





THE  
**HOLY BIBLE,**  
CONTAINING THE  
**OLD AND NEW TESTAMENTS.**

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

**Authorised Translation,**

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS.

WITH

A COMMENTARY AND CRITICAL NOTES;

DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

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BY ADAM CLARKE, LL.D., F.S.A., &c.

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A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

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**The Old Testament.**

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VOLUME IV.  
ISAIAH TO MALACHI.

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LONDON:

PRINTED FOR THOMAS TEGG AND SON, 73, CHEAPSIDE;

AND SOLD BY

JOHN MASON, 14, CITY ROAD; GRIFFIN & Co., GLASGOW; TEGG, WISE, & Co., DUBLIN; J. EVERETT STOREY, MARKET STREET, MANCHESTER; AND A. C. BAYNES, LIVERPOOL.

1836.

107 . d. 643

# INTRODUCTION TO THE BOOK

OF THE

# P R O P H E T I S A I A H .

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ON the term *prophet*, and on the nature and several kinds of prophecy, I have already discoursed in different parts of this work. See the notes on Gen. xv. 1, xx. 7, and the preface to the four Gospels, and Acts of the Apostles. A few things only require to be recapitulated. נבא *naba* signifies not only *foretel future events*, but also to *pray* and *supplicate*; and נביא *nabi*, the *prophet*, was by office not only a *declarer of events still future*, but the general *preacher* of the day; and as he frequently foresaw the approach of disastrous times, such was the wickedness of the people, he employed his time in counselling sinners to turn from the error of their ways, and in making strong prayer and supplication to God to avert the threatened judgments: for such predictions, however apparently *positive* in their *terms*, were generally *conditional*; strange as this may appear to some who, through their general ignorance of every thing but the peculiarities of their own creed, suppose that every occurrence is impelled by an *irresistible necessity*.

To his own conduct, in reference to such matters, God has been pleased to give us a *key* (see Jer. xviii.), which opens all difficulties, and furnishes us with a general comment on his own providence. God is absolute master of his own ways; and as he has made man a *free-agent*, whatever concerns him in reference to futurity, on which God is pleased to express his mind in the way of *prophecy*, there is a *condition* generally implied or expressed. As this is but seldom attended to by partial interpreters, who wish by their doctrine of *fatalism* to bind even God himself, many contradictory sentiments are put in the mouths of his prophets.

In ancient times those who were afterwards called PROPHETS were termed SEERS; 1 Sam. ix. 9. הראה *haroeh*, the *seeing person*; he who *perceives mentally* what the design of God is. Sometimes called also חוזה *chozeh*, the man who has *visions*, or supernatural *revelations*; 1 Kings xxii. 17, 2 Kings xvii. 18. Both these terms are translated *seer* in our common Version. They were sometimes also called *men of God*, and *messengers* or *angels of God*. In their case it was ever understood that all God's prophets had an extraordinary commission, and had their message given them by immediate inspiration.

In this the heathen copied after the people of God. They also had their *prophets* and *seers*; and hence their *augurs* and *auguries*, their *haruspices*, *priests*, and *priestesses*, and their *oracles*; all pretending to be divinely inspired, and to declare nothing but the *truth*; for what was *truth* and *fact* among the *former*, was *affected* and *pretended* among the *latter*.

Many *prophets* and *seers* are mentioned in the sacred writings; but, *fragments* and *insulated prophecies* excepted, we have the works of only SIXTEEN; *four* of whom are termed the *former* or *larger* prophets, and *twelve*, the *latter* or *minor* prophets. They have these epithets, not from *priority of time*, or from *minor importance*, but merely from the places they occupy in the present arrangement of the books in the Bible, and from the relative *size* of their productions.

The Jews reckon *forty-eight prophets*, and *seven prophetesses*; and Epiphanius, in a fragment preserved by Cotelarius, reckons not fewer than *seventy-three prophets*, and *ten prophetesses*; but in both collections there are many which have no scriptural pretensions to such a distinguished rank.

The *succession* of prophets in the Jewish church is well worthy of note, because it not only manifests the merciful regards of God towards that people, but also the uninterrupted *succession* of the *prophetic influence*, at least from Moses to Malachi, if not before; for this

gift was not withheld under the *patriarchal* dispensation ; indeed we might boldly ask any man to show when the time was in which God left himself without a witness of this kind ?

To show this succession, I shall endeavour to give the different prophets in order of time.

1. The first man, ADAM, has an undoubted right to stand at the *head of the prophets*, as he does at the head of the *human race*. His declaration concerning marriage, "For this cause shall a man leave his father and mother, and cleave to his wife," is so truly *prophetic*, that no doubt can be formed on the subject. There was then nothing in *nature* or *experience* to justify such an assertion ; and he could have it only by divine inspiration. The millions of instances which have since occurred, and the numerous laws which have been founded on this principle among all the nations of the earth, show with what precision the declaration was conceived, and with what truth it was published to the world. Add to this, his correct *knowledge of the nature of the different animals*, so that he could impose on them names expressive of their respective natures or *propensities* ; which proves that he must have acted under a divine inspiration ; for known only to God are all his works from the beginning.

2. ENOCH, the seventh from Adam, is expressly called a *prophet* ; and St. Jude, ver. 14, 15, has preserved a fragment of one of his prophecies, relative to the corruption of the ante-diluvian world, and the approaching judgments of God.

3. NOAH was a *prophet* and *preacher of righteousness*, and predicted the general deluge, and the time of respite which God in his mercy had granted to the offenders of that age.

4. ABRAHAM is expressly called a *prophet* also, Gen. xx. 7 ; and it appears from Ps. cv. 15, that he partook of the divine anointing.

5. ISAAC, Gen. xxvii. 27, predicted the future greatness of his son Jacob, and of the race that was to spring from him.

6. JACOB was so especially favoured with the prophetic gift, that he distinctly foretold what should happen to each of his sons. See Gen. xlix.

7. JOSEPH was favoured with several prophetic visions, and had the gift of interpreting dreams which portended *future occurrences* (see Gen. xxvii. xl., xli.) ; and *foretold* the redemption of the Israelites from Egypt ; Gen. l. 25. Thus far the prophetic influence extended through the patriarchal dispensation for about *two thousand three hundred and seventy* years from the creation.

With the Jewish dispensation the prophetic gift revived ; and,

8. MOSES became one of the most eminent prophets that had ever appeared. He not only enjoyed the continual prophetic afflatus, but had such visions of and intercourse with God as no other person either before or since was favoured with ; and by which he was highly qualified to perform the arduous work which God had given him to do, and to frame that *Code of Laws* which had no equal before the promulgation of the *gospel*. See Deut. xxiv. 10. He predicted expressly the coming of the Messiah. See Deut. xviii. 18.

9. AARON, the brother of Moses, his prime minister and God's high-priest, was also a partaker of his divine influence, and declared the will of God to Pharaoh and the Israelites, not merely from information received from Moses, but also by immediate communication from God. See Exod. iv. 15.

10. MIRIAM, the sister of Moses and Aaron, is expressly called a prophetess, Exod. xv. 20, Numb. xii. 2.

11. JOSHUA, who succeeded Moses, was a partaker of the same grace. He was appointed by Moses under the especial direction of God ; Numb. xxvii. 18—23, Deut. xxxiv. 9 ; and has always been reckoned among the Jews as one of the prophets. See Eccus. xlv. 1—6.

Though I cannot place them in the same rank, yet it is necessary to state that, by the Jews, several of the *Judges* are classed among the prophets ; such as *Othniel, Ehud, Samson, and Barak*.

12. DEBORAH, the coadjutor of Barak, is called a *prophetess*, Judg. iv. 4. During her time, and down to the days of Eli the high-priest, prophecy had been very scarce, there having been very few on whom the Spirit of the Lord had rested ; for "the word of the Lord was scarce in those days, and there was no open vision," 1 Sam. iii. 1.

13. HANNAH, the wife of Elkanah, is supposed to have partaken of the spirit of prophecy ; and to have foretold, at least indirectly, the advent of the Messiah, and the glory that should be revealed under the gospel. See her Song, 1 Sam. ii. 1—10. And what renders this more likely is, that it is on the *model*, and with many of the *expressions*, of this song, that the blessed Virgin composed her *Magnificat*, Luke i. 46—55.

14. SAMUEL, her son, was one of the most eminent of the Jewish prophets, and was the

last, and indeed the *greatest*, of the *Judges* of Israel. In his time the prophetic influence seems to have rested upon *many*; so that we find even *whole schools* or *colleges of prophets* which were under his direction. See 1 Sam. x. 5, 10, xix. 20, and elsewhere.

15. DAVID united in himself the character of *prophet* and king, in the most eminent manner; and from his reign down to the *captivity* the succession was not only *not interrupted*, but these extraordinary messengers of God became very *numerous*.

16. GAD flourished under his reign, and was emphatically called David's *Seer*, 2 Sam. xxiv. 11, 1 Chron. xxi. 9, 19, 20; and it appears that he had written a Book of Prophecies, which is now lost, 1 Chron. xxix. 29.

17. NATHAN lived also under the same reign, 2 Sam. vii. 2; and, in conjunction with *Gad*, composed a book of the acts of David, 1 Chron. xxix. 29.

18. To SOLOMON also, son of David, the prophetic gift has been attributed. This might be implied in the extraordinary wisdom with which God had endowed him, 1 Kings iii. 5—9, 2 Chron. i. 7, vii. 12; and in his writings several prophetic declarations may be found, even independently of the *supposed* reference to *Christ* and *his church* in the *Canticles*.

19. IDDO is termed a *Seer*, 2 Chron. xii. 15, xiii. 22; and was one of Solomon's biographers.

20. SHEMAIAH lived under *Rehoboam*; he is called a *man of God*, and to him the word of prophecy came relative to Judah and Benjamin, 1 Kings xii. 22—24. Some think this was the same person who was sent to *Jeroboam* relative to his idolatry; see 1 Kings xiii. 1, &c.

21. AHUJAH, the Shilonite, prophesied to *Jeroboam*, 1 Kings xi. 29—39.

22. HANANI the *Seer* prophesied under *Azariah* and *Asa*, 2 Chron. xvi. 7.

23. JEHU, son of Hanani, prophesied under *Jehoshaphat*, 1 Kings xvi. 1, 7. 2 Chron. xvi. 7, xix. 2, and xx. 34.

24. AZARIAH, the son of *Oded*, prophesied under *Asa*, 2 Chron. xv. 1.

25. ELIJAH prophesied under the reign of *Ahab* and *Jezebel*.

26. ELISHA succeeded *Elijah* under the same reigns. And these eminent men had many disciples on whom the spirit of prophecy rested. *They*, and their *masters*, *Elijah* and *Elisha*, prophesied in the kingdoms both of *Israel* and *Judah*. Their histories make a prominent part of the first and second Books of *Kings*; and are well known.

27. MICAIAH, the son of *Imlah*, prophesied under the same reign, 1 Kings xxi. 9.

28. HOSEA prophesied under *Jeroboam* the second, king of *Israel*, and under the reign of *Uzziah*, king of *Judah*.

29. ISAIAH was contemporary with *Hosea*, but probably began to prophesy a little later than he did.

30. AMOS prophesied about the same time.

31. JONAH, son of *Amitai*, is supposed to have been contemporary with the above.

32. ELIEZER, the son of *Dodavah*, prophesied against *Jehoshaphat* and *Ahaziah*, 2 Chron. xx. 37.

33. JAHAZIEL, son of *Zechariah*, prophesied against *Judah* and *Israel* under the same reign, 2 Chron. xx. 14.

34. MICAH prophesied against *Samaria* and *Jerusalem*, in the reigns of *Jotham*, *Ahaz*, and *Hezekiah*.

35. ODED, father of *Azariah*, prophesied against *Asa*, 2 Chron. xv. 8.

36. NAHUM prophesied under *Hezekiah*.

37. JOEL, under *Josiah*.

38. JEREMIAH, about the same time.

39. ZEPHANIAH, under the same reign. See their prophecies.

40. HULDAH, the prophetess, was contemporary with the above.

41. IGDALIAH, called a *man of God*, and probably a prophet, was contemporary with *Jeremiah*, Jer. xxxv. 4.

42. HABAKKUK lived about the end of the reign of *Josiah*, or the beginning of that of *Jehoiakim*.

43. EZEKIEL lived under the captivity; and prophesied in *Mesopotamia*, about the time that *Jeremiah* prophesied in *Jerusalem*.

44. OBADIAH lived in *Judea*, after the capture of *Jerusalem*, and before the desolation of *Idumea* by *Nebuchadnezzar*.

45. DANIEL prophesied in *Babylon* during the captivity.

46. HAGGAI prophesied during and after the captivity.

47. **URIJAH**, the son of Shemaiah, prophesied under *Jehoiakim*. See Jer. xxvi. 20, 21.

48. **ZECHARIAH**, son of Barachiah, flourished in the second year of *Darius*, after the captivity.

49. **MALACHI** lived under *Nehemiah*, and some time after Haggai and Zechariah.

Here is a succession of divinely inspired men, by whom God at sundry times and in divers manners spake unto the fathers, from the beginning of the world down to the restoration from the Babylonish captivity, a period of *three thousand six hundred years*. From the time of Malachi, who was the last of the prophets, till the advent of Christ, a period of nearly *four hundred years* elapsed without vision or prophecy: but during the whole of that interval the Jews had the *law* and *the prophetic writings*, to which, till the time of Christ, there was no necessity to add any thing; for God had with the writings of the last mentioned prophet completed the *canon of the Old Testament*, nothing being farther necessary, till he should, in the fulness of time, superadd the *GOSPEL*; and this having taken place, vision and prophecy are now for ever sealed up, and the temple of God is established among all genuine believers in Christ Jesus.

It is not easy to ascertain the *order* in which the *sixteen prophets*, whose writings are preserved, have succeeded to each other. There are *chronological notes* prefixed to several of their prophecies, which assist to settle generally the times of the whole. Several were contemporary, as the reader has already seen in the preceding list. The major and minor prophets may be thus arranged:—

1. **JONAH**, under the reign of Jeroboam the second.
2. **HOSEA**, under Uzziah, Jotham, Ahaz, &c.
3. **JOEL**, contemporary with Hosea.
4. **AMOS**, under Uzziah and Jeroboam the second.
5. **ISAIAH**, under Uzziah, Jotham, Ahaz, and Hezekiah.
6. **MICAH**, contemporary with Isaiah.
7. **NAHUM**, under the reign of Hezekiah.
8. **HABAKKUK**, under the reign of Manasseh or Josiah.
9. **ZEPHANIAH**, under Josiah.
10. **JEREMIAH**, from Josiah to Zedekiah.
11. **DANIEL**, under the captivity, after Zedekiah.
12. **EZEKIEL**, at the same time.
13. **OBADIAH**, during the captivity.
14. **HAGGAI** began to prophesy in the second year of Darius.
15. **ZECHARIAH**, about the same time. See Zech. i. 1, vii. 1.
16. **MALACHI**, under Nehemiah. The last of all the prophets.

The works of these prophets constitute the principal and most important part of what is called **THE BIBLE** or *Old Testament*.

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ON the *style of the prophets* much has been said by several learned men; particularly *Calmet*, *Lowth*, *Bishop Newton*, *Vitringa*, *Michaelis*, and *Houbigant*. Their chief observations, and especially those most within the reach of the common people, have been selected and abridged with great care and industry by the *Rev. Dr. John Smith*, of Cambleton, in his little Tract entitled “A Summary View and Explanation of the Writings of the Prophets,” to which it forms *preliminary observations*, drawn up at the desire of the Scottish Society for propagating Christian Knowledge, in a small 8vo. 1804. From this work I thankfully borrow what concerns the present subject; taking occasion at the same time to recommend the whole to all Christian ministers, to private persons, and to all families who wish to read the prophets to their edification.

“The writings of the prophets, the most sublime and beautiful in the world, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men, from their not being more generally understood. Many prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places the most remote, that ordinary readers cannot, without some help, be supposed capable of understanding them. It must therefore be of use to make the language of prophecy as intelligible as may be, by explaining those images and figures of speech in which it most frequently

abounds; and this may be done generally, even when the prophecies themselves are obscure.

“Some prophecies seem as if it were not intended that they should be clearly understood before they are fulfilled. As they relate to different periods, they may have been intended for exciting the attention of mankind from time to time both to providence and to scripture, and to furnish every age with new evidence of divine revelation; by which means they serve the same purpose to the last ages of the world that miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention would at once be at an end, or, by being too easily gratified, would be little exercised.

“Besides, a great degree of obscurity is necessary to some prophecies before they can be fulfilled; and if not fulfilled, the consequence would not be so beneficial to mankind. Thus many of the ancient prophecies concerning the destruction of Jerusalem had a manifest relation to the remoter destruction by the Romans, as well as to the nearer one by the Chaldeans. Had the Jews perceived this, which was not indeed clear enough till the event explained it, they would probably have wished to have remained for ever in their captivity at Babylon, rather than expose themselves or their offspring a second time to a destruction so dreadful as that which they had already experienced.

“With respect to our times, by far the greatest number of prophecies relate to events which are now past; and therefore a sufficient acquaintance with history, and with the language and style of prophecy, is all that is requisite to understand them. Some prophecies, however, relate to events still future; and these too may be understood in general, although some particular circumstances connected with them may remain obscure till they are fulfilled. If prophecies were not capable of being understood in general, we should not find the Jews so often blamed in this respect for their ignorance and want of discernment. That they did actually understand many of them when they chose to search the Scriptures, we know. Daniel understood, from the prophecies of Jeremiah, the time at which the captivity in Babylon was to be at an end; and the scribes knew from Micah, and told Herod, where the Messiah was to be born. A very little attention might have enabled them in the same manner to understand others, as they probably did; such as the seventy weeks of Daniel; the destruction of the Babylonian empire, and of the other three that were to succeed; and also of the ruin of the people and places around them, Moab, Ammon, Tyre, Sidon, Philistia, Egypt, and Idumea. Perhaps, indeed, a few enigmatical circumstances might have been annexed, which could not be understood till they were accomplished; but the general tenor of the prophecies they could be at no loss to understand. With regard to prophecies still future, we are in a similar situation. It is understood in general, that the Jews will be gathered from their dispersions, restored to their own land, and converted to Christianity; that the fulness of the Gentiles will likewise come in; that Antichrist, Gog and Magog, and all the enemies of the church will be destroyed; after which the gospel will remarkably flourish, and be more than ever glorified. But several circumstances connected with those general events must probably remain in the dark till their accomplishment shall clearly explain them.

“But this degree of obscurity which sometimes attends prophecy does not always proceed from the circumstances or subject; it frequently proceeds from the highly poetical and figurative style, in which prophecy is for the most part conveyed, and of which it will be proper to give some account. To speak of all the rhetorical figures with which the prophets adorn their style would lead us into a field too wide, and would be more the province of the rhetorician than of the commentator. It will be sufficient for our purpose at present to attend to the most common of them, consisting of *allegory*, *parable*, and *metaphor*, and then to consider the *sources* from which the prophets most frequently borrow their images in those figures, and the sense which they wish to convey by them.

“By *allegory*, the first of the figures mentioned, is meant that mode of speech in which the writer or speaker means to convey a different idea from what the words in their obvious and primary signification bear. Thus, ‘Break up your fallow ground, and sow not among thorns,’ (Jer. iv. 3) is to be understood, not of *tillage*, but of *repentance*. And these words, ‘Thy rowers have brought thee into great waters, the east wind hath broken thee in the midst of the seas,’ Ezek. xxvii. 26, allude not to the fate of a *ship*, but of a *city*.

“To this figure the *parable*, in which the prophets frequently speak, is nearly allied. It consists in the application of some feigned narrative to some real truth, which might have



been less striking or more disagreeable if expressed in plain terms. Such is the following one of Isaiah, v. 1, 2: 'My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.' The seventh verse tells us that this *vineyard* was the *house of Israel*, which had so ill requited the favour which God had shown it. On this subject see the dissertation at the end of the notes on Matt. xiii.

"There is, besides, another kind of allegory not uncommon with the prophets, called *mystical allegory*, or *double prophecy*. Thus it is said of Eliakim, Isai. xxii. 22: 'And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open.' In the first and obvious sense, the words relate to Eliakim; but in the secondary or mystical sense, to the Messiah. Instances of the same kind are frequent in those prophecies that relate to David, Zerubbabel, Cyrus, and other types of Christ. In the first sense the words relate to the type; in the second, to the antitype. The use of this allegory, however, is not so frequent as that of the former. It is generally confined to things most nearly connected with the Jewish religion; with Israel, Sion, Jerusalem, and its kings and rulers; or such as were most opposite to these, Assyria, Babylon, Egypt, Idumea, and the like. In the former kind of allegory the primitive meaning is dropped, and the figurative only is retained; in this, both the one and the other are preserved, and this is what constitutes the difference.

"But of all the figures used by the prophets the most frequent is the *metaphor*, by which words are transferred from their primitive and plain to a secondary meaning. This figure, common in all poetry and in all languages, is of indispensable necessity in Scripture, which, having occasion to speak of divine and spiritual matters, could do it only by terms borrowed from sensible and material objects. Hence it is that the sentiments, actions, and corporeal parts, not only of man, but also of inferior creatures, are ascribed to God himself; it being otherwise impossible for us to form any conceptions of his pure essence and incommunicable attributes. But though the prophets, partly from necessity and partly from choice, are thus profuse in the use of metaphors, they do not appear, like other writers, to have the liberty of using them as fancy directed. The same set of images, however diversified in the manner of applying them, is always used, both in allegory and metaphor, to denote the same subjects, to which they are in a manner appropriated. This peculiar characteristic of the Hebrew poetry might perhaps be owing to some rules taught in the prophetic schools, which did not allow the same latitude in this respect as other poetry. Whatever it may be owing to, the uniform manner in which the prophets apply these images tends greatly to illustrate the prophetic style; and therefore it will be proper now to consider the *sources* from which those images are most frequently derived, and the *subjects* and *ideas* which they severally denote. These sources may be classed under four heads; *natural*, *artificial*, *religious*, and *historical*.

"I. The first and most copious, as well as the most pleasing source of images in the prophetic writings, as in all other poetry, is *nature*; and the principal images drawn from nature, together with their application, are the following:

"The *sun*, *moon*, and *stars*, the highest objects in the natural world, figuratively represent *kings*, *queens*, and *princes* or *rulers*; the highest in the world politic. 'The moon shall be confounded, and the sun ashamed;' Isai. xxiv. 23. 'I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light;' Ezek. xxxii. 7.

"*Light* and *darkness* are used figuratively for *joy* and *sorrow*, prosperity and adversity. 'We wait for *light*, but behold *obscurity*; for *brightness*, but we walk in *darkness*;' chap. lix. 9. An uncommon degree of light denotes an uncommon degree of joy and prosperity, and *vice versa*. 'The light of the *moon* shall be as the light of the *sun*, and the light of the sun shall be *sevenfold*;' chap. xxx. 26. The same metaphors are likewise used to denote *knowledge* and *ignorance*. 'If they speak not according to this word, it is because there is no *light* in them;' chap. viii. 20. 'The people that walked in darkness have seen a great *light*;' chap. ix. 2.

"*Dew*, *moderate rains*, *gentle streams*, and *running waters* denote the *blessings of the gospel*. 'Thy *dew* is as the dew of herbs;' chap. xxvi. 19. 'He shall come unto us as the rain;' Hosea vi. 3. 'I will *water* it every moment;' chap. xxvii. 3. 'I will pour *water* on him that is thirsty;' chap. xliv. 3.

“*Immoderate rains* on the other hand, *hail, floods, deep waters, torrents, and inundations* denote judgments and destruction. ‘I will rain upon him an overflowing rain, and great hailstones,’ Ezek. xxxviii. 22. ‘Waters rise up out of the north, and shall overflow the land,’ Jer. xlvii. 2.

