhabitants of that country, on which that calamity and cause of sorrow lighted; it may yet well be used as a thing generally spoken; for had the cause been universal, and reached to all mankind on all parts of the earth, the effect would have been likewise universal, to the cutting off of joy from them all. By this *Abarbinel* taking all that should befall them to be from the enemy, thinks to be noted their nations being led into captivity, עוברה ועצוברת רוח, forsaken and ^h grieved in Spirit.

13. Gird your selves, and lament, ye priests: bowl ye ministers of the altar: come, lye all night in sackcloth, ye ministers of my God: for the meat-offering, and the drink-offering is withholden from the house of your God.

However such preceding expressions, though in form hortatory as that, *ver. 5, 8, 12*. may be understood as not so much exhortations to repentance, ⁱ as sarcastical exprobrations for, and declarations of such behaviour and expressions of sorrow which appears or should appear in them, forced thereto by what they did or should suffer, without visible hope of redress, and to awaken them from their great stupidity, yet these words appear plainly to be a serious exhortation thereto, as a remedy against, and means for removing those evils, which did either hang over their heads, or were already fallen on them.

Gird your selves,] that is, saith *R. Tanchum*, as ^k Others of the *Jews*, and Others also, שקים *with sackcloth*, or clothe your selves with sackcloth, which word may here be supplied from *ver. 8*. חגורה שק *Cbegurab sak*, girded with sackcloth, or from what follows in this verse, where it is expressed in לינו בשקים *linu besachim*, lye all night in sackcloth, although Some think that without supplying that, the meaning may be well made out, *viz.* ^l *Festinate*, make speed to do what is in the next words expressed, or ^m *parate vos ad planctum*, prepare your selves for lamentation; agreeably enough to that sense in which girding up ones

self

^a Although by what we have before said, appears that he might as well have said *Hobishu*, which would be the same thing, and less change, since that is used in the same sense with *Hebishu*. ^c *Mercer*, *Pudet gaudium hominum conspectus hominum*. So *Ribera*, *Menoch*, *Tirinus*, *Tarnov*. ^d *Pagn. Munst. Tig.* ^e *Psal. iv. 7. Isaiah ix. 3, 16, 10. & Jer. xlviii. 33.* ^f *Gaudium metonymicis pro illis rebus ponitur, ex quibus gaudium capiebatur.* ^g *Liv. 6.* ^h *Isaiah liv. 6.* ⁱ *Mercer* on *ver. 5.* ^k *Aben Ezra*, *Kimchi*. ^l *Calvin*. ^m *Drafc.*

self to set about a thing is often taken, although
 " Some think no apposite example of that use
 of it in this kind can be given. But the most
 take that way in the first place mentioned as
 most plain, and some both ancient and modern
 Interpreters do in their translations express the
 word sackcloth, as in the *Hebrew* necessarily

left to be understood. So the *Syriack*, **ܠܥܠܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ**

ܠܥܠܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ *sacerdotes accingimini saccis.*

The MS. *Arab.* **شذرو المسوح** *gird about you sackcloths.* So *Pagnin.* *accingite vos saccis*; and *Munster.* *accingimini saccis*, that being in those times the usual habit of mourners and penitents, as in many expressions in the Scripture appears: so that after his exciting them to this, properly follow words exciting to those acts, *lament and bowl*, as they are likewise joined to it, *Jer. iv. 8.* where the word **שקים** *Sakkim*, which is here only understood, is expressed; all of them called for as being both outward expressions, and signs of inward grief, and withal farther excitements to it, the gestures of the outward man serving to stir up and increase the affections of the heart, by which they are first produced, and conducing to the humbling thereof, without which these outward actions were to no profit. The persons called on to use these expressions of repentance are the *priests*, or in other words to the same purpose, *the ministers of the altar*, such who waited at the altar (*1 Cor. ix. 13.*) and there ministered about holy things, viz. whose duty was there to offer up sacrifice, and perform such services, as by the law were required to be performed to the Lord, who were the priests, whom likewise in the following words he calls *the ministers of his God, ye ministers of my God*, the God that he, however Others forsake, faithfully served; and his God who " sent him with this message to them, or " my God with whom I will intercede for you. The LXX. here leave out the affix *my*. The duty of those named was to " offer up sacrifice both for their own sins and the sins of the people, and to intercede for them; they therefore are here called on to lead them the way in the expressions of repentance; they, that the people may take example by them, are to *gird themselves, to howl, and lament*; and that they might seriously, and not slightly or perfunctorily do it, the next words call farther on them, *come lye all night in sackcloth ye ministers of my God*: **באו** *Bou*, come. This verb seems by Ours, as by Others, to be taken as a particle of " exhortation, to stir them up to the performance of what they are bid in the next word to do. By Others it is properly rendred a verb, *come or go in*, viz. " to the court of the temple, that there, as in a place proper for it, they may perform it, viz. *there lye all night in sackcloth*, not so much as there putting it off, or ceasing to mourn, *Kimchi, Druf.* The awfulness of the place, by reason of God's more peculiar presence there promised

to reside, could not but add to the seriousness of their affections, and their long continuing in that mournful habit, would shew that they were indeed seriously and not slightly affected with the sense of their ill deservings.

What great reason there was to them for such intense, and such continued acts and expressions of penitence, as those terms of *girding themselves, lamenting and bowing, and lying all night in sackcloth*, call for, the next words declare, viz. to be the greatness of the calamities which their sins had brought on them, *for the meat-offering and the drink-offering is withholden from the house of your God.* Much the same expression have we, *ver. 9.* only what is here said to be *withholden*, **נמנע** *Nimna*, is there said **הכרת** *Hocrat*, is *cut off*, to the same meaning, both denoting the failing thereof, and an affix in *your God*, here added, which there is not, otherwise here needs not any thing for explication of the words to be added to what hath been there said. By calling him, *their God*, he seems to mind them of their nearer relation that he had taken them into to himself, in choosing them out of all the people, to wait on him at his altar, and to see all things belonging to his worship duly performed, and that in so doing they might live of his altar and the things thereon offered. So that the calamity expressed in these words, *for the meat-offering and drink-offering is withholden from the house of your God*, may be well looked on as in especial manner concerning them, and as a cause of mourning in particular to them, both out of the zeal that they ought to have had to God's service, which was by this means hindred, and in regard to their being together deprived of their own sustenance, from that portion which God had allotted to them for doing him service. How these offerings came to be withholden from the house of their God, is according to the plainest way which we have seen, by reason of the consumption of those fruits from which they were taken, and the great scarcity caused by those devouring creatures before mentioned, of which the words may well be looked on as a farther description. But " *Abarbinel* in his way, which we have seen, looks upon it as a threat of the destruction of the temple, the house of God, by which all offerings should be together cut off, and cease, which they were to lament, **וליה זיה נאמת כי אם נחרב הבית וביטול העבודה**, and this (saith he) *was not really done, but by the destruction of the house of God, and the necessary ceasing of his service.* But, as hath already been mentioned on *ver. 9.* and is observed by *Bochartus*, the words seem to note the quite contrary, that what is said was happened or should happen (" the verb of the præter tense being taken as in the signification of the future, was done or was to be) while the house of God, into which these offerings for God's service on his altar were to be

" Tarnov. ° Calv. Tarnov. P Mercer. Tarnov. 9 Heb. vii. 27. into the house of God, scilicet in atrium Templi, ut ibi Deum invocetis, Pisc. Notes on verse 9. See Theodoret.

" Merc. Druf. ° Enter **כִּי** And so Arias Mont. and Doway

be brought, was yet standing; and because, by reason of the great scarcity, and defect of those things as they did consist of, they failed and could not be brought, therefore the priests, whose office was to offer them, having nothing now in that kind of meat-offerings and drink-offerings to offer, are called on to offer up ^w themselves, and to pour out at his altar, as a sacrifice that might be accepted, their own humble souls and broken contrite hearts, ^x in prayer, tears, and supplications, as the only remedy now left them for removing the calamity (of dearth) befallen them, and obtaining again from God a restoring of such plenty as might enable them for offering again such oblations in the house of God, which now by him, provoked by their sins, were cut off and withholden from it. And to this remedy are they called on here to betake themselves, and as in their own private persons (in these words) to perform such duties, and be an example to the flock, so also by their directions and injunctions to work on the whole congregation, to do the like in the next words.

14. *Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.*

Sanctify ye a fast, &c.] קדשו צום *Kaddeshu Tsom*. So the LXX. ἀγιάσατε νηστειαν, the Syriack ܩܕܫܐ ܥܝܡܐ: the printed Arabick, ܩܕܫܐ ܥܝܡܐ *Kaddesu Al-saum*, the Vulgar Latin, *sanctificate jejunium*, as several modern Interpreters also, which doubtless is the literal rendring of the words: as to the meaning the Chaldee renders ܢܘܪܐ *Gezaru*, decree a fast: the MS. Arabick, ܥܪܐ ܥܝܡܐ, *prepare a fast*, as also Rabbi Tanchum explains it, ܐܥܕܘ ܐܝܡܐ ܠܠܝܒܐܡ *prepare (or order) days for fasting*, and R. Solomon ܠܘܡܝܢܐ ܥܝܡܐ, and Aben Ezra by another word of the same signification ܠܚܝܬܐ ܥܝܡܐ *Prepare a fast*, and Kimchi ܠܚܝܬܐ ܥܝܡܐ *prepare the people for a fast*, and to the same purpose among more modern Interpreters, ^y *præparate, prepare*, ^z *indicate, proclaim*, Drusus noting it to be an *Hebraism*, viz. *sanctify*, for *indicate jejunium*, or *præparate jejunium*, *bid a fast*, or *prepare a fast*; which is all one as if he said to the priests, *curate ut plebs ad jejunium parata sit*, take care that the people be prepared for a fast. So that if in this way the verb be translated, *prepare, proclaim, or order a fast, dedicate, or set a-part a day or days for a fast*, it is a good translation, justified by the use of the word elsewhere in scripture; but it seems more emphatical to retain the proper notion of *sanctify*,^w which as it includes the other, so withal seems to require how the people, to whom the fast is enjoined, ought to prepare themselves for it, and order and behave themselves in it, viz. with more than ordinary sanctity and holiness, not thinking it sufficient only to abstain from meat and drink, which is sufficient to denominate a man to fast,

but withal to abstain from sin and wickedness, which is required to a holy and religious fast, such as is the duty and sign of an humble penitent, and which only is acceptable to God, and so profitable to them that exercise it, otherwise it will be but such as God will not have regard to, like that which he speaks of with loathing, *Isaiah* lviii. 5. *Is it such a fast that I have chosen?* withal declaring how that is which he delighteth in: and *Zach.* vii. 5. *When ye fasted and mourned, did ye at all fast unto me?* the fast therefore that the priests were here to proclaim, is a sanctified fast, both by themselves and the people under their charge, by their example, exhortation and instructions to be observed, and therefore he speaks not only to them as of a thing concerning their particular, but bids them call a solemn assembly. The sins were general, the calamity thereby pulled on them general, and they were therefore in general to join in the exercise of repentance, for obtaining pardon, and averting the judgments by those sins pulled on them. Call (saith he) a solemn assembly, in the Margin we have, *or day of restraint*; so elsewhere, where we have the same word עֲצָרָה *Atsarah* in the original, our Interpreters put in the Text, as here, *a solemn assembly*, and in the Margin, as a different, or rather indifferent rendring, *day of restraint*, as *Levit.* xxiii. 35. עֲצָרָה הִיא *it is a solemn assembly*, Text. Margin, *day of restraint*, shewing the meaning to include both, viz. a day wherein the people restrained from other their ordinary occasions, were retained together in a publick assembly for some extraordinary occasion. The verb עָצַר *Atsar*, from which this noun cometh, is looked on as chiefly signifying to *restrain*, to *contain*, to *shut up*, to *forbid*, to *retain*, to *hinder*, or to *compel*, whence may be judged of the interpretations given to the noun, which is as by Ours in the Text, and Margin, as we have seen, so by Others here something differently rendred, though by all perhaps the same thing be meant. The Vulgar Latin render it *catum*, an assembly, and so is it by several of the Jews expounded, and by the Chaldee Paraphrast rendred כְּנִישָׁא *Cenisha*, and by the Syriack ܕܢܝܫܐ *Cenushyo*; so by R. Solom. אֲסִפָּה *Asipha*, and to the same signification by ^a R. Japhet קְהֵלָה *Kebalah*, a congregation or company (in which sense it is also taken, *Jer.* ix. 2. עֲצָרָת בּוֹגְדִים an assembly of treacherous men, ^b so called לְפִי שְׁנַעְצָרִים וּמַחְזִיקִים בַּמָּקוֹם אֲסִפָּתָם *because they are detained and stayed in the place where they are gathered together*, and in this signification is it by several more modern rendred. Others do otherwise render it, so as not only to denote an assembly of men gathered and remaining together, but withal to intimate the reason or occasion for which they so remain, and the manner of their behaviour there. So the MS. Arabick renders ܢܐܪܘ ܒܐܠܥܬܚܬܐܢܐ *Rab. Tanchum*, and in much the same words ܢܐܪܘ ܒܐܠܥܬܚܬܐܢܐ *proclaim a retention, or staying*

ing together for devotion, or waiting on God; and agreeably *Kimchi* on the place, that the people should be restrained, *ממלאכתם ויאסרו לתפלה ולבקשה* 'from their work, and gathered together for prayer and supplication. Agreeable to these have we in Christian Interpreters ^a *proclamate serias*, that is, *diem cessationis ab opere*, proclaim a day of cessation from work, and *diem interdicti*, which is by our Translators put in the Margin, *a day of restraint*: all these concur in the same meaning, and concur to make it a solemn assembly, for such performances as the occasion required; whether (as in other places for other holy duties) or (as here) to humble themselves in fasting and repentance, and joint expressions of unfeigned humiliation before God, for averting his heavy judgments from them. The LXX. here, as also in *chap. ii. 15.* where the same words occur, ambiguously render it *κηρύξαι διατριάν*, which is anciently translated in Latin, *prædicare curationem*, proclaim a healing. So *Jerome* understands their word of a curing their sins by repentance, and so *Theodoret*. And the Hebrew word *עצור* may seem capable of that signification of healing, as the root *עצר* *Atsar*, may signify to close and bind, *vulnera enim constrictione curantur*, in as much as wounds are cured by binding up, and so may it be applied also to the cure of the wounds of the soul; and by the signification of binding, is it by the LXX. rendred *δω*, *Jer. xxxiii. 1.* But the Greek word *διατριάν*, hath other ² significations by which Others prefer here to render it, as more agreeable to the place, viz. ^b *cultus divinus*, worship of God, and likewise, *famulatus, ministerium*, serving, yielding service, and attending on; in which notion the printed *Arabick* taking it, renders (in both places) *نادوا بالخدمة* *proclamate ministerium*, proclaim service, viz. warn them to come together for serving God. The other Greek Translators, as appears by the fragments of them left, rendred otherwise, as *Symmachus*, *συνόδον*, *Synodum*, an assembly; *Aquila*, *ἡμεραν συλλογῆς*, *a day of gathering together*. *Cyril* seems to join these notions together, expounding it *τὴν τῶν θείων διημερῶν ἐκπλήρωσιν*, the fulfilling of such things as God wills; in fine, all appear to mean the same thing, *a day of a solemn assembly set apart from all other occasions, for their joining together in fasting, repentance, supplications, and like parts of service and devotion to God: for exciting to which he farther adds, Gather the elders and all the inhabitants of the land, &c.* זקנים *Zekenim*, the elders. The same word have we above, *ver. 2.* but there differently rendred from what it is here, viz. not the elders, but old men, by which varying of their language it may seem that they think, that it is taken in the one place in something a different meaning from what is in the other; and so it is by Others also thought, though in both places they do use the same word, viz.

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senes, old men. The mind of several Others we may take in the words of *Drusius*, *Hic senes accipiunt alio sensu quam supra*, Here they take the word Old men in another sense than above, *nam ibi ætatis erat, hic est officii nomen*, for there it denoted age, but here office or dignity, viz. magistrates; or men in place of dignity, men in authority, rulers, counsellors, such by whose prudence, or authority others are ruled. For it is well known that ¹ the word, though primarily signifying men of more years, yet is also used in that other notion; men of riper age being usually most fit for such employments, and chosen for them. Yet are there Others that take the word in the former notion, for such who were stricken in years, to warn that the infirmity of their age should not be a pretence to exempt them from the duty enjoined, they should even lead the way ^k *licet tremebundi & suis baculis innixi*, though trembling and leaning on their staves, that so, *canorum auctoritate juvenes ad pœnitentiam moveant*, by the authority (and example) of their grey hairs they might move the younger people to repentance. *Jerome* seems much so to take the word, viz. for *senes quorum ætas vicina morti, maturæque sententiæ, magis timorem & cultum Dei suscipit*, old men, whose age near unto death, and more ripe in judgment, makes them more apt for the fear and worship of God: Others giving to the word its greatest latitude, take in both, as well those who were elder than others in age, as those who had from their office and dignity that title of elders, ¹ both of these. Some look on as particularly called to those duties of repentance, old men because their offences were greater; men in place of dignity, because their examples lead others to sin. If either sort be left out in the stricter use of the word in its place, they will be taken in here as obliged to the duty called for, by the following words comprehending them, viz. *and all the inhabitants of the land*, the conjunction, *and*, being by Ours (and ^m several Others) supplied, though not in the Hebrew, gives us plainly their mind, that both these are of those that are to be called together, viz. *الشيوخ مع كل جلاس الارض* the elders (or old men) with all the inhabitants of the land, as the MS. *Arabick* gives it, and so both nouns governed of the verb, *Gather*, the nominative, to which then will regularly be the same which to the foregoing verbs, viz. the priests, and so are all Orders of men, by which the Jewish nation was then distinguished, here to join, in making up this solemn assembly, viz. the priests calling it, the elders, the common people, (called the inhabitants of the land, and so by *Jeremiah* also as distinguished from princes and priests, the people of the land, *Jer. i. 18.*) called to it. This is a regular construction, and plain meaning of the words, and most generally received, yet they being capable of other constructions also,

^a So *Aben Ezra*, that no man should do any work.^f *Pet. à Fig.*^g *Steph. Lex.*^h *Mercer, Druf.*^d *Cast. Druf.*ⁱ *Schindl. Lex.*^e And so cited by *Tertul.* and *Cyprian.*^k *Pet. à Fig.*^l So *Calv. Tarnov.*^m *Tig. Munst. Jun. Trem.*

also, they are by Others given, who look no farther back for a nominative case than to these words themselves, that they may sound, either; *O ye elders, gather all the inhabitants, &c.* or, *O all ye inhabitants of the land, gather the elders into the house of the Lord*: the first of these is given by *Aben Ezra*, *Gather* אָרְבָּעָה *ye, O elders, all the inhabitants of the land of Israel*; and this seems *Arias Montanus* to like: the other is observed as a rendering in some copies of the LXX. *συνάγετε πρεσβυτέρους πάντες οἱ κατοικοῦντες τὴν γῆν*, *Gather together the elders all ye that inhabit the land*; and this among the more modern *Castalio* takes, *convocate senes o omnes incolæ, &c.* call together the elders, O all ye inhabitants, &c. Against this way *Mercer* cautions, that the noun is *accusativus non vocativus*, the accusative not the vocative, seeing it was the duty of the *priests*, (not of the people) to call others together (for such duties.) The *Syriack* goes a different way from all these, by taking the verb not in an active but a passive signification אָרְבָּעָה, &c. *Be ye gathered together, ye elders, and all the inhabitants of the land*; these differences in Others we may observe, but mean while have no reason to scruple at, or leave, our own translation. According to all, or whatever construction it be taken, manifest it is, that here is a summons, or exhortation to all sorts and degrees of men amongst them, to convene and join in a solemn national assembly for deprecating God's wrath, which by their national sins they had provoked, and the averting those calamities in which they were all by that means involved. The place where they are to convene is the temple, called *the house of the Lord their God*; he himself calleth it his house; and an *house of prayer for all people*, *Isaiah lvi. 7*. It was *Solomon's* ^a prayer at his first dedication of it, that if there should be in the land, famine, pestilence, blasting, mildew, locust, or caterpillar, or if their enemy should besiege them in the land of their cities, whatsoever plague or whatsoever sickness there should be, that then what prayer and supplication soever should be made by any man, or by all the people knowing the plague of their own hearts, and spreading forth their hands towards that house, (or in that house as they render it, *2 Chron. vi. 29*.) God would hear in heaven, or from heaven his dwelling place, and forgive and do, &c. and in the ^o next chapter, God tells him that he had heard his prayer, and had hallowed that house, which he had built, and put his name there for ever, and that his eyes and his heart should be there perpetually. Thus then standing the case now with the people of the *Jews*, in whose land that temple was, great calamity and famine being by *Locusts* and *Caterpillars* devouring the fruits of the earth brought on them, (or according to Others by the invasion of enemies) thither are they called on to have recourse, there solemnly to assemble themselves, not contenting themselves with single devotions in their pri-

vate closets. The occasion did require both their meeting all sorts of them together, by mutual examples to stir up the affections of one another, and their meeting in that place, which could not, being, as it is styled, *the house of their God*, but strike into their hearts awe and reverence, as suggesting to them that God was there present; and that therefore what they did there they should do, as in his presence, with sincerity, and in such heedful manner as should be approved in his sight; and regarded by him the searcher of their hearts, and overseer of all their intentions. To stir them up to hearken to this exhortation, and encourage them in it, may be observed an ^p emphasis in the pronoun here affixed to the name of God, viz. *your God*, which seems to give assurance that God will be ready to meet them, and yet to acknowledge them for his, and be there found of them, if they shall in right manner, and with hearts rightly prepared seek him, for which behaviour the next word calls upon them and directs them; *and cry unto the Lord*, put up with ardent desires and greatest expressions of inward affection, your prayers unto God. To fit them duly for this duty, are the former injunctions of putting on sackcloth, fasting, and assembling in the house of God directed; without this they little avail, for the right ordering of this they conduce, which when by men with truly humble hearts, and joint affections put up to God, are prevalent with him for removing publick calamities. And such prayer doth the word אָרְבָּעָה *Zaaku, cry*, here call for, though the word otherwise signify the lifting up the voice, yet it is manifest that here (as elsewhere in scripture) it denotes and requires the ardent affection of the heart affecting and moving the tongue and lips for such expression of it in prayer to God: that for which they are to cry to him; is that he would remove from them that heavy judgment in the former verses, as also in what follows, mentioned and described. All this (saith *Kimchi*) doth the Prophet bid them to do when the *Locusts* are come upon them, or else that they might by repentance return to God before the coming of them, that so God in his mercy might reverse the decree. They that understand the evil to be from the invasion of enemies, must look on the praying likewise directed against them. To the Lord are they to cry, who being provoked by their sins, had threatened to them or sent on them those judgments, and who alone could remove them. What great reason they had to betake themselves to this remedy, as it is evident from what hath been already spoken by the Prophet, so will farther appear by what he adds concerning the terribleness of those judgments in what follows.

15. *Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.*

The connecting of these words with the former is inserted or supplied by Some at the end

^a 1 Kings viii. 37, &c.

^o Ibid. chap. ix. 3.

^p Oecolamp, Merc. Tarnov.

end of the foregoing verse, or beginning of this, *saying*, or *and say*, as follows, viz. אָבָהּ *Abah*, Alas, &c. so the *Syriack* Version, ܐܒܗܐ, the *MS. Arabick* likewise, وقولوا, *and say*; *Kimchi* also, אָמְרוּ אָבָהּ, *say, Alas*, as if it were a form by the Prophet dictated to them, what they should cry or say. So *Jerome* takes it for the voice *sacerdotum* & *populi ad Deum clamantis*, of the priests and people assembled crying unto God; so Some more modern, supplying therefore, *dicentes*, or *dicendo*, saying. But Others think that supply not to have place, and that the Prophet speaks here in his own person, in pathetick language lamenting the sad condition of the impenitent people, and describing the terrible-ness of the judgment that he is speaking of: whichsoever of these ways it be taken, the literal meaning of the words will be the same, *Abah*; the *Hebrew* word, אָבָהּ *abah*, appears both by the use of it here and elsewhere to be a particle of exclamation through grief or fear, or both together, הִיא קְרִיאה כָּךְ עַל הַצָּעַר וְעַל הָרָאנָה, *It is* (saith *Kimchi*) *a crying out so by reason of anguish or solicitude*; and therefore is by Interpreters rendred in their several languages in such words, as express such passion, Eheu, Heu, Hui, Hei, Ah, Abah, Oh! The *LXX.* ὦ μοι, woe me! but it seems, not thinking one single word sufficient to express the greatness of the passion, with which here the speaker seems affected, besides their adding ἐκτενῶς, *vehemently*, after the preceding word *cry*, do thrice repeat the particle, ὦ μοι, ὦ μοι, ὦ μοι, as likewise the printed *Arabick*, الويل لي الويل لي الويل لي, *woe is me! woe is me! woe is me!* and that perhaps may be the reason why the *Vulgar Latin* here, as in other places, trebling the letter *a*, reads, *a, a, a*, if they be so read distinctly as three letters; so that to pick out thence any other mystery, as Some do, will but lead to vain conjectures: but Some then think all these ought to be read together as one protracted syllable, or that it came by an error in the scribe, who should have wrote *aba*. The *Syriack* Translator likewise twice repeats, ܐܒܗܐ ܐܒܗܐ *ub, ub*, which *ub*, is a particle, اسْتَعَاثَ إِلَى اللَّهِ of crying out for help to God; and in that sense appears the Author of the *MS. Arab.* to take the *Hebrew* to be, rendring الغوث إلى الله من جهة هذا اليوم, *I cry to God for help in regard to (or against) this day*, and so the *Chaldee* Paraphrast, though here he renders it ܐܒܐ, *vae*, yet in some other places renders it as a particle of deprecating or beseeching, ܐܒܐ ܒܥܘܬܝ, *Receive my supplication, O Lord God*, as *Jer.* i. 6. and iv. 10. xiv. 13. xxxii. 17. *Ezek.* iv. 9, 8, 14. xi. 13. xx. 49. (the *Greek* also, *Jos.* vii. 7. render it ὦ μοι, *I*

pray) That, by reason of which, or against which this lamentation is made, and he so dolefully crieth out, or implores help from God, is by no other name or indication, than the day, a single day, by what it brings with it known and distinguished from others, viz. by the grievousness and calamitousness of it; *Münster* therefore in his translation inserts beyond the simple letter of the *Hebrew*, *O calamitatem diei illius! O the calamity of that day*, and *Mercer*, *Hei qualis dies! O, what a day is it!* In the next words he calls it, *the day of the Lord*; that great name added to any word by way of epithet, usually betokeneth some great or extraordinary thing denoted by it. Here it seems to denote such a day, or such time as should be signal and notorious for some such extraordinary judgment, as God would execute on the people for their ill deserts. The word day it self, is observed to be sometimes put for judgment, (as by the Apostle *man's day* is taken to be put for *man's judgment*, and so by Ours translated, 1 *Cor.* iv. 3.) viz. because judgment is denounced on a set day appointed for it; so that the meaning will be, *the day of the judgment of the Lord*. God's judgments may appear by what goeth before, and what we have, *ver.* 25. to have been in no small measure upon them. So that by this *day of the Lord*, may seem to be meant a day of greater evils yet threatned to be sent by God upon them, except by speedy repentance averted. By whom these judgments shall be executed upon them, and the coming of which is called, *that day*, is not expressed, they having been above named, *ver.* 4. viz. the *Palmerworm*, *Locust*, *Canker-worm*, and *Caterpillar*, noxious devouring creatures, such as bring a famine to the land with them. Those we saw by diverse literally taken (which seems the plainest way) for such animals: by Others figuratively to denote such enemies as should invade the land, and lay all things waste, as they use to do. Such difference is here likewise betwixt Expositors; by those who literally understand it of these creatures, *that day*, is here taken for the time wherein God sent or should send them in such multitudes, as had not elsewhere been heard of, to devour the fruits of the earth, and cause an extraordinary grievous famine. So here *Drusus* expounds it, *dies quo locustæ venient*, the day of the coming of the Locusts; called *the day of the Lord*, because therein God did by that means execute his judgment on the Jews, and punish them for their sins. So the learned *Bochartus* also takes that to be called *dies Domini*, the day of the Lord, that in which he should sit as a judge, *ut in Judæos animadvertat, locustarum agmine in eos immisso*, to punish the Jews by sending a multitude of Locusts on them. Others look

upon:

^a Jun. Tr. and see *Mercer*, *Oecolamp*, &c.

^r Pet. à Fig. Pisc. and see *Mercer*.

^s Written also sometimes

without the letter *a* at the beginning, אָבָהּ.

^t *دبر فخر* it is an expression of grief, *Abu Walid*, *هو التخزن*.

of fear, saith *Aben Ezra*.

^u 1. Jun. Tr. 2. *Drus.* 3. *Calv.* 4. *Mercer*, *Gualter.* 5. *Oecol.* 6. *Pag.* 7. *Tig.*

Münst. ^w Although in some Editions it is not at all mentioned, but only put ἐκτενῶς, which *Kircher* therefore puts for the signification of the word.

^x *Jerom.* quia offenderant Trinitatem.

^y *Ribera*, Modo unicam distinctionem proferamus.

^z Pet. à Fig. *Ribera*, although it be also so put elsewhere, as *Jer.* i. viii.

^a *Diem mœstum*

& calamitosum, lugubrem & miseriarum plenam diem, *Ar. Mont.* Woe to men in that day, so Pet. à Fig. takes it to

import, Væ hominibus in illo die.

^b *Drus.* *Bochart.*

^c *Lively.*

upon it as ambiguous whether really meant of those destructive creatures, or figuratively of enemies compared to them: so Cyril, "He calls that *the day of the Lord* in which his wrath was to be executed, either by Locusts sent on them, which should devour the fruits of the earth, and put them in fear of famine, yea of death it self, or else by the Babylonians, who should lay all things waste among them, &c." ^d Some take both in, as if the one were a forerunner of the other, as if the Prophet did here declare the decree of God, *de venturis Locustis & Chaldeis omnia vastaturis*, concerning the Locusts that should come, and the Chaldeans that should utterly destroy all things. But Others, without respect to Locusts, and those other creatures properly meant, understand it of the enemies, the Chaldeans, only: and for this way Abarbinel is positive; and therefore by the day of the Lord would have to be pointed out the ninth day of the month, *Ab*, (a month, as he observes signally fatal to the Jews) on which the temple was destroyed, and so is to them a perpetual day of sorrow and lamentation, and crying out to God in memory thereof. But I see no reason why we should forsake the first plain exposition: according to that, though they had already suffered evil things before spoken of, yet there appears yet a more grievous famine to be expected by them, if not by speedy repentance prevented. That this pathetick exclamation is to awaken them, and excite them to such repentance, is manifest; and that it might have due impressions on them for that end, here are two reasons given; first, from the nearness of the day; secondly, from the terror and unavoidableness of it by any other means. First, *for the day of the Lord is at hand*, suddenly like to come, speed therefore must be made in using such means as shall prevent it; no time for delay in this case, for when it is come, there will be no avoiding, no resisting it; *for as destruction from the Almighty will it come*, with irresistible force; prevented it may be by speedy repentance before it come, but when it is come not possibly be resisted by any strength of man, being *from the Almighty*. The very same expression have we, *Isaiah* xiii. 6. *Howl ye, for the day of the Lord is at hand, it shall come as a destruction from the Almighty*. The words here in the Hebrew are, *וכשר משרי יבוא Uceshod misbaddai yabo*, to which I look on our English Translation exactly agreeing; but it will not be amiss to see what Others also say concerning the words, and the exposition of them, or any part of them. As to the particle *ce*, in *Uceshod*, which is translated, *as*, the Author of the MS. Arab. Version (though he himself render it *مثل as*, leaving out the conjunction *u*, before it, yet notes that it is by Others said to be *زائدة* ^e redundant, and the meaning to be only *שר shod*, *destruction shall come from*

Shaddai; and the Syriack Version omits it, rendring it, *and spoiling shall come from God*. Abarbinel though not looking on it as redundant, yet thinks it not to be taken as Others take it, for a particle of comparison or likeness, but a particle denoting ^f time (*כף הזמן*) as it is sometimes used, and so that the words should sound, *for the day of the Lord is at hand*, to take his vengeance; and when destruction shall be from the Almighty, it shall come in that day, as a day set and appointed for evil to them. This way he seems to take as agreeable to his expounding that day, particularly of the ninth day of *Ab*, which we mentioned: but it will not so well agree with that way which we with Others take, according to which that particle, *as*, will not want its due emphasis, importing that these evils in that day to come were not by chance, nor things of ordinary course, nor from any ordinary power, which could not be resisted; but such heavy things as were decreed to be inflicted, and should be suddenly, when they expected not, be inflicted on them by an irresistible power, against which they should not be able to stand out, as such things which are determined and executed by God use to be.

As for the words *שר shod*, destruction, and *שרי Shaddai*, *the Almighty*, there is that allusion and agreement in letters between them, as may argue between them affinity in the root, though difference in the signification. The word *שר shod*, is from the root *שרר shadad*, *to destroy*, and properly signifies as it is rendred, *destruction*. The word *שרי Shaddai*, by which God is here called, being from the same root, may seem properly also to signify *a destroyer*. And therefore though by several of the Jews, as *Abu Walid*, *Aben Ezra*, and *Kimchi*, as it is a name of God whereby he called himself (*Gen.* xvii. 1. *Exod.* vi. 3.) and is called in Scripture, it be referred to this root as regularly deduced from it, yet doth ^h Abarbinel except against this derivation of it from a word, which seems to import violence and injuriousness, and doing hurt, or oppressing, which cannot be attributed to God. How should the Scripture call or describe the glorious God, *כתואר מנונה אשר כור* ⁱ by an epithet, or name of so ill a signification as this? Nor doth it satisfy him that by Others it is from the same root rendred *מנצח Menatseach*, *viator*, or *conqueror*, God not waging war with any creature, nor any creature with him; the attributes of, *potent*, *ruler*, *guide*, *governor*, are attributes more convenient to be appropriated to him, and not either *shoded* or *Menatseach*, and therefore he prefers to have some other derivation assigned for the word in this use, and in that kind he seems to like of the opinion of *R. Saadiab* ^j who would have the word to import *מי שאמר לעולם די* ^k *he that said to the world, enough*, or *sufficient*; which though *Aben Ezra* seems to say he understands not the meaning

of

^d Pet. à Fig. ^e As here, so more at large on Jer. ii. 24. and Hosea v. 7. whence he reckons up several evil things that happened to them on that day. ^f As he takes it to be *ימים* ^g *Jos.* vii. 5. in *ימים*. ^h And so Ar. Montanus. ⁱ On *Exod.* vi. 3. and see Buxtorf de nomin. Dei. ^j Which is also said by Some before him in the Talmud. Buxt.

of, yet he looks on, as denoting that he at his good will and pleasure, by which, and not by any necessity, he created all things, set bounds and measures to them, which they should neither exceed, nor come short of, saying, when they came to that proportion, *It is enough* (here stop, go no farther.) He also approves of what Others say that it signifies, *which is sufficient*, viz. *Allsufficient to and in himself*, having his being of himself, and never receiving it from any other, as he with Some interprets it, or as Others, *he that is sufficient for performing all things*, or, *who hath^k in him what is sufficient for all creatures*, or is sufficient for supplying all their defects. This derivation from, *י*, sufficient, with the letter *shin* added to it, *Maimonides* seems to prefer (*Moreh*, p. 1. chap. 63.) The same appears the Author of the MS. *Arabick* to take, rendring *מתל' אלנארה מן אלנארי*, as *spoil from the sufficient*, or *allsufficient*; others he thinks not so convenient, it seems, to mention, though from Others we meet with them, as namely, that this name should be derived from *שר* *shad*, a breast or dug (and *שרים* *shadaim*, the dugs,) as if he did from his plenty, as it were from breasts and dugs, fill with good and nourish all things; again from Others that it is from *שרה* *Shada*, (in *Chaldee* answerable to *אשר* *Ashad* in *Hebrew*) to pour forth; as if it denoted the plentiful effusion of good on all his creatures, and supplying them with all things necessary for them. But sure among all these (though for meaning they are good, and much concur in one) there seems none so regular as the first mentioned referring it to *שרד* *Shadad*, and therefore we see that it is by several of as good authority as any among the *Jews* to it referred, and *Abarbinel's* exceptions against it seem not to go on any good grounds; they are (as we said) founded on this, that that root imports and implies only destructive violence, and something of injuriousness, and that the word would signify if thence taken *גולן מעול וחומץ*, a robber, perverse or injurious, an oppressor; things not fit to be spoken of God. But he is singular in his opinion of restraining the word to this harsh signification, going therein contrary to the authority of several Others who refer it to this root, and to the reason by which they are led. They take it to found, *عزيز جليل*, *potent, great*, *תקיף מנצח*, *potent, conquering, overruling*, (not as if this word, as he also would have it, did signify only a conqueror in battle, but one who overrules and keeps under,) and *מתגבר* *Mithgabber*, prevalent, *אלקדאר* predominant, (as one of them renders it) in *Arabick*. Their reason for so rendring it seems to be taken from the use of it in the *Arabick* Tongue, in which that root *شدد* *Shaddab* hath the notion of being strong, firm, (not of wasting or destroying, as in *He-*

brew it hath) whence *اشد* *Ashaddo*, signifies the strength, or strongest part of a man's age, and *شديد* *Sbadid* (answering to *שדי* in *Hebrew*) strong, firm, which I find also put among the attributes of God by an ^p Eastern Writer; and in *Syriack* rendred by *ܐܠܫܕܐ*; and in ^a *Arabick* made synonymous to *عزيز* powerful. Hence have we grounds to think that heretofore, when the *Hebrew* Tongue was in common use in its latitude, *שרד* was used not only in the notion of wasting and destroying, but of being strong, firm, potent, as now in the *Arabick* it is; yea that that might be the primary notion, viz. of having power, and strength in general, which strength the being able to destroy seems also to require, and so came to be used in that notion, though it were not only to be limited to it, and may therefore, when attributed to God, so be understood as to denote in him all power, such whereby he was able to make all things, and is also able to destroy them. And if it be spoken of any other but God, then will it also denote some in whom is great and not easily resistible power. This I mention because there are some who looking on this as the signification of this word, viz. *רוק* strong, and powerful, or mighty, do not yet take it to be restrained, as Ours and most Others do, to the Almighty, to God, but to be an epithet, that may be attributed to any other of great power. So one of great note among the *Jews* cited both by *Aben Ezra* and *Kimchi* by the name of *חנניד* *Hannagid* (Prince) saith that *במקום הזה אינו שם הנכבד* in this place it is not the name of the glorious God, but *תואר* an adjective common to others also, and so denotes an irresistible destruction brought on them by some of great power, from which is no escaping: and of this *Aben Ezra* saith that *יפרה אמר* he speaks well in it: among the *Latins* also *Ruffinus* so takes it, explaining it of such a destruction, *quam potentissimus quisque ultor inveheret*, as any the most powerful taker of vengeance could bring on them. But whatever good meaning this way may give, the most emphatical seems that which is given by taking the word to be as Ours and most Others take it, an attribute or name of God, denoting his almightiness, and irresistible power, and so giving to look on destruction by him sent or brought on them, as such as will certainly have its effect, and cannot be possibly resisted or escaped. To avoid all ambiguity in the word whereby it might seem spoken of any other, the *Chaldee* couples with it the name *יהוה* (*Jehovah*) and the *Syriack* renders it simply by the name of God, *ܐܠܗܐ ܕܡܠܟܐ ܕܡܪܝܚܐ* and *spoiling shall come from God*. All these that we have yet had to deal with manifestly read it *שרי* *Shaddai*, but the LXX. give such an interpretation as makes some think that they did not so read, rendring, *ὡς τὰ λαίπρωγα*

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^k R. Sol. Gen. xvii. 1. ^l I suppose it ought to be *אלנרה* as it is in him, *Isaiah* xiii. 6. for as here written it signifies a spoiler. ^m Abu Walid. ⁿ *Aben Ezra*, *Exod.* vi. 3. and *Kimchi* in *Radic.* ^o So R. Samuel cited by *Ab. Ezra*. ^p *Glossary Arab. and Syriack MS.* and printed. ^q In the printed copy. ^r See in *Tarnov.* out of *Mahana*, *vastitas à potente non ab omnipotente, quia non loquitur de Deo, sed viro potenti, cujus vastationi nemo resistit*, which he lastly rejects.

ἐκ ταλαιπωρίας ἡζεί, *shall come as misery from misery*, (as the printed *Arabick* also following them, *كمثل شقوة من شقوة بائي*) which makes *Capellus* conjecture that they read in the second place also not as others *שדי Shaddai*, but only *שד Shod*, as in the first word, without the letter *yod*, and so took both in the same signification. But it is observable that whereas the same words do occur in the *Hebrew*, *Isaiah* xiii. 6. *Ceshod Misbaddai Yabo*, they do there render them in a very different manner, and more consonant to others, καὶ συνλεῖβῃ παρὰ τοῦ θεοῦ ἡζεί (as likewise *والانكسار بائي من قبل الله*) and *contrition shall come from God*, which seems an argument that these two books, or prophecies were not translated by the same persons. Whatever the occasion was that moved them to do as they did, we need not be solicitous, having the true reading by all others agreed on.

16. *Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?*

Having told them that the day of the Lord was at hand, and threatned them with the terror of it, that they might not yet through their stupidity and senselessness put it far from them, and defer their repentance, the only means by which it, and the farther ill consequences thereof, might be removed; he proceeds to set the plague as already begun before them, and to describe the nature and condition thereof to be such, as already ought seriously to affect them, and threatned yet worse things to come. Let them but open their eyes and they cannot but perceive it. How is it already with them? *Is not the meat cut off before our eyes? yea, &c.* The words so put interrogatively do more earnestly and evidently affirm and assure the truth of the thing spoken, so that we cannot but look on the particle *הלא* *halo*, *nunquid*, *non*, or *nonne*, or *an non?* *what is not?* as having its due emphasis: yet is it by the LXX. here left out, and the words simply rendred as affirmative: κατέναντι τῶν ὀφθαλμῶν ὑμῶν βρώματα ἐξωλοθρεύθη, *before your eyes meats are perished*, and so by the Author of the printed *Arabick* Version, to the loss of that emphasis. In the *Syriack* that that may not be, but the force of it shewed, it is changed into a demonstrative, *ܐܝܢ ܗܘܐ*, *behold before your eyes meats are ceased*. There seem, according as the words are by Ours distinguished, two things here affirmed; their being deprived of that ordinary food that they should live upon in their own houses, and of such things as they should offer up to God in his house; both which the earth with its fruits was wont to supply them with, and of which one depended upon the other, the latter on the former. For distinguishing these two, in our Translation the particle, *yea*, is supplied, being not mentioned in the *Hebrew*, which makes Some so to render as if by both expressions were meant but the same thing, *viz.* by *meat* in the first place no other than the offer-

ings, expressed by *joy and gladness of God's house*, with which they were accompanied in the second. So the MS. *Arabick*, *أليس على أعيننا أنقطع ألقربن من بيت ألهنا مع ألقربن وألقرب* *Is not before our eyes cut off the offering from the house of our God, with joy and gladness?* and that his meaning may be understood he inserts a note, that he calls the offering *أكل Ocel*, *meat*, because it is *ماأكل أنأكل* *that which is eaten* (or devoured) of the fire. To much the same purpose are the words of the *Vulgar Latin*, *nunquid non coram oculis vestris alimenta perierunt de domo Dei nostri, letitia & exultatio?* (which the *Doway Translation* renders; *why, are not the vittuals perished before your eyes, joy and exultation out of the house of our God?*) by several *Expositors* interpreted, while by *vittuals*, &c. they understand those sacrifices brought to the house of the Lord, from which the priests had their maintenance, from which was wont to be mutual joy, *tam offerentium quam sacerdotum*, both of those that brought them, and of the priests; yet are they by Others so understood, as of different things, *viz. meat*, more generally of all things *quæ ad vittum necessaria fuerunt*, which were necessary for their food and sustenance, and by the other words, *joy and gladness*, *quæ ad lætitiā & festorum celebritatem*, *those which pertained to mirth and the celebrity of their festivals*. So that " as one expresseth the same meaning, it is by the words declared, that God had apparently cut off from them not only those things, *ex quibus vivamus*, by which we (the Prophet taking in his own person with them) *may live*, but also *quæ sibi à nobis offerri jussit ex terræ fructibus*, *ut cum eo letaremur*, those things which he commanded by us to be brought to him of the fruits of the earth, that we might rejoice with him. To the same purpose doth *Cyril* make the *Greek* of the LXX. to sound, *viz.* that by the first, (*viz. the meat*) are to be understood the fruits of the earth now ripe, the corn now calling for the reaper, and the grapes fully ripe for the treader, which now before their eyes, and seeming to be at hand for their enjoyment, being by sudden invasion of the Locusts devoured, he saith *their meat was cut off from before their eyes*, taken as it were out of their mouths, when they were just ready, when they were ready to eat it: and then by *joy and gladness*, which he saith were cut off out of the house of their God, those offerings (or sacrifices) which they offered with rejoicing, out of the great plenty which their fields afforded, as *χαριστήρια*, offerings of thanksgiving to him, for his bounty to them. So among the *Jews*, *David Kimchi* in very like manner distinguisheth the words, and explains them as that by the first clause, *Is not the meat cut off before our eyes?* - is meant, that when the fruits of the earth appeared now ripe, the Locusts came up before their eyes, and cut them off, and by the second, that after the meat was cut off, joy and glad-

* Sa, Menoch, Tirin.

† Ar. Mont.

‡ Tarnov.

gladness were also cut off from the house of their God, because they brought their offerings, according to what was appointed, at the time of harvest, and then rejoiced, great being the joy of harvest, according to what is said, *according to the joy in harvest*, Isaiah ix. 3. *Aben Ezra*, for distinguishing the clauses or members of this verse, looks upon the words *הלא נכרת* *is not there cut off*, as to belong to both the former and the latter words, and to be before them repeated, *Is not joy and gladness cut off from the house of our God?* In which way ^w some Others also follow him, and it appears to have been the meaning of the *Chaldee Paraphrast*, who therefore gives two words of the like signification, one concluding the first clause, the other beginning the second, rendring the first *הלא עוד דאנחנו סף* *bath not, even we seeing, the corn failed*, and the second *פסק מבית מקדשנו דאלהנא חרוא וביע* *Is not* (for that is necessarily understood) *ceased from the sanctuary of our God, joy and gladness?* *R. Tanchum* seems to doubt how the words must be distinguished, and which of the two ways is to be taken; something he supposeth necessarily to be understood and supplied, and that to be the conjunction, *and*, but then looks on it as ambiguous to what word that should be joined, whether *שמחה* *joy*, so as that the words should sound, *Is not the meat cut off before our eyes from the house of our God, and joy and gladness?* (which way the *Syriack* takes, rendring, *and behold before our eyes are ceased meats from the house of our God, סמסל סמסל and joy and exultation?*) or else with the word *בית אלהינו* *the house of our God*, so as to sound, *Is not the meat cut off before your eyes; and from the house of our God joy and gladness?* which is that which our *English* follow, and more exactly the *Geneva*, which hath not, *yea*, but, *and joy and gladness from the house of our God*. The difference betwixt these is, that in the one by *meat*, is understood peculiarly such offerings as were brought with rejoicing to the temple, but in the other by *meat*, more generally what they all of them had any where to live on: and then by *joy and gladness*, such things distinctly as were brought into the temple for offerings to God, and served for the maintenance of the priests: which of these ways be taken it will be much to the same purpose, as to the meaning of the words, which are a necessary declaration of great scarcity. If the fruits of the earth had not failed, neither would they have failed of provisions for themselves, neither would have ceased that joy, with which those offerings by God required to be brought to his temple were to be eaten, according to his command, *Deut.* xii. 7. and xvi. 11. both of these failings are from the same cause, and one infers the other, the ceasing of that joy, a failing of that from which it should have arose. So that this expression may we look on as agreeing with what is said above, *ver. 9, &c. The meat-*

offering and the drink-offering is cut off from the house of the Lord; ver. 7. withholden from the house of the Lord, of your God, ver. 13. Aben Ezra looks on it as more particularly denoting the defect of wine, which is said to cheer (or make glad) both God and man, *Jud.* ix. 13. But that expression seems no proof why this here should be understood only of such joy as proceeds only from the wine-offerings, as we before saw from *Kimchi* (especially those at harvest) being such as were to be accompanied with joy, and God himself accepting of them might be said to ^x delight in them, as things of a sweet ^y savour to him, according to the usual expression of Scripture. By what means these things, both the *meat*, and the *joy and gladness* mentioned, are (or ^z shall be farther) cut off, is not by all agreed: the same difference which we before observed is between them: ^a many think this to be done by the enemy, and the destruction by them brought on the land. ^b Others by the Locusts and such other noxious creatures before named. ^c Some look upon the matter so doubtful as to say, *dum Locusta vel hostis, while either the Locust or the enemy, bereaves us of those fruits of which we hoped even now to have received a plentiful crop*; and ^d there is who ascribes it to the Locusts, as the plainest, of which ^e One takes these words to be probable proof, *hic locus facere videtur pro illis qui veras locustas venisse intelligunt*; this place seems to make for them who understand what is said of the coming of true (or real) Locusts upon them. And the learned *Bochartus* argues from it against *Abarbinel*, who looks on the calamities described as brought upon them by, or after the destruction of the temple by the *Chaldees*, to prove that it manifestly describes such evils as befel them while the temple was yet standing, to which they had not now their wonted offerings to carry, being by the Locusts deprived of them, to which that it will be agreeable to add the unseasonable drought of the weather, the next words make manifest.

17. *The seed (or as in the Margin, grains) is (or are) rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.*

According to this rendring, which I suppose to be the most convenient of any given, and shall after endeavour to shew, this which is said, is an heightning in the description of the calamity that he speaks of, in that not only such fruits of the earth which were already grown up, and they had hoped to enjoy, were, as it were, taken out of their mouths for the present, but that there ^f was no appearance or expectation of any better condition for the future: that seed which should have grown up to them into an harvest for the next year, being grown rotten and withered under the clods in the earth, and nothing likely to spring from it: so that by reason of what they already

^w Tigur. Pet. à Fig. ^x Mercer. ^y Levit. xxiii. 13. ^z So Some take it in the future tense. ^a Abarb. Ar. Mont. Ribeta. ^b Jerome, Cyril, Kimchi. ^c Mercer. ^d Sanct. ^e Pet. à Fig. ^f Ar. Mont. Pet. à Fig.

(as we said) rendred, *are scorched, or parched*, it will be reducible to that which *Abu Walid* looks on as proper to it, *To be dried*, which signification also the forementioned *عيس Abesa* in *Arabick* hath. Of these rendrings of this word, and the meaning given it by these Interpreters, we shall the better judge, by seeing how they understand the next word with which this is joined in construction, which is *פרדות Perudoth*, by Ours rendred, *the seed*, in which rendring they agree with the most, both of the *Jews* and modern Christian Interpreters, who look on the words as so signifying, and seem to have reason so to do both from the significations of the root in the *Hebrew*, and such dialects as much agree with it, and from such forms as are therein derived from it. The root *פרד Parad*, having both in *Hebrew*, *Chaldee* and *Arabick*, the notion of *separating*, or being *separate*, may well have derived from it such nouns as may signify that which is single and separate, or divided from others, as grains of corn, and seed sown and scattered in the earth, and so may this noun therefore in *Hebrew* here be well thought so to signify, though of form single, not elsewhere ^a as a noun substantive used in Scripture, there being no occasion for it, as well as *פירא Pheredio* in the *Syriack*, which is of known use in that signification, (in the version of the *New Testament*), viz. of *grain or seed*, and in its plural, *grains, or seeds*, and therefore so seems it here with good reason rendred, as by some of the *Jews* explained *גרני החטה והשעורה* the grains of wheat and barley, or *גרני הורע*, *Etc.* ^a of seeds which are sown, separated, scattered under ground; and as *Abu Walid* in *Arabick* *الحبوب المبدورة* or *المبدورات* grains scattered for sowing, and *R. Tanchum*, *الحبوب المعدودة للزراعة لانها تغرق في الارض* grains prepared for sowing, so called because they are scattered in the ground. The Author of the MS. *Arabick* gives it the same signification, and looks on it as derived from the same root, rendring it *المتفرقات Almotapharredatu* (literally signifying *separated*) in a note explaining himself to mean, *קמח אלבראר אלרי* feed wheat, which is separated wheat, in which are no tares mixed, *לאן כאן רסב אלנאס יברו אלנל מן אלקמח* because the custom of men is to sow the chief (or choicest) of wheat. *Abarbinel* also looks on it as so called from the same signification of that root, though for a different reason, viz. not because separate and distinct one from another, or from being mixed with tares, but because separated (or hidden) from the sight of men, as seed in its holes under the ground is. In all these we have the same signification, and the same root of the noun, though with some difference in giving the reason of the derivation of it; and the notion seems so probable and proper, that the modern Christian Inter-

preters generally take it, rendring, *semina, grana, sata, semina dispersa, grana seminum*. But for those other rendrings by those ancient Interpreters which we have named, there is not that probable reason found, why the *Chaldee* Paraphrast should render the word by *גרבי חמר wine vessels*, I find no reason assigned but his bare authority; how the word might in his time be used, I know not. As for the *Greek* *δαμαλεις* (and the like may be said of the *Syriack* and *Arabick* following them) *beifers*: that that cannot be a signification of the word *פרדות Perudoth* seems acknowledged; and therefore do several conjecture that they read it otherwise, viz. *פרות* (without the letter *ד*, *d*,) *Paroth*, which doth so signify. The same may be for the same reason ^a said of the *Vulgar Latin* rendring it, *jumenta*, beasts, but is by ^a Some thought to have read the words, though with all the same letters, yet with other vowels; as if the Author thereof took it to be the plural number, from *פרדה Pirdah* the feminine gender of *פרד Perid* a Mule; and one sort of beast named to comprehend all the rest of the like nature, beasts or cattle in general. But this way of flying to conjectures of different readings is very uncertain: it must be proved that they did read so, and some reason why they should read so, when that reading from which they vary will give as good or better meaning as, or than that which they substitute, as here it doth.

Concerning the third word which is here used, and not elsewhere in Scripture, there is no less difference betwixt Interpreters, and Expositors, it is *מגרפתיהם Megrephotehem*, rendred to us, *their clods*. In rendring of this have Ours also going before them, both the *Jewish*, and most of the modern Expositors, which as to the most part, do though something in their expressions, yet not in their meaning, seem much (if at all) to differ, between themselves. ^a *Abu Walid* whom we look on as among the ancients of the *Jewish* Grammarians which we have, renders it *خطوطها Catuteha*, the lines thereof, and explains it *اي الخطوط التي يخطها الزارع بالسكة بعد البذر* which the plow draweth with his plowshare after ^a the corn is sowed, which, faith he, are as *خدوش في الارض scratches in the ground*. And so ^a again in another place to the same purpose, saying that they are so called *تشبيها بالخدوش والجوش* for their likeness to scratchings or wounds made in the skin by ones nails, which are breakings of the skin. The same words almost hath ^a *R. Tanchum*, viz. that *תחת חתת חרשיהם tachath megrephotehem* is *תחת חתת חרשיהם* under its scratches, i. e. *תחת الخطوط التي يحفرها الحراث التي كانها كسور* the lines which the plow diggeth, which are as it were breaches in the earth, (which also are elsewhere (*Psalms* lxx. 10.) for much like reason called *גדודים Gedudim*, in-

cisions,

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^a As a participle it is used, *Ezek. i. 10.* ^a And *פרד* in the Rabbins. ^p *Ab. Ezra.* ^q *Kimchi, Rad. and Notes.* ^r *Tigur.* ^s *Munst.* ^t *Merc. Capel.* ^u *Grotius.* ^v *Ribera, Chr. à Castr.* ^w In the root *גרף*. ^x Which will be sowing under furrow, except he mean a harrow. ^y In the root *פרד*. ^z Who in his Dictionary renders the words *عفن الحب المبدور تحت خيب التراب المتراكم* the seed is grown musty (or putrefied) under the rows of earth, heaped up together.

the grains are dried up, **אלתשניע ואלתעטיס** לאמר אלקחט אלדי נאלהם התי יבשה אלחבוב חחרת אלארץ אר לא יגול עליהא מטר פלם תנבת *is to set forth the foulness and greatness of the matter of the famine which seized on them, so as that the seeds were dried up under the ground, by reason that no rain descended thereon, and so they could not spring up.* R. Tanchum also saith that this happened through extremity of drought, and this, saith he, sheweth **אלהא עם האמطار** *that together with the Locusts there was defect of rain*, which also appears by what is said in what follows, (ver. 20.) **כי יבשו אפיקי מים** *for the rivers of water are dried up.* This expression (together with that, ver. 19. *the fire hath devoured the pastures of the wilderness, the flame hath burnt up all the trees of the field*, and that which follows, ver. 20. *and the fire hath devoured the pastures of the wilderness*) doth the forementioned learned man Bocharius, bring as an argument for proof, that it is extreme drought, and not excess of wet that is here intimated. For proof of the same he argues likewise, from that this calamity is joined to the destruction brought on the fruits of the earth by the Locusts, and other noxious animals mentioned before, because those creatures do most abound when there is much heat and drought, not in times of wet and rain, which are destructive to them, as he proves out of such Authors as write of the nature of them, and in this way (as he observes) the seed will be said, not so much *putrescere*, to putrefy and rot, which will be from superfluous moisture, as *vanescere*, to vanish away, to come to nought, which will be when it is withered and shrunk up for want of moisture, which we saw to be the notion by Abu Walid forementioned assigned to the word **עבש** *Abash*, viz. of being dried up. This tedious insisting on the words have we been forced to, by reason of the very great difference betwixt Interpreters in the rendring of them. As for the following words, which are a farther description of the calamity befallen them, we shall find them though not at so great distance, yet not altogether to agree. They are, as by Ours translated, *The garners are laid desolate, the barns are broken down.* The garners **אצרות** *Otzbroth*, which signifies both things laid up for use, and the repositories or places, in which they are laid up, *Treasures or Treasuries*, as *Thesaurus* in Latin, and **θησαυροι** in Greek, by which this is by Some translated. R. Solomon adding **של יין ושמן** *of wine and oil*, doth not express whether he mean the store of those things, or the store-houses; but I suppose he means the latter. Kimchi more plainly expresseth himself so to do, while he explains it, *the treasures of the fruits of the earth are desolate* (laid waste, or forsaken) because there is nothing to be carried into them, and so they be *or lye waste*. And so is it manifest that for the most part, modern Interpreters take it, their words, though different, tending to the

same thing, as *borrea, thesauri, cellæ, thecæ, apothecæ, reconditoria, granaria*; all taking it for repositories, in which things are laid up, or stored; though some more generally, of any sort of things, others more peculiarly, of grain or corn, as Ours do, in rendring *garners*, as indeed the place seems here to require it to be understood, that being both in the words foregoing and following particularly spoken of. But the Tigurin Version, differently from them, understands it of the things laid up, rendring, *vastata sunt quæ reposita fuerunt*, which with the preceding words added, which according to it are, *computruerunt semina dispersa subter glebas suas*, will sound, *The seeds that were dispersed (or sown) are putrefied under their clods*, those which were laid up or wasted (or destroyed.) Both these will concur in one meaning, to shew their being deprived of that ordinary plenty of corn which they were wont to enjoy, and had need of repositories to put it up in. If there be no corn, no need of garners, if the garners be laid desolate, and let fall, it is a sign there is no corn to be laid up, and taken care of. But I think it more agreeable to the place here, and with the following words, that it be understood of the garners, or repositories, wherein those things spoken of were wont to be laid up, than of the things; and so I suppose it taken also by those ancient Interpreters the Chaldee and the Syriack, which use words from the same root, and of the same signification with the Hebrew **אוצריא** *Otsraya*, translated *cellaria*, or as *Mercer, Apothecæ* and **אוצר** *Autzre, borrea*, and so by the Greek **θησαυροι**, *treasuries*, as we before intimated, and again repeat, that we observe that in some copies instead of it is read by a manifest error **ταυροι**, *bulls*, perhaps because **δαμάλας**, *heifers* went before in that translation.

Much to the same purpose with these are the next following words, insomuch that Kimchi saith that in them **כפל הענין**, *he doubles the sense* (i. e. repeats the same thing, though in different words) inasmuch as **ממגורות** *Memmeguroth* is the same signification with **אצרות** *Otsbroth*, both signifying repositories. R. Solomon seems to make this difference here, by *Otsbroth*, are meant such in which wine or oil are stored up, by *Memeguroth*, such in which wheat or corn is put. Others seem to take it otherwise, as that by the first should be signified a receptacle of corn and like necessary provisions, by the latter such in which wine also is laid up. So seem the LXX. to take it, having rendred the first by **θησαυροι** *treasures*, the latter by **λαιοι** *wine presses*; as likewise the Syriack, who render the first by **אוצר** *barns*, this latter by **מאצר** *Maatzrotho*, wine presses (as the printed Arabick also by **معاصر** *Maafer*.) All that we may gather from the difference between them, is that the words seem (as Kimchi observes) both of them, indefinitely to signify any repository, or place, in which things for necessary use, whether corn, wine, or the like,

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¹ Pliny, Aristot. as also out of Tertullian, &c. and Drus. ² See Ribera, and Pet. à Fig.

³ Pagn.

⁴ Basil. in fol. 1597. and see Kimchi Concord.

are brought together and laid up. As for this latter word which we are speaking of, ממגורות *Memguroth* (which is from the root גור *gur*, in that signification wherein it signifies to *gather together*) *Aben Ezra* saith of it that it is מלה ורה *a word of a strange or unusual form*, viz. because of the letter מ, *m*, doubled at the beginning of it, whereas one single *m* would have been more regular; and that it should have been מגורות *Meguroth*, and so the plural number of מגורה *Megurah*, which occurs, *Hagg. ii. 19.* and there signifies a barn: So saith *R. Tanchum*, חת צעד אנ בكون מגורות *fradua al alim al malka mima akhri nshart memguroth* Its plural number ought to have been *Meguroth*, but by adding of another *m*, to that *m* which forms the noun, it is made *Mammeguroth*. By adding of that according to him, and most of the other Jewish Expositors, and Christians also generally, is there nothing altered, either in the signification or construction, from what it would have been in that more regular and simple form. Only *Kimchi* observes, that his father thought otherwise, viz. that the first מ, *m*, was not essential to the word, but as a ministerial particle, or preposition prefixed to it, signifying, *of*, that so the sense should be, *of the barns (some) are broken down*, though that letter *m*, hath not that vowel which in such cases it usually hath, viz. the vowel, *i*, but *a*. *Abarbinel* also is of that opinion that the first letter is a particle prefixed, and in the signification of מן *min*, *from or by reason of*, and then gives another signification to the noun, viz. of *fear*, and would have it then with alteration of the order in construction, to sound, *that the garners were desolate, and broken down, by reason of fear*, viz. of the enemy, in as much as through fear of him there was neither sowing nor reaping. But the first way mentioned seems, as of the simplest in construction, so of the plainest meaning, and is as by the most, so by Ours, with good reason taken. As for the verb נהרסו *Nebersu*, rendred, *are broken down*: of the signification of it there is no question, it importing ruin and destruction. Yet doth *Kimchi* mollify the expression by saying it may be understood, נהרסו, כאלו, *are as if they were broken down, or ruined*, because there is nothing brought into them: but adding, that if it be properly taken, that they were actually destroyed, or ruined, that it was so because there was none that would take care of them, or repair them from year to year according to their usual custom, as having no use of them, and so they fell down and perished. For what reason they were so neglected and suffered to fall, is expressed in the next words; *For the corn is withered*. This added to what he before said, *that the seed was rotten (or withered) under the clods*, if it be not a repetition of the same in other words, seems to import, *quod supererat ex illa semente*, All that was left or

remained of that seed not quite marred, (or came from it) that was also withered above ground, so that none came to perfection, and so there was nothing left to put into the barns, and so no need or use of them, that they should take care of keeping them up (which makes also for them who render the foregoing word, *barns*, as proper for corn, against them that take it for *cellars of wine*.)

The verb הביש *bobish*, rendred by Ours *withered*, we have had before occasion to speak of more than once, as on *ver. 10, 11, 12.* and observe it to be differently used and rendred; in the notion of two different roots, viz. of יבש *Yabash*, *to be dry, or dried*, and of בוש *Bosh*, *to be ashamed, or confounded*, as the place where it occurs seems to require. Both are here attributed to it, the one by some, the other by others. The first is embraced, as by Ours, so by many others ancient and modern, so the LXX. renders it, ὁ σῖτος ἐξηρανώθη *σῖτος*, because the wheat is withered. So the Syriack, *ܘܒܝܫ ܘܬܝܪܐ ܕܬܝܪܐ ܕܬܝܪܐ* *Vibesh oburo*, and the corn is dried up, (or withered.) The printed Arabick also, *لان القمح جف* because, &c. Among modern Interpreters also many render it by *aruit*, or *exaruit*, *e secuto*, saith *Diodati*, *is dried up*, in one edition, or as in another *edition*, *e periro per la siccita*, is perished through drought. But Others again take it in the other signification of being confounded, or ashamed. So the Vulgar Latin, *quia confusum est triticum*, because the wheat is confounded, which *Others* also more modern follow, using either the same word, or such other as is equivalent to it, *quod pudefactum sit*, because the wheat is made ashamed, and it is that which among the learned Jews Some also take. So the MS. Arabick Version *خزي الدجن* the corn is confounded, or ashamed, or put to shame. So *R. Tanchum* excepting against the taking it here in the other signification of being dried, or withered, because (saith he) لا معني لبس البر مع ري الجراد له *There is no convenient meaning in saying the corn is withered, with what was shewed that the Locusts had eaten it.* But this exception of his I suppose is of no necessity, if the words be taken, as above we said they may, for repeating of the foregoing words, shewing what befel the corn in the ground under the clods, or if it be understood, as we shewed by Some it is, for what did remain of the corn not devoured by the Locusts, as it is probable some might, though they made great destruction. As for the meaning of the word in his way, he taketh it not in its proper signification of confusion and shame, which cannot properly agree to corn, but in a figurative way, *لعدم والانتطاع* for defect, or failing, or being cut off, or taken away, which notion the Chaldee Paraphrast takes it in, expressing it by *דפק*, *defecit*, hath failed; and so as *One* for making the reason of so using the word, and the meaning, plainer, ex-

^p Grotius compares with it *Meguria*, by which the Phœnicians called their Cottages and country Villages.
^a Jun. Trem. ^r Pagn. ^s Munster. ^t 4to, 1607. Gen. ^u Munst. ^v Tig. Castalio, quippe scdata frumenta, seem all agreeable. ^x He seems to retain the Hebrew name, which I think is not of known use in Arabick in that signification. ^y Pet. à Fig: 1

explains it, *defecit, & deficiendo homines confudit, pudesecit & spe frustratum est*, hath failed, and by failing hath put men to confusion, and shame, and made them frustrate of their hope, which being taken for the meaning of the word, may also as well agree to the other signification of it, viz. *of withering or being dried up*. Whatever nicety be made otherwise in distinguishing between them, in this expression hitherto, we look on the calamity so described, as brought on them by Locusts, &c. and drought properly understood, which we take to be the plainest way. They that understand the enemies to be by those figured out, as if hath been before said that many do, look on all the mischief here mentioned, as done by them: by them all the fruits of the land devoured, by them the seed in the ground ² trampled under foot, by them the garners laid desolate, by them the barns broken down, and so the corn that was above ground and laid up in ^a heaps, marred, and spilled, as not having any covering or shelter to defend it; so *Grotius* renders the last words, *ideo* ^b *fatuit triticum*, therefore the wheat stinks, not as if the failing of that were the cause that the barns were let fall, but the want of the covert of the barn, and so its exposing to the weather, the cause of its being marred, and made musty. And so *Abarbinel* explains *כי*, *ci*, which Ours translate, *for*, by *ולכן* *velacen*, and therefore, as it is ^c observed sometimes elsewhere to signify, *Ideo, propterea*, therefore, *quare, quamobrem*, wherefore.

However in either of these ways, these emphatical and redoubled expressions, whereby the Prophet describes the great calamity now fallen on the people, and to befall them, in that their land, in which before they lived in great pleasure, and content, enjoying in great abundance all good things pertaining to the comforts of this life, and the ways and instruments by which they were brought on them, be understood, it appears by them, that they were such, as, if they would at all consider, and be sensible of their own condition, could not but make them see that God was highly provoked to displeasure against them, and so excite them to a serious and speedy repentance, and to return unto him in weeping, fasting, and praying, for averting his heavy judgments, before they were utterly consumed by them. If they should not so far consider these things, but look on them as things by chance befallen them, and so might go off as they came on, or they might find other remedy against, it must needs argue them very stupid and brutish, yea less sensible than the brute beasts that were among them, even which, for their better instruction, he seems to send them to in the next words, wherein he shews how they were affected by those evils, which came on the land.

18. *How do the beasts groan? the herds of cattle are perplexed, because they have no*
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pasture: yea the flocks of sheep are made desolate.

How, ^d Some render, *why*, &c. but Others think that not right, but rather, *How*, &c. The first words being put by way of interrogation, argue the great measure of the thing affirmed, or vehemency in which it is done, and so therefore the *Chaldee* without interrogation affirmatively renders it, *לחרת מתאנחין בעירא* *greatly doth the beast groan*. The word rendred beasts, is in the *Hebrew* also in the singular number, but taken ^e collectively in signification plural, as comprehending more, and the word also is ^f a general name, of which the particular kinds are after expressed, by *cattle*, and *sheep*. For the noun *Behemah*, *בהמה* is of general comprehension, *יקאר ען* *אלחיואן אלמאשי*, is spoken of such living creatures as go on four feet, as *Abu Walid* gives the proper signification of it: agreeable to which is *بابماب* *Babimab* in the *Arabick* dialect, which is *كل ذات اربع قوائم* any four footed living creature, *ولو في الماء* even such as live in the water also, yea more generally yet, *كل حي* any living creature without distinction. The forecited *Abu Walid* saith of it *لفظ בהמה يوقع على نوع واحد وعلى انواع كثيرة* that the word *בהמה* *Behemah*, is spoken sometimes of one sort (of beasts alone) and sometimes of many sorts of them, and sometimes of some one particular beast of them. The ^h *Jewish* Rabbins are observed to distinguish between it and *חיה* *chaiyah* (which is found together with it, *Gen. i. 25.* and rendred one, *beast of the earth*, the other *cattle*) so as that (viz. *chaiyah*) should be proper to wild beasts, but this *Behemah*, to such as are ⁱ tame, and made ordinarily use of for their service. Under this more general name then will the following kinds, denoted by herds of cattle (or kine) and flocks of sheep be comprehended, and those words be well looked on as a particular explication of what sorts of beasts are here by it more peculiarly meant, according to *Kimchi's* exposition, and it seems a good exposition. But the name, as appears by what we have seen, extending to other kinds of beasts besides them, as to horses, asses, mules, and most commonly, as *Grotius* thinks, when nothing is added to it, both in *Hebrew*, *Chaldee*, and *Arabick* taken for them, it is by Others here translated by a word more proper to them, viz. ^k *jumentum*, which peculiarly denotes such beasts as men make use of for carrying, drawing, or tillage, as if it were not used here as a general name, comprehending those two kinds here named, kine and sheep, but as a name of other different kinds; which being taken, I suppose the note of interrogation, or exclamation ought to be added, as well to the following clauses as to the first, which is by ^l Some done, but by ^m Others put only to the first, the others being expressed by simple affirmation,

X x x

² See Ar. Mont. ^a In acervis suis congesta, Grot. ^b Taking *כיש* to agree in signification with *כאש* to sink. ^c See Noldius's Concordance. ^d Vulg. Pagn. Arab. MS. *لما*. ^e Pisc. ^f Kimchi, Pet. à Fig. ^g Kamus. ^h Buxtorf. Lex. Talmud. ⁱ Cicur domesticum, and see Ar. Mont. on this place. ^k Interlin. Tig. Munst. Jun. Trem. ^l Jun. Trem. ^m As Ours; and Piscator warneth that the two latter clauses are not to be read with an interrogation.

firmation. The Vulgar *Latin* renders it by the general name of *animal*, the *Chaldee* and *Syriack* בעירא *Beira*, and כבירא *Beiro*, which seems well to answer to the *Hebrew* Behemah. It is by the *Syriack* Lexicographers explained as signifying البهائم الانعام *Beasts, Cattle*, among living creatures, כבירא בעבירא סבירא סבירא *such as eat grass, of which some are for meat, some for necessary service.* But between the LXX. (and the printed *Arabick* following them) there is a very strange difference from the *Hebrew*, and those who translate from it. The LXX. rendring, Τι ἀποθήσομεν ἑαυτοῖς; which in the *Latin* from it in *Jerome* is, *quid reponamus nobis?* What shall we lay up for our selves? But this no way agreeing with the *Hebrew* as ordinarily read, have put Some, who have looked into such things, to conjecture that they did read otherwise, and their conjecture is that instead of בהמה *Behemah*, they did read " בהמה *Behemmah*, or בהם *babem*, and instead of נאנחא *Neenchah*, which is from אנח *Anach*, and signifies, *doth groan* (° *Ninnecha*: as it were from ינח *to put, or lay up*) but this being supposed, it doth not yet so reconcile the *Greek* to the *Hebrew* so read, but that they are forced to fly to the conjecture of a various reading in the *Greek* it self, from what is usually read in the ordinary copies thereof, viz. that instead of ἑαυτοῖς *to our selves*, should be read either (according to Some) αὐτοῖς, *to, or for them*, or (according to Others) ἐν αὐτοῖς, *in them*. If the latter of these be received, then will it be referred ^p to the garners and barns before mentioned, laid desolate and broken down, because there was no need of them. *For what shall we, what have we to lay up in them?* If the first, then to the herds of cattle, and flocks of sheep, perplexed and made desolate, the mention of which follows, and so בהם *in them*, may stand for ^q להם *labem*, *to, or for them*, viz. ^r *what shall we lay up for them (where shall we find food for them?)* So have we here conjecture upon conjecture; which of them be the rightest, or whether either of them be right, we need not be solicitous, having in the usual reading of the *Hebrew* a far plainer and more apposite meaning, which we have all reason to adhere to. It concerns not us to enquire what they read, so much as whether they had any reason to read so. How not only one, but several sorts of beasts are thus afflicted, he proceeds more particularly to shew, adding in the first place, *the herds of cattle*, בקר *of kine, and oxen*, and ^s *such as are of that kind*, נבוכי *Nabocu*, *are perplexed*, the word is from the theme בוך *Boc*, which is not in its simple form found in Scripture; but such forms or words as are derived from it, and occur therein, have manifestly in them that notion of perplexity, or being in confusion,

so *Exod.* xiv. 13. נביכים הם בארץ, which Ours there render by a word of like signification, *are intangled in the land*, which *Ainsworth* likewise rendring it by, yet adds as the literal meaning of it, or perplexed, and so several *Latin*, *perplexi sunt*; so *Esther* 3 ult. The city *Sbusban* נבוכה *was perplexed*, and thence the noun מבוכה *perplexity*, *Isaiah* xxii. 5. and *Micah* vii. 4. and this signification is well confirmed from the use of the same root in the *Arabick* Tongue, wherein from the root بوك *Bawaca*, باك *baka*, and انباك *Enbaka*, are spoken of men, whereas ^t *راهم اختلط عليهم فلم* *their minds (or councils) are so confounded (or in such confusion) that they find no way to get out (or distregue themselves) whether to go or turn, which is much the same signification that Kimchi here gives of this word, that the signification of it is בלבול, confusion (perplexity) כאדם המבולבל* *as when a man is perplexed in his mind (or thoughts) and knows not what to do.* So that there is no doubt, that Ours and such other Interpreters, who here ascribe to the word, as now in the *Hebrew* read, the notion of *perplexity*, do give to its due and proper signification. But the ^u LXX. rendring it ἐκλαυσαν βεκάβια βοῶν, *the herds of oxen wept*, hath given occasion to ^x several learned men to conjecture that they did otherwise read it, viz. not *Nabocu*, (from בוך *Boc*, *to be perplexed*) but נבכי *Nibcu*, from בכי *to weep*, against which conceit of theirs is ^y objected, that as that word or form is not elsewhere found in Scripture, so if it were found would not regularly signify, *to weep, or bewail*, actively, but passively, *are wept for, or bewailed*. But indeed I think that this version of theirs doth not make it necessary to us to conjecture, that they did read it otherwise than now it is read; though ἐκλαυσαν doth not precisely signify *being perplexed*, yet *weeping, wailing and lamenting*, being usual signs, and effects of a perplexed, troubled mind, they might, I suppose, well enough think that by expressing this particular, they might not improperly comprehend whatsoever else perplexity of mind doth import, or discover it self by. This, I imagine, is an easier and gentler way of reconciling what we find in them to what we find in the *Hebrew*, than to fly to such a conjecture as shall violate the rules and propriety of the language by confounding active and passive forms in it; and the same way of reconciliation will also, I suppose, serve for reconciling to the *Hebrew* such other translations as are given, not having the strict signification of perplexity, as, viz. that of the Vulgar *Latin*, *mugierunt*, *have lowed*, viz. we may well say, as expressing great perplexity; that also of *Munster*, *oberrarunt*, *wander up and down*, and *Castalio*, *plorant, cry*. The reason of this perplexity in or to them is expressed, *because they have no pasture*, all that they should feed on being destroyed

ⁿ Merc. Druf. Capel, ^o Mercer. ^p In illis, viz. *βασανιστοῖς ἢ ἀγροῖς*, Druf. ^q Capel. ^r Quid illis
bestiis recondamus? Mercer. ^s Armenta Bucera, Grot. ^t Tig. Jun. Tremel. ^u Kamus. ^v As likewise
the Syriack and printed Arabick. ^x Mercer, Druf. Cap. ^y Buxt. Vindict.

stroyed and consumed by such means as have been before mentioned, and shall again be mentioned in the following verses. For aggravating this calamity that he describes, is added that this penury and want of pasture reacheth not only to the greater sort of cattle, which require a greater plenty of grafs, or such things as they should feed on, but also to such lesser sorts of them which might be satisfied with less, as even poor sheep which might be satisfied with scantier food, and shorter grafs. So he saith, *yea the flocks of sheep are made desolate*, even they are in a sad desolate perishing condition, not finding wherewith to sustain themselves. This import, or emphasis, for setting forth the extremity of the calamity fallen on the land doth *Kimchi* observe to be in the particle **גַּם** *Gam*, by Ours rendred, *yea*, shewing it to be such as that even those lesser cattle, which often feed to suffice them in places where those of the bigger sort cannot; could not now find what to feed on. The word **הַצֹּאן** *Halson*, by our Translators rendred, as by several Others, *ovium*, sheep, as if peculiar to that kind of lesser cattle, is by the *Vulgar Latin* and Others rendred by a word of larger comprehension, *pecorum* (or *pecoris*) cattle: and it is noted by the learned Jew *Abu Walid* to be a name **תַּם** *that comprehends both sheep and goats*, so that he thinks that in *Arabick* it ought to be rendred by **גִּנָּם** *Ganam*, which likewise signifies both those kinds, and not by **צֹאן** *Ddan*, although in letters agreeing with it, because that in the *Arabick* is a name peculiar to sheep as distinct from goats. He observes likewise that sometimes **בְּצֵן** *it is peculiarly spoken of sheep as distinct from goats*. (as 1 Sam. xxv. 2. where it is said that *Nabat* had three thousand **צֹאן** *Tson*, sheep, and a thousand **עִזִּים** *goats*) The same is noted by *Kimchi* also, that it is a name common to **הַבְּהֵמָה הַקְּטָנָה** *lesser cattle*, viz. **וְהַצֹּאן** *sheep and goats*, and that sometimes **כָּלֵם** *it comprehends them* all, but sometimes is attributed peculiarly to one kind, viz. *sheep*, as in the forecited, 1 Sam. xxv. 2. and on the contrary that sometimes it comprehends both **הַבְּהֵמָה הַקְּטָנָה** *not only those lesser kinds of beasts*, but those bigger sorts also that come under the name of **בָּקָר** *Bakar*, kine, &c. In that latitude he thinks it to be taken, 1 Sam. viii. 17. That it cannot be so here appears, it being put as contradistinct from what is under that name **בָּקָר** *Bakar*, signifying *bigger cattle* before mention'd, understood, but must either be taken peculiarly for *sheep*, as it is by Ours, and several Others, or taking in with them goats also, as by them that render it by *pecus*, and the *Chaldee* and *Syriack* rendring it **וֹנֹה** *Ono*, and the *Arabick* **גִּנָּם** *Ganam*, which words seem common to both those sorts of

smaller cattle: Of these it is here said **נֶאֱשַׁמוּ** *Neeshamu*, which our last Translators render, *are made desolate*, the Others more ancient to the same import, *are destroyed*, agreeable to what also the *Greek* hath **ἡφαισθησαν**, and the *Chaldee* **צָרִיאוּ**; the *Syriack* **ܥܬܝܬܐ**; the *Arabick* MS. **استوحشوا** (*are made desolate*) the printed **انقرضت**; the *Vulgar Latin* *disperierunt*, are perished; Munst. *damno affecti sunt*; Castal. *multabantur*: *Grotius* looking on *desolati sunt* as literally answering the *Hebrew*, explains it by, *ad paucitatem redacti sunt*, are become few in number. All these take the root **אֶשַׁם** *Asham* in that sense as it agrees with **שָׁמָם** *Shamam*, which hath the notion of *desolation*, *destruction*, *wasting*, which signification *R. Aben Ezra* and *D. Kimchi* also note it here to have; as it hath likewise, *Hosea* xiii. 16. and *Isaiab* xxiv. 6. But this root hath also another signification, viz. of *sinning* and *being guilty* or *faulty*, and in that notion doth the *Tigurin* Version here take it, rendring **greges ovium culpæ obnoxii facti sunt**, and the flocks of sheep are made (obnoxious to blame) guilty or faulty, by which I suppose he must necessarily mean obnoxious or liable to such punishment, or such evils and judgments, as their owners had by their sins provoked God to send upon them; for it were they, that had sinned, as for these poor sheep, what had they done whereby to deserve what is befallen them? and so understood, it will well agree with that explication of *R. Solom. Jarchi*, in which he seems to take in both those significations of the root *Asham*, viz. **נֶחֱלְקוּ בְּאַשְׁמָתָם**, which *Mercer* renders *vastati sunt delicto suo*, are wasted or destroyed by their sin: for explaining which I suppose is well added by a learned man, sc. *Israelitarum*, viz. the sin of the *Israelites*. Mean while they suffer as if they had been themselves guilty, and the sense of their sufferings they testify by their lamentable moans, and groanings, which certainly should have moved their owners, for whose sake it was they suffered, to have looked into the cause thereof, which was their sins, and so to have put up their supplications to God for removing his judgments, and those calamities which for their sakes had fallen on the poor cattle that belonged to them. We may well look on the words as including a reproof or upbraiding of their stupidity, which were not so sensible thereof, as these poor irrational creatures were. Even the cries of those ought so far to have awakened them. And seeing they did not, and would not take notice of them, The Prophet by his example whom they could not but think fit to follow, proceeds to instruct them, and lead them the way in the next words.

19. O Lord to thee will I cry: for the fire hath devoured the ^c pastures of the wilderness, and the flame hath burnt all the trees of the field.

These

* As Levit. iii. 6. where Ours render it the flock. ^a Yet may the naming one kind give to understand what shall be to the other, though the word do not signify them. ^b Where yet Ours render it sheep. ^c Which Some look on not as proper only to kine, but other bigger cattle, as horses, asses, and camels also, Druf. ^d Jo. Leusden. ^e Margin, or habitations.

These words are by ^f Some looked on as still such as were by the Prophet prescribed to the priests, to utter in their lamentations for those calamities which had befallen them, continued all along from *ver.* 15. But by ^g Others, as such wherein the Prophet, having in the former set forth the terribleness of the judgments that were befallen them, whereby to move them to a due consideration of the miserable condition they had brought on themselves, and all belonging to them, their land, and their cattle, he now declares what he himself doth, and will do (and so by his example incites them to do) for averting those heavy calamities, *viz.* by prayer and supplication making his addresses to God, that he would have mercy on them, and remove those evils from them, which by again particularly describing he shews himself, as he would have them also, the people, all with whom he hath to deal, to be duly sensible of, and to acknowledge as punishments by him for their ill deserts sent upon them. *O Lord, to thee will I cry.* This is the only remedy that he seeth for removing those great evils which he describes, *viz.* earnest prayer to God who sent them, and who only can remove them; and that only to the true God, whom he describes therefore by that glorious name proper only to him, *viz.* יהוה, which is therefore by some of the modern Interpreters retained as a proper name, and written in its own proper letters, ^h *Jehovah*; but by Ours and Others, and generally all the more ancient, rendred in the signification of *Lord*; and that not only here, but for the most part wheresoever else it occurs: for (to speak only of our own Translation) in very few places, among the many in which it is found, it is so expressed. We find it set down, *Exod.* vi. 3. where we read, *by my name Jehovah, was I not known to them,* and so *Psal.* lxxxiii. 18. *Thou alone whose name is Jehovah,* and *Isaiah* xii. 2. *The Lord Jehovah is my strength,* and xxvi. 4. *in the Lord Jehovah is everlasting strength:* but I believe no where else except in some compounded names, as *Jehovah-jireh*, *Gen.* xxii. 14. and *Jehovah-nissi*, *Exod.* xvii. 15. and *Jehovah-shalom*, *Jud.* vi. 24. Their expressing it in those places to be read according to its proper letters and vowels, shews that they did not think it a thing unlawful so to pronounce it, nor superstitiously abstain from it; but give us withal to think, that they thought it could not by any one word, which should fully express the force and import of it, in Ours or any other language be rendred, no such one word do we find. *St. John* by the Holy Ghost himself inspired, being in another language to express it, doth it in more words,

Rev. i. 4. *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, *he which is, and which was, and which is to come,* (or *ὁ ἐσόμενος*, as *Rev.* xvi. 5. *which shall be*) The form of the word in it including the characteristical letters or signs of all those three tenses, or times, present, past, and future, denoting such a one as ever was, still is, and shall ever be, one and the same everlasting being. But in that they do not frequently so express it, but translate it in the notion of another name, that of denoting absolute sovereignty and dominion (*Lord*) they seem to follow the authority and example of other ancient Interpreters, who so have done before them, as the LXX. who do not at all read it, according to its letters, but generally render it by Κύριε, *Lord*; yet that when they so render it, they took that word in a singular and higher meaning, than when in ordinary use it is spoken of men in the greatest power, may appear by what is ⁱ observed, that *Origen* in his copies of the LXX. did over-against it in the Margin still write the letters *J. H. V. H.* יהוה in *Hebrew*, to warn the reader whom he was in that place to understand, seeming to intimate withal that the name was in it self, to them ἀνεκφώνητον, as they call it, and many so do, only because they have no proper letters according to their way of pronunciation to express the right sound of it, and again no one word by which to give the full meaning of it. No less cautious is the Author of the *Vulgar Latin* in abstaining from the expressing that name in its proper letters, usually rendring it *Dominus*, The Lord, except in one or two places where he thought it better to express it, as that it might appear to be a proper name of God peculiar to him, yet neither then doth he so express it, but put in place of it another *Hebrew* name of God, *viz.* *Adonai*, as *Exod.* vi. 3. where what is in the *Hebrew*, my name יהוה *Jehovah*, he renders *nomen meum Adonai*, my name *Adonai*, which he puts likewise in the apocryphal book of *Judith*, chap. xvi. 16. It appears that he thought fit out of reverence to it, altogether to abstain from pronouncing it in the proper sound of its letters, and this may he seem perhaps to have taken from the *Jews*, who do altogether abstain from so pronouncing it, but in lieu of it still read אדני *Adonai*, which signifies also *Lord*, except where that word is joined with it, and then read instead of it אלהים *Elohim*, *God*: (in which case Ours also with several Others render it, *God*;) the reason why they abstain from pronouncing it according to its letters by the *Jews* pretended, is because they think the right pronunciation of it, which was of old under the first temple, and for some time also under the second, well known and used, to be long since lost, so that they dare not commonly ad-

^f Grot. ^g Calvin, Merc. Tarn. Ab. Ezra, אלהים the words of the Prophet. ^h Pagni. Jun. Trem. ⁱ See the Preface to an Arabick Pentateuch in Bodly's Library, and see Procopius by Curterius on *Isaiah*. The putting of which letters, at first done out of reverence, and for good intentions, afterwards proved, as that Arabick Translator of the Pentateuch shews, an occasion of a great error to some Greeks, who being ignorant of the *Hebrew* language, mistook them for Greek letters, and reading them the wrong way took them for ΠΙΠΙ, which they seemed to resemble, and so took Pipi for a name of God; and so some Syrians following expressed it by פפפי Phiphi, which they thought to signify الرب the Lord, or الرب السماوي Alrabbo ssamaio, the heavenly Lord, as in Bar. Bahlul's Syrian Lexicon rendred.

adventure on it for fear of prophaning it, or calling God out of his right name. But divers learned men of late think this rather a piece of superstition, and needless fear, and that it may still rightly be pronounced, and do therefore, according to its letters and vowels with which it is written, read and express it. Ours, as we have seen, shew that they account it no way unlawful to express it, yet out of respect to it, and following, as we said, the authority and example of those more ancient, do abstain from frequent use of it, and choose to render it by *Lord*; and so whereas * Others here render, *Unto thee, O Jehovah*, Ours read, *O Lord, to thee will I cry*.

Mean while the word in the original used is by all confessed the name of God, proper to him, and incommunicable to any other, his memorial, as he calls it ¹ *Hosea* xii. 5. by it therefore the Prophet calling on him, shews that on him, and him only, the true God, he looked, as only able to remove the great calamities which were come upon them, and who, he trusted, being sought to, would remove them for his name's sake. *Unto thee, O Lord, כי אין מושע ויורחך*, because there is no Saviour besides thee. These = calamities he had before described to his hearers; yet doth he here again, as the cause of his crying unto God, in pathetical terms lay open before God the same; we may suppose as to shew how sensible, he is himself of them as judgments from him, so to stir up the people to the like considerations, and withal to move God to compassion on them by the sense that they had of them. For (saith he) *the fire hath devoured the pastures of the wilderness, &c.* How dreadful the effects of the raging element of fire are, in devouring and consuming any combustible matters on which it seizeth, is a thing so well known, that to compare any other thing and the effects of it thereto, is the highest expression of much mischief thereby done to, and utter destruction brought on those things, by that which is so compared to fire, or called by its name; so that it may well be thought ² *nomen generale adversitatum*, a general name of all adversities, or things that do mischief, and a description of very great mischief brought by them. This I note, because by most Expositors the name *fire* is not here taken in its proper notion, but understood of other things thereto likened for their force and the mischief that they do. What thing it is that is here so called because of its power in doing mischief, is not by them agreed on. ° Some take thereby to be understood those Locusts and other noxious vermin before spoken of, which are observed to have in them a malignity like that of fire in destroying of such things which they light on; so is ^p cited from *Pliny* that expression, saying of Locusts, *multa contactu*

adurunt, they do by their touch burn (or parch) many things: and in this way doth *Kimchi* comparatively expound the words *אלו אש ולהבה עברה בהם כאשר עבר הארבה בהם* *As it were fire and flame passed (or seized on) those things, when the Locusts passed or seized on them.* ° Others understand that extremity of drought and heat which (as above we observed) Some think to have happened to them, and to have parched up all things in the land. So they look on the ¹ immoderate scorching of the sun to be called fire; *Psalms* lxxxiii. 14. where he saith, *As the fire burneth the wood, and the flame setteth the mountains on fire, and loca solis ardore torrida, places scorched or parched by the heat of the sun, to be called חררים Chazarim, burnt places, Jer. xvii. 6.* If these two, viz. Locusts and extreme heat of the sun came both together, as we have above seen Some to think, and it is probable that they did, they may then be both well comprehended under the same name of *fire*; and they need not be looked on as two different expositions, nor will that of the *Chaldee* be much different from the last, which renders it *קרם תקיף כאשר* *a violent east wind like fire.*

Others think it to be understood of their enemies, and mischief by them brought on the land; so *Abarbinel* saith that he speaks *על צרת האויב* *of the calamity from the enemy*, not from the Locusts: and to this purpose ° Some among Christians, *hoc tropo pictani belli imaginem volunt*, will by this figurative expression have to be (as it were) painted out the face of war; and so *Munster* thinks this way it may be understood, *hostes per ignem & gladium omnia devastaverunt*, the enemies have by fire and sword destroyed all things. (And so fire will be taken in its proper signification) as well as in the former way, that *pascua sunt vermibus corrosa ac si ignis exussisset ea*, the pastures were gnawn by worms (or Locusts, &c.) as if fire had burnt them up. Whichsoever of these things before-mentioned be understood as the instrument of working those sad effects here described, there is no question but that by God impowered and set to work, it would have force to produce them, as great as that of fire let loose to the most combustible matter; mean while it is but his instrument, and worketh as by commission or order from him kindled, and therefore by this fire here doth a learned ° Commentator think it more convenient to understand it more generally of the fire of his burning wrath, which is called *the fire of his jealousy*, *Ezek. xxxvi. 5.* and *fery indignation*, rather than to name any particular which he chose whereby to exercise the fury thereof. Whatever it was that is here called *fire*, it was by that kindled, and what dreadful effects it wrought, the following words describe. It hath (saith he) devoured

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- ¹ Pagnin. Jun. Trem. ² See notes on that place. ³ Kimchi. ⁴ Flacius Illyr. that sometimes ponitur pro re quavis valde lædente. ⁵ Drus. ⁶ Against this interpretation may lay that objection mentioned by Ab. Ez. against R. Japhet from what is said ver. 20. that the rivers of waters are dried up. (Which may seem not to be done by Locusts.) ⁷ Jan. Trem. Lively, Piscat. Bochart. ⁸ Lively, Bochart. ⁹ See Mercer. ¹⁰ Hostilis ignis, Ar. Mont. Incendio Chaldæorum, Ribera. Bellum cum incendio confertur quod omnia vastat, Tarnov. ex Winkel. ¹¹ Tarnov. To Gualter. istis vero hostilem rabiem, vel potius horribilem Dei vindictam denotat.

נֶאֱוָה *Neoth*, the pastures, (or as it is in the Margin, *habitations*) of the wilderness, which divers reading sheweth the word so rendred to be ambiguous. That so it is, appears by the different rendrings of it both among the ancient and modern Interpreters. The LXX. rendring it τὰ ὡπατα, τὰς ἐρημίας, as also the printed *Arabick*. The Vulgar Latin = *speciosa deserti*, the beautiful things of the desert; agreeably the *Tigurin* Version, *amanissima loca deserti*, the most pleasant places of the wilderness; with which may well enough be joined that which * Others have, *pascua*, pastures, and † *loci herbifera*, places that bring herbs. These all may we look on as agreeing with what we have in the Text, *pastures*. But the *Chaldee* Paraphrast hath for it דִּירוֹת מִדְּבָרָה *Diroth Madbera*, *habitacula* (*mansiones*, so *Mercer*) *deserti*, the habitations or mansion places of the desert. The *Syriack* likewise

ܡܘܬܬܝܢ ܕܥܝܪܐ, and the MS. *Arabick* مواطن البراري, to the very same Sense; *The habitations of the desert*. So among the modern, Castal. *Stationes* (or *Mansiones* in the following verse) *saluum*. *Junius* and *Tremellius*, *habitacula deserti*. *Drus.* *habitacula*, or *habitationes deserti*. Others, *caulas*, the sheep cotes, which is the same that the *Jewish* Expositors also take; as *R. Sol. Jarchi*, *Aben Ezra*, and *Kimchi*, who in other words expresseth it by אֹהֲלֵי הָרֹעִים the *shepherds* tents: and *Rabi Tanchum*, who in *Arabick* renders it مساكن dwelling places. The LXX. who here render it as we have seen, do, *Psalms* xxiii. (or according to them xxii.) 2. render it τόπος, a place. I do not doubt but that any of these mentioned did know and acknowledge the word to have both the mentioned significations, as referrible, and by the Grammarians referred to such † roots, of which some have one, and some another, as either נֶאֱוָה, to be fair or beautiful, or אֹהֶל, † to desire, or נוֹה *Navah*, to inhabit, to each one of which the noun in this form is looked on as referrible; but that every one of them, in the place where he found it (as in many places it occurs) gave to it that signification, which he thought most proper for the place. Mean while these significations here given, though as to the literal notion they differ, yet do seem to concur in the meaning of the place, and to be comprehended in it; inasmuch as the pleasantest places and most abounding with herbage and grafs in the wilderness and open fields, were by those that looked after their herds and flocks often chosen, there to set up cotes and cottages for shelter and habitation to themselves, as being remote from any towns or cities, so that naming one, the other would necessarily be understood, the pastures or feeding places, together with the mansions or shepherds houses in them. So saith *Kimchi* on the following verse, where

the same words are repeated, that by the word נֶאֱוָה *Neoth*, he means, *grassy places* (מְקוֹמוֹת הָרֹעִים שֶׁהֵיוּ בַּמִּדְבָּר) which were in the wilderness, and calls them *Neoth*, *caulas*, or *shepherds habitations*, because the shepherds, who inhabit the desert, do there pitch their tents, though they were remote from any other habitations. *R. Tanchum* something differently, he looking on the word as signifying مساكن *habitations*, or dwelling places, yet seeing in the wilderness there are not places of habitation, thinks to be meant the trees, التي تايي اليها الوحوش ويستظل بها عباير الطريق to which the wild beasts repair for covert, and travellers for shade and shelter. According to this the following words, and the flame hath burnt up all the trees of the field, are a more particular explication of what is said in these. And by what hath been said will it appear easy to reconcile the difference betwixt Interpreters mentioned, and that whether the word be rendred by *pastures*, *pleasant places*, *beautiful things*, or *habitations*, all which the word may signify, the meaning will be still the same, and such as comprehends them all; and so sheweth that as well as in the cities, so in the fields and wilderness also, all things conducing to necessity, convenience or pleasure, whether to man or beast, were destroyed by that which in one clause is called fire, in the other flame, all that might afford shelter to men, or covert and food for beasts, all which the name of pastures, habitations of the wilderness, and all the trees of the field, which he mentions likewise, do manifestly comprehend. In farther explication of the calamity he adds in the next verse,

20. The beasts of the field cry also unto thee: for the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.

The Prophet doth not only himself out of consideration of the miserable condition of things cry unto the Lord, but hath to bear him company out of the sense thereof, even the beasts of the field, even those that live abroad, and so were not † tamed by men, and find food on the mountains, where Locusts do not usually come. The word by which their crying is expressed, is תַּעֲרוֹג *taarog*, which word is spoken of the heart, *Psalms* xlv. 1. נֶאֱוָה *Neoth* As the heart panteth (or brayeth, as in the Margin of one translation) after the water brooks. The word is therefore looked upon as proper to the noise or cry by them made, but manifestly here used to express the noise or cry of other beasts also, and therefore it is by several Interpreters rendred by a word of one general signification, as *vociferari*, *clamare*, to make a noise and cry, or the like. The LXX. in a different notion of the word (though to the same meaning) render

* Which Munster retains.

† Pagn.

‡ Interlin. so Ours render נֶאֱוָה *Neoth* Deshe, green pastures, *Psalms* xxiii. 2.

§ See Note on *Hosea* ix. 13.

¶ To which the Hebrew Concord. refers the word; so in *Arabick* اوى *Awah*, is to Take for an habitation, and then موى *mawa*, an habitation.

⋄ *Kimchi*, ferae, wild beasts

Grot. as the Syr. ܡܘܬܬܝܢ Arab. MS. موطن. ⋄ Castal. Mugire.

der it ἀνέβλεψαν, and the printed *Arabick* تنظر اليك denote, as likewise the *Vulgar Latin*, *suspexerunt*, look up unto thee; agreeably likewise to that of the *Chaldee* מסברנ קרמך *Mesabro Kadamac*, *spectant coram te*, expect or wait before thee, or as *Mercer* renders it, *in te sperant*, hope in thee. These all fall in one meaning, their cry seeming to imply expectation and hope for help. But the *Vulgar Latin* inserts here some words, which neither in the *Hebrew*, nor any translation are found, viz. *quasi area sitiens imbrem*, which the *Doway* renders, *as a garden bed thirsting for a shower*. The learned *Grotius* conjectures that instead of *area*, a garden bed, might at first be written, and is to be read *cerva*, an hart, viz. *as an hart thirsting for a shower*; which if so, then there needs no more to be said, than that he laboured to express the proper meaning of the word תערוג as properly signifying the cry or noise^d of the hart, crying out, or braying through thirst after water, to set forth the earnest crying of the thirsting beasts, that it was as^e earnest as that of the thirsty hart: otherwise it may be thought that he had respect to the notion of ערוג as it signifies a furrow in the earth, made for sowing of seeds in it. The words here, as to the construction, being the noun in the plural number בהמות, *Behemoth, beasts*, and the verb תערוג *taarog, cry*, in the singular, which literally found, *the beasts doth cry*, which in the *Latin*, as *Ours* and some other languages, being no proper construction, causeth some with a supply to render it, *bestiarum agri quæque glocitat*, each one of the beasts of the field doth cry, as in such cases they think it requires to be done, and so to found, as *Aben Ezra* also thinks, כל אחת ואחת every one of them. The *Arabick* Versions, both the *MS.* and the printed, use the same construction as the *Hebrew*, بهائم الصحرا تخرج MS. *all the beasts of the field doth cry*, (the printed تنظر doth look up) اليك unto thee, which in them yet, must properly found, *do cry*, and *do look up*; it being the general use of that tongue, so to join a verb singular of the feminine gender to a noun plural, without requiring any supply, or any alteration in the sense at all, and perhaps that use may be thought also to have been known in the *Hebrew*; and so no other construction need be made of it. This their cry, are these beasts said by the Prophet to direct to him, to whom he directed his, viz. *the one only true God*: They all (saith he) cry unto thee, as if that, even those which were void of reason, and all distinct knowledge of God, and not capable of receiving it, or being instructed in it, yet by natural instinct guided, did acknowledge a dependence on his sole providence, and to it seek for a removing of their sufferings, and supply of their wants, in such manner as they were able to do it; in loud cries, which were acceptable by him as supplications to him. This the expression of crying to him seems to import, as likewise

other like expressions elsewhere, as *Psalms* civ. 21. where we read, *the young lions roar after their prey, and seek their meat from God*: again, *Psalms* cxlvii. 9. *He giveth to the beast his food, and to the young ravens that cry* (i. e. unto him;) for though that be not expressed in the original, yet is it easily understood, and therefore in several translations supplied, as in the *Greek* τοῖς ἐπικαλουμένοις αὐτὸν, *invocantibus eum*, which call upon him; and the printed *Arabick* الذي يصرخ اليه which cry unto him, and so in our ordinary ancienter *English* used in the Church Service, *that call upon him*, and so in *Job* xxxviii. 41. it is expressly said, *who provided for the raven his food? when his young ones cry* אל אל, *El El, unto God*. It is manifest, we see affirmed, that their cries are so heard and answered by God as if directly intended to him: yet is it in those parallel places cited manifest, that those irrational creatures are, as named, so, properly meant, and we doubt not but that here also we are so to understand the word in its proper notion of the beasts of the field, who as the ox is said to know his owner, and the ass his master's crib, *Isaiah* i. 3. may be said after their manner, to know and acknowledge God, as him on whom they depend for their livelihood, their being, and well being, and by their moans and cries in their wants or sufferings to testify it. Yet doth *Abarbinel* think this here to be taken otherwise, viz. by the term of *the beasts of the field*, to be meant those other nations, besides the *Jews*, whom *Nebuchadnezzar* conquered and destroyed, and dried up their rivers, even all those to whom the cup of God's fury was to be reached forth, *Jer.* xxxv. 15, &c. and him doth *Arias Montanus* follow in this, saying, *ut familiares & fidei domestici gregum & pecorum appellatione designantur, sic gentes etiam harum animantium agri generibus componi assimilarique solent*; that is, those that are of the family of God, and the household of faith, are described by the name of flocks, and sheep, so other people use to be likened and compared to other kinds of beasts of the field. But against this a learned Commentator objects, that those heathen nations did not in their troubles look up unto the true God; or cry unto him as these beasts of the field are here said to do, but unto false Gods. But sure there is no reason why we should take this name of beasts otherwise than in its proper notion. The Prophets joining the mention of their crying unto יהוה the Lord with his own, may well seem not only to set forth the greatness, and universality of the calamity which he is describing, in that it extended both to men and beasts, but to warn the people that he spake to, that they might take instruction, not only from him, but even from the beasts of the field how to behave themselves in the condition that they were in, viz. to address themselves in loud cries and supplications to the Lord, for removing those evils, which either were come already on them, or were certain to come on them, if not by their re-

^d Although Jerome on *Psalms* xlii. explains it also *area*.

^e See *Pet. à Fig.*

^f *Chr. à Castro.*

penitance prevented, shewing that if they did not so, they were more stupid than the very brute beasts, which appeared more sensible than they in this kind, and testified it by their cries, of which they could not but take, certainly ought to take notice, and lay it to heart, and be ashamed if they did not shew themselves to have as much respect to God, as they shewed. The reason which moved both him and these beasts, and ought to move all the inhabitants of the land to cry unto the Lord, is expressed in the following words. *For the rivers of water are dried up.* This may well confirm the opinions which we formerly mentioned, that the miseries in this chapter described, did consist as in the abundance of Caterpillars, Locusts, and such noxious vermin; so also in great drought, and parching heat, and want of rain, the proper effects of which, are the ^a drying up of rivers and brooks of water, which give drink to cattle and beasts, and causeth them to suffer and perish by thirst. They that ascribe this also to the mischief done by the ⁱ enemy, stopping of springs or otherwise, may alledge what is said, as in the name of Sennacherib, 2 Kings xix. 24. *with the sole of my feet have I dried up all the rivers of the besieged places.* Abarbinel thereby meant the overflowing of their kingdom by Nebuchadnezzar, but the former meaning seems plainer. However this shews that they suffered by thirst having nothing to drink, and the following words shew that they had neither what they might eat, so he adds, *the fire hath devoured the pastures of the wilderness.* These are the very same words which we have in the foregoing verse, and therefore what was there said may suffice here, I shall only add from ^{*} Kimchi for explication of the word מִדְבָּר *Midbar*, translated *the wilderness*, that it signifies מְקוֹם מְרֵעַ הַבְּהֵמָה, *the place where cattle (or beasts) do feed*, רְחוֹק מִן הָעִיר *whether it were far from the city, or near the city*, any such place, and not only wild, remote, desolate, barren places were called by that name; and so the saying that the pastures used to be found in such places, or as others will, the habitations, or such places, where shepherds were wont to find food for, or to feed their cattle, were destroyed as by fire, will import that there was nothing left, or to be found there, which they might feed on, and so were through want driven to send out their cries to God for supplies. And so have we in this chapter, the description of a sad famine, extending both to man and beast, and admonitions to them how to behave themselves, and by what means to seek for the removal of so great calamity, though as to the instruments or means of bringing on them that calamity we have seen Interpreters to differ, and so the verbs, by which it is spoken of, to be differently understood, by Some as of a thing already done or come, by Others as of what was to come, though by reason of the certainty of it, spoken

of as what was either already past, or in present being. The same matter in much the same method shall we find him to prosecute in the next chapter also.

CHAP. II.

VERSE I. *Blow ye the trumpet in Zion (Margin, or cornet) and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*

THAT for sundry occasions, and for several ends, the trumpets were wont to be sounded of old among the Jews, and that by order from God himself, appears as by what we read elsewhere in Scripture, so by what we find, *Numb. x. 2, &c.* where we have both a command from God for making of them, and directions for the use of them, as, 1st, for calling together the congregation, for holy meetings, *ver. 2, 3.* 2^{ly}, For giving a sign to them for the journeying of their camps. 3^{ly}, For giving warning by sounding an alarm, in time of war, or when any should oppress them, *ver. 9.* 4^{ly}, In the day of gladness, and their solemn days, and the beginning of their months. According to the distinct sounds given, they seem to have been given to understand, what kind the thing or occasion, thereby given them to take notice of, was. This blowing here called on them for, seems to be referred to the third head, concerning which the ^{*} Jewish Masters note that by the words in the Text הָצַק הָעֶרֶב אֹתָם, *the enemy that oppresseth you (or distressee that distresseth you)* is to be understood כָּל דָּבָר שִׁיּוֹצֵר לָהֶם *every thing that shall distress them*, as dearth, plague, or Locusts (בְּצוּרָתָם וּדְבַר וְאֲרֵבָה) or like things; so that whatever of such kind be here looked on as instruments of the calamity here described, it will equally agree to them; and so do the words of the Prophet sound, as a description of some great distress, in some such kind, which should justly deserve to be given notice of by such sign of blowing the trumpet to alarm the people, that they might be sensible of their miserable condition, and seek some way how to free themselves from it. And this warning of his to them ought as much to affect them, as if a watchman had set the trumpet to his mouth, and actually sounded an alarm to them. This his warning he repeats in differing expressions, signifying the same thing, *viz. הָרִיעוּ וְתִקְעוּ* *blow and sound an alarm*, the more to stir up their intentions and affections: לְעוֹרֵר הַלֵּבָבוֹת עַל הַתְּשׁוּבָה *to stir up their hearts to repentance* (saith Kimchi). Zion also, and his holy mountain, are the same place, (as *Psalms ii. 6.* *upon my holy hill of Sion*) the mentioning of which, being the place of their solemn meetings, shews of what concernment it was that they should all have notice of the thing declared, and

^{*} Calvin. Dan. Taanioth, chap. i. 1.

^a 1 Kings xvii. 7. ^b Ainsworth.

ⁱ Ar. Mont. Rib. Grot.

^{*} In his roots.

^{*} Maimon. Yad in

and be admonished of, as follows, *let all the inhabitants of the land tremble*, not only of *Jerusalem*, but of all the country about. That was the usual effect of such sounding of a trumpet to them, so saith he, *Amos* iii. 6. *Shall a trumpet be blown in the city, and the people not be afraid?* It did ordinarily in such a tune sounded, give warning of some such great evil appearing as might deservedly put them in great fear. That the matter here spoken of was of such nature as might require such a sounding, and such effect of it, appears by the description of it in the following words, *for the day of the Lord cometh, for it is nigh at hand. The day of the Lord, i. e. a day in which he will send very terrible judgments on the land, and take vengeance on them for their sins.* It is so called likewise, *chap. i. 15.* (where more hath been spoken of the expression.) But though such were threatned to them, they might perhaps continue secure, as thinking he might defer his coming, and be slack in it: that they might not so deceive themselves and *put far away the evil day* (*Amos* vi. 3.) he adds, *it cometh, it is nigh at hand*; so that if they will prevent it, or secure themselves from the danger of it, they must not delay their betaking themselves without delay to such means whereby they may do it. *For who may abide the day of his coming, and who shall withstand when he appeareth?* (*Malachi* iii. 2.) To make them duly sensible therefore of the danger of their condition, and to awaken them from security, he proceeds to describe the terror of that day.

2. *A day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations.*

A day of darkness and gloominess, &c.] A very calamitous day bringing with it much mischief and distress, it being a known expression, by ^d darkness to set forth figuratively a state of misery and calamity: and on the contrary by ^e light a time, or state of prosperity. Although by some darkness be otherwise here taken, *viz.* properly for darkness of the air, caused by what shall then befall them in their land. So *Kimchi* *הצרה נמשלת לחשך* *הצרה נמשלת לאורה* *affliction is likened to darkness, as joy is likened to light, or else*, saith he, *the exposition is* *כי מרוב הארבה* *that through the multitude of the* *Locusts the land is darkened*, as it is said, *Exod. x. 15. For they covered the face of the whole earth, so that the land was darkened.* This latter way is by *Piscator* thought to be most agreeable to the words, as *appears*, he saith, *by what after follows*, of which the reader, when he hath seen that, will the better judge. Mean while I think it most conve-

nient to take the first, as most applicable and agreeable to all expositions, whether they take by God's instruments in bringing the calamity spoken of on them; to be meant, either *Locusts* and the like hurtful creatures; or the *Chaldeans*, or other enemies, as in this we have above in the first chapter seen them much to differ; and shall in what follows have occasion to take notice of. This which he farther here saith, He adds in description of the condition of that calamitous day, according to the distinction of the words in our Bibles of the last translations, and several others, joining these words to the preceding, or according to that by many ^f Others made, joining them with the following, wherein he describes that people, as he calls them by whom that calamity shall be brought on them, *A great people and a strong.* It will be all one as to the meaning which of the ^h two ways we follow, either understanding that ⁱ day or that people to be, as *שחר* *Shachar, the morning spread upon the mountains.* In the expressions given of these words is as much difference as betwixt light and darkness, some understanding by the one, *viz.* light, and the other, *viz.* darkness. If *שחר* *shachar* be rendred as most generally, and I suppose aptly is, *the morning*, and the light thereof meant, then the meaning thereof seems to express the sudden coming, and the wide spreading of the thing spoken of, and so as not to be hindred, in that resembling the morning light, which in a moment discovers itself on the tops of the mountains (on which it first appeareth) though at never so great a distance one from another. So *Isaiah* lviii. 8. ^k To express suddenness, is said, *Then shall thy light break forth as the morning, and thy health shall spring forth speedily.* But although this be a very apposite and perspicuous meaning; and a known and most usual signification of the word *שחר* *shachar* be, *the morning*, as in the *Arabick* *سحر* *sahar*; yet are there who have preferred to give to it here a clean contrary notion of darkness. So *Arias Montanus*, of whom *Christopher à Castro* saith, *solus Montanus intelligit de tenebris*, only *Montanus* understands it of darkness. So perhaps among the *Latin* Expositors before his time: but it is plain that all that *Montanus* hath is found in *Abarbinel*, and I suppose from him taken, for confirming this opinion, he observing that the same root hath the signification of blackness or darkness; and that thence the morning it self hath that name *shachar*, because it is the *antelucanum tempus*, the time just before the day break, and the darkness gathered together is thicker than before, as *Montanus* expresseth it, or as *Abarbinel*, because the blackness of the darkness is not yet gone, nor dispersed by the light coming forth on the earth. But this interpretation is much ancients than him too. That ancient Grammarian *Abu Walid* puts it as his opinion, and saith he prefers it before that which Others give of light; his words, be-
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^c See ver. 11. of this chap.^d *Amos* v. 18, &c.^e *Eft.* viii. 16.^f See *R. Sol.* and *Ab. Ezra.*^g LXX.

printed Arab. Castilio.

^h See *Mercer.*ⁱ Some refer it to both, *dies ille*, & *exercitus locustarum vel Babyloniorum.* *Pet. à Fig.*^k *Druf.*

cause the book is not printed, I will give, *that it is the exposition of Others that in the words* כְּשֹׁחַר פְּרוֹשׁ עַל הָהָרִים *Cashachar parush al babarim, שכר אנתשאר אלגראר פי אלבלאר באנתשאר אלצו פי אלנו הרג קול גירנא ותשביהה באנתשאר אלטלאם אולג*, i. e. *He likens the spreading of the Locusts in the country, to the spreading of the light in the air; this is that which Others say; but the likening it to the spreading of the darkness is more convenient. As it is said, Exod. x. 15. They covered the face of the whole earth, so that the land was darkened. But R. Tanchum, who had seen him, and, I suppose, well considered his opinion, thinks otherwise, who having given for the meaning that he likens אנתשאר אלגראר באנתשאר אלצו ענר אלצבאח the spreading of the Locusts to the spreading of the light in the morning, adds, וקיר אן שחר הנא אלטלאם משחק מן שחור אי אנה יחנב אלצו לכרתה פיציר אלטלאם מכסוטא עלי אלגנאל נמא קאר*, &c. and it is said (by Some) that shachar here is darkness, being derived from shachor, black, viz. because they binder (or veil) the light through their multitude, so that darkness is thereby spread on the mountains, according to what he saith before, a day of darkness and gloominess, a day of clouds and thick darkness, agreeably to what he saith (Exod. x. 15.) they covered the face of the earth. But (saith he) אלאור אטור ואנסכ the former meaning is more perspicuous and more pertinent. Yet among modern Interpreters Junius and Tremellius, though they differ not from those who render shachar by morning, as to the signification of that word, seem, as to the meaning, to agree with those others, who take it in the contrary notion of darkness, while with a supply of a word, which they think understood, they render it, *ut nubes aurora panditur super montes*, so that according to them the words run, a day of darkness and gloominess, a day of clouds and thick darkness, as a morning cloud is spread upon the mountains, which is by them expounded, *tempus tam injucundum atque difficile*, &c. a time as unpleasant and difficult, as useth to be the day, at the dawning of which very thick clouds rise up to the mountains, which hide the sun and the heavens, at the morning light, and darken the air and threaten the certain coming of showers. But ¹ Others do wonder at them for so departing from the more usual translation, which is so agreeable to the words; and Piscator saith he rather chuseth, leaving out *nubes* a cloud, to render it, *Ut aurora*, as the morning, i. e. (saith he) *splendor solis orientis, the light of the sun rising*. According to one of these interpretations, the words describe, as we said, the sudden coming and wide spreading of the calamity spoken of; according to the other the greatness, or grievousness of it, and may be (as we have seen Some to take one way, Some another) joined either to the preceding words, wherein the calamity it

self is described, or to the following, wherein is described the quality of those by whom it is to be brought on them. They are said to be, a great people, and a strong. ^m The same, that are above, chap. i. 6. called a nation, seem here called a people. That they that are called by one of those names, may, they signifying but the same thing, be called by the other is no question; but who they are, as there above we saw, is betwixt Expositors a difference not easy to be reconciled, some thinking thereby to be meant Locusts and those other like creatures above, chap. i. named; others, enemies, as Assyrians or Babylonians, Others thinking the Locusts to be named but the Assyrians meant. Among the Jews the ⁿ most take the Locusts to be meant, but Abarbinel the enemies, to whose coming upon them, spoiling them and carrying them captive, he refers all that is said in this and the foregoing, and some of the following verses. In that expression, *blow the trumpet*, &c. he looks on as alluded to the blowing of the trumpet in the year of Jubilee, Levit. xxv. though for a contrary end, that being to give notice to every one to go to his own possession, but this to warn them to depart from it into captivity, ^o שִׁצְאוּ אִישׁ מֵאֲחוּרָיו וְאִישׁ מִבְּנָיו מִמִּשְׁפַּחְתּוֹ יֵלְכוּ בְּגָלוּת *that they should every man go out of his possession, and every one depart from his family to go into captivity*. The ^p day of darkness spoken of, and the several words by which it is described he takes to be כְּנִי לְהָרֹבֵץ בֵּית רָאשׁוֹן וְהַצִּרּוֹת שִׁדְיוֹ בּוֹ a title or denomination of the destruction of the first temple, and of the afflictions that were at that time, by the great people, &c. those that Nebuchadnezzar brought with him against Jerusalem. From of old hath the like difference been betwixt Christians also and not yet decided. Jerome seems to be at a doubt which opinion to take, while he looks on the words as so properly denoting the Locusts, as figuratively to describe the Chaldeans, as that *dum locustas legimus Babylonios cogitemus*, while we read of the Locusts we cannot but think of the Babylonians. *Per metaphoram locustarum describitur impetus Chaldeorum*, saith he, by a metaphor of Locusts is described the force of the Chaldeans. Cyril also seems to be in doubt of which it should be understood, of Locusts, or ἐξ ὁμοιότητος αὐτῶν by likeness or comparison to them, of the Assyrians, and that it is ἐκ ἀμφοῖν ἀληθές true of both. So Theodoret saith that by what is here said he describes both, both the Locusts and cloud of the enemies. Rufinus looks on it as peculiarly spoken of Locusts. Among more modern Interpreters ^q there are, and those of note, who are peremptory for understanding the enemies, Assyrians or Babylonians: ^r Others are as positive for understanding the Locusts. ^s It will be hard to decide the controversy where are such authorities on both sides. I shall endeavour so to explain the words according to their literal meaning,

¹ Lively.^m Yet Danæus thinks otherwise.ⁿ Abu Walid, R. Sol. Aben Ezra, Kimchi, R. Tanchum.^o Ar. Mont. differently explains this.^p By which he looks on particularly declared the ninth of the month Ab.^q Calvin. Munst. Grot. Danæ, Genev. notes.^r Jun. Trem. Pisc. Bochart, &c.

meaning, as that though I apply them to the Locusts, which opinion, I think, most agreeable to them to embrace, as that yet if any chuse rather to apply them otherwise, he may have the genuine signification of them. These spoken of and called *a people*, have added to them the epithets of רב *Rab*, great, and אצום *Atsum*, strong: great, i. e. in number; so great, it is said of them, as we have seen, chap. i. 6. that אין מספר *they are without number*; and strong though not singly and simply in themselves, yet by the might of him that employs them, so strong as to bring destruction on the whole land; for he is strong that executeth his word (by them) as it is said below, ver. 11. It is added in description of them. There hath not been ever the like, neither shall be any more after it, even to the years of many generations. Much the same concerning this people (as they are called) spoken of have we been given to understand above in chap. i. 2, 3. where he puts the question to them, whether the like to what he now should speak of had ever been in their days, or in the days of their fathers, and bids them to tell their children, and their children again to tell their children, and their children also another generation; which is plainly to shew the same that is here said, that there had neither been the like to what is now seen (or should be seen) in former generations, and that the like should not again be seen in many generations; but that they, when they were told of it, should look on it as a miraculous and strange thing, not usually heard of, nor by themselves ever seen. In both these places seems to be ground for the same question, viz. (the nation or people being understood of Locusts) How what is in either of them may agree with what is said, Exod. x. 14. concerning those Locusts sent by God on the land of Egypt, that before them there were no such Locusts as they, neither after them shall be such? What solutions are given of this difficulty we have already seen on those words, which may, I suppose, suffice for clearing these also: yet if it may not be tedious to the reader, as being but a repetition of the same things, I shall here give him a translation of R. Tanchum's note on this place. If this (saith he) be taken as a narration of the coming of real Locusts, it will be contradictory to what God saith of those Locusts, which were among the plagues of Egypt, before them there were no such Locusts as they, neither after them shall be such. This contradiction some learned men solve by considering the places, viz. that that saying (in Exodus) was in respect of the land of Egypt, only concerning the Locusts that were there, and which should be never after them in it: but this here in respect to the land of Israel alone in like manner also. And it is by Others said that the meaning is, that there had not been the like in regard that there were four sorts of them together (viz. those named,

chap. i. 4.) whereas in the first (viz. what was in Egypt) were only Locusts. But Some do say, that this and the like expressions in the prophecies, or books of the Prophets כלה מבלנאת פי אללפט ולים יראר בה אל תחקיק, and that it is not meant that the truth of things should exactly answer to the precise signification of the word, (but by words denoting what is excessive, meant what is very great, and exceeding the ordinary course of nature, or what is usually seen.) What is rendered in the Text in our Bibles, Of many generations, in the Margin is noted to signify literally, of generation and generation, viz. דור ודור, and so it is according to the letter translated by many both of ancient and modern Interpreters. So by the Chaldees retaining almost the same words with the Hebrew. So by the Vulgar Latin, usque in annos generationis & generationis. So the MS. Arabick ال سنې جبل وجبل and many Latin Versions. Nor do the LXX. much differ, τις ἐτῶν εἰς γενεὰς γενεῶν: nor the printed Arabick ال سنې ال جبل جبال unto years to ge-

neration of generations: the Syr. ܠܝܬܝܢ ܕܝܢܝܢ until years of generation after generation. Junius and Tremellius render it as, Ours in the Text do, ad annos multarum generationum, which seems a proper and genuine explication of the words literally sounding, to the years of generation and generation, the repetition of the word generation twice implying contrariety, multitude or plurality, not only the two next generations, but a distance of long time after the present generation, though unlimited and undetermined, as to the precise number, yet terminated by bounds of time, as much as to say, not in haste or ordinarily in every generation; not till after many years, years of more than the present and next following, and perhaps more be passed, i. e. not for a long time, such as God shall see fit, so indefinitely. Mean while the word years here added seems to imply that in process of time such may or shall again be, and not to be an utter denial that the like shall ever again be, as Some seem to understand, explaining it by ^a nunquam ultra, or ^b neque ullis seculorum annis futurus est, never hereafter, or not in any years of ages. Those that think here meant the Locusts, take it for a long time indefinitely as we said, but they that understand it of enemies restrain it to the time of the coming of the Romans many years after the Chaldeans, as among the Jews Abarbinel, and of Christians several.

3. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea nothing shall escape them.

In this and some following verses proceeding to describe in several high and figurative ex-

^a See note on chap. i. 6. ^b This way Bochartus takes. ^c See R. Sol. Aben Ezra, Kimchi. ^d Ne duas tantum generationes accipe, sed pro scripturae usu multas, Merc. ^e Cujusque generationis, Lively. ^f Ar. Mont. ^g Theodoret, Rib. Castr. ^h Vat. ⁱ Castr.

expressions the sad circumstances and effects which should attend the coming of that great and strong, numerous and mischievous people in the foregoing words mentioned and described, he in the first place, saith *a fire devoureth before them*, or as in the ancient Geneva English, and most Latin Translators, as it is in the Hebrew in the singular number לפנין *lephanau*, before him: but it being referred to the noun people going before, which is a name of multitude, though in form singular, what is referred thereunto may indifferently be put in either number לפנין *lephanau*, before him, or them. This word is first in order in the original, and so signifies before, as to admit of some ambiguity, whether it be here to be understood of precedency in respect to time or place, as being elsewhere indifferently used for both, and is here therefore differently understood, by some in the one way, by others in the other, and in either seeming to make a good and perspicuous meaning, whatever be by that people understood: which is likewise to be said of the word וְאַחֲרָם *Veacherau*, which follows, and after him or them, that it may be referred either to place and position, what was behind hand, or to time, what was remaining after them. Among those who refer it to order of place seem to be the LXX. who render τὰ ἔμπροσθεν αὐτῶν πῦρ ἀναλίσκον, καὶ τὰ ὀπίσω αὐτῶν ἀναπλεμῶν φλόξ. *The things that are before him a consuming fire, and behind him a kindled flame*, which Cyril understanding of the Locusts, saith to be spoken because ταῖς τῶν ἀκριδῶν ἱμβολαῖς, by the incursion of the Locusts whatsoever comes in their way is straightway consumed, and if there be any thing left behind them ἔργον καὶ αὐτὸ εἶσαι τῶν ἐπομῶν ταῖς πρῶταις, that will be the work of those that follow those former (to consume that likewise.) The like mischief he supposeth may also be said to be done by enemies. The Vulgar Latin also plainly so takes it here to be meant, rendring, *ante faciem ejus ignis vorans, & post eum exurens flamma*, Before the face thereof a devouring fire, and after it a burning flame. St. Jerome gives for the meaning of it, *Quicquid attigerit quasi vorax flamma consumet, nihilque post se integrum derelinquet*, whatsoever he seizeth on he shall consume as a devouring flame, and shall leave nothing sound behind it. To the like sense R. Solomon, *they consume all things as if a fire devoured before them, and a flame burnt after them*. Kimchi also not much different, *In the place wheresoever they settle, it looks before them and behind them, as if fire had devoured and burnt up every green thing before them*, saith he, and behind them, because the place on which they are is covered (at the present) by them. According to these (the words before and behind being thus taken) there is a comparison of the Locusts, and what is by them done, to fire, and what mischief is by it when

it seizeth on things, usually done; and the similitude is looked on as very agreeable to the nature of Locusts, which by reason of that noxious quality which is in them, are said to burn such things as they light on, as hath been above observed on chap. i. 7. But the learned Bochartus, though he thinks the Locusts here spoken of, and meant by that people mentioned, doth not think them compared to fire; and their doings to the effects thereof; but by the fire to be meant another thing, viz. great drought and parching heat, which precede their coming; before likewise spoken of in the foregoing chapter, ver. 17, 19. according to what we there mentioned concerning the opinion of him and Others. And then taking the word לפנין, before him to denote not order of place but of time he saith, *utrobique agi de summa siccitate quæ locustarum adventum præcesserat, & secuta sit*, in both places to be spoken of extreme drought, which both went before and followed (or continued) after the coming of the Locusts among them, whereby together with what mischief was by them done, all things that grew on the earth, were so scorched and consumed, as by fire and flame; & which either of these ways we take, it comes to pass (he saith) *the land is as the garden of Eden before them, and behind them a desolate wilderness*. Here again the words before and behind, are capable of being referred, either to order of place, or time, as that it may sound, either that part of the land which they were not come to, and that which in their going farther on, they left behind them. So Jerome, *quasi hortus & paradysus voluptatis omnis terra est quam non tetigerit: quasi solitudo & desertum quicquid fuerit prædatus*, As a garden and paradise of pleasure (such as was of old the garden of Eden, Gen. ii. 8, &c. called also the garden of God, and used upon comparison whereby to set forth extraordinary pleasant and delightful places, as Gen. xiii. 10. Ezek. xxxvi. 35.) is all the country that they (this people) have not touched, and as a wilderness or desert all that they have preyed upon, or else before their coming, and after their departing, viz. that that land which before their coming was so pleasant as is described, after they had been there, was left wholly desolate. This meaning is here taken even by Some who in the former understood the words of order and place, and it may seem indifferent which way it be taken, as to the thing intended, viz. the description of great mischief, the extent and generality of which to express is added, *yea and nothing shall escape them*, so Ours well render the meaning of the words וְגַם פְּלִיטָה לֹא הָיְתָה לוֹ *vegam pelitab lo baytab lo*, which literally sound, and also there shall be no escaping to him (or from him.) So the word פְּלִיטָה *Pelitab*, properly sounds *evasio*, escaping, but withal is often so used as to signify not only the act of

^c In the printed Arab.

^d Doway Translation.

from loca uita, see Bochart. who flights it.

^e Tarnov. understands by fire, Zelus Dei, the zeal (or burning wrath) of God.

^f But those that understand not the Locusts but enemies to be here spoken of, look on by fire and flame to be denoted, their setting all things every where on fire.

^h Bochart.

ⁱ Mercer.

^k Mercer ei, to him, that is, ab eo, from him.

^l Druf. ^m Astio & res, Schindler. So it is in other words, as, captivity, for captives, &c. Druf. so ver. 32. the same word.

escaping, but also the things or persons that escape, and remain. So as that, *there shall be no escaping to him*, will mean, "no escaper, or nothing shall escape, no remainder left. So *Aben Ezra* explains it, אין דבר שנמלט ממנו *there is nothing which hath escaped*, (or may escape) from him or them. And so *Kimchi*, שלא הניח דבר מן הצומח שלא אנל *because they have left nothing of such things as grow, which, he saith, they have not devoured*. Now there is betwixt Interpreters a little difference, in that, what Ours with these that we have mentioned, and Others, attribute to things, they attribute to persons; so the LXX. καὶ ἀνασώσεται αὐτὸς, ὃς qui salvetur non erit ei, and the printed Arabick following, وليس من ينجو, and there is none that can escape. So the Vulgar Latin also, nec est qui effugiat eum, neither is there any one that can escape him, which *Jerome* explains, neque ullus poterit inveniri, qui illius effugiat manus, neither can any be found which may escape his hands. The Syriack ܐܢܬܐ ܕܢܐܬܐ ܕܢܐܬܐ ܕܢܐܬܐ (may indifferently be referred to person or thing) and there is not that may be delivered from him. The Chaldee plainly refers it to the person, ואף שובא ליה ליה, and also there is no escaping to him (or from him, or because of him) for the wicked. Among more modern Interpreters Some also render, not nihil, nothing, but a nemo, no body or person. These that so by what shall not escape, understand men or persons, may seem by those, from whom they shall not escape, to understand, not Locusts, and such creatures, but enemies, who, and not those sorts of creatures, use to seize on the persons of men; yet if any do so render the word, viz. no man, may it make also a convenient meaning, in as much as those vermin, universally devouring all the growth of the earth whereby men subsist, they also may be lookt on as sufferers in that general devastation, and none of them be said to escape without mischief to him, or be out of fear of suffering by a general famine. But the word פליטה being of the feminine gender, and signifying as we have above seen, doth seem rather here to favour the referring it to things in general, than particularly to persons: and that will be a plainer interpretation, to render nothing, than no man, as taking in both. Among those that think the people here spoken of to be meant enemies, and not Locusts, the former words of fire and flame, which are said to devour before and behind them, Abarbinel, by the fire devouring before them, understands, the vanguard, or fore part of the army, by the flame burning behind them, the hinder part thereof, which though in other armies it is usually made up of women, and children, and

old and weaker people, not fit for fighting, yet in that army of the Babylonians was not so; but consisted of such who deserved also to be compared to a flame that burnt up all things upon the earth; and by what is said, there should be to him none that should escape, he thinks intimated that which befel Gedaliah the son of Abikam, and those that the King of Babylon left with him in the land of Judah, where after a short time Ishmael the son of Netbaniah came and slew them, so that there was none of them, that Nebuchadnezzar had spared, left remaining.

By that fire before them a learned Latin Commentator would have to be understood, and alluded to that fire which was by the Chaldeans (who worshipped that element as a deity) carried before their arraies to direct them in the way and threaten their enemies; and that behind them, that with which they should set on fire such things as they met with. This conceit though he seem much to please himself with, and may seem a nice observation, yet is by Some thought not to be here much to the purpose. The plainest meaning, if it be understood of the enemies, will be, their setting on fire round about all things, and so destroying all that they meet with. But I rather think those to be in the right who understand it of the Locusts, and such other vermin before mentioned, which, and what they did or should do, we take likewise to be farther described in the following words.

4. The appearance of them is as the appearance of horses, and as horsemen so shall they run.

מראה Marehu, visio, vultus, species, forma, facies, the sight, countenance, (or visage) the form of them, is like that of horses. That it was no unknown comparison to liken Locusts to horses, appears by what is said of these Locusts, Rev. ix. 7. (whoever are meant by them) that the shapes (or likenesses) of them were like unto horses prepared to battle, which resemblance in whatever else it may consist, we may think by what is by Others observed to be chiefly in their look, their head and face. So *Theodoret* on this place saith, that if any shall accurately consider the head of a Locust he shall find it ὁμοειδὲς τῇ τῆς ἵππου κεφαλῇ, very like to that of an horse, which *Bochartus* observes to be noted by other later writers. The Arabians, who are well acquainted with those kinds of creatures, observe the same of them, as in the words by him cited out of *Damir's* history of living creatures, wherein the Locusts being said, though a weak creature, yet in the make of its body, and several parts thereof, to resemble ten sorts of creatures of stronger kind, there is put in the first place;

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* Non crit evasor, Pag. Reliquiæ, residuum, nempe quod quasi effugio superstes remansit, Full. Cap. Conc. The MS. Arabick literally according to the Hebrew, ולא יכן לה פליטה. Fig. Jer. xli. 23. Sanctius. Assemblies notes English. Grot. Quaqua ibit omnia lucebunt incendii. Full. Cap. Conc. Schindler. 2. The eyes of an Elephant. 3. The neck of a Bull. 4. The horn of a Hart. 5. The breast of a Lion. 6. The belly of عقرب a Scorpion, (so it is in my copy as well as in that of *Bochartus*, for which he thinks should be read غقاب which is a sort of Eagle.) 7. The wings of an Eagle. 8. The thighs of a Camel. 9. The feet of an Ostrich. 10. The tail of a Serpent.

place وجه فرس *The face of an horse*, and a Poet among them in particular manner expresseth the same saying, وانجت عليها جباد الخيل *nimble horses have conferred on them the head and mouth*; so that aptly we may look on the Locusts in this expression in the first clause to be compared to horses, in respect to their looks and appearance, and to the very make and form of them, to which may be added what ^z Others take it to consist of, viz. their fierceness, boldness, and undauntedness, described, *Job xxxix. 19, &c.* Then in the following clause have we them again compared to them, in respect to their undaunted speed and boldness in their progress, when put to it by their riders: *and as horsemen so shall they run.* For 'tis still the horse that runs, though pricked forward by the horseman; with such swiftness shall they overturn all before them, not to be stopped or stayed; and here it seems to many a very convincing argument, that the words are to be understood properly of Locusts, not of the Chaldeans or enemies, in regard that they are said to be like horses, and like horsemen. For the enemies were really horsemen riding on horses, not only like such, they nor their horses. Some of them therefore that will have it understood of enemies, for eluding this say, that the letter *ך, c*, rendered in Greek *ως*, in Latin *sicut*, usually put as a particle of likeness, is yet so put, not παραβολικώς, by way of comparison, or similitude, but, as elsewhere sometimes it is, επιτατικώς, as Theodoret speaks, *ad intensiorem significandam*, for the heightning of the thing spoken of, and to shew that it is eminently such as it is said to be; so that his saying, *their appearance is as the appearance of horses*, will be as much as to say, ^a that their horses appear to be indeed gallant horses: and as horsemen they shall run, as much as to say, they shall shew themselves to be gallant expert horsemen. Others retaining the comparative signification will have it to be understood of the foot or infantry of the army, as that even they of them appeared as fierce as horses, and were as bold and swift as horsemen. *Pedites isti erunt velocissimi*, saith Grotius, Their very footmen shall be so swift. And Abarbinel, after an impertinent story, as if they were likened to Centaurs, which were thought to be half men and half horses, which he thinks might here be alluded to, saith that else it may be, that their faces were great, and their members strong like the appearance of horses, and that their footmen ran with as great swiftness, as horsemen with horses. But Bochartus's censure of this is, *Pedites cum equitibus conferri novum est, & inauditum*, It is a new unheard of thing that footmen should be compared to horsemen, and, *quis Assyrios dixerit ut equites fuisse, cum revera equites fuerint, iique magno numero?* who shall say that the Assyrians were as horse-

men, when they were indeed horsemen, and they in great number, and as so elsewhere described, as *Ezek. xxiii. 6, 12, 23. and xxvi. 7, 10, 11. Habak. i. 8, &c.* yet find we another to say, *nec mirum est viros bellicosos comparari equis generosis, pedites equitibus, ad indicandum fortitudinem & celeritatem eorum*, It is no wonder that warlike men should be compared to generous horses, and footmen to horsemen, for setting forth their valour and swiftness. But, I think, the most perspicuous meaning to be had, by likening the Locusts and other like insects with them, being employed by God for executing his judgments, though otherwise seeming weak and contemptible creatures, to such as are of greatest strength and power. To them likewise will the other comparative expressions in the following words, by which other circumstances attending their coming and behaviour for the same reason, aptly agree; as first, that whereby the tumult and great noise which they shall make, in the next words compared to that of chariots rattling on the tops of mountains, and to the noise of crackling fire among stubble, or dry combustible matter, and to that of a strong people set in battle array.

5. *Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.*

The words נקול מרכבות על ההרים *Cekol Marcaboth al rofse habarim Yerakkedun*, seem capable of a double construction, either so as to sound, that the Locusts shall leap (which is a proper term for their way of motion) on the tops of mountains with such a noise as that of chariots jumping, and are therefore by Junius and Tremellius rendred, *Quasi strepitu curruum super cacumina* (or *cacuminibus*) *montium salient*, as with the noise of chariots on the tops of mountains shall they leap, as likewise the Tigurian Version before them, *Irruent strepitu quodam per cacumina montium ut currus*, they shall rush (or go on) with a certain noise on the tops of the mountains as chariots; or else, secondly, *as the noise of chariots which leap*, (or when they leap) *on the tops of mountains*, with an ellipsis understanding to be supplied either, *which*, or *when they leap on the tops of mountains*: So that whereas the words, *shall leap on the tops of the mountains*, are in the first referred to the Locusts, or who else are spoken of likened to chariots, in the latter way they are referred to the chariots, to which they are likened. This latter way doth Drusus mention, and it is that which the Syriack takes rendring, *לכאן כח צליל מרכבות על ההרים* like the voice of chariots, which make a noise on the tops of mountains. But the former way

^z Merc. Pet. à Fig. Ribera. ^a Revera præ se ferunt equorum aspectum & ut vere equites current, Christ. à Castro, who observes *ως, as*, in Greek so to denote, *John i. 14.* so in our ordinary speech we say, he quitted himself *as*, or like a man, *i. e.* shewed himself truly so to be. ^b Brentius. ^c Piscator.

way is more by other Interpreters followed. So the LXX. *ὡς φωνὴ ἀρμάτων ἐπὶ τὰς κορυφὰς τῶν ὄρεων ἐξαλῶνται*; and so the printed and MS. *Arabic*, and the Vulgar *Latin*, *sicut sonitus quadrigarum super capita montium exilient*, as the sound of chariots upon the tops of mountains they shall leap, and so most of the modern; yet not without some difference again, whether only the word *they*, or all those words, *on the tops of the mountains shall they leap*, be to be referred to the Locusts, or only *they shall leap*, to them, and, *on the tops of the mountains to the chariots*. Mercer observes it as the opinion of several *Jews*, that all are to be understood of the Locusts, which get up to the tops of mountains, whither chariots cannot climb: so that though for the noise and leaping, they be compared to chariots, and that be common to them both, yet the doing this upon the tops of mountains be proper to them; but himself prefers rather to take a middle way and part the words, so as, *to join on the tops of mountains*, to the preceding, like the noise of chariots, and then to refer, *they shall leap*, to the Locusts understood in the word *they*; so that the words shall sound; *such a noise as chariots make when they are driven over the tops of mountains, such do these Locusts leaping* (or in their leaping) *make*: for though it be not usual to drive chariots in such places, yet if they be there driven, they will make a very great noise, and so the comparison is by that heightened. But whatever difference be between these Expositors mentioned, as to the construction of the words; it will be indifferent as to the scope and meaning which we take, it being still a comparison brought to express the horrid noise, which those spoken of shall make in their approach, and thereby strike terror into the people, by their coming in so dreadful a manner. How great a noise Locusts use to make where they go, may be guessed by what Remigius reports of them, from such whose territories used to be infested by them, *viz.* that it is such, *ut a sexto milliari audiri possit sonitus eorum*, that it may be heard six miles off. But it may be sufficient for illustrating the present words (if understood of Locusts) to add those of much like sound, *Rev. ix. 9.* where of those Locusts there spoken of, it is said that the sound of their wings was as the sound of chariots, of many horses running to battle. The joining together these two places, shews that it was looked on as a proper, and usually received comparison, to liken the noise made by the Locusts in their motions to that of horses trampling, and chariots jumping, which is known to be great. There follows in the next words another comparison, whereby the frightful noise that they shall make is expressed, *like the noise of a flame of fire that devoureth the stubble*, and *c* such noise as is of stubble burned by fire, which is known to make a

great crackling noise. The noise may be said to proceed from the stubble and from the fire, when such combustible things, as stubble and small sticks, are set on fire, there is a great noise made; with which expression is much agreeable what is said, *Eccles. vii. 6.* *as the crackling of thorns under a pot*, &c. The noise in the former comparison seems to be made by their motion, leaping or flying; this probably meant of that which is made by their chawing, or eating. So Cyril appears to have understood it, who saith, they report that their falling on the field is not without a noise, and that they make also a great noise with their teeth, while they chaw the corn cast down before them, like that of the wind driving the flame of fire. And so Mercer explains the words, as the noise of flaming fire consuming the most combustible matter, *talis est & ejus plantas erodentis strepitus*, so is the noise of them gnawing of the plants, (or things that it feeds on) so *Pet. à Fig. Devorantium Locustarum strepitum declarat*, he declares the noise of the Locusts devouring things, *magno strepitu volant, & in agros decidunt, & segetes dentibus commolunt*, with great noise they fly, and fall down on the fields, and grind the corn with their teeth. These words may be jointly considered with those preceding, *ver. 3.* according to those who there take likewise a comparison to be made of Locusts to fire (as we have seen,) and so both will direct us to look on the Locusts, and those other insects with them comprehended, under the name of that great and strong people (*ver. 2.*) as carrying along with them fire and the sad effects thereof, wherever they go. There follows another comparison of them, *As a strong people set in battle array*, for connecting of which words with the preceding, *Some* will have to be understood, and repeated from them, either יִרְקְדוּן *yerakkedun*, *they shall leap as*, &c. or else קוֹל *Kol*, *the noise*, as the noise of a strong people, &c. so shall the noise of these be, leaving to be inferred the latter part of the similitude from the first being alone expressed, it being the usual custom of such, who are so ordered to encounter their enemies, to make a great noise and shouting, thereby to strike terror into them (as *Kimchi* so understanding the words explains them.) It seems to *Others* enough to understand, *they are as*, &c. *est ut populus validus ad pugnam instructus*, this people (or these people spoken of) are as a strong people set in battle array; as if from speaking of the noise they made, he passed to describe the order in which they went on in executing their work. Here is observable the alteration of this expression from that before in *ver. 2.* there those spoken of are called *a great people and strong*, here the same said to be *as a strong people*; which is an argument that in that first place they are called a people *not properly*, but

^d So of Ab. Ezra, Kimchi, and so of some among Christians, Qualem strepitum in bellico tumultu edunt currus saltantes, talem hæc bestia edent super cacumina montium salientes, Lively. ^e Druf. ^f Kimchi. ^g ἡ χεῖρα βαρυχέων, which word signifies both weak and strong, the last seems here most apt, though Bochart renders it tenuem small, but Others, non tenuem, not small. ^h Bochart. ⁱ Druf. ^k Bochart. ^l Bochart.

but figuratively, because like, or as a people, so resembling them in such or such respects, that they deserve in that regard even to be called by their name, which seems an evident proof, that ^m neither the *Babylonians*, or any other, that as enemies should invade the land, are here meant, but really Locusts and such worms sent by God to execute his judgments on them, it being usual for amplifying, or extolling lesser things, to compare them to greater; not on the contrary greater things to lesser, except by way of diminution or vilifying them, ⁿ unless in such particulars where they do exceed them, though in others inferior to them. The respects for which these here, (according to this way of understanding these words, *they are*, &c.) are said to resemble a strong people set in battle array, pointed out, seem to be, 1. their number and power of doing hurt; for their number, *they are as a people*, for their power, *strong*: such by experience they are acknowledged to be, ^o *Quid locustis innumerabilibus & fortius, quibus humana industria resistere non potest?* what doth more exceed number, and what is stronger than Locusts, which no industry of man can resist? so Cyril saith of them, that they are devouring things, and *διὰ πληθὺν ἀμήτητον ἐκ διακαταγώνισον, μᾶλλον δὲ καὶ δυσάντητον, by reason of their innumerable multitude not easy to be encountred, but rather very dangerous and unlucky to be met with, and that their breaking in is χρεῖμα ἀμαχον καὶ δυσκαταγώνισον παντελῶς ἀνδράποισ, an irresistible thing and altogether insuperable by men.*

2. Their order and resoluteness (if I may so speak) in their progress and posture, in that he adds in description of those *strong people*, to whom he likens them, *set in battle array*; well disciplined soldiers so and on such occasion ordered, constantly keep their ranks and places, and maintain their stations. His comparing these creatures that he speaks of to such, shews that they also did so keep order in their motions. That so they are observed to do, seems intimated by what is said of them, ^p *Prov. xxx. 26.* (according to our Translation) *that they go forth all of them by bands*, and more plainly by what the Greek saith in rendering that place, *that they go on as in battle array guided by one alarm, εὐτάκτως, in good order*, and what the printed Arabick Version there, that all their carriage *بعسكره* in their army is *بحسن ترتیب* in excellent order. ^q By other Authors it is observed of them, that they keep as constant in their places, when they fly, as the stone squares in a chequered pavement, without any moving out of them; so by Jerome as an eye witness: their steadfast keeping their order, and not by any means suffering themselves to be put out of it, is observed by Theodoret and Cyril. ^r *Arabian Au-*

thors, who were well acquainted with them, observe likewise their framing themselves into a body *كالمسكره like an army*, in which, when the first or leader moveth, the rest all move, and when he settles the rest all settle together; and therefore they call a company of them ^s *منظوم Mandbum*, which signifies a thing set or joined together in order: so exact are they reported to be in setting themselves therein and keeping it, that they may seem to be as expert in, and as observant of military discipline, as the best martialled soldiers. In this regard the comparison of them to soldiers set in battle array seems very apt; if we take in also, with Others, the noise that they make like to such, it will make for amplifying the terror of their coming. A dreadful thing certainly must it be to hear and see such circumstances by which it is here said to be accompanied. How people should therefore be necessarily affected with it, he describes in the next words.

6. *Before their face the people shall be much pained: all faces shall gather blackness.*

*פניו Mippanau, before his face, i. e. at the very sight of them, or as Vatablus, præ metu ejus, through fear of them appearing, the people, יחילו Yachilu, shall be much pained, viz. with great pain, as those of women in travail. The word, though of greater latitude, is usually applied to the signifying of those, and so where it is otherwise used may be looked on as denoting no ordinary pains, but such as are very grievous and hard to be suffered: and therefore do Ours add for giving height to the signification of it, the word much, as if it were in the notion of the verb necessarily included, although not by others so fully and distinctly expressed, they contenting themselves with one bare verb of more general signification, as ^t *dolebunt, cruciabuntur, horrent, (or contremiscent.)**

How much they should be pained, how greatly disturbed, should be discovered by their looks; so he adds, *All faces shall gather blackness*, or as in the Margin, *pot*, which is by many looked on as the proper signification of the word *פארור Parur*, as if it were altogether the same with *פרור Parur*, without the letter *א, a*, which occurs, *Numb. xi. 8.* where it is by Ours rendred *pannes*, by Others *χύτρα*, and *olla*, ^u *a pot, or cacabus, a kettle*, all to the same purpose, viz. such a vessel as things are boiled in over the fire, and it being therefore taken as the same with that, is literally rendred, *olla, pot*. So the Vulgar Latin, *redigentur in ollam*, shall be made a pot, or turned to a pot, by which, what is meant is manifest, and by Others generally shewed, viz. to be made in colour ^v like a pot. So the Doway Translation, which very literally used to render the Latin, expresseth it, adding that

^m Pet. 2 Fig. ⁿ As when great armies are compared to Locusts in respect of their number, Bochart. part poster. p. 467. ^o Jerome on chap. i. 5, 6. ^p Of the several interpretations of that place see Bochart. part post. p. 459: ^q See Bochart. ^r Aldamiri. ^s Kamus, as likewise *منظوم* in Asap. ^t Druf. Tarn. ^u Jun. Trem. ^v LXX. ^x Chald. ^y Merc. the ordinary Version of the Chald. Syr. Bochart. ^z And Judges vi. 29. 1 Sam. ii. 14. ^a Kimchi.

particle of similitude in this place, *all visages shall be made like a pot*. The LXX. *πᾶν πρόσωπον ὡς πρόβατον χύτρας*, (as likewise the printed Arabick which follows them *كل وجه كسخام القدر* every face is (or shall be) like the burntnefs, or blacknefs of a pot. The MS. Arabick likewise all faces, *قبضوا سخام الطاجر* have gathered the blacknefs of a pot. The Chaldee. All faces are covered *אנרוכ אונמן נקדור* with soot, black as a pot. The Syriack *ܕܠܐ ܕܢܬܝܢ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ* and all faces shall be black like the blacknefs of a pot. All these, it's manifest, understand alike, a comparison here to be drawn from the colour of the pot, and not the matter or metal of the pot to be meant, although from that also in other respects a comparison between that and the face may be drawn, as *Isaiab* xlviii. 4. there he saith, *their brow was brass*, but here it is otherwise; and therefore as in those translations which we have seen, so generally in most of the modern, in the rendring, respect had not so much to the pot as to the colour, as Ours in the Text renders *blacknefs*, without mention at all of the pot which the word properly signifies. So ^b Some render it only, *nigredinem*, or *nigrorem*, blacknefs. ^c Some *luridum ollæ colorem*, pale pot colour. ^d Some *pallorem*, *palenefs*, which the learned Mr. Lively prefers among the rest, as proper to the meaning of this place, even though it should be granted that the word did more properly signify blacknefs; and seems to approve Mercer's explaining it, *nigricantem pallorem*, a black palenefs, or wanness. All of them agreeing in this, that by it is meant such alteration as is caused in the face and looks, through much fear and perplexity, and is a sign of it, which likewise is the scope of another interpretation, which is clean contrary to this, as to the rendring of the noun *Parur*, making it not to signify blacknefs but *beauty* (both here, and *Napum* ii. 10. where the same expression occurs) as from *פאר* *peer*, *beauty*, *shining comlinefs*, (by doubling the last radical letter) so that the words may sound, *All faces have gathered in, contracted, or withdrawn their beauty*, which way take several of great note among the Jews, as *Abu Walid* and *R. Tanchum*, rendring in Arabick *جمعت جمالها وقبضته* ^e have gathered in and contracted their beauty: So looking on the affixe *their* as understood with the noun. *Aben Ezra* also looks on the noun so to signify, viz. the same that *Peer*, *beauty* or *comlinefs*, and the sense of the verb to be *שיתקבץ ויתאסף* that it contracts or gathers it self, ^f contrary to *יתפשט* *Yithpasbet*, which is spoken of a thing when it openly shews it self (or lays it self open,) and for illustration of this expression they bring, that where it is said *נכבדים אספו נגדם* and the stars shall withdraw their shining, (ver. 10. of this chap. and chap. iii. 15.) as

looking on *אסף* *Asaph*, and *קבץ* *Kabats*, being of the same signification, viz. of *gathering*, or *gathering up*, both alike to denote *withdrawing*,) or *taking up*, or *gathering in*. But here *Kimchi* tells us that his father excepts against this interpretation, as not proper, in regard that (as he thinks) the verb *קבץ* *Kabats*, is not used for *gathering up together*, or *gathering in a thing* that is already present, as *אסף* *Asaph* is, but of *gathering together* that which is dispersed, or not present, But for all this nicety, that he will have to be in the distinct signification of these verbs, *Rab-Tanchum* comparing both significations of the words, this last mentioned *shall draw in or withdraw their beauty*, and the former, viz. *gather blacknefs*, or *palenefs*, saith that this, *احسن واقوم بالمعني*, i. e. *makes a better and righter sense*. Mean while whatever difference and even contrariety there be in the literal rendring of the words, they meet in one meaning, viz. to shew a great change and alteration in the countenance, from beauty to what is contrary to it; and to say a face hath lost its beauty, or that it hath gathered palenefs or blacknefs, is much the same thing, the receding of the one introducing the other. Ours we see in rendring it as they do, have the opinion and authority of the most Interpreters and Expositors on their side.

What just cause of such consternation, and effects and signs thereof there should be to them, sufficiently appears from the preceding words, wherein the approach of those executors of God's judgments by him sent on them, so full of terror, is described. The same is yet farther amplified in some following verses, by declaring the terror of their acting, being come and set on their work. So ver. 7.

7. *They shall run like mighty men, they shall climb the wall like men of war, and shall march every one on his ways, and they shall not break their ranks.*

They shall run like mighty men] i. e. they shall go on with resolution, speed, and constancy, not fearing, failing, or fainting in their way. Such a constant unwearied proceeding in their course to be denoted by this expression we may perceive, by comparing it with the like, *Psalms* xix. 5. where it is said of the sun, *that he rejoiceth as a strong man to run a race*, the word is the same in both places, viz. *גבור* *Gibbor* (there in the singular, and here in the plural *Gibborim*) signifying a mighty or strong man; and in both places by Some rendred *Giant*, a known appellation of a man of such condition. The verb also in both places is the same *רוץ*, *ruts*, denoting *running apace*, importing ^g speed and strength. Both concurring in these so described, shews that they should go on ^h thoroughly in their work, as farther appears by what is added, *they shall climb the wall like men of war*, nothing shall stop them

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Jun. Trem. ^c Tig. ^d Cast. ^e i. e. saith he, *زال رونقها منها لشدة الزرع والحواف*. ^f So in Arabick *قبض Kabada* is contrary to *بسط Basata*, to spread or lay open. ^g Conjuncta est enim cum fortitudinis velocitas, Rib. Tarnov. ^h Strenue manus suum obeunt, Mercer.

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in their proceedings, no fence secure any thing from them. If they meet with any such they shall *ὄντες ἀμείνους καὶ δαμάτων ὑπάγχασαι* (as Cyril speaks) being above sloth and fear, and like resolute soldiers scaling the walls of such places as are thereby defended, climb and pass over them, so that any immured ¹ gardens in inclosures shall be devoured by them, as well as open the fields; and in such their proceeding he saith, *they shall march every one on his ways, and they shall not break their ranks*, they will not be stopped or put out of order, but keep themselves in battle array, as above, ver. 5. where what is said will agree to these words also. What Ours render, *they shall march every one on his ways*, in the Vulgar Latin is read, *Viri in viis suis gradientur*, which those of Doway render, *the men shall march in their ways*, but Ribera thinks it to be an error of the scribe, who seeing the verb plural, *gradientur*, they shall march, to follow, thought that the noun was therefore to be of the plural number, and made it *vir*, men, instead of *vir*, which literally answers to the Hebrew *איש* *Ish*, which signifies indeed *a man*, but in such constructions imports as much as, *singuli*, they every one of them; so that the ^k verb is to be in the plural, though the noun be singular, by reason of, *they*, which contain as many singulars, each of which did so, understood. Evrey one of them should in such steady order march on in his way, that none of them should in the left violate it; so he adds, *and they shall not break their ranks*. Which words in our language as they are of a clear meaning, so I doubt not but they give the proper meaning of the words in the Hebrew; yet because there is a difference betwixt Interpreters in their translations, as concerning the literal meaning of the verb by Ours rendered, *break*, it will be convenient to look something into it, that so we may see, how they and ours may be reconciled one with another, and all with the original, which they labour to express. That verb in Hebrew is *יעבטון* *yeabbetun*, of which ¹ R. Sol. Jarchi, and ^m Kimchi note, that it is not elsewhere in the Scripture found so used, which makes it necessary to enquire more diligently in what sense it is here used, and upon what grounds Expositors do or may go. For this end the Hebrew Grammarians look on these as the most probable ways. First, that in giving the signification, respect may be had to a known and usual signification of the root *עבט* *abat*, which is *to give a thing, or take a thing in pawn, or for a pledge*, which thing is called *עבט* *Abot*, and that because a thing so given is retained and held back till it be redeemed by him that pawned it, this verb *עבט* *Ibbet* should signify *to stop, or stay, or retard and withhold*. To this notion the Chaldee Paraphrast renders it *ארחתון* *Arachthon*, and *they do not retard their way, or make stop in their way*. In which way several Others fol-

low him, so *Abu Walid* *يحتبسون في طرقهم* *they do not retard themselves, or make stop in their ways*: which rendring is also mentioned by R. Tanchum, and by Kimchi (although they mention Others also) and the reason for this use of it which we have mentioned is in R. Tanchum's words, *משתק מן לעבוס עבטו ורו, אלהן לאן אלהן מחבוס מעאק עלי קימה פנאכר*, it is derived from *abot* (in *leabot aboto*, Deut. xxiv. 10.) which signifies a pledge (or pawn) inasmuch as what is pawned (or given for a pledge) is restrained and stopped for the value of that by which it is to be redeemed (or till the value of what it is pawned for be paid.) Hence they look on it as evident that the root hath in it the notion of *restraining, stopping, or keeping back*, and in this notion is it, as by the Chaldee, so by several modern Interpreters taken, as Pagnin. *neque retardabuut itinera sua*, and Munster, *nec tardierunt in semitis suis*; and in our ancients English Translation, that was in common use, it is read, and they shall not linger in their paths; and in that from Geneva, and they shall not stay in their paths.

2. There are who do likewise look on the meaning of the word here to be taken from that of *a pledge or pawn*, but in a respect different somewhat from that before mentioned, viz. in regard that in giving a pledge, a thing is borrowed and so transferred by loan from one to another, as if it sounded (as Kimchi, in his book of roots, gives that way of meaning) *ולא ישאלו אורחותם זה לזה*, and they shall not lend their way one to another, as Mercer well observes his words to mean, and not as by ⁿ Some they are rendred, *they shall not ask one another the way*, as Vatablus also reports it from Some, *non interrogabunt iste ab illo de semitis suis*, as if they should not stand so much as to enquire of one another the way.) In this acceptance of pawning or lending the MS. Arabick may seem to take it, rendring *وكل واحد في طريقه يسير ولا يرتدون سبلهم* and every one shall go on in his way, and shall not give (to take) in pawn their ways, viz. they shall not recede from their ways, or part with them one to another, but every one keep constantly their own. And the word being taken in this notion, a learned ^o Commentator looks on it as an elegant expression, by which is denoted, *quod non permutent inter se, vel non mutant vias suas unus alteri*, that they do not change among themselves, or lend as it were one to another their ways, but every one hold their own, keeping every one their place which they first occupied.

3. There is yet a way different from this, and not having respect to that signification of a pledge, but looking on it as signifying the same that *עוות* *Ivvet* (with which it agrees in sound with a change of letters) doth, viz. to *pervert, wry, or make crooked*, as *Aben Ezra* and *Kimchi* say the word likewise to signify in the Arabick Tongue. I think it well observed by

¹ Pet. à Fig. ^k As likewise sometimes in Latin. none is like it in the Scripture. ⁿ Pagnin. Lex.

^o אין לו חבר במקרא it hath no like: ^m אין לו דמיון Tarnov.

by the learned *L. de Dieu*, that that word is not in the *Arabick* Lexicographers given properly in that signification, however *Aben Ezra* might find it in his time used, and though some other notions of it reducible thereto may be found in it, as of *cleaving*, &c. But however, it is thought so probable that the word in *Hebrew* hath that notion, that we find most to follow it, both ancient, and modern Interpreters. The *LXX.* seem to take it, rendring, *καὶ ἡ ἐκκλίνοσι πᾶς τριβὺς αὐτῶν*. The printed *Arabick* follows them, *ولا يميلون عن سبلهم*: the *Syriack* also *ܠܐ ܢܥܠܡܐ ܕܥܠܡܐ*: and in the *Vulgar Latin*, *non declinabunt à semitis suis*, all to the same purpose, *they shall not decline, turn or go aside from their paths*. Several among the more modern also, among whom we find these and the like rendrings, *Neque de semitis suis defleunt*, neither do they go aside from their paths. *Nullus à semita sua defleuit*, none, &c. *Non pervertent semitas suas*, they shall not pervert (or make 'crooked') *non obturbabunt itinera illorum*, they shall not disturb their ways. These and the like all appear to take the word in that signification as agreeing with *יוטת* *Iuvet*, as we said, *to pervert*; and their meaning doth our last translation, in language proper to the thing spoken of, so express, as that likewise it is applicable to either of the other rendrings, and all of those ways in them mentioned, either the stopping of any when they should not, or their going, or thrusting others out of their places, or their not keeping straight in their ways, or even with others, but thwarting and crossing them, being, or causing, a breaking of their ranks. By this is their orderly proceeding denoted, which is farther expressed also in the next words.