“*Fire* also, and the *east wind*, parching and hurtful, frequently denote the same. ‘They shall cast thy choice cedars into the fire,’ Jer. xxii. 7. ‘He stayeth his rough wind in the day of the east wind,’ Isai. xxvii. 8.

“*Wind* in general is often taken in the same sense. ‘The wind shall eat up all thy pastures,’ Jer. xxii. 22. Sometimes it is put for any thing *empty* or *fallacious*, as well as hurtful. ‘The prophets shall become wind,’ Jer. v. 13. ‘They have sown the wind, and they shall reap the whirlwind,’ Hos. viii. 7.

“*Lebanon* and *Carmel*; the one remarkable for its height and stately cedars, was the image of *majesty, strength*, or any thing very *great* or *noble*. ‘He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one,’ Isai. x. 34. ‘The Assyrian was a cedar in Lebanon,’ Ezek. xxxi. 3. The other mountain (*Carmel*) being fruitful, and abounding in vines and olives, denoted *beauty* and *fertility*. ‘The glory of Lebanon shall be given it, the excellency of Carmel,’ Isai. xxxv. 2. The vine alone is a frequent image of the Jewish church. ‘I had planted thee a noble vine,’ Jer. ii. 21.

“*Rams* and *bullocks of Bashan, lions, eagles, sea-monsters, or any animals of prey*, are figures frequently used for cruel and oppressive tyrants and conquerors. ‘Hear this word, ye king of Bashan, which oppress the poor,’ Amos iv. 1. ‘The lion is come up from his thicket,’ Jer. iv. 7. ‘A great eagle came unto Lebanon, and took the highest branch of the cedar,’ Ezek. xvii. 3. ‘Thou art as a whale in the seas,’ Ezek. xxxii. 2. ‘The unicorns shall come down, and their land shall be soaked with blood,’ Isai. xxxiv. 7.

“II. The ordinary occupations and customs of life, with the few arts practised at the time, were another source from which the prophets derived many of their figures, particularly,

“From *husbandry* in all its parts, and from its implements. ‘Sow to yourselves in righteousness, reap in mercy: break up your fallow ground,’ Hos. x. 12. ‘Put in the sickle, for the harvest is ripe,’ Joel iii. 13. ‘I am pressed under you, as a wain under a load of sheaves,’ Amos ii. 13. *Threshing* was performed in various ways (mentioned Isai. lxviii. 24, &c.), which furnish a variety of images denoting punishment. ‘Arise and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass,’ &c. Micah iv. 13. The operation was performed on rising grounds, where the *chaff* was driven away by the wind, while the *grain* remained; a fit emblem of the *fate of the wicked*, and of the *salvation of the just*. ‘Behold, I will make thee a new threshing-instrument having teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them,’ Isai. xli. 15, 16.

“The *vintage* and *winepress* also furnished many images, obvious enough in their application. ‘The press is full, the fats overflow, for their wickedness is great,’ Joel iii. 13. ‘I have trod the winepress alone. I will tread down the people in mine anger,’ Isai. lxiii. 3, &c. As the *vintage* was gathered with *shouting* and *rejoicing*, the ceasing of the vintage-shouting is frequently one of the figures that denote *misery* and *desolation*. ‘None shall tread with shouting; their shouting shall be no shouting,’ Jer. xlviii. 33.

“From the occupation of *tending cattle* we have many images. ‘Woe unto the pastors that destroy and scatter the sheep of my pasture,’ Jer. xxiii. 1. The people are the *flock*; *teachers* and *rulers* the *pastors*. ‘Israel is a scattered sheep, the lions have driven him away.’ ‘As a shepherd taketh out of the mouth of the lion two legs, or a piece of an ear,’ &c. Amos iii. 12. Some of the images derived from *husbandry, tending cattle, &c.*, may perhaps appear mean to us: though not to the Jews, whose manner of life was simple and plain, and whose greatest men (such as Moses, David, Gideon, &c.) were often *husbandmen* and *shepherds*. Accordingly, the Messiah himself is frequently described under the character of a *shepherd*. [See *Fleury’s Manners of the Israelites*.]

“It was customary in deep mournings to *shave the head and beard*, to retire to the *house-tops*, which in those countries were flat, and furnished with little chambers adapted to the purposes of devotion or of sequestered grief; also to sing dirges at funerals, and to accompany them with a mournful sort of music; and from these and the like circumstances images are frequently borrowed by the prophets to denote the *greatest danger*, and the *deepest distress*. ‘Mine heart shall sound for Moab like pipes.’ ‘Every head shall be bald, and

every beard *clipt*—there shall be lamentation on all the *house-tops* of Moab,' Jer. xviii. 36—38, Isai. xv. 2, 3.

"The mode of *burying in the Jewish sepulchres*, or 'sides of the pit,' and their *Hades*, or state of the dead, supplied many images of the same kind. See observations on Isai. xiv., and Ezek. xxvi. 20.

"According to the barbarous custom of those times, conquerors *drove their captives before them almost naked*, and exposed to the intolerable heat of the sun, and the inclemencies of the weather. They afterwards employed them frequently in *grinding at the handmill* (watermills not being then invented); hence *nakedness*, and *grinding at the mill*, and *sitting on the ground* (the posture in which they wrought) express captivity. 'Descend and sit in the dust, O virgin daughter of Babylon; take the *millstones*—thy *nakedness* shall be uncovered,' Isai. xlvi. 1—3.

"The *marriage-relation* supplied metaphors to express the relation or covenant between God and his people. On the other hand *adultery, infidelity to the marriage-bed, &c.*, denoted any breach of covenant with God, particularly the *love and worship of idols*. 'Turn, O backsliding children, saith the Lord, for I am married unto you,' Jer. iii. 14. 'There were two women, the daughters of one mother, and they committed whoredoms—with their idols have they committed adultery,' &c. Ezek. xxiii. 2—37.

"The *debility and stupefaction* caused by *intoxicating liquors* suggested very apt images to express the terrible effects of the divine judgments on those who are the unhappy objects of them. 'Thou shalt be filled with drunkenness, with the cup of thy sister Samaria,' Ezek. xxiii. 33.

"From the method of *refining metals in the furnace* images are often borrowed to denote the *judgments* inflicted by God on his people, with a view to cleanse them from their sins, as metal from its dross. 'Israel is dross in the midst of the furnace,' Ezek. xxii. 18. 'He shall sit as a refiner and purifier of silver,' Mal. iii. 3.

"Among the other few arts from which the Hebrew poets derive some of their images, are those of the *fuller and potter*, Mal. iii. 2, &c.; Jer. xviii. 1, &c.; of which the application is obvious. No less so is that of images derived from *fishing, fowling*, and the *implements* belonging to them; the *hook, net, pit, snare, &c.*, which generally denote *captivity or destruction*. 'I will send for many fishers, and they shall fish them; and for many hunters, and they shall hunt them; for their iniquity is not hid from mine eyes,' Jer. xvi. 16, 17. 'I will put hooks to thy jaws,' Ezek. xxix. 4. 'Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth,' Isai. xxiv. 17.

"A few images are derived from *building*, as when the Messiah is denoted by a *foundation and corner-stone*, Isai. xxviii. 16. The next verse describes the *rectitude of judgment* by metaphors borrowed from the *line and plummet*; and by *building with precious stones* is denoted a very high degree of *prosperity*, whether applied to church or state, Isai. liv. 11, 12.

III. Religion, and things connected with it, furnished many images to the sacred poets.

"From the *temple* and its pompous service, from the *tabernacle, shechinah, mercy-seat, &c.*, are derived a variety of images, chiefly serving to denote the glory of the Christian church, the excellency of its worship, God's favour towards it, and his constant presence with it; the prophets speaking to the Jews in terms accommodated to their own ideas. 'And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering,' Isai. iv. 5. 'Then will I sprinkle clean water upon you, and ye shall be clean,' Ezek. xxxvi. 25.

"The *ceremonial law*, and especially its distinctions between things *clean and unclean*, furnished a number of images, all obvious in their application. 'Wash ye, make you clean, put away the evil of your doings,' Isai. i. 16. 'Their way was before me as the uncleanness of a removed woman,' Ezek. xxxvi. 17.

"The *killing of sacrifices and feasting upon them*, serve as metaphors for *slaughter*. 'The Lord hath a sacrifice in Bozrah,' Isai. xxxiv. 6. Ezek. xxxix. 17.

"The *pontifical robes*, which were very splendid, suggested several images expressive of the *glory* of both the Jewish and Christian church. 'I clothed thee with broidered work,' &c., Ezek. xvi. 10. 'He clothed me with the garments of salvation,' Isai. lxi. 10. The prophets wore a *rough upper garment*; false prophets wore the like, in imitation of true ones; and to this there are frequent allusions. 'Neither shall they wear a rough garment to deceive,' Zech. xiii. 4.

"From the *pots*, and other *vessels* and *utensils* of the temple, are likewise borrowed a few metaphors obvious enough without explanation: 'Every pot in Jerusalem and in Judah shall be holiness,' Zech. xiv. 21.

"The prophets have likewise many images that allude to the *idolatrous rites* of the neighbouring nations, to their *groves* and *high places*, Isai. xxvii. 9, and to the worship paid to their idols, *Baal*, *Molech*, *Chemosh*, *Gad*, *Meni*, *Ashtaroth*, *Tammuz*, &c. Ezek. viii. 10—14.

"IV. Many of the metaphors and images used by the prophets are likewise borrowed from *history*, especially sacred.

"From the *fall of angels*: 'How art thou fallen from heaven, O Lucifer, son of the morning;' Isai. xiv. 12. 'Thou art the anointed cherub,—thou wast upon the holy mountain of God;' Ezek. xxviii. 14. And from the *fall of man*: 'Thou hast been in Eden, the garden of God;' ver. 13.

"From *chaos*: 'I beheld the earth, and, lo! it was without form, and void; and the heavens, and they had no light;' Jer. iv. 23. 'He shall stretch over it the line of devastation, and the plummet of emptiness;' Isai. xxxiv. 11.

"From the *deluge*: 'The windows from on-high are open, and the foundations of the earth do shake;' Isai. xxiv. 18.

"From the *destruction of Sodom and Gomorrah*: 'And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch;' Isai. xxxiv. 9. Also from the destruction of the Hivites and Amorites, &c. Isai. xvii. 9.

"The *exodus* and *deliverance from Egypt*, is frequently used to shadow forth other great deliverances: 'Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters,' &c.; Isai. xi. 15, 16; xliii. 16—19; li. 9, 10, &c.

"From the *descent on Sinai*: 'Behold the Lord cometh forth out of his place, and will come down and tread on the high places of the earth; and the mountains shall be molten under him;' Micah i. 3, 4.

"From the *resurrection*, the *end of the world*, and the *last judgment* are derived many images, of which the application is natural and obvious: 'Thy dead men shall live, with my dead body shall they arise,—awake and sing, ye that dwell in the dust,' &c.; Isai. xxvi. 19. 'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree;' Isai. xxxiv. 4.

"The foregoing account of the images which most frequently occur in the writings of the prophets may be of considerable use in studying their style; but as a thorough knowledge of this must be allowed to be of the highest importance, a few *general remarks* are further added, although some part of them may appear to be superseded by what has been already observed.

"1. Although the prophets use words so frequently in a figurative or metaphorical meaning; yet we ought not, without necessity, to depart from the primitive and original sense of language; and such a necessity there is, when the plain and original sense is less proper, less suitable to the subject and context, or contrary to other Scriptures.

"2. By images borrowed from the world natural the prophets frequently understand something analogous in the world politic. Thus, the *sun*, *moon*, *stars*, and *heavenly bodies* denote *kings*, *queens*, *rulers*, and *persons in great power*; their *increase of splendour* denotes *increase of prosperity*; their *darkening*, *setting*, or *falling* denotes a *reverse of fortune*, of the entire ceasing of that power or kingdom to which they refer. *Great earthquakes*, and the *shaking of heaven and earth*, denote the *commotion* and *overthrow of kingdoms*; and the *beginning* or *end of the world*, their *rise* or *ruin*.

"3. The *cedars of Lebanon*, *oaks of Bashan*, *fir-trees*, and other *stately trees* of the forest, denote *kings*, *princes*, *potentates*, and *persons of the highest rank*; *briars* and *thorns*, the *common people*, or those of the meanest order.

"4. *High mountains* and *lofty hills*, in like manner, denote *kingdoms*, *republics*, *states*, and *cities*; *towers* and *fortresses* signify *defenders* and *protectors*; *ships of Tarshish*, merchants or commercial people; and the *daughter* of any capital or mother city, the *lesser cities* or *suburbs* around it. *Cities never conquered* are further styled *virgins*.

"5: The prophets likewise describe *kings* and *kingdoms* by their *ensigns*; as *Cyrus* and

the *Romans* by an *eagle*, the *king of Macedon* by a *goat*, and the *king of Persia* by a *ram*; these being the figures on their respective standards, or in the ornaments of their architecture.

"6. The prophets in like manner borrow some of their images from *ancient hieroglyphics*, which they take in their usual acceptation: thus, a *star* was the emblem of a *god* or *hero*; a *horn*, the emblem of *great power* or *strength*; and a *rod*, the emblem of *royalty*; and they signify the same in the prophets.

"7. The same prophecies have frequently a *double meaning*; and refer to different events, the one *near*, the other *remote*; the one *temporal*, the other *spiritual*, or perhaps *eternal*. The prophets having thus several events in their eye, their expressions may be partly applicable to one, and partly to another; and it is not always easy to mark the transitions. Thus, the prophecies relating to the *first* and *second restoration* of the *Jews*, and *first* and *second coming* of our *Lord*, are often interwoven together; like our Saviour's own prediction (Matt. xxiv.) concerning the *destruction of Jerusalem* and the *end of the world*. What has not been fulfilled in the first, we must apply to the second; and what has been already fulfilled, may often be considered as typical of what still remains to be accomplished.

"8. Almost all the prophecies of the *Old Testament*, whatever view they may have to nearer events, are ultimately to be referred to the *New*, where only we are to look for their full completion. Thus *Babylon*, under the *Old Testament*, was a type of *mystical Babylon* under the *New*; and the *king of Syria* (Antiochus Epiphanes), a type of *Antichrist*; the *temporal enemies* of the *Jews*, types and figures of the *spiritual enemies* of *Christians*. We must not, however, expect to find always a mystical meaning in prophecy; and when the near and most obvious meaning is plain, and gives a good sense, we need not depart from it, nor be over-curious to look beyond it.

"9. In prophecies, as in parables, we are chiefly to consider the *scope* and *design*, without attempting too minute an explication of all the poetical images and figures which the sacred writers use to adorn their style.

"10. Prophecies of a general nature are applicable *by accommodation* to individuals; most of the things that are spoken of the church in general being no less applicable to its individual members.

"11. Prophecies of a particular nature, on the other hand, admit, and often require, to be extended. Thus, *Edom*, *Moab*, or any of the enemies of God's people, is often put for the whole; what is said of one being generally applicable to the rest.

"12. In like manner, what is said to or of any of God's people, on any particular occasion, is of general application and use; all that stand in the same relation to God having an interest in the same promises.

"13. A *cup of intoxicating liquor* is frequently used to denote the *indignation of God*; and the effects of such a cup, the effects of his displeasure.

"14. As the *covenant of God* with his people is represented under the figure of *marriage*; so their *breach of that covenant*, especially their idolatry, is represented by *whoredom*, *adultery*, and *infidelity to the marriage bed*; on which the prophets sometimes enlarge, to excite detestation of the crime. The epithet *strange* does likewise, almost always, relate to something connected with *idolatry*.

"15. Persons or nations are frequently said in Scripture to be related to those whom they resemble in their life and conduct. In the same manner, men are denoted by *animals* whose qualities they resemble. A definite number, such as *three*, *four*, *seven*, *ten*, &c., is sometimes used by the prophets for an *indefinite*, and commonly denotes a *great many*.

"16. In the reckoning of time, a *day* is used by the prophets to denote a *year*; and things *still future*, to denote their certainty, are spoken of as *already past*.

"17. When the prophets speak of the *last* or *latter days*, they always mean the *days of the Messiah*, or the time of the Gospel dispensation. *That day* means often the same, and always some period at a distance.

"18. When places are mentioned as lying *north*, *south*, *east*, or *west*, it is generally to be understood of their situation with respect to *Judea* or *Jerusalem*, when the context does not plainly restrict the scene to some other place.

"19. By the *earth*, or the word so translated, the prophets frequently mean the *land of Judea*; and sometimes, says Sir Isaac Newton, the great continent of all Asia and Africa, to which they had access by land. By the *isles of the sea*, on the other hand, they understood

the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean.

“20. The greatest part of the prophetic writings was first composed in *verse*, and still retains, notwithstanding all the disadvantages of a literal prose translation, much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Hebrew poetry by which the sense of one line or couplet so frequently corresponds with that of the other. Thus :—

I will greatly rejoice in the Lord, }  
 My soul shall be joyful in my God ; }  
 For he hath clothed me with the garments of salvation, }  
 He hath covered me with the robe of righteousness : }  
 As a bridegroom decketh himself with ornaments, }  
 And as a bride adorneth herself with her jewels. }  
 Isai. lxi. 10.

“Attention to this peculiarity in sacred poetry will frequently lead to the meaning of many passages in the poetical parts of Scripture, in which it perpetually occurs, as the one line of a couplet, or member of a sentence, is generally a commentary on the other. Thus :—

The Lord hath a sacrifice in Bozrah, }  
 And a great slaughter in the land of Idumea. }  
 Isai. xxxiv. 6.

“Here the metaphor in the first line is expressed in plain terms in the next: the *sacrifice* in *Bozrah* means the *great slaughter in Idumea*, of which *Bozrah* was the capital.

“It must be observed that the *parallelism* is frequently more extended. Thus :—

For I will pour out waters on the thirsty, }  
 And flowing streams upon the dry ground ; }  
 I will pour out my Spirit on thy seed, }  
 And my blessing on thine offspring. }  
 Isai. xliv. 3.

“Here the two last lines explain the metaphor in the two preceding.”

As the *gift of prophecy* was the greatest which God gave to men upon earth, so the *prophet*, as being the immediate instrument of revealing the will of God to the people, was the greatest, the most important, the most august, venerable, and useful person in the land of Israel. *Ipsi eis exeant*, says St. Augustine, *philosophi ipsi sapientes, ipsi theologi, ipsi prophetæ, ipsi doctores probitatis ac pietatis*; “They were to the people the philosophers, the wise men, the divines, the prophets, and the teachers of truth and godliness.” By their intercourse with God, they were his mediators with the people; and their *persons*, as well as their *office*, were considered as peculiarly sacred. They did not mix with the people, and only appeared in public when they came to announce the will of God. They were also a kind of typical persons—whatever occurred to them was instructive, so that they were for signs, metaphors, and portents.

Most of the ancient prophets were *extraordinary* messengers. They were not bred up to the prophetic function; as the office was immediately from God, as well as the message they were to deliver to the people, so they had no previous education, in reference to such an office, for no man knew whom the God of Israel might please to call to announce his righteousness to the people. Several of them were taken out of the walks of *common life*. *Jonah* appears to have been a private person at Gath-heper, in Galilee, before God called him to prophesy against Nineveh. *Elisha* was a ploughman at Abel-meholah (1 Kings xix. 16) when called to the prophetic function. *Zechariah* appears to have been a husbandman, and a keeper of cattle, *Zech. xiii. 5*. *Amos* was a herdsman of Tekoa, and a gatherer of sycamore fruit (*Amos i. 1, vii. 14, 15*); and no doubt several others of the ancient prophets had an equally mean origin; but the office and the calling *dignified* the man. We know that our blessed Lord called not his disciples from the higher walks or offices of life; but out of fishermen, tax-gatherers, and tent-makers, he formed *evangelists* and *apostles*.

The prophets appear to have gone in mean clothing; either *sack-cloth*, *hair-cloth*, or *coats of skin* appear to have been their ordinary clothing. They spoke against the pride and vain-glory of man; and their very garb and manner gave additional weight to the solemn

words they delivered. They lived in a retired manner; and, when not sent on special errands, they employed their vacant time in the instruction of youth; as this is probably what we are to understand by the *schools of the prophets*, such as those over which Elijah, Elisha, and Samuel presided; though no doubt there were some of their disciples that were made partakers of the prophetic gift.

The prophets do not appear to have been called to a life of *celibacy*. *Isaiah* was a married man, chap. viii. 3; and so was *Hosea*, chap. i. 2; unless we are to understand the latter case enigmatically. And that the sons of the prophets had *wives*, we learn from 2 Kings iv. 1, &c.; and from this, as well as from the case of the *apostles*, we learn that the matrimonial state was never considered, either by Moses or the prophets, Christ or his apostles, as disqualifying men from officiating in the most holy offices; as we find Moses, Aaron, *Isaiah*, *Zechariah*, and Peter, all married men, and yet the most eminent of their order.

Of ISAIAH, the writer of this book, very little is known. He is supposed to have been of the tribe of *Judah*, and of the royal family of *David*. Himself says that he was *son of Amoz*; and others tell us that this *Amoz* was the son of *Joash*, and brother of *Amaziah*, king of *Judah*. "Of his family and tribe we know nothing," says *R. D. Kimchi*, "only our rabbins, of blessed memory, have received the tradition that *Amoz* and *Amaziah* were brothers;" and it is on this ground that he has been called the *royal prophet*. It has been also said that *Isaiah* gave his daughter in marriage to *Manasseh*, son of *Hezekiah*, king of *Judah*; and that himself was put to death by *Manasseh*, being sawn asunder with a wooden saw. But all these traditions stand on very slender authority, and are worthy of very little regard. Several commentators have thought that his prophecies afford presumptive evidence of his *high descent* and *elegant education*: 1. Because his *style* is more *correct* and *majestic* than any of the other prophets. 2. That his frequent use of *images* taken from *royalty* is a proof that this state was familiar to him, being much at court, as he must have been, had he been the brother of the king. These things are spoken by many with much confidence; for my own part, I had rather look to his *inspiration* for the correctness of his language and the dignity of his sentiments, than to those very inferior helps. On the other hypothesis nothing is left to the Divine Spirit, except the mere *matter* of his prophecies. Suppositions of this kind are not creditable to divine revelation.

*Isaiah* appears to have had *two sons*, who were typical in their names; one, *Shear-jashub*, "a remnant shall return," chap. vii. 3; and the other *Maher-shalal-hash-baz*, "haste to the spoil; quick to the prey," chap. viii. 3; and it is remarkable, that his wife is called a *prophetess*. Other matters relative to his character will appear in the notes on his prophecies.

In the notes on this book I have consulted throughout the commentary of *Rabbi David Kimchi*, and have made much use of *Bishop Lowth*, as the reader will perceive. His *various readings* I have re-collated with *Dr. Kennicott* and *B. De Rossi*; in consequence of which I have been enabled in many cases to add double weight to the authorities by which the learned bishop was supported in the readings which he has either mentioned, or *received into the text*. *Bishop Lowth* could avail himself only of the *collections* of *Dr. Kennicott*—the sheets of *Isaiah* in the doctor's edition of the Hebrew Bible, as they passed through the press, were sent by him to the Bishop; but the *Collections* of *De Rossi*, more numerous and more accurate than those of *Dr. Kennicott*, were not published till *six* years after the Doctor had published his Bible, and about *one* year before this most learned and pious prelate went to his reward. I have also consulted some excellent Hebrew MSS. in my own library, from *six* to *eight hundred* years old, which have afforded me additional help in estimating the worth and importance of the various readings in the above *Collections* of *Kennicott* and *De Rossi*, as far as they are employed in the illustration of this prophet. From the ancient English MS. Version of this prophet I have extracted several curious translations of select parts, which I have no doubt will meet with every reader's approbation. Though I have followed *Bishop Lowth* chiefly, yet I have consulted the best commentators within my reach, in order to remove doubts and clear up difficult passages, but have studied to be as brief as possible, that the sacred text might not be encumbered either with the multitude or length of the notes, nor the reader's time occupied with any thing not essentially necessary; besides, I wish to bring my work to as speedy a close as possible.