8. *Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword they shall not be wounded.*

So steadily shall they keep their ranks and their places which they at first take, that though they be so exceeding many, yet they shall not throng, or jostle, or take away their room one from another, but keep every one exactly in his own path. Such accurate order being requisite to be observed in great armies, lest their number rather bring confusion to themselves, than hurt to their enemies: it is that wherein the skill of military discipline consists in bringing them to, as that without which things are not like to succeed with them, for *exercitus incompotus res est turbulentissima*, & *hostibus captu facillima*, & *penitus inutilis*, a disorderly army is a very troublesome thing, easy to be conquered, and altogether useless; while they hinder one another by their disorder, how shall they fight? *Exercitus vero pulchre dispositus, & ordine collocatus, &*

amicis pulcherrimus videtur, & hostibus prope-modum invictus, & inexpugnabilis, but an army well composed, and ranked in good order, is both a very fair shew to their friends, and a terror to their enemies, and almost invincible, and hardly conquered by them; such well ordered armies have at all times and places done great things. If the words here then should be applied to enemies, as by some they are, they would in an high manner express both their courage and skill in war, and represent them as very terrible. Being applied to Locusts and like vermin, as with others we apply them, who having no king, no commander to set them in order, yet go forth all of them in bands so exactly ordered, what less shall they give to be thought of them? the great hand of God, *ex cujus iubentis dispositione volitant*, as *Jerome* speaks, by whose command (or ordering) they proceed, must needs be acknowledged in them: they must needs be acknowledged as his great army by him instructed and sent among them (as he speaks, *ver. 25.*) for performance of some great work, and their appearance must needs strike such terror into them, as hath been described, *ver. 6.* especially, when it shall be considered with what undaunted resolution and success, not by any means to be frustrated, they shall in such their order and unretarded course proceed; which in the next words is shewed by his saying, *and when they fall upon the sword they shall not be wounded*. Their boldness and resolution is shewed in that they shall not fear the sword, but dare to light even upon that; and their success in that, though they do so, yet they shall not be wounded. So ** Kimchi* expounds these words *אין דחיל דזוה נשאר אויבם*, &c. *this army is not like other enemies, whom you may hinder with the sword from coming upon you*, but these light even upon the very swords, and are not wounded, *viz.* saith he, *לקלותם*, *by reason of their lightness*. This might suffice for giving the meaning of this verse, according to our Translation which we look on as most agreeable to the *Hebrew*; yet because we find very different rendrings among ancient Translators, as to several of the words, it may be convenient a little more narrowly to search into the signification of them. And, first, as to these words by Ours rendred, *neither shall one thrust another*, which are in *Hebrew* *לֹא יִדְחֹק אֶחָד אֶת אֶחָד* *veish achieu lo yidchakun*, and by most translated into the same meaning, as by Ours, giving to the verb the signification of *pressing* or *thrusting*, the *LXX.* uses a word seeming different in sense, rendring *καὶ ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ ἕως ἀφ' ἑαυτοῦ*, *every one shall not recede from his brother*, and the printed *Arabick* following them, *وكل واحد من اخيه لا يهرب*, *and each of them shall not fly from his brother*, *viz.* they shall not one part from another. This rendring of the *Greek* makes ^z Some to conjecture that

^p Who thinks it may be illustrated rather from the Ethiopick Tongue. ^q Cast. ^r Tig. ^s Jun. Trem. ^t Non obliquus, Merc. ^u Oecol. see Diodati Edit. in 4to. ^v Lively out of Xenoph. ^x And so Abu Walid. ^y Vulg. Lat. coarctavit. The Chaldee and Syriack having the same word with the Hebrew; other Latin Versions, prement, urgebant, impellent, all to the same purpose. ^z Schindler, Capel.

that instead of *yidebakun*, they read ירחקון *irchakun*, with ר instead of *d*, from רחק *Rachak*, to be distant, or far from, to remove from. But perhaps it may not be necessary to say, that they read otherwise in the Hebrew than we now do, but only took the word דחק *Dachak* in a larger signification than is usually given it, of pressing or thrusting, viz. that, which in the Chaldee and Syriack it hath, of repellere, propellere, &c. to drive, or put off, or thrust away, and so might think it well enough expressed by a word that signifies to abstain, to fly, or keep himself from Others, which will be of like import with putting that from himself. As to the next words *they shall walk every one in his path*, they are in the Hebrew גבר במסלתו ילכון *Geber bimseleto yelcun*: there is likewise very great and scarce reconcileable differences betwixt ancient and modern Interpreters. The first word, גבר *Geber*, doth usually signify a man, one of power, strength, or authority, שיש לו גבורה על האשה, *who hath power over the woman*,^a as *Kimchi* explains it, and is properly spoken על בני אדם of mankind; yet as the same Author observes, here attributed to Locusts, or such creatures as he had before compared to גבורים *Gibborim*, strong men, (*ver.* 7.) and used as איש *Ish*, a man, foregoing, is to denote every one of them singly. The second word, מסלה *Mesillab*, signifies properly, a way cast up, or paved, from סלל *salal* to pave or cast up, yet used for a way or path in general. These being the known and undoubted signification of the words; How comes it to pass that in the Greek there is nothing like to either of them? for in that we read, καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν περὶσσεύονται, *they shall go laden in their arms* (or with their weapons) what is in this reconcileable with the Hebrew? *Capellus*, that he may make something towards it, saith, that instead of גבר *Geber* a man (or each one) they read with change of letters כבר *Cabed*, which signifies heavy; but how then shall מסלתו *Mesillato* signify his armour, or what word so signifying doth he think was read by them in place of it? Perhaps it might be easy to say that they read the first word *Geber*, as it now is, but looking on it in its notion of a strong, great, robust man (as elsewhere they render *Gibber* of the same note) πολέμιος, a man of might, think it here to import a man of arms or in armour, and that instead of ἐν τοῖς ὅπλοις, in arms (which was included in that former word) was by them put ἐν ταῖς ὁδοῖς, in their ways, so that the change was made by the scribe, not in the Hebrew Text, but in their translation, except we should think that for מסלתו they read משלתו, or משלחתו *Mishlachatho*, his armour. This I do not mention as placing any stress in it, but as seeming almost as probable as the other: as for the whole clause we say with *Mercer*, that the Greek reading *ad Hebræum contextum applicari non potest*, cannot be made agree with the Hebrew Text, nisi sensum eos potius secutos dicamus,

unless we say that they followed rather the sense, quasi etiam graviore armatura induti, non propterea impediuntur quo minus in armis suis via sua vadant, as if, though these that should so run like mighty men, &c., were clad in heavy armour, yet they should not thereby be hindered from going on even in their arms, with expedition in their way. But what may be their intention in their so rendring we need not put our selves on uncertain conjectures, having so plain a meaning from the Hebrew, both in our own and other translations agreeable with it, and with the plain meaning both of the preceding and following words, as we have. Among Others we have in the verbal rendring of this clause on our side, the Vulgar Latin, which is, *singuli in calle suo vadent*; but in the next clause he is farther distant from us, than either the Greek, or any other ancient or modern translations that we have, as will by a brief view of it and some of them appear. The words in Hebrew being, ובעד השלח יפלו לא יבצעו *Ubead hasheleach yippolu lo yibisau*, which Ours very well render, and when they fall upon the sword (or dart, as in the Margin) they shall not be wounded. The Latin renders, *Et per fenestras cadent, Et non demolientur*, which the Doway renders, and through the windows they shall fall, and shall not be demolished (or shall take no harm, as the Margin hath it.) A very great difference is here, we see, in the rendring the word *sheleach*, from what is in Ours found, while what we render sword, he renders fenestras, windows; which signification why he gives to the word I know not: a known signification of it, and by all received, is a sword, dart, or other like arms, and in it elsewhere in the same Vulgar Latin several times used. Of the same notion is likewise سلاج *Salabo* in the Arabick Tongue, and שלחא *shalcha* in the Chaldee, but the signification of it for a window, I suppose is not elsewhere given; nor for the rendring it so doth *St. Jerome* himself give any reason, or alledge any authority; yet doth he take notice of the difference of it from the LXX. who render ἐν βέλεισιν on darts, and whom he censures for their translation of this verse, as if it did not at all, *expositionis ordini convenire*, agree to the order of the exposition: but his censures, I suppose, may rather agree to them in respect of the preceding words, which we have already considered, than of this word which they take in a known signification, although he fasten the ground of their error on their so understanding this word: but sure as to this single word, they give no improper notion. The fault that is, and occasion of difficulty, must be from the other words that they join with it, as besides those that precede, so from their subjoining to it αὐτῶν theirs, their darts, which is not found in the Hebrew, and clean alters the sense from what it would be without it; for whereas without it the words found, that they should fall or cast themselves on any weapons that should be held out against them, this must either found, that they

^a In radic. ^b Druf. ^c Others think it ought to be rendred passively, shall not be demolished, or hurt.

they should fall ^d with *their own weapons*, still keeping them about them, when they light or rest any where, which seems *Theodore's* opinion: or that others shall fall by *their weapons*, which seems *Cyril's*, as if by their consuming the fruits of the earth, and like provisions, with their teeth, which he takes to be understood by their darts, or weapons, people fell, *i. e.* were killed through famine: and then in their rendring the last words **לֹא יִבְטְאוּ** *lo yibtsau*, by *ὅτι καὶ μὴ σωτηρίας ἔσονται*, *et non consumentur*, they shall not be consumed, seems some difficulty, *Theodore*, understanding it, they shall not be satisfied, *viz.* in exercising hostility; and *Cyril*, that they (*viz.* the people) shall not be yet at an end, (*viz.* in their suffering what they did by the loss of the fruits of the earth, but must look for farther trouble and mischief from them coming into their cities and houses as follows,) but the printed *Arabick* done out of *Greek* renders the whole clause thus, **وَبِسَهْمِهِمْ يَسْقُطُونَ وَلَا يَكْمَلُونَ** *jaculifque suis corruent, et rem ad exitum non perducent. And shall fall with their own darts, and shall not perfect or bring the matter to an end.* By which version it appears that he read, as it is observed in some copies to be read, *σωτηρίαν*, actively, *perficient*, shall perfect or bring to perfection; which rendring may be confirmed by the rendring of the *Syriack* Interpreter in this place, **ܕܡܢ ܕܡܪܝܬܗ ܕܡܪܝܬܗ ܕܡܪܝܬܗ** *rendred in Latin, præ armorum suorum pondere cadent, et rem ad exitum non perducent*, they shall fall through the weight of their arms, and shall not bring the matter to an head. But however these may agree one with another, they differ, which is that we are to shew, all from that which Ours take to be the true meaning, and so doth the *Chaldee* Paraphrast also, who gives for the meaning of this last part of the verse, **גְּבַר בְּכִישָׁה אֹלֵיךְ לְאַחֵר דְּאֵנוּן** *every one goeth in his path, to the place (or at the place) whither they are sent, they slay (or fight) and do not take money:* where it appears that he takes the word **הַשְׁלַח** *Hasselach*, which the most render *arms*, or *weapons* (only the *Latin*, *windows*), in the usual signification of the root, *sending*, as if it devoured the place whither it was sent, ^f or that for which they were sent; then he adds, *fighting or slaying*, which is not in the *Hebrew*; by his adding which *Pet. à Figuero* thinks that he understood the words to be spoken not of Locusts but of enemies; then the last word, **יִבְטְאוּ** *Yebtsau*, he takes in a different sense, from what the others that we have seen do, *viz.* of *taking money*, as if he should say that they were not as other enemies, who would be satisfied, and taken off for money; but that was not it which these desired. Yet are there among modern Interpreters, who follow him in the rendring of this, who in the other take the same way that Ours do, which gives us occasion to enquire some-

thing into the signification of that word. The root **בָּצַע** *Batsa* therefore we shall find to have several significations, as, 1. The notion of *coveting*, and seeking after gain or profit, as *Prov.* xv. 27. **בֹּצֵעַ בָּצַע**, *be that is greedy after gain*, and *Habak.* ii. 9. **בֹּצֵעַ בָּצַע רָע**, *that coveteth an evil covetousness*, and oft elsewhere; and in this way the *Chaldee*, we see, here takes it, and so the *Tig.* *nec lucro inbiant*: another (in *Vatab.*) *non studebunt avaritiæ*: and so (in *Calvin*) *non concupiscent*: the *MS. Arabick* also done out of the *Hebrew*, **وَالسَّالِحُ يَقْتُونُ**, *They shall fall after the sword (or weapons) and shall not covet.* 2. The notion of *perfecting*, or bringing to an end, as *Isaiah* x. 12. **כִּי יִבְצֵעַ אֶת כָּל מַעֲשָׂאוֹ**, *when the Lord hath performed his whole work*, and *Lament.* ii. 17. **בָּצַע אִמְרָתוֹ**, *he hath fulfilled his word.* In this it is here, we see, taken by the *Greek*, printed *Arabick*, and *Syriack*.

3. The notion of *cutting*, *cutting off*, *wounding*, and the like, as *Job* vi. 9. **יִבְצֵעֵנִי** *Vayibtseni*, and *would cut me off*, and *Isaiah* xxxviii. 12. **יִבְצֵעֵנִי**, *he will cut me off*, and *Amos* ix. 1. **וּבְצַעֲם** *Ubetsaam*, and *cut them (or wound them)*, as in the *Margin.* In this signification it agrees with **פָּצַע** *Patsa*, (*b* being changed into *p*) which signifies *to wound*, and as it is confirmed by *R. Tanchum* from the *Arabick* Tongue, in which **بَضَعَ** *Badaa* signifies *to cut, cleave, or to break in pieces*, as also in the *Chaldee*; and therefore is it by him, and by *Abu Walid*, here rendred by **يَنْجُرُحُونَ**, *viz.* *they shall not be wounded.* In this notion we see Ours take it with many Others, among whom perhaps the *Vulgar Latin* may also be reckoned, as by ^g Some *demoliri* in him is interpreted by *concidere*, and the meaning said to be *concident se, vulnerabunt se*, shall cut or wound themselves. The verb, though in form active, and so also in other places used, yet is here observed by *Kimchi* to be *עוֹמֵד* *Omed*, *intransitive*, and to have a passive signification. It having manifestly these different significations, and each of them having those of good note that chuse it and prefer it, we have, we see, liberty of choice, and take which way we will, we have such as are of good credit and authority to bare us company. But as far as I am able to judge, that, which Ours with many Others take, is in this place so far more conspicuous, (as agreeable to the undoubted signification of the *Hebrew* words) and of so good coherence with the preceding and following words, than either of the other, as that were it not in respect to the authority of those that take them, I should think all that we have said in mention of them, to be but a digression. To this way therefore we keep, and by it are directly led on to what follows in the next words, in which is farther described, what this army of God here spoken of, being of such boldness and agility, as these and the foregoing words set forth, shall proceed to do, *viz.*

VOL. I.

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9. They

^d Mercer otherwise, in sua ipsorum ruunt jacula. ^f R. Sol. ^g Ribera.

^e Trucidant, though Some read trucidantur (Leusden) or

9. *They shall run to and fro in the city: they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the windows like a thief.*

They shall run to and fro, &c.] The word so rendred is יִשְׁקוּ *Yashokku*, and that it is properly so rendred I think may not be doubted, being from the root שָׁקַק *shakak*, and such forms as are derived from it. ^h *Kimchi* notes the proper signification to be הֵחָלִיכָה בְּהִתְמַרְרָה, *a going with continuance* (or *continual going up and down*, as in his notes on this place הֵחָלִיכָה הִתְמַרְרָה) and he (as likewise *Aben Ezra*) thinks it to have affinity with the word שִׁיק *shok*, which signifies *a leg*; and that it is here properly spoken of Locusts, who have long legs, and with them יָנוּחַ וְלֹא יָנוּחַ *are continually going, and seldom rest*. But whatever may be thought of the nicety of that conceit, it is manifest enough that our word doth so signify, and that it is elsewhere also spoken of Locusts, as *Isaiab xxxiii. 4.* כָּמֶשֶׁק גְּבִיבִים שָׁקֵק בּוֹ *As the running to and fro of Locusts shall be run upon them*. In this signification of *running up and down*, or *going*, is the word here by many Interpreters apparently taken; as by the *Vulgar*, rendring, *Ingrudentur*, they shall enter the city; by Others also, *per urbem* ⁱ *gradi-entur*, or ^k *per civitatem ambulabunt*, or ^l *in civitate discurrunt*, or ^m *civitatem percurrent*, or ⁿ *per civitatem current*, or ^o *urbem pervadunt*. These all manifestly take that signification of the word, nor need we to think that the *Greek* take it otherwise, rendring, τῆς πόλεως ἐπιλήψονται, and the printed *Arabick* following them, بِاخْذُونِ الْمَدِينَةَ *they shall take*, or, *seize on the city*; or the *Syriack* rendring כַּסְפִּיָּהּ אֶלְכֵּהּ *they shall go up into the cities*; and the *MS. Arabick* فِي الْمَدِينَةِ يَقْبِضُونَ *they shall pour out themselves* (or *rush together*) *in great multitudes in the city*. *R. Tanchum*, יִדְרֹסוּ (or rather יִדְרֹסוּ) *they shall trample*. But the *Chaldee Paraphrast* seems to go wider off from any such signification, rendring בְּקִרְתָּא מוֹרִינִין *in urbe armantur*, or *in civitate armati*, &c. *they are armed in the city, they run, &c.* or as Others distinguish the clauses, *In the city, being armed, they run upon the wall, &c.* so that according to him the verb *Yashakku* should signify to be armed, as if it were from נָשָׂא, which signifies *armour*. *R. Sol. Jarchi* also goes as different from what Others follow, saying that the word signifies, הַשְׁמַעְתָּ הַקוֹל *to make a noise*: he doth indeed seem to take it for the signification of the word in the forecited *Isaiab xxxiii. 4.* explaining it by נֹהֵם *Nohem*, ^p *roaring*, or *making a roaring noise*, of which, besides his authority, I know no proof, as neither of the *Chaldees* rendring it, being armed; yet doth *Abarbinel* seem to like both these Interpreters, and to prefer them before the other, that in

the first place, as taken by Others, whom Ours choose to follow, we mentioned, and looks on both of them as יְשִׁירָה *right*. His reason why he doth so is plain from himself, viz. because he thinks them better so to agree to those of whom he thinks the words here spoken, viz. not of Locusts, or such creatures, but of the *Babylonians*, who having gotten over the walls into the city, shall shout for triumph, and not presently set themselves to eat and drink and take their pleasure (as other enemies use to do) *but arm themselves for farther fighting*. The exposition of *R. Solomon* seems to follow *Arias Montanus*, in the *Interlineary*, putting in *urbe crepabunt armis*, in the city shall make a noise with their arms, (and *Grotius* himself rendring, *adversus urbem concrepabunt arma*, their arms shall make a noise (or rattle) against the city) whereas *Pagnin* had before put, *per urbem incedent*, they shall go through the city. But the rendring, which Ours follow, seems much more agreeable to the words, and the known signification of them, and the following clearly agree with them, declaring, what, being got into any city, they should there do in every part thereof, leaving none free or unassaulted, none being inaccessible to them. *They shall run upon the wall*. Above, ver. 7. he said, *they shall climb the walls*, here בְּחֹמָהּ יִרְצֹן *Bachomah yerutsun, they shall run upon the wall*, as having gotten possession thereof, and not to be hindred from going from place to place, none being able to stay them; nor shall the houses in the city be freer from them, *They shall climb up upon the houses*; 'tis not the height of any of them that shall hinder them from getting into them, nor the shutting of the doors thereof against them, that shall keep them out, for if they find no other entrance, *they shall enter in at the windows like a thief*. That it is the practice of thieves so to make an entrance into houses, that they find otherwise shut or barred, appears, as by common experience, so by that expression of our Saviour, *John x. 1. that he that entreteth not in by the door, but climbeth up some other way, is a thief*: ^q This seems not here said as if they spoken of were afraid, as thieves often are, to be discovered, but to shew that they would not be hindred by any means of shutting doors, or the like, but would find out any way of entrance, were it never so high or uneasy to be come to, and so by no means kept out. These words, by which the bold carriage of those in this and the former words spoken of, is described, might well agree to a stout victorious army, such as that of the *Babylonians*, which *Abarbinel* and Others would have here to be described: yet that it may also be well spoken of Locusts, or such creatures which are God's army, may appear by what is said of them, *Exod. x. 5, 6. that they should cover the face of the earth, that one should not be able to see the earth, &c.* and that they

^h In his Notes. ⁱ Pag. Drusius. ^k Munst. ^l Tig. ^m Jun. Trem. ⁿ Ifc. ^o Cast. ^p Yet may it be here brought to the first mentioned notion, if it be understood of such a noise as they make with their legs, as Mercer seems to understand it. ^p Merc. Tarnov.

they should fill Pharaoh's houses, and the houses of all his servants, and the houses of all the Egyptians, &c. Of them Jerome here saith, *nihil Locustis invium est*, that there is nothing inaccessible to them, they not only seizing on the fields, corn, trees, but also, entering into cities, houses, and the most private chambers. Cyril also to the same purpose: Theodoret likewise, that no height of walls can keep them from entering, for that they easily get over the walls, and like thieves enter into the houses through the windows, which, saith he, as an eye-witness, *ὁ μόνον ὑπὸ πολεμίων, ἀλλὰ καὶ ὑπὸ ἀκρίδων γεγενημένον πολλάκις ἰδρασάμεθα*, we have seen done not only by enemies, but by Locusts, &c. To the same, that are spoken of in these words, is respect had likewise in the following words, declaring what dreadful things shall attend or ensue on their coming with such violence, and in such great multitudes.

10. *The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining.*

רָגַזָּה אֶרֶץ Rageza arets, literally, the earth hath quaked, the verb, as likewise those that follow, being of the præterperfect tense, and so by several translated; so the Vulgar Latin renders, *Contremuit terra, moti sunt celi, Sol & Luna obtenebrati sunt, & stellæ retraxerunt splendorem suum*, The earth hath trembled, the heavens have been moved, the Sun and Moon have been darkened, and the stars have withdrawn their shining, all in the præter tense; so are all also in the Chaldee Paraphrase, and in the Syriack Version, and the MS. Arabic; and in some modern translations, as the Interlineary, *movit se terra*, &c. Munst. *contremuit terra, & commoti sunt celi*, &c. Drus. *commota est terra*: yet do^s Others render them in the present tense, *contremiscit terra*, &c. and Mercer in his translation of the Chaldee, though in that the verb be, as in the Hebrew, of the præter tense. Others again, whom Ours choose to follow, put all in the future tense, and that they do well in doing so there is no question, in regard that in the prophetick stile, the præter tense is usually put to signify what is yet to come, it, which is spoken of, being (God having determined and said it) as certain as if already done; and therefore in such things, as are spoken by way of prophecy, as these are, are verbs, which according to their form seem to speak of what is past, as well rendred by the future or present tense, as by the præter; and according as the matter requires, so is the time to be assigned. A greater difficulty will be to know, in what meaning the words shall be taken, whether in their proper signification, as that the earth shall really quake, the heavens tremble, the Sun and Moon be darkened, &c. or so as to give us to conceive some other thing, than what they do properly signify. For in this is

no small difference betwixt Expositors. Some will have the words to be properly understood as they sound; that they ought so to be, Theodoret thinks it probable, though he thinks they may be otherwise understood. But Arias Montanus is very peremptory for it against other acceptations, saying, that he doth not interpret them hyperbolically, or spoken only of men, that by the army here spoken of (whether he understood it of Locusts or Assyrians, as I suppose he did, will be all one, as to this matter) they should be brought into such a fear, as if the earth should seem to them to tremble, the heavens to be shaken, the sun and the moon not to give light, by which kind of expressions, Poets do use to set forth great fear in men and great disturbance of things. What great fear and perplexity the people should be in, he saith the Prophet had before expressed, ver. 6. *that before their face the people should be much pained, all faces should gather blackness*; but what things are here spoken of, he thinks are *simpliciter expectanda*, simply and really to be expected, like those things by it foretold (*Luke xxi. 25.*) *that there should be signs in the Sun, and in the Moon, and in the Stars*, &c. Of the same mind with him seems to have been Drusus, in understanding it to denote, that together with the Locusts should be thunder, by which he should shake the heaven, and an earthquake by which he should cause the earth to quake, whether to shew that the army, with such signs accompanied, was from him, or rather to strike the greater terror into the ungodly people, to deter them from sinning and bring them to repentance. But whatever reason there seems to be to these for such a literal understanding of these words, yet do Others choose to embrace that way, which Montanus rejects, viz. that the words should rather be looked on as an hyperbolical expression, of what was not really so as the words sound, but such as might make men conceive things so to be, or as rare and great above what is ordinarily seen, as if they were so. This was anciently St. Jerome's opinion, viz. that these things are spoken of hyperbolically (or above what was really done) *non quod Locustarum aut hostium tanta vis sit, ut possit movere celos & terram concutere*, &c. not as if there were so great force, either in Locusts or enemies, as that they could move the heavens or shake the earth; but because *adversa patientibus præ terroris magnitudine, & cælum ruere, & terra fluctuare videntur*, to those on whom any great calamity is fallen, through the greatness of the terror they are in, the heavens seem to fall, and the earth to rock up and down, and withal (as to the last words) by reason of the multitude of the Locusts here spoken of, that should cover the heavens, the Sun and the Moon should (it is said) be turned into darkness, and the stars withdraw their light, viz. while by a cloud of them interposed, the light of them should be hindred from coming to the earth.

^s So Bochart. observes it is to be read.

^s And see Mat. xxiv. 29.

^s Tig. Castal.

^s Pag. movebit, Jun. Trem. movebitur, &c.

earth. This is the meaning of the words by him given, the like to which *Theodoret*, besides what we have already said of him, mentions; *Cyril* appears to be of the same mind, understanding it of such a confusion made by Locusts, *ὡς ἢ ὅτι δοκεῖν καὶ αὐτὸν δεδονῆσθαι τὸν οὐρανόν, &c.* as that even the very heaven shall seem to be shaken, and the sun and moon and stars, as it were, to restrain their light, and so with him also is this, *ὑπερβολικὸς ὁ λόγος*, an hyperbolical speech, denoting an intolerable and very grievous calamity to the inhabitants of the land: which he saith will hold true, as well if understood of enemies, as Locusts. The Jewish Expositors seem to be likewise of this mind, so *Kimchi*, *הכל משל לרוב הצרה כי כן ירד הכתיב* that all the expressions are parabolical (or figurative) to set forth the greatness of a calamity, it being the use of the Scripture so to speak, as *Isaiah* xiii. 10. *The stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine*, and * elsewhere. *Abarbinel* to the like purpose, that by saying the earth shall quake, is meant, the inhabitants of the land of *Israel* shall quake by reason of them, and that *לרוב הצרה* because of the great affliction it is said, *The heavens tremble, the sun and the moon are dark, and the stars withdraw their shining*, *שהוא כלו משל לצרות בני יהודה*, which all is a parabolical expression of the calamities of the Jews, like to what *Solomon* speaks in description of such accidents, as befall an old man (or, old age) * *עַר אֲשֶׁר לֹא חָשַׁךְ הַשֶּׁמֶשׁ*, while the sun is not darkened, &c. So that the passions or effects wrought, whether by the coming of those clouds of Locusts, which *Kimchi* looks on as here spoken of, or of the great army of the *Babylonians*, of which *Abarbinel* understands them, † are in the people, the inhabitants of the land, and who were wont with comfort to enjoy the orderly course of the heavens, and the pleasant light of the sun, moon, and stars, are put into such disorder, as that all those things seemed to them to be out of order, and their usual course; and not in those things themselves: yet doth *Abarbinel* withal say that those words, *the heavens tremble*, &c. may in his opinion be literally understood, so as to denote that the heavens and the powers therein, should now have evil influence on *Israel*, who had caused God to hide his face from them. That the words are in such parabolical, or hyperbolical meaning to be taken, is likewise the opinion of several (we may say most) modern Expositors among Christians, whether such as think Locusts, or such as think enemies here to be spoken of) viz. that men should be in such a consternation through the clouds of Locusts filling the air, and even darkening the heavens, or through the multitude and great tumults of the enemies putting

all things into a great hurry, or confusion; so that things shall be in as great disorder to them, as if those things, which are literally expressed, had been really done. So *Drusius* on the latter words (though different from what we saw of his opinion of the whole verse) ita videtur metu confternatis; so it seems to those that are astonished with fear. He also cites that place which expresseth the old man's dimness of sight, by saying the sun light and moon were grown dark to him, *Eccles.* xii. 2.

There is yet another interpretation of these words by Some taken, who looking upon the expressions as allegorical, will have by the earth to be understood men, or things of a lower degree, or ordinary rank; by the sun, moon, and stars, such as are more noble, or of higher degree, and so by saying what is spoken of as to both the one and the other, under the notions of quaking, being darkened, and withdrawing their shining, to be denoted such great fear and calamities, as should befall them all in their several conditions, none escaping fire. This way † Some approve of, and *Dr. Stokes* in his *English Paraphrase* takes his words, being, "The terror of the lower and meaner sort of people may be conceived by the fearful effects of an earthquake, so may the sad ruin of the nobles by the shaking of the heavenly or higher powers, and the woful confusion of all order and command (that followed upon that) by the darkning of the sun and moon, and the stars withdrawing their wonted lustre, to the astonishment of all the spectators, as well as those eminent persons, that will be most concerned in that calamity." But however this allegory may otherwise be made good, and that which these say be also true as to matter of fact; yet I suppose it not so proper a meaning of this place, as the former, taking the words as hyperbolical, and expressing things more than ordinary in their kind, in terms agreeing properly to other of an higher nature. That such instruments of mischief as are spoken of, whether Locusts, or even the strongest enemies among men (as Others will have it) should work such dreadful effects, as the words seem to import, may seem strange; but all the wonder will be taken off, if we shall consider how and by whom they are set on work, by whose might and command they act, which the next words declare.

II. *And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word, for the day of the Lord is great and very terrible, and who can abide it?*

Different expositions have we of these words, though all tending to the same scope. And the Lord (saith he) *נָתַן קוֹלוֹ Natan Kolo*, shall utter his voice, literally, *bath given* (or uttered)

* *Ezek.* xxxii. 7. † *Eccles.* xii. 2. which *Aben Ezra* also quotes. † *Aben Ezra*, *נָתַן אֲנִשׁוֹ אָרֶץ*, the men on earth tremble. † *Oecolamp.* *Danæus*, omnibus rebus eum pavorem denuntiat futurum Joel, cum minimis quæ terræ nomine designantur, tum etiam maximis ac eminentissimis quæ solis lunæ ac stellarum vocabulis hic comprehenduntur.

uttered) *his voice*; for the word is of the preter-tense, and is as so by several rendred, amongst others by the Vulgar Latin, *Et dominus dedit vocem suam*, and the Lord has given his voice. So several others both ancient and modern, as the *Syriack* **ܝܗܐܒ ܕܠܗܐ** *Yahab Koleh, hath given his voice* (though the *Latin* Interpreter renders it *dabit*, shall give.) The *Chaldee* **ܐܪܝܡ ܡܝܡܪܐ**, *hath lifted up his word*, and agreeably to him the MS. *Arab.* **رفع صوته**, *hath lifted up his voice*. So among the more modern the Interlineary and *Munster*, &c. But the LXX. give it in the future-tense, **καὶ ἀκούσει ὁ δῶσε φωνὴν αὐτοῦ**, and the printed *Arabick* following them, **والرب يعطي صوته**, *and the Lord will give his voice*, and so some a more modern, which we see Ours choose to follow, rendring, *shall utter*, and it is by Some b noted that the preter-tense stands here for the future. c There be also who render it in the present-tense, *edit vocem suam*, or *sonitum edit*, doth utter his voice, or give a sound or alarm. These all have to justify them the use, which we have formerly d observed, of the prophetic stile, in putting verbs, whether they speak of things present, or yet to come, as well of things past, in that tense, by reason of their certainty, and necessary accomplishment: so that whether we look on the judgment spoken of (if it be understood of Locusts and such like nouns above named) as already begun; and having seized on them, or as yet only menaced, as to the expression it will be all one. *Junius* and *Tremellius* also leave it indifferent, in their rendring the word not in any of these tenses, but in the participle, which will be to be understood as to the time, according as that to which it is connected is. *Jehovah autem edente vocem suam ante copias suas*, &c. *ecquis sustinebit eum?* The Lord uttering his voice before his armies, &c. who shall abide that day? A greater difference betwixt Expositors is concerning that voice of his, which it is said *the Lord shall utter before his army*; what is meant by it we have here in the first place the opinion of e several among the *Jews*, who by this *voice of the Lord* understand, *The word of the Lord* in the mouth of his Prophets, foretelling of the judgment here threatened, as if he had said that these things came not (or were not to come) on them unawares, but such as they were forewarned of by the ministry of the Prophets, that so they might turn by repentance. But this interpretation another of them (*Aben Ezra*) faith **אֵינֶנּוּ עַל רֶדֶךְ הַלָּשׁוֹן** *not to be agreeable to the language or letter of the words*, but the voice f to be the great noise by them made, God giving them power to make such a noise, as that both the inhabitants of the land, and of the earth itself should tremble at it, and g whereby they should be encouraged and encourage one another h in their going on to exe-

cute God's command. But the first of these opinions *Mercer* censures as frigid. And the second (that of *Aben Ezra*) to be *longe alienius*, much less to the purpose. In the second place then among i Christians there are, who by *his voice* will have to be understood thunder, with which the coming of these his forces spoken of should, for testifying his presence and striking terror in men, be accompanied. For that the thunder is elsewhere called his voice is manifest. As *Psalms* xviii. 13. and xxix. 5, &c. Yet do Others not think it necessary to understand it of any such audible voice, but of God's ordering and ordaining such his army and camp, as he calls it, and putting courage into them for executing his command or will, k which prevailed on them as much as the voice or words of a commander animating his soldiers: his so doing shewing them that he owned them as his forces; and they, his camp being very great and numerous, requiring that they should be so directed and ordered by him, that they might all keep their rank and do their duty, which they accordingly with irresistible force and courage should do. *For he is strong that executeth his word*, i. e. he that is employed by him in executing his word, and is set on work by him, shall by him be endued with power and strength so as not to fail, nor possibly be hindered in performing what he is commanded to do: and by this means great calamity must needs befall them against whom they are by him sent, *for the day of the Lord is great and very terrible, and who can abide it?* *The day of the Lord* l The time when he shall make himself known, by executing such his judgments on his enemies, shall be a very extraordinary day, and very terrible, by reason of the great calamities that he shall in it by the instruments of his wrath inflict upon them, so that none shall be able to abide it. The putting it by way of question, *who shall*, &c. is a denying that any shall be able to do it. The learned *Bochartus* rendring the words, *Dominus dedit vocem suam ante exercitum suum, ut magna sint castra ejus, Et multus sit*, &c. The Lord hath uttered his voice before his army, that his camp may be great, that there may be many to execute his word; *For great is the day of the Lord, and very terrible, and who can abide it*; explains them thus, *Dominus verbo suo multas conscripsit copias, ut grave in peccatores judicium exercent, quodque nemo sustinere possit*. The Lord hath by his word lifted (or mustered) great m or many forces, that he may execute heavy judgments on sinners, such as none shall be able to abide: and this he faith seems to him to be the meaning of the Prophet, *quomodo interpretes longe aliter sentiunt*, although other Interpreters seem to think far otherwise. There are also different rendrings and expositions, as the first, so of either of the words; for whereas Ours render, *for*

a Pagnin. b Vatab. Piscat. c Tig. Merc. Castal. d See on chap. i. ver. 4. and the verse before this. e R. Solomon, R. D. Kimchi, Abarbinel. f Verse 1. g Verse 10. h Druf. i Lively, Druf. k Mercer. l So above also called, chap. i. 15. and Maimonides observes any such day, wherein the Lord manifests any signal deliverance or execution, to be so called in this place, part. 2. chap. 29. m Druf. observes that strong men be understood as well of number as strength, or that they were many that executed his word.

be is strong that executeth his word, the Vulgar read *quia fortia & facientia verbum ejus*, because they (i. e. *castra ejus*, his camp) are strong and doing his word. The Greek ὅτι ἰσχυρὰ ἔργα λόγων αὐτοῦ, because the works of his words are strong; as likewise the Syriack and printed Arabick, **مفعول حبرا** **مفعول** and strong is the work of his word, so the printed Arab. **اعمال كلماته قوية**: But the MS. Arab. **عظيم فاعل خطابه** be is great or strong that doth his word, as Ours. But which soever of those rendrings or expositions of the words, that we find, we shall take, the scope of them still seems the same, viz. that they are to make them duly sensible of the great danger of their condition, that they must certainly expect that those heavy judgments, which have all along hitherto in this prophecy been threatned to them, shall fall upon them if not prevented, and that they cannot by any power of their own be prevented; however the instruments by which 'tis said they shall be executed may seem in themselves not of such irresistable force, seeing they act not of themselves alone, but by the command of God who employs them, and by his might, which none can be able to resist, and stand out against: so that there is no way for escaping the terror of their coming but by making peace with him, and being reconciled to him by repentance, that so he may recall his command to them, and repent him of the evil which he had employed them about; which way, as the former words all along have shewed what need they had to take, so the following exhort them to, giving hopes of good success in it.

12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

וְגַם עַתָּה נָא יְהוָה שׁוּבוּ, literally, and also now the saying of the Lord, Turn ye, As to the construction of these words, Drusus notes that the particles, *also now*, are not to be joined with the verb *return*, so as to sound, *The Lord saith now* (or yet even now) *turn ye*; but with, *The Lord saith*, so as to sound, *The Lord also now saith, turn ye unto me*: as he had before called upon them oft by his Prophets, so *even yet, now also*, he calls upon them that they would return. ^a Others seem to take rather the other construction, as if that, which the Lord said, were, *even now turn ye unto me*: which either be taken, the meaning will be much the same, that though the heavy judgments hitherto described and threatned were such, as they could by no force resist, nor be able to stand out against; and therefore the case seemed desperate with them, yet there was a door of hope by God himself amidst his threats opened unto them, which by himself, though by them provoked to so great wrath, they were invited and called upon to

make use for their escape, either by preventing them before they were come, or averting them being come. As to assigning the time to which this call is to be adapted, *Abarbinel* seems to take it to belong to that which was after the destruction of the first temple, and the interim of their being captives in *Babylon*, and to have respect to their return from captivity, and the building of the second temple; as if he should say, that though they had not repented before the coming of those things on them, yet even now after that destruction and their captivity God did say to them, *Turn*, &c. With him in this agrees *Arias Montanus* saying, *that in hoc loco divina illa Judaicarum rerum restitutio prædicitur, quæ post certos annos, hoc est septuaginta, contigit*, in this place is that prediction of the restoration of the Jewish affairs, which happened after a certain number of years, viz. seventy, which God so brought to pass, that he might preserve that nation, out of which the great Redeemer of the whole world was to arise, yet it not being convenient, that the greatest benefits of God's mercy should come on men without faith and repentance, *etiam in hoc tempore & in hac conditione constitutos Judæos*, even at that time he exhorts the Jews, being in that condition, to the exercise of repentance for that end. But this way of exposition I look on as singular to them; Others, such as look on the executioners of God's judgments before spoken of to be Locusts, and such creatures above mentioned, as we have seen, and whose opinion we think most probable, looking on these words as prescribing the only way for preventing their coming, or removing them being come; and such as look on them to be other enemies, taking them likewise to prescribe the only way for preventing them; still that way is the same, viz. such repentance as is by the words described, by its nature and requisite conditions, which will by viewing the words in order appear. *Turn ye* (saith he) *unto me*. The ways, it appears, that they had taken, and were now in, were wrong, and such as led them away from God, and caused him to turn away his gracious presence from them, and to threaten to, or send on them, all those forementioned evils, for averting which it is necessary that they change their course, and turn from those ways, that they might turn to him, and to such as pleased him, **עָדָי** *to me*, saith he, i. e. saith the Chaldee **לפולחני** *lepulchani*, to my service, as if they had forsaken his service, yielded themselves as servants to Others, whether idols or sins be meant, or most probably both, both must they necessarily turn from, that they may turn as they ought to God, who calls on them, *Turn unto me*, **עָדָי** *A dai, even to me*; so Ours render it, adding, above what divers others have, the particle *even*, to shew that there is great emphasis in the word for expressing the manner of the conversion which is required; that it be such as do not only cause them to look back-

^a Tamen si vel nunc saltem resipueritis, &c. Lively, O that even now you would return. Dr. Stokes etiam in hoc ipso temporis articulo spem veniæ restare clamitat. Tarnov. **הֵם רָמוּ לַפְּקִידוֹת בֵּית שְׁנֵי**.

backwards towards God, but to come fully home to him, and with what integrity and sincerity that ought to be done, the next words shew, being כָּל־לִבְכֶם *with all your heart*. With the heart it must be done, not in outward shew only, but with inward affection of the heart, and that of the whole heart שְׁלֵא תִהְיֶה הַתְּשׁוּבָה בִּלְבָב וּלֵב (saith Kimchi) so that their repentance be not with (or from) an heart, and an heart, * a double deceitful heart, an heart divided between God and their idols, or other sins, which, while it makes shew of turning to God, yet hath affection to those other things, so contrary to him as that he cannot be entirely loved and served together with them. 'Tis that which he requires in our love and service to him, that it be with all our heart, with all our soul, and with all our might, Deut. vi. 5. with all our mind, as our Saviour † adds in repeating that first and great commandment, (without obeying which no other can be duly observed) Mark xii. 30. In observing this the first mover and acter must be the heart, without whose setting on work, all performances of the outward man are insufficient and vain, yea displeasing. And therefore in their returning to him it is required in the first place, that it be with the heart in the inward man; but when this shall have duly performed its part, then is not the outward man left unconcerned, but hath his part to act also in performance of such things whereby he may express, how the inward man of the heart is really affected; and so by the joint concurrence of both is true conversion or repentance made up. So therefore to what is to be performed by the hidden man of the whole heart, he adds what it is to be expressed by, or accompanied with, in the outward man, *And with fasting, and with weeping, and with mourning*. 1. With *fasting*, which will make for the humbling of the heart, which pampering of the flesh is apt to puff up, and make infatiate and insensible of its own condition, and forgetful of God and his service, as *Jesurun*, who *being waxed fat kicked, and forsook God which made him, and lightly esteemed the rock of his salvation* (Deut. xxxii. 15, &c.) To waiting therefore on God's service and prayer, is it usually joined in scripture, as almost a necessary concomitant, called for by God, and by holy men practised. 2. *And with weeping, and with mourning*, those also are usually signs by which an heart thoroughly affected with grief and sorrow expresseth its passions, which, being by it stirred up, do also gain farther, by a reflexed act, stir up in it those passions, and work in it more sorrow, † and so have their effects on the person himself, for increase of his repentance, as well as for the shewing it: besides the use of it for stirring up in Others like passions, and provoking them also to repentance; which in publick assemblies, or days of humiliation and penitence, such as here seems called for, will be of great use, and a great help to devotion; ‡ people by

their example provoking one another. Of these things named (*viz. fasting, weeping, and mourning*) Arias Montanus well saith, *hæc enim, si pure sanæque fiant, non quidem conversio ipsa; sed laudatissima sunt conversionis argumenta*. For these things, if in sincerity of heart, and in holy manner done, though they be not the very conversion, or turning to God itself, yet are they very commendable arguments or tokens of turning to him: what is required therefore in such a turning to God, as shall be acceptable to him; he expresseth farther in the next words.

13. *And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

That in token of great indignation, grief, and sorrow of heart, and like passions, it was anciently a custom among the *Jews* (not to speak of other nations) to rent their clothes, is made manifest by many expressions and examples in scripture, as that it will be needless to give any particular instances of it. It being grown into a custom, there is no doubt but that it might be as well done in hypocritical and feigned manner, as well as in real and sincere, as well to make a shew of sorrow only, as really to testify it. The Prophet therefore here exhorting to true and serious repentance, with hearty compunction and grief for sins, and to express the same by true signs and tokens of it, cautions together against such hypocritical behaviour, whereby if they thought to deceive God, they would certainly deceive themselves. He doth not forbid the use of such outward behaviour, by which their repentance might be expressed; his calling on them for such as are before expressed, sheweth that he rather required them, and so his expression here is not to prohibit that here mentioned, but only to require it to be done in acceptable manner, which is when it is not only done in outward shew, but accompanied with the inward affection and sincere intention of the heart, which is called here, the renting of the heart, and not of the garment (*viz.*) only. What is meant by renting of the garments, is easily at the first hearing understood, being plain and proper language: but what by renting of the heart not so easily, as being a figurative expression, and so something by it meant, which the words do not properly sound. For here is meant plainly something, which may be for the bettering and rectifying of the heart, not the total destruction of it, as the rending of it would necessarily be. I suppose therefore it may be sufficient to take by *rending of the heart* here, in opposition to the rending of the garments, to be understood, as required to be in the heart, that which by the rending of the garments they would make shew of, *viz.* an hearty sorrow for their sins, with a desire of being rid of them, with which a penitent

* Psalm xii. 3. † Chron. xii. 38. ‡ Mat. xxii. 38. † Lament. iii. 51. Mine eye affecteth mine heart. * Kimchi.

nitent heart really affected is stiled a broken and contrite heart, or agreeable to the expression here a rent and torn heart; agreeably any greatly grieving thing in ordinary language is said to cut ones heart, or cut him to the heart. To this purpose is the meaning of the words given by the Chaldee Paraphrast, *ואערו רשעו לכבין*, and remove (or do away) the wickedness of your heart, taking the heart for things contained in or proceeding from the heart, and (that) not with the rending of your garments. (viz. alone.) * For illustrating this expression of rending the heart, * Some compare it with that other expression of circumcising the foreskin of the heart, Deut. x. 16. which cannot likewise be understood of cutting the substance, or material part of the heart, but of the removing the corrupt affections thereof, the foolishness or grossness thereof, as the Chaldee there renders it, which is the work of serious repentance, and to be wrought on, and in the inward man, without which any things wrought on the flesh or garments of the outward man are but unprofitable shews, however with it significant, and making both for stirring up and giving testimony of it. And as that is called *circumcision made without hands* (Col. ii. 11.) so is this also a rending of the heart without hands; both being of the heart in the spirit, and not in the letter (as he speaks of the one, Rom. ii. 29.) both consisting in putting off the body of the sins of the flesh, Col. ii. 11. The work of a truly penitent heart on itself, is cutting off from itself those sins which by long continuance were become as it were natural to it, and part of itself. When they shall have thus and for that end rent, and ript up by a narrow search the recesses of their hearts, to discover the abominations thereof, and washed them away with weeping and unfeigned repentance, resolving not to continue in committing the like. Let them not (though they have by their former sins so far provoked God as to threaten them with severe and seeming irrevocable judgments as have been mentioned) yet despair, as if there were no hope of escape, but turn unto the Lord their God, and yet beg mercy at his hands. And turn (saith he) unto the Lord your God. We have in the foregoing verse the same exhortation, as from the mouth of God himself, speaking in his own person. Turn to me. Here we have it as from the mouth of the Prophet speaking from him, with addition of such words as may give them * boldness of access with confidence, to him, whom otherwise, considering how greatly they had provoked him, and with what terror of threats and judgments he had hitherto in this Prophecy revealed himself unto them, they might have feared to approach unto, and despair of finding mercy. The names, by which he is here called *יהוה* and Elobim, set him forth as a God of judgment, so of mercy, as infinite in mercy also to pardon in the former he had shewed himself to them; his

intent here of discovering himself to them, in the latter, viz. of mercy, is shewed sufficiently in the affixe *נצח* cem, yours, by his owning them yet for his people, and calling himself their God, for the Lord will not certainly forsake them whom he yet owneth for his. But this is much more fully yet declared, amplified, and ascertained to them by those other epithets and properties of his subjoined and added as a reason why they should not doubt nor delay to turn unto him, viz. that he is, gracious and merciful. These attributes of God here mentioned are agreeable to those which he proclaimed, whereby to make his name known, Exod. xxxiv. 6. The very words, all the former of them (only with the change of order in the first two) are there found; though something differently translated by Ours, there read by Ours merciful and gracious, long-suffering, and abundant in goodness and truth, but here gracious and merciful, slow to anger and of great kindness. The words of all these in the Hebrew are the very same in both places, though it pleased our Translators differently to english them in the one from what they do in the other, of which one may serve for the explication of the other, the meaning being in both the same, but the last attribute *ונחם על הרעה* and repenteth him (or repenting which Aben Ezra observes a noun adjective) of the evil, it is not there in Exodus expressly joined to them, though it may be well understood out of what there follows, forgiving iniquity, transgression and sin; for forgiving these will * include that which is meant by repenting of the evil, which he had threatned to send. The former of these attributes will to any considering man be, I suppose, as well understood of themselves, as they would be by endeavouring to explain them in other words, but as for the last, repenting of the evil, it is not so easily intelligible; the meaning of the word repenting admitting of some ambiguity. For whereas here and elsewhere it is said of God that he repenteth, as, Gen. vi. 6. that it repented him that he had made man, and 1 Sam. xv. 11. that it repented him that he had set up Saul to be king, and Jonah. iv. 2. as here, that he repenteth him of the evil: and when Moses besought the Lord that he would turn from his fierce wrath, and repent of the evil that he had pronounced against his people, Exod. xxxii. 12. and it is said, ver. 14. And the Lord repented of the evil which he thought to do unto his people, it is elsewhere on the contrary said that God doth not, or cannot repent. So Numb. xxiii. 19. God is not a man that he should lie, neither the son of man that he should repent; and 1 Sam. xv. 11. of which before cited it was said that he repented, it is in ver. 29. said, The strength of Israel will not lie, nor repent, for he is not a man that he should repent. From which seeming, at first hearing, contradictory places it is manifest, that repenting or repen-

* Psalm li. 17. * Kimchi also so gives the meaning. If ye would rent your heart and remove from it evil thoughts, ye should not need to rent your garments, as men use to do in time of sorrow. * Aben Ezra. * Eph. iii. 12. * Elobim is observed to be nomen judicii, *יהוה* nomen gratiæ. Ar. Mont. Buxtorf. * Mercer.

rance is taken in different senses ; sometimes so as to be properly and peculiarly spoken of men, but not of God, nor to be attributed to him : sometimes so as that it is spoken of God also, and attributed to him. Properly therefore and in its stricter signification taken, it imports a change of mind in the persons spoken of, with sorrow for something done, which proves or succeeds otherwise than they were aware of, or do now like and approve of, and could therefore wish it had not been done, and now seek, if it be in their power, to revoke and alter it, such is usual in men and their actions ; but sure of God and his dealings, no such thing can properly be said. He is unchangeable, and so are all his purposes, nor hath any thing that he doth, any other issue than he foreknew and foresaw, and what alteration seems to men to be in any of them is not in respect of his determination, but in respect to their opinion of them, seeing things fall out otherwise, than he seemed to them to have intended, and the event to be different from what they expected, and such as if they had been ordered by men, would have argued a real change in their minds, and intentions. So that his forbearing to send on men repenting of their sins such punishments, or evils, as he had threatned against them going on in their sin, is in such language as men use among themselves, and of their own doings, called *his repenting*. God repenting therefore of evil to men is indeed nothing else but his accepting of their repentance, on which the removing or stopping such judgments is not from any change of mind, or new resolution in him, but the making good a condition, in the first denouncing thereof included, as he declares it to be in all his threats, *Jer. vii. 8.* and *xxvi. 3.* and on the contrary, that in all his promises of good to any, there is included a condition of their perseverance in obedience to him. Though sometimes not mentioned, perhaps, lest it should make them careless in their repenting, as presuming too much on his mercy above his promise. So therefore the *Chaldee Paraphrase* gives the meaning, *ומתיב מן מריה מלאיתא בישא* and *revokes his word from bringing* (or inflicting) *evil*, and agreeably to him the *Syriack Translation* *ܡܠܝܬܐ ܕܝܫܐ* and *turning away evil*, the *MS. Arabick* also *ويصغ عن البلية* and *turning away from affliction* (or from inflicting evil.) These renderings give a plain sense of the words, not only shewing what is meant by *repenting of the evil*, but at once what evil it is, that is spoken of, viz. not of sin, but of punishment, whereas other ancient translations of great authority seem to leave the matter doubtful, as the *Greek* rendering, *καὶ μετανοῶν ἐπὶ ταῖς κακίαις*, and the *Vulgar Latin*, *Et præstabilis super malitia*, which the *Doway* renders, and ready to be gracious upon the malice ; for although these are by Expositors understood in that meaning, which we have before given, as appears by *Jerome*, *Cyril*, and most Others ; yet that they may be otherwise taken appears by what we

have in the printed *Arabick*, which following the *Greek* renders *وتواب علي قبايح البشر* which is latined, *Et quem pœnitet scelerum humanorum*, and who repents of men's evil doings. But *Cyril*, though the words in the *Greek*, viz. *and repenting for evils*, may be taken otherwise, saith, that in his opinion the best meaning of them is, that though he hath set on afflicting sinners, yet he will ere long become gentle *μεταχωρεῖ γὰρ διόλως ἐπὶ τῷ βελτίειναι τὰ χρεῖα*, for he easily turneth himself again to will (or shew) kindness. Manifest it is that *κακία*, as it signifies wickedness, or evil done by men, so it also signifies evil done to men or brought on them, and is so used in the *New Testament*, *Mat. vi. 34.* And as for *malitia* used here in the *Vulgar Latin* (as likewise in *Matthew*) *Jerome* notes of it. *Malitiam in hoc loco non contrariam virtutis debemus accipere, sed afflictionum*, that it is not taken in this place for evil or wickedness contrary to goodness or virtue, but for evil of afflictions. Thus he describes the nature of God, and his manner of dealing, as an argument to move them, seriously, and with speed, according to his exhortation, to turn unto the Lord : For farther persuading them to which the next words also make, from the good effects, which they shall probably find on their so doing.

14. *Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God.*

He had affirmed of God in the former words that he is apt to return and repent, and why shall they despair of finding him in their case, though both their sins, and sufferings, or judgments threatned were greater than ordinary, and such, as if it were not such a one as he, who is here described, whom they had to deal with, might move them to despair. But now his being such, gives them to hope, though not to presume on slight terms, to obtain mercy. For such is the expression rendred by an interrogation, seeming to include doubt, ^b as *spem metu miscet*, doth mingle hope with with fear, *ne aut securitatem foveat, aut desperatione veniæ illos in luto relinquat*, as neither to cherish in them security, nor through despair of pardon to leave them to sink in the mire. The like expression have we, *Jonah iii. 2.* uttered by the king of *Nineveh* to stir up the people to repent on *Jonah's* preaching destruction to them ; *Who can tell if God will return and repent, and turn away from his fierce anger that we perish not ?* where it is manifest that his drift was not to put them in doubt, but in hope, of mercy. From the expression, seeming, as we said, to include doubting, yet together with it, hope and confidence, we may observe, that the doubt is not, whether God will be merciful to those that truly repent, which certainly he will be ; but whether he will avert his judgments, in that kind which they could wish or desire he would. For

^a With which agrees among Latin Interpreters Castalio, qui se ab inferendo malo contineat.

^b Grot.

ing and repenting accept of them, and that though he had sent heavy judgments on them, yet bearing still love to them, did not thereby intend their utter destruction, but their amendment, their turning to him that he might return to them. His giving them wherewith to serve him will be an argument that he will accept of them and be pleased with their service. It is, in a distinction made by the *Jewish* Doctors betwixt judgments or calamities sent by God on men, observed, that such as leave ability and opportunity of serving God, however sharp and severe, are yet *יסורין של אהבה* *Yissurin shel Ababah*, chastisements of love, such as argue that he yet loves them, and intends ⁱ to do *them* good, and to make them capable of receiving it, by turning them from what hath withholden it from them. If God shall now conclude these evils in the former words described with such a blessing, whereby they shall be enabled still to serve him, it will be certainly a token that he hath yet a love for them, and his directing them to desire in chief such a blessing, whereby they may be enabled so to serve him, and not such things as respect their own welfare, profit and displeasure, shews that such his chastisements ^k ought also to increase their love to him from a sense of his love to them. And withal that the chief end that they propose to themselves in enjoying sufficiently of worldly good things, ought to be that thereby they may be able to serve him with cheerfulness and gladness of heart, not that they may use them only for the satisfaction of their own lusts, and worldly desires, and that they ought to look on as a blessing chiefly in that regard. And when men in any judgments sent on them by God, have such intentions in their praying to God for deliverance from them, it will serve to strengthen their faith and hope of delivery, that though they deserve no such thing, yet God will hear them in ^l respect to his own glory; and for preserving his own worship entire, and encouraging it. By the mentioning of *meat-offering and drink-offering unto the Lord*, which were then under the law constant and necessary parts, and requisites of his worship, all parts of it, and all things necessary to it may seem understood and included. But *Abarbinel*, I know not how, looks on them alone mentioned, with exclusion of other blessings, which they could not hope for, nor have left any more to them. He not taking the calamities here meant to be that of famine and scarcity, brought on them by Locusts and such creatures, destroying the fruits of the earth from whence the meat-offering and drink-offering were taken; but, looking on the former words, (as we have all along seen) as a foretelling of that destruction both of their land, and the first temple, which should be brought on them by the *Chaldeans*, to be a prophecy indeed of their return from that captivity, and rebuilding of the temple, and being restored again to inhabit *Jerusalem*, and to the worship of God;

yet withal to shew that it should not be in that glory and enjoyment of such privileges as they did formerly there enjoy: they should again be so blessed as under the second temple to offer sacrifices, meat-offerings and drink-offerings unto the Lord, but that should be all: those other glorious privileges of having among them *הנבואה*, *prophecy*, *אורים ותומים*, *Urim and Thummim*, *ארון*, *the ark*, *ושכינה*, *and the Shecinah* or *majestatick presence*, *ושאר הדברים שחסרו שם* *with the other things which were there; they should not expect or find in the second temple; אבל בלבב חשב עבודה* *but the opportunity of offering sacrifices only should return or be restored to them.* In this *Arias Montanus* seems to follow and agree with him; but I know not what ground the words here afford them for it; it may suffice to have mentioned it as a singular opinion of theirs, for I know not whether any else accord with them. The exposition which we before gave, is that which is more probably and generally agreed on, whether they look on Locusts and like creatures, or enemies threatening such a destruction, as should not leave them so much as whence to be supplied with what the law required they should offer to God; and that ^m while the first temple was yet standing, where they enjoyed all those other privileges.

Before we pass from these words, we may observe a difference made betwixt Interpreters in the construction, besides what we have already seen, though not much in the meaning, of some of the words, as namely in those, *and leave a blessing behind him*, *viz.* who it is that shall leave that blessing, and who meant by *him*, when it is said *behind him*, whether himself, the same person, shall leave that blessing, or some other, after whom he shall leave it. There be who understand both of the ⁿ *great people*, or God's ^o *army* before spoken of, which they understand of the Locusts. So *R. Solomon* *והחמיר והגוים*, and *Aben Ezra*, *והשאיר זה החייל ברכה*, *perhaps God will repent*, *and that army shall leave a blessing*, out of which they may make a meat-offering and a drink-offering. So *Drusius* in the first place, *post se locusta*, the Locust shall leave after himself. *R. David Kimchi* understands the first of God, but the second of the Locusts, *והארץ יתברך*, *ישאיר*, &c. *and God shall leave behind the locust a blessing*; for if ye repent, he shall far remove him, and leave remaining in the things growing out of the earth a blessing, that all shall not perish, and what remains may be for a blessing of which ye may take for a meat-offering and drink-offering, which before he said, *were cut off from the house of the Lord*. So *Drusius* in the second place, with several others rendring ^p *post illum*. There be again who understand both of God, *viz.* that he shall leave behind him, *post se*, behind himself, *viz.* after that he hath done, ^q *ira deposita*, his anger being now put away, in the place of the curse, a blessing. This I suppose is the obvious meaning

ⁱ Psalm cxix. 71. ^k Heb. xv. 5, 6. ^l Calvin.

^p Jun. Trem. Piscator. ^q Mercer.

^m See above, chap. i. 16.

ⁿ Verse 2.

^o Verse 11.

ing of our translation, and of several Others who render, *post se*, after himself. It may seem indifferent which of these ways be taken, whatever is done by any as God's instrument, being done by his power and order, and their ceasing to do may be said to be his ceasing, who hath said to them, *thus far they shall go, and no further*, and what remains after they have fulfilled his command, said, *to be left behind him*. The Chaldee Paraphrast, who as we before observed, leaves out the interrogative at the beginning of the verse, goes on in rendring the latter part also assertorily, and that he may so make out the sense plainer in his way, both changeth the person spoken of, and alters both the signification and construction of the words; instead of, *if he will return, and repent, and leave a blessing behind him, even a meat-offering*, &c. renders, *And whosoever shall repent, his sins shall be remitted unto him, and he shall receive blessings and consolations, and his prayer shall be as of a man which offereth oblations, and drink-offerings of the Lord your God*, but this helps us not so much in a literal translation of the words, which we chiefly look after.

15. *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.*
16. *Gather the people: sanctify the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*
17. *Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen should rule over them: wherefore should they say among the people, Where is their God?*

The very same words have we at the beginning of the chapter, *Blow the trumpet in Zion*] and, we may well think, on the same occasion, and to the same purpose, that here. But Abarbinel thinks that they have respect to different occasions, and that they were in the first place to give them warning of the invasion of their land by the Chaldeans, and of their being led captive by them, and of the destruction of the first temple, and their restoration after it, but here in the second place, of the destruction of the second temple, and the exile that they are now under, and the restoration that they expect from it, בְּנֵאֲוִלָּהּ, רֵעִיתָּהּ, *in a redemption yet to come*: so sound his words on chap. ii. 1. שְׂנֵאָהּ בְּהֵן עַל שְׁנֵי הַגִּלְיוֹת וְהַחֲרִבּוֹת חֲרָבִין בֵּית רֵאשֹׁן וּפְקִידָתוֹ בְּפִרְשָׁהּ הָרֵאשֹׁנָה וְחֲרָבִין בֵּית שְׁנֵי וּגְאֻלָּהּ בְּפִרְשָׁהּ הַשְּׁנִיָּה. And him in this seems Arias Montanus to follow, here taking, in these words and the following, to be described all those calamities since the sacking of Jerusalem by the Romans, but by the former those

brought on by the Assyrians, and other enemies; but sure we cannot follow him safely in this, it being plain that Abarbinel's drift in this, is to elude such predicting in this Prophecy, the fulfilling of which will necessarily prove against him, and those of his religion, that the Messias is come; and the granting them not to be fulfilled, will be to deny that he is yet come; and to bid men to expect yet his coming, as will appear by what we shall meet with hereafter, as particularly, ver. 28. The plainer and certainer way therefore, as to the intent of these words, is to take them as a repeating of what was before said, and on the same occasion, for a farther and more earnest exciting them to the duty of repentance exhorted to, after he had shewed what need there was to them of it, it being the only means for removing those heavy judgments, which he had shewed to hang over their heads. Their sins being national, the judgment on them national, they ought likewise to join in the use of these means by which they may obtain mercy and pardon for their sins, and a removal of the judgments by them called on them, and that they may not be backward in so doing, they are a second time earnestly exhorted to it, in proclaiming a solemn publick fast, in testimony of unfeigned repentance, and their concurring in it. For such he here calls, and prescribes methods for it, or a form of it, as by taking the words in order we shall see.

Blow the trumpet in Zion.] On what occasions the trumpet was used to be blown among them, we have above seen on ver. 1. What the occasion was, for which it was here bid to be blown, the following words declare, viz. that it was to call on them solemnly to assemble themselves, that they might observe a publick fast, and day of humiliation, and joint supplications to God, for removing those heavy things denounced against them, or which they suffered; or were in danger of suffering under, whether by Locusts, &c. or enemies, according to those different opinions which we have all along seen, so including both the first and the third of these uses which we there on ver. 1. mentioned, of blowing the trumpet. This trumpet is to be blown in Zion, which is also, ver. 1. called *his holy mountain*, as elsewhere, *his holy hill of Zion*, Psalm ii. 6. whither, as it is said of Jerusalem, (the whole of which here by naming that one part of it may well be meant) *the tribes went up*, the tribes of the Lord unto the testimony of Israel, viz. the ark there placed in the temple, *to give thanks unto the name of the Lord*, Psalm cxxii. 4. their most solemn place of their religious meetings. The assignation of this place sheweth what is bidden there to be done, to be of great and general concernment to them: What was by God commanded so to be publicly proclaimed must needs be thought so; withal the proclaiming it in that place of greatest concourse from all parts of the land, was a means of making

making it publickly known to all, whether for the drawing them thither for observing it there, or whether for observing it ^u in all other places and synagogues in the whole land, at that same set time. What is the thing there to be proclaimed, the following words, with expression of several circumstances, declare, *Sanctify a fast*, קראו עצרה *call a solemn assembly* (or *day of restraint*, as the margin, chap. i. 14. hath it.) For these very words in *Hebrew* had we there before, where of what may concern the meaning and interpretation of them hath been said what may suffice.

Verse 16. *Gather the people.*] viz. Cause that they come together, ^u *ad publicas supplicationes*, to put in joint and publick supplications. *Sanctify the congregation.*] Of the word קדשו *Kaddeshu*, Sanctify, which occurs in the former verse, as likewise (as we said) chap. i. 14. hath on that first place been spoken what is here applicable to it. *R. Tanchum* notes that the same signification will here well agree to it as in the former place; and that he takes to be الإعداد, that of *preparing* or *ordering*, and so the MS. *Arabick* here also renders it عدا الجوق *prepare the congregation*, by which, though the word may seem elsewhere used of any ordinary preparation, the place here will seem to require to be meant a warning them so to prepare themselves to meet, ^x as for the performance of a holy duty, viz. of a solemn fast, with observance of such rules and circumstances, as by the law were required to be observed for the performing of it. By this congregation, *Grotius* understands peculiarly the *Levites*, as hereby bid to prepare themselves; but sure that the word may seem to be of larger comprehension, including all sorts and conditions of men, of whom gathered together it was to be made up, the following words by naming the particulars declare, viz. *the elders, the children, those that suck the breasts, the bridegroom, the bride, and the priests. Assemble the Elders.*] By the *Elders*, the same learned Man takes to be understood, tum illum summum senatum, tum illos qui urbibus singulis president, both the whole great council of *Sanbedrim*, and them also which did preside in particular cities. The same word have we above likewise, chap. i. 14. where what was spoken may agree also to this place. That it may be, and useth to be, applied to such as we may call *Senators*, men eminent for gravity and dignity, as well as to men exceeding in age, is no doubt, yet that it is here more particularly to be understood of such who in respect of their years are so called (which seems the more proper and strict signification of it) ^y is probable from what follows, as contradictory to it, viz. *Children, and those that suck the breasts*. The reason why those should be called on to assemble themselves, in a day of a national repentance, to be testified by fasting and supplications, is probably given by ^z Some, both because their sins were greatest, and because their example would be prevalent in

drawing Others on in the ways of repentance. But besides this, the naming them with those that are joined with them, viz. *children*, and *those that suck the breasts*, seems to require that in this people to be gathered, and a congregation to be sanctified, there be none exempted on any pretence whatever, that not only men of better vigour, age and strength, and so better able to endure such hardships as seem'd in performance of such duties of humiliation to be required, should for the end named assemble themselves, but even from all the oldest, whose strength was decayed, to the youngest, who might seem not yet of strength. The judgments did so generally concern them all, as that it concerned all to be joined in seeking mercy from God, by such means as they were able, for the removing of them. All others then must needs be inexcusable, if they do under any pretence keep back or absent themselves.

Gather the children, and those that suck the breasts.] These innocents may not be thought to have by their sins pulled on the nation those judgments, under which they suffer, nor to be of discretion to understand the methods of repentance, and what is intended thereby; why then are these to be gathered together to the performance of that duty here enjoined? What reason there is for it will be evident, when we consider, that it is just with God to visit the sins of the fathers upon the children, and that the fathers considering the sufferings of their children, and cries, cannot but thereby be moved with greater earnestness, to seek unto God for removing those evils, in which their innocent children are for their sakes involved together with themselves, from which they are not able otherwise to relieve them. Besides that by this means they may hope to find compassion from God, who will be moved with the cry of poor children and infants. He that feedeth the young ravens, when they cry, will not neglect the cry of poor children: what tender respect he hath to them in his executing his judgments on nations, appears by what he saith to *Jonah*, whom he sent to denounce destruction to *Nineveh*, giving a reason why upon their repentance he reversed his sentence against them. *Should not I spare Nineveh, Nineveh that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?* *Jonah* iv. 11. In their solemn fast their king proclaimed, and published that *neither man nor beast should tast any thing*, not feed, nor drink water, &c. probably children and infants were likewise kept fasting, and as the suffering in the humiliation was extended to them, so by the words cited it appears that God had in his shewing mercy especial regard to them. That it was thought of old a motive to compassion in God to join in children also, in their addresses to him for mercy, appears by what is read in the book of *Judith*, chap. iv. 9, 10, 11, 12.

where

4 F

^u Danæus.

^v Pisc. Tarnov.

^x Calv. Merc.

^y Brenn.

^z Calvin. Danæus.

where the little children are said to be taken into the number, that they might with great vehemency humble their souls, and cry unto the God of *Israel* all with one consent earnestly. So here according to *Kimchi* are they bid to gather them together with the others named **אחת כולם באסיפה אחת**, &c. *that so they might be all in one congregation, and then the little ones hindred from sucking might cry for hunger, and those of riper age moved by their crying, might humble themselves, and repent, and God might of his great mercy take compassion on the cry of those little ones.* And as no age could excuse any from bearing their part in this duty of publick humiliation, so neither any circumstances they could be under, or any concerns they might pretend. If any might have been born with in that kind, probably such as were newly married might, who were by the law excused from other publick services, as of serving in the army in time of war, or the like occasions. So we read, Deut. xxiv. 5. *when a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free at home one year, and shall cheer up his wife, which he hath taken.* But here is no such privilege granted in this case of publick humiliation. *Let the bridegroom (saith he) go forth of his chamber, and the bride out of her closet.* They must not (as in other cases they might) enjoy themselves, and take their pleasure, while Others perform the service required, but they also must here do their part of removing the publick calamity, though in the very day of their marriage, or while the solemnity thereof was otherwise to have been celebrated; what mirth and jollity would be otherwise seasonable, and even commendable, must now, God calling for other behaviour, be laid aside. What danger it will be at such a time to indulge to it, appears by what he saith, *Isaiah* xxii. 12, &c. *In that day did the Lord God of hosts call to weeping and to mourning, &c. and behold joy and gladness, &c. Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.* No pretence then may at such a time, when God calls on them for publick humiliation, excuse from it. These here named are called on to attend on it, if they shall refrain from it, what shall it be but a farther provoking that wrath, which by it they are put in hope of appeasing, and directed by that, as the only means left, to seek it. Let therefore in the time of publick calamity, even the *bridegroom* and the *bride*, laying aside those privileges of mirth and solacing themselves, which at other times they might lawfully challenge, go the one forth of his *chamber*, the other out of *her closet*, to join with others of all conditions, in publick acts and exercise of humiliation. The word **חפזה** *Chuppah*, by Ours rendred *closet*, is to the same purpose generally by Interpreters rendred, in their several languages, by some such word as may denote *thalamus*, properly a *bride-chamber* (as it is also taken; *Psalms* xix. 5.)

So sounds the *Chaldee* **בית ננוהא**, which the *Syriack* also hath **ܠܒܢܐܢܐ**, the *Greek* **τὰ παρὰ αὐτῆς**. The MS. *Arab.* **جنتها**. The printed *Arabick* **خدرها**, the same with the *Hebrew* **חדר** attributed to the bridegroom, and rendred *chamber*: and by him rendred **جنتها** which is in the MS. there **خدرها** as if the two words were synonymous. *R. D. Kimchi* saying likewise that this hath the same signification, with that former word **חדר**, yet gives another meaning which it may be capable of, *viz.* **החליים והעדניים שחופצים עליה בימי החתונה** *that he should go out of, or put off those ornaments and attires, with which they covered her in the days of her espousal (or marriage.)* The word may be indifferently capable of either of these significations, being from **חפה** *chaphab*, to cover, and so applicable to any covering. Which either of them be taken the scope will be the same, *viz.* that laying aside all nuptial pomps, and signs of mirth and jollity, both the bridegroom and his bride come forth and join with the assembly in such solemn rites of humiliation, and expressions of sorrow and repentance, whereby both their hearts may be duly affected with their condition, and God moved to compassion. The assembly consisting of several orders and degrees of the people being thus gathered: The priests are in the next place called on to perform their parts. *Let the priests, the ministers of the Lord, weep between the porch and the altar.* The priests as here, so above, *chap.* i. 9. called *the Lord's ministers*, and *ver.* 13. *the ministers of the altar*, and the *ministers of my God*. These are bid to weep, not as if it were not required of the Others also so to do; but that they whose duty was mainly to attend the service of God, and to direct others in performance thereof, were to lead them the way in it. What is done by them interceding is looked on as done by all with joint affections, as they ought to do, accompanying them. They are bid to weep for the sins and calamities both of themselves and the people: they are above, *chap.* i. 13. called on so to do, because the *meat-offering* and the *drink-offering* are withholden from the house of their God. The place where they were to perform this duty is specified between **האולם** *Haulam* and **מזבח** *Mizbeach*, the *porch* and the *altar*. What the **אולם** *Ulam* or porch was we learn, *1 Kings* vi. 3. what *altar* here meant, *2 Chron.* viii. 12. in the altar for burnt-offerings, * which *Solomon* built before the porch, in the inner court of the Lord's house, (*Ezek.* i. 16.) not that other of incense, which was within the holy place, or temple; although *Drusus* will have to be understood *aram suffimenti*, the altar of incense. But I suppose we may better conceive of the place described by a draught of the several parts of the temple, and courts belonging to it, which I find in an ancient MS. of *Maimonides*, in his Commentary on the *Misnaioth* in the tract *Middoth*, of the text of the *Talmud*,
where

* Lively.

where he thus ordereth them, *viz.* placing on the east side, first עזרת הנשים *Ezrat hannasim* the women's court; 2. עזרת ישראל *Ezrat Israel*, the court of Israel; (or the people or men.) 3. עזרת הכהנים *Ezrat hakkohanim*, the court of the priests, in which was מזבח *Mizbeach*, the altar; 4. אולם *the porch*, beyond which was היכל *Heical*, the temple (or holy place) and in that מזבח הזהב *Mizbeach hazzabab*, the golden altar (that for incense) and the table and candlestick; and 5. קודש הקדשים *Kodesh hakkodashim*, the holy of holies. Now the place here designed, according to this, will seem to be that space, or part of the court of the priests, which was between the altar and the porch, in which court they were wont to stand and prepare their burnt-offerings; so *Ezek. viii. 16.* is that space, which is between the porch and the altar, said to be in the *inner court*. And of this place seems *Kimchi* to understand it, whose words sound, *Because there stood the priests to perform their ministry, and their ministry ceasing*; because as he said (*chap. i. 9.*) the meat-offerings were cut off from the house of the Lord, *there in that place of their ministering let them weep*, and put up their prayers unto God, in the house of his sanctuary (under which last word I suppose he understood the whole belonging to the temple, without as well as within) *Aben Ezra* likewise seems to understand the same place, saying by way of explication, אין נכון לבכות בבית השם ביהיכל לפני *it is not convenient to weep in the house of God, in the temple before me*; which *Abarbinel* observes to be well said by him, שאין נכון לבכות ביהיכל השם *that it is not right to weep in the sanctuary of God*: without it therefore, and before it are they bid to weep, though even there ^c (as *Some* observe) it was prohibited to shew signs of grief. The same place is thought to be that which is between the temple and the altar, where *Zachariah* was slain, *Mat. xxiii. 35.* The whole temple may be named, the porch being looked on as part of it. Why in that place they are bid to weep, other probable reasons, besides those intimated, are assigned, as first, from the conveniency of the place, so situated as that thence the people from the outward court (separated from it with a low wall of three cubits height only) might observe the humble postures and behaviour of the priests, and thereby be excited to the like, and to join with them in a general humiliation. 2. That standing in the place, which was between the temple of God and the court of the people, they might appear ^d as intercessors between them, making intercession to him for their sins: or, 3dly, In token of their humiliation, out of a sense of their unworthiness to draw nearer unto God, like that of the penitent publican, who out of sense of his unworthiness to approach nearer to God, stood afar off, &c. *Luke xviii. 13.*

^e Some observe, that because they were to

weep and pray beyond the altar, that this was to be done after they had first appeased God with sacrifices. But by what is said, *chap. i. 13.* and in this chapter, *ver. 14.* it seems that they had not, or should not have any sacrifices to offer, and therefore, as they were wont to perform such duties as prayer and thanksgiving, which is to be performed with gladness and chearfulness of heart, in that place, they are now called on therein to weep; which why in that place they should do, such probable reasons as we have seen, are or may be assigned, but here is none expressed, and therefore is it not necessary to seek for any. It is by God ordered that in that place they should do it, and therefore necessary to them that they should, as by him required, do what he bids them to do, even there to weep in token of sorrow for both their own, and the sins and calamities of that people, and to put up their supplications for themselves and the people; for so is here to their weeping joined, as necessary, praying also, to shew that their eyes are affected by their hearts, and that what they do is not only out of sense of what they suffer, but of what they do deserve, and out of sorrow for their sins. So he adds, *Let them say*, prescribing also to them a form of prayer, or what they shall say, *viz. Spare thy people, O Lord*, which form both shews how they ought to be affected with the sense of their own, and the people's condition, and by what motives they may hope and endeavour to prevail with God to have mercy on them. They must say, *Spare thy people*, they acknowledge themselves to be guilty and to deserve punishment, to stand in need of mercy from God, and that they have no other hope of help but from that. He being justly provoked to wrath against them, and to inflict punishments, and send judgments on them; the motives, by which they may hope to prevail with him for pardoning their offences and removing his judgments, are first, their relation into which he had received them to himself; their acknowledging him as the only true God; his compassion to those that are in misery, and the preservation of his own honour and glory. That relation is by them to be expressed in calling themselves his people, his heritage. 2. Their acknowledging him the only true God in calling him יהוה *Jehovah*, rendred *Lord*, which was his proper name, not communicable to any other but him the true God. 3. His compassion on their misery, because if he do not spare them, but go on in executing his judgments on them, they shall be given up to reproach, and the heathen shall rule over them. 4. The preservation of his glory, for if he suffer them to be destroyed, they will say among the people, *where is their God?* as taking it for a sign that he was not able to make good to them those his promises, which he had made to them in their forefathers, or were worse than his word to them; and so would

^b Mercer, Ar. Montan. saith that even in that place they are now bid to weep, it was not ordinarily lawful so to do.

^c Bishop Hall's Paraphrase.

^d Merc. Calv.

^e Chr. à Castro.

would those idolaters take thence occasion of blaspheming his name, and his honour, an argument elsewhere ^f often used in scripture, to move God to shew himself what his people owned, and professed him to be, and that they might not seem in vain to put their trust in him, as their enemies were apt to object they did, as though he were not able to do for those that trusted in him more than the Gods of the heathens could do for them.

Of how great force this motive is to prevail on God, appears elsewhere not only from *Moses's* and *David's*, and other holy men's making use of it for that end, as *Exod.* xxxii. 12. *Numb.* xiv. 13, 15, 16, &c. *Deut.* ix. 28. *Psal.* lxxix. 9, 10. and cxv. 20. *Dan.* ix. 19. but from what he from his own mouth declar-eth; that he spared his people, whom he would otherwise have scattered, and have caused the remembrance of them to have ceased among men, because he feared the wrath of the enemy, lest their adversaries should behave themselves strangely and say, *our hand is high, and the Lord hath not done all this*, *Deut.* xxxii. 26, 27. and what he saith to the same purpose, *Ezek.* xx. 13, 14, 21, 22. The words *למשל במ גוים* *Limschal bam Goim*, rendred by Ours in the Text, *That the heathen should rule over them*, and so generally by Others to the same purpose. We have in the Margin put as a different interpretation, *should use a by-word against them*. They are so explained by *R. Solomon Jarchi*, who here expounding the word *Limschal*, saith that it is *לשון משל ושנינה* in the signification of *Maschal veshaninah*, which words we have in other places, as *Deut.* xxviii. 37. where is threatned to *Israel* that upon their falling away from God, they shall become *לשמה למשל ולשנינה בכל העמים* *Leshammah lemaschal velishninah becol haammim*, *an astonishment, a proverb, and by-word among all nations*. So likewise, *1 Kings* ix. 7. and *Jer.* xxiv. 9. in which places the noun *משל* *proverb* being used in an ill sense, as for a *taunt, reproach, and by-word*, it is manifest he thinks that the verb also ought to be here taken in the same sense; and the meaning so made out would be ^g convenient enough. But it is by Others generally taken in its more ordinary signification of *bearing rule*, and from it so taken *Jerome* thinks here to be made manifest what was hitherto doubtful, *viz.* who it be by whom the calamities hitherto described should be brought on them, whether Locusts and other such noxious creatures, or enemies. From this expression he thinks it manifest that it is not spoken of those vermin, but of their ^h enemies among the nations. *Cyril* also thinks it hence made probable, that enemies are thereby meant, yet that nevertheless it may be well enough understood of Locusts. But among more modern Expositors *Calvin* taking hence his ground saith, *Ideo ridiculum est, quod multi putant, contexti sermonem de locustis*, &c. it is therefore a

ridiculous thing to think that the Locusts are spoken of, and altogether different from the meaning of the Prophet. But this seems something hastily spoken by him. As Others before him, so Others after him, who had seen and considered what he saith, are yet of opinion, that it may very well, and ought to be interpreted of such ill consequences as were, by God's sending of the Locusts among them to destroy the fruits of the earth, brought on them, and so the Locusts in the preceding words most probably, properly meant. Among the *Jews* *Aben Ezra* seems so to take them, by reproach, understanding *רעב* *famine*, and explains what is said that *the heathen should rule over them*, because those that were oppressed by famine would fly to them, and if they should come against them, they would have no strength to fight [for themselves.] And so also *Kimchi*, *Give not thine heritage to reproach, that the heathen should rule over them*, *כי כשהיה רעב בארץ ישראל*, &c. *because when there was a famine in the land of Israel, many went forth of it to sojourn in Egypt, and in the country of the Philistines, by reason of the famine, and this was a reproach to them, and the nations bare rule over them while they were strangers in their land*. So that according to those and such as go their way, the words sound, ⁱ as one among Christians more modern well paraphraseth them, *Spare thy people, in removing from them the plague of Locusts, which if it continue to run and spread among them, will bring on them a very great famine, and so thy people shall be forced for relief of it to fly to the countries of the nations, and serve them for bread, and to suffer their rule and their reproaches, as of old they fled to the Egyptians, and became their servants*. ^k Other also among Christians later than *Calvin* look on this as the righter meaning, *viz.* that it is the enemy that is here said should rule over them, but those instruments of mischief to them all along before described, not those enemies among the nations, but such vermin by which they should be so impoverished, as that they should be forced to submit themselves to those nations, or be easily overcome by them.

That which is in the verse said, *let the priests weep between the porch and the altar*, manifestly argues, that what is spoken was to happen while the temple, with its porch and other parts belonging to it, was yet standing, and the priests had free access to it, and liberty of exercising there such offices as belonged to their function, which is contrary to what *Abarbinel* thinks, that it belongs to the times after the destruction thereof, yea of the second temple, and the condition that they are now under (compare this with what expressions we find, *chap.* i. 9, 13, 14, and 16. and 14. of this chapter.) His words in which he declares his opinion are, that he cannot understand those words, *Give not thine heritage to reproach, that the heathen should rule over them*,

^f Accusabunt enim gentes verum Deum infirmitatis & mendacii quasi qui suos tueri non possit, *Danzus*. According to *Rabshakeh's* blasphemous way of arguing, *2 Kings* xviii. 34. ^g Mercer. ^h And see *Lyr.* ⁱ *Pet. à Fig.* ^k *Pisc. Mercer, Druf. Tarnov.*

כי אם על הגלות הארוכה הזה אשר אנחנו
 them, *but of this long captivity in which we are for a reproach in the hands of the Edomites, and that the weeping here spoken of is that in this captivity, שבנו העם והתאבלו in which the people have wept and mourned in their captivity so many years. But how can this be said to be between the porch and the altar? this must concern what was done while they were standing.*

Having thus exhorted them to a general humiliation and solemn repentance, out of consideration of the calamities that they were under, or in fear of, and prescribed a form for it, that they may not think it in vain to hearken to him, and duly perform what he requires them to do, in the next words he shews what good effects shall certainly ensue on their so doing, as certainly as if it were already come to pass.

18. *Then will the Lord be jealous for his land, and pity his people.*

So do Ours and some Others render the words in the future-tense, *will be jealous, &c. will pity*, and so are the verbs in the Hebrew of that tense יקנה *yekanne*, and יחמל *yachmol*, but then the conjunction ו *ve*, and, being prefixed to them, being of that nature as usually to give to the form of the future the signification of the preter-tense, it is by many here so rendred, *hath been jealous, hath pitied*; so by the Chaldee וחס and ורחם, *hath spared and hath pitied*; by the Greek, κενήλωσε, and κενήλωσας, *hath been jealous, and hath spared*; and the Syriack, ܠܬܢܐܝܬܐ *Uchos*; and both the Arabick versions, وغاز *wagara*, واشتق *washaphaka*, all agreeing with the Vulgar Latin & *zelatus est*, and, & *pepercit*, which the Doway render, *and our Lord hath been zealous, and hath spared*. Among more modern Translators also several, as Munster, and the Tigurin version, *commotus est zelo, &c. hath been moved with zeal*. Junius also and Tremellius, *Jam Zelotypia affectus Jehovah terræ suæ, clementia usus est erga populum suum*. The Lord hath been already moved with jealousy to his land, and hath used mercy towards his people. That the words are regularly so rendred in the preter-tense, for the reason which we have mentioned, there is no question; yet that they may mean while be understood of what is future is as evident, for another known observation backed with frequent examples (as we have elsewhere seen) viz. that the Prophets foretelling things to come do oft speak of them as of things already past; what is by God determined to be done being as sure as what is already done; and of that nature are these expressions here¹ by many looked on to be. So we see they are by Ours taken, and so by^m Others. *Aben Ezra* notes to these words, that which he saith he had observed also before on Others, כי דבר

נגזר להיות יאמרוהו הנביאים על לשון עבר
 that the Prophets do use to "speak of a matter determined to be, in the language of the preter-tense; and in that respect Piscator would have that of Junius and Tremellius, *Jam Zelotypia affectus est, &c.* changed into, *tunc Zelotypia afficietur & clementia utetur*, Then the Lord will be moved with jealousy for his land, and will shew mercy towards his people, &c. because, though the other be a regular construction, according to the use of that conjunction ו prefixed, yet, *ipsa sententia hic significationem futuri postulat*, the sense of the place here requires that the signification of the future be used. Yet is the learned Mr. Lively for the other way against it. His opinion is that the Prophet doth not here shew *quid facturus aut dicturus sit Deus*, what God would do or say, *sed quid jam dixerit aut fecerit*, but what he had already said or done, viz. that upon such repentance and acts thereof, which he had called them to, by them performed, he had shewed himself jealous for their land, and had pitied them, removing such judgments as he had sent on them: so that by him is declared both that upon God's warning given in *ver. 12, 13, 15, 16.* they had already repented them, and done such things as he had exhorted them to, and he had removed the evils which their sins had pulled on them, and had comforted them with the promises of many good things to them. It is objected that there is not any mention in the history of scripture of any such publick repentance, or solemn assembling for it, or fasts in token of it. This he thinks not to be of any moment against it, inasmuch as many such things, as must necessarily be taken for granted to have been done, are not yet expressly mentioned, of which he gives examples, as of *Isaiah* with his son *Shear-Jashub* going to meet *Abaz*, as he was commanded, *Isaiah vii. 3, &c.* which it is not to be doubted that he did, yet not mentioned at all there; and of *Moses's* being bid by God to go to *Pharaoh* and threaten him, except he would let *Israel* go, with sending swarms of flies on him and his servants, *Exod. viii. 20, &c.* which accordingly it follows, *ver. 24.* that God sent, without mentioning between, either what *Moses* did, or *Pharaoh* answered, which yet must necessarily be understood, viz. that when *Moses* had delivered this message from God to *Pharaoh*, and he refused to obey, then the Lord did so, and there came a grievous swarm of flies, &c. Then with great modesty he concludes, *Hæc mea de hujus loci intelligentia sententia est, quam a doctioribus expendi cupio*, this is my opinion of the meaning of this place, which I desire may by learned Men be weighed. *Jerome's* words, so much ancienter than he, may perhaps be so interpreted as to agree with him, as interpreting all in the preter-tense. But I know not whether any have taken his opinion into consideration. Ours, we see, with Others later than he, and who probably had seen what he saith, choose to under-

¹ Mercer, Druf. Ch. à Castro, Tarnov.^m On chap. i. 7.^a So Abarb.

stand what is here spoken as of the future, and as a prophecy of what should be done, rather than a narrative, of what had been already done, though • to shew the certainty of it, expressed (as we have said) in such language as might agree to what was actually past: with God is no distinction of times, what he will do is as already done, all things are present to him, and what shall be as that which hath been. *Then the Lord will be jealous for his land,* ויקנא יהוה לארצו. He will be *jealous for*, with great affection be moved for, so as to remove what is hurtful, and injurious to it, and to seek its good, that it continue not ^{to} desolate, and a reproach to its enemies. It is ¹ observed that when this verb is construed with the preposition ל *le*, as here it is, that it is taken in good part, denoting a being sollicitous of good to those whom one is said to be jealous for, as that when it is construed with ב *be*, it is taken in ill part, denoting a suspicion of evil in such as he is jealous of, or over, or being evil affected to. It is manifest that how ever the verb be otherwise used so as to denote ill of, or to those spoken of, as *to be jealous of, to envy, emulate, or the like*, yet that here it notes intention of good to them, for whom it is said he *will be jealous*. The Chaldees therefore here gives the meaning of it by וחס and *the Lord hath spared*. Such words denoting passion, and affections being ¹ spoken of God, do not (as elsewhere, I remember, hath been observed) denote him to be subject to such affections so as men are, but to express in language understood by men, such effects wrought by him as in men would argue such affections, and proceed from them. His being *jealous* for his land imports his intentions for good to it, for such reason as we have mentioned from the construction of the verb, so appears it also from the other word joined with it, which is, *and pity his people*, ויחמל על עמו, viz. so as not to deal with them in severity of justice according to their deserts, but upon their repentance to spare and pardon them, and remove from them those evils which they had deserved: of which they have confidence given them by those terms of near relation to himself, by which he owns them, *his land and his people*, as yet still more peculiarly belonging to him than any other; which necessarily imports and gives assurance that he will in peculiar manner yet take care of, and shew kindness to them, both in removing evils from them, which seems the more particular import of this verse, and also giving good things to them, as is in the following verse more expressly declared.

19. *Yea the Lord will answer and say unto his people, Behold I will send you corn, and wine, and oyl, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.*

Here again the Vulgar with Others, *respondit*, &c. So *Jerome* expounding both together

faith, *Zelatus est Dominus terram suam, quam prius quasi alienam contempserat, & passus fuerat locusta vastante populari, & in tantum pepercit penitentibus, ut eos dignos sua response faceret, diceretque, &c.* The Lord hath been zealous for his land, which before he had contemned as a strange land [belonging to another] and had suffered to be laid waste by the Locust destroying it, and hath so far spared them upon their repentance as to make them worthy of an answer from himself, and to say to them, &c. But as before we said that according to most, *Hath been jealous, and pitied*, is taken for, will certainly be jealous and will pity (as by Ours rendred,) so here again, *hath answered*, &c. is taken for, *undoubtedly and without delay, or putting off, will answer*, &c. viz. when they had in due manner ¹ done what was in the foregoing verses required of them to do, in token of unfeigned repentance, and in so doing shewed themselves his people. What he will answer and say, and make good to them is as follows, *Behold I will send you corn, and wine, and oyl, and ye shall be satisfied therewith. Behold*, take notice of it, as what I will speedily and certainly make good (however contrary it be to what I threatned) *that I will send corn*, &c. This answer which he promiseth to return to them on their turning, and making their addresses to him, how seasonable and suitable in respect to their present condition, as well as gracious it is, appears by what that hath all along hitherto in this book been described to be. It is said in the foregoing chapter, ver. 4. *That what the palmer-worm had left to them the locust had eaten, and what the locust had left the canker-worm had eaten, and that which the canker-worm had left the caterpillar had eaten.* And ver. 5. *The new wine was cut off from their mouth, That their vines were laid waste, &c.* ver. 7, 10, &c. *that the corn was wasted, the new wine dried up, the oyl languished, the harvest of the field perished, all the trees of the field withered*, and such a scarcity by this means caused, that not only joy, through the plentiful enjoyment of the good things of this life, was withered away from the sons of men, but even the meat-offering and drink-offering withholden from the house of their God, and joy and gladness cut off from them also, ver. 16. yea that the very beasts did groan, and herds of cattle were perplexed for want of pasture, &c. ver. 18, &c. with like expressions shewing that they were under, or in danger of such extremity of dearth and famine, by which they were forced to seek out for relief to other people, and become a reproach to them, as not having any God to help them, chap. ii. 17. To men in such a deplorable condition, and with penitent hearts seeking for relief from God, what answer can be more comfortable, more suitable than this that the Prophet assureth them that they shall receive from God, of promise of certain and speedy alteration of their condition, from extremity of want to a plentiful enjoyment of all things

things necessary for their weing, not only in some competent measure, but to a full satisfaction, so that they shall need to seek out for help to others, but confidence rely upon God as allufficient them? He will send them corn, and wine and oyl, all things necessary for their being well being, and that in such plenty, they shall be fully satisfied therewith, all things necessary for their own use, for offerings, meat offerings, and drinkings in the house of God, with joy and gladness; and will not make them any longer a reproach among the heathen, they shall no longer be forced to serve them for bread that they should scorn them as an indigent people, whose God was not able to support them, or else had forsaken them. So the Chaldee here renders, *And I will not give you hunger, and famine among the people, which is, as R. Solomon expounds it, שיקראו אתהסירי לחם, that they should call you want of bread (starvings.)* That which he saith *I will send you corn and wine, the Chaldee renders, Behold I blefs (or will blefs) to you corn and wine and oyl; and Kimchi expounds it will cause to spring (or grow) to you the tree of the field, and the herb of the ground.* At this may be brought to pass, it is necessary that those instruments of mischief, which have destroyed or would destroy those good things to them, should be restrained or removed, and taken out of the way; that therefore no obstacle may stand in the way, nothing at may make them doubt of the performance of his good promise, as to this he expressly adds his promise of removing all such as they had suffered, or were in danger of suffering, by adding what follows.

20. But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east-sea, and his hinder part toward the west sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things.

The northern army. *וארץ הצפון*, Veeth Hattsephoni, the northern one, that is all that is in the words expressed, the word army is here supplied is to be understood by our Translators, as he printing it in different characters gives to note. Nor is there in several translations found more, the Greek rendering *ἡ ἀπὸ βορρᾶ*, he Vulgar Latin, *eum qui ab Aquilone est*, the Syriack, *ܐܪܥܬܐ ܕܩܝܡܐ*, the printed Arabick, *والذي من الجربا*, which the Latin renders *eum qui est ex Aquilone*, (though perhaps the word do not properly signify so,) the MS. Arabick, *ألكراساني*, him that is from Chorasani. God's having called those instruments of his wrath, in the foregoing words all along described, his army, ver. 11. and

here with the epithet of northern added, which may note either, *he that came from the north*, or is seated or placed northward, makes again a great difference betwixt Interpreters, concerning those of whom it is to be understood, whether Locusts and such vermin in great number infesting them, and devouring the fruits of their land, or else enemies invading and spoiling it. The words seem so applicable to both, that by Some they are understood of the one, by Others of the other, and Some leave it in doubt which way should be taken. So R. Tanchum, *נסרה אלי צפון*, he denominates him from the north, or he is called northern, *قبل لان مجيء اعني الجراد من جهة العراق*, as it is by Some said, because his coming, to wit, the coming of the Locusts was from that part of Erak (or Chaldea) *وكذلك مجي العدو ان كان مثالا له* and so likewise was the coming of the enemies, if it be a comparative expression of him. R. Solomon likewise saith that it may be expounded of the army of Locusts, or in another way, of a people coming out of the north (country) of the kings of Assyria. Cyril also having expounded it of the Assyrians, as being toward the north, saith, that if any shall expound it of the Locusts, as coming from the more northern parts of Judea, there is nothing to hinder why that exposition may not be approved of; but Others do so take the one as to reject, and disapprove the other. Abarbinel among the Jews (who, as we have formerly seen, is peremptory for having it understood of the enemy) thinks this epithet to agree to the Assyrians, the Babylonians, and the Romans, the two former being North-East, the latter North-West of Judea, and all these he will have under it comprehended, and the mischief by them all done to the Jews here pointed to, and not any by Locusts, or such creatures literally understood; and what is here said shall be done, to be that which hath been already done to the former, and shall be done to the latter. * Others think thereby denoted singly the Assyrians, who led by Sennacherib, invaded the land in Hezekiah's time; † Others the Chaldeans who carried them captive; ‡ Others the Assyrians under Holofernes, all so called from the same reason of their situation in respect of the land of Israel. But whatever reasons these, any of them, have for their opinions, they seem not so well to agree to what the Prophet expresseth both in the foregoing and following passages, as that of those other learned Men, who look upon it as denoting the Locusts, and other such noxious vermin before mentioned and described. These both *Aben Ezra* and *Kimchi* (with † Others following them) think to be called *הצפוני*, the northern one, as coming or brought *צפון צפון* out of the northern coasts to them (though *Jerome* thinks this a proof, that it is to be understood of the Assyrians, and not Locusts, because these more usually came

* See ver. 26.

† Ut dispergantur ad querendum panem, Ab. Ezra, as it is said of them, Lament. v. 6.

‡ The Chaldee supplies Populum. Others Inimicum, Pisc. Others exercitum, Pagn. Others Hostem, Munst.

§ Hieron. Theod. and so the English at Geneva giving for a note, That is, Assyrians your enemies. ¶ Ch. à Cast.

¶ See in him and Ribera.

‡ Druf. Castal.

came from the south than from the north.)
 Others rather think thereby to be meant such part of them, as had settled themselves on the north side of *Jerusalem*, or the northerly part of them. Of this part of them he saith, that he will *remove them far off from them, and drive them into a land barren and desolate*, that is, says *Aben Ezra* and *Kimchi*, into a land in which they shall find nothing at all that they may eat, and so die and perish for want of food, *i. e.* saith *Bochartus*, into *Arabia deserta*, the deserts of *Arabia*. *Junius* and *Tremellius* seem to understand by the northern one, *partem quam in Aquilonem a regione vestra depulsurus sum*, that part of the Locusts which he will drive from their country into the north, and then instead of, *and will drive him*, rendering, *depellam ex eo*, I will drive of him, *i. e.* of that army, understand that part which was on the south, or, he would drive toward the south, where was that horrid desert described, *Deut. viii. 15*. But *Bochartus* thinks no mention to be here made at all of the southern part of them, because the city of *Jerusalem*, being in the extreme southern part of the land of *Canaan*, *paucæ erant respectu urbis & sub aliis comprehensæ*, they were but few on that side of the city, and comprehended under the others that were named, so that those words, *I will drive him*, belong to those northern ones mentioned; then in the following words, *with his face toward the sea*, by his face he understands that part of them, *quæ ad mundi faciem*, *i. e.* *ortum*, which had settled itself toward the face of the world, that is, the east. *Junius* and *Tremellius* render it, *primum agmen*, the foremost troop, these he saith he will drive towards (or into) the east sea, *i. e.* the dead sea, which was east of *Jerusalem*, or as Others, *Genezareth*, or the lake of *Tiberias*; and then by his *hinder part*, he with Others will have to be meant, *occidentalem ejus partem*, the western part of them, and those he threatens to drive towards, or into the utmost sea, *i. e.* say they, *occidentale seu meridianum*, the west or Mediterranean sea: into these places driven shall they perish, be all killed and destroyed, *and his stink* (saith he) *shall come up, and* צחנתו *Tsachanato*, *his ill savour shall come up*; this last word is not elsewhere found in scripture, but its being joined with the former of more known use, באשו, *his stink*, shews it (as the *Rabbins* observe) to be of much the like signification, so that here הטעם כפיר, *the signification is but doubted*, or the same thing repeated in different words, as *Aben Ezra* speaks, and it is so by Interpreters generally taken for an ill or stinking savour, except by some copies of the *Greek* and their Interpreters, which render here ὁ βέβητος αὐτῶν, *by his sound*, but that is by *Bochartus* observed to be a mistake only in the writing of the *Greek* word, which he saith ought to be written βέβητος; that so some copies of old had it, as plainly to signify *stench* or ill savour, appears by what is read in the

printed *Arat* done out of it, viz. وترتفع رايحته and his stink shall ascend, and his smell stied up: which is a sign of their lying decay great numbers in those places, as either starved or drowned in the sea, and their *carcasses* cast again on the shore, which to be a *sign* to happen to and from Locusts appears by many expressions mentioned in creditable auth and out of them cited by *Bochartus*; it suffices us to give what *Jerome* reports, that his time he saw such troops of Locusts as covered the land of *Judea*, *quæ postea vi surgente in mare primum & novissimum præcipitata sunt*, which afterwards by a wind were cast headlong into the foremost and utmost sea; and then afterwards he saith that shoars of both seas being full of heaps of dead Locusts, which the waters had corrupted, the corruption and the stink of them was noxious, that it did also corrupt the air, bred a pestilence tam jumentorum quam hominum, both among cattle and men.

This may well give us to conceive what it is, that God here threatens, & how he will deal with those instruments of his wrath, which were before described, we literally understand them of Locusts and the like vermin, the names of which are in use of. They that understand thereby our enemies, as *Assyrians*, *Chaldeans*, *Romans*, or the like, as we have seen, cannot so literally understand this description of their destruction. But of whomsoever this northern army (as our Translation renders) be understood and what interpretation soever be put on the expressions, in this threat of God here against em, it is plain that he promiseth to his people, upon their sincere repentance, that he will fully clear them of them, and free them from such destruction as might be feared from them, however great things they had formerly one, and it might be expected would be farther done by them, did not God by his mighty power interpose. This may the following words suggest to us, which are הנידיר לעשות, rendered by Ours in the Text, *because he hath done great things*; in the Margin, as more agreeable to the letter, *he hath magnified to do*. The *English* from *Geneva*, *because he hath exalted himself to do this*, as also the other ancient *English* translation, which as several other translations in other languages, though something differing in the way of expression, yet as to the sense will easily be reconciled, if it may be agreed who is spoken of as so doing, and likewise what is the import of the particle כי *Ci*, which is the first word in the clause, and shews the connexion of it with the foregoing part of the verse. It is a particle that hath diverse significations, among which it may be to our purpose to take notice of these, Quia, because, cum, postquam, when, or whereas, seeing that, or after that, etsi, quamvis, although; it is by Ours and most Others translated here in the first of these, because, and

^b Jun. Trem. Lively, Bochartus.

^c R. Sol. Ab. Ezra, Kimchi.

^d See Cyril.

^e See Drus. conjectanea.

^f See Schindl. Nold. Conc.

and so seems to give a reason why God would do what he saith in the former words, but then from it being so taken ariseth a difference between Interpreters in the application of the words following, whether they shall be attributed to the enemy, or the locusts, or to God, which of those shall be said to do, or to have done great things; some we shall find be for one of these, some for another. Those that understand before all along the enemy, whether *Assyrian*, *Chaldean*, or other, here think him also spoken of, and the reason why God will punish him, as is in the foregoing words described to be given, because he did great things; or magnified to do, or as the *Vulgar Latin* renders it, *quia superbe egit*, because he did proudly: and whereas God had sent them to chastise his people, ^e did exercise their own cruelty beyond measure, and use all insolency toward them, and thought that by their own might and power of their own hand they did all this. All things in the words may seem agreeable enough to this interpretation, whereas against those that understand it locusts, seems to lay an ^h objection, that it cannot be properly said of locusts, that there is pride or insolency in them, that they should be said *superbe agere*, to deal proudly, or *magnificare se*, to exalt themselves, or to have done it out of choice, but according to their nature, wherever they come, and are by God sent at any time for judgment. This probably may have given occasion to some, who all along before look on the locusts as spoken of, yet here to think that it are not they that are said to have done great things, but God, whose name is here to be understood as in the next verse it is expressed with the same words, and so by the verb *הגדיל* *bath done great things*, to be understood, *doth*, in the present-tense, or *shall do*, in the future: of this opinion are some very learned Men; so *Junius* and *Tremellius* render, *quia magnifice Jehovah agit*, for which *Piscator* puts *aget*, because God *doth* (or *shall do*) wonderfully, and so *Castalio*, *tam magna ille faciet*, adding as a note in the margin, *Scilicet Jehovah*, i. e. *so great things shall be* (that is, *Jehovah*) *do*: of which the learned Mr. *Lively* speaking, saith, *quod valde probo*, which I do exceedingly like; though there be an irregularity in the words so understood, viz. a change of the person from the first to the third, for *I*, in *I will remove*, &c. *be*, the third, *he will do*: but *Drusius* taking notice of this way, saith that he ^l likes not to follow it, as rather arguing with such of the *Jews* ^k who consent in it that it is meant of the locusts: and the *Chaldee Paraphrast Jonathan* interprets his doing great things, of his doing many evil things [ארי אסני למעבר בישין.] He therefore, as many Others, understands it of the locusts, of whom the *Vulgar Translation* *quia superbe egit*, because he hath dealt proudly, if it be followed, must then, as *Pet. a Figu.* observes, be ^l metaphori-

cally understood, because pride cannot be properly attributed to locusts, and signify no more than others more literally render, *to do great things*; which anciently *Ruffinus* observed, *superbe eum egisse pronuntians, baud vitium mentis, verum magnitudinem calamitatis exprefit*, i. e. saying, that he had dealt proudly, exprefseth not any fault in the mind, (of the doer) but the greatness of the calamity (or the mischief by him wrought.) But why then should he that was sent to do this, and did it not of his own ill intention be punished, *because* he did it? it may be thought therefore that the particle *כי ci*, if so translated, *because*, hath not so much respect alone to the words immediately going before, *I will remove*, &c. *and will drive him*, &c. but withal to what is said in those before them, wherein it is said, *the Lord will be jealous for his land, and pity his people*; and so it will follow as an effect of that his mercy and his pity, that he would remove those instruments of his former displeasure, because they had done great things, as great as he would now suffer them to be done to his land and people. This seems to have been *Kimchi's* mind, whose words are, *כי הארבה הגדיל לעשות רע בארץ והאל ית ריחם על הארץ והמיתו*, *because the locust bath magnified to do* (or *done great*), *evil in the land, but God blessed for ever, bath had* (or will have) *mercy on the land, and destroyed* (or will destroy) *him*. This seems to take away all objection against understanding it of the locusts, though *כי ci*, be rendred, *because*. Yet are there who think it plainer in that meaning, to take one of those other significations which we mentioned, viz. *after that*, or *although*. The first of them is taken by the Reverend *Diodati*, who in *Italian* renders, *dopo che haura fatte cose grande, after that he bath done great things*: The other by the Reverend Mr. *Gataker*, who so ^m gives the meaning of these words, *quamvis magna gesserit*, although he hath done great things, *be, locustarum scilicet agmen illud*, viz. *that great company of locusts*, exterminabitur tamen, & interecioni dabitur, *scetore solo pone relicto, yet he shall be driven out of the land, and given up to slaughter, leaving only a sink behind him*. I see not what can be expected against either of these in understanding the words of locusts; and they well concur in one meaning, viz. That although those hurtful creatures, sent by God in his displeasure for punishment on the land for the sins of the people, had as commissioned by him done great mischief, yet they could do no more than God would permit; and therefore after they had done great things, such as might make the people fear, they would continue to do, and bring utter destruction upon them, yet God upon their repentance, to shew that they were but his army, and did all things only by his order, would not suffer them to do more hurt, but wholly take them out of the way, and repair such loss as had been sustained from them,

^e *Isaiah* xlvii. 6. ^h *Lyra*, and see *Pet. a Figu.* consentiunt. ^k *R. Sol. Ab. Ezra*, *Kimchi*.

convenit superbia.

^m In his *Adversaria*.

^l *Quos ideo non secutus sum quia Hebræi omnes in Locust. Id quod de locustis metaphorice intelligitur, quibus proprie non*

them, so that the people reconciled to him should not need farther to fear them, though they had hitherto found them so terrible: Of that in the following words he proceeds to assure them. But before we pass to those words, we may as by way of digression, take notice of some allegorical expositions that are made of these, as that of Cyril, who so interprets them of Christ's expelling out of us, *τῶν ἀρχιδᾶ τῶν νοστίων*, those locusts conceivable in the mind, those legions of devils which he hath shut up in hell, as if drowned in the sea, and made their stink to appear odious, which before did not appear so. But more especially take notice of the exposition which D. Kimchi, and ^a Others observe the ancient Jewish Doctors to give of these, viz. that they do belong to the coming of the Messiah, and that by *הַצְפוּנִי* *Hattsephuni*, (which is usually rendred the northern one) is understood (according to another signification of the word) the *bidden one*, i. e. say they, *יצר הרע שצפון ועומד בלבו של אדם*, the evil figment or frame, i. e. as it is usually understood, *evil concupiscence, natural corruption, or original sin* (that fiend) which is *hidden and resideth in the heart of man*; and by his saying that *he will drive it into a land barren and desolate*, to be meant a place where are not found men *לְהִתְנַחֵם בָּהֶם* with whom to quarrel; and by his *face toward the east sea*, to be intimated, that it set its eyes on the first sanctuary (or temple) and destroyed it; and by his *hinder part toward the utmost sea*, that he set his eyes *בְּמִקְדָּשׁ שֵׁנִי וְהַחֲרִיבוֹ* on the second sanctuary and destroyed it; and *slew the disciples of the wise men that were in it*; and then by what he saith, *and his stink shall come up, and his ill savour shall come up*, to be noted; *שְׂמִינִיחַ אֻמּוֹת הָעוֹלָם וּמִתְנַהֵרָה בְּשׁוֹנָאֵי יִשְׂרָאֵל*, that he letting alone the gentile nations contended with the baters of Israel, (i. e. with Israel, for so is meant, and in *Yalkut* the word *שְׂנָאֵי* Sonee, baters of, is left out, and put *בָּהֶם בְּיִשְׂרָאֵל* with them, i. e. with Israel, and by, because he hath done great things, according to R. Abai, to be meant, *וּבְתַלְמִידֵי הַכִּנְמִים יוֹתֵר מִכּוֹלֵם*, that it was more busy with the disciples of the wise men, than with any others. Thus far have we the allegorical explication of the ancients Rabbins cited by Kimchi (for I suppose they meant it not for literal, though the word *צְפוּנִי* signify as well *hidden and secret, as northern*.) I shall not go to shew how agreeable their descant is to the words, nor what good meaning it makes of them. I shall only say, that if the words of the text be granted so to be meant, as to point at what should be done in the time of the Messiah for conquering that hidden enemy, lurking, devouring, and making war in the heart of men, it may be looked on as fully performed in the time of our Lord Jesus, and by him, so as that we may look on him, and not expect any other to come, as the true Messiah. For by his doctrine have we been taught, and by his grace are enabled to put off, concerning the former conversation, the

old man, which is corrupt according to the deceitful lusts, which is that *יצר הרע* Yetfar hara, that inbred corruption, which by *הַצְפוּנִי* that hidden one, (as they render it) they would have to be meant, and to be renewed in the spirit of our mind, and to put on the new man, which after God is created in righteousness and true holiness, Ephes. iv. 22, 23, 24. For with him is the old man crucified, that the body of sin might be destroyed, that henceforth we should not serve sin, nor sin should reign in our mortal body, that we should obey it in the lusts thereof, nor yield our members as instruments of unrighteousness unto sin, but should yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God, sin having no more dominion over us, Rom. vi. 6, 12. For this purpose was the Son of God manifested that he might destroy the works of the devil, 1 John iii. 6. So that whatsoever things in that kind the Jews can in reason look on as by these words signified, and required to be done under the Messiah, as a proof of his being come, have certainly been so fully performed by our Lord Jesus (as we said) that if the fulfilling of them may (as by this their exposition of them appears confessed) be a proof of it, it must appear mere obstinacy in them to continue to deny him. This exposition of theirs *Ribera* excepts against as not congruous, first, because enemies from abroad being all along spoken of, *Tsephoni* cannot be well rendred the hidden one, any thing at home within them, as that natural concupiscence is; and again because they hereby seem to expect that that inbred original evil should under the Messiah be clean taken out of the heart of men, which is contrary to sound doctrine. But I suppose he in this misconstrueth their meaning, it being a known saying among them, that as long as godly men live, *הֵם נִלְחָמִים עִם יִצְרָן* they shall have to fight with their concupiscence: their meaning seems to be therefore that they shall then receive strength to fight against it, and quell it. *Arias Montanus* seems to look on it as well agreeing to the words, and as so to be understood as we have given the meaning, yet if any shall deny it so to be, as *Ribera* doth, I shall not contend for it, but be contented with a more literal meaning of these words, seeing we shall ere long in this very chapter meet with so plain a testimony of Christ, as cannot be denied according to the strictness of the letter. To proceed therefore here, according to the more literal exposition of the words which we first gave, upon that it follows, ver. 21.

21. Fear not, O land, be glad and rejoice: for the Lord will do great things.

How should they but fear all manner of evil, when they before heard such terrible judgments described, which were already either gone forth, or threatened as unavoidably to come upon them? They were, ver. 1. bid, even all the inhabitants of the land, to tremble, be-

because of the day of the Lord; and that day, ver. 11. is said to be very terrible: yet here have we clean contrary language, they are bid not to fear, yea to be glad and rejoice. That, which so clean alters the case with them, is that duty of repentance before required, ver. 16, 17. by them duly performed: While they persevered in rebellion against God, and had him their enemy, there was occasion and reason of continual fear, of weeping and howling (chap. i. 5.) and mourning (hereby) and they were called upon for it, but now being on their repentance reconciled again to him, they are bid not to fear, but to be glad, and rejoice, Fear not, O land, be glad and rejoice. O land, i. e. O land of Israel, as the Chaldee adds for explication sake, and by that meant, as Kimchi farther explains, יושביר, let not the inhabitants thereof fear, not unlike to which is Aben Ezra's explication of the same word ארמה, where is said the land mourneth, by יושביר the inhabitants thereof, chap. i. 10. and so of the word ארץ; earth, (chap. ii. 10.) the earth shall quake, by אנשי ארץ the men of the earth. The land itself, to which his speech is directed, by a *prosopopœia*, being not capable of such affections as are here mentioned, it is manifest that it may only be said to be secure from fear, and to be glad and rejoice, when it yields occasion of so being, and so doing to those, whose security, joy, and gladness depends much on the thriving and prospering of it, viz. in its yielding to them food, wine to make glad their hearts, oyl to make their faces to shine, and bread to strengthen their hearts; by bringing forth grass for the cattle, and herb for the service of man. Its failing to bring forth these and like things necessary for their sustenance, must needs bring them to so sad a condition as hath been before described; his bidding it now not to fear, but rejoice and be glad, is then equivalent to a promise of making it again fruitful in such good things, which shall give sure hope and comfort to them whose well-being depends on it. That they may not doubt that they shall have just occasion of doing what he bids them to do, to put away fear, to be glad and rejoice, he backs his exhortation to it, with a reason on which it is grounded, and to enforce it. For the Lord will do great things. That the Lord can do great things, even whatsoever pleaseth him in heaven and earth, they having experience of all his wonders wrought for their forefathers, could not doubt; when then he saith he will do great things, they may be assured they shall be as certain, as if already done, and indeed the verb הגדיל *Higdil*, doth properly signify hath done great things, and is so by most ancient, as well as diverse modern Interpreters, translated, as by the Chaldee ארי אסני יי להעבר; by the LXX. ὅτι ἐμεγάλυνε αὐτοὺς τὰ ποιῆσαι; and by the Syriack ܐܪܝܐ ܐܫܢܝܝܐ ܠܗܥܒܪ, because the Lord hath ex-

alted himself to do, though the Latin Interpreter of it, renders it in the future, quoniam Dominus magnifice aget; by both the Arabick versions also; the MS. אן ארלה קר עטם, and the printed, لان الرب عظم صنعته, for the Lord hath made great his works, or his doings; and so among modern Translators, by Munster, agendo magnifice egit; and in the Interlineary, magnificavit Dominus. ad faciendum; but Ours (agreeing therein with many Others) choose rather to render it in the future-tense, will do, aget, or faciet, taking it, though it be in Hebrew in the præter-tense, yet not to denote what he had already done, but what he would as certainly do; it being the usual stile of scripture, in so speaking of what God had determined to do, though not yet effected. The very same words, except that the name יהוה is not expressed with them (viz. *Higdil leasoth*) conclude the foregoing verse, as these do this, and are therefore (as we have seen) by several thought to have there the same meaning as here, and to be spoken of God; his name being in them understood, though not mentioned; but by Others, whom I think we may rather choose to follow, not so, but of those instruments before described, which God had made use of for executing his judgments on his people perishing in rebellion against him, and so what is here said, to be spoken, though in the same words, in opposition to what is there said, and the great things there to be meant בישן *Bishan*, as the Chaldee explains it, evil things, but here טובין *Tobin*, good things. Yet will all difference, which may seem to be between the words in that place and this, be easily reconciled, the power by which those great evil things there, and these good here were wrought, being still originally the same, viz. the power of God, though there set forth is exerted by such instruments of evil as he employed for that end, here as more immediately by himself shewed forth. Though it be there said of the locust, he hath done great things, it is because God gave him power so to do, and the same power of God is here said shall do great things, in not only taking away from him that power again, but taking even him also, that seemed to have such power, out of the way, and making good to the people that damage, which by him, while God gave him leave, they had sustained; so that the same power, which before, while they were at enmity with him, was a ground to them of fearing, is now to them, at peace with him, a ground not to fear. And on the same ground proceeds he to speak in the like consolatory words to the beasts of the field also, which though they had not reason to discern the cause, yet had sense to perceive the great alteration betwixt their former condition under God's displeasure with the people, and their present under his favour to them restored: to them therefore he saith in the next words as follows.

22. Be

° Psalm civ. 14, 15:
Kimchi.

P Or, ut faceret, Margin.

q Pagn. Tig. Cast. Jun. Trem.

r See Aben Ezra,

22. *Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.*

Of those beasts of the field is above, chap. i. 18. said, that they *groaned*, and were *perplexed*, and ver. 20. *The beasts of the field cry also unto thee*, and the reason of their so doing given, because they had no pasture, and because the rivers of waters were dried up, and the fire had devoured the pastures of the wilderness. Here that they may not continue so to cry, or to shew that they shall not have occasion so to do, they are bid not to fear, in regard that they shall find all things contrary, as to the satisfying their necessities, through which they did formerly so cry out. Though the filling of the rivers be not mentioned, yet (as *Kimchi* observes) seems it necessarily understood with the expressing of the restoring of the other defects, as to the pastures of the wilderness, which having been as by fire devoured, he saith do now spring. Deservedly may this be reckoned among the *great things* of the Lord's doing, that so great a desolation whereby the fruitful land was turned into meer barrenness, wherein neither men nor beasts could find food, should by his power be on a sudden changed again into a *garden of Eden*, and afford all things necessary for the being and well being of both. For so do the words here declare, as that the parched pastures should again spring, so also the tree which above he said *was withered* (chap. i. 12) and the fig-tree and the vine, which there also he saith *languished*, and were dried up, should yield their strength, i. e. put forth plenty of fruit, the greatest that could be expected from them. What change of behaviour therefore, should be in them on this change of things, by the blessing of God reconciled to them, he proceeds farther to shew in the next verse also.

23. *Be glad then ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain; the former rain, and the latter rain in the first month.*

Ye children of Zion, ye inhabitants of Jerusalem, part of which was built on mount Zion. They that before were called on to turn unto the Lord with weeping and with mourning in token of repentance, are now upon their repentance, and God's gracious acceptance thereof, bid on the contrary to rejoice in the Lord their God. In the Lord, not so much in the plenty of such good things, as upon their repentance they had received, or should receive, having been before deprived of them, as * those beasts of the field in the former words, as in the favour of the donor thereof, who thereby testified the renewing of his loving kindness towards them,

and that he owned them, as their God. For to assure them that he is so, he adds in expression of his great goodness to them, *For he hath given you the former rain moderately*, &c. *Hath given*, or as Others, *will give*, viz. as certainly as if he had already given; this, as we have elsewhere seen, being the import of the preter-tense, put in place of the future, viz. to denote the certainty of it.

אֶתְּ הַמּוֹרֶה לְצֶדֶק *Et habbamoreb litsdakab*. These words our Translators rendring in the text, *the former rain moderately*, do in the margin put as another translation, which the words will likewise well bear, *a teacher of righteousness*; which is the rendring that here the Vulgar Latin, and most Others also among the modern do give, and great contention is there among Expositors about it; the ground of which is from the ambiguous signification of the word מוֹרֶה *Moreb*, which indifferently signifies either *a teacher*, or *rain*. The root of the word is יָרָה *yarab*, which is found especially in three significations. The first, perhaps more proper, of *casting, darting or shooting*; the second of *raining* (or distilling); the third of *teaching or instructing*, and the noun מוֹרֶה *Moreb* thence derived, hath agreeably thereto three significations, as first, a *shooter or archer*, as 1 Sam. xxxi. 3. and 2 Sam. xi. 24. Secondly, of *rain*, as Psalm lxxxiv. 7. and by the confession of all Expositors in what follows in this verse. Thirdly, of *a teacher*, as Job xxxvi. 22. Isaiah ix. 15. Habak. ii. 18. &c. The first of these doth not to any seem agreeable in this place; concerning the two latter there is (as we said) great contention, which of them should be here taken. If we should go by the number of abettors, that, I suppose, in the last place named, viz. of *teacher*, would have the pre-eminence. For not only the ancient Latin, and those Expositors that follow it as most authentic, but many Others more modern, who make, or follow, other translations, whether in Latin or other languages, choose to prefer it. So Pagnin, *Doctorem illum justitie*, that teacher of righteousness. The *Tigurin* version, as likewise *Castalio*, *Doctorem ad justitiam*, an instructor to righteousness. Munster, *qui doceat justitiam*, which may teach righteousness. So two Spanish translations, one by a Christian, and having the privilege of the Duke of Ferrara, which hath, *jennador de justitia*, a teacher of justice; the other, I suppose, from the Jews, yet allowed by the Inquisitors, to the same purpose hath, *É amostrador de justedad*. Such Expositors which follow them, being many, and of great note and learning, I omit the naming of: with these, as to the signification of this word, agree also several of the Jews, as the Chaldee Paraphrast who renders, אֶתְּ מַלְפָּכֹן לְכוֹן יָתְּ מַלְפָּכֹן *hath restored to you your instructor* (or as Others render instructors) *to righteousness*, and so R. Solomon expounds it, your Prophets, הַמּוֹרִים אֶתְּכֶם *who teach you*, לְשׁוֹב אֵלַי כִּדִּי לְצֶדֶק אֶתְּכֶם *to return unto me that I may justify you*, or as a MS.

* Calvin. † Jun. Trem. Dedit pro dabit, Druf.

MS. אֱלֹהֵי בְרוּ לְצַדִּיק אֶתְכֶם, unto him that he may justify you. R. Japhet also cited by *Aben Ezra*, by *חמור* *Hammoreh*, will make to be understood, הַנְּבִיאָהוּ מוֹרֶה אוֹתָם בְּדֶרֶךְ צֶדֶק, a Prophet that shall instruct them in the way of righteousness, so that good shall come unto them. *Abarbinel* likewise takes it in that signification expounding the words, But ye O children of Zion in particular above all other nations, be glad and rejoice in the Lord your God; for in him ye shall have perfect joy, in the time of your captivity; for he will give to you a teacher of (or instructor to righteousness,) וְהָיָה מֶלֶךְ הַמָּשִׁיחַ שִׁוִּירָה אֶת הַדֶּרֶךְ יִלְכוּ בָהּ וְאֵת הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּ and he is the King Messias, which shall teach them the way in which they shall walk, and such things as they shall do. Among those that so take the word in that signification, there is indeed difference concerning who should be meant by this teacher; Some understanding " any Prophets that he should send, as * *Haggai*, *Zacharias*, *Malachias*, &c. * Others *Isaias*; Others King *Hezekiah*, as † *Ruffinus*; but the most Messias or Christ; mean while agreeing all in that signification of the word. But on the other side, Others both Jews and Christians prefer the signification of rain, as thinking it to make a plainer sense, and more agreeable to the place. So *Aben Ezra* having mentioned the opinion of *Japhet*, which we have seen, saith that in his opinion מוֹרֶה *Moreh* here is the same that יוֹרֶה *yoreh* (which, *Deut. xi. 14*. Ours translate the first rain.) *Kimchi* also thinks it here to be the same that יוֹרֶה *yoreh*, this he saith, that in saying, he will give them לְצֶדֶק לִיטְדֶקָה in justice (or according to righteousness) he means in that righteousness (or mercy) which he shewed them, after he passed over their iniquity, and visited them with rain. R. *Tanchum* likewise takes it in the same signification with *yoreh*, and לְצֶדֶק to justice to be either the same with בְּצֶדֶק, i. e. אֵל תִּתֵּן אֵלַי in equity after you have returned by repentance to me, or else בְּלֹא אִסְחָק מִנֶּכְמָךְ of mercy without desert (in or) from you, or on your part. The MS. *Arabick* also (done from the Hebrew) الَّذِي اعطاكم البكر للعَدَاة who hath given you *Albakir*, the former rain, to equality (or in just measure). Modern Interpreters also, whether in *Latin* or other languages, several of them prefer this signification; so *Calvin*, mentioning both, saith of that other, non videtur ferre hunc sensum circumstantia loci, that the circumstance of the place doth not seem well to bear that sense; the Prophet yet speaking to them of temporal benefits (and not of spiritual, of which he speaketh not till verse 28. in these verses before) to instruct them by degrees for a right conceiving of them, and that it is therefore here to be rendred *pluviam*, rain; and so *Junius* and *Tremellius*, ipsum imbrem tempestivum

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juste, the seasonable shower itself justly, for which *Piscator* would have to be put *pluviam tempestivam*, justo tempore, the seasonable rain in its just time. So *Diodati* in his *Italian* version, e'ha data pioggia giustamente hath given you rain justly. So a *French* translation printed at *Geneva* 1637. la pluye selon justice (and I suppose others whom I have not seen or understand not) and with these agree our newest Translators (whom we follow) putting in the text, the former rain, as also Others, as that from *Geneva*, rain. The LXX. here give a different expression from either of those, rendring τὰ βρώματα εἰς δικαιοσύνην, meat or food to justice (or righteousness) or, as * Some copies, δικαιοσύνης, of righteousness, with which agrees the *Syriack* כֹּסֶם צִדְקָה escam justitiæ; and the printed *Arabick* with the former, rendring الاطعة للعدل cibos ad æquitatem, meat to justice: yet may we with † Some look on these, not as following any other rendring, nor taking the word מוֹרֶה *moreh* in any other signification than that of rain, but only to have expressed the effect instead of, or meant by the cause, viz. that of things apt for food brought so out of the earth by that seasonable rain, and so to mean the same with those that render it by rain.

For that word, which Ours in the text render moderately, and in the margin observe to sound, according to righteousness; the *Geneva English* render it, the rain of righteousness; but another ancient translation agreeably to the new, which hath given you moderate rain. The known and most usual signification of the word צֶדֶק *Tsedekab*, is righteousness, but with that latitude as to comprehend what is just and equal, and what is of bounty and beneficence also, and likewise † truth (which is the most frequent use of it in the *Arabick* tongue) and in any of these may it be taken, according to the matter spoken of, and as shall be most agreeable to it. It may seem in this place to comprehend all of them, viz. that God would so give them rain upon their repentance, as to approve himself just in his promises of mercy to penitent sinners; such rain as should be a token of his great bounty and free mercy to them; such as should be in † just time, and in † just measure (which Ours, I suppose, express by moderately) to supply their necessities, neither defective, so as to fail to do them good, as far as was requisite for bringing forth in plenty the fruits of the earth, so as not to wither; not excessive, so as to † corrupt and rot them: though Interpreters seem to respect and express some of them one of these significations of the root more particularly, others another; yet they cannot but at once take in the others with it: we may well comprehend all under according to righteousness.

In farther declaration of the fulness of his bounty and goodness to them, he adds in the next

* R. Solomon, R. Japhet, Lyra. * See Ch. à Castro. * Grot. † Et nonnulli alii, Ch. à Castro. † The Arab. Lexicographers, mean that الباكور *Albakur*. † See various readings in Bib. Francford, 1597. † See Chr. à Castro, probat hunc sensum versio LXX. quoniam dedit vobis escas seu alimenta justitiæ vel in justitiam, escas sc. quæ ex pluvia, Moreh, proveniunt, quibus escantur & lætantur. † Veracitas, Full. cap. Concord. † Justo tempore, Piscat. † Justa mensura. Lively. † See chap. i. 17.

next words, and *he will cause to come down for you the rain*, the former rain and the latter rain, גשם *Geshem*, *the rain*, this word seems more generally to signify *rain*, the other two *Moreb*, the *former rain*, and *Malkush*, the *latter rain*, more particularly such, as fell at such seasons, viz. the ^a first of them, at or after the time of sowing, which made the corn to grow; the second towards harvest time, to fill it, that it might kindly ripen; they are elsewhere also so joined together, as *Deut. xi. 14.* and there put as distinct sorts of rain, under the general name for rain, only that for that general name there is put מטר *Mator* (which so likewise signifieth in the *Syriack* and *Arabick* tongues) for which is here גשם *Geshem*, which is an argument that it, as we said, doth also signify the same with that, *rain* in general, and not only *violent rain*, as ^k Some seem to think; and instead of מורה *Moreb*, there is יורה *yoreb*, being, though with difference in the first letter, the same in signification. These last two *St. James* likewise joins, *James v. 7.* calling them in *Greek* πρῶτον and ἔσχατον, as they are here by the *LXX.* rendred, and by Ours there rendred *the early and the latter rain*, as here the *former and the latter rain*.

The word מורה *Moreb*, being the same in form and writing with that in the preceding words, and being here by general consent of Interpreters rendred in the notion of *rain*, seems to ¹ Some an argument that in the former place it ought to be taken in its other signification of *a teacher*. But it is not necessary that it should be taken in different notions, the taking it in the same in both places (viz. in the first, as it is by all in the second, for *rain*) will not be a superfluous repetition, but have, as joined with the other words, great weight and emphasis in it, for expressing (as we said) the full measure and perfection of God's blessings to them; while in the first place having promised that he will give them the former rain, *moderately*, or *according to justice*, of which they seemed at the present to have need: he here seems to add, *yea not only so, but all convenient rain at its due season also*; and as the former so the latter also, so as that his blessing shall not be imperfect or defective in any part, but such as shall supply all their needs, and at all necessary times as occasion required, which seems farther intimated by what is added בראשון, which Ours render *in the first month*, as it is also in former *English* translations read. Great difference is there in the rendring and giving the meaning of this word among Interpreters. Many so render it as Ours do by understanding ^m *month*, and the *Chaldee* Paraphrast expresseth by name, *in the month Nisan*, which if it be followed, this designation of time *Piscator* notes must be referred to only the latter word מלקוש

Malkosh, the *latter rain*, for between the falling of that and the *Moreb*, the *former rain*, there were betwixt the seasons or months, in which the one and the other ordinarily fell the ⁿ space of several months; so that it will not be easy to understand how they should be said to fall both in the same month. The *Jews*, which follow that way, strive to expedite the matter by referring it to a miracle, as *Kimchi* cites out of them, viz. that in that year both those rains fell in that one month, so that whereas there had not in it before that fallen any rain, there did on the first day of the month *Nisan*, or *March*, fall the former rain, which usually fell in *Marchesvan* *October*, and on the fifth, the latter rain; betwixt which days they sowed their corn, which by the sixteenth day grew to ripeness, so that in eleven days, by reason of those two rains falling otherwise than in other years, the corn came to that perfection for which ordinarily six months were required. The same story is referred to by *R. Solomon*, and *Aben Ezra*, who seems to believe it, as done במעשה נס by way of *miraculous sign*, according to what is said, *ver. 21.* that the Lord would do great things. From being put on the difficulty of believing this story, though following this rendring (viz. in the first month) we are secured by that note, that this is to be understood only of the latter rain, that it shall then be given, the former having been before in its due season given. Thus *Kimchi* seems to take it explaining it, to mean that he sent to them the first rain called *Moreb* in its proper time, which was the month *Marchesvan*, and likewise the *Malkosh* (or latter rain) in its season, which is the first month, which is *Nisan*: and so I suppose our Translators took it to be meant, by either putting a comma, or pause, betwixt the words, *former rain*, and the following words, but none between *latter rain*, and in *the first month*. But Others avoid all difficulty in this place by not looking on month at all here understood. *R. Tanchum* looks on it as not proper at all, that the word ראשון *first*, be understood for ראשון חודש *the first month*, which is *Nisan* לאן דלך ליום דלך אואן, because that, he saith, it ^o is not due season for rain. He therefore, as many Others, prefer other rendrings of the word; and different other ways are yet taken in it. He gives us them, viz. these two, 1st, That by בראשון, *in the first*, may be meant פ'י אול וקתר *in its first time*, or *the first of its season*, as soon as it shall be seasonable or needful. With this agrees that rendring of *Junius* and *Tremellius*, *primo quoque tempore*, at every first time, as likewise that of *Castalio*, *in primis*, with the first, all meaning, as *Mr. Lively* explains it, *mature cum primum ea opus est*, ^p in good time, as soon as there shall be need of it: This as the *Rabbin* puts in the first place, so he seems to like the best. 2^{dly}, That (as Others say) as he

^ε Calvin. ^h Druf. ¹ Reuchlin. Concord. ^k Kimchi, Rad. ^l Ribera. ^m So the MS. Arab. في الشهر الاول. ⁿ A quorum una ad alteram sex minimum menses solent intercedere, Merc. ימים רבים Many days, Aben Ezra. ^o Know not from whom. So notes Tarnovius, quod hæc pluvia in illo mense non sit data. ^p Agreeably to this way Calvin, in tempore suo, i. e. unamquamque pluviam, tempestive & opportune, so that *Grotius* expresseth it, both in seed time and harvest he will give seasonable weather.

he observes, may be meant the same as by *בראשון* (*as at first or formerly*) viz. *כחאלכם* *אלאולי* *as in* (or according to) *your first or former condition*, viz. before the late damage, for punishment on their sins, had come upon them. This is that translation which the LXX. give of these words, *Καθὼς ἔμπροσθεν*, *as before* (or *as formerly*) and the printed Arabick following them *كما من قبل*; the Syriack also *כמי ינסך בסם* *ut antea*, as before; and the Vulgar Latin likewise, *sicut in principio*, as in the beginning; and in this sense is it by Others more modern also taken. This makes several here to conjecture a various rendring, and that instead of *בראשון* Barishon, in the first, they read *בראשון* Carishon, as the first; *haud dubie*, saith Drusius, speaking of the LXX. *ב* (c) pro *ב* (b) without doubt they read c for b. But I rather think it without doubt that they did not, but only understood the particle *ב* *Ca*, signifying *as*, though not expressed (as other when it is, as Ribera observes, oft omitted) or else took the meaning of *in the first*, or *former*, to be the same with *as heretofore*. So we see that those Jews, whom R. Tanchum speaks of, understood it, who we may be sure did not read otherwise than we now have it, which likewise is confirmed by what Abarbinel saith, that *בראשון* here is as much as *כבראשונה*, *as at first*, or *in former times*, that so in the words may be a promise *שיתברכו חבואות הארץ כאשר היו ביום קדם* *that the fruits of the earth shall be blessed as in former days*. So that if we follow this interpretation according to the opinion of them, we need not change our reading of the words, but have a perspicuous meaning of them.

Now though both those, who do render the word *מורה* *moreh* in the first place, by a teacher, and by rain, do agree all in rendring it in the second place by the former rain; yet do they in giving the meaning of it still differ: they who render it in that first place, a teacher, here many of them understanding by rain mentioned spiritual good things belonging to the kingdom of Christ: as the happy success of the gospel, and propagation of it like corn, which, by the blessing of seasonable rain watering it, groweth and increaseth abundantly, or *copiam fructuum & bonorum spiritualium per Christum*, plenty of good fruit and spiritual good things conferred in Christ; *gratiam praevenientem & co-operantem, & copiam doctrinae & auxiliorum Dei*, preventing and co-operating grace, plenty of heavenly grace and doctrine, and of helps from God, with such like other expressions, taking the words *allegorice & principalius*, as one of them speaks, *allegorically and more principally*, to be spoken of spiritual good things, as we said: but they, who render it in the first place by rain, both there and here understanding it literally of the blessing of seasonable rains, whereby should be produced to them such

good effects, as were in the foregoing verse mentioned, and in the following farther described; which, as the plainer way, we follow, as likewise best agreeing to the next words, though in them also many prosecute the allegory mentioned. The words are,

24. *And the floor shall be full of wheat, and the fats shall overflow with wine and oyl.*

A great alteration in their condition, from what they were before in, do these words describe. The corn before, chap. i. 10. is said to be wasted, the new wine to be dried up, and the oyl to languish; and ver. 17. the garners to have been laid desolate, and the barns broken down, because there was no corn to put in them, and that both the meat-offerings and the drink-offerings were cut off, ver. 9. with the like expressions of extreme penury, and want of all things necessary for their own use, or whereby they might serve God. So was it with them while they continued in their rebellion, and God's anger and judgments were upon them. But now upon their turning to God, and his being turned unto them, and having received them into his favour, things are here described as clean contrary, and they are assured of the greatest plenty of all good things, which may be in words expressed. The floors of their barns shall be full of wheat, and their fats overflow with wine and oyl, under these three, wheat (or corn) wine and oyl, seem comprehended all things necessary for the use of man, and by the failure of these are usually described dearth or famine, and want of all good things needful for comfortable living; and on the contrary by the abounding of them, fertility and plenty of all such things, and such here is promised, even to fulness and overflowing. The verb *השיקו* *heshiku*, rendred, overflow, is (I think) not elsewhere found in scripture, in this form and that signification, which it seems here to require, but in this place, and again, chap. iii. 13. which I suppose to be the occasion that Expositors do not at all here agree in the rendring of it. In the Interlineary, as corrected by Arias Montanus, it is in the text put, *strident torcularia, the wine (or olive) presses shall make a noise*: and so in the Tigurin, (although in both, in the margin, *redundabunt, shall overflow*.) They appear to follow in it R. Solomon, who saith (I know not on what authority but his own) that it denotes *השמעת קול כשהקילו יורד מן הגת אל תוך הקב*, *the making a noise by the stream of the liquor running from the press into the fat (or through)* for so withal he notes that *יקב* is properly the *pit or fat, which is before the press*: for which reason Drusius changeth the old translation of it from *torcularia, wine-presses*, into *lacus torcularis*, as Junius and Tremellius render it, *torcularium lacus, the fats of the wine-presses*, which receive what is pressed out by them.

^a Geneva Notes, and Pet. à Fig.

^r Drusius, Mercer, &c. Tarnov. Pet. à Fig.

and Ch. à Castro.

^t Tirin.

^u Menoch. and see Ar. Mont.

^x Tirinus.

^y Pet. à Fig.

^w Intellige gratiam excessum, & doctrinam.

^z Mercer, and see Ribera.

them. *Ab. Ezra*, would have it here taken in the same sense that משיקות *Masbikoth*, *Ezek. iii. 13.* which is by Ours there rendred, *touch'd*, or as in the margin; *kiss'd*, the word being looked on as properly so signifying.) But what he would have to be the meaning, he doth not declare; perhaps he would have it meant, that through abundance of wine and oyl, they should have need of several fats or vessels to receive it, set near one to another to make room for them; but that word there is looked on as derived from the word נשק *Nashak*, signifying properly *to kiss*, and so consequently to touch one another, or the like; but this here from שוק, from which the noun שוק *shok*, hath the notion both of a leg and of a street. As for the verb in the form that here it is in, it is by the most, whether *Jews*, except those whom we have mentioned, or Christians, agreed on to have the signification of *running over*, or *overflowing*: So by the *Chaldee* rendring, ישיפון; and *Kimchi* saith it to be the same with בסיפון *betsifhu*, from צף, and *R. Tanchum* (as the MS. *Arabick* version) in *Arabick* renders it by تنفيض, which all signify to the same purpose of swimming, flowing, or overflowing, as likewise what the LXX. have υπερχεινόμενοι, the *Vulgar Latin*, *redundabunt*, the *Syriack*, ܒܫܝܦܝܢ, the MS. *Arabick*, تنفيض, the printed *Arabick*, تتدفق, all which will be well expressed by what Ours have, *shall overflow*. To which of those significations of the noun this given to the verb should be referred, seems doubted. The accurately learned Mr. *Nicholas Fuller* takes that wherein it signifies a leg, the instrument of running, and looks on the primary signification of it to be, *currere, discurrere, excurrere*, to run, to run about, or abroad, to run out, as if we should say, *crurare*, to leg it (or foot it) and then by way of metaphor, in things that have not legs, *effluendi ac redundandi notio*, the notion of running out and overflowing. But *Junius* and *Tremellius* refer it to that other notion, whereby it signifies a street, (though that also may be referred to the former, as being a place of concourse, and wherein people run about) expressing it in their rendring, *plateasque perfundent torcularium lacus musto & oleo*, and the fats of the presses shall overspread the streets with wine and oyl, as if they should for abundance so overflow, as even to make those liquors run about the streets; whatever be said, as to the nicety of the derivation and deduction of the word, manifest it is from what follows, that great abundance of the things named is here by it intimated: and the signification of it in this kind may also be illustrated and confirmed from the use of the same theme in the *Arabick* tongue, which is known much to agree with the *Hebrew*. For in that from the theme, ساق the first conjugation of the verb ساق *Saka*, denotes *to drive on*, or *put forward*; in the sixth تساق *tasawaka*, *to follow one another*, and *to go so close as to press or jostle one*

another; and in the seventh انساق *Ensaka*, (as *Grotius* out of the Dictionary of *Ebn Maruph*) *Fluxit & progressus est*, to flow and to go forward, to note store, through which things follow one another. They, which still adhere to the allegorical meaning of the words, will tell us that the thing here understood is likewise, *Evangelii diffusio per totum orbem*, the overspreading of the gospel through the whole world. ^a Some go on more particularly to say, that by the floors being full of wheat, &c. are understood plenty of graces and virtues given by Christ to particular churches, which are meant by floors, olive-yards, and vine-yards, and the presses (or fats) in which wine and oyl are pressed out, to be, *Gymnasia, Monasteria, Collegia, &c.* Schools, Monasteries, Colleges, and other like places; and also persecutions and tribulations, quibus vinum sapientiae, & fortitudinis, ac oleum consolationis divinae exprimitur & bauritur, by which the wine of wisdom and fortitude, and the oyl of divine consolation is prest out. But however these words may by way of comparison be applied, I suppose the most plain and proper way of expounding them is here also according to the literal sense, as likewise in the two next verses, wherein he farther declares what great good things God will bestow on them upon their repentance, which he had for punishment of their sins before deprived them of, that ^b he would make them glad according to the days wherein he had afflicted them, and the years wherein he had seen evil. So he himself saith unto them by the mouth of his Prophet, ושלמתי, &c.

25. And I will restore to you the years that the locust hath eaten, the canker-worm and the caterpillar, and the palmer-worm, my great army which I sent among you.

The damage, which they had for several years received by those devouring creatures mentioned, which wasted all the fruits of the earth, so that they had not any thing left whereby to subsist, he would now henceforward make good to them, by giving them an extraordinary plenty, and preserving it for their use. The locust, the cankerworm, the caterpillar, and the palmer-worm; these are the same that were above mentioned, chap. i. though in different order. There the חגב *baggezem*, rendred the caterpillar, is put in the first place, here the last; which the learned *Bochartus* looks on, as an evident proof that these vermin here named came altogether in one year, and not singly, one sort in one year, and another in another, as some of the Jewish Interpreters would have it; for then he would not have named that in, or for, the fourth year, which was in the other place said to come in the first, as we have on that place observed. All these probably came together, and so continued to do for some years, as the word השנים *hashanim*, years, put in the plural number shews. And of these he saith, my

^a Mercer.^a R. Menoch.^b Psalm xc. 15.

my great army which I sent among you. We heard above, ver. 11. of this army, *his very great camp*: Who by that his army and camp are meant, we have expressed by the names of locust, canker-worm, caterpillar, and palmer-worm, or such creatures as are by those names in the Hebrew, which are by Ours so rendred, meant; whether they were exactly the same, or others of like nature, not so well known to us in these countries: and the reason why he calls them *his army* is expressed, viz. because he sent them among them. They came not by chance, nor by any ordinary natural necessary reason, but were of his sending, to do his will, and execute his commands. The question here still will be the same which hath all along been in this prophecy, even from the 4th verse of the first chapter, whether by those names are literally to be understood those creatures by them signified, or some other to them compared, in respect to the mischief by them wrought. They are by many taken in their proper signification, and to call them *God's army* will be a language very easily admitted by those, among whom those creatures are more usual and familiarly known. So among the *Arabians* to call locusts the *army of God*, is an expression well known, and used by *Mahomet* himself, who forbade to kill them, because they were *جند الله الأعظم* the *army of God Almighty*: and it is a story received among them, that there fell between his hands, or before him, a locust, on whose wings was written, *نحن جند الله الأكبر* in Hebrew, *אנחנו צבא אלוקים הגדול*, we are the army of the most great God. However fabulous this story be, it matters not, it makes good what sufficeth for our present purpose, viz. to prove that it is proper and congruous to apply the title of *God's army* to locusts; without its being written on their wings, it is very legible that they are so, by the great things which they have, being by him sent and impowered, often done, not usual, or beyond what could by the greatest and strongest armies of men be done for working destruction in the earth. So that there is no exception against applying to them the word literally taken, nor any reason for any incongruity in the language why we should not think it to be meant really of them; and that verb *eat*, being used to express that mischief that they did, well agrees to them. The rendring here of the Vulgar Latin, *fortitudo mea magna*, or *Others* to the same purpose, *my great power*, or *strength*, what before it rendred, ver. 11. *exercitus*, *army*, doth not make any difference. The Hebrew word is in both places the same, viz. *צבא* *Chail*, and hath both these significations, which in this case here seem equivalent. They are for their multitude deservedly called *God's army*, for the great things that by him ordered they did; *his great power and strength*. But notwithstanding that the words may so fitly be applied to locusts, and such like hurtful creatures, are they by Some understood

otherwise, viz. of men, enemies and authors of mischief to them. So by the *Chaldee* Paraphrast is the verse expounded; *and I will repay (or restore) to you good years for those years*; דבון יתכן עמבא אומיא ולישניא ושלטוניה ומלכותא פורענות חילי רבא דשלחית בכון, in which people, nations and languages, and princes (or principalities); and kingdoms of revenge (or ordained for revenge, or, as *Others*, the vengeance of my great army,) my great army which I sent against you, spoiled you: who, *D. Kimchi* thinks, doth in so expounding them, take them to be a prophecy to be fulfilled in the times of the Messiah.) *Abarbinel* understands by them to be meant the four kingdoms, which before (*chap. i. 4.*) he would have to be intimated by those names of those four destructive creatures, and those to be called by God *my great army which I sent among you* חילי השם ושלוחי, השגחתו להעניש את ישראל על ידיהם, because they were the forces of God, and messengers of his providence for the punishing of Israel by them; and so thinks the good things here promised to be great plenty, which after their restoration from their captivity they shall enjoy. To omit *Others* which take much the same way, *Grotius* thinks by them to be understood *Pul*, *Tilgathpilneser*, *Sbalmaneser*, and *Sennacherib*, four Assyrian Kings, who invaded the land of Israel and Judah, and did great mischief therein. Of any of these named may it be said that they were God's army, and by him sent, as he saith of the Assyrian, that he was the rod of his anger, and that the staff in their hand was his indignation, *Isaiah xi. 5*. All the great things that they did were by his power, not their own; they were without that as contemptible as the vilest worms, and he could as easily destroy them, as appears by what became of *Sennacherib* and his army, *Isaiah xxxvi.* &c. And by his power could the most contemptible among creatures do as great mischief to any people; as the greatest of them, as appears in the plagues of *Egypt*. There is no need therefore that we should here leave the letter of the text, and fly to a figure for understanding the weak creatures here mentioned of the strongest kings or nations. Those creatures could fulfil God's command for punishment of a sinful people as fully as any of them: Nor more need have we here to fly with *Others* to a continued allegory, according to which the happiness here promised * will be that, which under Christ and the Gospel should be enjoyed above that under the more barren times under the law, while men were under the tyranny of death and the devil; or that here are spiritual blessings meant, and things † concerning the happiness of the soul, and those heavenly divine fruits, which the earth (or soil) of humane nature, enriched by the seed and virtue of Christ, bringeth forth; or that by the noxious creatures here named are understood, ‡ devils,

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or

* *D. miri.* † *LXX. and printed Arab.* ‡ *Mercer, and Pet. à Fig.* § *2 Kings xv. 19.* ¶ *1 Chron. v. 26.* *2 Kings xv. 29.* † *2 Kings xvii. 3.* ‡ *2 Kings xviii. 13.* § *Isaiah xxxvi. 1.* ¶ *2 Chron. xxxii. 1.* &c. † *Mercer.* ‡ *Ar. Mont.* † *Menoch.*

or ^a armies of spiritual enemies, with their temptations; or by the fruits of the several years to be restored, ^o the true worship of God, which among the *Gentiles* was not at all, and among the *Jews* almost lost, while the *Gentiles* oppressed them. Such allegorical meanings do Some think to belong to the words, ^p *apertius*, more openly; but I think that may rather be said of the plain literal meaning, according to which, consequently on what hath all along before been said in this prophecy, they are given to know that all the evils before described or threatened unto them, were from God sent on them as a punishment of their sins, and that those contemptible creatures named were his powerful army, which they could not resist, nor free themselves from, as by more years experience they had found, and might justly fear utter destruction: but that upon their repentance, and making peace with him, they should find that he that sent them, and by whose power and commission they acted and had done great things, and seemed to threaten more, could as easily remove them (as *ver.* 20.) and not only so, but also could and would make good to them all that damage that they had sustained by them. So that whereas before they had occasion, all sorts of them, to howl and cry for the great penury and misery that they were brought to, they shall no more have such occasion, but of clean contrary behaviour, such as is in the next words described and promised.

26. *And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderfully with you: and my people shall never be ashamed.*

These words, as to the literal sense, which we follow, are plain, assuring them, that whereas they had for some years been in great want and penury, they should now have abundant plenty of all good things necessary for a comfortable livelihood to them, even as much as should fully satisfy their utmost desires; so that now they should not have any occasion to murmur or repine and crave for more, but on the contrary, to praise the name of the Lord their God, who had dealt so wonderfully with them, in giving them all things which they had need of, or could wish for; by which means that reproach, which before for their poverty they were in among other nations, was now taken away, and they looked on as a people owned, and taken care of by God, who will never suffer those whom he owns for his, to be ashamed, as if they relied on one who were not *all-sufficient* to them. But they are not only a description of great plenty to them, but withal a gracious promise of God's blessing with it, of power to enjoy it, and hearts to be duly sensible of God's goodness to them in it: without this blessing, they may have to eat, and eat, and yet not have enough (or not be satisfied) and drink

and be not filled with drink, ⁴ *Hagg.* i. 6. which is an evil which the Preacher saith he saw under the sun, and it is common among men, when God giveth riches to a man, so that he wanteth nothing of all that he desireth, yet giveth not power to eat thereof, *Eccles.* vi. 2. this is the good gift of God, when God giveth riches and wealth, and withal giveth him power to eat thereof, and to take his portion, *Eccles.* v. 19. This is that which he here promiseth to these, that they shall eat in plenty and be satisfied, (which I think they well take to be the meaning of *ואכלתם אכול*, *& comedendo comedetis*, and eating ye shall eat, *i. e.* have still to eat as oft as ye shall have need, and never want till they be fully and constantly satisfied.) Again, there is an evil too common among men, ^r that when they have eaten and are full, they forget God and say in their heart, *my power and the might of my hand hath gotten me this wealth*, *Deut.* viii. xiv, 47. (*Hosea* xiii. 6.) Such behaviour turneth his blessings into a curse to men: that it may not be so with these, he promiseth them together, to give them hearts to acknowledge him the donor and be thankful unto him, so he may continue to bless them. So saith he, *and ye shall praise the name of the Lord your God, who hath dealt wonderfully with you.* The words seem to intimate that as they shall have manifest occasion so to do, so also they shall be so affected as to do it out of the sense of God's wonderful dealing with them, and as above, *ver.* 21. he speaks, doing great things: wonderful it must needs seem, that whereas all the provisions of their land, had been totally destroyed by those devouring creatures named, he should by a sudden change not only remove them, (as *ver.* 20.) but restore to them all that they had eaten. The words ^s Some think to import, and the wonder to consist in, this, that now in one year, he would give them as much as the locusts, *&c.* had devoured in four years past, or as much as they should have enjoyed in so many years, if it had not been devoured: and so shall it be by God's dealing with them, that his *people shall never be ashamed.* While they revolted from him, and were by him disowned, it is manifest by what we have seen, that shame and confusion had seized on them. So *chap.* i. 11. The husband-men are bidden to be ashamed; and that the whole nation having forsaken him, and being by him forsaken, were to become a reproach amongst other nations, appears by what they are taught to pray, *ver.* 17. *Spare thy people, O Lord, and give not thine heritage to reproach, &c.* and his promising, *ver.* 19. that he would no more make them a reproach among the heathen. So that it appears they had been or at present were in such condition. So was it with them when God had cast them off, and shewed his displeasure against them, but being now upon their repentance received again into his favour and owned by him, they are assured that it shall be otherwise with them; that

^a Sa. ^o Pet. à Fig. ^p Ribera. ^q Mic. vi. 14. ^r And see *Deut.* xxxii. 15. and *Prov.* xxx. 9.
^s Kimchi, which Others seem likewise to think meant, Tarnov.

that all reproach and cause of it shall be taken away, this being assigned as an undoubted privilege of his people, *that they shall never be ashamed.* What ground they would have for this assurance or security, appears in the next following words.

27. *And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.*

By such things and good effects, as are certain signs of God's owning any people for his, and his gracious presence and peculiar providence over them, shall they know and be assured, that God now upon their being turned to him, is returned to them, and is in the midst of them, and that he is their God by a peculiar right, owning them, and being owned by them, and that there is none other that hath done or can do such things as he hath done, and will do for them, *viz.* in removing evil and doing good, both in such an extraordinary manner as by none but his infinite power can be done; as in the particular case here spoken of, in removing those locusts that he had sent to punish them, and making good by such extraordinary plenty the damage that they had by them sustained. By the extraordinary evils which beset the *Israelites* upon their rebellion and breach of covenant with God, it is said that they shall be forced to say, *Are not these evils come upon us, because our God is not amongst us?* Deut. xxxi. 17. Here on the contrary, by like reason, it is said, that by God's dealing wonderously with his people upon their repentance, in restoring to them the years that the locust, &c. had eaten, and given them all things richly to enjoy and to eat in plenty, &c. they should know that he was *in the midst of them*, and that he was *the Lord their God, and none else.* By God's being *in the midst of them*, will be manifestly understood, his being ready to hear their requests, to afford help and relief to them on all occasions; and by his being *the Lord their God*, that he, who is Lord over all, doth in a particular manner own them, and hath respect to them as his peculiar people, to whom he will have regard, more than to any other, to order things concerning them, for good to them; and by saying *none else*, that there is no other god, none among those, whom other nations, or they, when they forsook him, did worship, who could do such things as he now did, and could and would continue to do for them. This they having by experience certain assurance of, cannot have any occasion of being ashamed of his service, or finding, while they shall serve him, any thing which shall be for shame to them; as if they relied on one, who either would not or could not help them, and do good to them on any occasion, having both of his power and mercy,

both infinite and such as is in none else found, engaged to them; and therefore for confirmation and full assurance sake, he again repeats it, and *my people shall never be ashamed.* My people, such as continue faithful with him, constant in his service, they so continuing faithful to him, shall *never be ashamed*, never be deceived in their hope and trust in him, but be sure to find made good to them all his promises, and a joyful issue to, and deliverance from all troubles and evils that shall befall them, and by which, were it not that he were with them, in the midst of them, and ready to deliver them, they might be exposed to reproach, and shame, and brought to confusion. This seems a plain exposition of the words, according to the literal meaning, and as by Ours aptly rendred: but they are by Others something differently rendred, and by consequence something differently understood, לעולם *leolam*, by Ours and Others, rendred *unquam, ever*, and with the negative joined to it, *never*, is by Others rendred *in sempiternum*, or *perpetuo*, for ever, or always; as if he said, that though they might be sometimes under afflictions and calamities, yet there should be a good issue to all, and such as should take away occasion from those that derided them, of saying, *where is now their God?* This well agrees with the former to make for a right understanding of it, by bidding not to judge of the condition of God's children, or people, always from their present state or sufferings, but from the end and issue that God would give to them, which should certainly be such as should not be for shame, but for joy and glory to them, if not in this present time, yet in the life to come, and mean while they should be sustained by comfort from him, and assured hope, which should keep them from being ashamed, and make them rather glory in their tribulations, than faint in them, or think themselves forsaken of God; but that hereby he manifesteth his fatherly love to them, and care of them, in humbling and proving them, that he may do them good at their latter end, Deut. viii. 2. making all things to work together for good to them that love him, Rom. viii. 28. Mean while, whether whole nations or particulars, they are here manifestly given to know, that as they will find security against shame and confusion at all times, and on all occasions, they must keep themselves near to God, acknowledging him and none else for their God, that they may by him be owned for his people. To such only is this promise here made, and such shall never fail of having it made good in such manner, as shall be best for them, and so as that they shall know and acknowledge him to be, as is here described, *in the midst of them, the Lord their God*, and that there is *none else besides him* able so to order things for good to them.

Besides

^t Kimchi. ^u Grot. on Mat. xviii. 20. Psalm xlv. 5. ^w Psalm cxlvii. 20. ^x Kimchi. ^y Hosea xiii. 4.
^z Tig. ^a Pet. à Figuer. ^b Rom. v. 5. ^c Rom. v. 5. ^d Heb. xii. 5.

Besides these significations of the word **לעולם** *leolam*, whereby it may be rendred, either, *unquam, ever, at all, or perpetuo*, for ever, always, and with the negative joined with it, *never, not at all, or, not for ever, not always*; there is another notion in which it is sometimes used, for a long time, or a good while, though known when it shall end. In this way *Lyra* here takes it, saying that it doth ^e not import perpetuity. And in the same notion ^f *Grotius* taking it, explains it to denote, *per longum tempus, quamdiu vivet Ezechias*, for a good while, as long as King *Hezekiah* shall live, in whose days we find that peace and happiness was promised, *2 Kings* xx. 9. *Isaiab* xxxix. 8. But though the word be so elsewhere used, here it seems too narrow a restraining of God's promise to his people so keeping themselves in their relation to him, as if it were to be made good only for so short a space of time, and not a perpetual privilege belonging to them, which they ever had and always should be assured to enjoy. It is manifest that the words were, when spoken by the Prophet, spoken in particular to the *Jews*, in regard to the different conditions they had been in, or should be in (whether by the invasion of the *Assyrians*, as he with Others takes it meant, or as Others, more plainly and literally, by reason of a famine caused by the locusts devouring all the fruits of their land) while they continued in their sinful rebellious behaviour, and should be for the justice in, on their turning unto God by repentance: both which have been in the foregoing words described, the former of which made them a shame and reproach to other nations, the latter should take off that shame and all occasion thereof. The assurance of this alteration of their condition, is in these words set down as an undoubted truth, *that God's people shall never be ashamed*. So that it seems a privilege belonging not only to them, and that for a short while, but to all that make good to themselves that title of God's people, and as long as they shall continue to be so. Though it be applied to that their particular case, the thing asserted seems an universal truth, which shall be always made good to God's people, viz. *that all things so ^g work for good to them that cleave stedfastly to God, that they shall never be ashamed, but find occasion to joy and glory in their condition, it having ^h the promise both of this life and the life to come. Their happy condition even in this present life we have ⁱ frequently in the scripture described, both as concerning particular persons, and the whole body of nations. As those, who confine this promise to the times of *Hezekiah*, much take off from the greatness and graciousness of it, in respect to the duration of it; so doth *Abarbinel* much derogate from it on the other hand, by putting forth and delaying the time of its being made good, while he would make it not to be to take place till after*

their restoration from their last exile, which they are still under, and the days of the Messiah which they expect, denying him to be yet come, which certainly frustrates, and will still frustrate the benefit of it to them, while they continue in that obstinacy of unbelief, whereby they have forfeited to themselves the right of being for the present his people, and the benefits belonging to such as are so. Nor can we yet fully assent to those among Christian Expositors, who having taken the former words and passages in an allegorical way, as we have seen; look on these also, as only a promise of such spiritual good things, as were to be conferred in ^j Christ, by whom our corrupt nature is repaired, and the shame and confusion of the law and sin taken away by the salutary doctrine of the gospel.