This book, according to *Vitringa*, is *twofold* in its *matter*: 1. *Prophetical*; 2. *Historical*.

1. The *prophetical* is divided into *five* parts: Part I. From chap. i. to chap. xiii. is directed to the Jews and Ephraimites, and contains *five* prophetic discourses. Part II. From

chap. xiii. to chap. xxiv. declares the fate of the Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians, and others; and contains *eight* prophetic discourses. Part III. From chap. xxiv. to chap. xxxvi. denounces judgments on the disobedient Jews, and consoles the true followers of God. This contains *three* discourses. Part IV. From chap. xl. to chap. xlix. refers to the Messiah and the deliverance of the Jews from the Babylonians; and contains *four* discourses. Part V. From chap. xlix. to the *end*, points out the passion, crucifixion, and glory of the Messiah, and contains *five* discourses.

2. The *historical* part begins with chap. xxxvi., and ends with chap. xxxix., and relates some of the transactions of the prophet's own times. On this analysis *Vitringa* explains the whole prophecy. For my own part I have little or no confidence in such *technical arrangements*.

*Calmet* takes a different view of it. He divides it into *eight* parts, viz.: Part I. he supposes to relate to Jotham, son of Uzziah, king of Judah: this is included in the first *six* chapters. The prophet inveighs against the crimes of the Jews; declares the judgments of God against them; predicts a more auspicious time, which took place under Hezekiah, who was a type of Christ. Part II. concerns the reign of Ahaz, and comprehends the six following chapters, in which he speaks of the siege of Jerusalem by Pekah and Rezin; of the birth of Immanuel, as a proof of the approaching deliverance of Judah; predicts the calamities that were to fall on the kingdoms of Syria and Israel, &c. Part III. contains many prophecies against Babylon, the Philistines, Moabites, &c. Part IV. contains prophecies against Egypt, Babylon, Kedar, Arabia, &c. Part V. concerns the reign of Hezekiah, and especially the war of Sennacherib against the Jews, &c. The *four historical chapters* inserted here contain the account of the fulfilment of the preceding prophecy. Part VI., included in chap. xl. to xlv. inclusive, contains the prophet's discourses on the existence of God, the truth and perfection of the Jewish religion, the vanity of idolatry, the return of the people from captivity, and the coming of Christ. Part VII. from chap. xlix. to chap. lvi., the prophet, personifying the Messiah, speaks of his sufferings, death, and burial; predicts the return from the Babylonish Captivity, and the glory of the latter days. Part VIII. speaks of the coming of the Messiah, and the vocation of the Gentiles; the disgrace and confusion of all false prophets and teachers; and the establishment of a pure and holy church, &c.

I might give other analyses of this book, but it is needless; from what is before the reader he will at once see how vain all attempts of this kind are, and how foolish to make divisions and subdivisions, partitions and classifications, where the Spirit of God has given no intimations of the kind, and where even the most learned men differ in their arrangement.

"God never left his work for man to mend." The prophecies were given as they were necessary, and no classification was ever intended. We should take them up as we find them; and humbly endeavour to find out their objects and meaning, and how far ourselves are interested in these denunciations of divine wrath; and in those glorious promises of mercy and salvation through him who was once the hope of Israel, and now is salvation to the ends of the earth.

Bishop Lowth's translation is by far the best that has ever been made of this sublime prophet: as he thoroughly understood his *language*, so he entered deeply into his spirit. Were it allowable, I should be glad to supersede what is called the *authorized version*, and put that of the learned Bishop, with a few genuine alterations, in its place, as being abundantly more correct and nervous, rendering the sacred text more clearly, and consequently more intelligibly, so that the common reader can understand this text better without a comment, than he can the authorised version even with one. His *notes*, which are a treasure of learning and sound criticism, I have almost universally preserved, intermingling them with my own; but large quotations from his notes I have distinguished by the letter L.; and I have often adopted his *text*, as being vastly superior to that in common use; the catch words from which follow those from the authorized version. Should a *new translation* of the Bible be ever published by authority, I have no doubt but, with a few alterations, that of Bishop Lowth would be adopted as the standard.

Millbrook, Sept. 24, 1823.

A. C.



# THE BOOK

OF THE

# P R O P H E T I S A I A H .

*Chronological notes relative to the commencement of Isaiah's prophecy.*

Year from the Creation of the World, according to the computation of Archbishop Usher, 3244.—Year from the Deluge, according to the generally received Hebrew Text, 1588.—Year from the vocation of Abram, 1161.—Year from the foundation of Solomon's Temple, 251.—First year of the fifth Olympiad.—Year before the building of Rome, according to the Varronian computation, 7.—Fifteenth year of the reign of Thurimas, king of Macedon.—Eleventh year of the reign of Theopompus, king of Lacedæmon.—Second year of the reign of Alyattes, king of Lydia.—Eighteenth year of Æschylus, perpetual archon of the Athenians.—Second year of the reign of Pekahiah, king of Israel.—Fifty-first year of the reign of Azariah, or Uzziah, king of Judah.—Epoch of the establishment of the Ephori at Lacedæmon by Theopompus.

## CHAPTER I.

*The prophet, with a boldness and majesty becoming the herald of the Most High, begins with calling on the whole creation to attend while Jehovah speaks, 2. A charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the ox and ass, the most stupid of animals, 3. This leads to an amplification of their guilt, 4; highly aggravated by their slighting the chastisements and judgments of God, though repeated till they had been left almost like Sodom and Gomorrah, 5—9. The incidental mention of those places leads to an address to the rulers and people of the Jews, under the character of princes of Sodom, and people of Gomorrah, which is no less spirited and severe than elegant and unexpected, 10. The vanity of trusting to the performance of the outward rites and ceremonies of religion is then exposed, 11—15; and the necessity of repentance and reformation is strongly enjoined, 16, 17, and urged by the most encouraging promises as well as by the most awful threatenings, 18—20. But neither of these producing the proper effect on that people who were the prophet's charge, he bitterly laments their degeneracy, 21—23; and concludes with introducing God, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should also pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of their misery, 24—31.*

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

**T**HE <sup>a</sup>vision of Isaiah the son of Amoz, which he saw concerning Judah and

Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

A. M. cir. 3244.  
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Anno Olymp.  
Quintæ I.  
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<sup>a</sup> Numb.

xii. 6.

ISAIAH exercised the prophetic office during a long period of time, if he lived to the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain; and one of their principal rabbins, *Aben*

*Ezra*, Com. in Isai. i. 1, seems rather to think that he died before Hezekiah, which is indeed more probable. It is however certain that he lived at least to the fifteenth or sixteenth year of Hezekiah; this makes the least possible term of the duration of his prophetic office about forty-eight years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the his-

A. M. cir. 3244.  
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2 <sup>a</sup> Hear, O heavens, and give  
ear, O earth: for the LORD  
hath spoken, <sup>b</sup> I have nourished

and brought up children, and  
they have rebelled against me.

3 <sup>c</sup> The ox knoweth his owner,

A. M. cir. 3244.  
B. C. cir. 760.  
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<sup>a</sup> Deut. xxxii. 1. Jer. ii. 12. vi. 19. xxii. 29. Esek. xxxvi. 4.

Mic. i. 2. vi. 1, 2.—<sup>b</sup> Ch. v. 1, 2.—<sup>c</sup> Jer. viii. 7.

tory to which they relate; that of a few others may with some probability be deduced from internal marks; from expressions, descriptions, and circumstances interwoven. It may therefore be of some use in this respect, and for the better understanding of his prophecies in general, to give here a summary view of the history of his time.

The kingdom of Judah seems to have been in a more flourishing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram. He was successful in his wars with the Philistines, and took from them several cities, Gath, Jabneh, Ashdod; as likewise against some people of Arabia Deserta, and against the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jerusalem; and had a great army, well appointed and disciplined. He was no less attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the establishments and improvements made by his father; added to what Uzziah had done in strengthening the frontier places; conquered the Ammonites, who had revolted; and exacted from them a more stated and probably a larger tribute. However, at the latter end of his time, the league between Pekah, king of Israel, and Rezin, king of Syria, was formed against Judah; and they began to carry their designs into execution.

But in the reign of Ahaz his son not only all these advantages were lost, but the kingdom of Judah was brought to the brink of destruction. Pekah king of Israel overthrew the army of Ahaz, who lost in battle one hundred and twenty thousand men; and the Israelites carried away captives two hundred thousand women and children, who however were released and sent home again upon the remonstrance of the prophet Oded. After this, as it should seem (see *Vitringa* on chap. vii. 2), the two kings of Israel and Syria, joining their forces, laid siege to Jerusalem; but in this attempt they failed of success. In this distress Ahaz called in the assistance of Tiglath-pileser, king of Assyria, who invaded the kingdoms of Israel and Syria, and slew Rezin; but he was more in danger than ever from his too powerful ally; to purchase whose forbearance, as he had before bought his assistance, he was forced to strip himself and his people of all the wealth he could possibly raise from his own treasury, from the temple, and from the country. About the time of the siege of Jerusalem the Syrians took Elath, which was never after recovered. The Edomites likewise, taking advantage of the distress of Ahaz, ravaged Judea, and carried away many captives. The Philistines recovered what they had before lost; and took many places in Judea, and maintained themselves there.

Idolatry was established by the command of the king in Jerusalem, and throughout Judea; and the service of the temple was either intermitted, or converted into an idolatrous worship.

Hezekiah, his son, on his accession to the throne, immediately set about the restoration of the legal worship of God, both in Jerusalem and through Judea. He cleansed and repaired the temple, and held a solemn passover. He improved the city, repaired the fortification, erected magazines of all sorts, and built a new aqueduct. In the fourth year of his reign Shalmaneser, king of Assyria, invaded the kingdom of Israel, took Samaria, and carried away the Israelites into captivity, and replaced them by different people sent from his own country; and this was the final destruction of that kingdom, in the sixth year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refusing to pay the tribute to the king of Assyria, which had been imposed on Ahaz: this brought on the invasion of Sennacherib in the fourteenth year of his reign, an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful an enemy, Hezekiah continued his reign in peace. He prospered in all his works, and left his kingdom in a flourishing state to his son Manasseh—a son in every respect unworthy of such a father. See *Louth*.

NOTES ON CHAP. I.

Verse 1. *The vision of Isaiah*] It seems doubtful whether this title belong to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy; the latter part, which enumerates the kings of Judah under whom Isaiah exercised his prophetic office, seems to extend it to the whole collection of prophecies delivered in the course of his ministry. *Vitringa*,—to whom the world is greatly indebted for his learned labours on this prophet, and to whom we should have owed much more if he had not so totally devoted himself to Masoretic authority,—has, I think, very judiciously resolved this doubt. He supposes that the former part of the title was originally prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. As such it is plainly taken in 2 Chron. xxxii. 32, where the Book of Isaiah is cited by this title: "The vision of Isaiah the prophet, the son of Amoz."

The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time, powerful exhortations to repentance, grievous threat-

A. M. cir. 3244.  
B. C. cir. 760.  
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and the ass his master's crib:  
but Israel \* doth not know, my  
people <sup>b</sup> doth not consider.

4 Ah sinful nation, a people  
laden with iniquity, <sup>d</sup> a seed of evil-doers,

\* Jer. ix. 3, 6. — <sup>b</sup> Ch. v. 12. — <sup>c</sup> Heb. of heaviness.  
<sup>d</sup> Ch. lvii. 3, 4. Matt. iii. 7.

enings to the impenitent, and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. The expression, upon the whole, is clear; the connexion of the several parts easy; and in regard to the images, sentiments, and style, it gives a beautiful example of the prophet's elegant manner of writing; though perhaps it may not be equal in these respects to many of the following prophecies.

Verse 2. *Hear, O heavens*—"Hear, O ye heavens"] God is introduced as entering into a public action, or pleading, before the whole world, against his disobedient people. The prophet, as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend and bear witness to the truth of his plea and the justice of his cause. The same scene is more fully displayed in the noble exordium of Ps. l., where God summons all mankind, from east to west, to be present to hear his appeal; and the solemnity is held on Sion, where he is attended with the same terrible pomp that accompanied him on Mount Sinai:—

"A consuming fire goes before him,  
And round him rages a violent tempest:  
He calleth the heavens from above,  
And the earth, that he may contend in judgment  
with his people." Ps. l. 3, 4.

By the same bold figure Micah calls upon the mountains, that is, the whole country of Judea, to attend to him, chap. vi. 1, 2:—

"Arise, plead thou before the mountains,  
And let the hills hear thy voice.  
Hear, O ye mountains, the controversy of JEHOVAH;  
And ye, O ye strong foundations of the earth:  
For JEHOVAH hath a controversy with his people,  
And he will plead his cause against Israel."

With the like invocation Moses introduces his sublime song, the design of which was the same as that of this prophecy, "to testify as a witness, against the Israelites," for their disobedience, Deut. xxxi. 21:—

"Give ear, O ye heavens, and I will speak;  
And let the earth hear the words of my mouth."  
Deut. xxxii. 1.

This, in the simple yet strong oratorical style of Moses, is, "I call heaven and earth to witness against thee this day; life and death have I set before thee; the blessing and the curse: choose now life, that thou mayest live, thou and thy seed." Deut. xxx. 19. The poetical style, by an apostrophe, sets the personification in a much stronger light.

*Hath spoken*—"That speaketh"] I render it in the

children that are corrupters!  
They have forsaken the LORD,  
they have provoked the Holy  
One of Israel unto anger, they  
are \* gone away backward.

A. M. cir. 3244.  
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\* Heb. alienated or separated. Pa. lviii. 3.

present time, pointing it דובר *dober*. There seems to be an impropriety in demanding attention to a speech already delivered. But the present reading may stand, as the prophet may be here understood to declare to the people what the Lord had first spoken to him.

*I have nourished*] The *Septuagint* have εγεννησα, "I have begotten." Instead of גדלתי *giddalti*, they read ילדתי *yaladti*; the word little differing from the other, and perhaps more proper; which the Chaldee likewise seems to favour; "vocavi eos. filios." See Exod. iv. 22, Jer. xxxi. 9.

Verse 3. *The ox knoweth*] An amplification of the gross insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they. Bochart has well illustrated the comparison, and shown the peculiar force of it. "He sets them lower than the beasts, and even than the most stupid of all beasts, for there is scarcely any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord; by whom they are fed, not for their own, but for his good; neither are they looked upon as children, but as beasts of burden; neither are they advanced to honours, but oppressed with great and daily labours. While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God; but despised his commandments, though in the highest degree equitable and just." Hieroz. i., col. 409.

Jeremiah's comparison to the same purpose is equally elegant, but has not so much spirit and severity as this of Isaiah.

"Even the stork in the heavens knoweth her season;  
And the turtle, and the swallow, and the crane,  
observe the time of their coming:  
But my people doth not know the judgment of  
JEHOVAH."  
Jer. viii. 7.

Hosea has given a very elegant turn to the same image, in the way of metaphor or allegory:—

"I drew them with human cords, with the bands  
of love:  
And I was to them as he that lifteth up the yoke  
upon their check:  
And I laid down their fodder before them."  
Hos. xi. 4.

Salomo ben Melech thus explains the middle part of the verse, which is somewhat obscure: "I was to them at their desire as they that have compassion on a heifer, lest she be overworked in ploughing; and that lift up the yoke from off her neck, and rest it

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5 \* Why should ye be stricken  
 any more? ye will <sup>b</sup> revolt more  
 and more: the whole head is  
 sick, and the whole heart faint.  
 6 From the sole of the foot even unto the

head *there is* no soundness in  
 it; *but* wounds, and bruises,  
 and putrifying sores; <sup>c</sup> they  
 have not been closed, neither  
 bound up, neither mollified with <sup>d</sup> ointment.

A. M. cir. 3244.  
 B. C. cir. 760.  
 Anno Olymp.  
 Quintæ I.  
 Ante U. C. 7.

\* Ch. ix. 13. Jer. ii. 30. v. 3.—<sup>b</sup> Heb. *increase revolt.*

<sup>c</sup> Jer. viii. 22. —<sup>d</sup> Or, *oil.*

upon her cheek, that she may not still draw, but rest from her labour an hour or two in the day."

But *Israel*] The *Septuagint*, *Syriac*, *Aquila*, *Theodotion*, and *Vulgate* read *וישראל* *veyisrael*, but *Israel*, adding the *conjunction*, which being rendered as an adversative, sets the opposition in a stronger light.

*Doth not know*] The same ancient Versions agree in adding *ME*, which very properly answers, and indeed is almost necessarily required to answer, the words *possessor* and *lord* preceding. *ישראל* *de ME* *וה* *עניו*; *Sept.* "Israel autem *ME non cognovit*;" *Fulg.* *ישראל* *de MOY* *וה* *עניו*; *Aquil., Theod.* The testimony of so scrupulous an interpreter as *Aquila* is of great weight in this case. And both his and *Theodotion's* rendering is such as shows plainly that they did not add the word *MOY* to help out the sense, for it only embarrasses it. It also clearly determines what was the original reading in the old copies from which they translated. It could not be *יעדני* *yedani*, which most obviously answers to the version of the *Septuagint* and *Vulgate*, for it does not accord with that of *Aquila* and *Theodotion*. The version of these latter interpreters, however injudicious, clearly ascertains both the phrase, and the order of the words, of the original Hebrew; it was *וישראל* *oithi lo yada*. The word *oithi* has been lost out of the text. The very same phrase is used by *Jeremiah*, chap. iv. 22, *עמי* *איתי* *לא ידע* *ammi oithi lo yadnu*. And the order of the words must have been as above represented; for they have joined *וישראל* *yisrael*, with *איתי* *oithi*, as in *regimine*; they could not have taken it in this sense, *Israel* *MEUS non cognovit*, had either this phrase or the order of the words been different. I have endeavoured to set this matter in a clear light, as it is the first example of a whole word lost out of the text, of which the reader will find many other plain examples in the course of these notes. But *Rosenmüller* contends that this is unnecessary, as the passage may be translated, "Israel knows nothing: my people have no understanding."

The *Septuagint*, *Syriac*, and *Vulgate* read *עמי* *איתי* *וה* *עניו* *ammi*, "and my people;" and so likewise sixteen MSS. of *Kennicott*, and fourteen of *De Rossi*.

Verse 4. *Ah sinful nation—"Degenerate"*] Five MSS., one of them ancient, read *מושחתים* *moschathim*, without the first *yod*, in *hophal*, *corrupted*, not *corrupters*. See the same word in the same form, and in the same sense, *Prov.* xxv. 26.

*Are corrupters—"Are estranged"*] Thirty-two MSS., five ancient, and two editions, read *נזורים* *nazoru*; which reading determines the word to be from the root *נזר* *zur*, to *alienate*, not from *נזר* *nazar*, to *separate*; so *Kimchi* understands it. See also *Annotat.* in *Noldium*, 68.

*They are gone away backward*—"They have turned their backs upon him."] So *Kimchi* explains it: "they have turned unto him the back, and not the face." See *Jer.* ii. 27, vii. 24. I have been forced to render this line paraphrastically; as the verbal translation, "they are estranged backward" would have been unintelligible.

Verse 5. *Why should ye be stricken any more*—"On what part," &c.?] The *Vulgate* renders *מה* *by al meh*, *super quo* (see *Job.* xxxviii. 6; 2 *Chron.* xxxii. 10), *upon what part*. And so *Abendana* on *Sal. ben Melech*: "There are some who explain it thus: Upon what limb shall you be smitten, if you add defection? for already for your sins have you been smitten upon all of them; so that there is not to be found in you a whole limb on which you can be smitten." Which agrees with what follows: "From the sole of the foot even unto the head, there is no soundness in it:" and the sentiment and image is exactly the same with that of *Ovid*, *Pont.* ii. 7, 42:

Vix habet in nobis jam nova plaga locum,

There is no place on you for a new stripe.

Or that still more expressive line of *Euripides*; the great force and effect of which *Longinus* ascribes to its close and compressed structure, analogous to the sense which it expresses:

Γεμυ κακων δεη' κ' ουκ' εσθ' οπη τιθη.

I'm full of miseries: there's no room for more.

*Herc. Fur.* 1245. *Long. sect.* 40.

"On what part will ye strike again; will ye add correction?" This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or whatsoever they were. Ad verbum certæ personæ intelligendæ sunt, quibus ista actio quæ per verbum exprimitur competit. "The words are addressed to the persons who were the agents employed in the work expressed by the original word," as *Glassius* says in a similar case, *Phil. Sacr.* i. 3, 22. See chap. viii. 4.

As from *ידע* *yada*, *דעה* *deah*, knowledge; from *עצה* *yaats*, *עצה* *etsah*, counsel; from *ישן* *yashan*, *שנה* *shenah*, sleep, &c.; so from *יסר* *yasar* is regularly derived *סרה* *sarah*, correction.

Verse 5. *The whole head is sick*] The king and the priests are equally gone away from truth and righteousness. Or, The state is oppressed by its enemies, and the church corrupted in its rulers and in its members.

Verse 6. *They have not been closed, &c.*—"It hath not been pressed," &c.] The pharmaceutical art in the East consists chiefly in external applications: accordingly the prophet's images in this place are all taken from surgery. Sir John Chardin, in his note on

A. M. cir. 3244. 7 <sup>a</sup> Your country *is* desolate,  
 B. C. cir. 760. your cities *are* burned with fire :  
 Anno Olymp. your land, strangers devour it  
 Quintæ I. in your presence, and *it is*  
 Ante U. C. 7. desolate, <sup>b</sup> as overthrown by strangers.

A. M. cir. 3244. 8 And the daughter of Zion  
 B. C. cir. 760. is left <sup>c</sup> as a cottage in a vine-  
 Anno Olymp. yard, as a lodge in a garden of  
 Quintæ I. cucumbers, <sup>d</sup> as a besieged city.  
 Ante U. C. 7. 9 <sup>e</sup> Except the LORD of hosts had left unto

<sup>a</sup>Deut. xxviii. 51 52.—<sup>b</sup>Heb. *as the overthrow of strangers.*  
<sup>c</sup>Job xxvii. 18. Lam. ii. 6.

<sup>d</sup>Jer. iv. 17.—<sup>e</sup>Lam. iii. 22. Rom. ix. 29.

Prov. iii. 8, "It shall be health to thy navel, and marrow to thy bones," observes that "the comparison is taken from the plasters, ointments, oils, and frictions which are made use of in the East upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines."—*Harmer's Observations on Scripture*, vol. ii. p. 488. And in surgery their *materia medica* is extremely simple, oil making the principal part of it. "In India," says *Tavernier*, "they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds." Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine, cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing. Luke x. 34. *Kimchi* has a judicious remark here: "When various medicines are applied, and no healing takes place, that disorder is considered as coming immediately from God."

Of the three verbs in this sentence, one is in the singular number in the text; another is singular in two MSS (one of them ancient), חבשה *chubeshah*; and the *Syriac* and *Vulgate* render all of them in the singular number.

Verses 7—9. *Your country is desolate*] The description of the ruined and desolate state of the country in these verses does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered whether those instances of idolatry which are urged in ver. 29,—the worshipping in groves and gardens,—having been at all times too commonly practised, can be supposed to be the only ones which the prophet would insist upon in the time of Ahaz; who spread the grossest idolatry through the whole country, and introduced it even into the temple; and, to complete his abominations, made his son pass through the fire to Molech. It is said, 2 Kings xv. 37, that in Jotham's time "the Lord began to send against Judah Rezin—and Pekah." If we may suppose any invasion from that quarter to have been actually made at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

And *your cities are burned*.—*Nineteen* of Dr. *Kennicott's* MSS. and *twenty-two* of *De Rossi's*, some of my own, with the *Syriac* and *Arabic*, add the conjunction, which makes the hemistich more complete.

Verse 7. זרם *zarim* at the end of the verse. This reading, though confirmed by all the ancient Versions, gives us no good sense; for "your land is devoured by strangers; and is desolate, as if overthrown by strangers," is a mere tautology, or, what is as bad, an identical comparison. *Aben Ezra* thought that the word in its present form might be taken for the same with זרם *zerem*, an inundation: *Schultens* is of the same opinion (see *Taylor's Concord.*); and *Schindler* in his Lexicon explains it in the same manner: and so, says *Kimchi*, some explain it. *Abendana* endeavours to reconcile it to grammatical analogy in the following manner: "זרם *zarim* is the same with זרם *zerem*; that is, as overthrown by an inundation of waters: and these two words have the same analogy as קדם *kedem* and קדום *kadim*. Or it may be a concrete of the same form with שכיר *shechir*; and the meaning will be: as overthrown by rain pouring down violently, and causing a flood." On *Sal. ben Melech*, in *loc.* But I rather suppose the true reading to be זרם *zerem*, and have translated it accordingly: the word זרם *zarim* in the line above, seems to have caught the transcriber's eye, and to have led him into this mistake. But this conjecture of the learned prelate is not confirmed by any MS. yet discovered.

Verse 8. *As a cottage in a vineyard*—"As a shed in a vineyard"] A little temporary hut, covered with boughs, straw turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden or vineyard during the short season the fruit was ripening (see Job xxvii. 18), and presently removed when it had served that purpose. See *Harmer's Observ.* i. 454. They were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," (*chical* of the Turks,) says *Hasselquist* (*Travels*, p. 227), "is a species of mustela which is very common in Palestine, especially during the vintage; and often destroys whole vineyards, and gardens of cucumbers." "There is also plenty of the *canis vulpes*, the fox, near the convent of St. John in the desert, about vintage time; for they destroy all the vines unless they are strictly watched." *Ibid.* p. 184. See Cant. ii. 15.

Fruits of the gourd kind, melons, water-melons, cucumbers, &c. are much used and in great request in the Levant, on account of their cooling quality. The Israelites in the wilderness regretted the loss of the cucumbers and melons among the other good things of Egypt, Numb. xi. 5. In Egypt, the season of *water-melons*, which are most in request, and which the common people then chiefly live upon, lasts but three weeks. See *Hasselquist*, p. 256. *Tavernier* makes it of longer continuance: L'on y void de

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us a very small remnant, we should have been as <sup>a</sup> Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers <sup>b</sup> of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your <sup>c</sup> sacrifices unto me? saith the LORD:

<sup>a</sup> Gen. xix. 24. — <sup>b</sup> Deut. xxxii. 32. Ezek. xvi. 46. <sup>c</sup> 1 Sam. xv. 22. Ps. l. 8, 9. li. 16. Prov. xv. 8, xxi. 27. Ch. lvi. 3. Jer. vi. 20, vii. 21. Amos v. 21, 22. Mic. vi. 7.

grands carreaux de melons et de concombres, mais beaucoup plus de derniers, dont les Levantins font leur delices. Le plus souvent ils les mangent sans les peler, après quoi ils vont boire une verre d'eau. Dans toute l'Asie c'est la nourriture ordinaire du petit peuple pendant trois ou quatre mois; toute la famille en vit; et quand un enfant demand à manger, au lieu qu'en France ou ailleurs nous luy donnerions du pain, dans le Levant on luy presente un concombre, qu'il mange cru comme on le vient de cueillir. Les concombres dans le Levant ont une bonté particuliere; et quoiqu'on les mange crus, ils ne font jamais de mal. "There are to be seen great beds of melons and cucumbers, but a greater number of the latter, of which the Levantines are particularly fond. In general they eat them without taking off the rind, after which they drink a glass of water. In every part of Asia this is the aliment of the common people for three or four months; the whole family live on them; and when a child asks something to eat, instead of giving it a piece of bread, as is done in France and other countries, they present it with a cucumber, which it eats raw, as gathered. Cucumbers in the Levant are peculiarly excellent; and although eaten raw, they are seldom injurious." Tavernier, Relat. du Serrail, cap. xix.

As a lodge, &c.] That is, after the fruit was gathered; the lodge being then permitted to fall into decay. Such was the desolate ruined state of the city.

As a besieged city—"A city taken by siege"] So the ὡς πολὺς πολιορκουμένη Septuagint: see also the Vulgate.

Verse 9. The Lord of hosts—"JEHOVAH God of hosts"] As this title of God יְהוָה צְבָאוֹת *Yehovah tsebaoth*, "JEHOVAH of Hosts" occurs here for the first time, I think it proper to note, that I translate it always, as in this place, "JEHOVAH God of Hosts;" taking it as an elliptical expression for יְהוָה אֱלֹהֵי צְבָאוֹת *Yehovah Elohey tsebaoth*. This title imports that JEHOVAH is the God or Lord of hosts or armies; as he is the Creator and Supreme Governor of all beings in heaven and earth, and disposeth and ruleth them all in their several orders and stations; the almighty, universal Lord.

We should have been as Sodom] As completely and finally ruined as that and the cities of the plain were, no vestige of which remains at this day.

I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of <sup>d</sup> he goats.

12 When ye come <sup>e</sup> to <sup>f</sup> appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more <sup>g</sup> vain oblations; incense

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<sup>d</sup> Heb. *great he goats*. — <sup>e</sup> Heb. *to be seen*. — <sup>f</sup> Exod. xxiii. 17. xxxiv. 23. — <sup>g</sup> Matt. xv. 9.

Verse 10. *Ye princes of Sodom*—"Ye rulers of Sodom] The incidental mention of Sodom and Gomorrah in the preceding verse suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St. Paul's Epistle to the Romans, chap. xv. 4, 5, 12, 13. See Locke on the place; and see ver. 29, 30, of this chapter, which gives another example of the same.

AND—like unto Gomorrah.—The *vau* is added by thirty-one of Kennicott's MSS., twenty-nine of *De Rossi's*, and one, very ancient, of my own. See on ver. 6.

Verse 11. *To what purpose, &c.*—"What have I to do."] The prophet Amos has expressed the same sentiments with great elegance:

"I hate, I despise your feasts; And I will not delight in the odour of your solemnities:

Though ye offer unto me burnt-offerings And your meat-offerings, I will not accept: Neither will I regard the peace-offerings of your fatlings.

Take away from me the noise of your songs; And the melody of your viols I will not hear. But let judgment roll down like waters; And righteousness like a mighty stream."

Amos v. 21—24.

So has Persius; see Sat. ii., v. 71—75:

"Quin damus id Superis, de magna quod dare lanæ," &c. The two or three last pages of Plato's *Euthyphro* contain the same idea. Sacrifices and prayers are not profitable to the offerer, nor acceptable to the gods, unless accompanied with an upright life.

Verse 11. *The fat of fed beasts, &c.*] The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar, and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar. See Lev. iv.

Verse 12. *When ye come to appear*] Instead of לראות *leroath*, to appear, one MS. has לירוות *lirooth*, to see. See *De Rossi*. The appearing before God here

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 B. C. cir. 760. the new moons and sabbaths,  
 Anno Olymp. Quinto I. the calling of assemblies, I  
 Ante U. C. 7. cannot away with ; *it is* <sup>b</sup> iniquity, even the solemn meeting.

14 Your <sup>c</sup> new moons and your <sup>d</sup> appointed feasts my soul hateth : they are a trouble unto me ; <sup>e</sup> I am weary to bear *them*.

15 And <sup>f</sup> when ye spread forth your hands, I will hide mine eyes from you : <sup>g</sup> yea, when ye <sup>h</sup> make many prayers, I will not hear : your hands are full of <sup>i</sup> blood <sup>k</sup>.

<sup>a</sup> Joel i. 14. ii. 15.—<sup>b</sup> Or, *grief*.—<sup>c</sup> Numb. xxviii. 11. <sup>d</sup> Lev. xxiii. 2, &c. Lam. ii. 6.—<sup>e</sup> Ch. xliii. 24.—<sup>f</sup> Job xxvii. 29. Pa. cxxxiv. 2. Prov. i. 28. Ch. lix. 2. Jer. xiv. 12. Mic. iii. 4.—<sup>g</sup> Ps. lxxvi. 18. 1 Tim. ii. 8.—<sup>h</sup> Heb. multiply prayer.—<sup>i</sup> Ch. lix. 3.—<sup>k</sup> Heb. bloods.—<sup>l</sup> Jer.

refers chiefly to the three solemn annual festivals. See Exod. xxiii. 14.

*Tread my courts* (no more)] So the *Septuagint* divide the sentence, joining the end of this verse to the beginning of the next : Παρειν την αυλην μου, ου προσθησεσθε, "To tread my court ye shall not add—ye shall not be again accepted in worship."

Verse 13. *The new moons and sabbaths*—"The fast and the day of restraint"] אָבֵן וְעֵצָה *aven vaatsarah*. These words are rendered in many different manners by different interpreters, to a good and probable sense by all ; but I think by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of אָבֵן *aven*, the *Septuagint* manifestly read τὸν τσὸν, *tsom, ησθησιαν*, "the fast." This *Houbigant* has adopted. The prophet could not well have omitted the *fast* in the enumeration of their *solemnities*, nor the *abuse* of it among the instances of their *hypocrisy*, which he has treated at large with such force and elegance in his *fifty-eighth chapter*. Observe, also, that the prophet Joel (chap. i. 14, and ii. 16) twice joins together the fast and the day of restraint :

קִדְשׁוֹ אֶת יְמֵי קִדְשׁוֹ קִדְשׁוֹ אֶת יְמֵי קִדְשׁוֹ  
*atsarah kiru tsom kaddeshu*

"Sanctify a fast ; proclaim a day of restraint :"

Which shows how properly they are here joined together. עֵצָה *atsarah*, "the restraint," is rendered, both here and in other places of our English translation, "the solemn assembly." Certain holy days ordained by the law were distinguished by a particular charge that "no servile work should be done therein." Lev. xxviii. 36 ; Numb. xxix. 35 ; Deut. xvi. 8. This circumstance clearly explains the reason of the name, *the restraint*, or *the day of restraint*, given to those days.

If I could approve of any translation of these two words which I have met with, it should be that of the Spanish version of the Old Testament, made for the use of the Spanish Jews : *Tortura y detenimento*, "it is a pain and a constraint unto me." But I still think that the reading of the *Septuagint* is more probably the truth.

16 <sup>l</sup> Wash you, make you <sup>m</sup> clean ; put away the evil of your doings from before mine eyes ; <sup>n</sup> cease to do evil ;

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17 Learn to do well ; <sup>o</sup> seek judgment, <sup>p</sup> relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and <sup>q</sup> let us reason together, saith the LORD : though your sins be as scarlet, <sup>r</sup> they shall be as white as snow ; though they be red like crimson, they shall be as wool.

iv. 14.—<sup>m</sup> Ps. xxxiv. 14. xxxvii. 27. Amos v. 15. Rom. xii. 9. 1 Pet. iii. 11.—<sup>n</sup> Jer. xxii. 3, 16. Mic. vi. 8. Zech. vii. 9. viii. 16.—<sup>o</sup> Or, *righten*.—<sup>p</sup> Ch. xliii. 26. Mic. vi. 2.—<sup>q</sup> Ps. li. 7. Rev. vii. 14.

Verse 15. *When ye spread*] The *Syriac*, *Septuagint*, and a MS. read בְּרַשְׁמֵךְ *beparsheccem*, without the conjunction ו *vau*.

*Your hands*—"For your hands"] ΑΙ ΓΑΡ ΧΕΙΡΕΣ.—*Sept. Manus enim vestrae*.—*Vulg.* They seem to have read כִּי יְדַעְיֶחֶם *ki yedeychem*.

Verse 16. *Wash you*] Referring to the preceding verse, "your hands are full of blood ;" and alluding to the legal washings commanded on several occasions. See Lev. xiv. 8, 9, 47.

Verse 17. *Relieve the oppressed*—"Amend that which is corrupted"] אֲשֶׁר חָמָדוּ *asheru chamots*. In rendering this obscure phrase I follow *Böchart* (*Hieroz. Part i., lib. ii., cap. 7*), though I am not perfectly satisfied with this explication of it.

Verse 18. *Though your sins be as scarlet*] אֵשׁ שָׁנִי *shani*, "scarlet or crimson," *dibaphum, twice dipped, or double dyed* ; from שָׁנָה *shanah, iterate, to double, or to do a thing twice*. This derivation seems much more probable than that which *Salmasius* prefers, from שָׁנָן *shanan, acuere, to whet, from the sharpness and strength of the colour, ἀσφαινακων. תֵּלָה tela, the same ; properly the worm, vermiculus (from whence vermeil)*, for this colour was produced from a worm or insect which grew in a coccus or excrescence of a shrub of the ilex kind (see *Plin. Nat. Hist. xvi. 8*), like the cochineal worm in the opuntia of America. See *Ulloa's Voyage, book v., chap. ii., note to page 342*. There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the *kermes oak* (see *Miller, Dict. Quercus*), from *kermes*, the Arabic word for this colour, whence our word *crimson* is derived.

"Neque amissos colores  
 Lana refert medicata fuco,"

says the poet, applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power ; but to the grace and power of God all things, even much more difficult, are possible and easy. Some copies have כֶּשָׁנִים *keshanim*, "like crimson garments."

*Though they be red, &c.*] But the conjunction ו *vau* is added by *twenty-one* of *Kennicott's*, and by

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19 If ye be willing and obedient, ye shall eat the good of the land :

20 But if ye refuse and rebel, ye shall be devoured with the sword: "for the mouth of the LORD hath spoken it.

21 <sup>b</sup>How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 <sup>c</sup>Thy silver is become dross, thy wine mixed with water :

23 <sup>d</sup>Thy princes are rebellious, and <sup>e</sup>companions of thieves : <sup>f</sup>every one loveth gifts, and followeth after rewards: they

<sup>g</sup>judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, <sup>h</sup>I will ease me of mine adversaries, and avenge me of mine enemies :

25 And I will turn my hand upon thee, and

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<sup>a</sup> Numb. xxiii. 19. Tit. i. 2. — <sup>b</sup> Jer. ii. 20, 21. — <sup>c</sup> Jer. vi. 28, 30. Ezek. xxii. 18, 19. — <sup>d</sup> Hos. ix. 15. — <sup>e</sup> Prov. xvix. 24. — <sup>f</sup> Jer. xxii. 17. Ezek. xxii. 12. Hos. iv. 1

Mic. iii. 11. vii. 3. — <sup>g</sup> Jer. v. 28. Zech. vii. 10. — <sup>h</sup> Deut. xxviii. 63. Ezek. v. 13.

forty-two of De Rossi's MSS., by some early editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*. It makes a fuller and more emphatic sense. "AND though they be red as crimson," &c.

Verse 19. *Ye shall eat the good of the land*] Referring to ver. 7: it shall not be "devoured by strangers."

Verse 20. *Ye shall be devoured with the sword*—"Ye shall be food for the sword"] The *Septuagint* and *Vulgate* read *τοχαλχημ* *tochalchem*, "the sword shall devour you;" which is of much more easy construction than the present reading of the text.

The Chaldee seems to read *בחרב ארוב* *bechereb eyes teachelu*, "ye shall be consumed by the sword of the enemy." The *Syriac* also reads *בחרב* *bechereb*, and renders the verb passively. And the rhythmus seems to require this addition.—Dr. Jubb.

Verse 21. *Become an harlot*] See before, the Discourse on the Prophetic Style; and see Lowth's Comment. on the place, and De Sacr. Poës. Hebr. Pœl. xxxi.

Verse 22. *Wine mixed with water*] An image used for the adulteration of wines, with more propriety than may at first appear, if what *Thevenot* says of the people of the Levant of late times were true of them formerly. He says, "They never mingle water with their wine to drink; but drink by itself what water they think proper for abating the strength of the wine." "Lorsque les Persans boivent du vin, ils le prennent tout pur, à la façon des Levantins, qui ne le mêlent jamais avec de l'eau; mais en buvant du vin, de temps en temps ils prennent un pot d'eau, et en boivent de grand traits." Voyage, part ii., liv. ii., chap. 10. "Ils (les Turcs) n'y mêlent jamais d'eau, et se moquent des Chrétiens, qui en mettent, ce qui leur semble tout à fait ridicule." Ibid. part i., chap. 24. "The Turks never mingle water with their wine, and laugh at the Christians for doing it, which they consider altogether ridiculous."

It is remarkable that whereas the Greeks and Latins by *mixed wine* always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger and more enebriating by the addition of higher and more

powerful ingredients, such as honey, spices, de-frutum (or wine inspissated by boiling it down to two-thirds or one-half of the quantity), myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupefying, ingredients which Helen mixed in the bowl together with the wine for her guests oppressed with grief to raise their spirits, the composition of which she had learned in Egypt:

Αυτῆς ἀρ' εἰς οἶνον βαλε φαρμακον, ενθεν επινον, Νηπεινθεις τ' αχολον τε, κακων επιληθον ἀπαντων.

HOMER. *Odyss.* lib. iv., ver. 220.

"Meanwhile, with genial joy to warm the soul, Bright Helen mixed a mirth-inspiring bowl; Tempered with drugs of sovereign use, to assuage The boiling bosom of tumultuous rage:

Charmed with that virtuous draught, the exalted mind

All sense of woe delivers to the wind." POPE.

Such was the "spiced wine and the juice of pomegranates," mentioned Cant. viii. 2. And how much the eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject. Amœn. Exot. Fasc. iii., Obs. 15.

Thus the drunkard is properly described, Prov. xxiii. 30, as one "that seeketh *mixed wine*," and "is mighty to *mingle strong drink*," Isai. v. 22. And hence the poet took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah li. 17, the "cup of trembling," causing intoxication and stupefaction (see Chappelow's note on Hariri, p. 33), containing, as St. John expresses in Greek the Hebrew idea with the utmost precision, though with a seeming contradiction in terms, *κεκρασμενον ακρατον*, *merum mixtum*, pure wine made yet stronger by a mixture of powerful ingredients. Rev. xiv. 10. "In the hand of *JEHOVAH*," saith the Psalmist, Ps. lxxv. 8, "there is a cup, and the wine is turbid: it is full of a mixed liquor, and he poureth out of it;" or rather, "he poureth it out of one vessel into another," to mix it perfectly, according to the reading expressed by the ancient Versions, *וי יאגגר מיזזע אל זע*, *vaiyaggar mixzeh al zeh*, and he pours it from this to that, "verily the



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\* purely<sup>b</sup> purge away thy dross,  
and take away all thy tin :

26 And I will restore thy  
judges<sup>c</sup> as at the first, and thy  
counsellors as at the beginning : afterward  
<sup>d</sup> thou shalt be called, The city of righteous-  
ness, the faithful city.

27 Zion shall be redeemed with judgment,

<sup>a</sup> Heb. according to pureness. — <sup>b</sup> Jer. vi. 29. ix. 7. Mal. iii. 3. — <sup>c</sup> Jer. xxxiii. 7. — <sup>d</sup> Zech. viii. 3. — <sup>e</sup> Or, they that return of her. — <sup>f</sup> Job xxxi. 3. Ps. i. 6. v. 6. lxxiii.

drugs thereof," the thickest sediment of the strong ingredients mingled with it, "all the ungodly of the earth shall wring them out, and drink them."

R. D. Kimchi says, "The current coin was adulterated with brass, tin, and other metals, and yet was circulated as good money. The wine also was adulterated with water in the taverns, and sold notwithstanding for pure wine."

Verse 23. *Companions of thieves*—"associates"] The *Septuagint*, *Vulgate*, and four MSS. read כבירי *chabrey*, without the conjunction ו *vau*.

Verse 24. *Ah, I will ease me*—"Aha! I will be eased"] Anger, arising from a sense of injury and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation : and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing and quieting, at least for the present. Ezekiel, chap. v. 13, introduces God expressing himself in the same manner :—

"And mine anger shall be fully accomplished ;  
And I will make my fury rest upon them ;  
And I will give myself ease."

This is a strong instance of the metaphor called anthropopathia, by which, throughout the Scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections, the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious ; it arises from necessity ; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting ; when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty ; this is true of metaphor in general, and in particular of this kind of metaphor, which is used with great elegance and sublimity in the sacred poetry ; and, what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this : when the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion ; we overlook the metaphor, and take it as a proper attribute ;

and \* her converts with righteousness.

28 And the 'destruction<sup>e</sup> of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of <sup>b</sup> the oaks which ye have desired, <sup>i</sup> and ye shall be con-

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27. xcii. 9. civ. 35. — <sup>e</sup> Heb. breaking. — <sup>b</sup> Ch. lvii. 5. <sup>i</sup> Ch. lxxv. 3. lxxvi. 17.

but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger and the pleasure of revenge is attributed to God, we are immediately shocked at the application ; the impropriety strikes us at once ; and the mind, casting about for something in the divine nature analogous to the image, lays hold on some great, obscure, vague idea, which she endeavours to comprehend, and is lost in immensity and astonishment. See *De Sacr. Poësi* Hebr. Præl. xvi., *sub. fin.*, where this matter is treated and illustrated by examples.

Verse 25. *I will turn my hand upon thee*] So the common Version ; and this seems to be a metaphor taken from the custom of those who, when the metal is melted, strike off the scoræ with their hand previously to its being poured out into the mould. I have seen this done with the naked hand, and no injury whatever sustained.

*Purge away thy dross*—"In the furnace"] The text has כבירי *cabir*, which some render "as with soap ;" as if it were the same with כבירית *keborith* ; so Kimchi ; but soap can have nothing to do with the purifying of metals. Others, "according to purity," or "purely," as our Version. *Le Clerc* conjectured that the true reading is ככור *kechur*, "as in the furnace ;" see Ezek. xxii. 18, 20. Dr. *Durell* proposes only a transposition of letters ככר to the same sense ; and so likewise Archbishop *Secker*. That this is the true reading is highly probable.

Verse 26. *I will restore*] "This," says Kimchi, "shall be in the days of the Messiah, in which all the wicked shall cease, and the remnant of Israel shall neither do iniquity, nor speak lies." What a change must this be among *Jews*!

*Afterward*—"And after this"] The *Septuagint*, *Syriac*, *Chaldee*, and eighteen MSS., and one of my own, very ancient, add the conjunction ו *vau*, AND.

Verse 27. *With judgment*—"In judgment"] By the exercise of God's strict justice in destroying the obdurate (see ver. 28), and delivering the penitent in righteousness ; by the truth and faithfulness of God in performing his promises."

Verse 29. *For they shall be ashamed of the oaks*—"For ye shall be ashamed of the ilexes"] Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated, with altars, images, and every thing necessary for performing the various rites of worship offered there ; and were the

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founded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

<sup>a</sup> Ezek. xxxii. 21.—Ch. xliii. 17.

scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterwards very much addicted to this species of idolatry.

“When I had brought them into the land,  
Which I swore that I would give unto them;  
Then they saw every high hill and every thick tree;  
And there they slew their victims;  
And there they presented the provocation of their offerings;  
And there they placed their sweet savour;  
And there they poured out their libations.”

Ezek. xx. 28.

“On the tops of the mountains they sacrifice;  
And on the hills they burn incense;  
Under the oak and the poplar;  
And the ilex, because her shade is pleasant.”

Hos. iv. 13.

Of what particular kinds the trees here mentioned are, cannot be determined with certainty. In regard to אלה *allah*, in this place of Isaiah, as well as in Hosea, *Celsius* (Hierobot.) understands it of the terebinth, because the most ancient interpreters render it so; in the first place the *Septuagint*. He quotes eight places; but in three of these eight places the copies vary, some having *δρυς*, the oak, instead of *τερεβινθος*, the terebinth or turpentine tree. And he should have told us, that these same seventy render it in sixteen other places by *δρυς*, the oak; so that their authority is really against him; and the *Septuagint*, “stant pro quercu,” contrary to what he says at first setting out. Add to this that *Symmachus*, *Theodotion*, and *Aquila* generally render it by *δρυς*, the oak; the latter only once rendering it by *τερεβινθος*, the terebinth. His other arguments seem to me not very conclusive; he says, that all the qualities of אלה *allah* agree to the terebinth, that it grows in mountainous countries, that it is a strong tree, long-lived, large and high, and deciduous. All these qualities agree just as well to the oak, against which he contends; and he actually attributes them to the oak in the very next section. But I think neither the oak nor the terebinth will do in this place of Isaiah, from the last circumstance which he mentions, their being deciduous, where the prophet’s design seems to me to require an evergreen, otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress and total desolation, parallel to that of a garden without water, that is,

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31 \* And the strong shall be as tow, \*and the maker of it as a spark, and they shall both burn together, and none shall quench them.