But however these words may be applied, or to whatsoever referred, according to the plain literal sense, which we choose to follow, they seem particularly spoken by the Prophet to the *Jews* of his time, with respect to their condition, as we have before seen and said, which they had been or were at present, or should certainly be, in. It will be much one which of the tenses we use, as signifying that (in prophetic language) which was as present with God, as if past or already done. They are described as by their grievous provocations, having been brought into such a calamitous condition, by penury ^k and famine brought on them by locusts and such noxious vermin, utterly destroying all the fruits of their land, and by other such means that they were become a shame and reproach, a scorn and derision to other nations. They are exhorted therefore, for removing of such evils, to turn unto God by serious repentance, and promised that upon so doing they should find such mercy from him, that he would again receive them into favour, and own them for his people, and do such great things for them, as that they, while they continued in that behaviour to him, should not longer, yea, never more, be ashamed. This good promise is concluded with such words as are, though there particularly applied to their present case, yet of universal and perpetual truth, *My people shall never be ashamed*. Being absolutely taken, they are an assurance to all who cleave to God, so as to approve themselves his people, that they shall never be left destitute of any thing conducing to their welfare, whether concerning their temporal or spiritual estate, so as that they shall fail of their hope in him, or have reason to be ashamed of their condition in his service: but do seem here more particularly referred and adapted to the restoring them to a flourishing condition in their land, a plentiful enjoyment of the temporal good things thereof, of which they had been for punishment of their sins and rebellion against God deprived.

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^e As elsewhere it denotes the time only to the year of Jubilee. ^f And Others, see Pet. à Fig: ^g Rom. viii. 28. ^h 1 Tim. iv. 8. ⁱ Deut. xi. 13, 14. and xxviii. 1, &c. Psalm xci. ^j Mercer. ^k Id. Merc. Ad literam, ad probum famis hoc pertinet, quo inter gentes laborabant.

A more exprefs promise of spiritual good things we have in the following words.

28. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions :*

29. *And also upon the servants and upon the hand-maids in those days will I pour out my spirit.*

He proceeds in gracious promises to them ; but such as are of a distinct nature from the former, which I suppose gave occasion to *Abarbinel*, who divides this book of *Joel* into two prophecies, or prophetic sermons, to take these words to be the beginning of the second of them, (as Others for the same reason make them to begin a new chapter.) The foregoing promises were great, but these much greater, and of an higher nature. Those, according to the expressions, of temporal things (however Some extend them farther) these plainly of spiritual, which, when they shall be conferred, what they are, and to whom they shall pertain, or shall be given, is in these words described. 1. We have the time וְהָיָה אַחֲרָיו כֵּן *vehayah achare cen, and it shall come to pass afterward* ; after those promises before made good. The spiritual things here promised are as first in dignity, and of a more excellent nature than those temporal before promised, so certainly before and above them to be desired, according to that method by our Saviour prescribed, *Mat. vi. 33.* of seeking first the kingdom of heaven, not doubting but then all other things belonging to this life, as food and raiment, shall be added to them : but it pleaseth God here in the first place to assure them by promises of those lower necessary things, in compassion of their ^m weakness, to which those things were more obvious, and their present need seemed to require ; that so by the enjoyment of those they might be brought to an acknowledgment of him, the giver of all good gifts, and so brought near unto him, and made his people, desire and receive from him these other better things also, which he here promiseth to give. But what then is the time assigned for the giving of these, by the expression אַחֲרָיו כֵּן *afterwards, viz.* after those things before spoken of performed, and made good, or in time that should be after ? We need not solicitously to enquire after the grounds on which Others go, who either assign it to the times of ^a *Jehoshaphat* (whose valley is afterwards mentioned, *chap. iii. 12.*) in whose time there appear to have been many Prophets, by what is said of their coming to *Elisba*, ^o *2 Kings ii. 15.* or to the time in which *Isaiab* lived, as ^p *Grotius* appears to think, by expounding the following words (upon all flesh) i. e. *super multos, non super Isaiam solum*, upon many, not upon

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Isaiab alone ; or any ^a other like conjectures. We are infallibly directed to the time when this promise was to be, and was fulfilled by *St. Peter*, *Acts ii. 17.* where citing this place, he sheweth that then was the time, when was made good what is here said, and so the time pointed out by אַחֲרָיו כֵּן *Achare cen, afterwards.* This, saith he, to the people amazed to see such wonderful, and before never seen or heard of, gifts of the Holy Ghost as were conferred on the Apostles, and doubting whence it should be, *This is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, &c.* His affirming this prophecy to have been then fulfilled, plainly argues that there was no time before, in which it had been fully made good, and likewise that there was no need of expecting after times for the completion of it, as if it were not now sufficiently verified, but such things only done, as did belong to it or were part of it. And this time was the days after Christ's coming, and his ascension again into heaven, whence, *having led captivity captive, he gave gifts unto men*, *Eph. iv. 8.* even all those here promised, so that he plainly directs us to understand by אַחֲרָיו כֵּן *Achare cen, afterwards*, the times after Christ usually called, *the days of the Messiah*. It may be observed that what the Prophet here saith *Achare cen, afterward*, *St. Peter* there expresseth by *ἐν ταῖς ἡμέραις ἡμέραις, in the last days*, which in sense to be all one with the former, only in plainer words, we have from the confession of some of the learned *Jews* themselves. So *R. David Kimchi* saith אַחֲרָיו כֵּן *Achare cen* to be all one in sense with בְּאַחֲרֵית הַיָּמִים *Beacharith hayamim*, *In the last days*, *Isaiab xxiii.* where is designed the coming of Christ's kingdom, and doth therefore (as Others of them) confess these words here to pertain to that time, though not taking notice of the fulfilling of it, so as to be convinced thereby that he is already come ; he with the rest of them obstinately deny him to be yet come. Without doubt then, warranted by the authority of the divinely inspired Apostle, by evidence of fact, and by the acknowledged use and propriety of the word, we have all reason to understand by the expression, *afterward*, in our Prophet, by *St. Peter* explained *in the last days*, in which God, saith he, would bestow on men such extraordinary gifts, and in so extraordinary manner, measure, and degree, and on so many and such persons as in the following words is expressed, the days of the Messiah, the time of the Gospel. The word of which was confirmed *with the signs following*, *Mark xvi. 20.* *God bearing witness* to the first Preachers thereof, *with signs and with diverse miracles, and gifts of the Holy Ghost according to his own will*, (*Heb. ii. 4.*) and according to his promise here made. Doubtless this prophecy cannot be said at any former time to have been duly fulfilled, nor denied at that time to have been seen so, as will more appear by consider-

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^m Calvin. ^a See in *Aben Ezra* from one *R. Moses*.
on *Acts ii.* ^p See *Ruffin*.

^o And *chap. iv. 38.* ^p See him on this place, and

ing farther the good gifts here expressed; which were to be conferred, and the persons to whom they were to be conferred. 1. *The gifts*] i. e. a plentiful measure of God's spirit; a plentiful measure I say, for so doth the verb here used אֲשׁוּבִי, and rendring *will pour out*, denote, not a bare conferring, but a conferring in great abundance, in a larger manner. What he saith, he will *pour out his spirit*, which is the fountain, and author, on the persons named, must necessarily import a filling them with all good gifts and graces, which are the effects of the same holy Spirit; and where his gifts and working appear, there is he well said to be given to, or received by men, be they never so many, or different, being present with every one, and with all now here, or to any confirmed, as will after be occasion to tell. What we have here in the *Hebrew*, *Ours*, and other translations, אֶת רוּחִי, *Eth Ruchi*, *my spirit*, the LXX. rendreth, and the Apostle St. Peter also citeth, ἀποδοτέον τοῦ πνεύματος μου, *of my spirit*. Which translation of the LXX. Some find fault with, as not exact, yea that *perperam verterit*, they translated it wrong, as thereby diminishing (or lessening) the bountiful promise of God, *ac si portiunculam aliquam Spiritus sui Deus promitteret*. As if he did promise only some little portion of his Spirit. But I think we ought not so to say, seeing St. Peter doth in the same manner cite it, who would not certainly give a wrong meaning of for the Septuagint's or any Other's sake, but give the true meaning of the words. It is manifest by his different rendring the words going before, that he did not tie himself up to them, but give the true meaning of the Prophet's words, himself being inspired and taught by the same spirit that the Prophet was: nor indeed doth this expression in the *Greek* seem any way to differ from the Prophets in the *Hebrew*, nor denote any thing less than that doth. For it plainly imports, first, an inexhaustible fulness of that Spirit, which is sufficient to fill all. 2. That the gifts of the Spirit are many and diverse, enabling men for different performances, as the glory of God, and the good of his church or people shall require, and that all those good gifts spoken of, though never so many, and different, were from that one and the same spirit. And what more can be understood from the literal rendring according to the *Hebrew*, *I will pour out my spirit*. It cannot be meant that the whole spirit should in the same manner and measure be conferred on every person, according to the forecited, *Heb.* ii. 4. and *1 Cor.* xii. 4, &c. and it appears from what follows in this very place, by that enumeration of different gifts to be bestowed on different persons; so that that reading in the *Greek* in both Testaments is not a diminution of what is said in the *Hebrew*, but a perspicuous explication of it, pointing out those different gifts (as we said) which under the general name of his spirit are

comprehended; and afterwards distinctly named, as likewise those persons, on which they shall be bestowed: but before we come to either of those, here is in the order of the words given us to consider a more general name also; under which the persons are comprehended, which is כָּל בָּשָׂר Col Bafar, *all flesh*. כָּל, *col*, *all*, we know, is a note of universality, and בָּשָׂר, *Bafar*, *flesh*, a comprehensive term; including as well all other creatures, as men, but it is manifest, they are both here, as elsewhere also they are known to be taken, in a more restrained sense, viz. *all*, so as not to signify every one of all sorts, but all sorts, or some of all sorts, and every condition, and *flesh* so as to signify men, not other creatures. So is כָּל, *All*, used, *2 Kings* viii. 9. when Hazael is said to take with him for a present to *Elisba* כָּל טוֹב דַּמָּשְׁק *omne bonum Damascus*, all the good of *Damascus*, i. e. as *Ours* well render it, *of every good thing of Damascus*, somewhat of every kind: and as for בָּשָׂר *bafar*, *flesh*, that is also used (as we said) to denote not all living creatures, but כָּל אָדָם לְבָרִים *peculiarly men*; so *Psalms* cxlv. 20. *Let all flesh* (that is all sorts of men) *blest his holy name*, and *Isaiah* lxvi. 23. *All flesh shall come to worship before me*, saith the Lord; and in this signification alone is the same word בָּשָׂר *Bafar* used in the *Arabick* tongue, attributed in it peculiarly to men among other creatures, whence *Adam* is called by them أَبُو بَشَر *Abu Bashar*, *the father of men*, or mankind. Thus far will all Expositors, as well *Christians* as *Jews*, necessarily agree in limiting the signification of these general words; but the *Jews* go yet farther (in which we may not accompany them) in restraining them to the *Israelites* alone, with exclusion of all other nations of men, as well as other creatures, and only to those among them also, which were in the land of *Israel*. So *Aben Ezra*, *On all flesh*, כָּל יִשְׂרָאֵל, viz. *in the land of Israel*, which, saith he, is מְקוֹם רֵאיוֹן לְהַנְבִּיאָה *the place convenient to prophesy in*. So *Kimchi* also, upon *all flesh*, i. e. of *Israel*, which were worthy on whom the holy spirit should come, and by כָּל *col*, *all*, he understands הַגְּדוֹלִים וְהַקְטָנִים *great and little among them*. *Grotius* seems as much or more to limit this prophecy, explaining, *all flesh*, by, *super multos, non super Isaiam solum*, upon many, and not upon *Isaiah* alone, as if it belonged only to such as were in *Israel*, about that Prophet's time. * *R. Joseph Albo* also so restraineth it as to import but a small part of the generality of *Israel*, not all of them, nor of other nations, and the meaning to be, on any of all flesh (of them) although he were not fitted (or prepared) for prophecy (or trained up in a prophetic office.) But that the words are to be taken in a larger extent, we are infallibly taught by the event and completion, which is the best interpreter of prophecies, and the meaning of them.

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* With this expression of pouring out his spirit, compare *Isaiah* xlv. 3. though the *Hebrew* word be there different, *Acts* ii. 17. *Rom.* v. 5. *Tit.* iii. 6. * *1 Cor.* xii. 11. gratia spiritualis in nobis est, quæ sunt effectus spiritus sancti, *Drus.* *Dan.* Spiritus mei, *Pisc.* * *Calvin.* * See *Kimchi* and *Ainsw.* * *Ikkarim*, l. 2. c. 20.

The *Jews* of old, at the first preaching of the Gospel (yea *Peter* himself) were; it appears, of the same mind with those of later times, which we have cited, *viz.* that the promises of the good gifts of God's spirit, did belong and were to be performed only to their nation; but by what happened to *Cornelius* and his family they were convinced that on the *Gentiles* also was poured out the gift of the Holy Ghost, *Acts* x. 45. The same word of *pouring out* used there in the description of the event, as here in the promise (which as we have seen is by him also cited, *Acts* ii. 17. to the like end) shews that to have been the making good of this, and which by virtue of this prophecy was to be expected, and was done for fulfilling it, so that by *all flesh*, here is manifestly to be understood (as we have said) some of all, or any sorts of men, without exclusion of any, by reason of their country, sex, age, or condition. There being in Christ, of the extraordinary benefits and privileges of whose times this prophecy (as we have seen) is, * neither *Jew nor Greek, neither bond nor free, male nor female*, (as the Apostle speaks) *Gal.* iii. 28. but all being one in Christ Jesus, all have right to the good promise of God's spirit, and shall receive the graces thereof in such manner and measure as shall be conducing to his glory, and to the good of his church and their own souls; as appears by his reciting more particularly, in the following words, both what persons, and what spiritual gifts belonging to them, are under those more general terms comprehended. But before we proceed yet to consider them, we may take notice of a different meaning which Some understand the word *flesh* in, from that which we have mentioned; such is given by *R. Solomon Jarchi*, who by *כל בשר* *col basar*, would have to be understood, *מי שנעשה לבו רך כבשר*, *such whose heart is become tender as flesh*, alledging for his taking the word in that meaning, those words, *⁊ Ezek.* xi. 19. *I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh.* By this he seems to prove that *flesh* may be used to denote, or be taken for a fleshly tender heart; the comparison between the two places will not farther hold to his purpose; an *heart of flesh* being there mentioned, as a gift or effect of God's spirit, but here he would have it, for an heart prepared for the receiving of the spirit. This exposition of *R. Solomon's* † Some seem to like: but *Mercer* saith of it, that, *non est ex phrasi Hebræi sermonis*, that it is not a proper phrase (or way of exposition well agreeing) to the Hebrew tongue, in which *Col basar* must signify *omnes mortales*, all mortals, *i. e.* all men; much alike to *Abarbinel's* censure of it, who will not allow of it but only as by way of *דרש*, or as an allegorical exposition, or descant, not a proper interpretation: *Abarbinel* saith, that the expression of *כל בשר*, *all flesh*, *הוא באמת* *doth*

in truth comprehend all sorts of men of whatsoever nation they be, and therefore doth he not assent either to *Aben Ezra*, or those other Expositors, who would have the promise of the spirit here made to belong only to *Israel*; whereas the word *בשר* *Basar* denoting to whom it is made, is manifestly of greater extent; and then in the thing promised, the word *רוח* *spirit*, he differs from them also, not taking it as they do for the peculiar spirit of prophecy, but for that which is more common, *viz.* the spirit of knowledge, or which shall instruct them in the knowledge of God; for as for the gift of prophecy, which is in the next words mentioned, that he also restrains to the *Israelites*, and such of them as were fitted for it. The words then being necessarily of such comprehension, I know not why † Others should yet so far restrain them, as to say that the promise was made more peculiarly to the *Jews*, and these things not due to *Gentiles* by virtue of it here made, but as by grace afterward taken into the right of it. It was, as we have said at the beginning, given in these comprehensive terms, which include them also, and, after its making, was never, nor could ever be said to have been fulfilled, but by the making it good to the *Gentiles*, by pouring out and conferring on them the good gifts here mentioned and meant. Having began his promise in these general terms of pouring out his spirit (which may comprehend all the gifts thereof,) on all flesh, which comprehended, all sons of men, he proceeds to specify what gifts of the spirit he here more particularly means, and what sorts of men, and how they shall be conferred on. The gifts mentioned are such as seem not only to belong to the persons named for their private good, but such as may make them profitable to others also, and instruments of good to them; for making known to them also the will of God, for bringing them unto him, for propagating his doctrine, and for edification to them. The first named is *prophecy*, then *dreams*, then *visions*; the persons, on which the first is said to be conferred, are *their sons and daughters*, on which the second, *the old men*, on which the third, *the young men*.

As to the first, the gift of prophecy, *Abarbinel* thinks so properly and peculiarly to belong to *Israel*, or be made good to them under their expected restoration (*כונן הגאולה*) that though he grants the former word of Spirit, and what is by it meant, to belong as well to other nations, as to them, yet limits this to *Israel* alone, and to *מוכנים מהם* *such of them as were rightly prepared for it*, and that it never did belong, or ever shall be made good to any other nation: so are his words, *מה שלא היה ולא יהיה בשאר הנויים*. But sure that, with other gifts here named, plainly seem to be but (as we said) a specifying of such particular gifts as are under that more general word *spirit* comprehended, and so to be, as all in that comprised, to belong to all that

* See *Rom.* x. 12. † As likewise chap. xxxvi. 26. so as to comprehend both *Jews* and *Gentiles*) and *Tarnov.*

‡ *Lyra* (though he saith it may be understood otherwise
⁴ *Chr. à Castro.*

that that did, even *all flesh*, any nations of men, all conditions and sexes, as naming *sons and daughters* shews.

The affix **נך**, *cem*, *yours*, though assuring the promise to those then spoken to by the Prophet, *viz.* the *Jews* of his time, yet doth not seem to restrain it to their children only, as if their sons and daughters alone with exclusion of others were here meant; but the sons and daughters also of all comprehended under that general term of, *all flesh*. The promise made being of that great latitude, as that word imports, we have no reason to think it here limited with narrower bounds, but to belong to as many as that did, *viz.* to the children of the believing *Gentiles* also, as many as ^b *God should call*; they should also, as well as *Israel* according to the flesh, be capable of receiving this good gift of God's spirit. *Your sons and daughters shall prophesy.* Kimchi by the naming of sons and daughters, thinks to be understood in respect of their age, such as were yet **בנערותם** of tender years, as yet but boys and girls (if we may so speak) **כמי שמואל הנביא**, as it is in *Samuel* the Prophet, 1 *Sam.* iii. who was established to be a Prophet of the Lord, from, yea even in his childhood. If the words be thus understood, then have we all ages here named, there following old men, and young men, so to shew that no ^c age is excluded from being capable of receiving the good gifts of God's spirit; as by naming *daughters* as well as *sons*, is shewed that neither sex is excluded or excepted, as of women prophetesses we have also examples in scripture. *Acts* xxi. 9. it is said *Philip* had four daughters that did prophesy; and the like is shewed by *St. Paul's* forbidding a woman to prophesy with her head uncovered, 1 *Cor.* xi. 5. Otherwise ^d naming these sons and daughters sheweth God's promise to pertain not only to the fathers, but to their children also. *The promise is to you and your children, and to all that are afar off, &c.* *Acts* ii. 39.

In the next place as comprehended under *all flesh*, are named these ^e old men, and the gift of the spirit that shall be conferred on them, that they shall *dream dreams*; and then after them, *their young men*, and that wherein the spirit shall manifest itself in them, *that they shall see visions*. On which distribution of persons ^f *Maimonides* looking, it seems, on such indefinitely named as belonging to any part of men, as no fit persons for receiving any degree of true prophecy, taketh what is said to be understood not of such only who had any true prophetic gifts bestowed on them, but also of any that undertook to foretell, or shew things by way of soothsaying or divination, in as much as such also have the name of *Prophets* given them, as the *Prophets of Baal*, and the groves, and it is said, *Deut.* xiii. 1. *If there arise among you a Prophet or dreamer of dreams.*

Against this exposition of his, *Abarbinel* wishes the reader to peg his ears, and wishes his words had never been written, as being manifestly untrue, as there is good reason to think, for how shall it be thought that the Prophet here promising an extraordinary blessing from God, should name or mean the giving of such things, such ways of pretended prophesying, as were utterly displeasing to God, and forbidden in his law, and how should he call it *his spirit*, *i. e.* as the *Chaldee* explains it **רוח קודשי** *my holy spirit*, which he would pour out on them? necessarily then must these dreams and visions here meant be such only, as are from God, such he himself promiseth in the law also, and they are degrees or kinds of true prophecy, or divine revelation, *If there be a Prophet among you, I myself will make my self known unto him in a vision, and will speak to him in a dream, saith the Lord,* Numb. xii. 6.

Your old men shall dream dreams, &c.] Kimchi, as also after him *Abarbinel*, here observes that the Prophet doth not here add the note of universality, *all*, as he did in the foregoing clause, but speak only indefinitely, *your old men, and your young men*, not universally, *all your old men, and your young men*, which, they say, is for that reason, that it may be understood only of such of them as are, **מוכנים** *Mucanim*, *fit or rightly prepared* for receiving the gifts, yea from their first conception, as *Maimonides* by Kimchi indeed observes. This observation belongeth also to the former words, *your sons and your daughters*, and had not they observed it, or warned of it, the reader certainly could not but easily perceive, that as that note of universality, the word *all*, is not here expressed, so neither ought it to be understood, nor can have place. For it was never so that all had the same gifts, that either all that had the spirit poured on them did prophesy, or had divine revelations by dreams or visions; it was never so brought to pass, and therefore never promised, God bringing surely to effect whatever he promised. In those times after Christ's ascension, when he in most plentiful manner fulfilled this prophecy, by conferring wonderful gifts of his spirit on believers, so that there were many endued with them in all the churches of the *Gentiles* as well as *Jews*, (as for example so many Prophets in the church of the *Corinthians*, that *St. Paul* was ^g feign to limit them to order in speaking, that they should not interrupt one another, yet were not all of them Prophets, nor did they all receive the same gifts of the spirit, nor all in the same measure. Are all (saith he speaking to those of that church) Apostles? ^h are all Prophets? are all teachers? are all workers of miracles, &c. No, But as he having reckoned up several ways, in which God poured out his Spirit on those that were converted to Christ,

^b *Acts* iii. 39. ^c Out of the mouth of babes and sucklings he can ordain his praise, even such are fit for his employment, *Psal.* viii. 2. *Mat.* xxi. 16. ^d Mercer. ^e *Acts* ii. 17. *St. Peter* citing these words inverteth the order, putting your young men, that is your sons, in the first place, but the sense is still the same. ^f *Moreh Neb.* l. 2. c. 32. ^g 1 *Cor.* xiv. 29. ^h 1 *Cor.* xii. 29.

Christ, in the same chapter, ver. 11. saith, *that all these that one and the same spirit did work in them, dividing to every one as he willed,* and that whether they were *Jews or Gentiles, bond or free,* ver. 13. or if we shall take the words here used, *Sons and daughters, old men or young, free or servants and hand-maidens,* the different giving of such diverse gifts, he ascribes to the only good pleasure of God's will, as so again, *Heb. ii. 4.* which will of his therefore is that which must make them מוֹנִיִּים *Mucanim, fit,* (as we have seen the Jews in this case to require) more than any thing in their natural constitution found in them, or by their own industry (as they will have,) acquired. That which must make them fit to receive what they do, is his gift, as well as the gift itself. *Potest Deus quocunque tempore non solum munera sua conferre, sed etiam suscipientes ad id aptos efficere,* God can, whensoever he will, not only confer his gifts, but also make those that shall receive them fit for it.

Which words of the Apostle furnish us also with an answer to another question, which *Abarbinel* here raiseth, *viz.* why revelation by dreams should be appropriated to old men, and by visions to young men? It may certainly suffice us, that God sheweth it to be his will that it shall be so: Nothing that he will do is certainly without great reason, though for what reason he will so or so do it, be above the reach of our weak reason; yet doth *Abarbinel* here go to assign the reason, why God should reveal his will, and make known what he intends to do, to old men by dreams, and young men by visions, to be from the different constitutions and tempers of those ages, by which the one are fitter for the one way, and the other for the other; of these two different kinds of prophecy, old men לְרֹב לַחַיִּים הַמִּקְרִיִּי, by reason of the much accidental moisture usually happening in that age, and the working of their imaginary faculty or fancy, increased by reason of the many men and their affairs which they have seen and known, are, he saith, fitter to receive the influence of the Spirit by dreams, but young men, in whom it is otherwise, they not so abounding with moisture, nor their imaginary faculty so full of fancies, are fitter for visions.

* Others give other reasons for it, as, *viz.* because such dreams, as are here meant, are an higher and nobler degree of prophecy than visions, and therefore the first promised to old men, who are by reason of their age more to be revered and honoured: the second are inferior in degree to those that are superior in dignity, because so in age. This reason *Ribera* gives, yet because ¹ Others seem to affirm the contrary, and that visions are an higher degree than dreams, it being a matter of greater power to take men, that are awake, from the contemplation of sensible things, about which they are occupied, and raise them to the beholding of supernatural things, than to work such effects on a soul in sleep already, abstracted from sensible things. For ascribing

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then preeminence to dreams, he will have by dreams understood, such dreams wherein God seems immediately to speak to them (according to what is said in the forecited, *Numb. xii. 6. I will speak to him in a dream*) but if in the dream be represented such visions, as are to waking men, then he thinks such dreams to be a lower degree, than that of vision to a waking man.

This question, *viz.* why dreams are attributed here to old men, and visions to young, he thinks necessary to be raised from these words, and to this purpose gives his solution of it. But I know not what necessity there is of insisting on this question, it may be sufficient to understand for the meaning of the words here, that God promiseth such a plentiful measure of his Spirit, which in the time spoken of, and that without exclusion of any by reason of their age from receiving the gifts of it, he will confer, even that excellent gift of prophecy, both on old or young, as he shall see fit for the good of his church, revealing his will to them both by dreams and visions, those known ways of prophetic revelation. *Kimchi* seems not to make that difference here betwixt dreams and visions, which by a nice Grammatical distinction of the precise signification of the words may otherwise be made, the one being more properly attributed to men sleeping, the other to them being awake, yet not so as if revelations by dreams were peculiar to one age, visions to another: He explains the words, וְהַנְּבוּאָה וְהַחֲלוּם כְּמִרְאָה בְּחֵלֶם, *and prophecy shall be to them in the vision of a dream,* as if visions and dreams were not so distinguished, but that to whom the one of them agreed, the other also did agree, and visions might be in dreams so, that either name might agree to the revelations made to either age. Examples we have of visions appearing as well to old men as to young, as of *Cornelius*, Acts x. 3. and of *Peter*, in the same chapter, ver. 17. and chap. xi. 5. of *Ananias* it is likewise said that the Lord spake to him in a vision, Acts ix. 10. and of *Paul*, chap. xvi. 9. we read of a vision that appeared to him in the night, a man of *Macedonia* praying him to come to *Macedonia*. These named we may reckon among old men, yet it is not said that they dreamed dreams, but saw visions. That which *Paul* had, being said to have appeared to him in the night, may probably seem to be the same with a dream, and is so by *St. Jerome* called a dream, saying, *senes quoque videntur somnia, quando Paulus jam senex audivit virum Macedonem, &c.* old men also have seen dreams, as *Paul* now an old man heard a man of *Macedonia*, &c. which with the other named and like examples seem to confirm the two things mentioned, *viz.* that visions are not peculiar to young men only, and that visions and dreams do sometimes import the like or same kind of revelation; so that to say, *Old men should dream dreams,* and, *young men should see visions,* will not be nicely to distinguish

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¹ Pet. à Fig. Tho. Aq.

* Ribera.

¹ Thom. Aq. by him cited.

guish betwixt those two sorts of divine revelation, but to assure them of both ages that God will communicate to them both those gifts of a prophetic spirit, sometimes in one way, sometimes in another, as he will; though^m Some would rather have the names but synonymous for one and the same thing, that so the question concerning the preeminence of one of these ways above the other (which they think would rather be given to visions, if the comparison be made betwixt them) may be taken away. But this I suppose is not a thing here to be insisted on, but that other which we mentioned, *viz.* that God will so liberally pour out his spirit on all flesh, that persons of all ages, as well as sexes, shall receive of his grace and bounty in that kind, the largeness of which bounty of his is yet in the next words farther enlarged, by shewing that neither any condition of men shall be accepted or excluded from the partaking of it: So saith he, 29. *And also upon the servants, and upon the handmaids, &c.*] and also, This connexion of these words with the precedent, shews that those here mentioned, are spoken of in a different respect, from what respect was had to in the forementioned, *viz.* not only their sex and their age, but the condition that they were in, *viz.* that though they were servants under the power of others, yet they should, as well as those which were free, and had rule over them, be capable of receiving the good gifts of God's Spirit. *In those days.* The days spoken of, *viz.* under the kingdom of Christ, in which there is no difference as to such things as concern their return to God, and right to the privileges of his kingdom, no difference betwixt bond and free, Gal. iii. 28. *He that is called in the Lord being a servant, is the Lord's freeman, and likewise he that is called being free, is the Lord's servant,* 1 Cor. vii. 22. The words in the Hebrew do plainly so sound, as they are by Ours literally rendred, and the import of them as so plainly seems that which we have given. But by St. Peter they are something differently cited, Acts ii. 18. as first in that he doth not say indefinitely, *on the servants and upon the handmaids*, which is all that is read in the Hebrew, **עַל הַעֲבָדִים וְעַל הַשִּׁפּוֹת**, *al baabadim veal hashpachoth*, but with an affix subjoined, **עַל הַעֲבָדִים וְעַל הַשִּׁפּוֹת שֶׁנִּשְׁמָעוּ מִפִּי יְהוָה**, *al haabadim veal hashpachoth she'nisma'u mi'pe'i Yehovah*, upon my servants and my handmaidens, as the Vulgar Latin here also hath it, *Sed & super servos meos & ancillas*, which may seem to alter the sense and acceptation of the words, as if they were not to be taken in that sense, as to denote such as were in a servile condition, and inferior to other men, but in such a sense as may agree to all orders and conditions of men, even the highest among them, it being a glory to the greatest of them to be called God's servants, and so would they comprehend even those of all sorts before mentioned.

But that they are not for all this to be taken

here in that sense, but so only as to denote those of a servile and mean condition, is well observed byⁿ Some, and that *my servants and my handmaidens* doth not denote here all sorts of men, who are true believers and worshippers of God, but peculiarly such as being so, were yet in the condition of servants among men also, intimating that even they should, notwithstanding that their low estate, be by God made worthy of receiving any of those eminent and extraordinary gifts of his holy Spirit, as well as their masters, or any of the freest and noblest condition among men. Of persons therefore of such condition, in both places, I suppose, it ought to be understood, though Calvin here thinks that by servants and handmaids, are meant such as had before the gift of prophecy, to denote that there should be such a superabundant effusion of God's Spirit, that even they on whom he was before shed, should have him in a far greater measure. As before by St. Peter citing this text, instead of what the Hebrew sounds, *I will pour out my spirit*, is said *of my spirit*, so is it here again: what gifts of the Spirit are meant in the Hebrew we see is not expressed, but in that reading of St. Peter given, it is said to be the gift of prophecy, there being added beyond what is in the Hebrew, **καὶ προφητείας**, though here neither in the LXX. be any such thing expressed. By his authority we have sufficient warrant so to understand it: and in the same manner doth the Arabick MS. Version understand it, rendring, **وَأُفِيضُ رُوحِي عَلَى الْعِبَادِ وَالْخَدَمِ**, *and also upon the servants, and upon the handmaidens: will I pour out my prophecy.* Contrary to this seems what the Jewish Doctors say, **אין הנבואה שורה אלא על חכם נבון ועשיר**, *Prophecy doth not reside on any but on one that is wise, valiant and rich*, and as Grotius cites it on Acts ii. 18. *Spiritus sanctus non requiescit super animam pauperis*, The holy Spirit doth not rest on the soul of a poor man. They say also that prophecy doth not reside **בְּמַחֲוֵי עֲצָבוֹת**, *where men are in sorrow.* On such grounds Abarbanel taking servants and maid-servants, to be properly taken, according to the sound of the words denoting such a condition, thinks that by the Spirit cannot be here meant the gift of prophecy, but only **עַל הַדַּעַת וְהַדַּעַת**, *of the knowledge and acknowledgment of his duty*: again he saith, **וְאִם כֵּן הָיְתָה צָרָה לַעֲבָדִים וְלַשִּׁפּוֹת שֶׁנִּשְׁמָעוּ מִפִּי יְהוָה**, *ואם כן היתה צרה לעבדים ולשפחות שמעו מפיו יישיב חסד בעצבון לא יוכלו להנבא אבל ישפך השם את רוחו עליהם כל רוח רעה ויראת השם*, *but as for servants and handmaidens, because by reason of their servile condition, they are continually in sorrow or trouble, they cannot be able to prophesy (or obtain the degree of prophesying) But God will pour out upon them his spirit, viz. the spirit of knowledge, and fear of the Lord.*

Kimchi makes not any question here, concerning either those, who are called servants and

^m Petr. à Fig. Magis placet ut somnia & visiones pro eodem accipiantur. Possunt etiam visiones intelligi omnia visa prophetica quæ fiunt sive in somno sive vigilia, &c. ⁿ Druf. Veil. ^o There is left out in the copy, *In those days.* ^p Moreh. Neb. l. 2. c. 32. ^q Moreh. Neb. 2. c. 36.

and handmaidens, as to their condition denoted, or the gifts of the spirit, which are said shall be poured out upon them, but puts another restriction on the words, by limiting those called *servants* and *handmaidens*, who shall enjoy the privilege mentioned, only to such, who though of *Gentile* nations, should yet live in the land of *Israel*, and serve *Israelitish* masters, as if only they so doing should make them capable of the privileges of receiving the holy Spirit, which servants elsewhere are not capable of. But we find no such limitation expressed in the words, and by St. Peter's citing them are given to extend them farther, even to any servants of either sex, who were converted to God in Christ. *Aben Ezra* saith, שְׂעָבֵי לְחֹרֶת הָעַם, which are converted to the law of God, meaning, no doubt, the law of *Moses*, but we by the more certain authority of St. Peter, say to the law of Christ, or the Gospel, it being promised to those days, viz. of Christ's giving a preeminence to them above the days under the law, in which was no difference longer made betwixt nations or conditions of men, *Col. iii. 11.* and compare *Isaiah lvi.* and no doubt was then made good, God having promised it, though we have not particular instances of such, as well conditions which were then endued with the gift of prophecy, as well as other gifts of the Spirit. What the usual notion of prophesying is, every one at first hearing understands; yet it is again known to be sometimes taken in a larger sense than for what it properly signifies.

30. And I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

Having in the two foregoing verses set forth such extraordinary graces of his holy Spirit, as he would under the times of Christ liberally confer on believers, his faithful servants of all ages, sexes, conditions and nations, for comfort to them, and edifying of his church, he here proceeds to enumerate such terrible and fearful things, as he would also shew for terrifying the wicked, and to make all to fear before him. Much difficulty there is in the words, both as to the meaning of the things signified, and to the time to which they pertain, and in which they should have their completion.

The wonders and prodigious signs that he will here shew, shall be in בְּשָׁמַיִם וּבָאָרֶץ *bashamaim ubaaretz, in the heavens, and in the earth.* St. Peter for explication in his citing them, saith, *wonders in heaven above, and in the earth beneath*, τέρατα ἐν τοῖς οὐρανοῖς ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς ἑξῆς, *wonders in heaven*

above, and signs in the earth beneath. Although the Greek of the LXX. have barely, according to the Hebrew, τέρατα ἐν οὐρανοῖς καὶ ἐπὶ τῇ γῆ, *Wonders in heaven and upon earth*, which shews that he did not in citing the words out of the *Old Testament*, tie himself to the translation of the LXX, but gave the meaning of them in such expressions, as he saw best to make plain the meaning thereof. Among the wonders, that he saith he will shew, is reckoned in the first place *blood*, which seems to belong to those that he will shew on earth. Though that be named after the heavens, yet things concerning it are placed before such as concern them. Which method *Aben Ezra* notes to be usual in the holy tongue, viz. where two things are mentioned, to begin in shewing such things as belong unto them, with such as belong to the second, and then to return to such as pertain to the first. *Blood*: Of Blood in way of wonder and prodigy several examples are out of heathen Authors cited by the learned Mr. *Lively*, as of bloody rain, bloody springs, and wells, and the sea appearing like blood, which were reckoned as prodigies prefiging some great mischief. In the holy Scriptures we read of the waters, both of the river and the wells in *Egypt*, for striking fear into the hardened heart of *Pharaoh*, turned into blood, as an extraordinary sign of God's wrath. Here that it is named as a reason of great calamity to follow, appears by what is said that it shall be *before the great and terrible day of the Lord come*; several Expositors interpret it of extraordinary effusion of blood in wars. Others understand by it *imbres & colores sanguineos*, bloody showers. Others think to be understood by it, the same which is after meant, by saying the moon shall be turned into blood; but certainly that is put as a different sign from this, and this, though it be not expressed in what manner that blood shall be given as a prodigy, seems rather to be such as shall portend bloody wars, than the blood in them shed; yet bloody wars themselves also doth our Saviour put as signs of greater evils to come, *Mat. xxiv. 6, 7.* Some extraordinary appearance of blood, to the wonder and great consternation of the people, the words plainly import there shall be, though they do not particularly express how it shall be, and perhaps it may be some other than that of bloodshed in war. In the next place he nameth *Fire*. Several examples have we of God's making use of fire, in a wonderful and extraordinary manner, for executing his judgments on sinners, and striking terror into the hearts of men, and that in diverse kinds. On *Sodom* and *Gomorrab* in a wonderful manner he rained brimstone and fire from the Lord out of heaven, *Gen. xix. 24.* Among the wonderful plagues sent on the *Egyptians*, we read of fire mingled with hail, *Exod. ix. 23, 24.* When the anger of the Lord was kindled against the murmuring *Israelites*,

* Pet. à Fig. Ribera, Tar. Sa. Menoch. Grot. Acts ii. though he take it in other things also, as the sea becoming blood, Ap. viii. 8. and the much blood to be shed under Antichrist.

* Anon. Bibliotheca Jo. Ebor.

* Mercer, Tirin.

elites, the fire of the Lord burnt among them in that place, that was called in memory thereof *Tabarah*, Numb. xi. 3. and xvi. 35. where there came out a fire from the Lord and consumed the two hundred and fifty men that burnt incense. At the request of *Elijah*, 2 Kings i. 10. there came fire from heaven and consumed the captain and his fifty that came to take him. In all these histories the fire appeared as a miracle, there being no ordinary reason for it. Here it is also said it shall be given as a wonder, but not expressed in what manner; different conjectures and opinions therefore are there concerning it. *Abarbanel* reckoning it among the wonders that shall be given from heaven, understands it, שִׁמְשֵׁי הַשָּׁמַיִם יִרְדּוּ וְאֵשׁ יִפְּחוּ, *that God will rain upon them hail, and great hailstones in the midst of which shall be fire*, referring, we may suppose, either to what was done in *Egypt*, or to what the *Psalmist* saith of God's giving *hailstones and coals of fire*, Psalm xviii. 12, 13. or what is, Ezek. xxxviii. 22. where God threatens to rain on *Gog and Magog* (whom he with other *Jews* thinks in this prophecy to be concerned) *hailstones, fire and brimstone*. Others understand it of terrible ^a lightnings, or strange fiery flaming meteors in ^w the heavens or air ^x (such as have been among heathens named also to portend cruel destructions.) There be who think it a prophecy of ^y those fiery tongues in which the Holy Ghost descended on the disciples, Acts ii. 3. But ^z Others yet, of extraordinary great fires in burning of towns and cities in the cruel war also that shall be in the times spoken of. ^a Others yet think that by it may be meant that general conflagration, with which the whole world shall be set on fire at the last day: which of these opinions be most probable will be better judged when we shall have considered, to what times the things here spoken do belong, and likewise what is meant by the next sign named, *and pillars of smoke*, by which ^b Some, according to their opinion of the meaning of the foregoing word, understand smoke, as should arise from such things as should be stricken and burnt by the lightning, by that name of fire by them understood. ^c Others, agreeably to their way, such smoke as should ascend from towns by the enemy set on fire. ^d Others the smoke which shall arise from the burning of the whole world. ^e Some think denoted a smoke that together came with those fiery tongues, Acts ii. *Pillars of smoke*] They seemed so called from their figure ascending in a right line in fashion of a pillar. The word in the original

is *תִּמְרוֹת* *Timrot* from *תֵּמַר* which signifies a *palm-tree*, thence transferred to signify an high straight pillar, and as here such a body of smoke as towereth up in such a form, it being in sense the same that עֶמֶד עָשָׁן, as it is called, Jud. ii. 40. Both of these names signifying both a pillar, and palm, are appropriated to a body of smoke ascending לְשֹׁכְהָהּ from the likeness of it to each of them in figure. The LXX. considering more the matter than the figure of it, render ἀτμός αἰθήρ; the Syriack also, ܕܡܝܬܐ ܕܥܝܢܐ; and the Vulgar Latin, *vaporem fumi*. The printed Arabick also بخار الدخان; all of the vapour of smoke; but the MS. Arabick done out of the Hebrew, עֲדֵלֹת הַדִּיחָן עֲדֵלֹת, which, if the word be right written, must needs found, right or straight ascendings of smoke. But R. Tanchum in more usual words saith it is, أعمدة الدخان pillars of smoke ascending high, الذي يشبه الجود لتكثفه وامتداده which resembles a pillar from its thickness and extension. The Chaldee renders it יִטּוּרִין *yiturin*, pillars. Some take to be meant dark and ^b thick clouds: whatever be understood in this place, it must be such in its kind as is not usual or ordinary, but which hath of wonder in it, as likewise in the following signs, viz.

Ver. 31. *The sun shall be turned into darkness, and the moon into blood.*] An expression much like this had we ver. 10. *The sun and the moon shall be dark*, which what it is thought to mean we there saw. As for what is here said we have also very different expositions, ¹ many understanding thereby eclipses of those luminaries, by which they shall lose their light, and change their colour; for eclipses of them do usually strike fear into men, and have been accounted ^k to bode ill things even *secundum naturam suam* (as *Arias Montanus* speaks) in their ordinary nature, and when from known and natural causes, *nedum si præter naturæ ordinem hujusmodi accidant*, much more if such things happen contrary to the order, or usual course of nature, and if any thing happen extraordinary in them, as these here foretold, if understood of eclipses, probably were, to have something unusual in them. By the moon's being turned into blood, *Kimchi* observes to be meant, the bloody aspect of it in a partial eclipse, whereas in a total it appears black, his words being, כְּשִׁיחֹרָה הַקְדֵּרוֹת שֶׁלֹּם יִהְיֶה הַיָּרֵחַ שְׁחֹר וְכִשְׁלֹא יִהְיֶה הַקְדֵּרוֹת שֶׁלֹּם יִהְיֶה אֲדוּם כְּדֹם, i. e. *when the eclipse is perfect (or total,) then the moon is black, but when it is not total, then the moon is red like blood*. Which *Aben Ezra* notes to happen, when it is far from *caput draconis*, the Dragon's

^a Kimchi, Druf. Rib. &c. ^w التي تنسب الي السماء لعلو مكانها which are attributed to heaven by reason of the height of their place, R. Tanchum. ^x Lively. ^y Jerome, Mercer. ^z Grot. Ribera. ^a Lyra, Sa. Men. Tirin. Pet. à Fig. who thinks likewise it may be referred to the invention of great guns. ^b Kimchi, Druf. ^c Grot. ^d Tirin. ^e Mercer. ^f R. Tanchum. ^g Kimchi, because a palm-tree is an high straight tree, therefore they liken an high and straight thing to it. ^h عدولي, from the same root, signifies a tall old tree, but it may be it should be نخلات נخلات from نخلة a palm-tree, and so it would literally answer to the Hebrew תִּמְרוֹת. ⁱ Columnas nubis, Munst. Tig. i. e. as Calvin explains it, obscuras nubes, dark clouds. ^j Aben Ezra, Kimchi, Lively, Ar. Mont. Merc. ^k Præ Eclipsi, quæ calamitatum venientium prænuntia esse solet, ejus lumen deficit, &c. Lively.

Dragon's head, and nearer than six degrees to the tail, which he thinks always to portend wars. ¹ Others by the sun's being turned into darkness, will have to be meant the obscuration thereof, by reason of the much smoke before mentioned, and by the moon's into blood, its appearing red through, or by reason of the much blood of the slain drawn up into the air from the earth.

These all understand the words in a literal sense, and that such prodigious things shall really appear; and so *Kimchi* observes of several *Jewish* Interpreters, and notes that *Aben Ezra* doth expound these words במשמעו according to the sound of the letter, and that in the time here designed such wonderful signs should really be; but that *Moses Maimonides* was of another mind, and did interpret this and like expressions על דרך משל, by way of parable, or in a figurative sense, so as to denote such great calamities as should befall people, and by the strange signs mentioned to be denoted great afflictions and wars, so that they are allegorically or figuratively, not literally to be interpreted, as likewise what is before said concerning what should be by the coming of the great swarms of locusts, ver. 10. *The sun and the moon shall be dark*, &c. and also what is after said, chap. iii. 15. of the time of the war of *Gog* and *Magog*, as he will have it meant, *The sun and the moon shall be darkened*, &c. But this is not only, nor first, that *Doctor's* opinion; we have it among *Christians* more ancient. *Ruffinus* so takes it, who would not have understood any such disturbance and strange accidents to have really been either in the heavens or the earth, but only in the minds of the affrighted people, who should be in such great perplexity, as if the whole frame of things were changed, and the sun seem dark, and the moon bloody to them, and all things full of fire and smoke before their eyes.

Among more modern Expositors also are there of the same opinion, that the words are not literally, but metaphorically to be meant, and by the sun's being turned into darkness, and the moon into blood, to be denoted such calamities as should deprive them of all light of comfort.

R. Tanchum observes here that, استعارة, by way of metaphor, or figurative language, kings and kingdoms are likened unto stars; and such here do some modern Expositors think to be meant by the sun and the moon; and by those strange accidents which it is here said shall happen to them, to be denoted what calamities shall befall them: *Personæ quæ affligentur hic summæ autoritatis fore proculdubio significantur*, saith *Drusus*, The persons that shall be afflicted are without doubt here signified to be such, as are of chief authority, nam eos solis & lunæ nomine designat Propheta, For the Prophet doth by the names of the sun and

moon design those of such condition; and so *Tarnovius* notes, *sunt qui allegorice in hoc versu per solem & lunam personas summæ autoritatis notari existimant*, There are who think by the sun and moon in this verse to be denoted persons of chief authority, who for their rebellion against God, in serving whom they ought to have given example to others, shall be more signally punished than others, by such punishments befalling them, as shall quite eclipse and obscure their glory and lustre.

Abarbanel would have by the sun and moon ° in this place to be meant אדום וישמעאל *Edom* and *Ismael*, (i. e. in his language the *Christians* and *Mahometans*) and to point at the wars which shall be between them about the holy land; and that by the sun (by which *Edom* is figured out) being turned into darkness, and the moon (by which *Ismael*) being turned into blood, is meant נקמה the vengeance that shall be taken on them. But I think there is no reason here to depart from the literal meaning of the words, but that both *sun* and *moon* ought to be taken in their proper signification, and by those alterations in their aspect here described, to be really meant such signs as should in that kind be shewed in the time by God designed, which in the following words is pointed out by his saying, before that great and terrible, (or as *Acts* ii. 20. notable) day of the Lord come. But here is a main difficulty, and not seeming easy to be determined, what time is thereby described, and when these things should be.

It is a rule given by *Maimonides*, that כל יום תכון צב נחירה עזימה או פאדחה עזימה any day (or every day) in which shall fall out any great benefit (or prosperity) or any great misfortune (any thing greatly helpful, or hurtful) is called, the great and terrible, or domesday of the Lord, and that so above, ver. 11. he calleth the day in which the locusts should come upon them, a day of the Lord, great and very terrible, which none should abide. It being therefore without doubt that one single day or time is here by these epithets described, yet seeing there be more to which they may well agree, it has caused very great difference betwixt Expositors, which of them should be that which is here particularly meant. The now mentioned *Maimonides*, would have to be understood by it the day of the defeat of *Sennacherib* near *Jerusalem*. The very same is the opinion of the above cited *Ruffinus* among *Christian* Expositors. The objection which against this opinion may be made, because at or before that day appeared no such things as are here mentioned, they prevent by understanding them figuratively, of those calamities and great consternation, which should be to the Jews from his invading them, till God should bring this great and terrible day of

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¹ Grot. ^m Calvin, Dan. Tarnov. ⁿ See Pelican. to much like purpose interpreting the first of the Roman Empire, and wisdom of the world, the second of the Jews pulling Christ's blood on their own heads. ^o For in other places as above, ver. 10. and chap. iii. 15. he thinks other things to be meant thereby, as in the first place the destruction of Israel, in the second vengeance on other nations. ^p Moreh. chap. xxix. ^q These words are wanting in the Hebrew translations. ^r 2 Kings xix. 35, &c. ^s Ruffin.

of destruction on his head. If this exposition like not any, saith *Maimonides*, then יכון וצף הלאך גוג עלי ירושלם בימי המלך המשיח, *will it be a description of the destruction of Gog near Jerusalem in the days of that King Messiah*: and this opinion do others of the Jews follow in the exposition of this prophecy; כאנה, saith *R. Tanchum*; ישר בהדה אלנבוה אלי מלחמת, *he seems in this prophecy to point out the war of Gog and Magog*, in as much as there is great agreement between it and what is said concerning that, *Ezek. xxxviii. 22, &c.* So *Kimchi* thinks it referred to that time of the destruction of *Gog and Magog*, and the people that shall accompany them; at which time shall be seen such eclipses of the heavenly lights as are here described; as tokens or presages thereof. To the same time *Abarbanel* also will have it to have respect, in his saying that this here said of these wonderful signs, אין ספק כי הוא מה שביאר יחזקאל במלחמת גוג ומגוג שיהיה שם רב ההרג העצום בארע, &c. i. e. *there is no doubt but it is the same which Ezekiel describes in (or concerning) the war of Gog and Magog, for that there shall be the blood of great slaughter in the earth, and fire and pillars of smoke, God raining on them from heaven fire and brimstone, and an horrible tempest, &c.* The day therefore here called, *the great and terrible day of the Lord*, he thinks to be, יום גאולה עמו, *the day of the redemption (or restoration) of his people*, before which and nigh unto it that war shall be, that great day of the Lord shall be, great for the salvation of his people, and terrible for the vengeance taken on their enemies.

This explication of the words, that we may rightly judge of it, puts us on a necessary digression, briefly to enquire whom they mean by *Gog and Magog*, and on what time they fix that bloody war and destruction of them, which they think to be that great and terrible day of the Lord. And for this I know not whether we shall find plainer directions from any, than from *R. Tanchum* in his notes on *Ezek. xxxviii. 2.* where is more express mention of *Gog and Magog* than any where else in the *Old Testament*, he there saith, הוא בלא, שך קבאיל אלתור ואלתור ובלדהם, i. e. *These without doubt are the tribes of Turks and Tartars, and their country*, referring for their original to *Gen. x. 2.* where are reckoned among the sons of *Japhet*, *Gomer* and *Magog*, &c. These, he saith, many other nations should follow in the war by *Ezekiel* spoken of, though *Gog* be named as chief and king over them. This for the persons; as for the time of that war, and what should then happen unto them, he saith again, הדה אלקצה בלא, שך מן אלמאעיר אלמנטרה, *This description without doubt is among those promises, the completion of which is to be yet expected*, in as much as for what is described in it, לם יכן, אלי אלן מתלה ולא קריב לה, *there hath*

never hitherto any such thing been, nor any near unto it besides that, אנהא מנצח בכונהא תכון עקב אנתמאע ישראל אלי בלאדהם וקבל תחצין אלבלאר ותעמירהא, that it is particularly assigned for its event, to be after the gathering of Israel to their own country, and before the fortifying and inhabiting their cities, as he saith is shewed by what is said, *ver. 10, 11, &c.* and he thinks it probable that it is the same war that is pointed at in *Zechariah xiv.* though the circumstances and expressions betwixt them be different; but notwithstanding both prophecies, he saith, point to the same time, which is to be, ואנהא תכון, דלך בעד אנתמאע ישראל אלי בלאדהם, *after the gathering of Israel unto their own country, and that to be המלך בעד טהור ארנינו המלך, after the appearance of our Lord the King Messiah, who he prays ילה מחרה may speedily be revealed.* These are his words, which I put down at large, because the book is not printed: by them we perceive what he thinks meant by *Gog and Magog*, he referring the great and terrible day of the Lord to that of their destruction, and when, according to him and other Jews, that day is to be expected: and this is the only choice which *Maimonides* allows for the exposition of these words to them, that cannot embrace his other concerning the destruction of *Sennacherib*. But Christians who assuredly believe and confess the Messiah to be already long since come, cannot agree to this, though they neither do approve the other, and therefore find out other explications, which they think more probable than either of them, and in them do they yet differ among themselves. Some understand as here meant the time of the destruction of the city *Jerusalem* and the temple by the *Chaldeans* under *Nebuchadnezzar*, Others the destruction of the same rebuilt by the *Romans*, before which what dreadful signs appeared of like nature to those here mentioned, is recorded by *Josephus* in the seventh Book *de Bello Judaico*, as of the appearance of a fiery sword, and strange comet, to which also "Some refer those signs by our Saviour mentioned, * *Mat. xxiv. 29, &c.* so * *Grotius* thinks the words as uttered by *Joel* to point at that destruction brought on the Jewish nation by the *Chaldeans*, and as cited by *St. Peter*, as that afterwards brought on them by the *Romans*, either of which times well deserves to be called a great and terrible day of the Lord. Others refer the day here so described to the times of Christ, Some to one, Some to another; Some to the day of his ^v passion, and his resurrection, at which times great signs answerable to these here named are said to have appeared; amongst which is named the ^z sun's being darkened, which here is said should be turned into darkness, and as Some think probably * of the moon also, though not in the Evangelists as here named; the Evangelists, as *St. John* wit-

nesseth,

^v Here may be compared what the Arabians say of *جاج* and *جاج*, *Jagog and Magog*, of whom see *Geogr. Arab. Clim. 5. part 9, 10.* and *Maginus*. ^u *Hammond*. ^w And *Mark xiii. 24.* and *Luke xxi. 11.* ^z On *Asta ii.* ^y See *Christ. à Castro.* and *Mercer* from *Jerome*. ^a *Luke xxiii. 45.* ^b *Mercer*.

nesseth, not regarding particularly all things. Under it ^b they comprehend also the day of *Pentecost*, when the Holy Ghost was in such miraculous manner sent down, that St. Peter saith that by it was made good what is here spoken by the Prophet. But it being a difficult matter to adapt all these signs to any one time already past, he saying he will shew these wonders before that day described, not in; or after it, Others think it a more certain way to take that day near to be the last day, the day of judgment, at Christ's second coming, at the end of the world, which day is confessedly a day deserving to be signally called, *the great and terrible day of the Lord*, before which both all the signs here named, as those also reported in the Evangelists shall have a sure and certain completion. That day therefore is it by many thought here best to understand, yet by Some so as to take in other times also, yea ^c all the time betwixt Christ's first coming and his last, that whatsoever of these prodigies have appeared, or shall appear in any such signal time in that interval, may be looked on as pertaining to the fulfilling of this prophecy, so as that it is not necessary that they should all at one time be compleated, nor all till the coming of that last of them. *Caperunt hæc in passione Christi, creverunt in excidio Hierosolymitano per Titum, sed perfecte complebuntur sub finem mundi, ante extremum Judicium, & excidium universi*, saith a ^d learned Expositor. These wonderful things began to be shewn at the passion of Christ, (and after it at the day of *Pentecost*, as St. Peter in the forementioned place, *Acts* ii. witnesseth) and to that day Some refer it; they were farther shewn at the destruction of *Jerusalem* by *Titus*, to which it is by Others referred; but they shall be fully perfected and completed near towards the end of the world, before the last judgment, and the destruction of this whole world, which time is by Others thought properly to be meant. And indeed, whatever may be objected against any other times, to that do the epithets here given to it, evidently agree. That certainly deserves signally to be called *the day of the Lord*, and *the great day*, for the great things that shall be done in it, and *a terrible day*, for the judgments in it to be executed on all that have ever lived in the world, *when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up*, *2 Pet.* iii. 10. *ἐπιφανής*, signal certainly, and notable, for the greatness and the awfulness and terror of it, must that day needs be; which consideration, I suppose, will be sufficient to take away the necessity of supposing, as Some do here, a various reading, as if the ancient copies of the *Hebrew* had read otherwise, than those, which we now have, do. The ground of their supposition is the last of the epithets given here to the day of the Lord, described and in our copies read *הַגָּדוֹל*

Hannora, which signifies *terrible*, or *awful*, and is to that sense rendred by all Interpreters, as from *נֹרָא* *to fear*. They think therefore that the LXX. and St. Peter, who agrees with them, did of old in the copies that they used read otherwise, viz. *הַנִּירָא* *Hannireeb*, signifying *apparent*, as if from the root *נִרָא* *raah*, to see and perceive, they rendring it, *ἐπιφανής*, which Ours, *Acts* ii. 20. (where we said these words are cited by St. Peter) render *notable*; the *Latin* translation of the LXX. *illustris*, illustrious: but I think this supposition of theirs to be neither necessary nor probable. 1. Because the LXX. in several other places, where the same word occurs, and is in the *Hebrew* so read as it is here, *נֹרָא* *Nora*, render, as here, *ἐπιφανής*; so that if the *Hebrew* rendring here be to altered, because of their translation, it must also in all those other places be changed; and it is not probable that there should be so often mistakes in any approved *Hebrew* copies, or differences in one took from another. 2. Because the word *נִירָא* *Nireah*, seems not to have that height or weight of expression, which both the matter spoken of, or the *Greek* word *ἐπιφανής* seems to require, viz. something extraordinary remarkable and notable for what is eminent in it, it signifying simply that which is seen and apparent, nor I suppose any where else used in scripture as having any greater emphasis in it; and therefore I suppose cannot be here thought so proper for the description of that day, especially having the word *הַגָּדוֹל* *that great*, put before it, to which it is joined, as superadding something whereby that preceding epithet is illustrated, as where two epithets are put together for the setting forth the nature of a thing, is usually observed; and for that end the word *Nireah*, signifying only *a thing that is seen*, seems not much to make, though the *Greek* word *ἐπιφανής* will, as denoting it not only great, but notable, for something wherein its greatness shall appear, above what is found in other great days; so that we may suppose that the forecited Interpreters did not read otherwise than *נֹרָא* *Nora*, thereby denoting what is extraordinarily great for the impression that it shall make on the beholders, and meant even the same that they do, when elsewhere they render the same word by *μέγας*, great, *χαλεπός*, difficult, *θαυμάσιος*, or *θαυμαστός*, wonderful, or *ἐξέτατος*, strong, or *φοβερός*, terrible, in which places the word is by Ours and Others rendred in the same sense, as here, *terrible*, or *fearful*, which sense I do not find observed to be given by the *Greek* to any form from the root *נִירָא* *raah*, to see, except to the word *מִירָא* *Moreah*, *Zephan.* iii. 1. which is by Ours there rendred *filthy*, or (as in the margin) *glutinous* or *craw*, as by Others to some such sense denoting some ill condition; but by the *Greek* *ἐπιφανής*, *illustris*, conspicuous, I suppose for the ill condition taxed in her. The word

^b See Christ. à Castro. ^c Gualter. and Jun. Trem. ^d Tirin. ^e Cappel. and so Schindler thinks them elsewhere to have read this for the other, but his quotation of *Deut.* i. 19. is not warranted by our ordinary copies, which have not *ἐπιφανής* but *φοβερός*.

word therefore so often occurring, where נֹרָא *Nora* is still in the *Hebrew* that we have, and נִרְאָה *nireab* being no where so translated by them, how shall we go to alter the *Hebrew*, because of their translation, and not rather read as we do *nora*, and think it to signify what might well be expressed by *ἰσχυρὸς*? This certainly is a safer way, than to offer violence to the text, by a never before observed different reading; for that which we now follow is confirmed by the joint consent, not only of modern, but also of more ancient Translators, such as lived before the invention of printing, at several places and several ages, so that they cannot be said to have all followed one copy, who rendred all in the same sense that we now take from the present ordinary reading of the *Hebrew*. So the *Chaldee* rendring it דַּחִילָא *Dechila*, as likewise the *Syriack*; the ancient *Latin*, *terribilis*. The *MS. Arabick* الموحف *almochawaph*, all sounding terrible, or dreadful: nor do we think therefore the *LXX.* to have meant otherwise by their rendring it as they do, than such as should be signal and notable for the dreadful-ness of it, it properly signifying *supra appa-rens*, *Qui apparet supra alios*, & *conspicuus est*, appearing above all others, and conspicuous for what should appear in it, which from what is described in the preceding words, necessarily appears to be matter of great terror, though they leave that here to be understood.

But the word being granted so to be read, and so to mean, then may it be questioned how these words, in this and the preceding verse, sounding threats and terror, should agree with those before them, which are promises of good and comfort. This question will be solved by considering the different sort of persons, to which respect is had, or which are spoken of. There are among them who are truly God's people, and whom he so owneth, *ver.* 26, 27. *My people*, and of whom he saith he never shall be ashamed, such who turn to him, and cleave unto him with all their hearts; and to these belong the good things promised, and they have still assurance of safety and security, whatever shall happen, though never so dangerous or terrible, and there are those who are not so, but run on and persist in rebellion against him; and on them shall all the dreadful things mentioned or threatened seize, with greatest terror, without hope of escaping, so that the promises of good, and threats of evil that we here have, are without any contradiction, or incongruity joined together: so our Saviour telling of great distress and perplexity to all nations, so that men's hearts should fail them for fear, &c. yet even then bids his to look up, and lift up their heads, for that their redemption drew nigh, *Luke xxi.* 26. This reason of the context, as the foregoing words direct to, so do those that follow evidently confirm, in which he saith.

32. *And it shall come to pass that whosoever shall call on the name of the Lord, shall be delivered: for in Mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant, whom the Lord shall call.*

וְבַיִּיבָה *Vebaiab*, yet notwithstanding that day shall be so great and terrible, threatening a general destruction, that none can see in themselves any way how to escape the evil thereof, yet is there a way here shewed by the Lord how men may be delivered from it, and assurance given that as many of them as shall take it, and make use of it, shall be delivered, viz. as many as shall call upon the name of the Lord, *whosoever* (saith he) of whatsoever nation, sex, or condition; for so this term seems to be of as great latitude, as that of all those above, *ver.* 28. so that neither of these promises is to be restrained to the *Jews* only, to whom (but not of whom) the Prophet then, more particularly spake; but whosoever, whether *Jew* or *Gentile*, of what condition soever, shall rightly believe in God, and in faith call upon his name for help, shall even then, when there should to Others seem no hope of, or place for it, surely find it. So *St. Paul* applying those words to the condition as well of the *Greeks*, or *Gentiles*, as of the *Jews*, cites them, *Rom. x.* 13. This calling on the name of the Lord, though it more particularly denotes the act of earnest praying for help, yet necessarily includes sincere obedience to him, and a right acknowledgment of, and firmer belief in him, with the like properties of a true servant of God, otherwise how vain it shall be to cry, Lord, Lord, as if that were enough, we are shewed, *Mat. vii.* 21. This same way of prayer, accompanied with such things as may make it acceptable, is by our Saviour prescribed, where he speaking, as is most probable, of the same great day that the Prophet here points out, as the only way to escape the terrible effects of it, *Luke xxi.* 36. says, *Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.* The *Chaldee Paraphrast* renders it, כִּי רַצְיָי בְּשֵׁמָא דִּי, every one that prayeth, ^f in nomine Domini, as the *Latin* Translator renders, or ^g per nomen Domini, in the name, or through the name of the Lord; by which, though perhaps no more was by him meant, than what other translations express, ^h nomen Dei orabit, shall pray the name of the Lord, yet according to the plain letter of the words, it gives us a necessary direction in calling on the name of the Lord, for the acceptable and effectual performance of that duty, viz. that these prayers be put up in the name of the Lord Christ, in whom, and with true faith in whom always they shall prevail, that they that so pray may be delivered.

This,

^f Bib. Polyg.

^g So by Mercer's Latin Translation.

^h Merc. Pet. à Fig.

This, I say, the *Chaldee* reading suggests; and indeed the original itself, as literally by Some translated, *omnis qui invocaverit in nomine Domini*, whosoever shall invoke on the name of the Lord, may suggest the same. *Mercer* so looks on the preposition *in*, with *שׁוּמִי* *shumi*, the name joined to it, as having that emphasis in it as to import more than if he had simply said *invocaverit Dominum*, shall call on the Lord, viz. to call upon him in that or by that, viz. the word by which he hath made himself known to us, which is called his name: and, to illustrate what he saith, he cites those words of St. *John*. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*, John i. 18. So as that *invocare in nomine, seu nomen Domini*, to invoke in the name (or the name) of the Lord, is *Deum invocare fiducia promissionis quam Christus de celo ad nos attulit*, to call on God with confidence of (or in) that promise, which Christ hath brought from heaven to us; unde *ὁ λόγος* *dicatur* *ὁ ἰμᾶς* *Dei*, whence he is called the word and the image of God, *quod in Christo Deus patefacit, quo in nos sit animo, because in Christ God hath revealed himself, how minded he is to usward*. What do the words, according to this explication, give us to understand, but the same that the *Chaldee* Paraphrast (as we said) suggests to us, as required in such prayers, as are here said shall be effectual for obtaining deliverance in that great and terrible day of the Lord, viz. that they be put up in the name of the Lord, i. e. of Christ, and with faith in him. I do not find fault with our or other Translations, which render only, *shall call on the name of the Lord*, but only shew what (as we said) may be looked on as suggested by the expression in the original *Hebrew* and *Chaldee*, for the right framing and directing those prayers, to which the promise is here made, that they may be effectual for that end, which is here said they shall be; what that is the next word declares. The general efficacy of prayer rightly ordered, and duly put up to God, for obtaining all good, and averting all evils, is often in the Scripture set forth. *Whosoever ye shall ask the Father in my name, he will give it you, saith our Saviour*, John xvi. 23. That which is here said shall be obtained is deliverance from the terror of the great day of the Lord. *Whosoever shall call on the name of the Lord shall be delivered*, יִמָּלֵט, *Yimmalet*. This word ^k Some look on as having in it great emphasis, more than if he had used a word that had simply the notion of *servandi*, saving, as importing that though the face of things were now such, as that there seemed no hope left to any of escaping the great evils, threatening to all inevitable destruction, so that all might seem to be in a desperate condition, yet God's faithful servants, who, casting themselves on him with assured confidence in his power and mercy, shall call on him, shall surely be delivered from the terrors of that great and

evil day, and find it to themselves a day ^l of entering into the joy of their Lord, and of setting them in an estate free from all farther fear of evil. As an assurance or reason, convincing that it shall be so to them, follows in the next words. *For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said*. The day here spoken of, is said to be great and terrible, such as may threaten a general destruction to all, yet it is the Lord's day, the affairs and transactions thereof are by him ordered, so as that the evils thereof shall not without distinction seize on all, but there shall be even in that day an *asylum* or place of refuge for God's faithful servants, and such as cleave faithfully to him, and ^m call upon him in truth in Mount Zion and Jerusalem (the true church of God) shall be to them, to all the true members of it, deliverance. That shall be to them like the ark of *Noah*, to those who betook themselves into it, when God ⁿ brought in the flood upon the whole world of the ungodly, therein shall be to them, while Others that are out of it perish, deliverance.

If Mount Zion and Jerusalem should be here literally taken, for the places by those names properly meant, where, in those days, was the temple of God, or house of prayer, and whither ^o the tribes went up, the tribes of the Lord unto the testimony of the Lord, to give thanks unto the name of the Lord and call upon it; it would then favour the exposition of such as would have the great day of the Lord to be some such day of calamity, as should be to them, while Zion and Jerusalem and the temple should be the chief or only places of the true worship of God, as either before it was destroyed at all, as in *Sennacherib's* time, or after its being again rebuilt, as we have seen according to the several opinions that we have mentioned, and so should these words be referred to such as were then delivered and preserved. But it seems better to Others that those names should not be properly understood, but taken in a figurative sense for the church of God. It having been ^p there first seated, and thence extended all the world over, carried the name thereof along with it. So that whosoever it was spread, and the doctrine of the kingdom preached, was said to be Mount Zion and Jerusalem, even to the farthest parts of the earth: and in this notion taken will it agree with that exposition, which we look on as the plainest and surest, of understanding by the great and terrible day of the Lord, the day of the last judgment, and be an assurance of deliverance, even in that day, to the true members of the church, such whom the Lord shall call into it, and which shall in it call on the name of the Lord, i. e. (saith *Mercer*) of Christ, and that in truth, and with an humble heart, for otherwise not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, Mat. vii. 21. For assurance of it to themselves, they have the word and promise of the Lord: so saith he, as the Lord hath said; which

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^l Interlin. ^k Calvin. ^l Mark xxv. 13. ^m Psalm cxlv. 12. ⁿ 2 Pet. ii. 5. ^o Psalm cxxii. 4.
^p Repentance and remission of sins was to be preached to all nations, beginning first at Jerusalem, Luke xxiv. 47.

which I suppose may be well understood to denote, both ^a what is now by him, and elsewhere by the other Prophets spoken; rather than to assign any one place particularly pointed to, as Some would have to be, as *R. Sol. Deut. xxviii. 10.* as ^b Others, *Deut. xxxii. 43.* as *Kimchi*, *Isaiah iv. 3.* which refer to the time of *Seimacherib*, of which (as we have seen) Some will have the day of the Lord here spoken of to be meant. The mentioning of such several places, as many others may be mentioned, in which God may be said to have said what the Prophet here saith he did, may shew it to be sufficient to understand that God had spoken it by the Prophets, without particularly referring to any one place, where he said it: and if we look on what this Prophet himself ^c hath said from what is from *v. 22.* to this place, we may see enough to make good that God had even by him promised such deliverance to them. We may else with Others look upon, by, as *the Lord hath said*, to be meant as *the Lord hath decreed and purposed*. The import of all will be to shew the certainty of the deliverance spoken of, and promised to such as shall be thought worthy to find it. They were before mentioned in the words, *whoever shall call on the name of the Lord*, and are in the following words farther expressed, in his saying, *and in the remnant, whom the Lord shall call*. The words in the Hebrew are *ובשרידים אשר יהיה קרא* *Ubasseridim asher Jehovab kore*, of which our English is a very literal translation, and agrees with most Others. *Abarbinel* observes that they are capable of being rendred otherwise, viz. *and in the remnant who shall call on the name of the Lord*: But besides that this would be but a repetition of what is before said, if it were so to be taken, the verb would then rather have been in the plural number, as the word *seridim*, which would be then the nominative case of it, is, whereas it is now singular, and so seems more properly referred to *Jehovab*. But however this might be solved, I find not any to take that other way, but all generally to take *Jehovab*, as Ours do, for the nominative case, and *seridim* to be governed of the verb, expressing whom the Lord should call, and so will be, as we said, farther here declared who should be delivered, as in the first clause, for whom in *Mount Zion* and *Jerusalem* should be deliverance, as is in the second, where is but a description of the same persons, though in different terms, in respect to different qualifications concurring in them, one that they should call on the name of the Lord, and another that they should be called of the Lord, or the Lord should call them. It is therefore by ^d Some observed that the conjunction *ו*, *and*, is here, as in several other places, not so much a copulative to join other things to somewhat that had been before mentioned, as exegetical or declaratory of the fore-mentioned, and to signify as much as *nempe*, to wit, *Nempe in*

residuum quos vocaverit Dominus. In *Mount Zion* and in *Jerusalem* shall be deliverance, and in the remnant, &c. not as if the remnant were others; besides those that should in *Zion* and *Jerusalem* call on the name of the Lord, and find deliverance, but that those for whom there should be deliverance, should be that remnant whom the Lord shall call; and that both of *Jews* and *Gentiles*, though ^e Some by them peculiarly understand the *Gentiles*, who shall embrace that gospel which was preached first to the *Jews*; ^f Others of such of the *Jews* that should be united in Christ with the *Gentiles*, and gathered together into his flock and fold. These may be well reconciled by understanding the true believers of both sorts; they both take all in, though they differently think the word to refer more properly to the one than to the other; and though by joining them the number will be still increased, yet may they all be properly called but ^g a remnant, in respect to the greater number of those who are not concerned in any of the words here spoken, nor called by the Lord.

The word rendred *remnant* is in the Hebrew *שרידים* *sheridim*, which signifies such as remain, when others are taken away, or escape such dangers or destruction which seize on Others. Which noun together with the root or verb from whence it comes, occurs, *Josbua x. 20.* where is read *והשרידים שרדו מהם* *Vehasseridim Saradu Mehem*, which Ours render, *the rest which remained of them*. The Interlineary, *Et superstites superfuerunt ex eis*: the LXX. *καὶ διασωζόμενοι διασώθησαν*, *Et superstites evaserunt*, it is elsewhere joined with a word of near signification to it, *שריד ופלט*, *Sarid upalit*, *Jer. xlii. 17.* where Ours render (who) *shall remain or escape*; but the Greek looking on them as both signifying the same thing, puts but one word for them both, viz. *σωζόμενοι* *that shall be saved*. So that we see the LXX. as well as Others, acknowledge this as a known notion of the word *Seridim*, signifying such as remain, or are saved from such evils as fall on Others, which makes it justly questionable why in this place, to which this notion seems most aptly agreeable, they should render it by a word of a far different sound, viz. *ευαγγελιζόμενοι*, *evangelizati*; which seems so little to agree with that other acknowledged signification of the word, that it makes diverse to think that they did read otherwise in the Hebrew than is now read, viz. *המבשרים*, which taken passively, and read *Mebussarim*, will signify indeed *ευαγγελιζόμενοι*, i. e. as it is in the Latin Version in the Polyglott Bibles, *evangelizati*, such as have received good tidings (news or promises of good, or Gospel) from *בשר* *Bisser*, to report, (and more especially ^h *rem bonam* *Et letam*, some good or glad thing, and in the passive voice, if it were used (as we do not find it in the Bible used) would signify to have such tidings brought to him, as *ευαγγελιζομαι* in the Greek, though

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that

^a Merc. ^b Pisc. Tarn. ^c Ribera. ^d Merc. Pet. à Fig. ^e Pisc. Grot. ^f Mercer, Tarnov. Jerome, Jun. Trem. Hall's Paraph. ^g The word remnant is used also in the New Testament, to express the number of those that shall obtain salvation, Rom. ix. 27. and xi. 5. ^h Schindl.

that also be oftener used in the active signification, and so here also in *Hierome* out of the Greek translated, *annunciants*, as in several Greek copies it is read also in the singular number ἡ ἀγγελία ζῶντων.) So *L. Capell.* after several Others, saith, *legerunt מנשרים*: but sure the words *Mebussarim* and *Seridim* are so different both in sound and writing, that it can scarce be imagined that any scribe would mistake or change one for the other. And that very anciently it was read in the Hebrew, as now it is, *Seridim*, may appear from what is found in the fragments of *Theodotion's* translation, who retaining the Hebrew word untranslated did read, ἐν σαριδίν, *In Saridin*, as likewise from what *Jerome* saith, that in the Hebrew is read שרידים *Seridim*, quod Judæi loci nomen existimant, which the Jews think to be the name of a place, as if it were said, *in Mount Zion, and in Jerusalem, and in Seridim*, (what Jews he means I know not. I think it found in none of their Expositors, nor any mention of it, but in that fragment of *Theodotion*.) But then if the LXX. had not read it so, as they suppose they did, how came it to pass that they translated it in that notion, proper to the word which they substitute, and not to this that is now in the Hebrew found? for this I shall not presume positively to give a reason, nor be bold in conjecturing; yet I think that without transgressing the bounds of modesty, I may propose this as not improbable, viz. that taking the word שרידים *Seridim*, to be of the same notion of deliverance, or escaping (as we have seen them to do, *Jer.* xlii. 17. where therefore we see them to make one word serve for both) so neither here willing to repeat the same word, or Some from the same theme (as the Syriack Version doth, putting for the first, مَشَاوْزُ Meshauzbutho, *deliverance*; for the second, مَشَاوْزُبَ Meshauzbe, *the delivered*) thought more convenient to put another word, though not literally answering to that in the Hebrew, which with respect to what was before, and what follows, would give a convenient meaning agreeable to the place, thus; and in *Mount Zion and in Jerusalem* εἰς ἀνασωζέμενται, there shall be who shall be saved, as the Lord bath said, καὶ ἡ ἀγγελία ζῶντων ὅς Κύριος προσκλήσεται, and such as shall receive the Gospel (or good tidings, viz. deliverance) whom the Lord hath called. Instead of the Hebrew word, which seems to respect the number of those, to whom deliverance is promised, they put a word that more seems to set forth their qualification; not, I suppose, that they thought the word which they translated properly so to signify, but because to all them, and only to them, whom the Lord should call, should pertain those joyful tidings, that good promise of deliverance.

This, or some like, I suppose will be a plainer and safer way of reconciling the original and the *Greek* translation of this word, than to change the *Hebrew* now read, that it

may agree with the *Greek*. This I say, supposing that the Authors of that version did so at first write, as it is now read in them. For of that *Drusus* seems to doubt, when citing the *Greek* διαγγελλόμενοι, he saith, *Si vera hæc lectio*, if this reading be true; but of that I shall not now raise any question.

The following words declare how that remanent, to whom alone deliverance is here promised, obtain to be of that select number, viz. only by the free grace of God, by his bringing them home unto himself, so saith he, *whom the Lord shall call*, אשר יהיה קרא *asher Jehovah Kore*. The word *Kore*, being a participle, signifies by itself barely, *calling*, and is so rendred in the Interlineary, *vocans*. It is therefore necessarily in such construction to have a verb substantive understood and joined with it, to restrain it to some time, whether present, past, or future, and for either of these is a participle accordingly made to serve, as the verb understood with it shall be regulated, which may be so done as to give it the notion either of the present, præter, or future tense, and sometimes therefore so used as to denote one of these, sometimes one, sometimes another, as the sense of the place shall require. This here is by Interpreters used for either of them, or the præter, being by ^c Some rendred *vocat*, doth call, in the present tense, ^d by Others *vocavit* in the præter, *hath called*, as the LXX. προσκλήσονται, the Syriack ^e קרו kero, the printed Arabick دعا, the Chaldee in his Paraphrase also, though in a different signification, in the same sense; by Others in the future, as the Vulgar with several Others, *vocaverit*, Castalio *vocabit*, and ^e Ours shall call. The sense in the matter spoken of, viz. God's calling of his, as here meant, will be all one, which soever of these be taken, it being at all times certain. It will be to be considered therefore what is here meant by his *calling* of them. The word *Kore* in its general acception signifies to *call to*, or *on any*, for any thing or purpose, but sometimes more peculiarly in some particular case. So *R. Solomon* says, that it notes calling or inviting, למסערה או לעבורת המלך, *to a banquet or some service under a king*, and to be all one with הזמנה hazmanah, a *preparing, destinating, or appointing* for a thing, and so inviting to it, by which the Chaldee here renders it ומין, which ^f Some render, quos Dominus destinat, *whom the Lord destinates*; ^g Others prædestinavit, *hath predestinated*; ^h Others, invitat, doth invite. *R. David Kimchi* saith to be understood by it, either such as God אֶתְכֶם עֲבָדֵי וְאוֹהֲבֵי shall call my servants and friends, or else קִרְיַת הַגְּדֻלָּה *with a call of (or to) greatness and glory*, such as he shall choose to make great and glorious, as such are elsewhere named קְרוּאִים kernum, and then rendred by Ours *renowned*, as both Numb. i. 16. and Ezek. xxiii. 23. in the Interlineary in one place, *convocati, called together*, in the other *invitati* invited.

^a Bib. gr. Francofurti 1597.

^b *Gloss. Gram.* p. 415. or as in the margin 653.

c Pet. à Fig. Munst.

^a LXX: Syr.

الذي سبكون الله داعي بهم. And so the MS. Arab.

¹ In Bibl. Polyg.

Pet. à Fig.

h Mercer.

invited. *Aben Ezra* expounds it by נִוּר, *doth decree*, (or hath decreed or shall decree.) These expositions of theirs may be applied to the notion of God's being said here to *call* them, that shall be that *remnant*, who shall be delivered, all of them, looking on it as a peculiar and more than ordinary calling.

To give the meaning in plain terms, I think we may thus do it. God's calling may be taken either, 1st, more largely for a general calling on all by the preaching or publishing of his word to them, therein making them to know the only way to salvation, and for finding deliverance, and inviting them to take it, which is not by many accepted, for in this kind *many be called, but few chosen*, Mat. xx. 16. or, 2^{dly}, for a more peculiar call, such as hath with it efficacy to work on them who are by it called, to hearken to it and obey him, and to take such ways as he directs them to, that they may obtain the promised deliverance. The first of these is not the notion in which it appears here taken, for it is here limited to such a select remnant only who shall find deliverance; which remnant consisting of those whom God should call, it manifestly imports that all those, whom God did or should call, should be of that remnant. Such are by St. Paul described to be those who are the called κατὰ πρόθεσιν, *according to purpose* (or, as Ours render, *his purpose*) Rom. viii. 28. of whom he saith also that he did *foreknow* them, *predestinate* them, *call* them, *justify* them, and would *glorify* them, ver. 29, 30. So that the word *call* here appears to include and import more than a promiscuous calling, viz. election from before, and such a calling in due time, which shall by his grace bestowed on them be made effectual for bringing them home to him, and make them obedient to him, which all the הַזְמָנָה *Hazmanah, preparation*, may include, and I think he well gives the meaning who expounds the words, *traxerit ad se*, shall draw to himself, according as our Saviour saith, *No man can come to me, except the Father which hath sent me, draw him*, John vi. 44.

By this description of those who are that *remnant*, to whom shall be deliverance, viz. that they are only such as God shall call, he appears to exclude from that select number, such ^a hypocritical pretenders, who pretend to be of it, but do not approve themselves so to be, and ordained to life, by rightly calling on his name, and walking worthy of him. It shews likewise their salvation not to be from their own power, and works, or merit in themselves, but of the free grace of God, as St. Paul calleth them *a remnant according to the election of grace, and if by grace, then not of works*, Rom. xi. 5, 6. as he saith also, *By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast*, Eph. ii. 8, 9. Besides this notion of calling, the word קָרָא hath also another, viz. of *reading*, and this

doth *Ar. Montanus*, look on as very proper to this place, as that the words may sound, *whom the Lord shall read, viz. in his book of life, standing there written and not blotted out; as if it should import that more, even all, had been there written, yet, à multis commissum est ut eorum nomina de libro illo delerentur*, many have occasioned by their own fault, that their names should be blotted out of that book, and that remnant only, whom the Lord should read, and find remaining there, should find deliverance. That to be a notion well befitting the matter here spoken of, he thinks may be made apparent by such expressions as are elsewhere used, as *Exod. xxxii. 33.* where the Lord saith, *whosoever hath sinned against me, him will I blot out of my book*, where by saying some shall be blotted out, appears that others may be said to be still read there, besides other places out of the *New Testament* cited by him, as *Rev. iii. 5.* and *xxii. 19.* which seem to justify the taking the word here in that notion of *reading*, to which he might have added, *Phil. iv. 3.* There are two more out of the *Old*, which *Abarbinel* also cites as much agreeable to the expression here used, viz. *Isaiah iv. 3.* *It shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem,* and *Dan. xii. 1.* *there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book.*

How this expression here, if the word be taken in the notion of *reading*, is illustrated by those that we have last cited, and the like, is manifest. For by the same reason that they are said to be *written* in the book of God, or life, may they be said to be read therein; speaking of the things of God in the language of men, or according as they use to do it, or speak of things among them; as when they, who are designed to any places or privileges, are written in some book or roll, there to be publicly read, and, while they so remain, have right to those offices or privileges; but if they be thence blotted out, it is a sign that they are deprived thereof, and are not longer to enjoy them. So that if the word should be here rendred in that notion of *reading*, the sense will be plain, but then it will be but still the same meaning, as if it be rendred by *calling* (as generally it is, and we have no reason to depart from it) both importing that those spoken of are elected and destined by God to salvation, and shall find deliverance, whereas others shall perish, and both are applicable to the deliverance spoken of, whether understood of that from the evils of the last day, which may seem the most genuine meaning of it in this place, or from those national calamities, or destruction, which should befall that people spoken to, as Others (as we have seen) understand it.

CHAP.

ⁱ Druf.^k Though Dr. Hammond gives another meaning also with leaving out, *his*.^l Calv.^m Vatab.ⁿ Calv. Gualt.

C H A P. III.

TO prevent such confusion as might otherwise happen in the exposition of this chapter, it may be convenient to premise, that there is a very great difference betwixt Expositors concerning both the time and the persons spoken of in the words, like that which we have already taken notice of on verse 31. of the foregoing chapter; between the latter part of which chapter and these words seems to be such connexion, that what in our ordinary division is verse 28. of that, is by Others made the first of this. To begin with the opinions of the *Jews* concerning these things; *Aben Ezra* saith that many of them think that this Prophecy is לעתיד, for the future, or concerns things yet to come, and he saith, אולי כן הוא, that perhaps it is so: but that one *Rabbi Moses* refers it to the time of *Jehoshaphat*, and that history recorded, 2 *Chron.* xx. concerning the great destruction of the children of *Ammon*, and *Moab*, and mount *Seir*, who instead of fighting against *Judah*, the Lord so ordering it, slew and destroyed one another: for which great deliverance, *Jehoshaphat* and his people, assembling themselves in the valley of *Beracha*, blessed the Lord, and therefore the place was by him and them called the valley of *Beracha*, (i. e. of blessing) and that same valley here from that act of his called by his name, the valley of *Jehoshaphat*, as they think, at which time likewise they think that such, who had been taken captives in the days of their fathers, returned home. Thus *Aben Ezra* from that *R. Moses*: ° But that that cannot be the thing here spoken of appears (to omit other reasons) in that that was most probably done before this was here spoken by the Prophet, † who doth not report an history of things past, but foretel things to come: Yet is it by † Others looked on as an allusion to that history, for illustrating such things as God would after do, by comparing them to such as he had already done.

Kimchi thinks it to belong to the days of the Messiah; and to the war or battle of *Gog* and *Magog*, which should be in the valley of *Jehoshaphat* near *Jerusalem*. *R. Tanchum* also by what we have already said on ver. 31. of the foregoing chapter, appears to refer it to that time and those transactions, but with what little certainty may appear by his own words, with which he concludes what he thought concerning *Gog* and *Magog*, in his notes on *Ezek.* xxxviii. with words cited out of *Maimonides* (yad c. ult.) هذه الامور وما يشبهها ليس بيد العلماء فيها نقل محقق وانما تكلم فيها كل من تكلم بحسب ما يظهر من ترجيح النصوص وكلما ظهر منها شي اذكشف الاخبار به علي حقيقتها, i. e. As for these things and the like, there is not concerning them any certain tradition in the hands of learned men, but who so-

ever speaks any thing of them, speaks according to what appears from the tendency of the words of the text (or what the words of the text seem most to incline to) and whensoever any such thing appears (in act) then is revealed (or made manifest) what is spoken of it, according to its true meaning.

Abarbinel, though he thinks *Gog* and *Magog* to be here had respect to, yet doth it in a different way from those Others. His opinion concerning the matters here spoken of is, that both in these words, and those above (chap. ii. 30, 31.) respect is had to the Christians, whom he calls *Edom* (denoted by the sun) and the *Mahometans*, whom he calls *Ismael* (denoted by the moon) which both being as enemies to the *Jews*, so one to another, and have had much contention one with another concerning the possession of the Holy Land, and many wars in and about it, sometimes one for several years holding it, sometimes the other, still both keeping the *Jews* out of it; and that it is here prophesied that God will at the time here spoken of, take vengeance on them both, for the wrong by both of them done to the *Jews*; and his opinion is, that by the words of the Prophet here is plainly foretold, that though the *Mahometans* are now in possession of it, yet the Christians shall yet again another time invade it, and destroy the *Mahometans* there with a great destruction, on which occasion the *Mahometans* shall gather themselves together from *Babylon*, and *Assyria*, and the eastern coasts, and come to war against the Christians, to revenge the blood of their brethren that was shed, and to take again the Holy Land out of their hands; and then shall be the vengeance of God both on the Christians and *Mahometans*, for then shall the sword of the one be against the other; and because the *Mahometans* from *Assyria* and *Babel* did destroy the Holy Land the first time, and the Christians the second, therefore shall it be by the judgment of God, that in the place where they did evil, there shall be his judgment on them, and it is probable that *Gog* shall be then head or chief of the men of the east in that war. But his stirring up himself (or intention) shall not then be to fight against *Israel*, as Expositors think, but against the Christians their enemies, and by reason of God's stirring up those people (so to do) is it that the Prophet saith here, I will gather all nations, &c. Thus gives he his opinion, in which he confesseth himself (we see) to be singular, and to differ from other Expositors: yet he thinks the words are plainly for him. The truth, time will discover; mean while it hath nothing of certainty, and little of probability in it. These are the chief opinions concerning the scope of this Prophecy among the *Jews*. Among the Christians also there is much other variety; † *Cyril* takes the time, in which this Prophecy was to be fulfilled, to be after the return of the

° For it seems but a groundless conjecture of *Aben Ezra* from that exposition only of *R. Moses*, that perhaps *Joel* lived in the time of *Jehoshaphat*. He is by Others looked on as living later. † *Christ. à Castro*. *Drus.* Merc. Pifc. The corners of the East. And see Theodoret.

the *Jews* from the *Babylonish* captivity by the permission of *Cyrus*, and refers the fulfilling of it to those transactions upon it, which are recorded of *Ezra* and *Nebemias*; so Others refer it to what should be done " to the *Assyrians* and *Chaldeans*. Others refer it to some later times, the times after Christ's coming; yea " many to the last of times, his coming to judgment at the end of the world. But Others, though they take in that also, yet will not have it to be restrained to that, but so as to be extended to all the time after his first coming until his second, and to that which shall then be done, * *ad totum evangelii tempus*, to the whole time under the Gospel, in which God promiseth defence to his church, and threateneth destruction to the enemies thereof, of which things though several examples appear in this world, yet a fuller and more manifest completion shall be at the last judgment. These opinions the Reverend *Diodati* joins together in his notes on the first words as all meant in them and in what follows. This in part and figuratively may be understood of God's vengeance upon the enemies of his people after the deliverance from *Babylon*; but chiefly and spiritually must be referred to Christ's judgments upon the enemies of his church by him redeemed, and especially at the final and universal deliverance at his last coming; what grounds these and other Expositors, so different in their opinions, go upon, and what to judge of such their several opinions, we shall the better perceive by going over the words in particular, as they lie in order, which, having premised this in general, we shall by God's help endeavour to do.

VERSE I. *For behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem,*

2. *I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.*

כִּי הִנֵּה *Ci hinneh, For behold.* The participle כִּי by Ours rendred *for*, as generally it is in other translations by a particle of that signification in their several languages, *Grotius* thinks better rendred by, *verum*, or *sed*, but, (which " Others follow) as so better shewing the coherence of these words with those that go before, *chap. ii.* but in which he thinks intimated, that some of them which escaped should be carried away captives, and that here is a restoration promised to them. That the particle hath elsewhere that signification of, *but*, is no doubt, but why the signification of, *for*, should not here be as proper to shew the connexion of these words with those former, as shewing when and how the deliverance there

promised to some, and destruction to others, should be made good, I do not see.

הִנֵּה *Hinneh, behold*, this particle, being a " note of attention, stirs up to it, and gives withal assurance, that though the thing spoken of be such as they might otherwise think strange, and doubt of, yet shall certainly be. *In those days and in that time, when I shall bring again the captivity of Judah and Jerusalem.* These words intimate, that there was a time when those spoken of were made or led captives, though not before expressed, from which captivity here is a plain promise that they shall be restored. That *Judah* and *Jerusalem* here named, and literally understood for the people of the *Jews*, were led into captivity, is manifest out of the history of them: they were led by *Nebuchadnezzar* unto *Babylon*, 2 Kings xxiv. 14, &c. From this captivity they were again restored under *Cyrus* King of *Persia*, 2 Chron. xxxvi. 22, 23. and *Ezra* i. which time therefore Some think to be here meant; but it is by Others denied, because it cannot be shewed that the other things following, as of God's gathering all nations and bringing them down into the valley of *Jehoshaphat*, " were then made good. They were again in after-times, after the coming of Christ, under *Titus*, and others, carried away captives by the *Romans*, from which captivity they were never yet restored, which yet the *Jews* expect " shall in due time be done, and then this Prophecy be made good. But there being no grounds to expect that, Others among Christians think it more agreeable to the meaning of the place to interpret the words, not literally of bringing back any captivity of the *Jews* to their ancient seat, but of freeing them from the " captivity of sin and the devil, and the yoke of the Mosaical Law, and Antichrist. And the words being in this sense expounded, by *Judah* and *Jerusalem* may (as by many it is) be meant not only the *Jewish* nation, but God's whole church, or all that shall be gathered into it, consisting both of *Jews*, and all other nations: to all which being called into it by the Gospel, will those names, according to the scripture language and use of them therein, well agree, even to all that receive the truth, which was first preached in *Judah* and *Jerusalem*, the names of those places being thenceforth made common to all such as are " fellow citizens of the " new (and true) and holy *Jerusalem*, there being in Christ no longer difference betwixt " *Greek* or *Jew*, but all seems one in Christ Jesus, all comprehended under the name of his church. So that instead of *Judah* and *Jerusalem*, is that by Some here put as " signifying the same thing. So by the Right Reverend Bishop *Hall* are the words paraphrased. *In the days of the Gospel, wherein I shall restore my church, and deliver it from the spiritual captivity, wherein it hath been distressed.*

" *Drus.* " *Ribera, Christ. à Castro, Pet. à Fig.* who saith, *Nostri fere referunt ad diem universalis judicii, so most of them do.* " *Mercer, Tarnov.* " Whose opinion seems to agree with Calvin's here. " *Bren. Veil.* " *Ar. Mont. Tarnov.* " *Chr. à Castro.* " *Id.* " *Tirin.* " *Ephes. ii. 19.* " *Rev. iii. 12. and xxi. 2.* and x. " *Gal. iii. 28. Colos. iii. 11.* " His nominibus Ecclesia Dei significatur, *Pet. à Fig.*

distressed. In this way there will be no necessity of, or place for, that question here by some Jews made, Why *Israel*, a name comprehending all the tribes, is not rather named than *Judah* or *Jerusalem* proper only to one; as if the promise were to that singly, which no doubt was also belonging to the others. To which they give for answer, Some, because *Joel* did ¹ prophecy peculiarly to and of *Judah* and *Jerusalem*, as sent ² particularly to them: Others (as *Kimchi*) because though all *Israel* should be restored, yet the *Messias* was to be of the tribe of *Judah*, and therefore he makes peculiar mention of that, as also of *Jerusalem*, because that was *ושן* *Rosh*, the head city of that kingdom, and because there was to be the war of *Gog* and *Magog* (of which we had mention from him above, chap. i. 31.) But these names being taken in that latitude as we before saw, agreeably to the stile of the *New Testament*, there will, as I said, be no place for any such doubt or question. *Judah* and *Jerusalem* will comprehend or include *Israel* also, and that not only as it denotes that nation only according to the flesh, but all the true *Israel* of God; all who are of the faith of *Abraham*, though not of his seed, all true believers of what nation soever, all members of that ³ heavenly, new *Jerusalem*, the church of Christ, of which *Judah* and *Jerusalem* of old were an image or type: of these all may it be now said in this world, that they are as strangers and pilgrims, yea captives, having it bent to exercise all acts of hostility against them. So that to these all may be well applied what he saith, *When I shall bring again the captivity of Judah and Jerusalem*, as comprehending them all. His saying *when I shall bring again*, &c. includes plainly a promise, that in due time, the time appointed by him he will certainly effect what he hath promised to do for them. The time is not precisely determined, so that to it, for ought that is expressed in the words, may be applied those words of our Saviour, *Mat. xxiv. 36. Of that day and hour knoweth no man, but my Father only*, and so that it is no marvel that Expositors going to assign it, do so far differ betwixt themselves, as we have before seen, amongst whom it seems safest to follow those ⁴ who do not limit it to any short space, but so extend it, as to comprehend both that wherein God delivered his then peculiar people the *Jews*, and all the days after Christ, who leading captivity captive hath delivered, and continues, and will continue to the end of the world to deliver his redeemed ones both of *Jews* and *Gentiles* ⁵ from the bondage of corruption, into the glorious liberty of the children of God, when death itself shall be ⁶ swallowed up in victory, and no enemies left which shall be able to detain them in bondage under their power, or, ⁷ separate them from the love of God, which is in Christ Jesus, and the constant enjoyment of

his presence, and favour; in respect to which ultimate completion of the good promises here made, and the day of the plenary redemption of God's *Judah* and *Jerusalem*, ⁸ One interprets the expression, *when I shall bring again the captivity of Judah and Jerusalem*, by, *cum completus fuerit predestinatorum numerus*, when the number of the predestinated ones, or such as are ordained to salvation, shall be made up, or as we may give it in language agreeable to that of the Apostle, ⁹ *when the fulness both of the Jews and Gentiles shall be come in*. There shall therefore certainly be such a time, when all these promises of good to those his elect, shall be, though till then but in part, fully made good; and as certainly likewise, when that is made good to them, vengeance taken on those, who have hitherto oppressed them: that do the next words positively denounce, *I will also gather all nations, and will bring them down into the valley of Jehoshaphat*, &c. For the understanding of what God saith that he will here do, and better judging what Expositors say concerning it, it will be even necessary to enquire in the first place what is here meant by the *valley of Jehoshaphat*, which is no where else mentioned but in this place, and again, *ver. 12.* of this chapter. It is by Some taken for the proper name of a place, but then it being no where else mentioned, nor here farther described, it will not be easy to determine where it was. Some, as we above said, ¹⁰ will have it to be the same with that which, *2 Chron. xx. 26.* is called the valley of *Beracha*, (or blessing) because there *Jehoshaphat* and his people blessed the Lord, for the great destruction by him there wrought on their enemies, and for that act of his to have had also this name. *Kimchi* thinks it to be a valley near *Jerusalem*, so called because of some building or monument erected there by *Jehoshaphat*, or some notable work that he did there, for which his name was imposed on it. That it was so called because his Sepulchre was there, as is by Some thought, ¹¹ seems not so probable, because it is said, *2 Chron. xxi. 1.* that he was buried with his fathers in the city of *David*, which must then be in mount *Sion* within the city, except, as ¹² some Others say, his bones might thither be removed and put in some monument there erected in memory of him. A valley ¹³ Others think it was between *Jerusalem* and mount *Olivet*, the same which Some think was called *Cedron*.

However these may differ about the situation and reason of that name, yet they concur in this, that it was the proper name of a place. But Others are of a different mind, and that it is not here as so to be looked on farther than by allusion perhaps to a place so called, and what was there done, but the signification of the word as it imports ¹⁴ *the judgment of the Lord*, and so to denote ¹⁵ any place where God shall

¹ Abarbinel. ² Pet. à Fig. ³ Heb. xii. 22. See Dr. Hammond there; as likewise Rev. iii. 12. and xxi. 2: ⁴ As Calvin, Diodati, &c. ⁵ Rom. viii. 21. ⁶ Cor. xv. 54. ⁷ Rom. viii. 39. ⁸ Pet. à Fig. ⁹ Rom. xi. 25. and compare Eph. i. 9, 10. in the dispensation of the fulness of time he will bring certainly to pass what he hath purposed in himself. ¹⁰ Calv. Jun. Trem. Lively. ¹¹ Lively. ¹² Ribera, Menoch. ¹³ Lyra, see Lively. ¹⁴ So Abarbinel among the Jews. ¹⁵ Mercer.

shall execute his judgment on the enemies of the church. This difference in understanding this word necessarily causeth difference likewise in understanding what God saith he will there do, what judgment he will then execute, and on whom, they being here termed, *all nations*. Concerning these things there is that great difference which we have before mentioned on our entrance on this chapter, arising especially from what they take here to be understood by the valley of *Jeboshaphat*. From its being taken for the proper name of a place is it, that Some (as we have said) think here meant the destruction of that great multitude of several nations, which invaded *Judah* in the time of *Jeboshaphat*, 2 Chron. xx. which opinion appears not well to agree to the words here, ² both because those nations there named, viz. *Moabites* and *Amorites*, and those in mount *Seir* (or the *Idumeans*) cannot be properly called *all nations*: and because that action (as we mentioned) cannot well agree with the time of this prophecy, which speaks of something to be done after, rather than referring to what was before done.

On the same acception of it for a place is grounded that opinion by *Kimchi* followed, that by *all nations*, are meant those that should come with *Gog* and *Magog* against *Jerusalem*, and be overcome in the valley so called; an opinion as improbable that ever it should by any thing hereafter to be done, be made good, as certain that it never yet was. On the same grounds is *Cyril* also his understanding it of the defeat of such enemies of the *Jews* after their return from *Babylon*, who would have hindered them in rebuilding *Jerusalem*; for though in that story there be no mention of the valley of *Jeboshaphat*, yet saith he that it was παραβολῆς λόγῳ, that which was by tradition delivered; but I know not how it will be made good, as neither what he saith, that it is manifest by the Scripture, that what is here spoken is already fulfilled. Another opinion that makes more noise is, that this being the proper name of a place, and as such here put, is an argument that at the last day of the general judgment, all that ever lived being raised up, (as certainly they shall be) shall be gathered together in that place, viz. *the valley of Jeboshaphat*, there to appear before God, and receive their doom from him. This opinion *Cyril* mentions as commonly received among the *Jews*, and censures it as that it is Ἰσλ. σαπρὸς καὶ γεωδῆς, a *meer foppery*, and *frivolous old wives story*: of what standing or credit it was among the *Jews* in his time or before, I find not; but that it was common among Christians in later times ^a we find; and whereas it is by Some rejected ^b as *figmentum* a fiction, or spoken ^c *pueriliter* childishly, as, among other reasons, ^d for that that valley must be too little to hold at once all that ever lived in the world, yet it is by ^e Others still mentioned, who think that Christ shall really

over it have his throne placed in the air, and that in it and about it all nations shall be gathered to be judged by him; which they think confirmed by what is said, *Acts* i. 11. *This same Jesus, which is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven.* Which they think to import that in that place, from which he ascended into heaven, he should also again descend, and thither gather, and there judge all nations, which they think to be that ^f place called the valley of *Jeboshaphat*. There, they say, ^g he taught, there he himself was judged, there therefore it is probable that he shall come again to judge. But all that is to this purpose by any said, is by themselves looked on only ^h as probable; and it being manifest that that place in the *Acts* respects and points out more the ⁱ manner, than the place of his coming, and there being no cogent argument by them brought to convince the truth of what they say, that Christ shall in that place come to sit in judgment at the last day, as neither for the proof of what any others of those other opinions, which we have mentioned of such as take this for the proper name of a place, bring; it is by Others thought a plainer and securer way, to take it rather appellatively, than as a proper name; at least so as not to denote that any thing here spoken of should be farther done in that place, but only to shew that what should hereafter be done elsewhere, should be like in some measure to what had been there done, and so the place where that should be done is called by the name of that, which, in that respect, was a type of it, so as that it might justly communicate its name to it. And in these ways taking the words either appellatively, as signifying, *God shall judge*, or, *the judgment of God*, as the *Chaldee* renders, מִשְׁכַּל הַיָּדֵי, *the valley of division* (or distribution) of judgment, or else for a place that should, for the things to be done in it, resemble that place which was known by the name of the valley of *Jeboshaphat*, will it not be necessary to restrain it to that place that was formerly so called, but to understand by it any such ^k place, wherever it should be, where God should in such manner, as he here describes, execute judgment, and withal that in time and place by him appointed he would certainly so execute it. As for the time of it, there is that difference betwixt Expositors, which before we mentioned, Some taking it as more particularly referring to the day of the last judgment, ^l Others to all the time of the Gospel from Christ's first coming to his second. The difference between them, I suppose, is easily reconcilable; they that take it for that whole time looking on that last day as God's great day, (as ^m Some think the joining his name with judgment to import) that wherein what is said shall most apparently be performed; and they, that therefore look on that day as chiefly meant, yet not excluding what should be done at

² Drusius. ^a So in *Lyra* and many Others.

Others following therein the chief Schoolmen.

^b Pet. à Fig. and Sa.

ⁱ Tarnov.

^k Merc.

^b Calvin.

^c Mercer.

^d Tarnov.

^e Ribera and many

^f Vatablus from Some, and Mariana in Tarnov.

^g Sa. Tirin.

^l Calv.

^m Tarnov.

at any time before it by God's executing judgments on the enemies of his church. As for the place, though those that go this last way think it not properly to be the name of any peculiar place particularly known by that name, yet do they think, as we said, that allusion may be here made to some such, and some circumstances appertaining thereto had respect to. If that valley be alluded to, wherein these enemies which came against *Jehoshaphat* (2 Chron. xx.) were so wonderfully destroyed, in regard to that defeat of them, then Some think that the calling this place by its name is, by so putting God's church and people in mind of that deliverance at that time, to give them confidence and assurance of God's like dealing still for the defence of his church, and taking vengeance of the enemies thereof. 2. If the place there designed by God for executing what he saith he will do, be set forth under the name of that valley in respect to its situation near *Jerusalem*, and in sight thereof, then Others think by his so calling it to be intimated, that as then God brought destruction on the enemies of his people openly in their sight, so in his appointed time he will in " the sight and presence of his church execute openly judgment on their enemies, according to whom, *in the valley of Jehoshaphat* is all one as *in conspectu ecclesiæ*. Why the place where he will do this is called a valley, reasons are also by Some given. Among the Jews *Abarbinel* thinks it so called from the depth of the judgments of God, of manifesting which that is said to be the place, *לפי שמשפטיו עמקו קורא*, *because his judgments are deep, therefore he calls that place which is* (as he saith, *רמו למשפט השם*, or by its signification intimates the judgment of God) *the valley of Jehoshaphat*, which is the same that before him *R. Sol. Jarchi* gives in expounding the words, *אורד עמם בעומק הדין*, I will descend with them into the depth of judgment, by which words, " saith he, *intelligit exactissimum judicium etiam de occultissimis*, he understands a most exact judgment even of the hidden things.

Among other Interpreters we have these reasons (if I well conceive them) given, " 1. Because they shall be there so shut up and surrounded, as that there shall be no way of escape for them. " 2. By reason of the great streights they shall be in through anguish from the grief of conscience for their sins, like the trouble that a great multitude pressed together in a narrow incommodious valley, where there is not room enough for them, are in. 3. *Grotius* thinks so to be described God's sitting Judge in an high place, those that are to be judged in a lower, which here *vallis ob similitudinem dicitur*, is from its likeness thereto called a valley.

This being spoken of the name of the place here mentioned, in the other words we have declared what God will there do; he saith, *I*

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will gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there, &c. From that difference which we have seen to be betwixt Expositors, concerning the time and place designed by God for the doing what he saith here that he will do, and the persons for whom he will do it, ariseth necessarily a difference also betwixt them concerning the persons towards whom he saith he will do it, who are here said to be *all nations*, which cannot be in one and the same acception taken in all those several expositions concerning the time and place. If it be understood of the time of any restoring of the *Jews* from captivity, or any deliverance wrought for them, then must it be understood of such enemies as having done, or coming to do them mischief, were by God destroyed. So that *all nations* will not signify all, universally, but a great multitude of several nations, as " *Assyrians, Chaldeans*, and Others that came up with them, out of hatred to the *Jews* and " their religion, the then true religion, for which they were " hated by all other idolatrous nations. If of the time of the Gospel, all after Christ's first coming to his second that shall be, then will it likewise signify not so much all nations and all of them, without exceptions of any, as, all among them, whether *Jews* or *Gentiles*, of what sort soever, as are " enemies to God's church, and the true Christian Religion, and have for their injuries done to his church, felt his severe judgments, as the *Jews* have done by the destruction of their city and commonwealth; and so will *all nations* here, agree with such as, *Mat. xiii. 41.* are described by *all things that offend, and them which do iniquity*. If of the time of Christ's second coming, and the last judgment, then if those words, *all nations*, be taken in their greatest latitude, and strictness of signification, will the thing be true; *For certain it is that then, when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, &c. Mat. xxv. 31, 32, &c.* All of all nations, good and bad, taking the terms in their widest latitude, shall then by him be gathered together. Yet that here, if it be understood of that time, the words are not so to taken " but restrained rather to the wicked among them, not to the true members of his church, but to the enemies thereof, may appear by the other words here joined with them, in which is declared for what end they shall be so gathered, and how he will deal with them. He will *bring them down* into that place of judgment, and *will plead with them there for his people, &c.* והורדתים and *I will bring them down*, or cause them to descend, a proper expression, the place being called a valley, into which

" Jun. Trem. Pisc. Glass. Bishop Hall.

" Pet. à Fig.

" Tarn.

" Merc.

" Druf.

" Grot.

" Tarn. " Hostes ecclesiæ intelligit vel Judæos vel gentes, &c. Mercer, of which the Jews, when their city and state were destroyed, may be said to have been brought into the valley of Jehoshaphat, as the other nations when they are at any time destroyed.

" Pet. à Fig.

which they that come from other places go down or descend, yet *ver.* 12. it is said to express the same thing by a word of contrary signification, *come up to the valley of Jehoshaphat*, as in its due place we shall (God willing) see: from which all that at present we shall observe, is, that the words here *bring down*, and there *come up* or *ascend*, being in themselves of contrary signification, yet used to express the same thing, are not strictly to be taken in their proper signification, as to denote different manners of coming to the place designed, but rather both of them to denote the certainty of his conveying them there, whether on his summons they shall descend or ascend thither: and they being come thither or convened there, He saith, *he will plead with them there for his people, &c.* נִשְׁפָּטִי עִמָּם *Uenishphatti immam sham. And I will plead with them there.* He will contend in justice against them, as one that hath been wronged, and requires justice against them that have done him wrong; not as an unconcerned Judge, who will upon complaint of the injured person pronounce sentence against him that hath done the wrong, but as one who is by the wrong done to the wronged person, himself injured and concerned in the matter, and will plead as in his own right. So the word נִשְׁפָּטִי *Nishphatti* in the form here used seems, as elsewhere, to import. It is by Others expounded in this, as in the first conjugation, שַׁפָּטִי *shaphatti*, * *Judicio publico damnatos puniam*, I will punish them being openly condemned, as if it implied his acting as a Judge, as no question he is, and will shew himself, as *ver.* 12. he saith, *I will sit to judge all the heathen.* Yet doth it in the more usual acceptation of it in that conjugation in which here it is, and by Ours and most Others rendred, *for pleading with* and *contending in judgment*, as a wronged person, seem to have ^z greater emphasis, as implying that communion and relation which is between God and his people. Such, as that he is concerned in whatsoever befalleth them, as if it were done to himself in person, and their cause were his, according to what he elsewhere saith, *He that toucheth you, toucheth the apple of mine eye*, Zach. ii. 8. whatsoever is done to any of his, is done to him, *Mat.* xxv. 45. *Saul, Saul, why persecutest thou me?* saith Christ to Paul persecuting his church, *Acts* ix. 4. This near relation to himself, in which he owneth and acknowledgeth those that he saith he will plead for with all their enemies, is set forth by the titles which he here gives them, of *My people*, and *my heritage Israel*. How they were by all other nations despised, and used with the greatest indignity, and contumely imaginable, as the very offscouring of the earth, and such as were by none had in regard, the next words shew; yet are they by him stiled, *his people*, and, *his heritage*, to whom he hath still peculiar regard, though whether for chastisement of their sins, or trial

of their sincerity, or to make them know that the great reward they are to expect from him consists not in the plentiful and quiet enjoyment of the temporal things of this present world, but in better things, spiritual things belonging to a better life, he suffers such his children to be trampled upon by his and their enemies, and to be persecuted by them, yet is not this a sign that he hath cast them off, he yet owneth them for his people, his heritage which he will not part with, and accounteth all wrong done to them as done to him, for which he will in due time see justice executed on them that have done it. Which consideration, as it ought to keep them from fainting, and despair under their greatest sufferings, so is an argument that the wicked prevailing at any time in this world over God's people is not a sign of their being more acceptable to God, or that their doings please him, however for the present he suffer them to prevail, and prosper for reasons best known to himself, and such as shall end in good for his now afflicted and persecuted ones. It will certainly so appear in due time when he will *plead with the one for the other*. His calling them *his heritage* shews that he will not on any terms part with them, or suffer them to be lost, but will vindicate them to himself for ever. How greatly this title prevails with him for taking care of them and seeking their good, appears by what above, *chap.* ii. 17. is declared to them, as a motive, by which they should prevail with God in their prayer, that he would spare them, because *his people*, and not give them, because *his heritage*, to reproach.

Those to whom these titles are here bestowed are called *Israel*, and indeed that nation so called, as distinguished by that name from all others, that were before the times of the Gospel, was by those times also ^a peculiarly known; but since the preaching of that, both that name and those titles are made common to all true believers of it, of what nation soever, whether of the stock of *Israel* or others, all such being *God's people*, and *God's heritage*, as all *God's Israel*, even the whole church of true believers, so that the expression may equally be applied to both, for whatever God did or would do of old for *Israel* by virtue of that relation, for their Father's sake, with whom he had made his first covenant, the same doth he, and will still do by virtue of that relation into which in Christ they are received to him. And by Some are the words and things meant understood of the one of these, by Others of the other, or as comprehending both, and really verified of both, the cause of both, that *Israel* of old, and this *Israel* now, being alike, and equally espoused by God, and his promise of avenging such wrongs as are done to them, belonging to both, to all that ever were, or are, *his people*, *his heritage*, *his Israel*, *his church*. To this purpose are the words by ^c one expounded, *Populum suum vocat electos omnes, quos etiam Israelis*

* Pisc. Judicabo, judicium exercebo Pet. à Fig.

^z See Calvin.

^a Deut. iv. 20.

^b 1 Pet. v. 3.

^y אֶכְרֵם בְּמִשְׁפָּטִי, I will enter into judgment with, Kimchi.

^c Ribera.

Israelis nomine comprehendit, &c. He calls all the elect, *his people*, whom he also comprehends under the name of *Israel*. So that he speaks not only of that people, nor of their enemies alone, as the words seem literally to sound, but of all the elect as well in that as in the church of the *Gentiles*, and of all the persecutors of the elect. *Populus enim ille figura erat Ecclesiæ*, &c. For that people was a figure of the church, and the enemies thereof a type of all who persecute the saints. He alludes (saith ^d another) to the *Babylonish captivity and the destruction of Judea by the Chaldeans*, which was a type of such destructions, oppressions and miseries, which were by the enemies of the church brought or wrought in the faithful; so by his people *Israel* taking to be understood, not only or not so much those that were *Israelites* according to the flesh, but according to the spirit, and the true worshippers of God, who were by unbelievers and wicked people persecuted and afflicted. ^e Another, *Israel* which he speaks of, is not *ille externus vel carnalis*, sed *spiritualis*, &c. those that are outward or according to the flesh, but spiritual *Israel* of whom he speaks, chap. ii. 28, 29. and who, Gal. vi. 16. are called *the Israel of God*. So that it appears that those things that follow are to be taken, viz. so as that by such, as *Israel* according to the flesh did formerly suffer, are metaphorically signified, *quæ verus Dei Israel semper patitur*, such as the true *Israel* of God doth at any time suffer, or hath suffered. Having thus declared with whom he will plead and contend in judgment, he proceeds to instance in some particulars concerning what he will plead, or for what his quarrel is in the following words, *whom they have scattered among the nations, and parted my land*, &c. אשר פזרו בגוים *Asher pizzeru Baggoim* ^f quos (vel, quem) disperferunt, whom they have scattered, &c. Others render, *because they have scattered them or him*, the word *Asher* being sometimes so put for כי ^g quia or quod, because; (and then, *them*, or *him* being supplied,) among the nations, viz. by carrying them captives from their own into other countries. The *Syriack* renders the word passively, נאִלְכָּד, which have been scattered among the nations. This *Kimébi* thinks to be understood of what *Titus* and his army did, שהחריבו ארץ ישראל ופזרו יושביה בין הגוים which destroyed the land of *Israel*, and scattered the inhabitants thereof among the nations; but against this his interpretation are exceptions made, as first, ^h because those that *Titus* brought with him cannot properly be stiled *all nations*, as they with whom God will plead are. Secondly, ⁱ because the *Jews* at the time when he came against them, viz. after they had denied Christ crucified, and rejected him, could not be called *his people*, and *heritage Israel*; which exceptions will likewise lay

against *Abarbinel's* understanding it of the *Christians* and *Mahometans* at several times invading the land of the *Jews*, driving them out of it, and dividing it among themselves. ^k Against those also who take by them to be meant the *Assyrians* and *Chaldeans*; and other nations nearer to the *Jews*, who relied on their help, may be objected that yet they were not so many as to deserve to be called all nations. Such objections seem to be taken out of the way by ^l those who think here the *Babylonish* captivity, and the destruction of the land of *Judea* to be alluded to, but so as a type of those devastations, spoils, and injurious dealings of the enemies of the church ever since; also against faithful believers, whom they have persecuted and driven into banishment, dividing their land (which God calls his own, and their goods, and possessions) among themselves. ^m *Per ea quæ Israel secundum carnem passus est*, metaphorice significat quæ verus Israel Dei patitur, by those things which *Israel* according to the flesh suffered (while they were God's peculiar people) doth he metaphorically set forth such things, which the true *Israel* of God; Christ's church, hath since suffered, and ⁿ doth still suffer from the enemies thereof, by such things as are here mentioned and other like, by their being scattered into several nations, by having their lands taken from them. Their lands, God calleth here, *his land*, so was of old peculiarly called the land of *Israel*, ^o because *Israel* was his people: so still whatsoever belonging to his, is, as they are, his also; their right, his, and by their being wronged in it, he looks on himself robbed and wronged.

By these words, *and parted my land*, *Jerome* looks on as understood their setting up several idols, and different sorts of idolatry, in that land in which he was wont alone to be worshipped, as so parting it among them; but the former way taking it for their parting it among themselves, by taking possession of it for their own use seems plainer.

The particulars for which he will plead against his enemies he proceeds to enumerate in the next verse, saying;

3: *And they have cast lots for my people, and having given a boy for a harlot, and sold a girl for wine, that they might drink.*

Great contempt that they had his people in, and great indignities that they did offer to them, are here described; such as they would offer to none that they had in any esteem; or made even any ordinary account of at all. For such as they had taken ^p captives; as if they were not worthy to be made choice of, they cast lots so to put them among themselves; without preferring one before another. Such a way of dividing those whom ^q they had taken,

^d Menoch. ^e Tarn. ^f Druf. ^g Quod disperferint eum per gentes. ^h Pet. à Fig. ⁱ Mercer. ^k Grot. ^l Menoch. Sa. ^m Ribera. ⁿ Or shall suffer, for we look on the words as in a prophetic style under the form of the preter tense, comprehending not only what hath been, but also what shall be done, till God shall call all to judgment. ^o Menoch. Terram populi mei, atque adeo meam. ^p Sors jacitur ubi est contemptus, Calvin. ^q Druf.

taken, appears to have been in use of old among nations: we find it alluded to in other places, as *Nabum* iii. 10. *They cast lots for her honourable men*; and *Obadiab*, ver. 11. *and cast lots upon Jerusalem*. It may be understood of so dividing, either their goods, lands, and possessions, or persons. Great indignity to their persons, yea great inhumanity towards them, the greatest imaginable is expressed in the next words, *and have given a boy for a harlot*. Concerning these words there are different opinions, both as to the signification in particular of the word זונה *Zonab*, rendred *an harlot*, and then as to the meaning of the words if it be so rendred. For, first, as to the signification, Some render it otherwise, viz. in the notion of *meat*, as if it were the same with זן *zan*, or מזון *Mazon*, from the root, זון *to feed*, which do so signify; so might it well enough agree with what follows, that they sold a girl for wine, a boy for victuals, and a girl for wine: but Others, and for the most part, look on it as more regularly derived from the root זנה *Zanab*, to commit whoredom, and to signify here, as it elsewhere usually and commonly doth, *an harlot*; it being no where else found in the other notion. But then, it being so taken, there is difference concerning the meaning, what shall be meant by giving for an harlot, whether to be used by that abominable sin of *Sodom*, as an harlot, or whether to be given as a reward to, or for, an harlot, or a price for the use of her body. *Jerome* and diverse following him take it in the first way, but most Others think the latter the true meaning, which likewise the following words seem to confirm, in which as it is said they sold a girl, ביינ *Beyain*, for wine, i. e. for the price of wine; so here most probably בזונה *Bazonah*, for an harlot, with the same prefix ב *Be*, must be, for the price of an harlot. So the *Chaldee* באנר זניחא *Bagar Zanoyotho*, for a reward of harlots: The *MS. Arabick* also, ويطوا الصبي في جمل, الترانية, and give a boy for the price of an harlot. To the same sense the *LXX.* τα παιδάρια πόρναις, and agreeably to them the printed *Arabick*, واعطوا الصبيان للزواني, and they gave boys for harlots: which soever of these ways be taken, بالجملة, in sum, as *R. Tanchum* speaks, the meaning will be, انهم اباعوا اولاد اسرائيل الذي سبوههم واصرفوا اغانهم في لذاتهم, that they sold the children of (God's people or) *Israel* whom they took captives, and spent the price of them on their pleasures, and beastly lusts, which argued certainly the greatest contempt that they could have of them, and the greatest indignity that they could shew to any, while they had them in no more esteem than to sell them for such vile base uses, as for maintaining their whoring and drinking, and at so low a rate as " Some think for no more than would serve for one drinking-bout. If

histories do not afford particular instances of such usage, whether of God's people *Israel* of old, or Christians since, yet that such hath been, or shall be known among them; these words whether referred to what had been, or should be, are a certain proof.

4. *Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head.*

Having in the foregoing words, ver. 2. threatned to plead with all nations for his people, to call them in question for such injuries as they had done unto his heritage, he here more particularly, and by name expresseth some of them, against whom he will prosecute that his quarrel, viz. *Tyre and Zidon and all the coasts of Palestine*; his plea against them he begins with an interrogation, shewing that what wrong they had done, they had done altogether without cause, and that therefore they deserved that he should deal with them with such severity as he threatens to do. The people named are *Tyre and Zidon, and all the coasts of Palestine*, i. e. the inhabitants of these places, which (as appears by what is often mentioned of them in the scriptures) were nigh or bordering on the land of *Israel*. For a full explication of these words here following, ver. 5, 6, 7, 8. would be required the history of what was by those people done to the *Jews*, while they were God's *Israel*, and of what also afterwards befel them agreeable to what is here said should by God be done to them. Having not any such any where else expressly set down, it is left to us to look into the literal meaning of the Prophet's words in the present place, wherein we have a description of both: both of what they did, and of what they should suffer, whether it hath been already executed wholly on them, or remaining yet in whole or part to be executed on them, concerning which, for want of such history, there is great difference betwixt Expositors. For such expositions therefore of the words, that we may the better judge of the matter, it will be convenient to look into them, and for that end to take them in order, וגם מה אתם לי צר וצידון *Vegam mah attem li Tzor vetzidon*. *Vegam*, yea, and literally, and also, though the *Vulgar Latin* render it *verum*: but, this particle shews that while other remoter nations are threatned, who brought a general destruction on God's people, these also, though they were not as chief in power among, yet instead of being friends and helpers as neighbours to them, had yet done great mischief to them according to their power, and therefore, when God will on those others execute judgment, shall not escape, but be also called in question in particular for what they had done, and be accordingly rewarded for it, as having without any cause done, and been

* Mercer.
" Tarnov.

* The famous Grammarian Abu Walid thinks it conveniently so rendred.

* R: Tanchum.

been guilty of great injury in it to God himself. So plainly saith he, *what have you to do with me?* *לי*, *li*, *with me*, taking as done to himself what was done to his people. So the MS. *Arabick* in his rendring gives the meaning, *ואיצא איש כאן לכם מע אמתי אנתם*, *ואי אהל צור וצידא*, *and also what was to you* (or what had you to do) *with my nation* (or people) *O ye people* (or inhabitants) *of Tyre and Zidon*. In the same manner appears likewise *R. David Kimchi* to have understood it in his expounding it, *מה לי ולכם*, &c. *what is to me and you*, (or what have (or had) you to do with me) *שבאתם לארצי*, &c. *that you came into my land, for you being my neighbours, ought to have done good to my people, but ye have not so done, but when ye saw that the kings of the nations came upon them, ye joined with them in spoiling*: by which it appears, that what they are said to have had to do with God, is that which they did to, or with his people, whom what concerns he looks on himself as concerned in, as we have already seen on *ver. 2.* and that is it which by most is looked on as the import of the word *לי*, *with me*, in this place: the *Chaldee* gives somewhat a different meaning of the words by his rendring *ואף מא אחון חשיבון קרמי*, *and also of what esteem are you before me* (or with me;) with which the *Syriack* also agrees, *ܐܢܬܡ ܕܡܐ ܐܚܘܢ ܚܫܝܒܝܢ ܩܪܡܝܐ*, *cujus momenti estis apud me, Tyre & Sidon, &c.* The *LXX.* also may be looked on as so taking the meaning in such copies as read *καὶ τί ὑμεῖς ἐμοί*, which the printed *Arabick* also following hath, *فانذا انتم لي*, *and what are you to me?* (though other copies, agreeably to the more ordinary exposition, have *τί ἐμοί καὶ ὑμῖν* (as *Cyril* reads it) *quid mihi & vobis?*) According to this way of the *Chaldee*, and those that agree with it, the words by way of question will be an upbraiding of their folly in that they should think themselves able to stand out against God, as if he were not able to avenge on them that despight done to him in injuring his people. But in the other way, which seems the more probable, may they well be an expostulation with them for the wrong that they without cause had done to his people, and in them to him, who espouseth their cause as his own: why, or for what cause, have ye thus dealt with me, *O Tyre and Zidon*, and all the coasts of *Palestine*? Who *Tyre and Zidon*, or the inhabitants thereof, if the names be properly taken, were, is, as we said, manifest from what we read of them often in the scripture. As for the words rendred *all the coasts of Palestine*, being in the *Hebrew*, *גלילות*, *vecol geliloth Pelehet*, we find them differently interpreted; Some taking *Geliloth* as a proper name of a place also, *viz.* of *Galilee*; so the *LXX.* rendring, *καὶ πᾶσα Γαλιλαία ἀλλοφύλων*, *and all Galilee of foreigners*; and the printed *Arabick* following them, *وكل جليل القبايل الغريبة*, *and all Galilee of strange nations*. The *Syriack* also, *ܐܠܠܗܐ ܕܐܡܝܢܐ*

ܐܠܠܗܐ ܕܐܡܝܢܐ, and all *Galilee of Palestine*: but there being no example of the word's, *גלילות*, *Geliloth*, being in the plural form so used for a proper name, Others (all I think both ancient and modern) take it as an appellative signifying, *coasts, bounds, or confines*. So anciently the *Chaldee*, rendring it, *תחומי פלשתאי*, *all the bounds* (or coasts) *of the Philistines*. The Manuscript *Arabick*, accordingly renders, *جميع نواحي فلسطين*, *all the parts* (or coasts) *of Palestine*. So likewise *Abu Walid* and *R. Tanchum* observe the word here to signify, *viz.* *اغوار*, *coasts, confines*. And so the *Latin*, though putting the singular number for the plural, *terminus*; and that is by all more modern Interpreters generally followed, as well as by Ours. In the other word *Palestine*, the *Greek* (as the printed *Arabick* following them) go again in a contrary way from what Others do, by not taking it as a proper name, but translating it as we have seen, *foreigners, or strange nations*. They do indeed often, where the name of *Palestine* or *Philistine* occurs, so render it, but surely as it is the proper name of a country well known, so is it here more properly taken, and the other word *Geliloth* in that sense which we have seen, and so by Ours and Others both well translated, *the coasts of Palestine*; and so all named denote countries and people then bordering on the *Jews*, and exercising cruelty and inhumanity towards them. The words so taken will seem to be a threat particularly to the inhabitants of those places; yet are by Some, who take under the names of those places to be comprehended yet others besides them, as from their like dealing, deserving to be called by, or included under, their name; *viz.* any other dealing so with God's church and people, as they did anciently with the *Jews*, whilst they were more particularly so. So say ^γ Some, that the Prophet under these names comprehends all wicked people, as under the name of *Jews* all true believers, all God's elect, of whatsoever nation. Others that he names those for example sake, that by what is said shall befall *the inhabitants of those places*, who persecuted the faithful servants of God under the *Old Testament*, may be understood what shall befall other nations, who at any time shall be enemies to God and his people. To this purpose *Dr. Stokes* paraphraseth the words, *Ye that are as great and close adversaries to the Christians as ever the Tyrians and Sidonians were to the Jews*: So ^α Others take them to be used, as *exemplum sive typus hostium domesticorum Ecclesiae*, a pattern or type of enemies to the church at home, who for some reasons induced do for a time *pietatis studium simulare*, make a shew of friendship to it, and piety, yet upon occasion shew forth, *latens animi venenum*, the poison that laid hid in their heart. Whom by these names here to understand; or whom under them to comprehend, we shall the better judge by seeing what it is which he expostulates with them for, and how

^γ So in the Polyglott.^α See Grotius here and on Mat. 8. 26.^γ See Christ. à Castro.^α Gualterus.

he will deal with them for it, which in the following words he declares, saying, **הַנְטוּר אַתָּם מְשַׁלְמִים עָלַי**, &c. *Will ye render me a recompence? and if you recompense me, swiftly and speedily will I return your recompence upon your own head.* In which words there may seem to be some obscurity, for removing of which we may observe, as to the word **נְטוּר** *Gemul*, rendred *a recompence*, that it hath the signification either of good or bad, done by way of recompence to any, and so the verb likewise, from which we have here the participle, **וְאִם נְטוּרִים אַתָּם**, rendred, *and if ye recompense either to do good or bad*; but here they are taken in the notion of bad. Again, that by these words is signified both what is done to any in recompence of what was by them done, and also what is done first to them without occasion given by any thing that they had before done; and both these significations seem to have here respect had to, as, first, in his saying, **הַנְטוּר אַתָּם מְשַׁלְמִים לִי** *baggemul attem Mesballemim li*, *will you (or do you) render me a recompence?* the noun joined with a word signifying rendring, seems to require that it be taken for **הַשְׁבַּת נְטוּר** *the rendring of a recompence for something done*, but in the second place being put by itself, **וְאִם נְטוּרִים אַתָּם עָלַי**, which Ours render, *and if you recompense me*, to signify **הַתְּחִלַּת הָרָעָה** *the beginning of doing evil (or doing in the first place)* so *Kimchi* takes it, and so the meaning of both clauses to be, “What is the matter that ye do evil to me? Do ye think to be revenged on me, because I have done evil to you? What did I evil to you? If you say that you now do, of your own accord, evil to me (for he that doth evil to *Israel*, his intention is to do the evil to me, they being my sons) then will I speedily return your recompence on your own head.” So is his exposition of the words here, to which agrees what he ^a elsewhere speaks of the signification of the root **נְטוּר**. In much the same manner doth *Abarbinel* also expound, except he puts a double interrogation in them thus, *Have I dealt ill with you (or done evil to you) that you come to render my recompence to me? or although you have not received ill from me, do you begin to do it to me?* This seems a more perspicuous meaning, and is by ^b Several (I think, with good reason) preferred. So *Castalio* in his translation briefly expresseth it, *utrum mibi vos refertis, an potius confertis?* *do you repay to me, or confer on me?* or as ^c Others, *utrum cogitatis mibi referre, an inferre injuriam?* *do ye think to recompense or to do me injury?* yet do Ours in both places retain the same notion of recompence, *will ye render me a recompence? and if ye recompense me:* as if what they did were in both places referred to something that God (or his people) had before done to them, and for which they pretended to revenge themselves; so that in the first place there is a question asked, whether they pretend any such thing, and in the

second, a declaration of what, if they pretend any such thing, he will do to them; without putting an interrogation after it in the second place (as by taking it in different significations it is done) but taking the particle **אִם** *Im*, *if*, as conditional, or by way of supposition, and so inferring what follows, that if, or supposing they pretended to do what he hath said, he would do then what he farther saith; and in that way do ^d several Others also translate the words. So the *Chaldee*, and the *Vulgar Latin* seem to express it, rendring, *Et si ulciscimini vos contra me, cito velociter reddam vicissitudinem vobis supra caput vestrum*. And if you do revenge against me, I will soon render you quickly recompence upon your head. But there are ^e those who think that in this second place is required an interrogation, and by **וְאִם**, *and if*, to be understood, *An?* or even by those who render it by *si*, *if*, and that whether taking *Gomelim* in the notion of recompensing, or of first doing. So *Mercer*, **וְאִם**, *veim*, and *if*, *interrogative intelligo*, I understand interrogatively; and *Gamul*, he renders by *inferre*, to do wrong. So *Drusius*, *Hic si sumitur pro an*, *If is used for, Or whether*, and to recompense for, *injuriam inferre*, to do wrong to. *Grotius* likewise as to the particle *si*, *if*, saith it is put for *an*, or else whether? as he saith it is often used in the *Vulgar Latin*: so that it may continue an interrogation, and the sense be, *An banc vicem mibi rependitis, & hoc mibi redditis?* *Do you return me this recompence, and do you thus repay me? nempe pro tot in vos collatis beneficiis*, to wit, for so many benefits conferred on you; but in this differing from the other, that he takes the word **נְטוּרִים**, *Gomelim*, in the notion of recompensing or repaying for what was done to them, and that of good, not of evil, as Others take it. This seems to agree with that of *R. Solomon*, who understands it of their recompensing them for those twenty cities, which *Solomon* gave to the King of *Tyrus*. The *LXX.* of old seem to have led the way, who read so the particle by an interrogation in the second place, and take the following word in the notion of recompence, and so, as we have seen, distinguish the clauses, rendring, **ἢ μνησικαχεῖς ἐμὲς ἐπ' ἐμοί;** which the printed *Arabick* literally expresseth, **أَوْ ذَكَرْتُمْ**, *or do you remember (or retain in your heart) evil against me?* Whereas the *MS. Arabick* doth otherwise as to both, and join the words in one clause with the following, (as Others whom we have before seen do) rendring them with the former words, **הֲלֹא מְכַפְּרָה אַתָּם מְכַפְּרִין לִי וְאִם אַתָּם אֹל יִתְמוּנִי אֶלְקִיחַ כְּפִיף סָרְעָה אֶרֶץ מְכַפְּרָתְכֶם**, *Do ye render me a recompence, and if ye do evil in the first place to me, swiftly and speedily will I return your recompence on your heads.* The *Syriack* renders, **ܐܬܝܢ ܡܚܝܬܝܢ ܡܚܝܬܝܢ ܕܡܚܝܬܝܢ ܕܡܚܝܬܝܢ**, *Do you render me a recompence?* **ܐܬܝܢ ܡܚܝܬܝܢ ܡܚܝܬܝܢ ܕܡܚܝܬܝܢ**, which the *Latin* Interpreter in the

Polyglott

^a Lib. Radicum. ^b Mercer, Cast. Druf. Lively. ^c Drusius and Mr. Lively. ^d Tig. Pagn. Munst.

The Arab. MS. likewise giveth those distinct notions. ^e Drusius.

Polyglott Bible renders, *quod si beneficiis me cumulatis*. But if ye heap up benefits on me, which I think may rather be rendred, but if ye cast (or confer on me) recompences due to me, the word, **גמל**, *Chublo*, as well, or better signifying recompence, or, **חقوق واجبة**, dues, that ought to be rendred, as on them benefits.

In all these interpretations hitherto mentioned, respect, we see, is had of the more usual signification of the root **גמל** *Gamal*, viz. of repaying, or returning recompence to any, on some occasion by them before given, or pretended, that notion being by Some given to it in one of the clauses, by Others in both. But that great Grammarian *Abu Walid* is of another opinion, who thinks that in both places yet mentioned, it is to be taken in that other notion of doing first, without provocation or occasion before given. And left in the first place it might seem restrained to the signification of recompence, by having **משלמים** *Meshallemim*, which ordinarily signifies, to repay, joined with it, he observes that root also to signify to give or do first, as well as to repay. His words in his explication of the root **שלם** *shalem* are, וקד חכון הוה אללנה לגיר אלמכפאה בר ללאילא כמא כאנת לגנה גמול פי הדין אלמענין אינא, i. e. This word is used also to signify not only to repay, but to do in the first place, as likewise the word *Gamul* is in both these significations used; and for example in both he citeth these words here, **הגמול אתם משלמים עלי ואם גמלים אתם עלי**. In which he saith of the word, from the root **גמל**, *Gamal*, in both places, both *haggemul* and *Gomelim*, as likewise of **משלמים** *Meshallemim*, that both **لا يكون الا ابتداء** do not denote other than a beginning, and that by both is signified **ايلآ وايتداء بالفعول**, a doing in the first place, and beginning to act. With him agreeth in this *R. Tanchum*, whose words likewise, because neither book is printed, we shall set down, **האתין אללנתין אעני גמל ושלם קד יכונאן במעני אללאילא איתדא ובמעני אלמכפאה עלי מא תקדם פקולה הגמול אתם משלמים עלי ואם גומלים מן אלמעני אלאל וקולה אשיב גמולכם מן אלמעני אלתאני והוא אלאתפהאם מנה תע עלי סביל אלתהדיד**, i. e. These two words, viz. *Gamul* and *Shilleim*, are sometimes in the signification of doing a thing first, sometimes in the signification of recompensing for what went before. His saying therefore, *Haggemul attem Meshallemim alai veim gomelim attem alai*, are of the first signification, but what he saith in the next words *Ashib gemulcem of the second*, viz. of recompence, and the interrogation from God is by way of threat. Of the root **גמל** *Gamal* doth *Abu Walid* likewise observe, that it denotes a doing in the first place, or beginning in doing, either **באלאחסאן או באלאסאה**, in doing good or evil. So that, according to him, we might

think the words here to denote, *Do ye of your own accord, or without provocation or occasion given, do injurious things to me?* were it not that *R. Tanchum* notes ^f elsewhere, that in this signification of doing first **לא יכון אלא ליר** it is not used but ^g of good, which yet, if there be not some mistake in his words, I do not well understand how it can be said, inasmuch as among the examples brought for proof of that signification of the word, for doing in the first place, there are some in which it is apparently spoken of doing evil; as for instance, that of *Gen. l. 15.* **והשב ישיב לנו את כל הרעה אשר גמלנו אותו**, and will certainly requite us all the evil which we did unto him. There is **גמל** *Gamal* certainly spoken, as of doing in the first place, so of doing evil, and therefore do both *Abu Walid*, who was before him, and whom he in many things follows, as also *Kimchi* expressly say, that the word doth denote a beginning to do, or doing first, as well in doing ill as in doing good; and so are ^h *Abu Walid*'s words, having given some examples, as namely that which we have cited and others, **הוה כלל אולא ואיתדא, באלאחסאן או באלאסאה**, all these signify to do first, and to begin either in doing good or doing evil. ⁱ *Kimchi* also, that it signifies **התחלת הטובה או הרעה**, a first doing, either good or evil. And so therefore, according to them, may it here be understood of doing ill or injury, where they had not received any. The observing of this, and reciting of the several rendrings of these words, to which perhaps more may be added, and the different distinction of them, by putting either once or twice an interrogation, shews that they are capable, according to the letter, of different interpretations, but the scope is still the same, viz. that they are an expostulation from God with them, concerning injuries by them done to his people, which he looks on as in them done to himself, and for which he threatens in the next words to deal with them according to their deserts, saying, **קל מהרה גמלכם** *Kal meberab Gemulcem*, your recompence, upon your own head. The word **גמול** *Gemul* here repeated, is by all agreed on to be in the signification of recompensing, or repaying them for, or returning on them what they had done; his saying that he would do it swiftly and speedily, may denote, either with great celerity, whensoever and as soon as he pleaseth, they not being able to stop or hinder him, nor ^k having time to find out way to prevent it. Or that ^l he is such, or of such power, who can as soon as, or whensoever he pleaseth, without any stop or hindrance, so do; in that sense seem to take it such who look on the word **קל** *Kal* as a noun. So *Munster*, *leve est ut velociter reddam retributionem vestram*, &c. The *Tig.* *Facile est ut ego*, &c. *velociter rependam*, &c. It is a light or easy thing to me that I should, &c. *Vatablus* making it an epithet of God *festinus cum*

^f In his Lexicon Morshed in **גמל**. ^g And accordingly he seems to give the meaning of the words here, These doings which you do unto me first, i. e. **פעלם מתקדמא** as a preceding beneficence. I will speedily recompense you. ^h In the root **גמל**. ⁱ In *Rad.* and *Comment.* on the place. ^k *Ar. Mont.* ^l *Brenn.*

cum celeritate, Calv. *velox*, &c. and so *Piscat. levis festinatione*, being light or swift with speed. These take it all as a noun adjective, yet with difference between themselves, the former making it as a description of the action, the latter as an epithet of the agent, with whom the MS. *Arabick* seems to agree rendering כפפ סרעא, *Being light speedily*. But I suppose, though as to the sense it will be much one, yet that as to the literal construction they do better, who take that first word קל *Kal*, as well as the following word מרהר *Meherab*, for an adverb, that so two words of like signification joined may give a greater emphasis to, and assurance of what is said shall be done; so is it taken by Ours who (as we see) render it, *swiftly*, in which they agree with many Others both ancient and modern in their several languages. For so sounds the *Chaldee* קליל *Kalil* (which is much the same in letter with the *Hebrew*.) The LXX. rendering it εἰς, to which I suppose the printed *Arabick* بدة *Bebeddat* may well answer, though the *Latin* Translator render it *cum ira*, with anger, (it might rather perhaps be rendered *cum impetu* or *celeritate*, with present force.) The *Syriack*, بصرى, which the *Latin* renders *Brevi*

shortly, the ancient *Latin cito*, and to the same purpose among modern Translators many in several languages; so as that between it and the following מרהר *Meherab*, both being adverbially taken, there is little or no difference in signification, only that one adds (as we said) emphasis or confirmation to the other, so that Some think it sufficient to express them by one word put in the superlative degree, ^m *velocissime* most swiftly (or most speedily) which seems to import as much as the two words both of the same signification repeated do require; whether put without a conjunction between them as they are in the original, *Kal Meherab*, and some of the translations put, as in the *Vulgar*, *cito*, *velociter*, or with one, for making the language plainer and smoother, as in Ours and ⁿ Others, *swiftly* and *speedily*. *Abarbinel* thinks by this expression to be meant that the punishment of *Tyre* and *Sidon* (those places being properly and precisely taken) should not be deferred to be, בסוף הגלות, *at the end of the captivity of the Jews*, as that of other nations should, but be sooner; and that which is here threatened, was made good on them, when *Alexander* the great did under the time of the second temple destroy them. How or when Others think it was to be fulfilled, will after appear. He threatens that he will so in his due time return upon them, in full measure, and effectual manner, that which shall appear to be a just recompence for their evil behaviour towards him in their dealing as they did with his people, and such things as belonged to him and his name was called upon, or were called *his* and by his name. Their doings to have been evil, and such as he was highly provoked by, as it is in these former words, or expostulation,

in general intimated, so more particularly what they were, is in those that follow expressed.

5. *Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.*

In determining what he means here by calling it *my silver* and *my gold*, and *my goodly precious things*, is between Expositors some difference. Among the Jews *Aben Ezra* expounds it, such as the Kings of *Judab* had given them, either שומר או לפדיון השבויים *for a gift (or present) or for the redemption of captives*. Whom *Drusius* seems to express, saying, *aurum populi mei, quod viri pro redemptionis pretio solverent, aut muneris loco inferrent ad vos*. *Kimchi* takes the silver and gold which the *Israelites* had, to be so called and owned by God as his, because he gave it to them. So likewise *Abarbinel*; so that in taking it from them, they robbed him, or took away what was his; his was the silver, his the gold of all *Israel*, as by him given to them, so that he might still say of it, לי הכסף ולי הזהב כל ישראל, *mine is the silver, mine the gold of all Israel*.

This way take ^o Several also among christian Expositors. Others both ancient and modern by it understand ^p that silver and gold, and precious vessels which were in the temple dedicated to God, and so his. *Grotius* thinks not these but the former to be meant, *non quæ templi erant*, not such precious things which belonged to the temple, and which were carried away to *Babylon* by the *Chaldeans*, but *quæ populi erant*, such as were the peoples goods, and by the *Chaldeans* having taken and spoiled the city sold to their neighbours. But I see no reason why both may not be understood and looked on as comprehended, ^q *Argentum populi mei, vel argentum templi mei*, either the silver, &c. of my people or of my temple, or both of my people and of my temple. So seems to be *Calvin's* mind, that there is no doubt that they did rob and spoil the people of their good, and that for that they were guilty, and for that are taxed; but in a more especial manner for their taking away *sacra Templi vasa*, the holy vessels of the temple. The silver and gold and desirable precious things of his people were indeed his, and it was just reason that he should call to account for it those that took them away, they in so doing, doing manifestly wrong to him, who owned both the possessors, and what in that kind they possessed, but more apparent wrong was certainly done to him, in taking away such things as none was looked on as owner of but himself, *viz.* the treasures and ornaments of his peculiar house, separated and consecrated to him, which though he had not need of, nor could be properly said to have pleasure in or for any good that he reaped thereby, yet as tokens of his peoples gratitude, and honour, and obedience by them shewed to

^m Jun. Trem. Cyril, Tarnov.

ⁿ So the LXX. and Syriack.

^o Mercer, Pet. à Fig. Grotius, Dr. Stokes, &c.

^p Jerom.

^q Piscat.

to him, he did delight in and accept of, as what was of his own by them given to him. The robbing of him of those things was a great injury in itself, but much more yet heightened by the use that they put them to in carrying them into their own temples **לְהִיכֶלֶבֶם** *lebeicelebem*; the word signifies either [†] *palaces* or *temples*, and is so rendred by Some, *palaces*, but the rendring it *temples* seems to have more of emphasis in it, as greatly aggravating their crime, in that they did not only take away those things from God and convert them to their own private use, but to the greater dishonour and contempt of God, as it were in triumph over him, place them openly in the temples of their idols, as if they had gotten the victory over God. Those of *Tyre* and *Sidon*, and the coasts of *Palestine* being said to have done this, seems to intimate, that they by those names called, ^{*} were assisting to the *Chaldeans* and partakers with them in spoiling the city of *Jerusalem* and the temple, and for such they are in the first place taxed; and in the next words they are farther taxed for wrong done to them in respect to their persons.

6. *The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.*

By what is said that they sold the children of *Judah* and of *Jerusalem*, to the *Grecians*, *Kimchi* expounds so as either to be meant of such young children as they stole from the *Jews*, while they were yet in their own country, or of such as coming and siding with their enemies, when they carried them captive, they took and got into their hands, and whether meant of one or the other, sold unto the *Grecians* who lived a great way from the land of *Israel*, that so they might not return again to their country, which is the same that *Aben Ezra* before him in briefer words expressed, **שְׁלַקְתָּם בְּמִלְחָמָה אוֹ בְּנִיבָה**, *whom ye took in war, or by theft*. Some observe that by saying the children of *Judah* and the children of *Jerusalem*, are not necessarily meant young children only, [†] but that it may be understood of such as were of riper age also, any of the inhabitants of *Judah* or citizens of *Jerusalem*, called the children thereof, and so *Castalio* renders *Judæos & Hierosolymitanos*, *Jews and Jerusalemites*; as likewise in the next place, that which literally sounds the *sons of the Grecians*; is by Ours and several Others rendred simply, the *Grecians*. For the words in the *Hebrew* are **לְבָנֵי הַיָּוֹנִים** *libne bayevanim*, and so accordingly by the [‡] ancient Translators according to the letter rendred, as likewise by several more modern, the *sons of the Grecians*, as Ours also note in the Margin, though in the Text putting what is thereby meant, *viz.* not children in respect of their age, but people of such a nation, and by the name *Javanim*

here put, are particularly denoted the *Grecians*, so called from their father *Javan* the son of *Japhet*, Gen. x. 2. from whom they are called in their own tongue *Jones*; yet is it by Some observed, that that name may be also so taken as not only to design them in particular, but so as to comprehend other Gentile nations also, they being of great note among them, and their language used by them, in that large acception, which *St. Paul* takes that name, when in his distinction of people into *Jew* and *Greek*, he seems under it, to comprehend all nations that could not be called *Jews*. So *Rom.* i. 16. ii. 9, 10. iii. 9. and 29. x. 10, 12. *Gal.* iii. 28. *Coloss.* iii. 11. Whether by *Grecians* here he mean such as were properly called so (between whom and the people of *Tyrus* here named ^{*} appears to have been commerce of old, as in trading for other things, so also for the persons of men, *Ezek.* xxvii. 13.) or others to whom that name was communicated; such it appears are understood as were far remote from *Judeab*, and from which they should not probably return thither, by saying, *that ye might remove them far from their border*, that is, their own country and the limits thereof.

God having thus described the injurious dealings of *Tyre* and *Sidon*, and those of the coasts of *Palestine*, or of such as were under those names comprehended, towards his people, he subjoins in the two next verses a description of what he himself will, thereby provoked, do, both for his people and to his and their enemies. First, as for what he will do for his people, he saith,

7. *Behold, I will raise them out of the place whither ye have sold them, [then as for what he will do to or against their enemies.] I will return your recompence upon your head.*

8. *And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.*

Of which words according to the letter, *Abarbinel* gives this plain explication, I will restore them, and cause them to return from the place whither you sold them, and by their hand will return your recompence on your own head, for that your sons and daughters shall be sold by them to the *Sabeans*, inasmuch as they are a nation far remote from you. By his saying, **וְהִנֵּנִי מֵעִירָם**, &c. *Behold, I will raise them out of the place*, though the word ^{*} properly seem to signify to raise them from sleep or the like, yet may also and here appears to import, as much as [†] *reduces facio*, to cause to return those that seemed to be quite lost and forgotten (like men asleep or dead, not appearing among men) he will yet raise up again, and cause to appear in their countries, from which they had been so far and so long removed. So the *Chaldee* **וְהִנֵּנִי מֵעִירָם**

וְהִנֵּנִי

[†] Some copies of the LXX. read *δίκας*, Others *νέμω*.
Syr. Arab. Vulg. Lat. [‡] Grot. ^{*} Tarnov. [†] Druf.

^{*} Drufius.

[†] Drufius, Tarn.

[‡] Chald. LXX.

אֲנִי מִתִּי לְהוֹן בְּנֵי־אֵלֶיךָ, *I will bring them publickly.* In his saying, *I will sell your sons*, &c. it is manifest that the word selling is not taken in its proper signification of passing over right to any thing for a price taken for it; this cannot be spoken of God, but so as to denote the giving over a thing to any, so as that he shall have just right to it and over it, and power to dispose of it, as over a thing which he had bought with his money. In this sense is the word selling also ² elsewhere used. So is God said to have sold the *Israelites* into the hands of their enemies, *Judges* ii. 14. iii. 8. iv. 2. and x. 7. such a deliverance the *Psalmist* xlii. 12. calls, God's selling his people בְּלֹא הוֹן *sine pretio*, without price (as the Vulgar renders it) or as Ours, *for nought*, or as in the Margin, *without riches*. In the foregoing words, *The children of Judah*, &c. *have ye sold unto the Grecians*, and those that follow, *and they shall sell them to the Sabeans*, it is plain that it is taken for selling for a price; but here spoken of God's dealing, it is not so, but meant of his giving or delivering up into their hands and power, so *Kimchi* expounds it אֲמָסְרָם בְּיָדָם, *I will deliver them into their hand*. The not observing this use of the word, *Drusus* thinks to have been occasion to Some of rendring the words, בְּיַד בְּנֵי יְהוּדָה, *Beyad Beni Jebudah, opera filiorum Judæ*, by the means of the children of Judah, of whom his censure is that *male exponunt*, they do ill expound it. So indeed doth *Castalio* render it; so *Vatablus* expounds it, and so *Mercer* also, yea that expression is ancienter. For so the MS. *Arabick* appears to have taken it, rendring עָלֵי יַד בְּנֵי יְהוּדָה, *alai yad bani yehudah, by the hand of the children of Judah*, nor doth that of the Vulgar Latin, *in manibus filiorum Judah*, differ, though the *Doway* render it, *into the hands of the children of Judah*. That בְּיַד *beyad* may indifferently signify either *by the hand*, or *into the hand*, there is no doubt, nor do I see, though the construction be different, what great difference there will be in the meaning; what will selling them by their hand be, but giving them up into their hand to sell them, or dispose of them, as they list?

As to the next words, *And they shall sell them to the Sabeans*, to a people far off; the word rendred *Sabeans* being in the Hebrew שְׁבָאִים *Shebaim*, there is difference from of old among Interpreters. The LXX. render them, καὶ ἀποδώσουσιν αὐτοὺς εἰς ἀρχαλαζείαν, &c. *and they shall sell them into captivity to a nation far distant*, &c. So the printed *Arabick* following them, وَيَسْلُونَهُم لِّلْأُمَّةِ الْبَعِيدَةِ, *and they shall deliver them up for captives to a nation that is far off*, upon what grounds they went in so rendring the word is apparent, viz. because the word שְׁבָא *Shabah*, whence they look on this as a noun derived, signifies in the Hebrew, as likewise in the Chaldee, Syriack, and Arabick, *to make or lead captive*, and so this to denote *captivities* or

captives, as *Jerome* thinks they should rather have rendred, and so we see the *Arabick* to render. But no such form of a noun appellative elsewhere occurring; Others generally take it here as a proper name of a people, or nation so called, viz. *Sabeans*, as also their country which they inhabited, viz. *Seba*, or *Sabah*, so the other Greek Versions τοῖς σάβαιν, or τοῖς σαβαίοις; the Syriack, ܫܒܐ; the Vulgar Latin *Sabais*, as generally all more modern translations; the MS. *Arabick* لَهْلِي يَمَانَ *Leahil yaman, to the people of Yaman*, which is an explication of what people he thinks meant by those, who are called or here meant by *Sabeans*, viz. the inhabitants of *Yaman*, or *Arabia felix*, and not any others, who, or their country, might be called by the like name, as it appears Others have thought to be here meant, as *Jerome*, who thinks them to have been a people *trans Indiam*, beyond *India*, of whom he thinks likewise the Queen of *Sheba*, who came to hear the wisdom of *Solomon*, to have been, 1 *Kings* x. and whence he saith that frankincense also comes. But *Drusus* taxeth him, as being in this in an error, which he conceiveth to have been occasioned, by his not distinguishing betwixt שְׁבָא *sheba* with *Schin sh*, and סָבָא *Sabah* with *Samech S*. which are distinct names of different persons (who might be the fathers of different nations) and countries (which perhaps were from them called, as *Psalms* lxxii. 10. מְלֶכֶת שְׁבָא וּסְבָא. The Kings of *Sheba* and *Seba*; wherever *Seba* be placed, whether in *Aethiopia*, or *Arabia Chusæa*, of *Sheba*, it is more than ^c probable, and by most agreed, that it is in *Arabia felix*, and generally agreed that thence frankincense is brought, and most probable that thence the Queen of *Sheba* came, whom our Saviour, *Mat.* xii. 42. and *Luke* xi. 31. calls the Queen of the ^d South, which seems the interpretation of *Yaman*, and saith, she came from the utmost parts of the earth, as her country being situate on the utmost shore of *Arabia* might be called; as the inhabitants are here called a people ^e far off, certainly if situate in that part of *Arabia*, they were so far remote from *Tyre* and *Sidon*, and the coasts of *Palestine*, as that they might be well so called, although the words are capable of another interpretation, which will take away scruple concerning that; which is, that they shall sell them to the *Sabeans*, ^f who shall carry them away and sell them to nations very far off, but there is no need of any such scruple. These things being observed, as the literal interpretation of the words in these five last verses, there is no great difficulty; but as to the farther meaning of them, and how, and when, and what is said, should be fulfilled, there is much, it being added, *for the Lord hath spoken it*, i. e. certainly ^g determined it: there is no doubt but certainly it should in its due time, and in due manner be fulfilled: but no history plainly and certainly declaring when and

² Druf. ^a Or Pagn. in manu. ^b Theodot. ^c Mercer seems to think otherwise. ^d Kimchi saith of them, the Sabeans are the sons of Saba, and lye east and south of Israel, and Tyre, and Sidon, and Palestine. ^e See Jer. vi. 20. ^f Drusus. ^g Abarbinel.

and how it was so, hath made Expositors much to vary, Some adhering to a literal interpretation, Others preferring a figurative, which the words seem so much to incline to, that Calvin saith, *stultum esset ac puerile, nimis insistere in ipsa litera*, it would be a foolish and childish thing too precisely to insist on the bare letter; although he will not say that the Prophet speaks allegorically, and himself abstains from such expositions, as not having in them any thing that is firm and solid, yet he saith, *aliquam figuram subesse in his verbis*, that there is counted some figurative meaning in these words, viz. that the Tyrians and Sidonians shall be sold and sent up and down into far remote countries, *Idque fiet in gratiam electi populi & ecclesie, ac si Judaei ipsi essent venditores*, And that shall be done for the sake of God's elect people and church, as if the Jews themselves were the sellers. From such ambiguity or latent meaning, which he observes to be in the word, seems it to be also, that, as Ribera notes concerning the fulfilling of what is here said, *Divinant expositores & multa dicunt, sed quæ nequeant comprobare*, Expositors go by conjecture, and say many things, but such as they cannot make good. That which he follows is (having understood by the Jews all God's elect people) to understand by those of Tyre and Sidon and the coasts of Palestine, all those nations that bordered on the Christians of old, from whom they received much damage, and the time when this recompence here threatned should be to them, the day of the last judgment, and that then he will raise up those of his saints, whom they had sold to foreigners, and who had died in strange countries, to life again, that so they should be present at the judgment, and see what punishment he would inflict on those their enemies, by selling whom he thinks meant delivering them up to the saints, who sitting on thrones with him to judge the wicked, shall deliver them up to eternal captivity. By the Sabeans, to whom it is said they shall sell them, he thinks meant the devils, to whom they shall be delivered up to be tormented. The same way of exposition do Others also follow, who both goⁱ before and follow him^k, and agree with him in it: yet though the words may be so applied, is it, I think, among those which cannot be easily proved to have been the only or primary meaning of them, when, and as, spoken by the Prophet. We may well look for something more literal in them, although when and how it was ever put, or to be put in execution, for want of plainer description of the history of it in scripture, will be hard to determine.

Among the Jews Kimchi seeming to think they are literally to be understood, yet in assigning the time when what is said, should be actually performed, he doth it so as to make all things uncertain and ambiguous, and indeed so as to signify nothing. That which is said, Behold I will raise them out of the

place whither ye have sold them, he expounds by, **כִּי עוֹד יָשׁוּבוּ לְאֶרְצָם**, &c. For they shall yet return to their own land; although the place of their captivity be far off, they shall return into their own land, **הֵם אוֹ בְנֵיהֶם**, either they or their children, or **הֵם וְגַם בְּנֵיהֶם**, both they and their children, **הֵם בְּתַרְיֵית הַמָּתִים**, they at the resurrection of the dead, and their children, **שִׁדְּיוֹ בְּיוֹם הַיְשׁוּעָה**, which shall be in the time of salvation. By his words it appears to be his opinion, that what is said should, according to the literal meaning of the words, be fulfilled, but that it is not yet fulfilled, nor shall be till the resurrection of the dead, and the times of the Messiah, or Christ, who shall bring salvation to the Jews, and is not yet come. How his opinion agrees with what other Jews think, it will not concern us to enquire: that which we shall observe is, that it is not agreeable with the verity of the christian religion, by which we are assured that Christ is already come to bring salvation to his people, and that his second coming, at which the dead shall be raised, and both quick and dead be judged by him, is not a time of such transactions as we here mentioned, of buying and selling themselves from one nation to another, and trafficking for worldly matters, when the earth, and the works that are therein shall be burnt up, when the wicked shall go into everlasting punishment, but the righteous into life eternal, *Mat. xxv. 46.* so that if ought of what is here understood, be to be expected to be then done, it cannot be literally to be understood. As to such a literal meaning Abarbinel speaks more intelligibly, saying, that it was done in the time of the second temple, when Alexander the Great destroyed those places, viz. Tyre and Sidon. And there are among^m Christian Expositors who do in this way agree with him. As for what is said, that the children of Judah and of Jerusalem, whom they had sold unto the Grecians, &c. he would raise them out of the place whither they had sold them, Grotius thinks to be made good under Alexander the Great and his successors, who in favour of the Jewish nation, restored to liberty many Jews who were captives, or in servitude in Greece; and as for what he threatens to those of Tyre and Sidon, that he would sell their sons and daughters into the hand of the children of Judah, and they should sell them to the Sabeans, he thinks to have had its effect, when the same Alexander took Gaza, Sidon and Tyre. Others think the fulfilling of these things to be referred to the times ofⁿ Cyrus, and the^o Maccabees. Others, that though there be no plain history which describes the compleating of them, yet that without doubt all was fulfilled as the letter sounds, God having said it should so be, certainly it will be the plainest way to understand it according to the letter. If any thing may be counted such that hath not been fully accomplished, we may (I suppose) refer that (though not the whole

ⁱ P. 211.^k Rupertus.^k Chr. à Castro, Sz. Menoch.^l 2 Pet. iii. 10.^m Grotius, Brennius.ⁿ Pet. à Fig.^o Lyra.

whole matter, as we see Some do) to the day of judgment, when the places here named, shall with all others, be called to a farther account for what they at any time did in this world. As for their particular, we learn from our Saviour telling *Cborazin* and *Bethsaida*, that, *it shall be more tolerable for Tyre and Sidon at the day of judgment, than for them*, Mat. xi. 22.