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<sup>c</sup> Or, and his work.

wholly burnt up and destroyed. An ancient, who was an inhabitant and a native of this country, understands it in like manner of a tree blasted with uncommon and immoderate heat; *velut arbores, cum frondes æstu torrente decusserunt*. *Ephrem Syr.* in loc., edit. *Assemani*. Compare Ps. i. 4, Jer. xvii. 8. Upon the whole I have chosen to make it the ilex, which word *Vossius*, *Etymolog.*, derives from the Hebrew אלה *allah*, that whether the word itself be rightly rendered or not, I might at least preserve the propriety of the poetic image.—L.

By the *ilex* the learned prelate means the *holly*, which, though it generally appear as a sort of shrub, grows, in a good soil, where it is unmolested, to a considerable height. I have one in my own garden, rising three stems from the root, and between twenty and thirty feet in height. It is an evergreen.

Verse 29. *For they shall be ashamed*—“For ye shall be ashamed”] תבושה *teboshu*, in the second person, *Vulgate*, *Chaldee*, three MSS., one of my own, ancient, and one edition; and in agreement with the rest of the sentence.

Verse 30. *Whose leaf*—“Whose leaves”] *Twenty-six* of *Kennicott’s*, *twenty-four* of *De Rossi’s*, one ancient, of my own, and seven editions, read אלה *aleyha*, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind which want only the same authority to rectify them.

*As a garden that hath no water*—“A garden wherein is no water.”] In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created as a garden planted with every tree pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water, “And a river went out of Eden to water the garden.” Gen. ii. 10: see also xiii. 10.

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect.

“Damascus,” says *Maundrell*, p. 122, “is encompassed with gardens, extending no less, according to common estimation, than thirty miles round; which

makes it look like a city in a vast wood. The gardens are thick set with fruit-trees of all kinds, kept fresh and verdant by the waters of the Barrady (the Chry-sorhoas of the ancients), which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass by little currents, and so dispersed all over the vast wood, insomuch that there is not a garden but has a fine quick stream running through it. The Barrady is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as I was informed, in one channel again on the south-east side of the city; and, after about three or four hours' course, finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as *Strabo*, lib. xvi., *Pliny*, lib. v. 18, testify; who say, "that this river was expended in canals, and drunk up by watering the place."

"The best sight," says the same *Maundrell*, p. 39, "that the palace of the emir of Beroot, anciently Berytus, affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree for the stream as it passed by to flow out and water it." The royal gardens at Ispahan are watered just in the same manner, according to *Kempfer's* description, *Amœn. Exot.* p. 193.

This gives us a clear idea of the פלגי מים *palgey mayim*, mentioned in the first psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the phrase properly signifies. The prophet *Jeremiah*, chap. xvii. 8, has imitated, and elegantly amplified, the passage of the Psalmist above referred to:

"He shall be like a tree planted by the water side,  
And which sendeth forth her roots to the aqueduct.  
She shall not fear, when the heat cometh;  
But her leaf shall be green;  
And in the year of drought she shall not be anxious,  
Neither shall she cease from bearing fruit."

From this image the son of *Sirach*, *Ecclus.* xxiv. 30, 31, has most beautifully illustrated the influence and the increase of religious wisdom in a well prepared heart.

"I also come forth as a canal from a river,  
And as a conduit flowing into a paradise.

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I said, I will water my garden,  
And I will abundantly moisten my border:  
And, lo! my canal became a river,  
And my river became a sea."

This gives us the true meaning of the following elegant proverb, *Prov.* xxi. 1:—

"The heart of the king is like the canals of waters  
in the hand of JEHOVAH;

Whithersoever it pleaseth him, he inclineth it."

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir through the garden by different canals is at the will of the gardener.

"Et, cum exustus ager morientibus æstuat herbis,  
Ecce supercilio clivosi tramitis undam  
Elicit: illa cadens raucum per levia murmur  
Saxa ciet, scatebrisque arentia temperat arva."

*Virg. Georg.* l. 107.

"Then, when the fiery suns too fiercely play,  
And shrivell'd herbs on withering stems decay,  
The wary ploughman on the mountain's brow  
Undams his wat'ry stores; huge torrents flow;  
And, rattling down the rocks, large moisture yield,  
Temp'ring the thirsty fever of the field." *DRYDEN.*

*Solomon*, *Eccles.* ii. 5, 6, mentions his own works of this kind:—

"I made me gardens, and paradises;  
And I planted in them all kinds of fruit-trees.  
I made me pools of water,  
To water with them the grove flourishing with trees."

*Maundrell*, p. 88, has given a description of the remains, as they are said to be, of these very pools made by *Solomon*, for the reception and preservation of the waters of a spring, rising at a little distance from them; which will give us a perfect notion of the contrivance and design of such reservoirs. "As for the pools, they are three in number, lying in a row above each other; being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular, the breadth is the same in all, amounting to about ninety paces. In their length there is some difference between them; the first being about one hundred and sixty paces long, the second, two hundred, and the third, two hundred and twenty. They are all lined with wall, and plastered; and contain a great depth of water."

The immense works which were made by the ancient kings of Egypt, for recovering the waters of the Nile when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind than the reservoir of *Saba*, or *Merab*, in *Arabia Felix*. According to the tradition of the country, it was the work of *Balkis*, that queen of *Sheba* who visited *Solomon*. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole or dam was built. The water of the lake so formed had near twenty fathom depth; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain

below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam; a great flood came, and raised the lake above its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city,

with the neighbouring towns and people. The remains of eight tribes were forced to abandon their dwelling and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. ver. 15. See also *Sale*, Prelim. s. i. p. 10, and *Michaelis*, *Quest. aux Voyag. Dan.* No. 94. *Niebuhr*, *Descrip. de l'Arabie*, p. 240.—L.

CHAPTER II.

*Prophecy concerning the kingdom of the Messiah, and the conversion of the Gentile world, 1—5. Great wickedness and idolatry of the unbelieving Jews, 6—9. Terrible consternation that will seize the wicked, who shall in vain seek for rocks and mountains to hide them from the face of God in the day of his judgments, 10—17. Total destruction of idolatry in consequence of the establishment of Messiah's kingdom, 18—21. An exhortation to put no confidence in man, 22.*

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymip.  
Quinte I.  
Ante U. C. 7.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And \* it shall come to pass in the last days that the mountain of the LORD's house shall

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymip.  
Quinte I.  
Ante U. C. 7.

\* Mic. iv. 1, &c.—<sup>b</sup> Gen. xlix. 1. Jer. xxiii. 30.

\* Ps. lxxviii. 15, 16.

The prophecy contained in the second, third, and fourth chapters makes one continued discourse. The first five verses of chap. ii. foretel the kingdom of Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter is foretold the punishment of the unbelieving Jews for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and moreover the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. The whole of the third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Sion; chap. iv. 2—6 promises to the remnant, which shall have escaped this severe purgation, a future restoration to the favour and protection of God.

This prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah, as Isaiah is said to have prophesied in his reign; to which time not any of his prophecies is so applicable as that of these chapters. The seventh verse of the second, and the latter part of the third chapter, plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of silver and gold could only arise from their commerce; particularly from that part of it which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above mentioned, while the port of Elath was in their hands: it was lost under Ahaz, and never recovered.

NOTES ON CHAP. II.

Verse 2. *In the last days*—"In the latter days"] "Wherever the latter times are mentioned in Scrip-

ture, the days of the Messiah are always meant," says *Kimchi* on this place: and, in regard to this place, nothing can be more clear and certain. And the *mountain of the Lord's house*, says the same author, is Mount *Moriah*, on which the temple was built. The prophet Micah, chap. iv. 1—4, has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words with little and hardly any material variation: for as he did not begin to prophesy till Jotham's time, and this seems to be one of the first of Isaiah's prophecies, I suppose Micah to have taken it from hence. The variations, as I said, are of no great importance. Ver. 2. *והיה* *hu*, after *והיה* *venissa*, a word of some emphasis, may be supplied from Micah, if dropped in Isaiah. An ancient MS. has it here in the margin. It has in like manner been lost in chap. liii. 4 (see note on the place), and in Ps. xxii. 29, where it is supplied by the *Syriac* and *Septuagint*. Instead of *כל הגוים* *col haggoyim*, all the nations, Micah has only *עמים* *ammim*, peoples; where the *Syriac* has *כל עמים* *col ammim*, all peoples, as probably it ought to be. Ver. 3. For the second *אל* *el*, read *אל* *veel*, seventeen MSS., one of my own, ancient, two editions, the *Septuagint*, *Vulgate*, *Syriac*, *Chaldee*, and so Micah iv. 2. Ver. 4. Micah adds *אדר* *ad rachok*, afar off, which the *Syriac* also reads in this parallel place of Isaiah. It is also to be observed that Micah has improved the passage by adding a verse, or sentence, for imagery and expression worthy even of the elegance of Isaiah:—

"And they shall sit every man under his vine, And under his fig-tree, and none shall affright them: For the mouth of JEHOVAH, God of hosts, hath spoken it."

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

\* be established in the top of the mountains, and shall be exalted above the hills; <sup>b</sup>and all nations shall flow unto it.

3 And many people shall go and say, <sup>c</sup>Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: <sup>d</sup>for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

<sup>a</sup> Or, prepared.—<sup>b</sup> Ps. lxxii. 8. Ch. xxvii. 13.—<sup>c</sup> Jer. xxxi. 6. l. 5. Zech. viii. 21, 23.—<sup>d</sup> Luke xxiv. 47.—<sup>e</sup> Ps.

The description of well-established peace, by the image of “beating their swords into ploughshares, and their spears into pruning-hooks,” is very poetical. The Roman poets have employed the same image, *Martial*, xiv. 34. “Falx ex ense.”

Pax me certa ducis placidos curvavit in usus:  
Agricolæ nunc sum; militis ante fui.”

“Sweet peace has transformed me. I was once the property of the soldier, and am now the property of the husbandman.”

The prophet Joel, chap. iii. 10, hath reversed it, and applied it to war prevailing over peace:—

“Beat your ploughshares into swords,  
And your pruning-hooks into spears.”

And so likewise the Roman poets:—

Non ullus aratro  
Dignus honos: squalent abductis arva colonis,  
Et curvæ rigidum falces conflantur in ensem.

*Virg. Georg. i. 506.*

“Agriculture has now no honour: the husbandmen being taken away to the wars, the fields are overgrown with weeds, and the crooked sickles are straightened into swords.”

Bella diu tenere viros: erat aptior ensis  
Vomere: cedebat taurus arator equo.  
Sarcula cessabant; versique in pila ligones;  
Factaque de rastro pondere cassis erat.

*Ovid. Fast. i. 697.*

“War has lasted long, and the sword is preferred to the plough. The bull has given place to the war-horse; the weeding hooks to pikes; and the harrow pins have been manufactured into helmets.”

The prophet Ezekiel, chap. xvii. 22—24, has pre-signified the same great event with equal clearness, though in a more abstruse form, in an allegory; from an image, suggested by the former part of the prophecy, happily introduced, and well pursued:—

“Thus saith the Lord JEHOVAH:  
I myself will take from the shoot of the lofty cedar,  
Even a tender scion from the top of his scions will I pluck off:  
And I myself will plant it on a mountain high and eminent.

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4 And he shall judge among the nations, and shall rebuke many people: and <sup>e</sup>they shall beat their swords into ploughshares, and their spears into <sup>f</sup>pruning-hooks: nation shall not lift up sword against nation, <sup>g</sup>neither shall they learn war any more.

5 O house of Jacob, come ye, and let us <sup>h</sup>walk in the light of the LORD.

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished

xlvi. 9. Hos. ii. 18. Zech. ix. 10.—<sup>f</sup> Or, scythes.—<sup>g</sup> Ps. lxxii. 3, 7.—<sup>h</sup> Eph. v. 8.

On the lofty mountain of Israel will I plant it; And it shall exalt its branch, and bring forth fruit; And it shall become a majestic cedar: And under it shall dwell all fowl of every wing; In the shadow of its branches shall they dwell: And all the trees of the field shall know, That I JEHOVAH have brought low the high tree; Have exalted the low tree; Have dried up the green tree; And have made the dry tree to flourish: I JEHOVAH have spoken it, and will do it.”

The word *venathatti*, in this passage, ver. 22, as the sentence now stands, appears incapable of being reduced to any proper construction or sense. None of the ancient Versions acknowledge it, except *Theodotion* and the *Vulgate*; and all but the latter vary very much from the present reading of this clause. *Houbigant's* correction of the passage, by reading instead of *venathatti*, *veyoneketh*, and a tender scion,—which is not very unlike it, perhaps better than *veyonek*, with which the adjective *rach* will agree without alteration,—is ingenious and probable; and I have adopted it in the above translation.—L.

Verse 3. *To the house*] The conjunction *vau* is added by nineteen of *Kennicott's*, thirteen of *De Rossi's MSS.*, one of my own, and two editions, the *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, and some copies of the *Targum*; AND *to the house*. It makes the sentence more emphatic.

*He will teach us of his ways*] Unless God grant a revelation of his will, what can we know?

*We will walk in his paths*] Unless we purpose to walk in the light, of what use can that light be to us?

*For out of Zion shall go forth the law*] In the house of God, and in his ordinances only, can we expect to hear the pure doctrines of revelation preached. 1. God alone can give a revelation of his own will. 2. We must use the proper means in order to know this will. 3. We should *know* it in order to *do* it. 4. We should *do* it in order to profit by it. 5. He who will not walk in the light when God vouchsafes it, shall be shut up in everlasting darkness. 6. Every man should help his neighbour to attain that light, life, and felicity: “Come ye, and let us walk in the light of the Lord.”

Verse 4. *Neither shall they learn war any more.*]

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

<sup>a</sup>Or, more than the east. — <sup>b</sup>Numb. xxiii. 7. — <sup>c</sup>Deut. xviii. 14. — <sup>d</sup>Ps. cvi. 35. Jer. x. 2. — <sup>e</sup>Or, abound with

If wars are necessary, how deep must that fall be that renders them so! But what a reproach to humanity is the trade of war! Men are regularly instructed in it, as in any of the necessary arts.

How to dislodge most souls from their frail shrines By bomb, sword, ball, and bayonet, is the art Which some call great and glorious!

And is this a necessary part of a finished education in civilized society? O Earth! Earth! Earth!

Verse 6. They be replenished—“And they multiply”] Seven MSS. and one edition, for יַשְׁפִּיחַ yaspicha, read יַשְׁפִּיכּוּ yaspichu, “and have joined themselves to the children of strangers;” that is, in marriage or worship.—Dr. Jubb. So Vulg. adherunt. Compare chap. xiv. 1. But the very learned professor Chevalier Michaelis has explained the word יַשְׁפִּיחַ yepachu, Job xxx. 7 (German translation, note on the place) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a sense here. יַשְׁפִּיחַ saphiach, the noun, means corn springing up, not from the seed regularly sown on cultivated land, but in the untilled field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten. The Septuagint seem to have understood the verb here in this sense, reading it as the Vulgate seems to have done. This justifies their version, which it is hard to account for in any other manner: καὶ τεκνα τάλλα ἀλλοφύλα ἐγενήθη αὐτοῦς. Compare Hos. v. 7, and the Septuagint there. But instead of יַשְׁפִּיחַ yezhaldey, “and in the children,” two of Kennicott’s and eight of De Rossi’s MSS. have יַשְׁפִּיחַ ucheyaldey, “and as the children.” And they sin impudently as the children of strangers. See De Rossi.

And are soothsayers—“They are filled with diviners”] Heb.: “They are filled from the east;” or “more than the east.” The sentence is manifestly imperfect. The Septuagint, Vulgate, and Chaldee seem to have read כְּמִקְדֵם kemikkedem; and the latter, with another word before it, signifying idols; “they are filled with idols as from of old.” Houbigant, for כְּמִקְדֵם mikkedem, reads כְּמִקְסֵם mikkesem, as Brentius had proposed long ago. I rather think that both words together give us the true reading: כְּמִקְדֵם mikkedem, כְּמִקְסֵם mikkesem, “with divination from the east;” and that the first word has been by mistake omitted, from its similitude to the second.

Verse 7. Their land is also full of horses—“And

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
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9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not:

10 Enter into the rock, and hide thee in

the children. &c.—<sup>f</sup>Deut. xvii. 16 17. —<sup>g</sup>Jer. ii. 28. <sup>b</sup>Ver. 19, 21. Rev. vi. 15.

his land is filled with horses”] This was in direct contradiction to God’s command in the law: “But he (the king) shall not multiply horses to himself; nor cause the people to return to Egypt, to the end that he should multiply horses; neither shall he greatly multiply to himself silver and gold,” Deut. xvii. 16, 17. Uzziah seems to have followed the example of Solomon, see 1 Kings x. 26—29, who first transgressed in these particulars; he recovered the port of Elath on the Red Sea, and with it that commerce which in Solomon’s days had “made silver and gold as plenteous at Jerusalem as stones,” 2 Chron. i. 15. He had an army of 307,600 men, in which, as we may infer from the testimony of Isaiah, the chariots and horse made a considerable part. “The law above mentioned was to be a standing trial of prince and people, whether they had trust and confidence in God their Deliverer.” See Bp. Sherlock’s Discourses on Prophecy, Dissert. iv., where he has excellently explained the reason and effect of the law, and the influence which the observance or neglect of it had on the affairs of the Israelites.

Verse 8. Their land also is full of idols—“And his land is filled with idols”] Uzziah and Jotham are both said, 2 Kings xv. 3, 4, 34, 35, “to have done that which was right in the sight of the Lord;” that is, to have adhered to and maintained the legal worship of God, in opposition to idolatry and all irregular worship; for to this sense the meaning of that phrase is commonly to be restrained; “save that the high places were not removed where the people still sacrificed and burned incense.” There was hardly any time when they were quite free from this irregular and unlawful practice, which they seemed to have looked upon as very consistent with the true worship of God; and which seems in some measure to have been tolerated, while the tabernacle was removed from place to place, and before the temple was built. Even after the conversion of Manasseh, when he had removed the strange gods, and commanded Judah to serve יְהוָה the God of Israel, it is added, “Nevertheless the people did sacrifice still on the high places, yet unto יְהוָה their God only,” 2 Chron. xxxiii. 17. The worshipping on the high places therefore does not necessarily imply idolatry; and from what is said of these two kings, Uzziah and Jotham, we may presume that the public exercise of idolatrous worship was not permitted in their time. The idols therefore here spoken of must have been such as were designed

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
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the dust, for fear of the LORD,  
and for the glory of his majesty.

11 The <sup>a</sup>lofty looks of man  
shall be humbled, and the

haughtiness of men shall be bowed down,  
and the LORD alone shall be exalted <sup>b</sup> in that  
day.

12 For the day of the LORD of hosts shall  
be upon every one that is proud and lofty,  
and upon every one that is lifted up; and he  
shall be brought low.

<sup>a</sup> Ver. 17. Ch. v. 15, 16. xiii. 11.—<sup>b</sup> Ch. iv. 1. xi. 10,  
11. xii. 1, 4. xxiv. 21. xxv. 9. xxvi. 1. xxvii. 1, 2, 12, 13.  
xxviii. 5. xxix. 18. xxx. 23. lii. 6. Jer. xxx. 7, 8. Ezek.  
xxxviii. 14, 19. xxxix. 11, 22. Hos. ii. 16, 18, 21. Joel iii.

for a private and secret use. Such probably were  
the teraphim so often mentioned in Scripture; a kind  
of household gods, of human form, as it should seem  
(see 1 Sam. xix. 13, and compare Gen. xxxi. 34), of  
different magnitude, used for idolatrous and super-  
stitious purposes, particularly for divination, and as  
oracles, which they consulted for direction in their  
affairs.

Verse 9. *Boweth down*—"Shall be bowed down"]  
This has reference to the preceding verse. They  
bowed themselves down to their idols, therefore shall  
they be bowed down and brought low under the  
avenging hand of God.

*Therefore forgive them not.*] "And thou wilt not  
forgive them."—L.

Verse 10. "When he ariseth to strike the earth  
with terror."] On the authority of the *Septuagint*,  
confirmed by the *Arabic* and an ancient MS., I have  
added here to the text a line, which in the 19th and  
21st verses is repeated together with the preceding  
line, and has, I think, evidently been omitted by  
mistake in this place. The MS. here varies only in  
one letter from the reading of the other two verses;  
it has בארץ *baarets*, instead of הארץ *haarets*. None  
of *De Rossi's* MSS. confirm this addition. The line  
added is, *When he ariseth to strike the earth with  
terror.*

Verse 11. *Be humbled*] "שפלו ושאך *shaphel veshach*, read  
שפלו ושאך *shaphelu shach*."—Dr. *Durell*. Which rec-  
tifies the grammatical construction. No MS. or  
Version confirms this reading.

Verses 13—16. *And upon all the cedars*—"Even  
against all the cedars"] Princes, potentates, rulers,  
captains, rich men, &c.—So *Kimchi*. These verses  
afford us a striking example of that peculiar way of  
writing, which makes a principal characteristic of  
the parabolical or poetical style of the Hebrews, and  
in which the prophets deal so largely, namely, their  
manner of exhibiting things divine, spiritual, moral,  
and political, by a set of images taken from things  
natural, artificial, religious, historical, in the way of  
metaphor or allegory. Of these nature furnishes  
much the largest and the most pleasing share; and  
all poetry has chiefly recourse to natural images, as  
the richest and most powerful source of illustration.

13 And upon all <sup>c</sup> the cedars  
of Lebanon, *that are* high and  
lifted up, and upon all the oaks  
of Bashan,

14 And <sup>d</sup> upon all the high mountains, and  
upon all the hills *that are* lifted up.

15 And upon every high tower, and upon  
every fenced wall.

16 <sup>e</sup> And upon all the ships of Tarshish, and  
upon all <sup>f</sup> pleasant pictures.

17 <sup>g</sup> And the loftiness of man shall be bowed

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18. Amos ix. 11. Obad. 8. Mic. iv. 6. v. 10. vii. 11, 12.  
Zeph. iii. 11, 16. Zech. ix. 16.—<sup>c</sup> Ch. xiv. 8. xxxvii. 24.  
Ezek. xxxi. 3. Zech. xi. 1, 2.—<sup>d</sup> Ch. xxx. 25.—<sup>e</sup> 1  
Kings x. 22.—<sup>f</sup> Heb. *pictures of desire*.—<sup>g</sup> Ver. 11.

But it may be observed of the Hebrew poetry in  
particular, that in the use of such images, and in the  
application of them in the way of illustration and  
ornament, it is more regular and constant than any  
other poetry whatever; that it has for the most part  
a set of images appropriated in a manner to the ex-  
plication of certain subjects. Thus you will find, in  
many other places beside this before us, that *cedars of  
Lebanon* and *oaks of Bashan* are used in the way of  
metaphor and allegory for kings, princes, potentates  
of the highest rank; *high mountains* and *lofty hills*,  
for kingdoms, republics, states, cities; towers and  
fortresses, for defenders and protectors, whether by  
counsel or strength, in peace or war; *ships of Tar-  
shish* and works of art, and invention employed in  
adorning them, for merchants, men enriched by  
commerce, and abounding in all the luxuries and  
elegancies of life, such as those of Tyre and Sidon;  
for it appears from the course of the whole passage,  
and from the train of ideas, that the fortresses and  
the ships are to be taken metaphorically, as well as  
the high trees and the lofty mountains.

*Ships of Tarshish*] Are in scripture frequently used  
by a metonymy for ships in general, especially such  
as are employed in carrying on traffic between distant  
countries, as Tarshish was the most celebrated mart  
of those times, frequented of old by the Phœnicians,  
and the principal source of wealth to Judea and the  
neighbouring countries. The learned sense now to be  
perfectly well agreed that Tarshish is Tartessus, a city  
of Spain, at the mouth of the river Bætis, whence the  
Phœnicians, who first opened this trade, brought  
silver and gold (Jer. x. 9, Ezek. xxvii. 12), in which  
that country then abounded; and, pursuing their  
voyage still further to the Cassiterides (*Bochart*.  
Canaan, i. c. 39; *Heut. Hist. de Commerce*, p. 194),  
the islands of Scilly and Cornwall, they brought from  
thence lead and tin.

Tarshish is celebrated in Scripture, 2 Chron. viii.  
17, 18, ix. 21, for the trade which Solomon carried  
on thither, in conjunction with the Tyrians. Jeho-  
shaphat, 1 Kings xxii. 48, 2 Chron. xx. 36, attempted  
afterwards to renew their trade. And from the ac-  
count given of his attempt it appears that his fleet  
was to sail to Ezion-geber on the Red Sea; they must

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down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted <sup>a</sup> in that day.

18 And <sup>b</sup> the idols he shall utterly abolish.

19 And they shall go into the <sup>c</sup> holes of the rocks, and into the caves of <sup>d</sup> the earth, <sup>e</sup> for fear of the LORD, and for the glory of his majesty, when he ariseth <sup>f</sup> to shake terribly the earth.

20 <sup>g</sup> In that day a man shall cast <sup>h</sup> his idols

of silver and his idols of gold, <sup>i</sup> which they made *each one* for himself to worship, to the moles and to the bats;

21 <sup>k</sup> To go into the clefts of the rocks, and into the tops of the ragged rocks, <sup>l</sup> for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 <sup>m</sup> Cease ye from man, whose <sup>n</sup> breath is in his nostrils: for wherein is he to be accounted of?

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<sup>a</sup> Ver. 11.—<sup>b</sup> Or, the idols shall utterly pass away.  
<sup>c</sup> Ver. 10. Hos. x. 8. Luke xxiii. 30. Rev. vi. 16. ix. 6.  
<sup>d</sup> Heb. the dust.—<sup>e</sup> 2 Thess. i. 9.—<sup>f</sup> Ch. xxx. 32. Hag. ii. 6, 21. Heb. xii. 26.—<sup>g</sup> Ch. xxx. 22. xxxi. 27.—<sup>h</sup> Heb.

the idols of his silver, &c.—<sup>i</sup> Or, which they made for him.  
<sup>k</sup> Ver. 19.—<sup>l</sup> Ver. 10, 19.—<sup>m</sup> Ps. cxlvi. 3. Jer. xvii. 5.  
<sup>n</sup> Job xxvii. 3.

therefore have designed to sail round Africa, as Solomon's fleet had done before (see *Huet*, *Histoire de Commerce*, p. 32), for it was a three years' voyage (2 Chron. ix. 21), and they brought gold from Ophir, probably on the coast of Arabia; silver from Tartessus; and ivory, apes, and peacocks, from Africa. *אפרי* *Afri*, Africa, the Roman termination, *Africa terra*. *תארשיש* *Tarshish*, some city or country in Africa. So the *Chaldee* on 1 Kings xxii. 49, where it renders *תארשיש* *Tarshish* by *אפריקה* *Aphricah*; and compare 2 Chron. xx. 36, from whence it appears, to go to Ophir and to Tarshish is one and the same thing.—*Dr. Jubb.* It is certain that under Pharaoh Necho, about two hundred years afterward, this voyage was made by the Egyptians; *Herodot.* iv. 42. They sailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years, just the same time that the voyage under Solomon had taken up. It appears likewise from *Pliny*, *Nat. Hist.* ii. 67, that the passage round the Cape of Good Hope was known and frequently practised before his time, by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus, king of Egypt; and *Cælius Antipater*, a historian of good credit, somewhat earlier than *Pliny*, testifies that he had seen a merchant who had made the voyage from Gades to Ethiopia. The Portuguese under Vasco de Gama, near three hundred years ago, recovered this navigation, after it had been intermitted and lost for many centuries.—*L.*

Verse 18. *Shall utterly abolish*—"shall disappear"] The ancient Versions and an ancient MS. read *יחלפו* *yachalpu*, plural. One of my MSS. reads *יחלפו* *yachalpu*, probably a mistake for *יחלפו* *yachalpu*.

Verses 19—21. *Into the holes of the rocks*—"into caverns of rocks"] The country of Judea, being mountainous and rocky, is full of caverns, as appears from the history of David's persecution under Saul. At En-gedi, in particular, there was a cave so large that David with six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there, 1 Sam. xxiv. *Josephus*, *Antiq.* lib. xiv., c. 15, and *Bell. Jud.* lib. 1, c. 16, tells us of a numerous gang of banditti, who, having infested the country, and being

pursued by Herod with his army, retired into certain caverns almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says *Strabo*, lib. xvi., "are two mountains called Trachones; from which the country has the name of Trachonitis; and from hence towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns, one of which will hold four thousand men." *Tavernier*, *Voyage de Perse*, part ii., chap. 4, speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grotts, all very little differing from each other. They have entrances about two feet square: on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. *Strabo* describes the habitations of the Troglodytæ to have been somewhat of this kind."—*Maundrell*, p. 118. The Horites, who dwelt in Mount Seir, were Troglodytæ, as their name, *הורי* *horim*, imports. But those mentioned by *Strabo* were on each side of the Arabian gulf. Mohammed (*Koran*, chap. xv. xxvi.) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains, to secure themselves." Thus, "because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves and strongholds," *Judg.* vi. 2. To these they betook themselves for refuge in times of distress and hostile invasion: "When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits," 1 Sam. xiii. 6, and see *Jer.* xli. 9. Therefore "to enter into the rock, to go into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to express terror and consternation. The prophet Hosea, chap. x. 8, hath carried the same image further, and added great strength and spirit to it:—



“They shall say to the mountains, Cover us ;  
And to the hills, Fall on us.”

Which image, together with these of Isaiah, is adopted by the sublime author of the Revelation, chap. vi. 15, 16, who frequently borrows his imagery from our prophet.—L.

Verse 20. Which they made each one for himself to worship—“Which they have made to worship”] The word *lo*, for *himself*, is omitted by two ancient MSS., and is unnecessary. It does not appear that any copy of the Septuagint has it, except MS. Pachom. and MS. 1. D. 11., and they have *ταυρος*, *lahem*, to themselves.

To the moles] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge ; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. *Belonius*, *Græves*, *P. Lucas*, and many other travellers, speak of bats of an enormous size, as inhabiting the Great Pyramid. See *Harmer*, Obs. vol. ii., 455. Three MSS. express *חפרפרות* *chapharperoth*, the moles, as one word.

Verse 22. Cease ye from man] Trust neither in him, nor in the gods that he has invented. Neither he, nor they, can either save or destroy.

CHAPTER III.

The whole of this chapter, with the first verse of the next, is a prophecy of those calamities that should be occasioned by the Babylonish invasion and captivity. These calamities are represented as so great and so general, that even royal honours, in such a state, are so far from being desirable, that hardly any can be got to accept them, 1—7. This visitation is declared to be the consequence of their profanity and guilt ; for which the prophet further reproveth and threatens them, 8—15. Particular amplification of the distress of the delicate and luxurious daughters of Zion ; whose deplorable situation is finely contrasted with their former prosperity and ease, 16—26.

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FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the

ficer, and the eloquent orator. 4 And I will give children to be their princes, and babes shall rule over them.

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whole stay of bread, and the whole stay of water, 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning arti-

5 And the people shall be oppressed, every one by another, and every one by his neighbour : the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother

\* Jer. xxxvii. 21. xxxviii. 9.—<sup>b</sup> Lev. xxvi. 26.—<sup>c</sup> See 2 Kings xxiv. 14. Ps. xxiv. 8. xxix. 1.

<sup>d</sup> Heb. a man eminent in countenance.—<sup>e</sup> Or, skilful of speech.—<sup>f</sup> Eccles. x. 16.

NOTES ON CHAP. III.

Verse 1. The stay and the staff—“Every stay and support”] *Hebrew*, “the support masculine, and the support feminine :” that is, every kind of support, whether great or small, strong or weak. “*Al kanitz, wal-kanitzah* ; the wild beast, male and female. Proverbially applied both to fishing and hunting : i. e., I seized the prey, great or little, good or bad. From hence, as *Schultens* observes, is explained *Isai. iii. 1*, literally, the male and female stay : i. e., the strong and weak, the great and small.”—*Chappelow*, note on *Hariri*, Assembly I. Compare *Eccles. ii. 8*.

The Hebrew words *מַשְׁעַן וְיָסָד* *mashen umashenah* come from the same root *שׂוּן* *shaan*, to lean against, to incline, to support ; and here, being masculine and feminine, they may signify all things necessary for the support both of man and woman. My old MS. understands the staff and stay as meaning particular persons, and translates the verse thus:—*Lo forsoth, the Lordship Lord of Hosts shall don away fro Jerusalem and fro Juda the stalworth and the stronge.*

The two following verses, 2, 3, are very clearly explained by the sacred historian’s account of the event, the captivity of *Jehoiachin* by *Nebuchadnezzar* king of *Babylon* : “And he carried away all *Jerusalem*, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths ; none remained save the poorest sort of the people of the land.” 2 *Kings xxiv. 14*. Which is supplied by our Version.

Verse 4. I will give children to be their princes—“I will make boys their princes”] This also was fully accomplished in the succession of weak and wicked princes, from the death of *Josiah* to the destruction of the city and temple, and the taking of *Zedekiah*, the last of them, by *Nebuchadnezzar*. *Babes shall rule over them.*] *צַדִּיקֵי מִנְעוּטֵי יְהוּדָה* *tsadiki minetsuyi yehudah*—Old MS. Bible.

Verse 6. Of the house of his father—“Of his father’s house”] For *בֵּיתוֹ* *beith*, the house, the ancient interpreters seem to have read *מִבֵּיתוֹ* *mibbeith*, from the house ; *τοῦ οἴκου τοῦ πατρὸς αὐτοῦ*, *Septuagint* ; do-

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of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand :

7 In that day shall he <sup>a</sup> swear, saying, I will not be an <sup>b</sup> healer ; for in my house is neither bread nor clothing : make me not a ruler of the people.

<sup>a</sup> Heb. lift up the hand. Gen. xiv. 22.—<sup>b</sup> Heb. binder up.

*mesticum patris sui, Fulgate* ; which gives no good sense. But the *Septuagint* MS. 1. D. 11. for οὐκ ἔστιν ἄλλος. And, his brother, of his father's house, is little better than a tautology. The case seems to require that the man should apply to a person of some sort of rank and eminence ; one that was the head of his father's house (see Josh. xii. 14), whether of the house of him who applies to him, or of any other ; רֹאשׁ בֵּית אָבִי *rosh beith abai*, the chief, or head of his father's house. I cannot help suspecting, therefore, that the word *rosh*, head, chief, has been lost out of the text.

[Saying] Before שְׂמֹלֶה *simlah*, garment, two MS., one ancient, and the Babylonish *Talmud* have the word לֵמֹר *lemor*, saying ; and so the *Septuagint, Vulgate, Syriac, and Chaldee*. I place it, with *Houbigant*, after שְׂמֹלֶה *simlah*.

*Thou hast clothing*—"Take by the garment"] That is, shall entreat him in a humble and supplicating manner." "Ten men shall take hold of the skirt of him that is a Jew, saying, Let us go with you ; for we have heard that God is with you," *Zech.* viii. 23. And so in *Isai.* iv. 1, the same gesture is used to express earnest and humble entreaty. The behaviour of Saul towards Samuel was of the same kind, when he laid hold on the skirt of his raiment, *1 Sam.* xv. 27. The preceding and following verses show, that his whole deportment, in regard to the prophet, was full of submission and humility.

And let this ruin be under thy hand—"And let thy hand support"] Before תַּחַת יָדֶיךָ *tachath yadecha*, a MS. adds תִּיְהֵי *tihyeh*, "let it be ;" another MS. adds, in the same place, תִּקַּח בְּיָדְךָ *takach beyadecha*, which latter seems to be a various reading of the two preceding words, making a very good sense : "Take into thy hand our ruinous state." *Twenty-one* MSS. of *Kamnicott's*, *thirteen* of *De Rossi's*, one of my own, ancient, and *three* editions of the *Babylonish Talmud* have יָדֶיךָ *yadeycha*, plural, "thy hands."

Verse 7. In that day shall he swear—"Then shall be openly declare"] The *Septuagint, Syriac, and Jerome* read οὐκ ἔστιν *veyiasa*, adding the conjunction, which seems necessary in this place.

I will not be an healer] *Æ* am not a *lchz*.—Old MS. Bible. *Leech* was the ancient English word for a physician.

For in my house is neither bread nor clothing—"For in my house is neither bread nor raiment"] "It is customary through all the East," says Sir J. Chardin, "to gather together an immense quantity of

8 For Jerusalem <sup>c</sup> is ruined, and Judah is fallen : because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

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9 The shew of their countenance doth witness against them ; and they declare their sin as <sup>d</sup> Sodom, they hide it not. Woe unto their

<sup>c</sup> Mic. iii. 12.—<sup>d</sup> Gen. xiii. 13. xviii. 20, 21. xix. 5.

furniture and clothes ; for their fashions never alter." Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. "The kings of Persia," says the same author, "have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted." *Harmer*, *Observ.* II. 11 and 88. A great quantity of provision for the table was equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionably great, *1 Kings* iv. 22, 23. Even *Nehemiah*, in his strait circumstances, had a large supply daily for his table ; at which he received a hundred and fifty of the Jews and rulers, besides those that came from among the neighbouring heathen. *Neh.* v. 17, 18.

This explains the meaning of the excuse made by him that is desired to undertake the government. He alleges that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank. See *Harmer's* *Observations*, I. 340, II. 88.

Verse 8. The eyes—"The cloud"] This word appears to be of very doubtful form, from the printed editions, the MSS., and the ancient Versions. The first yod in עַי *eyney*, which is necessary according to the common interpretation, is in many of them omitted ; the two last letters are upon a rasure in two MSS. I think it should be עַן *anan*, "a cloud," as the *Syriac* reads ; and the allusion is to the cloud in which the glory of the Lord appeared above the tabernacle ; see *Exod.* xvi. 9, 10 ; xl. 34—38 ; *Numb.* xvi. 41, 42.

Either of the readings gives a very good sense. The allusion may be to the cloud of the Divine Presence in the wilderness : or the eyes of the Lord may be meant, as they are in every place beholding the evil and the good. And he cannot look upon iniquity but with abhorrence ; therefore, the eyes of his glory might be well provoked by their crimes.

Verse 9. The shew of their countenance] *Bishop Lowth* has it the steadfastness of their countenance—they appear to be bent on iniquity, their eyes tell the wickedness of their hearts. The eye is the index of the mind. Envy, hatred, malice, malevolence, concupiscence, and murder, when in the heart, look most intelligently out at the eye. They tell the innocent to be on their guard ; and serve the same purpose as the sonorous rings in the tail of the rattlesnake—they announce the presence of the destroyer.

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soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous,

\* that *it shall be well with him* :

<sup>b</sup> for they shall eat the fruit of their doings.

11 Woe unto the wicked! <sup>c</sup> *it shall be ill with him* : for the reward of his hands shall be <sup>d</sup> given him.

12 *As for my people*, <sup>e</sup> children are their oppressors, and women rule over them. O my people, <sup>f</sup> they <sup>g</sup> which lead thee cause thee to err, and <sup>h</sup> destroy the way of thy paths.

13 The LORD standeth up <sup>i</sup> to plead, and standeth to judge the people.

<sup>a</sup> Eccles. viii. 12.—<sup>b</sup> Ps. cxviii. 2.—<sup>c</sup> Ps. xi. 6. Eccles. viii. 13.—<sup>d</sup> Heb. *done to him*.—<sup>e</sup> Ver. 4.—<sup>f</sup> Ch. ix. 16. <sup>g</sup> Or, *they which call thee blessed*.—<sup>h</sup> Heb. *swallow up*.

*They declare their sin as Sodom*] Impure propensities are particularly legible in the eyes: whoever has beheld the face of a *debauchee* or a *prostitute* knows this; of these it may be said, they wish to appear what they really are. They glory in their iniquity. This is the highest pitch of ungodliness.

*They have rewarded evil unto themselves.*] Every man's sin is against his own soul. Evil awaiteth sinners—and he that offends his God injures himself.

Verse 10. *Say ye to the righteous* לְרַשִׁים *letsaddik*; the <sup>l</sup> *lamed* is added here by one MS. and the *Chaldee*. The righteous is the person, 1. Who fears God. 2. Departs from evil. 3. Walks according to the testimony of God. 4. And expects and prepares for a glorious immortality.

"Pronounce ye."—The reading of this verse is very dubious. The *Septuagint* for אמרו *imru* read נאסרו *neasor*, or both, אמרו נאסרו *imru neasor*, and לו כי לא טוב לו *ki lo tob lanu*. Δηλωσμεν τον ακατον ουτ δεστυχηστος ημνη εσση. Perhaps, for אמרו *imru*, the true reading may be אשרו *ashsheru*, "bless you;" or אשרו *imru ashrey*, "say ye, blessed is." The *Vulgate* and an ancient MS. read in the singular number, יochel *yocheil*, comedat, "he shall eat."

"It shall be well with him:"—כי טוב *ki tob*, "that good." Say nothing to such but *good*. He is a *good man*, he does nothing but *good*, and has a *good God* to deal with, from whom he expects nothing but *goodness*. It shall be well with such in all circumstances of life. 1. In prosperity. 2. In adversity. 3. In sickness. 4. In health. 5. In death. 6. In judgment. And, 7. Through eternity. In every case, occurrence, and circumstance, he shall eat the fruit of his doings—he shall derive benefit from being a righteous man, and walking in a righteous way.

Verse 11. *Woe unto the wicked* לְרַשָׁע *lerasha*, the man who is, 1. Evil in his heart. 2. Evil in his purposes. 3. Evil in his life. As he is *wicked*, he does that which is *wicked*; and is influenced by the *wicked one*, of whom he is the *servant* and the *son*. It shall be *ill* with him, רַע *ra*; in a single word say to him—*evil!* Of him you can speak no good; and to him

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have <sup>k</sup> eaten <sup>l</sup> up the vineyard; the spoil of the poor <sup>m</sup> is in your houses.

15 What mean ye *that ye* <sup>n</sup> beat my people to pieces, and grind the faces of the poor? saith the LORD GOD of hosts.

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and <sup>o</sup> wanton eyes, walking and <sup>p</sup> mincing as they go, and making a tinkling with their feet:

<sup>l</sup> Mic. vi. 2.—<sup>k</sup> Or, *burnt*.—<sup>m</sup> Ch. v. 7. Matt. xxi. 33. <sup>n</sup> Ch. lviii. 4. Mic. iii. 2, 3.—<sup>o</sup> Heb. *deceiving with their eyes*.—<sup>p</sup> Or, *tripping nicely*.

you can speak no good—all is *evil*, in him—before him—after him—round about him—above him—below him. Evil in time—evil through eternity!

*The reward of his hands.* What he has deserved he shall get. He shall be paid that for which he has laboured, and his reward shall be in proportion to his work. Oh, what a lot is that of the wicked! Cursed in time, and accursed through eternity!

Verse 12. *Err*—"Pervert"] בלעו *bilieu*, "swallow." Among many unsatisfactory methods of accounting for the unusual meaning of this word in this place, I choose Jarchi's explication, as making the best sense. "Read בללו *billalu*, 'confound.' *Syriac*."—Dr. *Jubb*. "Read בהלו *beholu*, 'disturb or trouble.'"—*Secker*. So *Septuagint*.

This verse might be read "The collectors of grapes shall be their oppressors; and usurers (*noshim*, instead of *nashim*, women) shall rule over them."

Verse 13. *The people*—"His people"] עמי *ammo*.—*Septuagint*.

Verse 14. *The vineyard*—"My vineyard"] כרמי *carmi*, *Septuagint*, *Chaldee*, *Jerome*.

Verse 15. *And grind the faces*] The expression and the image is strong, to denote grievous oppression; but is exceeded by the prophet Micah, chap. iii. 1—3:—

"Hear, I pray you, ye chiefs of Jacob, And ye princes of the house of Israel: Is it not yours to know what is right? Ye that hate good and love evil: Who tear their skin from off them, And their flesh from off their bones: Who devour the flesh of my people; And flay from off them their skin; And their bones they dash in pieces; And chop them asunder, as morsels for the pot: And as flesh thrown into the midst of the cauldron."

In the last line but one, for כאשר *keasher*, read, by the transposition of a letter, כשאר *kisher*, with the *Septuagint* and *Chaldee*.

Verse 16. *And wanton eyes*—"And falsely setting

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Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

17 Therefore the LORD will smite with \* a scab the crown of the head of the daughters of

Zion, and the LORD will <sup>b</sup> discover <sup>c</sup> their secret parts.  
18 In that day the LORD will

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\* Deut. xxviii. 27. — <sup>b</sup> Heb. *make naked*.

<sup>c</sup> Ch. xlvi. 2, 3. Jer. xiii. 22. Nah. ii. 5.

off their eyes with paint"] Hebrew, *falsifying their eyes*. I take this to be the true meaning and literal rendering of the word; from שָׁקַר *shakar*. The Masoretes have pointed it, as if it were from שָׁקַר *sakar*, a different word. This arose, as I imagine, from their supposing that the word was the same with שָׁקַר *sakar*, Chaldee, "intueri, innuere oculis;" or that it had an affinity with the noun שִׁקְרָא *sikra*, which the Chaldeans, or the rabbins at least, use for *stibium*, the mineral which was commonly used in colouring the eyes. See *Jarchi's* comment on the place. Though the colouring of the eyes with *stibium* be not particularly here expressed, yet I suppose it to be implied; and so the Chaldee paraphrase explains it; *stibio linitis oculis*, "with eyes dressed with *stibium*." This fashion seems to have prevailed very generally among the eastern people in ancient times; and they retain the very same to this day.

Pietro della Valle, giving a description of his wife, an Assyrian lady born in Mesopotamia, and educated at Bagdad, whom he married in that country (*Viaggi*, Tom. I., Lettera 17), says, "Her eye-lashes, which are long, and, according to the custom of the East, dressed with *stibium* (as we often read in the Holy Scriptures of the Hebrew women of old, Jer. iv. 30, Ezek. xxiii. 40; and in Xenophon, of Astyages the grandfather of Cyrus, and of the Medes of that time, *Cyropæd.* lib. i.), give a dark, and at the same time a majestic, shade to the eyes." "Great eyes," says *Sandys*, *Travels*, p. 67, speaking of the Turkish women, "they have in principal repute; and of those the blacker they be, the more amiable; insomuch that they put between the eyelids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *Alcohole*; which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours." *Vis ejus (stibii) astringere ac refrigerare, principalis autem circa oculos; namque ideo etiam plerique Platyophthalmon id appellavere, quoniam in callibepharis mulierum dilatata oculos; et fluxiones inhibet oculorum exulcerationesque.* "It is astringent in its virtue, and refrigerant, and to be chiefly employed about the eyes, and it is called *Platyophthalmon*, for being put into those ointments with which women *beautify their eyes*, it dilates them, removes defluxions, and heals any ulcerations that may be about the eye-lids."—*Pliny*, *Nat. Hist.* xxxiii. 6.

Ille supercilium madida fuligine tactum  
Obliqua producit acu, pingitque tremantes  
Attollens oculos. Juv. Sat. ii. 93.