That which from this passage will, according to these expositions mentioned, to be necessarily inferred is, that though God do suffer his people sometimes to be trampled upon and to be contemptuously used, and injuriously dealt with by his and their enemies, yet he will in due time deliver them from the hand of their enemies, and to them render a just reward, proportionable to the wrong that they have done to his people. What God here promisseth to do for the *Jews*, then his people, may all his people at all times look on as a promise of good issue to them under any sufferings; and in what is threatened to *Tyre* and *Sidon*, &c. may other enemies to God's church and people read their own doom. This particular example will be a proof in all other like cases, and we may be assured of it, *for the Lord hath spoken it*, whose truth is not limited to any particular, but hold in all like cases alike. The words are by ^p Some far differently interpreted, as if by what he saith, he will sell the children of the *Tyrrians*, &c. to the *Jews*, and they should sell them to the *Sabeans*, were meant the Apostles, sending such as were converted to Christ into remote parts, for bringing others in to him by preaching the Gospel to them, or such like purpose: but this seems not so proper to the words, in which appears a manifest threat of evil, and not a promise of good, as that would be.

9. *Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.*

10. *Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say I am strong.*

11. *Assemble yourselves, and come, all ye heathens, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.*

Having from the beginning of *ver. 4.* hitherto seemed to direct his speech to some particular nations, as those named, *Tyre* and *Sidon*, &c. he seems here again to return to speak, ^q what may in general concern all nations of whom he had spoken, *ver. 2.* and commands it to be taken notice of by them, as if it were by an herald, or such as he employed, proclaimed to them all. That which they are to be warned of, is that they *prepare war*, and that they muster up all their forces, make all possible preparations, and use their

joint and utmost endeavours, even all the enemies of God and his church, comprehended under the name of the *Gentiles*, for resisting his power, in inflicting on them what he hath determined in his appointed time to bring on them. His calling on them so to do, and to prepare to meet him in such a manner, is a certain prediction, that however now they seem to prevail against his church, without any seeming able to resist them, yet there shall be a time when he will appear to stop their violence, rage they never so furiously, and set themselves together with never so great force, against him and his elect. His bidding them to *prepare war*, and make all the provisions they can for it, is a plain warning that he is preparing war against them. So much will the words simply taken import; if they be taken by way of irony or scoff (as they are by many taken to be) then will they farther give to infer, that when they have made all these preparations that they are bid to make, yet all shall be in vain, they shall not be able to resist, nor to stand out against those judgments that he will execute on them. What time is here pointed out, and when the things here spoken of should be fulfilled, and by and on whom, it being not expressed, nor by the history of scripture made plain, makes the meaning very ambiguous, and such as Expositors do not consent in. ^r Some think what was done by *Nebuchadnezzar* to be meant: ^s Others the battle of *Arbela* (between *Alexander* and *Darius*) to be especially had respect to; ^t Others, such things which should be done under Antichrist, toward the end of the world. ^u Others, to be understood as that God would stir up all nations, that were enemies to his people, one against another, to destroy one another. They seem not any of them to make things plain; I think therefore the plainest way, to be that which the learned Mr. *Lively* takes, who thinks that the day of the last judgment is here set forth, *similitudine sumpta a bello*, by a similitude taken from war, in which powerful generals bring down and destroy their enemies; so taking those here mentioned among the *Gentiles* for the enemies on whom God will take vengeance, and therefore calls upon them to assemble themselves together, and so to do what he bids them, that he may so do. So *Jerome* saith to be the opinion of the *Jews*, which he himself also likes. So *R. Solomon* manifestly takes to be meant, while he puts for explication of the words, *prepare war*, *אם תוכלון להלחם כנגדי*, *if ye can be able to fight against me*. Others in a clean contrary way take them for those, whom he will employ in taking vengeance on his enemies, and the enemies of his people. Such *Jerome* mentions to have been in his time, who did think, *hæc sanctis gentibus predicari ut præparentur ad bellum, & pro populo Dei dimicent*, that these things should be proclaimed to holy people, that they should prepare themselves for war, that they might fight

^p See Pelican. Mercer, Tarnov. out of Winclm.
^q Calv.

^r Lively. ^s Tirin: ^t Grot. ^u Lyra, Pet. à Fig.

fight for his people. So seems Cyril also of old to have thought, that he doth in these words direct his speech *ἐπὶ τὰς ἰδίους προσκυνητάς*, *to his own worshippers*, to give them confidence *ὅτι καὶ τῶν ἐχθρῶν ἀμείνους ἔσονται αὐτῷ προσπιζόντες*, *that they shall have the better of their enemies by the help of him taking their part*. This way take also several modern Expositors, who look on the words so to sound as if God did * *colligere suos exercitus*, & *instruere suas copias*, *ut pœnas sumat de hostibus Ecclesiæ suæ*, muster up, or gather together his armies, and draw up his troops, that he might inflict punishment on the enemies of his church, † so as to shew how great forces, how numerous armies he hath ready at his call for help to his church, and destruction to their enemies at such time as he shall think fit; for as to the time designed, I do not see them to speak any thing particularly.

These two ways St. *Jerome*, as we said, mentioning, prefers that which we have put in the first place, as likewise ‡ several Others do, whom I think we may well agree with in it, it seeming most agreeable to the import of the words. It was, as he observes, the opinion of the *Jews* in his time, or before him, with whom among such as are later than him *Abarbinel* may also be reckoned in part, although as to the whole of his opinion, I suppose it may be looked on as singular to himself, and such as we shall not find any other to agree with him in, nor find reason ourselves to do it, and because it is such we shall give a brief account of it, that the reader may judge thereof. He saith, that though the words may be understood of a war, to which God shall stir up the hearts of the sons of *Edom* and the sons of *Ismael* (which in his language are the *Christians* and *Mahometans*) therein to go up to or invade the Holy Land, and there to fight one with another till they be all destroyed, yet that without doubt the Prophet doth in that declare what concerns the resurrection of the dead, in that he saith, *ver. 9. העירו הגבורים*, *wake up the mighty men*, and *ver. 12. יעורו ויעלו הגוים*, *let the heathen be wakened and come up*, using the word of wakening, and *ver. 14. המנים בעמק ההרץ*, *multitudes in the valley of decision*. From these expressions he concludes the mind of the Prophet to be, that those that sleep in the dust, shall awake and arise from their death, and that of them shall be singular or particular persons both of the children of *Israel* (who shall arise that they may see the fall of their enemies who persecuted them) and also particular persons of other nations, as to say, *Sennacherib*, *Nebuchadnezzar*, *Titus*, and such other enemies, that they may be punished together with their seed, and that they may see the destruction of their native countries, which he saith to be intimated by the words, *proclaim ye this among the Gentiles, prepare war, &c.* and so the meaning not to be, as *R. Solomon* would have it, *Prepare war, if ye can war (or fight) against me*; neither to be spoken

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concerning those that came against *Jehoshaphat*, according to what *Aben Ezra* cites from one *R. Moses Mordecai*, but concerning that war which shall be *באחרית הימים*, *in the last days*, of which he speaks, saying, *Proclaim ye this among the Gentiles, and let them all prepare themselves for the war*; for though the matter be made publicly known among the *Gentiles*, they shall not be able to escape it, what God hath spoken being sure always to stand; and because many kings and princes, who had done evil to *Israel* in their destruction and captivity, yet died in their honour; of them he speaks, saying, *Wake up the mighty men*, as much as to say, *Awake, awake from your sleep of death, draw near and come up*. For there shall be gathered together all sorts of nations to war, and of them also that dwell in the dust, and shall come thither with them. But that he means not generally, all of them shall then live again, but such as kings and counsellors of the earth, the mighty men which were of old, which fought against *Israel*, appears by the saying, *אנשי מלחמה*, *anshe milchamah, the men of war*, viz. such as warred with God and with his people, as the people of the generation of the wilderness are called *Anshe milchamah* (*Deut. ii. 14.*) because they did, as it were, war against God, and believed not his word. And as for them that shall then (as he thinks) arise from the dead, and come to the valley of *Jehoshaphat*, (*ver. 12.*) he saith that their rising and coming thither shall be *לא להלחם*, *not to fight*, but to see that God will then sit to judge all the heathens round about, and to behold the judgment and vengeance that he will there execute on them: and for making good his opinion he saith that there shall be (according to what some of their wise say) two resurrections of the dead, the one for that remnant whom God shall call (*chap. ii. 32.*) in the time of redemption, viz. of *יחידים מבני ישראל*, *choice particulars of the children of Israel*, as likewise particulars of the *Gentiles*, who have done evil to *Israel*, whose resurrection shall come before, that they may be at that time to see their fall, and that this resurrection shall not be but in the Holy Land, in the valley of *Jehoshaphat*; of whom he saith that *Isaiah* prophesied in those words, *chap. lxvi. 24. And they shall go forth, and look upon the carcases of them that have transgressed against me*. The second, he saith, shall be after that, and that a more general one, viz. of all the righteous *Israelites*, which have been in all generations, and likewise of multitudes of other nations, who were true believers, who shall rise in all the habitable parts of the world, and several regions thereof, to publish in the world the truth of the Lord, and of his law, that so men may be directed all of them to call on the name of God, and so serve him with one consent. To this purpose will he have to tend the meaning of the Prophet, but mingling in his exposition such fancies of his own, that I suppose he will have not many to agree with him.

* Calvin. † Danæus. ‡ Mercer, Ribera, Pet. à Figuer. Christ. à Castro. Jun. Trem. Piscator, &c.

him. That he may seem himself to have suspected, while he saith, that if any like not to interpret these words of the resurrection of the dead, he may look on them as an excitement to go up to that war, which shall then be. But I look not on the referring the words to the time of the resurrection of the dead, to be that which is to be found fault with, but his understanding it as he doth. If it be understood to import the same time with the day of judgment, as we take it to be, I think it to be that which among the several expositions of the words may seem most probable, as setting forth the great confusion that all people shall be in at that time, which is the interpretation which Mr. *Lively* prefers.

Having thus premised concerning the different opinions of Interpreters, as to the scope of the words in general, the chief of my remaining business will be to give more particularly the literal meaning of some of them, that so the reader may judge how they are applicable to any of such expositions as are given.

Prepare war.] So Ours read in the Text, but in the Margin put *sanctify*, intimating that the word קדשו *Kaddeshu* in the Hebrew doth properly so signify. So it is manifest it doth, but withal, that it is used to signify the preparing for a thing in a solemn manner, as to which men were, as with a sacred obligation, which ought not to be neglected or violated, bound, and is therefore by the word of preparing thought to be aptly rendred, as elsewhere, so here, as well by Jewish as Christian Interpreters. So the *Chaldee* renders it, ומינו עבדי קרבא, *prepare such as shall wage wars* (or warriors), *Aben Ezra* also הכינו, *Kimchi* והמינו, *prepare*. The MS. *Arabick* استعدوا للحرب *prepare yourselves*, or be prepared, or ready, for war, as likewise *R. Tanchum*, who rendring it, اعدوا الحرب, *prepare war* (or to war,) explaining it by, استعدوا له, *be prepared, or prepare yourselves for it*. By which we may understand what both the *Septuagint* (as the printed *Arabick* following them) and the *Syriack* and *Vulgar Latin*, with some modern, meant, by their rendring, *sanctify a war*, viz. that they should wholly, as if by an holy league bound, set themselves to it, or make preparations for it as for a sacred thing, which ^a required solemn preparations. For this end (saith he) *wake up the mighty men*, &c. העירו Hairu, *wake up* (from the root עור *Ur*, to awake.) The same word we have, ver. 7. though in another tense מעירם *Meiram*, and there by Ours rendred, *will raise them*. It appears in this conjugation to signify any raising up, as by waking from sleep, or raising from death, or stirring up to a vigorous prosecution of any thing; and in which of these notions it is to be taken must be known by what is required by the words joined with it, and the sense of the place, which is taken. So here by those who take by the *mighty men* and *men*

of war here mentioned to be meant such of them, who having once lived had since been dead and laid asleep in the dust, is it (as by ^b *Abarbinel*) understood of wakening, or raising from the sleep of death to life. By those who take by them to be meant such as were yet then alive, of stirring up or exciting them to prosecute with vigour the business here enjoined, viz. of preparing war, which whoever are understood are bid to do, and to draw near, and come up, viz. to come together in the presence of God, to or at the place appointed by him. By that stirring them up the *Chaldee* looks on as denoted the causing them to come publickly, so rendring it ייתון בגלי, yetun bigli, *let them come openly*. So likewise he renders, הנני מעירם, ver. 7. *Behold I will bring them openly*. By יעלו yaalu, *let them come up*, Some ^c think allusion to be had to the Situation of *Judea*, or *Jerusalem*, whether they are called, as being higher than other regions about it. That the word יעלו (from עלה) doth properly signify to ascend, or come or go up, is no doubt, yet I suppose it is not necessary that it should be always strictly so taken, as if the height of the place whither they should come was thereby denoted. It may be that the place whither they are called is meant ^d of such as was so, though not *Judea* or *Jerusalem*; but it is not necessary that from this verb it should necessarily be concluded so to be, for that it seems, in a larger signification, to signify much the same with the preceding verb יגשו, let them draw near, viz. let them come, ^e *veniant*, as to Some it seems, which use of it may be confirmed or illustrated by the like use of a word from the same root, and of the same signification in the *Arabick* Tongue, viz. تعال (from علا *Ala*) which, though it according to the signification of the root would properly signify, *come up*, and doth also so signify, yet in ordinary speech is used for no more than simply *Adeſdum*, ^f *come hither* or *draw near*, without respect either to the height, or lowness of the place, whence or whither he is called, that is spoken to. The words are plainly an alarm to the people here called on, to make all possible preparations to the war that they are bid to make, which is continued in very emphatical expressions in the following words also, as ver. 10. *Beat your plow-shares into swords, and your pruning-hooks into spears, let the weak say, I am strong*. As if all that they were to look after was to make provision for it, and there were nothing else that they should need to look after, neither the managing of such affairs which concerned their livelihood, as the culture of the ground, and tilling their fields, and dressing their vines and fruit-trees, that they might enjoy the necessary fruits thereof (which by that mention of the plow-shares and pruning-hooks, necessary instruments for those ends, and bidding to beat them into

^a See chap. i. 14. ^b Grot. ^c Who seems to look on that verb properly to import such raising from death to life, as Ribera also doth. ^d Jun. Trem. ^e As the clouds, or the air, if it be understood of the resurrection or day of judgment, as 1 Theff. iv. 17. ^f Druf. Cast. *proficiscantur*. Ver. 11. the word יבאו come, is rendered by the Arab. MS. تعال.

swords and spears, instruments of war, is plainly intimated,) or even the looking after their own bodily health, or in any thing favouring their infirmities, though they were weak. This manifestly declares the extraordinary trouble of the times spoken of, the greatness and grievousness of the war, which should not give them leave or leisure to look after those things, by which men do ordinarily subsist, and therefore look more especially in the first place after. That this is to be the meaning is plainly shewed, by those contrary expressions of times of peace and security elsewhere used, viz. *They shall beat their swords into plow-shares, and their spears into pruning-hooks*, Isaiah ii. 4. and *Micah* iv. 3. which *Kimchi* thinks to be a description of peace, which shall follow the war here spoken of: and as to the other words, and *let the weak say I am strong*, viz. put himself forward in this war without consideration of his weakness and inability; it tends to the same purpose, it being usual for weak infirm men to favour their bodies, and not put themselves on difficult matters, as war or the like; whereas here that is not allowed as an excuse to them, but they must put on strength, and to their uttermost, for joining in the employment here called to.

As for some of the words in this verse, how they are differently rendred by Interpreters, it will not be much material to observe, as particularly that **אִתִּים** *Ittim* (in **אִתִּים** *Ittecem*) is by Some rendred ^a *aratra*, plows, by Others *vomer*, plow-shares, as the *Syriack* **ܐܪܬܐ ܕܥܝܪܐ** by Others ⁱ *Ligones*, spades, by Others ^k *Bidentes*, forks, or any other word denoting any such instrument of iron. ^l **וּשְׁחֹפְרִים בָּהֶם**, *with which they dig or break up the ground*. And so **מִזְמֶרֶתֶם** *Mizmerotecem*, is rendred, as in our Text, *pruning-books*, in the margin *sithes*; for as to the scope it will be all one, viz. to shew that now there will be so much use of iron for instruments of war, as that whatsoever was before made of that metal for other use, should now be converted to that.

Ver. 11. *Assemble yourselves and come all ye beathens; &c.* **וּשְׁחֹפְרִים בָּהֶם**, *Assemble yourselves*, The word is **ܠܦܬܐ ܡܩܪܕܐ**, *ἀπαξ λεγόμενον*, no where else used in scripture, and so is to be understood (as *R. Tanchum* speaks) **ܡܫܬܥܝܢ ܕܥܝܪܐ**, *according to what shall suit with the context*, or connexion of the words in the same sentence joined with it, ^m and according to this rule he takes the signification of it to be, **ܐܠܝܬܐ ܕܥܝܪܐ ܕܥܝܪܐ**, *a being driven together, and gathering together*. Which is the signification by ⁿ several Expositors both ancient and modern given it, who are by Ours also in it followed; whence *Aben Ezra*, and *Kimchi*, as Others, think the constellation **שׁוֹשׁ** *aish*, or *Arcturus* named, *Job* xxxi. 32. as appearing

together in a knot. Others, he saith, look on it as the ^o same with **וּשְׁחֹפְרִים** which signifies, *hasten* (by change of the guttural letters **ח**, and **פ**, one with another) and so it is by Some rendred, as by *R. Solomon*, and among Christians by Some ^p approved. The *Vulgar Latin* renders it *erumpite*, break out, which may seem to include the first meaning. So *Ribera* expounds it, *Prodite magno cum impetu ex omnibus urbibus vestris, & congregamini*, come out with great force out of all your cities, and be gathered together. We may well adhere, according to the common consent of all, to what Ours gives us, as a proper rendring, *Assemble yourselves*. The following words are of more ordinary use and known signification, as by Ours rendred, *and come all ye beathens and gather yourselves together round about*; although by those that will look into the *Hebrew Text*, it may be observed that the word **וּקְבְצוּ**, *Nikbatzu*, rendred, *gather yourselves together*, be, as to the Grammar of it, of ^q a form not so usual, the sense requiring it to be in signification imperative, according to the regular form of which ^r mood it would be **וּקְבְצוּ** *bikkabetzu*, as it is in other places not infrequently; but of it in this form one only example is, as by *R. Tanchum*, so I think ^s by any brought, viz. **וּלְךָ** *Nikvu*, *Jer.* i. 5. for *Hillavv*, *be ye joined*, though by Some it be otherwise taken as in its proper form of the preter tense, as by Ours in that place of *Jeremy*, though rendred in the signification of the imperative, as appears by their putting it as the first person plural. The words of this verse hitherto seem to be ^t part of what God bids to be proclaimed among the *Gentiles*, though ^u Some look on them as the words of the Prophet, but it seems plainer to take them otherwise, as we say, and then the ^v Prophet's words joining in his wish or desire on what God had declared to be his design of calling or causing to come together all nations, to be the following only, viz. *Thither cause thy mighty ones to come down, O Lord*. In the rendring and expounding of which we shall find much difference. The best and plainest among them I take to be that, which Ours follow in the Text, according to which **וּחָבְתָּ** *Hancheth*, is taken for the imperative mood of the conjugation *Hiphil*, from **וּחָבַת** *Nachath*, ^x to descend or come down, as in the *Hebrew* sometimes, and more frequently in the *Chaldee*, it signifies. So the *MS. Arabick*, and so *Aben Ezra* and *Kimchi*, render it, as well as many modern Interpreters. It is by Others in the same form and from the same root taken to have the signification of *breaking*: which notion both that ancient Grammarian *Abu Walid*, and also *R. Tanchum*, rendring it *break*, (following therein the *Chaldee Paraphrast*) seem to prefer, though mentioning without dislike the former version. *R. Solomon* looks upon them both so indifferent, as that he confesseth

he

^a Druf. follows him therein. ^b LXX. Vulg. ⁱ Interlin. ^k Pagn. ^l Kimchi. ^m The Arab. MS. rendring it **ܐܠܬܐ ܕܥܝܪܐ** (perhaps it should be **ܐܠܬܐ ܕܥܝܪܐ**). ⁿ Chald. Par. LXX. *Syriack*, printed *Arabick*. ^o See Note in MS. Arab. Version. ^p Tig. Mr. Lively. ^q See *R. Tanchum*. ^r In the conjug. Niphal from **קָבַץ** *Kabatz*, ^s See Buxtorf's Gram. l. 1. cap. 14, &c. cap. 50. in note on the imper. mood. ^t See Pifcat. ^u Druf. on the end of ver. 10. ^v Ab. Ezra. ^x Kimchi.

he knew not which to choose. For the latter we have indeed great authority, as of the *Chaldee Paraphrast*, and the *Syriack*, who render it both by the word **תבר**, which signifies *breaking*. To which may be referred that of the *Vulgar Latin* also, *occumbere faciet*. Which the *Doway* renders, *there will the Lord make all thy strong ones to be slain*. Although to the other notion of descending it may also have respect. But now in these there may be observed, besides the difference of signification from the former, another also concerning the form, in which they take the verb to be, while they render it not in the second person, and as of the imperative mood, but as in the third person, and future tense of the indicative mood. *The Lord shall break*, &c. It seems they looked on it as the ^y infinitive mood, which is after used for the future, which construction also Ours look on as agreeable to the words, by their putting in the margin, or, *the Lord shall bring down*: and so the *Geneva English*, *then shall the Lord cast down the mighty men*, and so our older *English Bibles*. According to this difference concerning the notion of the verb, are there different senses given of the meaning of the word by it governed, viz. **גבורים**, which is read *thy mighty ones*. Though there be no question of the word **גבורים** *Gibborim*, but that it signifies *strong ones*, or *mighty ones*; yet who are thereby meant, are according to the different senses in which the verb is taken, different opinions. They who understand the verb so as to signify to *cause to come down*, by those *mighty* do take to be meant God's holy angels, so doth *Aben Ezra* and *Kimchi*, **הם המלאכים** *they are the angels*. So *Abu Walid* and *R. Tanchum* say that if the verb be taken in the sense of *causing to come down*, then by **גבורים** *Gibboreca*, *thy mighty ones*, will be meant **الملائكة** *angels*, who have the title given them also, *Psalms* ciii. 20. that they are **גבורי כח** *Gibbore Coach*, *mighty in strength*. So that the import of the words and the Prophet's desire will be **الهم انزل علينا بها ملائكتك** *O God, cause to come down in it (i. e. that place, or thither, where the heathen shall be gathered together,) thy angels and thy mighty ones for our succour and help*; or we may say, for the destruction of these enemies there bid to assemble themselves, both being employments on which God useth to put those his mighty ones, both the defence of his people and the destruction of his enemies. As for his people he giveth his angels charge over them to keep them in all their ways, *Psalms* xci. 11. and how he maketh use of them for the destruction of his enemies appears by what we read, *2 Kings* xix. 35. how the angel of the Lord went forth and smote in the camp of the *Assyrians* an hundred fourscore and five thousand. Of them here therefore dom any of ^b Christian Interpreters, as well as those of the *Jews* named, un-

derstand the word, agreeable to what they take the verb to signify, as we have seen, viz. *to cause to come down*. But if it be taken in the other notion, which we also mentioned, viz. of *breaking*, or *beating*, and *bringing*, or *casting down*, then will not this signification of the noun be proper for the place; but by mighty or strong ones be understood such as, presuming on their might and strength, proudly and rebelliously exalted and opposed themselves against God and his people: and so doth *R. Tanchum* in that way expound it, **גיד בגבורים** *He means by Gibboreca, thy strong and mighty ones, those that proudly exalted themselves against thee*. (Such as are called thine, viz. God's, not because they were for, but against, him.) In this sense it is plain the *Chaldee* takes them, as by his rendering the verb by *breaking*, so by his changing the person in the affixe or pronoun, rendering, the strength of *his* strong ones, viz. of those of the enemies assembled; and in the same is it plain that ^c all they who do in that or the like sense render the verb, do or must of necessity understand the noun. And both being so understood, the particle **שמה** *shammab* must not be rendered, *thither*, but, ^d *there*, or ^e *then*. These expositions, however differing between themselves, yet are both so agreeable to the words according to the known significations of them, that we see very learned Expositors in doubt, which of them should be followed, and indeed one of them named will require the other to be understood. If it be said God shall send or cause thither to come down *his mighty ones*, viz. his angels, it will be necessarily understood, to break the strength of, or to cast or beat down the mighty enemies there or then assembled against his people; and if it be so taken as that God will beat or cast down his strong enemies, it will at once easily be understood that he will do it by the hand of his instruments more mighty in strength, his angels, who in such, as in other cases do his pleasure. So in both these ways there is nothing irreconcilable either between themselves or with the original, of which they are translations, and ought to give the right meaning answerable to the signification that the words in it bear. But if we shall look to the *Greek* of the LXX. we shall find that, as not agreeing with either of these meanings which we have seen, so neither with the *Hebrew* original, as now read. Their translation being **πρᾶνς ἔσω μαχητῆς** (or as some copies **πολεμιστῆς**) *let the mild be a fighter or warrior*; which no way agreeing (as we said) with the ordinary *Hebrew*, ^f Some conceive that they read it otherwise than now it is, viz. **הנחת יביח גבור** *bannachat yibyeh gibbor*, instead of *Jehovah Gibboreca*, and taking *bannachat*, as having the signification of **נח** *Nuach*, or *Nach*, to be quiet, and changing the reading of the second word, and in the last leaving out both the note of the plural number, and the

^y Mercer, *Gloss. Gram.* p. 361.

^z *Abu Walid* in **נחת**.

^a Or as *R. Tanchum*, **מלאכתك الجبارة**, *thy*

mighty angels.

^b Mercer, *Tarnov. Diodati*.

^c *Jerome, Munster. Castal. &c.*

^d *Munst. Tig.*

^e *Druf.*

^f *Druf. cap. 18.*

the pronoun affixed. 'Tis hard to imagine that there should be such diversity of reading in the *Hebrew*. Their rendring seems rather to be a repeated explication of the last clause of the foregoing verse, *Let the weak say I am strong*, than a proper translation of the present words. The printed *Arabick* follows here all

along the *Greek*, rendring, *الوديع يكون مجيرا*, *qui mansuetus est, bellator esto*, Hethat is mild, let him be a warrior. How it came to pass that the *Greek* Interpreters should so read it, I know not. There is not certainly thence to be concluded any thing against the antiquity, or verity of the *Hebrew* reading, which all copies agree in. What alteration may be suspected must rather be from different copies of their translation, if they were to be found.

12. *Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.*

These words seem to follow, as an answer to the prayer or desire of the Prophet in the foregoing words, in which he declares that certainly he will bring to effect that which he had bidden before to be proclaimed, and which the Prophet desired, and how and where it should be effected, viz. by causing all the heathen to come together unto the place by him appointed, and there executing judgment on them, *יעורו* *Yauru*, *Let be awakened*. This word, though in a different form, we have above, ver. 7. where he saith, *הנני מעירם* *Hinnenî meiram*, by Ours rendred, *behold I will raise them*, and again, ver. 9. *העירו הגבורים* *Hairu hagibborim*, rendred, *wake up the mighty men*, on which place hath been spoken as much as may seem needful: There he bids such as he employs to awaken, and those here he himself calls to awake and rise up. The verbs here both rendred imperatively, *let them be awakened*, *let them come up*, are in the future tense, and may as well be rendred in the signification of that as of the imperative mood, viz. * *they shall be wakened*, *they shall come up*, and so would the meaning also be proper, and well answer to what is said in the foregoing words, where God bids his messengers, *Proclaim war*, and in order to it, to do what he bids them do, and the Prophets desire that he would so cause it to be done; as if he should here affirm that the things should be surely brought to pass. *The heathens* (or nations) *shall be wakened* (or raised up,) the word *יעורו* *yauru*, being applicable either to wakening from sleep, or raising up from death, or otherwise stirring or being stirred up. So do ^h Some render the words in the future tense, *excitabuntur*, and, *ascendent*, shall be stirred up, shall go up; though more generally they be rendred as they are by Ours in the imperative mood, *Let them*, &c. They are likewise in ⁱ the *Chaldee* put in the form of the future,

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ייתון בגלי *they shall come openly*, &c. whence *Ribera* infers from the LXX. and Vulgar *Latin*, rendring them imperatively, *imperativum pro futuro poni*, that the imperative mood is put for the future; but this note seems of no great moment, the *Chaldee* with other eastern tongues, as the *Syriack* and *Arabick*, having no other way of expressing the third person imperative but by the future, as well as the *Hebrew*, so that by which of them words of that form are best rendred, must be judged by the sense and scope of the place. Here it will be all one by which of the two it be rendred, whether God, whose purpose cannot be hindered or fail, commands a thing to be done, or says it shall be done, being a certain assurance that it shall so be. *And let them come up*, or, *and they shall come up, to the valley of Jehoshaphat*.] Above, ver. 2. he saith, he will bring them down into the valley of *Jehoshaphat*, according to which it would seem more proper to say *come down*, as indeed men are more properly said to go down into a valley than to ascend. This some solve by saying it is spoken in respect to the higher situation of *Jerusalem*, or the country to which in coming up they went through that valley, or ^k towards it: But I know not what certainty there is in this; I suppose it to be a plainer way, to say, as before we observed on ver. 9. concerning the word *יעלו* *yaulu*, that though it strictly and properly signify coming up, yet it may be sufficient sometimes to take it for a coming thither, whither they are called, without respect to the situation of the place, whether it be lower or higher, so that we shall not need for salving the stricter signification of the word to refer it (with *Grotius*) only to those *qui in subterraneis carceribus tenentur*, are shut up in prisons under ground, they that are spoken to being heathen, or nations indefinitely, and so in general. Besides, their coming to appear in the presence of the most high God, may well be stiled a coming up, wherever it be. The place whither they are here summoned and bid to come, is called *the valley of Jehoshaphat*, as likewise above, ver. 2. and no where else under that name in the scripture mentioned; what is by Expositors thought of it, and their different opinions concerning it, we have there said what I suppose may suffice, except we shall add, or rather repeat, that the valley of *Jehoshaphat*, though it were at first according to the opinion of most, a name properly belonging to a particular place, viz. that, where God shewed or executed his signal judgment on the enemies of *Judah*, in the time of *Jehoshaphat* (who ^l prayed to God to judge them, seeing he and his people had no might against them, and upon God's hearkening to his prayer, and bringing destruction on those enemies, called the place where it was done, the valley *Beracha*, because there they blessed the Lord) yet, as *Munster* speaks, *ob exertum Dei judicium in eo loco, in generale evasit*

* *Excitabuntur* & *ascendent*, Druf.
vallem, Druf. ¹ 2 Chron. xx. 12.

^h Jun. Trem. Pisc.

ⁱ As in the *Syriack* and *Arabick*.

^k *Versus*

evafit vocabulum, in allusion to that judgment in that place wrought, the name therefore given to it (importing the Judgment of God) passed into a general name, common to ^m any place where he should in like manner shew his power in vindicating his church and people, on his and their enemies, by minding them of what he then did, giving them assurance that he both could and would still do the like for them, as occasion should require. It is therefore, as above we said, by Others applied to the place and time, where and when, God hath executed or shall execute any signal judgment on the enemies of his church in their sight, or for their sakes. It is by *Grotius* applied to the destruction of the Persians by the Grecians, the executors of his judgments; it is likewise well applicable to the place whither God will gather together at the day of the last general judgment, to which many, (as we have also said) think it especially to belong, yet not so as thence to conclude with Some that the valley of *Jeboshaphat*, properly at first so called, shall be the particular place for the general assembling of all nations at that day, for the reasons above mentioned; but to assure them that at the time by him determined, he will cause them all to come up to that, which, from what shall there be then done, may be called by that name, to the import of which (as denoting the judgment of God) respect here seems to be had; *For* (saith he) *there will I sit to judge all the Heathens round about*. Were it not, wheresoever it shall be, so before called, yet for this act of God performed in it, may it now from henceforth take that name. That act is, that he will there sit לשפט *lishpot*, to judge, I will sit (saith he) so speaking of himself ⁿ *humano more*, according to the manner of men, or in such language as men express what is usually done among them, where the custom is for the judge examining matters and giving sentence, to sit; not as if sitting or standing were postures properly attributed to God. The Chaldee renders איתגלה *Ithgele*, I will manifest my self, לשפט *lishpot*, to judge; the word, of which the former word is in part compounded, having the name of God premised and joined with it. The same is above used *ver. 2.* in another form, נשפטיהם *nishphatti*, and there by Ours rendred, *I will plead with them*. It may well include his examining, or laying open matters, and accordingly passing sentence on the persons questioned and called to judgment, according to their deserts. The persons are here called כל הגוים מסביב *All the heathen* (or nations) *round about*, which according to what is understood by the valley of *Jeboshaphat*, may be differently, as *Grotius*, applicably to his way (as we have seen,) takes to be meant by it, ^o all the forces or people of *Asia*, or others otherwise. The

plainest way seems to understand by it, such as shall come together, ^p *ex cunctis terrae partibus*, from all parts of the earth, or ^q all nations gathered together to be judged.

If these words were ^r not primarily spoken of the last general judgment, yet the expressions are such as may mind them, and give them a certain expectation of it, in the time by God appointed for it. And so also in the words following in the next verse, wherein he commands the judgment that he will pass, to be executed by those whom he will use as his ministers therein.

13. *Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great.*

If it be enquired who are these, the persons here called upon, it may be answered, that they are the same, who are before called God's *mighty ones*, according to that rendring of those words, *ver. 11. Thither cause thy mighty ones to come down*. That which these are called on to do for the executing of that judgment, which shall pass on the heathen, is set forth in metaphorical expressions, taken from what is usually done by husband-men in respect to their corn, *viz.* of cutting it down when it is ripe, with the sickle, and in respect to their vines, *viz.* of cutting off the grapes and casting them into their presses and fats, that they may press and tread them, which applied to man and enemies, will denote the cutting off and destroying them. What is here said may be illustrated by comparing it with like expressions which we have in the Scripture elsewhere. So *Matt. xiii. 39.* as to the first expression here used, speaking of the time when he shall destroy the wicked, compared there to tares growing among the corn, in the field of the world, he saith, *the harvest is the end of the world, and the reapers are the Angels*, whom the Son of man shall send forth, and they shall gather out of his kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, *ver. 41. and 42.* Again, *Rev. xiv. 15.* where, according to the first expression here used, an Angel cried to him that sat on the cloud, *Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe*. Then as to the second, *ver. 18.* where an Angel is likewise said to cry to another that had a sharp sickle, saying, *Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe*. And (saith he) *the Angel thrust his sickle into the earth, and cast it into the great wine-press of the wrath of God*. From these places it is manifest that the cutting down that, מן שאנה יחצתה *ma shaanah an yochtsad*, the property or condition of

^m The MS. Arabick version done by a Jew, here renders مرج الحاکمة the Valley (or Meadow) of calling to judgment, though *ver. 2.* he renders the proper name of it יהושפט the Valley of Jehoshaphat, and there notes that this Valley had several names, viz. 1. עמק החרוץ. 2. עמק רפאים. 3. עמק המלך. 4. גיא ההרגה. 5. גיא בן הייס. 1. The Valley of Decision. 2. The Valley of Rephaim, or Giants. 3. The King's Dale (*Gen. xiv. 17.*) 4. The Valley of Slaughter. 5. The Valley of the Son of Hinnom, *Jer. xix. 6.* ⁿ Druf. and see *Grot.* on *ver. 2.* ^o Omnis vis Asiae. ^p Calvin. ^q Pet. à Fig. ^r As some think they are nimis coacte, too much wrested in so doing, Calvin, on *ver. 12.*

of which is to be reaped, or mowed, as *R. Tanchum* interprets the word קציר *Katzeir*, by Ours rendred the *harvest*, or as the MS. Arabick renders it, אלמסתחצר, *that which is fit or meet to be mown or reaped*; and the treading or pressing grapes cut off and cast into the wine-presses or fats, there to be pressed or trodden, is used as apt language to express and describe the execution of God's judgments on his wicked enemies, his cutting them off and bringing them down in his due time. If it be applied, as by many it is, and thought particularly to belong, to the great and general judgment at the last day, to be passed by the Lord, and by the ministry of his Angels to be executed, this seems to have confirmation by what is expressly said in *St. Matthew*, *that the harvest is the end of the world, and the reapers are the Angels*. But the time of God's sitting to judge all the heathen round about, and the harvest being not so expressly here set down, Others, as we said, refer it rather to some great defeat, at some other time to be given to the enemies of God and his church, and destruction brought on them by the ministry of such as he shall imploy, when he shall see most convenient, which time he expresseth by saying, *for the harvest is ripe, the press is full*, by which he signifies what he in the following words more plainly expresseth, *that their wickedness is great, i. e.* that it is now come to a full height, and he will no longer suffer them; they are ripe for destruction, and it shall now certainly come upon them, and as it follows in the next verse, *the day of the Lord is near*. What time is by the day of the Lord, and the harvest being ripe, designed, it being not precisely and particularly expressed, leaves a liberty of applying it to any signal judgment or destruction, which God hath already, since these words spoken, brought on any nation or people, who have been enemies to his people, and persecutors of them, or shall yet at any time before the end of the world; but certainly to the general judgment at the end of the world, they are in their greatest latitude applicable, and shall have full completion of whatsoever they can be said to signify. The saying, that the day spoken of is near, will not any way cross, or obstruct this meaning, what is by God certainly determined, being properly said to be near at hand, and present, being as sure to be done as if it were already done. Though the time may seem long to men, yet to God it is not so, with whom one day is as a thousand years, and a thousand years as one day (2 *Pet.* iii. 8.) and what is farthest off, as near at hand, what future, as present. Mean while, his intimating here by saying, that *the harvest is ripe*, that he is withal long-suffering in the account of men, and doth not so soon execute judgment on the enemies of him, and his Church, as they seem to deserve, yet is not slack as men count slackness, or neglectful of what is done on earth, but hath appointed a set time for all things, as he seeth most agreeable

to his justice and mercy, which being come, he will so accomplish them as to make both appear. God had devoted the *Amorites* and inhabitants of *Canaan* to destruction for their great wickedness, and promised to the seed of *Abraham* their land for a possession, yet delayed for many years the executing of his judgments on them, even to the fourth generation; and why he so would do, he giveth for a reason, *For the iniquity of the Amorites is not yet full*, *Gen.* xv. 16. Till it be so, he will spare them, and allow them time for repentance, but when, through their obstinate persisting and running on therein, it is come to that measure, he will surely then put a stop to it, and cut them off. In such manner it is manifest that he dealt with the old world in the days of *Noah*, when, though men were grown so wicked that he resolved that his spirit should not always strive with them, yet allowed them an hundred and twenty years for filling up the measure of their sins, *Gen.* vi. 3. but then seeing all flesh to have corrupted his ways upon the earth, he saith, *The end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth*, *ver.* 12, 13. The same method doth he plainly shew himself here to proceed in with them whom he now saith he will judge, the expressions used intimating that he had long forbore them, even till they were ripe in their sins, fit for an harvest, and as full of wickedness as ripe grapes, which pressed fill the fats, set to take their liquor through the abundance of their juice, with which they swell: such a ripeness and fulness of wickedness in those spoken of to be denoted by these figurative expressions of the harvests being ripe, and the presses being full, and the fats overflowing, appears by what follows in plain terms as the meaning of all, *for their wickedness is great*, so that they are now as ready for destruction, as the ripe harvest for being reaped, or the grapes full of liquor for being cast into the press, and trodden and emptied into the fats, which through the abundance thereof they will cause to overflow. Concerning the literal meaning and signification of the words in this verse, there is a difference betwixt Interpreters, as first concerning the word רדו *Redu*, by ours rendred, get you down (as by most others to the same sense) as if it were from ירד *yarad*, which signifies to descend, or go down. But *R. Salomô Jarchi* is of another mind, who takes it to be from the theme רדד *radad*, which signifies, *dominari*, to rule, or have power over, and expounds it here by לשון כבישות וירדו, *the signification of bringing under, and having power over*, in that sense which it is used in, in what is said, *Gen.* i. 28. וירדו ברגת הים, *and have dominion over the fish of the sea*. The Chaldee Paraphrast expresseth it by רששו *conculcate*, tread on (having rendred the former word באו *come*, by חותו *Chutu*, descend) which may seem well enough to agree with that signification of bringing under, except we may rather think that the

the word in that time was used in the notion of treading, it having that signification in the Arabick tongue, in which رادي *Radah*, signifies an hard treading, as of the trotting or prancing of an horse, *calcarit terram ungulis suis equus*, *Ec.* and that the word *Radu* here, whether from ירד *yarad*, or רדה *Rada* (as from either it may be formed) was looked on as having this signification in the Hebrew, may also be well conjectured from the Greek rendring it, πατάει, the Syriack *ܪܕܐ* *Ec.* the printed Arabick رادوا, all of them, *Tread*, which is a proper term, in speaking of grapes in the wine-press, elsewhere used in Scripture, though expressed by another word in the Hebrew. So that if it be taken, as by most it is, in the signification of *going down*, even that will imply this to be the business for which they are to go, *viz.* to tread the full ripe grapes now ready for, or even already in, or filling the press, and so full of juice, that upon the treading they will fill the fats even to overflowing: so saith he השקו היקבים, *the fats overflow*. The same words (though in another tense of the verb, *viz.* the future) we have above, chap. ii. 24. ישקו *yashiku*, shall overflow: in which place we have at large spoken of the derivation and signification of it, so that we shall not need here again to add to it: that which will appear from what hath been there said, and here may be observed, is, that from any different significations given it, it denotes an abundance and great measure of that which is spoken of, as there and here also literally of the liquor or juice of the grapes, and so consequently here of what is likened to such grapes, which by what follows, *for their wickedness is great*, may well seem to be understood of the great measure and abounding of them, and so is by Most understood, that they are as full of that as grapes of juice; yet is it by Others understood of the great effusion of the blood of those wicked nations spoken of, which shall be shed in such destruction by war, as God, who had long forborn them, in his appointed time would bring upon them. So Kimchi, הוא משר לשפירת הדם, *It is a metaphorical, comparative expression for the effusion of blood*, the time that they shall dye or be slain being come, because great is the evil, which they and their forefathers have done to *Israel*. So Grotius, Let the fats overflow, i. e. *multus fundatur sanguis, qui cum vino comparari solet*, "let there be shed much blood, which useth to be compared (or likened) to wine," the blood he means, of those great armies, *ex omni Asia*, out of all Asia, the fields filled with which he thinks compared to, and meant by, a press full of grapes; and then the words, *for their wickedness is great*, to denote a reason why he bids that bloody slaughter and destruction to be executed upon them, *ita meruere illæ gentes*, those nations have so deserved by their great wickedness.

This Exposition seems more ancient, being from the Chaldee Paraphrast, who to this pur-

pose explains the verse, *Draw out the sword against them, for the time of their end is come, go down, tread upon the slain of their mighty ones, as that is trod on which is in the wine-press: shed out their blood, because their wickedness is great*. To either of these comparisons, *viz.* either of the greatness of their wickedness to the abundance of liquor in full ripe grapes, or else of effusion of their blood to the wine in plenty pressed out of such grapes, the words may indifferently be applied, according as that to which they are applied will require. If it be thought that here is expressed such destruction as by the sword God would at any time be brought on any enemies of his church or people, while the world standeth as it is, then will the comparison between the juice of grapes and blood be proper to express that meaning, the abundant flowing out of the one will denote the plentiful effusion of the other (although the other also of exposing the greatness of their wickedness by the fulness of the grapes, and the fats overflowing with liquor may also be looked on as not improper) and then the last words will be a reason why their blood shall be in such plenty shed, as wine out of grapes trodden in the press and filling the fats, *viz.* because *their wickedness is great*.

But if it be understood of that heavy judgment to which all wicked sinners shall be doomed at the end of the world, then will the other way of understanding by the presses being full, and the fats overflowing, the greatness of the wickedness of the men of the world, be as a reason (together with those preceding, *for the harvest is ripe*) why God will now sit to judge them, and so the last words *their wickedness is great*, be, as we before said, an expression in plain words of what is in the other figuratively given to understand, matters being so with the enemies of God and his church, their wickedness being come to the greatest height that God will suffer; he having now determined to execute his vengeance on them, to cut them as corn fit to be reaped, and tread them in the wine-press of his wrath, as grapes come to maturity and full of juice used to be pressed and trodden, there shall be no way of escape for them, neither their might nor multitude by which they have hitherto prevailed, and might think still to prevail, shall deliver them from his mighty ones, whom he will now send to execute his judgments on them. Be they never so great in strength, never so many in number, they shall all be gathered together to that place in which he hath appointed to execute his sentence denounced on them: So do the next words give us to understand by his saying.

14. *Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.*

The repeating of the noun *multitudes* in the plural number makes plainly for expressing the greatness, or well nigh infiniteness of the num-

ber of those spoken of, according to a rule of the Hebrew ^xGrammarians, confirmed by many examples. But then the two nouns being so put together without any verb or particle to direct for the construction, or for the understanding what is said, either to, or of, them spoken of, or what they should or shall do, or what be done to them, argues it a defective speech necessarily requiring some supply to be made for directing to, and giving the meaning of them; and about that do Interpreters differ, according as they take the nouns, some in one case, some in another. Some taking them as in the nominative case supply, ^y*cadent*, shall fall, ^z*concidentur*, shall be cut off, ^a*Others erunt*, shall be, ^b*Others congregati sunt* are gathered together. Others taking them in the vocative case supply ^c*adeſte*, come, or be present, Others, ^d*ite*, go into. In this way our ancienter English Translation hath it, *O people, people come into*. And that from Geneva, *O multitude, multitude come into*, &c. Others do not supply any verb at all, but rather look upon the words as spoken by way of exclamation, and so understand only a particle of admiration, as if seeing and representing as present what should certainly be, he cried out by way of admiration, *O how great a multitude do I see gathered together! or shall there be gathered together*, ^e*quantum turbæ, quantum tumultus*. In which sense the words as in the Original, and by the Vulgar translated only *populi, populi*: and by the Authors of our last Translation (as by diverse Others) *multitudes, multitudes*, without any supply expressed, will well bear. And are so by some of our English Divines paraphrased: So by Bishop Hall, *O what multitudes, what infinite multitudes of wicked sinners shall then and there be adjudged*, &c. and so by Dr. Stokes, *O the multitude of hereticks, schismatics, irreligious and prophane livers! O the vast company of atheists, idolaters, tyrants, and other malicious enemies of the true profession, and service of God, that methinks I now see making their appearance in the valley*, &c. In stead of what Ours with so many Others render, *multitudes, multitudes* (or in some synonymous words) the Greek more differently read *ἡχοὶ ἐξήχουσαν*, *sounds have sounded forth* (or, as some copies read, *ἡχοὶ ἀκούσαν*, are heard) whom the printed Arabick follows, *الاجان لاحت*, *Concentus personuerunt*; the Syriack likewise to the same purpose, *ܕܢܝܚܐ ܕܢܝܚܐ*, which the Latin Interpreter renders, *sensus tumultus*, the sense (or noise) of a tumult: *Barbabul* in his Lexicon rendring it by the Arabick word *الضوضا*, or rather *الضوضا*, which is *الجلبة* ^f*a shouting or mixed voices of men*. The sense will be much one with the former: such a tumultuous noise arguing a great multitude of people to be met together. The difference in giving the literal signification of the word appears to be from the different significations of the word *המון* *Hamon*, which sig-

nifies both *a great noise, and also a multitude of people*; Some taking one, Some the other. The cause of repeating the word is, as we have said, to shew the greatness of the thing spoken of. *Abarbinel* gives here another reason, for the diverse sorts of those of which these multitudes should consist, *viz.* of the dead then raised to life, and of others that were then living of the *Edomites* (which in his language are Christians) and *Ismaelites* (*viz.* *Mahometans*) which shall, according to his opinion, which we have before seen on *ver.* 9, &c. be assembled at that day of the resurrection of the dead, which is the time that he supposeth these transactions to belong to, and therefore by *המון המון*, *hamonim, hamonim, multitudes; multitudes*, to be meant *המון החיים והמון המתים*, *A multitude of living, and a multitude of dead*. Which conceit and expression of his may, if need were, be well enough applied to the opinion of those, who look on what is here said as belonging to the day of the general judgment, when both quick and dead, the whole world of men that ever were, shall be assembled before the judgment seat of God: but will not agree with that other opinion of those, who take here to be meant not that day, but some such wherein God should cause to assemble together vast armies (as the MS. Arabick here renders the word by *عساكر*) of such as had injured him in his Church, and people, and been enemies to them; that they might be cut off and destroyed; as the same *Abarbinel* also saith; that if the words be understood only of such as shall be then living, then the meaning of the repeated word will be only *המון רב*, *hamonim rabbim*, great multitudes. The place where they are represented as appearing by the ^hProphet speaking of what should certainly be, as if at present being, or summoned to appear, is called *עמק החרוץ*, *Emek hacharuts*, *the valley of decision*, as it is in the text of our last Translation; but in the margin are put two other, *viz.* of *concision* and of *threshing*; which notes that the word hath all those significations, and that either of them gives a meaning so agreeable to the place, that the reader may take which he pleaseth. That which they choose to put in the text, *viz.* of *decision*, gives us to look on it as so called, because God will there decide all matters concerning those there assembled before him, and pass judgment on them according to their doings and deservings, for which reason it was before called the *valley of Jehoshaphat*, as we have seen; wherefore the Chaldee Paraphrast renders them both by *מישר פלוג דינא*, *the valley of the distribution of Judgment or passing judgment severally on all, according to their deserts*. The LXX. also, *ἐν τῇ κοιλάδι τῆς δίκης*, *in the valley of judgment*, which the printed Arabick also follows, *في وادى القضا*. The Syriack also, *ܕܢܝܚܐ ܕܢܝܚܐ*, *in valle decisionum, in the valley of decisions*. The same notion ⁱthe Authors of

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^x Buxt. Thef. l. 2. ch. 2. p. 351. Glaff. Gram. l. 3. Tract. 1. ^y Aben Ezra. ^z See Druf. ^a Jun. Trem. Pife. ^b Pet. a Fig. ^c See Druf. Mercer. ^d Grot. ^e Tig. and Vat. 4to and 8vo. ^f See Druf. and Bib. Græc. of Franckfort Edition in variis Lect. ^g Kam. ^h See Cyril. Gualter. ⁱ And so Diodati.

our more ancient English Translation took, rendring it the *valley of final judgment*. R. Salomo to this meaning also expounds it, ששם חרוץ המשפט אמר, *because there is, or shall be, decided the judgment of truth*; which exposition also *Kimchi* mentions, as indifferently agreeing to the word with that other of *concision*, which, as by Ours put in the margin as secondary, is by Others preferred to be put in the text, as indeed in place of signification it seems to have priority, and that to be a secondary or by way of * metaphor taken from it; so is it by the Vulgar Latin which renders it, *in valle concisionis, in the valley of concision*; so also by Others more modern, as *Piscator*, *Junius* and *Tremellius*; and *Kimchi* (as we said) in his exposition puts it in the first place, giving as a reason of imposition of that name on the valley spoken of, כי שם יהיו הגוים חרוצים וחתוכים, *because the nations shall be cut off, or cut in pieces*. Abarb. puts as the meaning of the word in this place, and the reason of the name, לפי שכלה ונחרצה תהיה בהם שחה (Isaiah x. 23.) *because there shall be to them (or on them) the consumption, even that which is determined*. The MS. Arabick renders it מרג אלקטע, *the meadow (or plain valley) of cutting, or cutting off*, (although it may be understood also of determining or deciding.) R. Tanchum saith that the exposition of it is خندق الهلاك, *the trench (or valley) of destruction*, and that it is so called, لما يقع فيه من القتل والهلاك في ذلك الوقت, *from that slaughter and destruction, that shall in it fall out at that time*, which is the notion that *Abu Walid* also (before him) prefers before any other that is given of the word in this place, it being, he saith, the same valley, which before is called the valley of *Jehoshaphat*, of which he saith, ^m There will I sit to judge all the beathen round about These what they give for the meaning of the word, according to what they think the place to require, look as taken from or coming under the signification of cutting, of which R. Tanchum in his ⁿ Dictionary saith that wheresoever חרץ, *charats* (the verb) or חריץ *charits*, or חרוץ *charuts*, nouns (from that verb) do occur מרג אלקטע *the meaning thereof includes the notion of cutting or sundring*. That notion *Munster* here taking (but seeming to look on that which others take as a noun for a participle) renders it, *in valle intercisa, in the cut, or cleft, valley*: obscurely enough, as I conceive; but so (as we said) as to shew that he looked on the word as having the signification of cutting. The third rendring, which Ours give choice of, is *threshing*, which is also by divers taken. So reads our English Translation done at Geneva, *In the valley of threshing*; with which agrees that which *Piscator* would have to be put as the most apposite rendring of the words. *In valle triturationis*, the Hebrew sounding as he saith, *in valle tribulae*, of threshing instrument, which

Calvin also thinks most agreeable to this place, having in the words before had expressions in terms known to husbandmen, and belonging to what they usually are versed about, with which this will well agree, as setting forth the greatness of the wickedness of those spoken of, and their readiness for judgment, by saying *the harvest is ripe, the press is full*, and bidding the workmen to put in the sickle, after which the threshing of the corn being cut down will properly follow, and the place where that shall be done, viz. that judgment, for which they are ripe, executed on them, may well be called *the valley of threshing*. But then it will be necessary for the having the right meaning to observe, what must be meant by *threshing* in this place, that it may answer to the word חרוץ *charuts* in the Hebrew, and which is in Latin by those that we have named rendred *tribula*, viz. that it is not such threshing as we ordinarily call that, which is done by striking with a flail, to beat out the corn, but we must understand such as is done by such an instrument, as did break and cut the straw and husks, and so force out the corn, in which the notion of cutting will still have place. Of such instruments they have yet to this day two sorts, one of heavy planks of wood with sharp stones or flints driven into them, which being by beasts drawn over the corn laid in order, do at once (as we said) force out the grain, and beat off the husks, and cut, or break the straw into little pieces like chaff, which they keep for meat for their cattle. Thus doth *Kimchi* describe well this known instrument in his Dictionary of Hebrew roots, telling us that from this use of it, it is called *Charuts* (from the root *Charats*) in the notion of cutting; and that the same instrument is called also מורג *Moreg*; so saith also *Abu Walid*, but then in explaining *Moreg* saith, that it is the same as נורג *Naurage* in Arabick, which signifies any instrument بداس به الطعام *with which corn is trodden out, whether it be of iron or wood*, which is the very same explication that in the Arabick Dictionary is given of نورج *naurage*, by which he renders it. And by this explication of theirs it appears that they had another sort of instrument besides that of wood, consisting more of iron, (as to this day they have in those parts) viz. of two iron wheels dented, as I remember, with sharp teeth like a saw, and coupled with an axle-tree or beam of wood, which being drawn about on the corn in the floor, in the like manner as the former, hath the same effect as that for bruising out the grain, and breaking or cutting the husks and straw. To which manner of beating or breaking out corn with either of these instruments, allusion seems to be had, *Isa.* xxviii. 27. and 28. and for such acts or dealing with corn, must threshing, if we will here use that word, as that which is with us ordinarily used for the beating out of

corn,

* Lively. ¹ هذا عندي أولى ما يعتقد فيه
seems to agree the Tigurine version, *Excussio*.

^m Vers. 12.

ⁿ Called *Morghed*.

* With which

^p Both these come together, *Isa.* xli. 15.

corn, which is the end of the one word and the other, be in a larger manner than we imagine, who know perhaps no other instrument than the flail for such purpose, be understood; and that being so understood, then will the words here, *the valley of threshing*, give us to conceive that God will execute on the wicked there assembled such judgments, which may be resembled to the acts of the husbandman towards the ripe corn gathered into his floor. That executing sharp judgments or punishments may be so expressed, I suppose may appear by what is said, *Prov. xx. 26. That a wise king scattereth the wicked, and bringeth the wheel over them.* Amos i. 3. *Those of Damascus are said to have threshed Gilead* בחרצות הברזל *bacharutsoth habarzel, with threshing instruments of iron.* But perhaps in those places that is to be literally understood of execution done by those instruments, as that by *David* done on the inhabitants of *Rabbah*, 2 *Sam. xii. 31.* which is here only alluded to.

There is yet another signification of the word חרוץ *charuts*, viz. of *Gold*. This notion of it *Jerome* mentions, as if the name of the place, according as he saith to the exposition of some of the Jews, did import a place, viz. *the valley of judgment* (which they suppose to be Hell) in which *excoctis sordibus peccatorum, purum aurum remaneat*, the dross of sins (or sinners) being purged away by fire, the pure gold shall remain, viz. the elect alone shall be left (as *Mercer* explains his meaning.)

The meaning of this Exposition in sum will be much the same with what the former give, as if the place had its name for the execution of God's judgment on his enemies, although the word *Charuts* in the other hath respect, or refers to the wicked, that shall be punished or destroyed, but in this to the godly, which shall be freed and saved, both in the same place, and at the same time of Judicature, being to receive their doom. Whatever contest be about the proper literal signification of the word, and which should be most agreeable to this place, they seem all well enough to agree in the meaning, which seems not unfitly given by *Castalio* rendring it, *in valle severitatis*, in the valley of severity. They all point at a severe proceeding of God in deciding the matters betwixt his friends and his enemies, for the freeing of the one and punishing the other in the time and place by him appointed for it. Both being by him certainly determined, the Prophet here represents them all as already assembled, or summons them to assemble themselves there, and gives us a reason of his so doing, *for the day of the Lord is near in the valley of decision. The day of the Lord*] the day, wherein he will certainly execute judgment or vengeance on his enemies is near. So certainly is the time appointed for it by him, with whom all things are as already present, and with whom a thousand years are as one day, that it well may and ought to be looked on as near at hand, though according to mens way of

reckoning it may seem otherwise. In respect to those different reckonings it is said by *St. Paul*, *Phil. iv. 5. The Lord is at hand.* Yet again by him, that they should not be shaken in mind or be troubled, *as if the day of the Lord were at hand*, 2 *Thes. ii. 2.* So of those things that were to be done, or in doing, to the last of time in this world, *St. John*, by reason of the certainty of their being fulfilled in due time, saith that they should be fulfilled, *ἐν τάχει, or shortly come to pass*, *Rev. i. 1.* So that we may apply to that day the words of *Habakkuk* concerning his vision, *Though it tarry, wait for it, it will surely come, it will not tarry*, *Hab. ii. 3.* *For yet a little while, and he that shall come will come, and will not tarry*, *Heb. x. 37.* So that it will concern all without delay to prepare to meet the Lord at that day, as if they were summoned presently to do it. And this is a certain truth, whether in respect to any more particular judgment by God determined against any nation, or applied to the day of the last general judgment, which Some (as we have formerly seen) take to be meant by it the one, some the other. And according as they differ as to the time, so do they also as to the place here designed by the name of the valley of *charuts*. However the name be thought to signify, according to the different opinions which we have seen concerning it, yet is it by all agreed on, that the same is meant which is above, *ver. 2. and 12. called the valley of Jehoshaphat*, and therefore it will not be necessary to add much concerning the fixing of it to any certain place, more than what hath already been said concerning it. *Grotius* according to his opinion of things here spoken, and his application of them particularly to the destruction of the *Persians* by the *Grecians* under *Alexander the Great*, understands it of the valley or plain by *Gaugamela*, where was the last battle between him and *Darius*, but this may be looked on as his single opinion. *Mercer* by giving these two different names, viz. the valley of *Jehoshaphat*, and the valley of *Charuts* to the place here mentioned, thinks to be argued, *non certo loco conclusam hanc vallem*, that this valley is not limited to any one particular place, *sed esse eam ubicunque Dominus de impiis Ecclesie persecutoribus penas sumit & eos concidit, vel in eos certam ac definitam sententiam fert*, but may be understood of any wheresoever God shall execute punishment on the wicked persecutors of his Church, and cut them off or destroy them, or decide and pronounce positive sentence of judgment against them. And surely if that name, or what is said shall be done in it, may be applied to any such place, signally then may it point to the great general judgment, and the place whither all nations shall be summoned together for receiving their doom in it, to which therefore it seems for good reason to be by many more particularly referred; the sense of whom is in the forecited Bishop *Hall's* Paraphrastical Exposition thus aptly given. *For that*

2 Pet. iii. 8. Chap. i. 15. Chap. ii. 11. and 31. and this Chap. ver. 9. Arian de expeditione Alexand.
 See Dan. on the place.

that great day of the Lord is near at hand, the terror whereof shall be unspeakable in that dreadful place of Judicature. The epithet of great is not here expressed in the text (as elsewhere it is, as chap. ii. ver. 11. and 31.) but it is necessarily understood by its being appropriated to the Lord; and that it should be a day of terror is manifest by the name, from what should in it be done, given to the place, viz. the valley of Charuts, in which soever of those significations above mentioned, as of *decision*, *concision*, or *threshing* so expounded, as we have seen, it be taken. But withal both the greatness and terror of it are more largely set forth by those extraordinary strange and fearful alterations of the ordinary course of things; which shall accompany the manifestation and transactions of it, in the following words expressed.

Ver. 15. *The sun and the moon shall be darkened, and the stars shall withdraw their shining.*

The verbs קָדָרָה *kadaru*, which ours render as in the future tense, *shall be darkened*, and אָסַף *Asephu*, *shall withdraw*, are in the Original in the preterperfect tense, and as so by the Chaldee, by the Syriack and MS. Arabick also rendred, as by the Vulgar Latin *Sol & Luna obtenebrati sunt, & stellæ retraxerunt splendorem suum*, The Sun and the Moon are darkened, and the Stars have withdrawn their shining, as those of the *Doway* render it, * and Others also. But * several Others, with whom Ours agree, chose rather to render them as in the future, denoting what should be after, not what was either past or present. In which that they do well appears, it being manifest, that the words, when spoken by the Prophet, did concern what should be, not what had been or at present was, and it is a * known and usual thing in the Prophets, when they foretel things by God determined, to speak of them as already past, or present, to denote the certainty of them, as great as if they already actually had been or were, as we have already observed on chap. ii. verse 10. where we have the same words and in the same way and construction; where also hath been spoken of such expositions as by Interpreters are given of them. They do at the first sound, and according to their literal meaning, represent to us what is great and terrible, things proper to such a day as may signally be called *the day of the Lord*, not any ordinary day. But whether they be so to be here understood, or otherwise, is among Expositors great difference, as in that place we saw to be. *Grotius* thinks by the darkening of those celestial bodies, to be meant, the intercepting of their light from men by the darkness and thickness of the air, caused by the great smoke ascending from *Persopolis* being set on fire, still referring, as we have seen, all here spoken to the destruction by *Alexander* brought on the *Persians* and their country. According to his way the words are not literally

but figuratively to be understood, and both the day spoken of, and the great accidents or signs appearing in it; have long since had their accomplishment. Others also look on the words as figuratively to be understood; but in a way far different from him; and with no small difference betwixt themselves, both as to the fixing of the day, and to the nature of the signs by which it is made signal and distinguished from other ordinary days. Some by the Sun and Moon and Stars understand such as were of * greatest eminency and power among men, and by the darkening of those celestial bodies and withdrawing their shining, their being deprived of all their glory; and the great confusion that they shall be brought into. So *Dr. Stokes* paraphraseth the words, *At the approach of this terrible day, the world will seem to be all in confusion. They that were the light and glory of their times, and as eminent and conspicuous in the sphere of their government, as the Sun and the Moon and the Stars are in the firmament of Heaven, shall be suddenly obscured, and lose their light.* By that terrible day, he seems to understand the day of judgment particularly; but *Danaus*; who takes the other words as he doth, thinks to be meant by the day of the Lord, any such time as either hath been, or shall be, wherein God hath executed, or shall execute judgment, and shall execute it on nations and the great ones thereof, unto the end of the world; and that at such times what is by these expressions of the darkening of these heavenly bodies meant, hath been, and shall be verified according to such figurative meaning thereof. This exposition is found also more anciently among the Jews. *Abarbinel* mentions it as agreeable to the opinion of *Moses Maïmonides*, and himself seems well to approve of it, viz. לְפָרֶשׁ הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים עַל מַלְכֵי הָאוֹמֹת, *that the Sun and the Moon and Stars should be interpreted of the Kings of nations, of men of great dignity and power.* He also gives another interpretation, viz. that by the Sun's and Moon's being darkened, and the Stars withdrawing their shining, should be meant that those heavenly bodies, which did portend good and prosperity to nations, should restrain their happy influence from descending on them. This seems not so far different from another Exposition both of several among both Jews and Christians, viz. that the saying the Sun and Moon shall be darkened, should be an expression of great * calamities, and consternation brought thereby on men through God's terrible judgments; to men in such condition all things seeming mere darkness, the Sun it self not to shine, nothing affording light or comfort. *St. Jerome* thinks the words so to sound, as if those heavenly bodies, not able to behold the sorrow of that day of God's judgments spoken of, and the cruel torments inflicted on them that shall then perish, should even out of fear to themselves withdraw their presence. He seems to refer it to the dreadful day of the last judgment, and so do others also, yet giving another

* Munster. Interlin. * Tig. Pag. Jun. Trem. Castalio. † Ar. Mont. ‡ Danaus, Stokes. § Kimch. on chap. ii. ver 10. and 31. Mercer. Sa. Menoch. Tirin. and to the same purpose Cyril.

reason for what is said of the obscuration of those heavenly luminaries, viz. ^b that they shall be outshined by the most glorious bright lustre of Christ, then appearing in the brightness of his glory, which shall even obscure the sun it self, as the light of the sun doth that of the moon and stars in ordinary days, not by depriving them of the light that is in them, but by out-doing and exceeding it. But there is yet another plain and more literal exposition of the words, taking them to denote ^c such prodigies as shall precede or attend that last dreadful day, and among them a real alteration in the shining of the sun, moon, and stars, not here as elsewhere used as comparative expressions by way of supposition only, but such as signify what shall then really and actually be. These I suppose we may well follow, although in assigning how, and by what means those alterations shall then be effected in those days mentioned, men may only go by conjecture, and not by certain knowledge, till the day it self appearing with its signs and wonders shall make manifest the certain truth. This mean while we are certain of, that what God hath said shall be, shall in its due time, according to his will and by his power, and in such manner, and by such means as he hath determined, be certainly brought to pass.

16. *The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.*

These words are by many taken for a farther description of such transactions as God will manifest himself by, at the day of judgment. The Lord, יהוה *Jehovah*. ^d Here some observe that Christ is called by the name *Jehovah*, which is proper to God alone, and by his being said to roar and utter his voice, many understand that terrible voice, which all that are in the graves (as well as those that are living) shall hear, and by it awakened, come forth to judgment (*John* v. 28, 29.) and that dreadful sentence, whereby he shall doom his enemies to everlasting fire, *Mat.* xxv. 41. By *Sion* and *Jerusalem*, out of which it is said he shall roar and utter his voice, according to this, will be well understood heaven; so *Bishop Hall* in his paraphrase, *Christ the Lord shall pass a most fearful sentence of judgment from heaven upon the ungodly*; and *Diodati* in his note on that place, *namely out of the seat of his glory, the representation whereof was formerly in the sanctuary*, *Heb.* xii. 22. and to the same purpose others, *à medio sanctorum & angelorum*, out of the midst of the saints and angels, the holy society of which may be called *Sion* and *Jerusalem*. This, I suppose, will be safer and plainer, so to understand those names figuratively, than by taking them more properly to

say that the throne of Christ sitting in judgment and thence giving sentence in terrible manner, shall be placed over *Sion* and *Jerusalem*, or near them, as it is by ^e many understood. That these words are thus to be understood of the terrible sentence of judgment, then and there to be by Christ pronounced, *Cristoph. à Castro* owns all to agree in. He may say, I suppose, all that refer what is here spoken to the day of the last judgment; but there are who do not refer it to that, and so neither understand it of that place, nor of that sentence. For there are who, by *Sion* and *Jerusalem*, understand God's ^f church here on earth, of which those places were of old the peculiar seat, wherein only he was truly worshipped, but since the preaching of the gospel to all nations, give their names to it wherever spread over the face of the whole earth; and so by his roaring out of *Sion*, and uttering his voice from *Jerusalem*, will be understood those terrible judgments and tokens of his indignation, which he will ^g in due time shew in any place against the enemies of his church and faithful people, however for a while he may suffer them to be persecuted and oppressed by such enemies, as if he had not taken care of them. *Grotius* restrains what is here said to the victories of the Jews over the captains of *Antiochus*, on whose soldiers God is said to have rained fire and brimstone, as he applies what is said, *Ezek.* xxxviii. 22. which I suppose is his single opinion, and not necessary to be followed. All these follow the same construction that Ours do, out of *Sion*, and from *Jerusalem*, as מציון *Mitzion*, and מירושלם *Mirushalem* may well be rendered. But there is yet another given by Others, viz. for *Sion*, and for *Jerusalem*, so *R. Salomon Jarchi*, ממה שיעשו לציון, by reason of what they have done to *Zion*. So *Abarbinel* also saith the prefixed preposition מי, *mi*, is ממבאבב *mem basabbab*, the letter *mem* denoting the cause; as if he said, ממבאבב מה שיעשו לציון, By reason of what they have done to *Sion*, and to *Jerusalem*, God shall roar as a lion and utter his voice, which is also by some ^h Latin Expositors followed; but the former rendring seems the plainer. There are by Others, who differ not from the first in the construction or literal signification of the words, yet other meanings of some of them given, viz. as that by God's voice, which he shall utter from *Jerusalem*, are understood those comfortable words of his to his children at the day of Judgment, *Come ye blessed of my Father*, &c. or else, as ^k Others will, *ministerium Evangelii*, the ministry of preaching the gospel. Against these are exceptions made, because here it seems spoken of only such things which belong to or denote terror. Such certainly is the import of the word יושג *Yishag*, shall roar, which properly belongs to the voice of a lion, which among creatures is looked on as most terrible. *The lion*

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^b Lyra. and see Cr. à Castro. ^c Pet. à Fig. Ribera. Diodati. ^d Vat. 4^o. 8^o. ^e Vatab. in 4^o. and 8^o. *Christoph.* à Castro. Menoch. Tirin. see above of that opinion on ver. 2. and ver. 12. ^f Mercer. Tarnov. D. Stokes. ^g Calv. ^h Ar. Mont. ⁱ Lyra. ^k See Mercer. and Bochart. de Animal. ^l Pet. à Fig.

lion hath roared, who will not bear? Amos iii. 8. and ^m the joining the other, *shall utter his voice*, as a repetition of it, or addition to it, though in a word of a more large, and not necessarily so harsh a signification, seems here to require something of as great terror as the former doth, and that is by ⁿ Some thought to be terrible thunder, by which the voice of the Lord is elsewhere expressed, as well as by the former, as if the same thing were by both signified, it being called, the *noise of his voice*, and the *sound that goeth out of his mouth*, Job xxxvii. 2. and ver. 4. it is said, expressing the same thing, *A voice roareth, he thundreth with the voice of his excellency*, and ver. 5. *God thundreth marvellously with his voice*. Bochartus, who thinks these words applicable to the preaching of the gospel (as we have said others apply them) thinks these expressions of God's being said to *roar and utter his voice*, well to agree to it, in as much as it is, *tam clara & sonora, ut per totum orbem audita fuerit, nec solum aures, sed etiam auditorum animos vi sua perculerit, & sollicitos reddiderit de salute sua cum metu & tremore procuranda*, a voice so clear and shrill, that it hath been heard throughout the whole earth, and pierced not only the ears, but the hearts of the hearers by its force, and made them careful of procuring their salvation with fear and trembling. But the description of the voice here seems not so much to set forth the shrillness or loudness and efficacy of it, which may well be applied to the gospel, ^a *the sound whereof hath gone into all the earth, and its words unto the ends of the world*, as the horror and terribleness of it, which seems more to agree to the denouncing of dreadful judgments; and with what terrors this shall be, appears not only by what hath been already spoken of the description of it, but farther by the effects of it in the next words, *And the heavens and the earth shall shake*, which, however understood, whether literally or figuratively, argues certainly much terribleness in that, by which such extraordinary effects, as those expressions necessarily import, shall be produced. *The heavens and the earth shall shake*. A strange alteration in the ordinary course of nature do these words denote, if they be literally understood, yet such as by the power of the voice of God, to whom nothing is impossible, may be easily effected, whensoever or on what occasion soever he shall please; so that if we should understand them literally, (as Some do) I know not what exception may be made, yet are they by Expositors differently understood; by some, of such extraordinary commotions and tremblings, which are caused in the earth by earthquakes, and (as at least ^p it may seem to men) in the heavens by thunder, *Ut terra terræ motu, ita cælum tonitru concuti & tremere dicitur*, saith Mr. Lively. *As the earth by an earthquake, so the heaven by thunder is said to be shaken*: and this is language, in speak-

ing of such thunder and earthquakes as are according to the ordinary course of nature, allowed of, but much more agreeable if it be understood of such supernatural effects, as shall be by the terror of God's roaring voice at the day of Judgment, attended with so many wonderful signs ^q as are spoken of it, by which the powers of heaven, and the whole frame of nature shall be shaken. By it so applied we may well understand as literally meant, that, as Jerome speaks, *calorum cardines & terrarum fundamenta quatentur*, the poles of heaven and the foundations of the earth shall be really shaken. How shall this be thought strange, when, as St. Peter ^r speaks of the terror of that day, *The heavens therein shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up*. Others do not so literally and strictly understand them of the frame of those bodies the heaven and the earth themselves, but of the inhabitants of both, angels and men (^s as Some speak) both moved by the great terror in which the Lord shall appear: or (as Others) *tam cælestes quam terreni cives*, both the heavenly and earthly citizens, meaning the saints and the wicked; and Lyra interprets that, for the receiving of the one heaven shall be moved, and the earth for receiving the other, hell being said to be under the earth. R. Salomon Jarchi expounds the meaning of, *the heavens and earth shall shake and tremble*, יפרע משרים של מעלה, שרי האומות, *he shall take vengeance on the princes that are above, the princes of the nations*, ואחר כך מן האומות, *and after that on the nations*. Abarbinel seems to like of this opinion, as agreeing with one of his own (for he saith it may be otherwise all interpreted literally) which is, that by the heavens and the earth are meant, המפעלים העליונים והתחתונים המושפעים, *The superior bodies which do influence, and the inferior which are influenced, which then shall be made ineffectual, the one from giving, the other from receiving influence*. These expositions I find not in any Christian Interpreters, except we comprehend them under the general notion of *inhabitants*, or ^t *citizens* of heaven and earth, which we have above had. Others look on the words as ^u by way of hyperbole spoken to denote so great a terror in the voice of God uttered against the wicked, as were enough to cause the whole frame of the world to shake, much more frail weak men. ^v Others to this sense, that though all things in the world, heaven and earth itself, should oppose God in his proceeding against the enemies of his church, they should not be able to withstand him, at the terror of his voice they should all quake and tremble, and he prevail over them. In all these ways, to what time soever they refer the words, whether to the day of the last judgment, or to any other time wherein God hath

^m Mercer. ⁿ Druf. ^o Rom. x. 18. ^p Tirin. iii. 10. ^q Pet. à Fig. Sa. Menoch. Ribera. ^r Chr. à Heavens understands the Angels. ^s Mercer, Menoch.

^q 1 Thes. iv. 16. Mat. xxiv. 29. Luc. 21. 25. ^r 2 Pet. Castro. ^u Shall make ineffectual. ^v Grotius by the ^z Calv.

hath brought, or shall bring, any signal destruction on the enemies of him and his church, it appears that though he do suffer those his enemies for a while to prosper and prevail, yet he will in due time take vengeance on them, and appear with such irresistible power and terror, that they, though they had the whole world on their side, shall not be able to stand against, but fail and tremble under it, without knowing where to seek, or whither to fly for succour from it: mean while, though so great be the terror with which he shall at any time appear, yet the effects thereof to those to whom he so appears shall be much different, other to his enemies, other to his friends. All cannot but fear, but that fear, while it shall cause in his enemies despair, and end in their utter destruction, shall but awaken his children, and cause them to draw nearer, and fly to him for refuge, and adhere more closely to him. So the next words shew how it shall be with them in that great day of terror and confusion to his enemies. *But the Lord will be the hope of his people, &c.* ^a But, for and, or, for the Lord will be, or shall be, erit, or as ^b Others, est is; for the verb being not expressed in the Hebrew is diversly understood, by Some as in the future, by Others in the present tense; that in this place makes no great difference, being spoken of the Lord, who was, is, and will or shall be always the same, as in other cases; so in what he is here said to be, or that he will, or shall be, even in the time of the greatest fear and terror to others, *the hope of his people, &c.* so that when others droop in despair, they may, as our Saviour bids them, *look up, and lift up their head*, as assured that *their redemption draweth near*, or is now come, Luke xxi. 28. For what is in the Text put, *the hope*, is in our Bibles of the last Translation, put in the Margin, *Heb. (i.e. in the Hebrew it is) place of repair, or harbour*. These make but the same sense, which either of them be taken, and the Hebrew indifferently signifies either, being the word מִחְסֵה *Machseh*, which coming from the word חָסַב *chafab*, which signifies both to *repair*, or *betake one self to*, and also to *hope*, or *trust in*, may be rendred by either of them, or other of like nature, and is to such purpose by most rendred, as either, ^c *spes*, ^d *receptus*, ^e *refugium*; yet have we in some ancient translations a more different signification: as namely in the LXX. who read the words, καὶ ὁ κύριος θεοῦ τῶν υἱῶν αὐτοῦ, καὶ ἐνισχυσαὶ τοὺς υἱοὺς Ἰσραὴλ, *and the Lord shall spare his people, and shall strengthen the sons of Israel*. So likewise in the printed Arabick which follows the Greek. So also in the Syriack אַלְמַן בְּאֵמָנָא יִסְכְּחוּ, which gives to conjecture, that the word חָסַב *chafab* was anciently used in the Hebrew, not only in that forementioned signification of *repairing to*, or *hoping in*, but also in the same that חָסַב *chus* is, viz. to *spare*, or *be propitious to*, for which we have a probable argument, for as much as in the Syriack of nigh affinity with it, both

those roots, as well חָסַב or חָסַב *Chaso*, or *Chasi*, which answer to חָסַב *chafab* in Hebrew, as חָסַב *chas*, which answers to חָסַב *chus*, signify to *spare*, to *be merciful* or *propitious*.

These whose hope God will be, are *his people*, those whose strength he will be, the *children of Israel*, both appellations denote the same persons, viz. such as rightly believe in him, and faithfully serve and obey him, they are *his people*, they only, *his Israel*, not they who are descended from *Israel* only according to the flesh; thus we are taught to understand that title, where given to God's people; so by the Apostle telling us, *Rom. ix. 7. That they are not all Israel, which are of Israel, neither all children, because they are the seed of Abraham*, but as many as walk according to the rule which *Israel* did, in true belief and sincere obedience, and constant adherence to God, though they be not according to the flesh of *Israel's* seed, *they are the Israel of God*, (*Gal. vi. 16.*) To such only doth the promise here, and the like elsewhere made to the people of God under the name of *Israel*, or, of the *children of Israel*, properly belong; it is their peculiar privilege to find God their hope and strength, or a sure refuge, when he proceedeth with the greatest terror against his and their enemies, though they have perhaps seemed before most hopeless and helpless of any: what effect this dealing of God shall have with them, the words in the following verse declare.

17. *So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.*

By seeing what they now see effectually brought to pass, they shall now indeed, and by certain experimental proofs assuredly know, what they did before only by faith and hope rely on, viz. that however hitherto things went with them, so as might tempt them to think that God had no regard of them, yet that he in truth was *the Lord their God*, who still had an eye on them, and took especial care of them, and so ordered things as that they should prove in the issue for good to them. This seems the import of the words, by which God expresseth that relation, which he hitherto owneth them in, to himself, viz. *that he is the Lord their God dwelling in Zion his holy mountain*. They shall know that he the Lord, the God of the whole earth, of all flesh, is so to them, not only as he is to all the rest of the world, but by a peculiar right and relation *their God*, dwelling and residing in a more particular manner among them in *Sion*, as in his proper habitation and place of residence, consecrated and made holy to himself above all other places, and so necessarily having greater privileges and tokens of his presence and favour than any others. Of that expression whereby he calleth himself *their God*, see above,

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^a The copulative ו, v, is in any of these significations, as the sense requires.
^d Jun. ^c Tig. Chald. חָסַב a prop. ^f Pet. à Fig.

^b Jun. Trem.