One his eye-brows, tinged with black soot,  
Lengthens with an oblique bodkin, and paints,  
Lifting up his winking eyes.

"But none of those [Moorish] ladies," says Dr. *Shaw*, *Travels*, p. 294, fol., "take themselves to be completely dressed, till they have tinged the hair and edges of their eyelids with *alkahol*, the powder of lead ore. This operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill; and then drawing it afterwards through the eyelids, over the ball of the eye." Ezekiel, chap. xxiii. 40, uses the same word in the form of a verb, כָּחַלְתָּ עֵינַיךָ *cachalt eynayik*, "thou didst dress thine eyes with *alkahol*;" which the *Septuagint* render εστιβίζον τοὺς ὀφθαλμοὺς σου, "thou didst dress thine eyes with *stibium*;" just as they do when the word פִּיחַ *phuch* is employed: compare 2 Kings ix. 30; Jer. iv. 30. They supposed, therefore, that פִּיחַ *phuch* and כָּחַל *cachal*, or in the Arabic form, *alkahol*, meant the same thing; and probably the mineral used of old for this purpose was the same that is used now; which Dr. *Shaw* (*ibid.* note) says is "a rich lead ore, pounded into an impalpable powder." *Alcoholados*; the word מֶשְׁחָקֶרֶת *meshakkeroth* in this place is thus rendered in an old Spanish translation.—*Sanctius*. See also *Russell's Nat. Hist. of Aleppo*, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady must, from its antiquity, and the nature of the subject, have been very obscure even to the most ancient interpreters which we have of it; and from its obscurity must have been also peculiarly liable to the mistakes of transcribers. However it is rather matter of curiosity than of importance; and is indeed, upon the whole, more intelligible and less corrupted than one might have reasonably expected. *Clemens Alexandrinus*, *Pædag.* lib. ii., c. 12, and *Julius Pollux*, lib. vii., c. 22, have each of them preserved from a comedy of *Aristophanes*, now lost, a similar catalogue of the several parts of the dress and ornaments of a Grecian lady; which, though much more capable of illustration from other writers, though of later date, and quoted and transmitted down to us by two different authors, yet seems to be much less intelligible, and considerably more corrupted, than this passage of *Isaiah*. *Salmasius* has endeavoured, by comparing the two quotations, and by much critical conjecture and learned disquisition, to restore the true reading, and to explain the particulars; with what success, I leave to the determination of the learned reader, whose curiosity shall lead him to compare the passage of the comedian with this of the prophet, and to examine the critic's learned labours upon it. *Exercit. Plinian.* p. 1148; or see *Clem. Alex.* as cited above, edit. Potter, where the passage, as corrected by *Salmasius*, is given.

*Nich. Guel. Schroederus*, professor of oriental languages in the University of Marburg, has published a very learned and judicious treatise upon this passage of *Isaiah*. The title of it is, "Commentarius

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ 1.  
Ante U. C. 7. take away the bravery of *their*  
tinkling ornaments *about their*  
*feet*, and *their* <sup>a</sup>cauls, and *their*  
<sup>b</sup>round tires like the moon,

19 The <sup>c</sup>chains, and the  
bracelets, and the <sup>d</sup>mufflers,  
20 The bonnets, and the or-  
naments of the legs, and the

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Quintæ 1.  
Ante U. C. 7.

<sup>a</sup> Or, net-works.—<sup>b</sup> Judg. viii. 21.—<sup>c</sup> Or, sweet balls.

<sup>d</sup> Or, spangled ornaments.

Philologico-Criticus de Vestitu Mulierum Hebræarum ad Iesai iii. ver. 16—24. Lugd. Bat. 1745." 4to. As I think no one has handled this subject with so much judgment and ability as this author, I have for the most part followed him, in giving the explanation of the several terms denoting the different parts of dress, of which this passage consists; signifying the reasons of my dissent, where he does not give me full satisfaction.

Bishop Lowth's translation of these verses is the following.

18. In that day will the Lord take from them the ornaments,  
Of the feet-rings, and the net-works, and the crescents;
19. The pendants, and the bracelets, and the veils;
20. The tires, and the fetters, and the zones,  
And the perfume-boxes, and the amulets;
21. The rings, and the jewels of the nostrils;
22. The embroidered robes, and the tunics,  
And the cloaks, and the little purses,
23. The transparent garments, and the fine linen vests,  
And the turbans, and the mantles.
24. And there shall be instead of perfume, a putrid ulcer;  
And instead of well-girt raiment, rags;  
And instead of high-dressed hair, baldness;  
And instead of a zone, a girdle of sackcloth;  
And sun-burnt skin, instead of beauty.

*The daughters of Zion—walk*] What is meant by these several kinds of action and articles of dress, cannot be well conjectured. How our ancestors understood them will appear from the following, which is the translation of these verses in my old MS. Bible:

16. The daughteris of Sion wenten with stright out necks, and in beckes (winking) of zegen, geeden and flap-peden with hondis for joye, and geeden; and with their feet in curpous goying geeden:—17. the Lord schall tully make ballid the top of the Doughtiris of Sion: and the Lord the her of hem schal naken. And for ounemente schal be schemschip.

18. In that day, the Lord schal don away the ounement of Schoon and boosis; 19. and beegis, and brochis, and armeercils, and myrtis; 20. and coombis, and ry-bangs and rebersis at the hemmps, and opnment boxis and ereringis; 21. and rpngis and jemmps in the frount hong-ynge; 22. and chaunginge clothis, and lilil pallis, and schetis, and prynps; 23. and schetweris, and necke ker-cheaps, and syletis, and roketis; 24. and ther schal be for smot smel, stynke, and for gredil, a litil coord; and for crisp her, ballidnesse; and for brest boond an heyr.

Some of these things are hard to be understood, though I think this version as good as that of the very learned Bishop: but there is little doubt that articles of

clothing and dress bore these names in the fourteenth century.

Verse 17. *The Lord will smite*—"Will the Lord humble"] *רַסְטֻיָּוָטוּ*, *Septuagint*; and so *Syriac* and *Chaldee*. For *שִׁפָּח* *sippach* they read *שֵׁפֶל* *shaphal*. Instead of *יהוה* *Yehovah*, many MSS. have *אֲדֹנָי* *Adonai*.

*Will discover their secret parts*—"Expose their nakedness"] It was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. Nahum, chap. iii. 5, 6, denouncing the fate of Nineveh, paints it in very strong colours:—

"Behold, I am against thee, saith *יהוה*, God of hosts:

And I will discover thy skirts upon thy face;

And I will expose thy nakedness to the nations;

And to the kingdoms thy shame.

And I will throw ordures upon thee;

And I will make thee vile, and set thee as a gazing stock."

Verse 18. *Ornaments about their feet*—"The ornaments of the feet rings"] The late learned Dr. *Hunt*, professor of Hebrew and Arabic in the University of Oxford, has very well explained the word *עָטָה* both verb and noun, in his very ingenious Dissertation on Prov. vii. 22, 23. The verb means to *skip*, to *bound*, to *dance along*; and the noun, those *ornaments of the feet* which the eastern ladies wore; *chains* or *rings*, which made a tinkling sound as they moved nimbly in walking. *Eugene Roger*, Description de la Terre Sainte, Liv. ii. ch. 2, speaking of the Arabian women of the first rank in Palestine, says,—“Au lieu de bracelets elles ont de menottes d'argent, qu'elles portent aux poignets et aux pieds; où sont attachez quantité de petits annelets d'argent, qui font un cliquetis comme d'une cymbale, lorsqu'elles cheminent ou se mouvent quelque peu.” See Dr. *Hunt's* Dissertation; where he produces other testimonies to the same purpose from authors of travels. Hindoo women of ill fame wear loose ornaments one above another on their ancles, which at every motion make a tinkling noise. See *WARD*.

*And their cauls*—"the net-works"] I am obliged to differ from the learned *Schroederus* almost at first setting out. He renders the word *שֵׁבִים* *shebisim* by *soliculi*, little ornaments, bullæ, or studs, in shape representing the *sun*, and so answering to the following

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head-bands, and the <sup>a</sup> tablets,  
and the ear-rings,

21 The rings, and nose-jewels,  
22 The changeable suits of

apparel, <sup>b</sup> and the mantles, and the wimples,  
and the cringing pins,

<sup>a</sup> Heb. *houses of the soul*.

word שַׁהֲרוֹן *saharonim*, *lunula*, crescents. He supposes the word to be the same with שְׁמִישִׁים *shemishim*, the <sup>c</sup> *yod* in the second syllable making the word diminutive, and the letter <sup>d</sup> *mem* being changed for <sup>e</sup> *beth*, a letter of the same organ. How just and well founded his authorities for the transmutation of these letters in the Arabic language are, I cannot pretend to judge; but as I know of no such instance in Hebrew, it seems to me a very forced etymology. Being dissatisfied with this account of the matter, I applied to my good friend above mentioned, the late Dr. *Hunt*, who very kindly returned the following answer to my inquiries:—

“I have consulted the Arabic Lexicons, as well MS. as printed, but cannot find שְׁבִישִׁים *shebisim* in any of them, nor any thing belonging to it; so that no help is to be had from that language towards clearing up the meaning of this difficult word. But what the *Arabic* denies, the *Syriac* perhaps may afford; in which I find the verb שָׁבַשׁ *shabas*, to *entangle* or *interweave*, an etymology which is equally favourable to our marginal translation, *net-works*, with שָׁבַט *shabats*, to *make chequer-work*, or *embroider* (the word by which *Kimchi* and others have explained שָׁבִישׁ *shabis*); and has moreover this advantage over it, that the letters <sup>f</sup> *sin* and <sup>g</sup> *samech* are very frequently put for each other, but <sup>h</sup> *tsaddi* and <sup>i</sup> *samech* scarcely ever. Aben Ezra joins שְׁבִישִׁים *shebisim* and עֲשִׂים *echasim*, which immediately precedes it, together; and says that שְׁבִישׁ *shabis* was the ornament of the legs, as עֲשִׂים *eches* was of the feet. His words are, שְׁבִישׁ וְעֲשִׂים—*L.*

Verse 20. *The tablets*] The words בֹּתֵי הַנֶּחֱשׁ *bottey hannaphesh*, which we translate *tablets*, and Bishop *Louth*, *perfume boxes*, literally signify *houses of the soul*; and may refer to strong-scented bottles used for pleasure and against fainting; similar to bottles with *otto of roses*, worn by the ladies of the East to the present time.

Verse 21. *Nose-jewels*—“The jewels of the nostril.”] מִזְמַי הָאָפֶה *mizmey haaph*. *Schroederus* explains this, as many others do, of jewels, or strings of pearl hanging from the forehead, and reaching to the upper part of the nose; than which nothing can be more ridiculous, as such are seldom seen on an Asiatic face. But it appears from many passages of Holy Scripture that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them.

*Ezekiel*, enumerating the common ornaments of women of the first rank, has not omitted this parti-

23 The glasses, <sup>c</sup> and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, that instead of sweet smell there shall be stink: and instead of a girdle a rent; and

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<sup>b</sup> Dan. iii. 21, in the margin.—<sup>c</sup> Gen. xli. 42.

cular, and is to be understood in the same manner, chap. xvi. 11, 12. See also Gen. xxiv. 47:—

“And I decked thee with ornaments;  
And I put bracelets upon thine hands,  
And a chain on thy neck:  
And I put a jewel on thy nose,  
And ear-rings on thine ears,  
And a splendid crown upon thine head.”

And in an elegant proverb of Solomon, Prov. xi. 22, there is a manifest allusion to this kind of ornament, which shows it to have been used in his time:—

“As a jewel of gold in the snout of a swine;  
So is a woman beautiful, but wanting discretion.”

This fashion, however strange it may appear to us, was formerly and is still common in many parts of the East, among women of all ranks. *Paul Lucas*, speaking of a village or clan of wandering people, a little on this side of the Euphrates, says (2nd Voyage du Levant, tom. i., art. 24), “The women, almost all of them, travel on foot; I saw none handsome among them. They have almost all of them the nose bored; and wear in it a great ring, which makes them still more deformed.” But in regard to this custom, better authority cannot be produced than that of *Pietro della Valle*, in the account which he gives of the lady before mentioned, Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the eastern ladies for finery. “The ornaments of gold and of jewels for the head, for the neck, for the arms, for the legs, and for the feet (for they wear rings even on their toes) are indeed, unlike those of the Turks, carried to great excess, but not of great value: for in Bagdad jewels of high price are either not to be had, or are not used; and they wear such only as are of little value, as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion; with exception, however, of certain ugly rings of very large size, set with jewels, which, in truth, very absurdly, it is the custom to wear fastened to one of their nostrils, like buffaloes: an ancient custom, however, in the East, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon, Prov. xi. 22. These nose-rings, in complaisance to me, she has left off; but I have not yet been able to prevail with her cousin and her sisters to do the same; so fond are they of an old custom, be it ever

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instead of well-set hair <sup>a</sup> baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword,

and thy <sup>b</sup> mighty in the war.  
26 <sup>c</sup> And her gates shall lament and mourn; and she *being* <sup>d</sup> desolate <sup>e</sup> shall sit upon the ground.

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<sup>a</sup> Ch. xxii. 12. Mic. i. 16.—<sup>b</sup> Heb. *might*.—<sup>c</sup> Jer. xiv. 2. Lam. i. 4.

<sup>d</sup> Or, *emptied*.—<sup>e</sup> Heb. *cleansed*.—<sup>f</sup> Lam. ii. 10.

so absurd, who have been long habituated to it." *Viaggi*, Tom. i., let. 17.

It is the left nostril that is bored and ornamented with rings and jewels. More than *one hundred* drawings from life of eastern ladies lie now before me, and scarcely *one* is without the nose jewel: both the arms and wrists are covered with bracelets, arm-circles, &c., as also their legs and feet; the soles of their feet and palms of their hands coloured beautifully red with *henna*, and their hair plaited and ornamented superbly. These beautiful drawings are a fine comment on this chapter.

Verse 23. *The glasses*] The conjunction *vau*, and—AND the glasses, is added here by *forty-three* of *Kennicott's* and *thirty-four* of *De Rossi's* MSS., and one of my own, ancient, as well as by many *editions*.

Verse 23. *And the veils*.—"The transparent garments." *Ta diafanη diakonika*, *Sept.* A kind of silken dress, transparent, like gauze; worn only by the most elegant women, and such as dressed themselves *elegantius, quam necesse esset probis*, "more elegantly than modest women should." Such garments are worn to the present day; garments that not only show the shape of every part of the body, but the very colour of the skin. This is evidently the case in some scores of drawings of Asiatic females now before me. This sort of garments was afterwards in use among the Greeks. *Prodicus*, in his celebrated fable (*Xenoph. Memorab. Socr. lib. ii.*) exhibits the personage of Sloth in this dress: *Εσθητα δε, εξ ης αν μαλιστα ωρα διαλαμπου*—

"Her robe betrayed

Through the clear texture every tender limb,  
Height'ning the charms it only seemed to shade;  
And as it flow'd adown so loose and thin,  
Her stature showed more tall, more snowy white her skin."

They were called *multitia* and *coa* (*scil. vestimenta*) by the Romans, from their being invented, or rather introduced into Greece, by one *Pamphila* of the island of Cos. This, like other Grecian fashions, was received at Rome, when luxury began to prevail under the emperors. It was sometimes worn even by the men, but looked upon as a mark of extreme effeminacy. See *Juvenal, Sat. ii., 65, &c.* *Publius Syrus*, who lived when the fashion was first introduced, has given a humorous satirical description of it in two lines, which by chance have been preserved:

*Æquum est, induere nuptam ventum textilem?  
Palam prostare nudam in nebula linea?"*

Verse 24. *Instead of sweet smell*—"perfume." A principal part of the delicacy of the Asiatic ladies

consists in the use of baths, and of the richest oils and perfumes; an attention to which is in some degree necessary in those hot countries. Frequent mention is made of the rich ointments of the spouse in the Song of Solomon, Cant. iv. 10, 11:—

"How beautiful are thy breasts, my sister, my spouse!  
How much more excellent than wine;  
And the odour of thine ointments than all perfumes!  
Thy lips drop as the honeycomb, my spouse!  
Honey and milk are under thy tongue:  
And the odour of thy garments is as the odour of Lebanon."

The preparation for Esther's being introduced to king Ahasuerus was a course of bathing and perfuming for a whole year; "six months with oil of myrrh, and six months with sweet odours." *Esth. ii. 12.* See the notes on this place. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest perfumes, could supply, must have been a punishment the most severe and the most mortifying to the delicacy of these haughty daughters of Sion.

*Burning instead of beauty*—"A sunburnt skin."] *Gaspar Sanctius* thinks the words *כי תחאח* an interpolation, because the *Vulgate* has omitted them. The clause *כי תחאח יופי* *ki thachath yophi* seems to me rather to be imperfect at the end. Not to mention that *כי* *ki*, taken as a noun for *adustio*, *burning*, is without example, and very improbable. The passage ends abruptly, and seems to want a fuller conclusion.

In agreement with which opinion, of the defect of the Hebrew text in this place, the *Septuagint*, according to MSS. *Pachom.* and *1 D. ii.*, and *Marchal.* which are of the best authority, express it with the same evident marks of imperfection at the end of the sentence; thus: *ταυτα σοι αντι καλλωπισμου*—The two latter add *σου*. This chasm in the text, from the loss probably of three or four words, seems therefore to be of long standing.

Taking *כי* *ki* in its usual sense, as a particle, and supplying *לך* *lech* from the *σοι* of the *Septuagint*, it might possibly have been originally somewhat in this form

*כי תחאח יופי לך רעת נראה*  
*marah raath lech thiyeh yophi thachath ki*

"Yea, instead of beauty thou shalt have an ill favoured countenance."

*כי תחאח יופי* *ki thachath yophi* (*q. rrr yachath*), "beauty shall be destroyed." *Syr.* *חאחאח* *chathath* or *rchathath*.—Dr. DURELL.

"May it not be *כה* *cohey*, 'wrinkles instead'

beauty?' as from *yaphah* is formed יפה *yephi, yophi*; from מרה *marah, meri*, &c.; so from כרה *cahah, to be wrinkled, cohey*."—Dr. JUBB. The כ *ki* is wanting in one MS., and has been omitted by several of the ancients.

Verse 25. *Thy mighty men.*] For גבורתך *gebura-thech* an ancient MS. has גבורך *gibborech*. The true reading, from the *Septuagint, Vulgate, Syriac, and Chaldee*, seems to be גבוריך *gibborayich*.

Verse 26. *Sit upon the ground.*] Sitting on the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah (Lam. ii. 8) has given it the first place among many indications of sorrow, in the following elegant description of the same state of distress of his country:—

"The elders of the daughter of Sion sit on the ground, they are silent:

They have cast up dust on their heads; they have girded themselves with sackcloth;

The virgins of Jerusalem have bowed down their heads to the ground."

"We find Judea," says Mr. Addison (on Medals, Dial. ii.), "on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity. I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture: 'By the

waters of Babylon we sat down and wept, when we remembered thee, O Zion.' But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the prophet, that foretels the very captivity recorded on this medal." Mr. Addison, I presume, refers to this place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans: whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon.—L.

Several of the coins mentioned here by Mr. Addison are in my own collection: and to such I have already referred in this work. I shall describe one here. On the obverse a fine head of the Emperor *Vespasian* with this legend, *Imperator Julius Cæsar Vespasianus Augustus, Pontifex Maximus, Tribunitia Potestate Pater Patriæ, Consul VIII.*

On the reverse a tall palm tree, emblem of the land of *Palestine*, the Emperor standing on the left, close to the tree, with a trophy behind him; on the right, Judea under the figure of a female captive sitting on the ground, with her head resting on her hand, the elbow on her knee, weeping. Around is this legend, *Judea Capta. Senatus consulto*. However this prediction may refer proximately to the destruction of Jerusalem by Nebuchadnezzar, I am fully of opinion that it ultimately refers to the final ruin of the Jewish state by the *Romans*. And so it has been understood by the general run of the best and most learned interpreters and critics.

## CHAPTER IV.

*The havoc occasioned by war, and those other calamities which the prophet had been describing in the preceding chapter, are represented as so terribly great that seven women should be left to one man, 1. Great blessedness of the remnant that shall be accounted worthy to escape these judgments, 2—4. The privileges of the gospel set forth by allusions to the glory and pomp of the Mosaic dispensation, 5, 6.*

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ 1.  
Ante U. C. 7.

AND "in that day seven women shall take hold of one man, saying, We will <sup>b</sup> eat our own bread, and wear our own

apparel: only <sup>c</sup> let us be called by thy name, <sup>d</sup> to take away<sup>e</sup> our reproach,

A. M. cir. 3244  
B. C. cir. 760.  
Anno Olymp.  
Quintæ 1.  
Ante U. C. 7.

2 In that day shall <sup>f</sup> the branch

\*Ch. ii. 11, 17. — <sup>b</sup> 2 Thess. iii. 12. — <sup>c</sup> Heb. let thy name be called upon us.

<sup>d</sup> Or, take thou away. — <sup>e</sup> Luke i. 26. — <sup>f</sup> Jer. xxiii. 5. Zech. iii. 8. vi. 12.

### NOTES ON CHAP. IV.

Verse 1. *And seven women*] The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jea-

lousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband (see Exod. xxi. 10), and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. See chap. liv. 4, 5. Like Marcia, on a different occasion, and in other circumstances:—

Da tantum nomen inane

Connubii: liceat tumulo scripsisse, Eatonis

Marcia. LUCAN, ii. 342.

"This happened," says *Kimchi*, "in the days of



A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

of the LORD be <sup>a</sup> beautiful and glorious, and the fruit of the earth shall be excellent and comely <sup>b</sup> for them that are es-

caped of Israel.

3 And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, <sup>c</sup> shall be called holy, even every one that is <sup>d</sup> written <sup>e</sup> among the living in Jerusalem.

4 When <sup>f</sup> the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the

<sup>a</sup> Heb. beauty and glory.—<sup>b</sup> Heb. for the escaping of Israel.—<sup>c</sup> Ch. lx. 21.—<sup>d</sup> Phil. iv. 3. Rev. iii. 5.—<sup>e</sup> Or, to life.—<sup>f</sup> Mal. iii. 2, 3.—<sup>g</sup> Exod. xiii. 21.—<sup>h</sup> Zech. ii. 5.

Ahaz, when Pekah the son of Remaliah slew in Judea one hundred and twenty thousand men in one day; see 2 Chron. xviii. 6. The widows which were left were so numerous, that the prophet said, 'They are multiplied beyond the sand of the sea.'" Jer. xv. 8.

In that day] These words are omitted in the Septuagint, and MSS.

Verse 2. The branch of the Lord—"the branch of יְהוֹשֻׁעַ" The Messiah of יְהוֹשֻׁעַ, says the Chaldee. And Kimchi says, *The Messiah, the Son of David*. The branch is an appropriated title of the Messiah; and the fruit of the land means the great Person to spring from the house of Judah, and is only a parallel expression signifying the same; or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8, where the same great event is set forth under similar images, and see the note there.

Them that are escaped of Israel—"the escaped of the house of Israel." A MS. has בית ישראל *beith yisrael*, the house of Israel.

Verse 3. Written among the living] That is, whose name stands in the enrolment or register of the people; or every man living, who is a citizen of Jerusalem. See Ezek. xiii. 9, where "they shall not be written in the writing of the house of Israel," is the same with what immediately goes before, "they shall not be in the assembly of my people." Compare Ps. lxxix. 28, lxxxvii. 6; Exod. xxxii. 32. To number and register the people was agreeable to the law of Moses, and probably was always practised; being, in sound policy, useful, and even necessary. David's design of numbering the people was of another kind; it was to enrol them for his army. *Michaelis, Mo-saïches Recht*, Part [iii], p. 227. See also his *Dis-sert. de Censibus Hebræorum*.