^e Vulg.

bove, chap. 2. *ver.* 27. of what may be meant by *Zion* there also, *ver.* 32. What peculiar signs of his presence he did of old, till Christ's coming, shew in that place so properly called, and is therefore said to dwell in his Temple there built, is well known; but it is since, besides that, in a larger sense used to denote the church, and that whether militant here on earth, and in any place thereof, or triumphant in heaven, and is here by Expositors of it understood, and by ^a Some in the one respect, by ^b Others in the other. God certainly dwelleth or sheweth signal tokens of his care of it and presence with it in both. The meaning of what God here says they *shall know*, by seeing what he hath done, *Abarbinel* thus gives. That when the children of *Israel* shall see that great vengeance (of God) on their enemies, and especially when they shall see the dead raised up again on the earth, they shall know and believe in truth that the Lord he is their God, that continually looks after them (or hath care of them) and that the world is not guided in its course (as to them) by way of nature or by way of accident, but that the affairs *אומותנו*, of our nation (saith he) are all of them ordered by way of providence, which is that which he saith, *and ye shall know that I am the Lord your God*; and also that they shall know that the *Blessed one dwelleth in Zion, his holy mountain*: as much as to say, that his glorious presence and holiness should reside there in greater measure than in former time, &c. His meaning expressed in terms agreeable to the opinion of the *Jews*, who challenge God and his especial care and providence as their own peculiar, and restrain his church, the seat of which was anciently their *Zion*, to their nation alone, would, if put into such as Christians informed by the gospel do understand and use, agree with that of those ancient Expositors, who understand what is here spoken, of God's great goodness, and signal tokens of his favour, which he shall manifest in and to his church, especially when he shall, after the resurrection, make it triumphant in heaven, when all his saints, the members thereof, shall without any intermission enjoy perpetually his glorious and gracious presence, and be freed from all fear of enemies. Surely the great benefits and tokens of God's favour to his church will not till then have their full completion, and in their perfection be made good to it; yet hath it then always Christ in so good measure communicated to it, even while militant in this world, as to justify the applying the words (as by Others is done) even to that, as enjoying God's presence and signs of his providence and protection, so as no other sort or sect of men, do or ever did; and what they want of full enjoyment of them in act and present sense of sight, is supplied to them by the sight of faith and certain hope. Which also will be to be understood in interpreting the next words. *Then shall Jerusalem be holy, &c.* In which, *Jerusalem* may be taken, and by many, yea by

most is, and I suppose rightly, as *Sion* which was in it, not for the city properly so called, but for that of which it was a type, *viz.* the church of God, and that whether militant or triumphant, and by ^c Some it is here understood of that militant here on earth, by Others very many, of that triumphant in heaven, which is called *the holy Jerusalem descending out of heaven from God*, *Rev.* xxi. 10. which of those we should rather join with, will be best judged by considering what is said of it, that *then it shall be holy, &c.* Then, (or And) *Jerusalem*, that place by that name meant, shall be holy, קודש *Kodesh*, holiness, as Ours in the margin note the *Hebrew* literally to sound, the word being a substantive, and in the abstract, not in the concrete or an adjective, which may well be looked on to denote a superlative degree of holiness more than what is given to understand, when a thing is called simply in the concrete *holy*, that it is all holy as holiness itself, and so the place of which it is said that it should so be holy in a superlative degree above what that of that name at that present was. *Jerusalem* as then it was, was called the holy city, as *Nebemiah* xi. 1. and 18. *Isa.* lii. 1. *Mat.* iv. 5, and xxvii. 53. and elsewhere. The saying here it should be holiness, seems to argue, that it should now either obtain a greater perfection of holiness, or that another *Jerusalem*, than that which was then, is meant. *Abarbinel* thinks an allusion to be here made to the several degrees of holiness, which belonged to several places in *Jerusalem*, when it was in its beauty. His words in his Commentary on this place, following those already cited from him, thus sound, "That whereas in the times of the first Temple, the house of God was holy, and no man might enter into the *היכל* *be-cal*, the body of the Temple, except the priests of the Lord, much less into the Holy of Holies, into which none entered but only the High Priest once in the year, then לעתיד לבוא *in the time to come*, the whole city of *Jerusalem* shall be in degree like to the holy house, and the Temple of God, so that no uncircumcised or profane person shall enter thereinto, by reason of the manifestation of the acts of the majestick presence in the midst of it." And therefore he saith, *Jerusalem shall be holy* (or holiness,) *and strangers shall not pass through there any more לקדשה*, by reason of her holiness. Others, he saith, do otherwise interpret it, *viz.* that by saying, *strangers shall not pass through it any more*, is meant that they shall not pass through *Jerusalem* any more to war against it, when they see that great ruin, which shall be on those nations, which went up against it to take it; which he saith is also a convenient exposition. Much the like to both these expositions have we before him from *Kimchi*, whose words sound. "And *Jerusalem* shall be holiness, *i. e.* as an holy thing prohibited to strangers, (or unlawful for strangers to meddle with) and strangers shall not pass through it any more,

^a Mercer. ^b Pet. a Fig. ^c Quæ enim ista habet in re, hæc latet in spe. Pet. a Fig.

^d Mercer. Hoc de ecclesia in terris intelligo.

“ more, viz. to hurt it, as hitherto they have done. It may, saith he, be also understood, that strangers should not enter into *Jerusalem*, because great shall be the holiness there of לעתיד *leatid*, in the time to come: so that as it was unlawful (formerly) for any, even an Israelite, to enter into the Temple, so then should the whole city be holy, so that no strangers of the nations of the world should enter into it.” In these expositions are observable two things, first, that by *Jerusalem* they understand the city properly and literally so called. Secondly, that the great privileges of extraordinary holiness and security promised here to it, belong לעתיד לבוא *to the time hereafter to come*, by which *Abarbinel* expresseth himself to mean after ^k a resurrection of the dead. *Kimchi* doth not name the time, but we may well think he means, ¹ *Somniant illam terrenam Jerusalem, quam expectant per Messiam edificandam*, (as one expresseth,) in that earthly *Jerusalem* which they dream of, which they expect shall be new built by the Messias. But this conceit of theirs, viz. that there shall hereafter be such a glorious *Jerusalem* on earth, to which shall be made good such great privileges as are here mentioned, we look on as among those things, which the Jews vainly and groundlessly expect to be done in and for their nation in time to come, consequent on their opinion that Christ is not at all yet come. Among Christian Expositors, who know and acknowledge him to be come, such as will here by *Jerusalem* understand that city properly so called, must necessarily look on these things as such as referring to it have already had their completion, while that stood in its glory, but the assigning when they were made good is, I suppose, that which we shall not find any of them to satisfy us in; which is the cause, we may suppose, that *Cyril* and *Theodoret* look on the good things here promised, if referred to it, to be not an absolute, but a conditional promise, that if, or when the inhabitants of that city should purge themselves from all iniquity and false worship, and serve God in purity and sincerity, as they ought to do, then should they be in such an happy condition as is here described. If things were not so with them, it was, saith *Theodoret*, because their evil doings hindered them from so being, God’s promises to them requiring, that the conditions on their part required should by them be made good and observed. The same saith *Aben Ezra* among the Jews, supposing to be understood אם ישמרו *&c.* If they shall observe the law of the Lord, as it is expressed in *Zech.* By whom having promised many good things, as that he would dwell in the midst of them, Chap. ii. 10. he after adds, Chap. vi. 15. And this shall come to pass, if ye diligently observe the voice of the Lord your God.

Grotius hath no more on this verse than to explain that which is said, *There shall no stranger pass through her*, by saying hereby to

be meant *hostili exercitu*, with an enemy Army, not mentioning of what time it is meant; but by what he saith on the foregoing verse it is manifest, that he understands it of such time as was after the defeat of *Antiochus*. But as to the most part of Christian Expositors, whom I have seen, I find them not to receive satisfaction from such a secure condition as can be assigned to the earthly *Sion* or *Jerusalem*, after the uttering of these words by the Prophet, and that therefore they look on those names as here figuratively taken (as elsewhere oft they are) to signify the Church of God, and that either as militant here on earth, or triumphant in heaven, in both which respects that name agreeing, and being applied to it, by Some it is here looked on a denoting it in the one, by Others in the other. In both, the things here said will well agree and be applied to it, though in the one, viz. of the Church militant, having a more evident completion, according to the utmost that the words can import, than in the other. Whereas if they be applied to the Church militant, though that may be said to be holy, or holiness, ^m being clad with the righteousness of its Spouse Christ imputed to it, ⁿ sanctified by faith in him, ^o who gave himself for it, that he might sanctify it, and cleanse it by washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, &c. and, that there shall no stranger pass through it, he having said that the gates of hell shall not prevail against it, Mat. xvi. 18. Yet there seems place for exceptions against this exposition, as that the visible Church hath never been so pure and holy, but that there have been many of impure and unholy conversation in it, who have yet professed and pretended themselves to be true members of it: again, that the purest and holiest parts of the Church have been oppressed and even trampled upon and profaned by strangers and enemies to it. According to Some, these objections are solved, first; by saying, that the profane hypocrites, though mingled with the true professors in the pale of the Church, as tares growing in the same field with the wheat, yet are not members of the Church, and therefore do not make it unholy. Though to men, who are not able so well to distinguish one from the other, they may bring a scandal on it, yet in God’s sight they do not, who looks on as, and acknowledgeth for, his Church and members thereof, only such as are pure and still sincere in heart, and labouring after holiness, however liable to failings. ^p *In vera enim Ecclesia, quæ Dei sponsa est sine ruga & macula, impiis etiam in hoc sæculo locus non est*, &c. For in the true Church, which is the spouse of God without wrinkle or spot, profane and unholy persons have not, even in this world, any place. However they may pretend to be part thereof, and deceive men, they cannot deceive God, qui illos ex Ecclesiæ suæ numero non habet, who reckons them not

4 Z.

iii

^k For a double resurrection he thinks shall be. v. 25, 26, 27. Tit. ii. 14. ^p See Mercer.

¹ Pet. a Fig.

^m Tarnov.

ⁿ Acts xxvi. 18.

^o Eph,

in the number of his Church, or citizens of the holy *Jerusalem*, which in respect of the sincere part thereof, is by God sanctified, purged, and made, and called holiness, and his promise to them shall not be void. Then, as for what may be said, that even these are often overcome and oppressed by their enemies, is by ^a Some answered, that the reason of this is not from God's failing in his promise, and faithfulness to them, but from their own default in not making good in themselves what is as a condition expected on their parts, *viz.* that they keep themselves holy, as he hath afforded them means to do, and expects they should do. *Hoc debet imputari peccatis nostris, nos enim facimus rupturas* (saith Calvin), This is to be imputed to our sins, for we are those that make those breaches, by which those enemies of the Church enter in and trample on it. ^r *Quoties illud fit, hoc nostro vitio fieri certum est*, saith Another, As oft as it is so with the Church, it is certain that it is by their own fault; so looking on the words including as well a condition in them required, that they should keep themselves such, as God promiseth he will make them; if they will have the other promise of his defence of them from their enemies breaking in on them, made good to them. This answer is agreeable to what we before saw to be the opinion of *Theodoret*, though taking perhaps *Jerusalem* in another meaning than these do. ^s Another answer also we find given, *viz.* that such afflictions and persecutions which befall the Church, or the seeming of strangers or profane enemies to prevail over it, do not contradict or make void this good promise here made to it. That no such *shall pass through her*, nocendi scilicet causa, *so as to do her hurt*. For though she may be assaulted, yet God will never suffer her to be quite overcome or destroyed; so that she hath still wherewith to comfort and sustain her in her afflictions, so that they shall not do her harm, but more stir her up in the study and ways of holiness, and confirm her. These considerations will be sufficient to shew, that if by *Jerusalem* here be understood *the Church militant here on earth*, these good promises do belong even so, and are so made always good to her. Yet do Others think it more safe and plain to refer it to that triumphant in heaven, to which the words will in their most comprehensive signification agree. That shall be *holy* (*holiness to the Lord*) in all respects that that Epithet may be thought to import it, 1. *Holy*, ^t as *pura ab omni labe culpe*, the members thereof being pure and cleansed from all spot and defilement of sin. 2. *Holy*, ^u as a sacred thing wholly consecrated unto God, his peculiarly; and so ^x *chara Deo*, & *sub ejus cura, favore ac tutela*, &c. dear unto him, and under his care, favour, and protection, safe and free from the dominion, spoil, and possession of profane people, by which it might be profaned and polluted. 3. *Holy*, as not admitting or acknowledging for members of it any unholy or profane persons. For there

shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, Rev. xxi. 27. which is plainly expressed here in the following words, and *there shall no stranger pass through her any more*. *No stranger*] None that are without Christ ^a *aliens from the commonwealth of Israel*, and *strangers from the covenants of promise*; the word not being taken here as importing distinction of nations, so as to account them strangers one to another in that regard. For in Christ and his Church is no such distinction or difference betwixt ^b *Greek and Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free*, that because of any such carnal respect any should be accounted strangers to his Church, they being ^c *all one in him, all the Israel of God*, ^d *fellow-citizens with the Saints, and of the household of God*. But the strangers to his Church here are such as are so in respect of their relation to God and his truth, strangers ^e *à fide*, from the true faith in him, unbelievers, profane and wicked persons, and enemies to his Church. Of such it is said they shall not pass through his holy *Jerusalem*, his Church, either to do violence to it, or to profane it, or we may say they shall have no intercourse at all with it. The *Syriack* here (as it is in the copies that we have) renders it *ܠܐ ܢܝܡܪܘܢ ܕܢܝܒܝܬ ܕܝܪܘܫܠܡ* *lo neemerun, non inhabitabunt*, shall not dwell in it. Which though the meaning be good, and may be comprehended under the other which the *Hebrew* literally signifies, and all other Interpreters generally take, *viz.* that of passing through, yet I cannot but doubt whether the Author of that Version did at first so render it, and not rather, *ܠܐ ܢܝܒܪܘܢ* *lo neeberun*, which agrees as in the radical letters with the *Hebrew*, so in that signification which Others take; it in, of larger extent than dwelling in, which seems to import a fixed resting in a place, whereas the other notes any coming at all or having to do in it; which to be the condition of strangers or profane persons in respect of the heavenly *Jerusalem* the Church triumphant, to which this last opinion mentioned restrains this promise or privilege, is given us to understand by what *Abraham* in the parable, *Luke* xvi. 26. saith as from heaven to the rich man in hell, *between us and you there is a great gulf fixed*, so that there is no passing of the inhabitants of the one into the other. Such alteration that we conjecture to be in the *Syriack* copies that we have, both written and printed, from what the Author of that Translation first gave, is but by an easy mistake in some ancient Transcriber of the letter *ܐ* *b* for *ܡ* *m*, and so for *Neebarun*, *shall pass*, writing *Neemarun*, *shall dwell*, which giving a good sense might make neither him, nor any that wrote after him, to suspect any error in the reading. But 'tis not impossible that the Author himself might so at first render it, and think by not passing through the place to be meant not dwelling or

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^a Calv. Gualt.^r Gualter.^b Mercer.^t Ribera.^u Pet. a Fig.^x Lively.^y Eph. ii. 12.^c Colof. iii. 11.^d Gal. iii. 28.^e Gal. vi. 16.^f Eph. ii. 19.^g Vat. in 8vo.

having liberty of residing in it, as certainly no profane person or strangers to the true faith shall have in the Church triumphant, to which that the words here chiefly refer, may seem also shewed by the adding the particle *וְעוֹד* *od*, any more, or at all, which takes away that exception, to which the other opinion of those who refer them to the true Church even here on earth, and yet militant, seems liable, because therein the wicked and profane mingle themselves among the true members of it, though not being members of it, but meer strangers to it. Yet seeing it cannot be doubted but to that, even on earth, the great and good promises of God do belong, it seems not amiss with Others to join both these together, as both had respect to, as sharers of these great privileges here mentioned, viz. that they shall be made good in *Ecclesia militante, quæ postea fiet triumphans*, in the Church militant, which shall after become triumphant. Here on below, no strangers shall prevail over it, there, above, none at all assault it or approach to it.

18. *And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.*

Having in the foregoing verse shewed what security the holy *Jerusalem* shall be in from all profanation and violence by any enemies, he here farther proceeds to shew the great happiness of the inhabitants thereof, by describing the plentiful enjoyment that they then shall have of all such good things as may conduce thereto. The words in which he expresseth himself, saying, *the mountains shall drop down with wine, and the hills shall flow with milk*, &c. appear at first reading to be, as *R. Tanchum* saith, *استغارة لكثرة الخصب والبركات* a metaphorical figurative speech, denoting abundance of plenty and blessings. The mountains, saith he, shall drop down *עֵסִיס* *asis*, new wine, as Ours with several Others render the word by *mustum*, new wine. For there is difference betwixt Interpreters in rendring it both here and elsewhere, where it occurs, as besides others, it doth above chap. i. 5. and likewise *Amos ix. 13.* where much the same words that here occur, and Ours render the word *עֵסִיס* *asis*, sweet wine, though putting *z* in the Margin, *new wine*, as here in the text they put it. The Chaldees in all these places put *חמר מרת* *Chamar merat*, *vinum merum*, mere, pure wine; which Some render here *vinum inebrians*, wine that maketh drunk (strong heady wine) The LXX here, and *Amos ix. 13.* render it *γλυκασμὸν*; the Vulgar Latin, *dulcedinem*, sweetness, the Tigurin Version here and above; chap. 1. *succum expressum*, juice squeezed out, and in *Amos*, *succum dulcem*, sweet juice. *Castalio* here, as in the other two places, *laticem*,

juice, without any epithet added to it. On these little differences we need not much to stand, in as much as (as hath been on chap. i. 5. noted) the word being from the root *עסס* *afas*, which signifies to press or tread on, (as *Mal. iv. 3.*) will properly signify in general any juice or liquor that is by pressing or treading squeezed out of any fruit or other things, without limiting it by any quality of sweet, or sower, or the like; and because wine is so made, and was the most in use among other liquors so made, may it well, as the place where it occurs will require, be understood more peculiarly of that; as it is therefore here by so many done, and because that, especially when new, is usually sweet, therefore not unfitly with that epithet of new or sweet, which the LXX and Vulgar Latin, putting sweetness in the abstract, do, yet we must suppose given to be understood wine, that abounds in sweetness, the word properly signifying the substance rather than the quality. And so are the different Translations easily reconcilable, as all meaning the same thing, viz. some such sweet and pleasant liquor as was in esteem, and of ordinary and especial use, and that probably wine of grapes, though *R. Tanchum*, in his note on this place, say that it is by Some said more peculiarly to signify *شراب الرمان* *wine of pomegranates* (because I suppose that it seems *Cant. viii. 2.* so applied) although in his Rabbinical Dictionary called *Morshed*, he saith that it may there be understood not of the juice of pomegranates, but of red wine in colour like the pomegranate (or grains of pomegranates). This word being so understood of some such precious liquor, it is manifest that the other words, *the mountains shall drop down*, are not literally, but figuratively (as we said) and hyperbolically to be understood to denote so great plenty of such liquor, as should without trouble or difficulty be had from the grapes or like fruits, which in abundance should grow on those mountains, as if the mountains themselves did distil and issue it forth, not as though any should think that they should really and actually do so, a thing never seen or to be expected, a thing contrary to the nature of the creation. In like manner will the following words be understood, *and the hills shall flow with milk*, i. e. such plenty of milk shall there be from the milk-cattle feeding on those hills, as if they themselves did issue forth fountains and streams of milk, or were themselves dissolved into milk which ran down, for so the words *הלכנה חלב* *telacnah chalab*, would properly sound, *shall go or run milk*; the act of running, which belongs to the milk, being as *Kimchi* notes, attributed to the hills themselves, to set forth the wonderful plenty of that, *שיוצא מהמרעה שהיה בהם* *whicb proceeds from the pasture* (or cattle feeding in the pastures) *which shall be on them*, as *Abarbinel* explains it. Great abundance must that needs import of the things named; or of such as are by them meant or under their names comprehended:

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^e Vat. edit. in 8vo and 4to. Polyglot.

^f Isa. lix. 26. Cant. viii. 2.

^z As likewise in that place of Isaiah.

^{Bib.}

hended. For whether they are properly or literally to be understood, or otherwise, will be necessary to enquire, after we have viewed the following words also according to the letter, the next of which are, *and all the rivers of Judah shall flow* (or go, Marg.) *with waters*, of which *Kimchi* observes the like that he did of the former, viz. that the act of flowing, or going, which is of the water, is attributed to the place in which it runs, for *יְפֵי־אֶפְרַיִם* *Aphike*, which Ours interpret, *rivers*, seems according to him more properly here to signify the *channels*, than the waters that run in them: still here is expression of great plenty of that which is named or meant. So also in the following words, *and a fountain shall come forth of the bouse of the Lord, and shall water* (a fountain yielding such plenty of water as to water) *the Valley of Shittim*. *שִׁטִּים* *Shittim* is here by Ours taken as the proper name of a place, so it is by the *Chaldee* (written *Sittin*) and by the *Syriack* written *ܣܬܝܡ* *Sotim*) and so likewise by most modern Interpreters, and as so doth it occur in other places of Scripture, as *Numb. xxv. 1.* where it is said that *Israel* abode in *Shittim*, and there committed whoredom with the daughters of *Moab*. Again, *Josh. ii. 1.* and *iii. 1.* as also *Mich. vi. 5.* it is said to have been in the land of *Moab* on the other side *Jordan*, and not far from it; so that by *R. Saadias* cited by *Kimchi* and *Arbarbinel*, it is taken for *Jordan* itself, against which * Some except, because dry places are said to be watered, not rivers; (but perhaps by *Jordan* he might mean the country by *Jordan*.) The saying that it shall water, argues that the place was of itself dry, it being so far remote from *Jerusalem*, that the fountain there issuing out of the house of the Lord must be a very plentiful stream, that should send out so much water as to flow so far, and then water dry ground. *R. Salomo* also manifestly takes it for the proper name of that place mentioned, *Numb. xxv. 1.* saying that the words according to the literal sound are, *shall water the plain* (or valley of *Shittim*) which do allegorically denote that it shall expiate the sin of *Peor*.

But amongst antient Interpreters there are, who do not so take it for a proper name, but appellatively, and also translate it, and that differently. The *Greek LXX*, though in those other places of *Numb. xxv. 1.* &c. they take it as the name of a place, putting for it *σατταῖμ*, *Satteim*, or *σατταῖν*, *Sattein*, as *Josh. ii. 1.* or *σατταῖν*, *Sattiein*, *Josh. iii. 1.* yet here render it, τὸν χειμάρρα τῶν ῥοιῶν (or as Others *ῥοιῶν*) which being rendred, *torrentem funiculorum*, the torrent of cords, *Jerome* would have that to denote such measuring as the *Egyptians* numbred by the length of cords; but others by it understand *juncos*, bulrushes, or some such sort of reeds, as the word also signifies, as *Nazianzen* in his 40th Oration, and *Nicetas* in his Comment on it, who saith that the torrent, or valley here mentioned, is a place not far from *Jerusalem*, *aqua carens* & *juncos proferens*, without water, bringing

forth rushes or reeds. In which signification *Cyril* also takes it, viz. as a denomination *χειμάρρας τινὸς*, of a certain torrent or brook, by which grew many rushes, which he saith is said to be the same that is called the brook *Cedron* (or of *Cedais*) mentioned *John xviii. 1.*

These two interpretations of cords, and of rushes, however differing in sound, are easily reconcileable, and may be looked on as a description of one and the same place, in as much as the word *ῥοιῶν* signifies both a rush and also a cord, made of rushes, so that to say the brook of cords made of rushes, or of rushes of which such cords are made, will be in effect the same thing. The *Latin Interpreter* of the *Greek*, though he here determine the word to the notion of cords, yet *Micab. vi. 5.* where it again occurs, leaves it ambiguous, rendring it *Schanis*, (which we may almost think they put as a name of a place) in which place seems a manifest error in the printed *Arabick* (which seems in these Books of the Prophets done out of the *Greek*) there being in it put *من جبال* *Men gebal*, from the mountains, far different from the *Greek*; whereas here agreeable to it is read *من حبال* *Men Hebal*, from the cords, by an easy mistake between the letter *ح* and *ج*, betwixt which the difference consists only in the adding of a point or omitting it. In that place *Jerome* notes also in his opinion to be an error in the *Greek* itself, which if it concern that place, may equally seem to concern this, viz. that whereas now is there read *ῥοιῶν*, which by the *Latin Interpreter* is there rendred *Schanis*, and here *funiculorum*, it was at first in the *Greek* rendred and written *ῥοιῶν*, which signifies *lintisk* or *mastick trees*, and by the error of the scribes turned into *ῥοιῶν*, ropes. That would more agree with the *Vulgar Latin*, both taking it for the name of a tree, though of different kinds; for that ancient translation, though in *Micab* taking it as a proper name, it is read *de Setim*, from *Setim*, yet here renders *נַחַל הַשִּׁטִּים* *nachal hashittim*, *torrentem spinarum*, the torrent of thorns, as if the word *shittim*, signifies *thorns*: that *Shittab* is the name of a tree, we find *Isa. xli. 19.* and in other places is mention of *Shittim wood*, as a wood of especial note, and therefore reckoned among the chiefest things, which the *Israelites* were to offer for making the tabernacle, *Exod. xxv. 5.* and of which things of greatest esteem therein were made, as the *Ark*, ver. 10. the staves, ver. 13. the table, ver. 23. as likewise chap. xxvi. of the same Book is mention of boards of the wood so called, ver. 15. and of bars, ver. 26. and of pillars, ver. 32. and of the altar to burn incense upon, chap. xxx. 1. and so among the offerings, which were to be offered by the people for the tabernacle, is reckoned *Shittim wood*, *Exod. xxxv. 7* and *24.* and *Deut. x. 3.* it is said that *Moses* made an *Ark* of *Shittim wood*, in which he put the two tables of the Law, of all these places mentioned, only in the first, viz. that of *Isaiah*, is the word as here rendred in that ancient *Latin Version*, *spina*, thorn, in the other the *Hebrew* word being

* Kimchi העמקים שגורים בהם המים

* Pet. à Fig.

¹ p. 1067.

being retained and written *Setim*, as if that were the known name of the tree of which that wood was; but by the uses which in those places that wood is said to be put to, it is manifest that it cannot be thought meant an ordinary thorn; and so ^m *Jerome* himself therefore declares himself to think that it is not properly to be meant the thorn tree, but a tree so called because it is like to the *spina alba*, or white thorn, viz. *colore & foliis*, in the colour and leaves, *non magnitudine*, not in bigness, as being a tree of such great bigness that of it are cut very large boards, and that the wood thereof is, as very strong, so exceeding light and beautiful, and withal such as will not putrify and corrupt, and therefore by the LXX in the places out of the Law cited, rendred by ἀσπλην *imputribilia*, wood that would not rot or putrify, which trees, he saith, grew not in any cultivated places, or in the Roman territories, but in the deserts of *Arabia*. This he speaks as of what he was an eye-witness to, and therefore Mr. *Fuller* thinks ought to be believed in the matter, yet ⁿ *Kimchi* saith it is a kind of the best sort of cedar, and so *Junius* and *Tremellius* here render it, *vallem cedrorum lectissimarum*, the valley of the choicest cedars, as *Isa.* xli. 19. They also so render שטח, which Ours render the Shittah-tree, by *lectissimam cedrum*, so distinguishing it from ארז *Arez*, the known common cedar there joined with it, as also in those other places of *Exodus* and *Deuteronomy* before mentioned, *ligna cedrorum lectissimarum*, wood of the choicest cedars. Amongst those different acceptions of the word שטח *Shittim*, our Translators choose to follow those who take it for a proper name of a place, so called probably because many trees so called grow in or about it; though ^p Others think the trees there growing, and the wood thence brought, so called from the name of the valley where they did in abundance grow, ^q not the valley from them, but from some town there situated, or for some other reason. The word נחל *nachal*, here by Some rendred *torrentem*, by Others *vallem*, is by several examples manifestly proved to have both those significations, of a *torrent* and *valley*, some low place fit for water to run or be received in, בין ים וים, whether there be in it water or not, as ^r *Kimchi* explains it; so that it may be by either of these indifferently rendred, as the place where it occurs requires, and shews to be most convenient. Here, as we have seen, it is by Some rendred one way, by Others the other, yet doth that which renders it by *valley* seem much more agreeable to the place: Some who follow the Vulgar, who renders it *torrentem*, think that word not to be restrained to its strict and proper signification of a *torrent*, but to be more largely taken so as to denote a *valley* or plain, like such as brooks or torrents usually run in, though there be no such at present in them; in which larger notion the same word is observed to be used elsewhere

also in that ancient *Latin* Version, as *Gen.* xxvi. 19. where it is said that *Isaac's* servants, *foderunt in torrente, digged in the torrent*, as those of the *Doway* render it, noting in the margin, that it is, *the channel where sometimes a vehement stream runneth, sometime none at all*. And so *1 Sam.* xv. 5. *tetendit Saul insidias suas in torrente*, Saul laid ambushments in the torrent, which can signify no otherwise, than as it is by Others rendred, *in the valley*, & sic in *presenti*, saith *Pet. a Figuero*, and so also in this present place, which *Kimchi* in his Dictionary cites as an example to prove that נחל *nachal* signifies a *valley* as well in which no water is, as a water-brook; if it had water in it, there would be no need of its being watered.

What is said, *a fountain shall come forth of the house of the Lord, and water the valley*, seems to agree much with what is said of those holy waters, *Ezek.* xlvii. 1. &c. and those living waters that are said shall go out from *Jerusalem*, *Zech.* xiv. 8. So observes *R. Tanchum* of it, הלא ממה ינאסב קול וכריה *This is agreeable to what is said in Zechariah, living waters shall go out from Jerusalem*, which is likewise the river mentioned by *Ezekiel*; and Mr. *Lively* thinks that for the right understanding of these words here, they ought to be compared with those in those places.

This being said of the signification of the words, there remains to us questionable when and how what is here promised should be made good and fulfilled, and whether what is here said be literally or figuratively to be understood? *Abarbinel* observes, that *Aben Ezra* saith only, שהיה זה משל, that the words here spoken are *parabolical*, or by way of similitude, and that *R. Salomo* on the other hand saith, שהיה נכשיו, that what is said is to be understood according to its *simple or literal meaning*: And so doth *Kimchi* say, והוא נכשמו, that this is to be understood as it sounds; neither of them farther explaining what they think meant. *Abarbinel* himself gives a meaning according to either of these ways; according to that which will have the words literally understood, he thinks that here is a miracle promised, that whereas there was formerly great scarcity of waters in *Jerusalem*, in so much that they used waters drawn out of wells, and put in pools and cisterns, as it is said in *Isaiah*, *The conduit of the upper pool, c.* 7. 3. and *c.* 36. 2. he here mentions that in the time of salvation, that *Jerusalem* might be in the earth a blessing intire in all things, and nothing should be wanting in it, God should create a creation, so as that there should be in it a fountain of living waters, the coming forth of which should be under the house of the Lord, so that all the inhabitants of the world should perceive and know, that the nature of that land was altered, and the hard rock, which was as dry as a stick, was by God turned into a fountain of water, and that this miracle should be for the merits sake of *Jerusalem*.

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^m See him on his place, and on *Isa.* xli. 19. ⁿ In Rad. ^o Schindler. Ribera. ^p Ferrar. Syr. Dictionary in {בבב}. ^q Non ab arbore illa, &c. sed vel ab oppido, vel alia ratione ita dicta. Christ. à Castro. ^r And so in Rad. as also Abu. Walid. ^s Pet. à Fig. ^t Id. ^u So indeed he saith at the beginning of the verse. ^v Or make a new thing, *Numb.* xvi. 30.

Jerusalem. This promise he saith is not to be wondred at, inasmuch as other promises, greater than it, are here spoken of to us by the Prophet. This meaning he thinks the words, if literally understood, will require: but if *הַיְעוֹד הַזֶּה מִשָּׁל* the expressions in which this promise is, *be figurative*, and by way of similitude, which, saith he, is in my opinion, *הַיְעוֹד הַזֶּה מִשָּׁל*, the more solid and satisfactory, he then points at what * *Isaiah* prophesied of, viz. that in the time of redemption, the mountain of the Lords house should be established on the top of the mountains, and many people should go thither to receive his Law, and should say, out of Sion shall go forth the Law, and the word of the Lord from Jerusalem. For in as much as the Law and divine doctrines are compared to water, by reason of the likeness that is between them, therefore doth the Prophet in his promise that the divine truth (or true knowledge of God) shall go forth of Jerusalem from the house of God into all the world, say, and a fountain shall come forth from the house of the Lord, and shall water the valley of Shittim, as if he should say, the whole world, which is a valley of such as err and decline from following the Lord; and according to this way *Zechariah* saith (c. 14. 8.) and it shall be in that day that living waters shall go out from Jerusalem: half of them towards the former sea, and half of them towards the hinder sea: in summer and winter shall it be: For there also doth that expression come after the threat of a great war, which shall be in the latter times, as it doth here, and is written after that promise: And the Lord shall be King over all the earth: and in that day shall there be one Lord, and his name one. This being the end of the fountain mentioned, and the necessity of it (or that for which it should be necessary) and this is in truth a wonderfully excellent comparison, and most apt and elegant expression, that out of Jerusalem, which was a dry land without water, should go forth living waters which should be poured out on the seas, to intimate that from Jerusalem, which ^v was tributary, ^z burnt with fire and cut down from among men, should go forth a Law, doctrine, and true belief, unto all the inhabitants of the world. These expositions of *Abarbinel* I have at large set down in his words, because I find them not so fully expressed in any other of the Jewish Expositors, that so we may compare them with such as are by Christians given; amongst whom also we find Some who more adhere to a literal, Others to a figurative meaning of the words. Among them *Grotius* seems to take the literal, who having expounded these words, the rivers of Judah shall flow with water, that the people being freed from fear of enemies, and in secure peace shall cleanse their ditches and water-courses, so that the water shall have free passage in them, expounds this fountain that shall come forth of the house of the Lord, and water the valley of Shittim, of an aqueduct, which he thinks the same which ^a *Ezekiel* describes, which shall be

drawn from the Temple to and beyond the *mare mortuum*, (or dead sea.) But this exposition of his seems to take to be described by the words a more ordinary matter than they seem to require, as is by *Abarbinel* noted, that something extraordinary or miraculous is by them expressed and given to be expected. By them therefore more generally is this expression looked on as a figurative describing what great good things God will confer on the members of his Church. By the house of the Lord they take to be meant the Church of Christ; by the fountain that shall thence come forth ^b Some understand the font of baptism, that fountain opened to the house of David, and to the inhabitants of Jerusalem ^c for sin and for uncleanness, or separation for (or from) uncleanness, *Zeck. xiii. 11.* ^d Others *fontem verbi Domini*, the fountain of the word of God; both which we may well look on as understood, but I withal cannot but look on as comprehended under the word all other benefits and graces by God conferred on the members of his Church, taking by the fountain head to be meant ^e Christ himself, and by the waters from that fountain flowing, both God's holy ordinances, and all the good gifts and graces of his holy Spirit, and all his good benefits conducing to their happiness, all things pertaining to grace and glory from Christ derived, and conferred on them in and through him; so as that the promise may belong to the whole estate of Christ's Church both militant and triumphant, assuring to them a plentiful supply of all good things pertaining to their real felicity in both. By what is said that this fountain shall water the valley of Shittim, which was a place far distant from Jerusalem, where the house of the Lord was, out of which it is said it should come forth, we may with Some observe to be noted in that regard the large extent of God's blessings and favours, viz. ^f *Dei benedictionem longe lateque diffusam iri, ita ut universam Ecclesiam perfundat*, that the blessing of God shall be far and wide shed abroad, so as to water the whole Church, not now confined to the narrow compass of Jerusalem, or the land of Israel, but conveyed to the most remote and barbarous nations by the preaching of the gospel, the ^g sound of which should go forth into all the earth and the words thereof unto the ends of the world.

2. In another regard, that that place (the valley of Shittim) is looked on as a dry and barren place, apt only to bring forth thorns and rushes, may by the watering of it by that fountain which shall come forth of the house of the Lord, be looked on as denoted the efficaciousness of the grace of God conveyed by the Gospel, which should make them, that were by nature barren and unfruitful, apt to bring forth good fruit. This efficaciousness thereof do Others seem to look on as pointed at by the words, though other ways translating them, as *Junius* and *Tremellius*, who translating them, viz. shall water the valley of the most

* Isa. ii. 2. ^v למס. ^z Psal. lxxx. 16. ^a Chap. xlvii. ^b See Merc. and Tarnov. ^c In expiationem peccati, Pagn. Pro separatione ex immunditia. Jun. Trem. ^d Mercer. ^e Cyril. ^f Lively. ^g Rom. x. 18.

most choice cedars, note by that valley to be noted the Church, *in qua iusti plantati crescunt ut cedri lectissimi*, in which the righteous being planted grow as most choice cedars, according as the comparison is used. *Psal.* xcii. 12. *The righteous shall flourish like a palm-tree, he shall grow like a cedar in Lebanon.*

3. In regard that God's graces and blessings are compared to the continually running waters of a never failing fountain, will be understood both the plentiful communication and the constant and perpetual continuance of them to his servants. Waters that are constantly fed by a fountain are not so likely to fail as others, which have no such constant supply.

Quod si alii fontes aliquando aruerint, hic nunquam arefcet, qui a domo Domini egreditur, But if other fountains do sometimes dry up, yet will that which cometh out of the house of the Lord never be dried. And by that therefore may well be expressed that most perfect happiness and fulness of joy, which in the life to come the blessed saints in the presence, of God, drinking of the river ¹ of his pleasure and ² by the Lamb lead unto living fountains of waters, shall perpetually without interruption enjoy. And that happy condition do ³ Several think here especially pointed out, though to the blessings which the members of the Church militant even in this life also enjoy the words may be deservedly applied.

All these meanings and considerations will the words suggest unto us, and may well comprehend them all; whichsoever of them shall be by any preferred, they are manifestly a promise of great and precious privileges to the people of God, which his and their enemies shall have no share in. What different condition they shall be in he describes in the following words.

19. *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.*

We shall find amongst Expositors both Jews and Christians different opinions, as concerning the acception of the nations here mentioned; some taking them as particularly meant of those that are properly by those names known, others farther extending those names so as to comprehend others, who did in that, which they appear here taxed of and threatened for, resemble them. Among the Jews *R. Salomo* seems to take the names in their proper and literal signification, but without farther explication of what is spoken concerning them, than that *Egypt* was formerly the cause ^m of the preservation of *Edom*, and that now they are both joined in that vengeance which shall be taken on them. *Aben Ezra* likewise literally understanding those people, saith that they were brought to desolation in the time of *Nebuchadnezzar*, (and so this prophecy then fulfilled) and if it should be objected that *Egypt*

was then remaining, he seems to resolve it by saying, that *Egypt* (or the chief city of it, as I suppose he means) was not that ancient former *Egypt* (or city.) But *Abarbinel* not approving this opinion of his, saith, that though the seat of the metropolis or chief city was changed, yet the nation was still the same, and the people the posterity of the ancient *Egyptians*; and so that is no proof that the fulfilling of the prophecy is not yet in due time to be expected. *R. David Kimchi* goes in another way, taking by the names *Egypt* and *Edom* not to be meant those countries or people properly so called, but by them to be understood the *Ismaelites* (or *Mahometans*) and the *Romans*, which two nations, saith he, have for these many years been prevalent, and shall so be עַר עַתָּה *till the time of the Redemption*. The *Ismaelites*, he saith, are denoted by the name of *Egypt*, because *Hagar* the mother of *Ismael* was an *Egyptian*. The *Roman Empire* by *Edom*, because that did most consist of *Edomites* (as he fancies) and therefore though in it many other nations were mixed with them, as likewise such a mixture was in the Empire of the *Ismaelites*, yet the name of the major part was given to the whole. *Cæsar*, saith he, (the first of them he must mean) and so the Emperors in *Rome* after him: these two nations, saith he, did mischief to the tribe of *Judah* and *Benjamin*, who were captives among them, and shed their blood as water in their lands. *Edom* which is the Empire of *Rome*, was it, saith he, that destroyed the second Temple by *Titus*, and that shed their blood, and made them captives amongst the nations, and that of this captivity of theirs is to be understood what is said in this verse, and therefore here is no mention made of any of the tribes but *Judah*, because the ten tribes which the King of *Assyria* carried away captive, and who were never yet returned, were not under the power of these two nations. This is *Kimchi's* explication of these words at full; and *Abarbinel* seems to like well of it, although he himself in some things differ from it, as namely in that he will have *Egypt* particularly spoken of that people properly so called, and they here named because their great wars above-mentioned shall be in the first place on them, inasmuch as the Christians in their going up to subdue the land of *Israel* shall destroy *Egypt* and smite it with a very great destruction, and shall take the land of *Judah* and *Jerusalem*, which should be then under the dominion of *Egypt*; for which cause, and upon which shall the people of the *East* and the *North* be raised up, to come and wage war with the Christians, for revenging their brethren the *Egyptians*, and to take the holy land out of the hands of the Christians, and then shall be a very great ruin of the kingdom of *Edom*, so that there shall be no remainder of them, so as hath not been done in other nations, &c. These expositions of *Kimchi* and *Abarbinel*, seem ⁿ for several reasons

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¹ Ribera. ² *Psal.* xxxvi. 6. ³ *Rev.* vii. 17. ⁴ Ribera, Chr. a Castro. ^m *1 Kings* xi. 17, &c. ⁿ See Pet. a Figuero's censure of *Kimchi*.

sons both groundless and impertinent; but that which may suffice us, without farther examination, for rejecting them is, that they go upon a false principle of theirs, that the *Messiah* is not yet come, whose coming according to them these things are to forerun, and make way for his settling the *Jews* in a most flourishing state above all nations. Which is so contrary to the truth of the Scripture as well of the old as new Testament, assuring his being long since come, that if we will have a true meaning of these words, we must seek for some other which will not contradict that article of our faith. We must see therefore what Christians say of the meaning of them. Among them *Grotius* taking the names of *Egypt* and *Edom* in their proper signification, thinks what is threatned against *Egypt* made good in the spoiling thereof by *Antiochus*, and what against *Edom* by the destruction of it by the *Maccabees*. But others more generally take not these words as strictly restrained to those nations properly so called, but more largely to denote all others who are enemies to God's Church and people at any time, as the *Egyptians* and *Edomites* were to the *Jews*, then God's peculiar people, and by their being made desolate understand that their condition should be contrary to that happy condition of God's people in the former words described. Instead of those good gifts and blessings promised to those under the terms of the mountains distilling new wine, and the hills flowing with milk, and the rivers with waters, and the being continually watered with a fountain constantly coming forth of the house of the Lord, it is threatned to these their enemies, that they should not at all be partakers, nor have any share or part with them in what they enjoy, but while they flourish and prosper, shall be as desolate as the most barren wilderness; as elsewhere it is threatned, *that they that hate the righteous shall be desolate*, Psal. xxxiv. 21. by which we cannot but understand that they shall be, as destitute of all good, so overwhelmed with all evil things. This different condition of God's children and his and their enemies, as it is in good measure made apparent in this life, so shall be much more in the world to come, and to that therefore are by many these words looked on as having especially respect. *Asseritur hujus promissionis veritas etiam in hoc sæculo, quando Christus in medio inimicorum suorum dominatur, suosque inter quotidianas afflictiones protegit, exempla in hostes suos borrenda edit, plene tamen præstabitur in cælis*, &c. i. e. the truth of this promise is made good even in this world, whilst Christ beareth rule in the midst of his enemies, and protecteth his among their daily afflictions, and sheweth forth fearful examples on his enemies, but it shall fully be performed in heaven [in the world to come] when his being placed out of all fear or danger, shall eternally reign with Christ, but his enemies shall be given up

to perpetual destruction and perdition: Another, that by their being threatned to be made desolate, he means, *æternæ damnationi esse addicendos*, that they shall be condemned to eternal damnation: they shall be, saith One, *in deserto perditionis, sc. infernalis*, a wilderness of destruction, viz. destruction in hell. The reason of their being threatned with such desolation is given in the next words, *for the violence against the children of Judah, because they have shed innocent blood in their land. The violence against the children of Judah*; that appears plainly to be the meaning of the words *מַחֲמַס בְּנֵי יְהוּדָה* *mechamas bene Jebudab*, which literally sounds, *for the violence of the sons of Judah, propter injuriam filiorum Judæ*. The like construction to which occurs *Obadiab*, ver. 10. *מַחֲמַס אַחִיךָ יַעֲקֹב* *mechamas achica yaacob*, *for the violence of thy brother Jacob*, i. e. as Ours well translate it, *for thy violence against thy brother Jacob*. The LXX. as likewise the Syriack and Arabick in their Translations more precisely following the letter (as *ἐξ ἀδικιών υἱῶν Ἰσραὴλ*, *ex iniquitatibus filiorum Judæ*, from or for the wrongs of the children of Judah) leave the words more obscure, though the meaning necessarily manifest itself. Concerning who are meant by the children of *Judah* is still some difference. They who literally understand by *Egypt* and *Edom* those people and places properly so called, here also will understand by *the children of Judah* particularly the inhabitants of that country properly known by that name; but they who so understand those names as to comprehend more largely all the enemies of God's Church, do here by the sons of *Judah* understand the Church of God and the members thereof. Against which, however understood, the greatness of the violence of their enemies is farther expressed by saying, *because they have shed innocent blood in their land*, such it was as not only to spoil and rob them of their goods, which Some by their violence in the former word take to be meant, but so far to proceed, as to the shedding of innocent blood in their land, the blood of those who in any respect to them were innocent, and deserved no such cruel usage at their hands. Some difference there is in rendring these words, though not to the causing any difference in the sense, Some rendring them as ours do, *quia*, because, &c. Others *quod*, &c. and because, &c. Others *qui insontem sanguinem in terra sua fuderint*, which have shed innocent blood in their land. The vulgar Latin, *et effuderunt*, &c. and have shed, &c. Others *in quorum terra effuderunt sanguinem innocentem*, in whose land they have shed innocent blood. Others *quorum*, &c. whose innocent blood, &c. These, I say, make not much difference in the meaning; as to the former words, the chief difference will be in applying the affix in the last word *בְּאַרְצָם* *in their land*, to whose land it is to be referred, whether to the land of *Egypt* and *Edom*,

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° For which he cites, Dan. xi. 40. &c. see his notes there. ° For which he cites Josephus XII. 11. 12. and Isa. LXIII. ° See Lyr. ° Gualter ° See Veil. ° Lyr, ° i. e. in Ecclesiæ Merc. in pios quosvis Tarnov. ° Pet. a Fig. ° Pagn. Munst. lxx. sa. ° The Chaldee. Castal. ° Jun. Trem. See MS. Arab. ° Vatab. his. edit. in 4to. and 8vo.

Edom, or of the Children of *Judab*; it seeming so doubtful to *Kimchi*, that he only saith it may be referred to either, but determines not the matter. *Calvin* saith it may be referred to either, if to the first, then to signify that they inhumanly murdered those of them that betook themselves into their land for refuge and protection; if to the second, then to aggravate the crime, in that they polluted that land which God had consecrated to himself, with unjust murders. But this will seem to make the words particularly to be referred to the inhabitants of the land of *Judab*, and so not be in that larger sense as it is by Others taken, to comprehend all the members of his Church in their own country, whatsoever it were, which will still be a note of great and barbarous cruelty. Be it taken how any will as to the place, the shedding of innocent blood is such an heinous sin, as God will certainly avenge on such as are guilty of it. In these words wherein God here threatneth so to do, is comprehended both what is comminatory, and what is consolatory, according as respect shall be had to different persons. Here is manifestly a threat to the enemies of God's people, who for their violence against them and cruelty towards them, though they now flourish and prevail over them, shall certainly be punished with utter desolation and destruction. There is together manifestly included matter of comfort of his people, in that their sufferings for their adhering to God are not an argument that they are neglected by God, but that their blood is precious in his sight, and he will in due time revenge it on those who have shed it and done violence to them, which will together necessarily include a repaying of good to them for the evils they have wrongfully suffered; and that for their being cut off from their short fading enjoyments here, they shall be received into everlasting habitations; which, though these words concerning especially the doom of their enemies is only hinted here, we are given by the following words more fully to conceive.

20. But *Judab* shall dwell for ever, and *Jerusalem* from generation to generation.

Contrary to the doom in the foregoing verse denounced against those comprehended under the names of *Egypt* and *Edom*, is promise of good here made to those who are meant by *Judab* and *Jerusalem*: Who are by those former names, by Expositors of different sorts and opinions understood, we have seen on those words; who are meant by these we are for the like reason here to inquire, there being like variety of Interpretations between them, Some taking them as literally meant of the places properly so called, Others taking them figuratively in a larger acceptation, as meant not strictly of them, but attributed to such as are in such regards as they of old were, peculiarly owned by God, as above all other places or persons dear unto him, that so we

may understand what by saying they shall dwell for ever, and from generation to generation, is here promised. This we shall make way for, by looking first on the words in order and according to the sound of the letter. *Judab* shall dwell for ever, &c. By *Judab*, according to the known use of that name elsewhere in Scripture, may be understood that people or tribe descended from the Patriarch *Judab*, and bearing his name, inhabitants of that country from them so called, or that part of the country, which was by them possessed and inhabited, usually known by the name of *Judab*: and so by *Jerusalem*, either the city itself so called or the inhabitants of that city, as appears, as by several other places of Scripture, so by what is said, *Mat. iii. 5. Then went out to him all Jerusalem and all Judea*: of these it being here said *תשב* *Tesheb*, if that verb be rendered, as it is by Ours in the Text, shall dwell, it will seem to be understood of the people or inhabitants: if, shall abide, as by Many it is, it may indifferently be referred to either the people or the place. The Vulgar Latin refers it to the place changing the name into *Judea*, and rendering the verb passively; *habitabitur*, shall be dwelt in, as likewise the LXX before it. The sense will be much the same which soever we follow, denoting that those places shall perpetually (for so will import, *for ever, and from generation to generation*) remain habitable; and the race of the ancient inhabitants shall dwell in them. This will be the literal sound of the words; according to which the *Jews* taking them; will have this to be a prophecy of a flourishing estate, to which *Judab* and *Jerusalem*, now desolate; shall hereafter be restored and perpetually be continued in, viz. *ביום המשיח* *In the days of the Messiah*, when the *שכינה* *Shecinab*, or majestatick presence shall return thither, as *Kimchi* in his note on the next verse speaks, or a promise לעתיד לבוא *for the time to come*, by which God assures to the *Israelitick* nation, שלא תשוב עוד לכסלה ולא חגלה *that they shall no more afterwards return to folly, nor be led into any other captivity*, (as *Abarbinel* on these words speaks) but the kingdom of *Judab* and the house of *David*, to which shall be the dominion over all *Israel* and *Jerusalem*, comprehending under that name all the cities of *Israel*, shall remain for ever *בשובה ונחה וברבקה האלהי* *in returning and rest, and in cleaving to God*.

But this opinion of theirs is manifestly grounded on false principles and suppositions of theirs; viz. that the Messiah is not at all yet come, and that when he comes he shall establish a flourishing temporal kingdom on them, the falseness of which manifestly appears by comparing the prophecies concerning him and his kingdom in the Old Testament, and the history of him and his fulfilling of them in the New, the one directing us how what is said of him was to be fulfilled, and the other how far it hath been fulfilled, and what remains yet, and how it is to be fulfilled, so that it is manifest that

that he is both already come, and that what was to be expected from him in this world hath been already performed, and is in performing in such manner as it ought to be, and that what is to be expected as not yet performed, belongs לעתיד לבוא *leatid lebo* (that we may make use of their language) *in the future*, i. e. to the world to come; and therefore if we will have the true meaning of these words, must we here also look for another meaning than what they give.

Among Christians *Grotius* seems to take it as a prophecy of such a state of the *Jews*, as was to be made good to them in their country, after the destruction of their enemies *Egypt* and *Edom*, and so hath been long since made good by that peaceable estate, which for several years they did enjoy in the interval between their return from the *Babylonish* captivity, and their destruction by the *Romans*. That no exception may be made against this from what is said, *they shall dwell or abide for ever, and from generation to generation*, he thinks it sufficient to interpret those expressions, by *per longum tempus in pace erit*, shall be for a long time in peace, and *per aliquot hominum ætates*, for some ages of men: but sure that seems to come short of what is here said, or must be meant by this high language. Others therefore generally do think what is here promised not to have been yet ever fulfilled, and made good to the *Jews* in respect to their temporal state, or to be expected so to be to *Judab* and *Jerusalem* as properly and literally so called, but to be meant of the Church of God, borrowing the names of those places, which anciently were the more peculiar seat of it, and that the promise here made will well agree, in respect to the militant, and (and that more properly) to the triumphant state of it.

Not to trouble the reader with a particular enumeration of several Expositions tending to the same purpose, I suppose that, in which they concur, well expressed by *Gualterus*, whose words are (both in respect to the desolation of God's enemies here threatened under the names of *Egypt* and *Edom*, and the good promises to his people under the names of *Judab* and *Jerusalem*) *Asseritur hujus promissionis veritas etiam in hoc sæculo, quando Christus in medio inimicorum suorum dominatur, suosque inter quotidianas afflictiones protegit, & exempla in hostes suos horrenda edit: plene tamen præstabitur in cælis, quando extra omnem teli jactum constituti, cum Christo æternum regnabimus*: The truth of this promise is made ^f good even in this world by Christ's ruling in the midst of his enemies, and his protecting his amidst their daily afflictions, and shewing terrible examples on his enemies; but it shall be fully performed in heaven, when being placed out of all fear of danger, we shall eternally reign with Christ. The perpetuity (saith he) here promised, sufficiently sheweth that this place ought to be understood not of the carnal *Judab* but the spiritual, viz, the Church; the nation of the

Jews (carnal *Judab*) having been (long since) cast out of the promised land, and lost the form both of Church and Commonwealth. But as to the Church and the perpetual duration of it (Church militant here on earth) as long as the world shall last, Christ (when he was to withdraw his bodily presence from them, and ascend up to heaven) makes them this promise, *Lo, I am with you alway even unto the end of the world*, Mat. xxviii. 20. And that it shall never fail or be desolate, appears by what is elsewhere said, that at Christ's second coming at the end of the world, there shall be such of them surviving, as shall be translated into the heavenly *Jerusalem*, the Church triumphant in heaven, there to reign with him for ever, as Mat. xxiv. 31. where he saith that he shall send his angels, and they shall gather his elect from the four winds, from the one end of heaven to the other; and St. Paul, 1 Cor. xv. 51. tells of those that being then alive shall be changed as well as others raised from the dead; and 1 Thes. iv. 15, 17. of those who being members of Christ's Church shall be alive (in this world) and remain unto the coming of the Lord, and shall then together with the dead be raised to life, be caught up into the clouds to meet the Lord in the air, and so shall ever be with the Lord. So that in all respects to the utmost of the sound and meaning of the words, for ever, and from generation to generation, as they denote perpetuity and eternity, will agree to the Church of Christ, and no other *Judab* and *Jerusalem*.

This is the sum of ^e his Exposition, which we have more at large set down, because it comprehends what is by most Christians said for giving of the meaning of this place, which to the same purpose is also briefly and perspicuously given by Bishop Hall, in his Paraphrase of these words, thus; *But the elect of God shall dwell for ever in his holy habitation, and after their translation from the Church militant upon earth, shall reign everlastingly in the glory of heaven*.

By what means God will declare his favour to, and care of his, besides his perpetual preservation of them, is farther shewed in the next words.

21. *For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion.*

Such variety and difference of Expositions is there of this verse, as is not of any other in this Prophecy, or, we may say, is scarce in any other of the whole Scripture to be found. So that I know not how to do what may be more for the satisfaction of the Reader, than to give him a particular account of the chief of them which we find. The words in Hebrew are ונקיתי דמם לא-נקיתי, *venikketi damam lo nikketi*, which are literally rendred, *& mundabo sanguinem eorum, non mundavi*, and I will cleanse their blood I have not cleansed: which words according to the different distinction

ε See Christ. à Castro. f See also Danæus. e With which also may be compared that of Danæus.

distinction by way of construction, and the different signification given to them by Expositors, and such supplies which they make, seem to yield those different meanings, which we are to give an account of. To begin with those of the *Jews*: *Rabbi Tanchum* reckons up four, which they were thought capable of.

1. So as to refer the affix in דָּמָם *damam*, *their blood*, taken in its usual signification of blood, to the *Israelites*, so as that the words should sound, וְאִם נִקְיִי דָּמָם לֹא נִקְיִי נִקְיִי, i. e. *and or but if I shall cleanse, I will not cleanse from their blood, i. e.* And although I shall cleanse (or absolve) their enemies from all other sin, yet I will not absolve them from their blood, viz. the *Edomites* and *Egyptians* before mentioned, that he will require from them (or avenge) on them, (viz. the blood of the *Israelites* shed by them) and not pardon it to them.

2. So as to refer the affix to the same (*Israelites*) but to take their blood in the signification of their sin, as he takes it to be meant, *Hof. xii. 14.* and the verb נִקְיִי *nikketi*, twice repeated, which Ours render by the notion of *cleansing*, to be in the first place in that notion of *cleansing*, or making clean, as it is in those words וְנִקְיִי וְנִקְיִי (which Ours render) *she shall be free and conceive seed, Num. v. 28.* so as to sound, *I will make them clean, or innocent from their sin*; but in the second place in the signification of the word אֶסְתַּבֵּל *taking clean away*, as he looks on it to signify in what is said *Jer. xxx. 11.* וְנִקְיִי אֶסְתַּבֵּל *venakeb lo anakkecab*, which Ours there render, *and will not leave thee altogether unpunished*; but the *Chaldee* וְשִׁינְאָהּ לֹא אֶשְׁחַד *perdendo te non perdam*, I will not utterly destroy thee; and *Pagnin.* *et succidendo non succidam te*, and I will not utterly cut thee off, and some Others to like purpose: so he would have it here to signify, and the words to sound, *I will cleanse away their sin, and will not (in rigour) punish them to the utmost, to their destruction*; so that there will be a supply of another affix in the last word required, as if it were וְנִקְיִי דָּמָם וְלֹא אֶנְקֵם, I will cleanse (or take away) their blood, i. e. their sin, and will not clean take away, or utterly destroy them.

3. So as to take again דָּמָם *damam*, their blood, in the notion of דָּנְבָהֶם *danbahom*, their sin, and to refer the affix מִן *m*, their, to the enemies, and נִקְיִי in the first place to be in the signification of אֶסְתַּבֵּל *going to the root or, requiring to the uttermost*; but in the second place (wherein there is again to be supplied the affix, and נִקְיִי to be for אֶנְקֵם) in the signification of *cleansing*, or, *taking for clean and innocent*, that so the meaning may be אֶסְתַּבֵּל עַל אֲשֶׁר בְּדָנְבָהֶם וְלֹא אֶרְיֵם, I will require to the uttermost punishment of them for their sin, and will not clear them (or hold them guiltless.)

4. In the fourth place, he gives another Exposition, which he saith seems to him more proper, and nearer to the words than any of the other, which is only by the supply of אֶשֶׁר *asher*, which, often left out for brevity's sake, as if he said וְנִקְיִי דָּמָם אֶשֶׁר לֹא נִקְיִי, which (taking the word נִקְיִי *nikketi* in both places in the signification of אֶסְתַּבֵּל *alestisal* (going to the root or uttermost) and referring the affix in דָּמָם *damam*, their blood, to *Judab* and *Jerusalem*, in the foregoing verse mentioned, and looking on that word דָּמָם *damam*, their blood, as signifying דִּיּוּתָהֶם *diyatahom*, the price of their blood, or *mult* for their blood that was shed, as he saith it is taken in ¹ *Ein lo Damim*, *Exod. xxii. 2.* no price of blood shall be for him required, and דָּמִים לוֹ *Damim lo*, *ibid. v. 3.* there shall be blood for him) will give this meaning *استأصل طلب ديوتهم التي لم استأصلها الي ذلك الوقت* *Waeftafelo talba diyatahom allati lam estafelba ela dbaleca akwakt*; And I will proceed to the uttermost, in requiring the price (or revenge) for their blood, which till that time I had not fully required.

These four meanings he gives of these words known in his time, of which he (and I think deservedly in respect of the plainness in the construction) prefers the last. But the most known to us of the *Jewish* Expositors, *R. Salomo Jarchi*, *Aben Ezra*, and *David Kimchi*, follow the first without any account of the others, referring the word דָּמָם *their blood*, to the latter clause, that the words so distinguished may signify, *Although I cleanse (or acquit) those nations from other sins that they have committed, yet I will not cleanse or acquit them from the blood of the Israelites.* *David Kimchi* most largely among them thus expounds them, *From their gold and silver which they have taken, I will cleanse or acquit them, because the Israelites shall take also as spoil from them the like in the time to come; but from the blood which they have spilt I will not clear them, but נֶפֶשׁ חַיָּה נֶפֶשׁ חַיָּה soul shall be for soul (or life for life) either the soul or life of those that shed that blood, or of their children after them, for if they should give all the silver and gold in the world for the redemption of their souls, they shall not thereby be cleared from their blood (which they have shed.)* Whilst he with those two Others before him thus refer their blood to the latter words, he observes the *Chaldee* to refer to the foregoing word, וְנִקְיִי *venekketi*, and I will cleanse, while he renders עֲמַמִּיא מִן *amamia min* and whereas I have avenged their blood on the nations, I will again revenge them: but doth not give any farther explication or censure of the words. I wonder he did not seem to take notice of the particle לֹא *lo*, not, clean left out by him: the omission of which, I suppose makes ^k Some to think his Interpretation not well to agree with the

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^a This word from *אָסַל* root, seems to signify either to take away to the very root, clean to destroy, or to go to the very root, or to do the utmost in a thing. ⁱ So *Abu Walid* in *רִמָּה*. ^k *Mercer. Pet. à Fig.*

the *Hebrew*, with which I think it may well be reconciled, and what he renders in affirmative words, to include that negative as to the sense, leaving it out as to the words, while to say, *I will again revenge them*, is equivalent to say, *I have not yet revenged as much as I mean to do*.

Among those also who in construction refer the word דָּמָם *damam*, to the preceding *veniketi*, is the *Jewish* Author of the *Arabick* Translation out of the *Hebrew*, who renders the words, وابري من مطالبة دماهم الذي الى الان لم ابر. *And I will be clear, or clear me, from requiring their blood, from which I have not to this time been cleared*: of which I suppose the meaning must be, that he will fully clear himself by fully requiring or revenging their blood, which he had not yet done. *Abarbinel* also having mentioned the Explication which we saw *Kimchi* and Others to follow, doth yet prefer another, in which *Damam*, *their blood*, is also referred to the foregoing verb, though making out the meaning in a different way from what we have seen Others to do, while he looks on the first words as interrogative, and thus explains the whole clause, האם נקיתי אני את האומות מדם ישראל אשר שפכו על הארץ באמת לא נקיתי ולכן אפרע מהם i. e. *Have I cleared (or cleansed) the nations from the blood of Israel, which they have poured out upon the earth? In truth I have not cleansed (them,) but (or and therefore) I will be revenged of them*. That this way of so distinguishing the words, and placing them in construction, as that דָּמָם *damam* *their blood*, should be governed by the preceding verb, is of all the renderings we have the most antient, and that that verb, in the verse twice put, was by some anciently taken in those two places in different significations, appears by the ancient Translation that we have, viz. the *Greek* of the LXX, who thus render the words, ἡ ἐκζητήσω τὸ αἷμα αὐτῶν, ἡ ἔ μὴ ἀθώσω, *and I will require, or avenge their blood, inultumque esse non patiar, and will not suffer it to be unrevenged*.

This variety of Interpretations and Expositions of these words have we from the *Jews*, modern and ancient. If we look now to the *Christians*, whether Translators or Expositors, we shall find yet more, Some of them agreeing with Some of those, which we have seen, Others differing from them all. As for Translations, there is one^m of good authority, though modern, who taketh the same way of distinction and construction, as we have seen *Kimchi* and those other *Jews*, which we mentioned with him, to do; he renders the words, *mundabo quidem, sed sanguinem eorum non mundabo*, I will cleanse indeed, but their blood will I not cleanse. Others more generally, whether ancient or modern, take as plainer the other way of construction which we mentioned, referring the noun governed to the first clause, though as to the meaning that they give of the words so taken, much differing between themselves. So the *Syriack*,

rendering them, *ואני אכפר דמאם*, *And I will*

And I will avenge their blood, and will not spare. The printed *Arabick* also following the *Greek*, وانتقم دمهم ولا اغفر, to the very same sense. The *Vulgar Latin*, *Et mundabo sanguinem eorum, quem non mundaveram*, *And I will cleanse their blood that I had not cleansed*: which we see Ours agree with, only differing in that they render the conjunction *ve* by *for*, which that, according to its most usual signification, renders by *and*; which likewise the *Italian* Version of *Diodati* doing, exactly agrees with it. The *Tigurian Latin* likewise, only instead of *quem*, *which*, supplying, *quos, whom*, so referring to the persons what that refers to the blood.

Neither of these is indeed expressed in the *Hebrew*, and so are byⁿ Some both left out in the Translation, they putting only *mundabo sanguinem eorum, non mundavi*, *I will cleanse their blood I have not cleansed*: but then if they go to give the meaning, one of them will be necessarily understood, either, *which blood*, or, *whose blood*, or, *those whom*, as *Castalio* supplies it by *quos, viz. the blood of them whom*, &c. as he renders it, *eorumque sanguinem expiabo, quos non expiavero*, and I will expiate the blood of them whom I shall as yet not have expiated; in giving the meaning of this, (*viz. whichsoever of these be supplied*), will not make great difference. Very great difference indeed there is betwixt Expositors, but that is from other occasions, viz. the understanding of the words, *blood*, and *cleansing*, and what is meant by them, and who are the persons spoken of. From their disagreement, as to these things, have we variety of Expositions, as chief of which we look on these first, that some taking the word נִקְּהָה *nikkeh* in its ordinary signification of *cleansing*, or *purging*; and *blood*, in a large notion, as comprehending all heinous sins (as being like blood in its quality of polluting, or deserving death, or that the blood of the sinner should be shed) make the meaning to be, that God promiseth fully to cleanse his Church, his elect ones, from the pollution of those sins, which hitherto they have been defiled with. This do the Authors of the *Geneva English Translation*, which in this place altogether agrees with our newer, give in their note for the understanding of it, which is, *he hath suffered his Church hitherto to lye in their filthiness, but now he promiseth to cleanse them and make them pure unto him*. With them doth Bishop Hall also agree in his Paraphrase, *For I will cleanse and purge away the sins of those mine elect, which I had not before done away, and will deliver the chosen of the Gentiles from those iniquities where-with they were polluted*. *Diodati* likewise in his note on his *Italian Translation*: *I will perfectly sanctify my Church from all imperfections and spots of sin, which yet remained in her in this world*. The same meaning of the words do several among *Latin* Expositors give, yet with difference between them concerning the time when

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^l. Or as some Copies ἐκζητήσω.

^m. Pagnin.

ⁿ. Munst. Calv.

when this promise should be made good, some looking on it as belonging to the time of the preaching of the Gospel, wherein God would cleanse, in *Evangelio*, under the Gospel, *quos in lege peccantes immundos reliquerat*, those whom sinning under the Law he had left uncleansed, as *Jerome* speaks, when as * Others more largely give the meaning, *that he would make clean the Gentiles received into his Zion, the Church which was before profane, & dead in sins and trespasses, without Christ, aliens from the common-wealth of Israel, strangers from the covenants of promise, having no hope, or without God in the world*, making them nigh by the blood of Christ which cleanseth from all sin; and *purifying their hearts by faith* (*Acts* xv. 9.) yet (as † Others add) the *Jews* also whom the law, with all its ceremonies, and rites of purification, could not so cleanse but that they were still † *concluded under sin*; that the promise by faith of *Jesus Christ* might be given to them, by believing in whom only, to them as well as to the Gentiles, is † *opened a fountain for sin and uncleanness*, viz. for cleansing them from their sin. To both, both having need of it, is it only in Christ opened, and by faith in him the virtue of it made effectual to them, even in this life; yet because they are not perfectly cleansed, do Some which we have already seen, and several Others, rather understand this promise of what shall be made good to faithful believers in the other life, when having put off mortality together with the frailties and corruptions thereof, they shall be translated into that heavenly *Jerusalem*, into which † *nothing that is defiled*, none that is not cleansed from his sins, shall enter.

If this way of interpreting the words be taken, viz. that by *cleansing their blood* be meant the making them clean from their sins, I suppose both of these may be understood, viz. both that purity which in this life here he will confer upon them, and that also with which in the life to come he will perfect them; both being his free gift, for receiving which they are only by faith in Christ made capable, but the † first consisting in the pardon of sin to them repenting of it, the other in an absolute abolishing it in them, and fully freeing them from it, in which perfect measure, though in this life he doth not fully cleanse them from their sins, though remitted to them, he will then do it, and make them perfectly clean, both pardoning those their greatest sins, for their heinousness called *blood*, and which might seem impardonable (as * Some think the words to imply) and also so sanctifying them, that they shall no more commit any, but live pure from all. These ways of expounding do the words afford, the verb being taken in the signification of cleansing, and that being in the ordinary notion of it understood, and the noun blood being looked on as comprehending any heinous sins: Not much differently from these, as to the signification of the words, doth *Petrus a Figuero* seem to

render, when he proposeth to be considered whether the meaning may not be, that the *Jews* toward the end of the world on their repentance, and turning to Christ, shall be cleansed from the guilt of his blood which they pulled on themselves, saying, His blood be upon us, &c. and do suffer for hitherto, and shall suffer for, till such of them as then live, shall then upon their turning to him, be cleansed from it. But, 2. The verb being taken by Others in a different signification, viz. of avenging, or revenging, and the noun blood, in its more strict and proper meaning, will necessarily give another meaning, which is by Them taken, viz. † that the innocent blood of his elect people that had been shed by their enemies, which he had not yet revenged, he would yet, in his appointed time, revenge. This Exposition the *Greek*, *Syriack*, and *Arabick*, as we have seen, direct to; *Grotius* taking it, saith that the verb *נקם nikke*, doth in this place signify *ulcisci*, to revenge; and saith that the sense is very well expressed by the *Chaldee*, who, he saith, thus paraphraseth on the words, *si quis adhuc esset Judeorum sanguis effusus, quem ultus nondum fuero, etiam hunc ulciscar*. If there shall be any blood of the *Jews* shed, which I have not yet revenged, I will avenge this also. This though we may grant to be the meaning of the *Chaldee*, yet in giving his words, I know not what reading or copy he followed; none that I find so reading as he doth, but so as we have above given an account of. And this he thinks made good on the *Ammonites* and *Moabites*. But in this his Exposition he seems too much to limit the words, in referring the blood shed only to that of the *Jews*, and those on whom it should be revenged, to the *Ammonites* and *Moabites*. We may suppose (if this way of exposition be taken) that the blood is to be understood of the blood of God's people, wrongfully shed, and the persons on whom for shedding it, vengeance shall be executed, of all the bloody enemies and persecutors of God's Church: which Exposition will be justified by that which we have seen of the foregoing verse, wherein *Egypt* and *Edom* are taxed for the violence against the children of *Judah*, and their shedding innocent blood in their land; and illustrated by what we read, *Rev.* vi. 9, 10. where the souls of them that were slain for the word of God, and for the testimony which they held, are said to cry with a loud voice, saying, *How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?* Yet here there is another by † Such as had, no doubt, considered this, preferred, who take by cleansing here to be meant, *manifesting and declaring to be clean*, and so the words to import, that he will then at the last judgment, wherein the truth in all things shall be made manifest, declare the blood of his people adhering to him and his truth, which in this world had been shed (and by their enemies thought justly and deservedly, as of guilty persons, so to have been) to have

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* Jan. Trem. † Eph. ii. 12. † Tarnov. Rib. Danæus. † Gal. iii. 22. † Zech. xiii. 1. † Rev. xxi. 27. † See Piscator. * Munster. and see Christ. à Castro. † Christ. à Castr. † Lyra, Mercer. Druf. Lively.

indeed been innocent, by absolving them from eternal destruction, to which he shall then adjudge their enemies for shedding of it. These we look on as chief Expositions given of these words, and of them the two last seem most agreeable to the words and place. The two last, I say, because as to the words they seem much different, yet as to the matter of such expressed to be done, they seem coincident, and the one to require or infer the other, God avenging the blood of his Saints, being a manifest declaring of them to be clear and innocent; and there being no other way of declaring them so to have been, than by adjudging those who had shed it, for that their sin, to just punishment.

According to all, here is a consolatory promise to God's faithful people, of the certain performance of which, if not fully in this present world, yet in the next at the last judgment, the following words give assurance. For, saith he, *The Lord dwelleth in Zion, his dwelling is Zion*, i. e. his Church, his elect, which by that name may be well meant, and understood, as *R. Tanchum* explains it, *دوام العناية بها وظهور نور السكينة فيها*, *the continuance of his providence over it, and the manifestation of his majestick presence in it*. And certainly where they are, can be nothing hurtful to any remaining, nothing conducing to the good and happiness of inhabitants thereof wanting. His presence will necessarily dispel all evil, and bring with it all good to them: as an assurance to them of what good he promiseth to his, doth this rendring of our Translators in rendring *ve* by, *for*, give us (as we said) to understand those words, and I suppose they do in so doing give us the right, and most proper meaning of them, though, for what I can find, that rendring be peculiar to them; they themselves give another, in different words I mean, though in sense it will appear the same, *viz. even I the Lord that dwelleth in Zion*, for what doth that particle of emphasis, *even I*, import other than that that, which he saith shall certainly be done, *for*, or *because he that saith it is the Lord that dwelleth in Zion*.

It is generally by Others rendred by, *and*, the most usual signification of it in *Hebrew*, but as in that it is often used for, *nam*, *for*, so I suppose, &, *and*, by which it is rendred, to be taken in the same sense, as giving a reason of the truth and certainty of what is said, and not as a meer copulative connecting what follows with what goes before. I know not who so make it, except *Junius* and *Tremellius* in their Version; but then for making the meaning they supply before it *Ego*, I, ^a rendring *ego* & *Jehovah* *habitans* *Tzijone*, I, and *Jehovah* (or the Lord) who dwelleth in *Zion*. So by, *ego*, which they supply understanding *God the Father*, and by *Jehovah*, *God the Son*, as in a ^b Note they explain their sense. Which as to the matter it is a truth, and would likewise give assurance of the pro-

mised good, yet is a forcing of the words by adding to them, and the other literal Translations seem more plain and simple. And that in the Text of our Translation may well direct us in making out the meaning of them all, in the way which in the first place we gave, so as to look on them as a reason to ascertain them, of the which the foregoing words give promise and expectation of. And as so, *viz.* as giving assurance of that promise, doth the *Chaldee* Paraphrast appear to look on that particle, while instead of it he puts *אמר* *amar*, *ait*, *saith*, rendring, *saith the Lord who hath placed (or made to dwell) his majesty in Zion*. What he, that is, *Jehovah*, the Lord infinite in power, of eternal being, and giving necessary being to all his purposes and promises in their due time, hath made to those whom he owns for his, and to whom he vouchsafes peculiar signs of his presence and favour, cannot but be certainly made good, that will the saying, that the Lord who hath fixed the habitation of his Majesty in peculiar manner in *Zion*, give certain assurance of to the members and inhabitants of that place. And as in such relation to those here spoken of doth he describe himself, *viz.* he that is every where present, and whose majesty filleth both heaven and earth, as yet in a peculiar manner, vouchsafing to dwell among them calling himself *שכן* *shocen*, *he that dwelleth in, or the inhabitant of Zion*.

The very same words occur in *ver. 17* where we have spoken of them what might concern that place; that which we shall here add is, that the word *שכן* *shocen*, being the participle, and properly signifying *habitans*, dwelling, is applicable either to the present, preter, or future tense, so as to import either, *which doth dwell*, or, *which hath dwelt*, or, *which shall dwell*, and accordingly is by ^d Some rendred *habitai*, doth dwell, by ^e Others, shall dwell. If there be any difference in the sense between These, it must be discerned by the different understanding of the place, where it is said he doth or shall dwell, *viz. Zion*. That we know is differently taken, either for the place properly so called, where the temple of old stood, or for the Church of God, and that again either militant or triumphant, of the one of which it is by Some understood, by Others of the other. For the place so properly called, and by that name literally understood, *Kimchi*, as I suppose all the *Jews*, taking it, so looks on the word as to refer not only to God's dwelling there at that present, when these words were spoken by the Prophet, but to his return thither, when after its desolation it should be again restored to its glory. For so sound his words, *and the Lord dwelling in Zion* (*שכן* *shocen* *Betzion*) and so also for ever, *for ever shall be* *שכינתו* *shenitenu* the habitation of his Majesty in *Zion*, *אחר שתשוב שם*, *after that it shall return thither in the days of the Messiah*. *R. Tanchum* also takes it as import-

ing

^a Tarnovius follows them in this rendring. ^b The note is, Verba sunt Dei Patris loquentis Deo filio, Jehova qui manet in nobis & nos in illo, & in quo Pater nos purgat ut seramus fructum. ^c Of the name, see on Hosea p. 650. ^d Pag. Tig. Munst. &c. ^e LXX. printed Arab. Piscator. Diodati and Castal.

ing the future, looking on it as to be supplied by the verb *ויהיה*, and *shall be*, that the words may sound as if it were written *ויהיה שוכן יי בציון*, and *the Lord shall be inhabiting* (or *shall dwell*) in *Zion*. But *Abarbanel* looks on it as rather denoting the preter tense, and what was or had been, taking the words in a clean different meaning, viz. not as a promise of what good God would for the future do, but as a narrative of what he had formerly done, and looking on them as a reason for which he would take vengeance on their enemies, viz. because they should destroy and burn up that holy place in which was his dwelling and his house.

Among Christians also *Grotius* appears to understand *Sion* of that place properly and literally so called, while he gives for the meaning of the words, *cultus Dei manebit Hierosolymis*, The worship of God shall remain or continue in *Jerusalem*. But that then cannot be understood of longer continuance than that of *Jerusalem* itself, and the Temple in which he there with signal manifestation of his presence dwelt, and to which his worship was then restrained. And our Saviour Christ, *John* iv. 21. telleth the Samaritan woman, *The hour cometh, when ye shall no longer worship the Father at Jerusalem, yea, ver. 23. that the hour then was.* *Calvin* also seems to understand this of the earthly *Sion*, looking on the words as a minding the Jews of God's favour to them, according to his covenant made in their favour with them, in that he chose for an habitation among them, *Sion* (an house to himself in Mount *Sion*.) But it is more generally looked on as an assertion of God's perpetual dwelling with them spoken of, in that place of his residing called *Sion*, which being not to be affirmed of that Mount *Sion* at *Jerusalem* properly so called, is by them understood of the Church, to which that name is manifestly elsewhere also attributed, as, *Heb.* xii. 22. *Rev.* xiv. 1. and the Church being distinguished into that militant (as 'tis called) on earth, and that triumphant in heaven, to both of them are the words here applicable, it being truly to be said of both, that the Lord dwelleth in them, and that perpetually. Of the first will be

verified what our Saviour Christ saith, *Lo I am with you alway, even unto the end of the world, Mat.* xxviii. 20. and of them of whom it consists (saith *St. Paul*) *that they are of the household of God, Eph.* ii. 19. *that they are an holy Temple in the Lord, in whom they are builded together for an habitation of God through the spirit; ver.* 21, 22. Of the second there is no doubt both that he doth and would there dwell and manifest his glorious presence for ever. Of this therefore do Many more especially understand the words; and as so understood doth *Bishop Hall* paraphrase them, *And the number of the elect being fully made up, the Lord shall dwell everlastingly with them in his heavenly Zion.* *Dr. Stokes* seems to take in both in his paraphrase, which is, *And thus will God ever abide with his Church, and preserve his servants in their greatest dangers, or reward them with that which shall exceed a present delivery, and be a sufficient vindication of their virtue and innocence.* In any of these ways the words, as we said, are an assurance that what good he hath promised to his Church, and the members thereof, and whatsoever may conduce to their happiness, shall certainly be made good to them, both from the consideration of what he is that hath promised, viz. *יהוה* *Jehovah*; which name being proper to him alone (to the Father, Son, and Holy Ghost) not communicable to any other, denotes as his being in himself, so his giving (as we said) necessary being to his word and promises; and so also from the consideration of what relation he owneeth them in to himself, in saying, that he *dwelleth* (or *will dwell*) in *Sion*: Which imports his perpetual presence with the inhabitants and members thereof, which is equivalent to a promise of making them fully and eternally happy; *For in his presence is fulness of joy, and at his right hand are pleasures for evermore. Psal.* xvi. 12. For which beautiful fruition of his presence, he of his infinite mercy prepare us, and make us in due time partakers of it, through Jesus Christ our Lord, to whom with the Father and the Holy Ghost, three Persons and that only Lord, be all honour and glory now and for ever. *Amen.*

^f See Ainsworth on *Deut.* ii. 4. and *Exod.* vi. 3.

A TABLE of Things or Matters illustrated in this Commentary.

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