Verse 4. The spirit of burning] Means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of his servants, Ezekiel (chap. xxii. 18—22) has set forth at large, after his manner, with great

midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of Mount Zion and upon her assemblies, <sup>a</sup> a cloud and smoke by day, and <sup>b</sup> the shining of a flaming fire by night; for <sup>i</sup> upon all the glory shall be <sup>h</sup> a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and <sup>l</sup> for a place of refuge, and for a covert from storm and from rain.

<sup>i</sup> Or, above.—<sup>h</sup> Heb. a covering. Ch. viii. 14.—<sup>l</sup> Ch. xxv. 4.

boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi, chap. iii. 2, 3, treats the same subject, and represents the same event, under the like images:—

"But who may abide the day of his coming?

And who shall stand when he appeareth?

For he is like the fire of the refiner,

And like the soap of the fullers.

And he shall sit refining and purifying the silver;

And he shall purify the sons of Levi;

And cleanse them like gold, and like silver;

That they may be יְהוֹשֻׁעַ's ministers,

Presenting unto him an offering in righteousness.

This is an allusion to a chemist purifying metals. He first judges of the state of the ore or adulterated metal. Secondly, he kindles the proper degree of fire, and applies the requisite test; and thus separates the precious from the vile.

Verse 5. And the Lord will create—One MS., the Septuagint, and the Arabic have יבא *yabi*, He shall bring: the cloud already exists; the Lord will bring it over. This is a blessed promise of the presence of God in all the assemblies of his people.

Every dwelling place—"the station"] The Hebrew text has, every station: but four MSS. (one ancient) omit כל *col*, all; very rightly, as it should seem: for the station was Mount Zion itself, and no other. See Exod. xv. 17. And the Septuagint, Arabic, and MSS. add the same word כל *col* before מיקראה *mikraeha*, probably right: the word has only changed its place by mistake. מיקראה *mikrayeh*, "the place where they were gathered together in their holy assemblies," says *Sal. ben. Melech*. But twenty-five of Kennicott's MSS., and twenty-two of De Rossi's, fifty-three editions, besides the Septuagint, Syriac, and Arabic, have the word in the plural number.

A cloud and smoke by day] This is a manifest allusion to the pillar of a cloud and of fire, which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle, Exod. xiii.

21, xl. 38. The prophet Zechariah, chap. ii. 5, applies the same image to the same purpose :

“And I will be unto her a wall of fire round about ;  
And a glory will I be in the midst of her.”

That is, the visible presence of God shall protect her. Which explains the conclusion of this verse of Isaiah ; where the *makkaph* between כל *col* and כבוד *kabod*, connecting the two words in construction, which ought not to be connected, has thrown an obscurity upon the sentence, and misled most of the translators.

[For upon all the glory shall be a defence.] Whatever God creates he must uphold, or it will fail. Every degree of grace brings with it a degree of power to maintain itself in the soul.

Verse 6. *A tabernacle*] In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defence and shelter. And to such tents the words of the text make evident allusion. They are to be met with in every part of Arabia and Egypt, and in various other places in the East.

CHAPTER V.

This chapter begins with representing, in a beautiful parable, the tender care of God for his people, and their unworthy returns for his goodness, 1—7. The parable or allegory is then dropped ; and the prophet, in plain terms, reproves and threatens them for their wickedness ; particularly for their covetousness, 8—10 ; intemperance, 11 ; and inattention to the warnings of Providence, 12. Then follows an enumeration of judgments as the necessary consequence. Captivity and famine appear with all their horrors, 13. Hades, or the grave, like a ravenous monster, opens wide its jaws, and swallows down its myriads, 14. Distress lays hold on all ranks, 15 ; and God is glorified in the execution of his judgments, 16 ; till the whole place is left desolate, a place for the flocks to range in, 17. The prophet then pauses ; and again resumes his subject, reproving them for several other sins, and threatening them with woes and vengeance, 18—24 ; after which he sums up the whole of his awful denunciation in a very lofty and spirited epiphonema or conclusion. The God of armies, having hitherto corrected to no purpose, is represented with inimitable majesty, as only giving a hiss, and a swarm of nations hasten to his standard, 25—27. Upon a guilty race, unpitied by heaven or by earth, they execute their commission ; and leave the land desolate and dark, without one ray of comfort to cheer the horrid gloom, 28—30.

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintus I.  
Ante U. C. 7.

NOW will I sing to my well-beloved a song of my beloved touching <sup>a</sup> his vineyard.

My well-beloved hath a vineyard in <sup>b</sup> a very fruitful hill.

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintus I.  
Ante U. C. 7.

2 And he <sup>c</sup> fenced it, and ga-

<sup>a</sup> Pa. lxxx. 8. Cant. viii. 12. Ch. xxvii. 2. Jer. ii. 21. Matt. xxi. 33. Mark xii. 1. Luke xx. 9.

<sup>b</sup> Heb. the horn of the son of oil.—<sup>c</sup>Or, made a wall about it.

This chapter likewise stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness ; but it exceeds that chapter in force, in variety, in variety, and elegance ; and it adds a more express declaration of vengeance by the Babylonian invasion.

luto, as the grammarians say, as Mic. vi. 16, Lam. iii. 14, 66 ; so Archbishop Secker. Or rather, in all these and the like cases, a mistake of the transcribers, by not observing a small stroke, which in many MSS. is made to supply the *mem*, of the plural, thus, רררר *dodi*. שיר רררר *shirath dodim* is the same with שיר ידדדד *shir yedidoth*, Ps. xlv. 1. In this way of understanding it we avoid the great impropriety of making the author of the song, and the person to whom it is addressed, to be the same.

NOTES ON CHAP. V.

Verse 1. *Now will I sing to my well-beloved a song of my beloved*—“Let me sing now a song,” &c.] A MS. respectable for its antiquity, adds the word שיר *shir*, a song, after כו *na* ; which gives so elegant a turn to the sentence by the repetition of it in the next member, and by distinguishing the members so exactly in the style and manner in the Hebrew poetical composition, that I am much inclined to think it genuine.

*A song of my beloved*—“A song of loves”] רררר *dodim* ; status constructus pro abso-

*In a very fruitful hill*—“On a high and fruitful hill.”] Heb. : בקרן בן שמן *bekeren ben shamen*, “on a horn the son of oil.” The expression is highly descriptive and poetical. “He calls the land of Israel a horn, because it is higher than all lands ; as the horn is higher than the whole body : and the son of oil, because it is said to be a land flowing with milk and honey.”—*Kimchi* on the place. The parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape or head ; the Turks

A. M. cir. 3244.  
B. C. cir. 760.  
(Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

thered out the stones thereof,  
and planted it with the choicest  
vine, and built a tower in the  
midst of it, and also \*made a

winepress therein : <sup>b</sup> and he  
looked that it should bring forth  
grapes, and it brought forth  
wild grapes.

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

\* Heb. *hewed*.

<sup>b</sup> Deut. xxxii. 6. Ch. i. 2, 3.

call it a nose. "Dorsum immane mari summo;"  
*Virgil*, a back, or ridge of rocks.

"Hanc latus angustum jam se cogentis in arcum  
Hesperie tenuem producit in œquora linguam,  
Adriacas flexis claudit quæ cornibus undas."

*Lucan*, ii. 612, of *Brundisium*, i. e., Βρονδισιον, which, in the ancient language of that country signifies stag's head, says *Strabo*. A horn is a proper and obvious image for a mountain or mountainous country. *Solinus*, cap. viii., says, "Italiam, ubi longius processerit, in cornua duo scindi;" that is, the high ridge of the Alps, which runs through the whole length of it, divides at last into two ridges, one going through Calabria, the other through the country of the Brutii. "Cornwall is called by the inhabitants in the British tongue *Kernaw*, as lessening by degrees like a horn, running out into promontories like so many horns. For the Britains call a horn *corn*, in the plural *kern*."—*Camden*. "And *Sammes* is of opinion, that the country had this name originally from the Phœnicians, who traded hither for tin; *keren*, in their language, being a *horn*."—*Gibson*.

Here the precise idea seems to be that of a high mountain standing by itself; "vertex montis, aut pars montis ab aliis divisa; which signification, says *I. H. Michaelis*, *Bibl. Hallens.*, Not. in loc., the word has in Arabic.

Judea was in general a mountainous country, whence Moses sometimes calls it The Mountain, "Thou shalt plant them in the mountain of thine inheritance;" *Exod.* xv. 17. "I pray thee, let me go over, and see the good land beyond Jordan; that goodly mountain, and Lebanon;" *Deut.* iii. 25. And in a political and religious view it was detached and separated from all the nations round it. Whoever has considered the descriptions given of Mount Tabor (see *Reland*, *Palæstin.*; *Eugene Roger*, *Terre Sainte*, p. 64), and the views of it, which are to be seen in books of travels (*Maundrell*, p. 114; *Egmont* and *Heyman*, vol. ii., p. 25; *Thevenot*, vol. i. p. 429), its regular conic form, rising singly in a plain to a great height, from a base small in proportion, and its beauty and fertility to the very top, will have a good idea of "a horn the son of oil;" and will perhaps be induced to think that the prophet took his image from that mountain.

Verse 2. *And gathered out the stones*—"And he cleared it from the stones"] This was agreeable to the husbandry: "Saxa, summa parte terræ, et vitæ et arbores lædunt; ima parte refrigerant;" *Columell.* de arb. iii. "Saxosum facile est expeditur lectione lapidum;" *Id.* ii. 2. "Lapides, qui supersunt [al. insuper sunt], hieme rigent, æstate fervescunt; idcirco satis, arbutis, et vitibus nocent;" *Pallad.* i. 6. A

piece of ground thus cleared of the stones *Perrus*, in his hard way of metaphor, calls "exossatus ager," an unboned field; *Sat.* vi. 52.

*The choicest vine*—"Sorek"] Many of the ancient interpreters, the *Septuagint*, *Aquila*, and *Theod.*, have retained this word as a proper name; I think very rightly. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine; the former is mentioned as such by *Alexander Trallianus*; the latter by several authors, quoted by *Reland*, *Palæst.* p. 589 and 986. And it seems that the upper part of the valley of Sorek, and that of Eshcol, where the spies gathered the single cluster of grapes, which they were obliged to bear between two upon a staff, being both near to Hebron, were in the same neighbourhood, and that all this part of the country abounded with rich vineyards. Compare *Numb.* xiii. 22, 23, *Judg.* xvi. 3, 4. *P. Nau* supposes Eshcol and Sorek to be only different names for the same valley. *Voyage Nouveau de la Terre Sainte*, liv. iv., chap. 18. See likewise *De Lisle's* posthumous map of the Holy Land. Paris, 1763. See *Bochart*, *Hieroz.* ii., col. 725. *Thevenot*, i. p. 406. *Michaelis* (note on *Judg.* xvi. 4, German translation) thinks it probable, from some circumstances of the history there given, that Sorek was in the tribe of Judah, not in the country of the Philistines.

The vine of Sorek was known to the Israelites, being mentioned by Moses, *Gen.* xlix. 11, before their coming out of Egypt. Egypt was not a wine country. "Throughout this country there are no wines;" *Sandys*, p. 101. At least in very ancient times they had none. *Herodotus*, ii. 77, says it had no vines, and therefore used an artificial wine made of barley. That is not strictly true, for the vines of Egypt are spoken of in Scripture, *Ps.* lxxviii. 47, cv. 33; and see *Gen.* xl. 11, by which it should seem that they drank only the fresh juice pressed from the grape, which was called οἶνος ἀμπελίνος; *Herodot.* ii. 37. But they had no large vineyards, nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Mareotic in later times is, I think, the only celebrated Egyptian wine which we meet with in history. The vine was formerly, as *Hasselquist* tells us it is now, "cultivated in Egypt for the sake of eating the grapes, not for wine, which is brought from Candia," &c. "They were supplied with wine from Greece and likewise from Phœnicia;" *Herodot.* iii. 6. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, must in all probability have been well known to the Israelites, whet they sojourned there. There is something remark-

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

3 And now, O inhabitants of  
Jerusalem, and men of Judah,  
\* judge, I pray you, betwixt me  
and my vineyard.

\* Rom. iii. 4.

4 What could have been done  
more to my <sup>b</sup> vineyard, that I  
have not done in it? wherefore,  
when I looked that it should

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
Ante U. C. 7.

<sup>b</sup> Luke xiii. 6, 7, 8, 9, 10.

able in the manner in which Moses, Gen. xlix. 11, makes mention of it, which, for want of considering this matter, has not been attended to; it is in Jacob's prophecy of the future prosperity of the tribe of Judah:—

“ Binding his foal to the vine,  
And his ass's colt to his own sorek ;  
He washeth his raiment in wine,  
And his cloak in the blood of grapes.”

I take the liberty of rendering סורק *sorekah*, for סורק *soreko*, his sorek, as the Masoretes do by pointing סורק *iroh*, for סורק *iro*, his foal. סורק *ir* might naturally enough appear in the feminine form; but it is not at all probable that סורק *sorek* ever should. By naming particularly the vine of Sorek, and as the vine belonging to Judah, the prophecy intimates the very part of the country which was to fall to the lot of that tribe. Sir John Chardin says, “that at Casbia, a city of Persia, they turn their cattle into the vineyards after the vintage, to brouse on the vines.” He speaks also of vines in that country so large that he could hardly compass the trunks of them with his arms. Voyages, Tom. III., p. 12, 12mo. This shows that the ass might be securely bound to the vine, and without danger of damaging the tree by brousing on it.

And built a tower in the midst of it] Our Saviour, who has taken the general idea of one of his parables, Matt. xxi. 33, Mark xii. 1, from this of Isaiah, has likewise inserted this circumstance of building a tower; which is generally explained by commentators as designed for the keeper of the vineyard to watch and defend the fruits. But for this purpose it was usual to make a little temporary hut (Isai. i. 8), which might serve for the short season while the fruit was ripening, and which was removed afterwards. The tower therefore should rather mean a building of a more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus necessary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the situation, the manner of building, the use, and the whole service of the temple, exactly answered. And so the Chaldee paraphrast very rightly expounds it: Et statui eos (Israelitas) ut plantam vineæ selectæ et ædificavi Sanctuarium meum in medio illorum. “And I have appointed the Israelites as a plant of a chosen vine, and I have built my sanctuary in the midst of them.” So also Hieron. in loc. Ædificavit quoque turrin in medio ejus; templum videlicet in media civitate. “He built also a tower in the midst of it, viz. his own temple in the midst of the city.” That they have still such towers or buildings, for use

or pleasure, in their gardens in the East, see Harmer's Observations, II. p. 241.

And also made a winepress therein. “And hewed out a lake therein.” This image also our Saviour has preserved in his parable. יקב *yekeb*; the Septuagint render it here προληνιον, and in four other places υποληνιον, Isai. xvi. 10; Joel iii. 13; Hag. ii. 17; Zech. xiv. 10, I think more properly; and this latter word St. Mark uses. It means not the winepress itself, or calcatorium, which is called גת *gath*, or פורה *purah*; but what the Romans called *lacus*, the lake; the large open place or vessel, which by a conduit or spout received the must from the winepress. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewed out of the side of the rock, for coolness, that the heat might not cause too great a fermentation, and sour the must. Vini confectio instituitur in cella, vel intimæ domus camera quadam a ventorum ingressu remota. Kempfer, of Shiras wine. Amœn. Exot. p. 376. For the wind, to which that country is subject, would injure the wine. “The winepresses in Persia,” says Sir John Chardin, “are formed by making hollow places in the ground, lined with masons' work.” Harmer's Observations, I., p. 392. See a print of one in Kempfer, p. 377. Nonnus describes at large Bacchus hallowing the inside of a rock, and hewing out a place for the winepress, or rather the lake:

Και σκοπελους ελαχνη' παιδοσκαφεις δε σιδηρον  
Θηγαλει γλωχινη μυχον κοιληματο πετρης'  
Λειηνας δε μετωπα βαθυνομενων κενιωνων  
Αφρον [f. ακρον] εισταφυλοιο τυπον ποιηματο ληνου.  
DIONYSIAC. lib. xii., l. 331.

“He pierced the rock; and with the sharpened tool  
Of steel well-tempered scooped its inmost depth:  
Then smoothed the front, and formed the dark recess  
In just dimension for the foaming lake.”

And he looked—“And he expected”] Jeremiah, chap. ii. 21, uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner:

“But I planted thee a sorek, a scion perfectly  
genuine:  
How then art thou changed, and become to me  
the degenerate shoots of the strange vine!”

Wild grapes—“poisonous berries.”] בושם *beu-*  
*shim*, not merely useless, unprofitable grapes, such as wild grapes; but grapes offensive to the smell, noxious, poisonous. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as, in the explication of it, to judgment is opposed tyranny, and to

A. M. cir. 3244.  
B. C. cir. 760.  
Anno Olymp.  
Quintæ I.  
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bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: \*I will take away the hedge thereof, and it shall be eaten up; and break down <sup>b</sup>the wall thereof and it shall be <sup>c</sup>trodden down:

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

<sup>a</sup> Pa. lxxx. 12.—<sup>b</sup> Lam. ii. 8.—<sup>c</sup> Heb. for a treading.  
<sup>d</sup> Heb. plant of his pleasures.—<sup>e</sup> Heb. a scab.—<sup>f</sup> Mic. ii.

righteousness, oppression. גפן *gephen*, the vine, is a common name or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Numb. vi. 4, גפן היין *gephen haiyayin*, the wine-vine. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha, 2 Kings iv. 39—41. "And one went out into the field to gather potherbs; and he found a field vine, and he gathered from it wild fruit, his lapful; and he went and shred them into the pot of pottage, for they knew them not. And they poured it out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out and said, There is death in the pot, O man of God; and they could not eat of it. And he said, Bring meal (leg. קמח *kechu*, nine MSS., one edition), and he threw it into the pot. And he said, Pour out for the people, that they may eat. And there was nothing hurtful in the pot."

From some such sorts of poisonous fruits of the grape kind Moses has taken these strong and highly poetical images, with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah: Deut. xxxii. 32, 33.

"Their vine is from the vine of Sodom,  
And from the fields of Gomorrah:  
Their grapes are grapes of gall;  
Their clusters are bitter:  
Their wine is the poison of dragons,  
And the cruel venom of aspics."

"I am inclined to believe," says *Hasselquist*, "that the prophet here, Isai. v. 2—4, means the hoary night-shade, *solanum incanum*; because it is common in Egypt, Palestine, and the East; and the Arabian name agrees well with it. The Arabs call it *anab el dib*, i. e., *wolf-grapes*. The *באשׁימ* *beushim*, says Rab. *Chai*, is a well-known species of the vine, and the worst of all sorts. The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them; wherefore they root it out: it

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah <sup>d</sup>his pleasant plant: and he looked for judgment, but behold <sup>e</sup>oppression; for righteousness, but behold a cry.

8 Woe unto them that join <sup>f</sup>house to house, that lay field to field, till there be no place, that <sup>g</sup>they may be placed alone in the midst of the earth!

9 <sup>h</sup>In <sup>i</sup>mine ears, said the LORD of hosts, <sup>k</sup>Of a truth many houses shall be desolate,

2.—<sup>g</sup> Heb. ye.—<sup>h</sup> Ch. xxii. 14.—<sup>i</sup> Or, This is in mine ears, saith the LORD, &c.—<sup>k</sup> Heb. If not, &c.

likewise resembles a vine by its shrubby stalk;" Travels, p. 289. See also *Michaelis*, Questions aux Voyageurs Danois, No. 64.

Verse 3. *Inhabitants*] אֲשׁרֵי *yoshebey*, in the plural number; three MSS. (two ancient); and so likewise the *Septuagint* and *Vulgate*.

Verse 6. *There shall come up briars and thorns*—"The thorn shall spring up in it"] One MS. has בְּשָׁמִיר *beshamir*. The true reading seems to be שָׁמִיר *shamir*, which is confirmed by the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 7. *And he looked for judgment*] The *paronomasia*, or play on the words, in this place, is very remarkable; *mishpat*, *mishpach*, *tsedakah*, *tsakah*. There are many examples of it in the other prophets, but Isaiah seems peculiarly fond of it. See chap. xiii. 6, xxiv. 17, xxvii. 7, xxxiii. 1, lvii. 6, lxi. 3, lxv. 11, 12. Rabbi *David Kimchi* has noticed the *paronomasia* here: he expected מִשְׁפָּט *mishpat*, judgment, but behold מִשְׁפָּח *mishpach*, oppression; he expected צְדָקָה *tsedakah*, righteousness, but behold קְרָקָה *tsakah*, a cry. The rabbins esteem it a great beauty; their term for it is חֹסֶן הַלָּשׁוֹן *tsachoth hallashon*, elegance of language.

*Oppression*—"tyranny."] מִשְׁפָּח *mishpach*, from שָׁפַח *shaphach*, servum fecit, Arab. *Houbigant*: שִׁפְחָה *shiphchah* is *serva*, a handmaid, or female slave. מִשְׁפָּח *mispach*, eighteen MSS.

Verse 8. *Woe unto them that—lay field to field*—"You who lay field unto field"] Read תַּקְרִיבוּ *takribu*, in the second person; to answer to the verb following. So *Vulgate*.

Verse 9. *In mine ears*—"To mine ear"] The sentence in the Hebrew text seems to be imperfect in this place; as likewise in chap. xxii. 14, where the very same sense seems to be required as here. See the note there; and compare 1 Sam. ix. 15. In this place the *Septuagint* supply the word ἀκουσθη, and the *Syriac* אַשְׁתָּמָה *eshtama*, auditus est ЖЕHOBAH in auribus meis, i. e., נִגְלָה *niglah*, as in chap. xxii. 14.

*Many houses*] This has reference to what was said in the preceding verse: "In vain are ye so intent upon joining house to house, and field to field; your houses shall be left uninhabited, and your fields shall become desolate and barren; so that a vineyard of

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even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one <sup>a</sup> bath, and the seed of an homer shall yield an ephah.

11 <sup>b</sup> Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine <sup>c</sup> inflame them!

12 And <sup>d</sup> the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 <sup>f</sup> Therefore my people are gone into captivity, <sup>e</sup> because *they have* no knowledge: and <sup>b</sup> their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and

<sup>a</sup> See Ezek. xlv. 11.—<sup>b</sup> Prov. xxiii. 29, 30. Eccles. x. 16. Ver. 22.—<sup>c</sup> Or, pursue them.—<sup>d</sup> Amos vi. 5, 6. <sup>e</sup> Job xxxiv. 27. Ps. xxviii. 5.—<sup>f</sup> Hos. iv. 6.—<sup>g</sup> Ch. i. 3. Luke xix. 44.—<sup>h</sup> Heb. their glory are men of famine.

ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown." *Kimchi* says this means such an extent of vineyard as would require ten yoke of oxen to plough in one day.

Verse 11. *Woe unto them that rise up early*] There is a likeness between this and the following passage of the prophet Amos, chap. vi. 3—6, who probably wrote before Isaiah. If the latter be the copier, he seems hardly to have equalled the elegance of the original:—

“Ye that put far away the evil day,  
And affect the seat of violence;  
Who lie upon beds of ivory,  
And stretch yourselves upon your couches;  
And eat the lambs from the flock,  
And calves from the midst of the stall;  
Who chant to the sound of the viol,  
And like David invent for yourselves instruments of music;  
Who quaff wine in large bowls,  
And are ointed with the choicest ointments:  
But are not grieved for the affliction of Joseph.”

*Kimchi* says, “They consider not the heavens nor their hosts: they pray not the morning nor the evening prayer unto the Lord.

Follow strong drink] *Theodoret* and *Chrysostom* on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, inform us that שכר *shechar* (σικερα in the Greek of both Testaments, rendered by us by the general term strong drink) meant properly palm wine, or date wine, which was and is still much in use in the eastern countries. Judea was famous for the abundance and excellence of its palm-trees; and consequently had

opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And <sup>i</sup> the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and <sup>k</sup> God <sup>l</sup> that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of <sup>m</sup> the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 <sup>n</sup> That say, Let him make speed, and

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<sup>i</sup> Ch. ii. 9, 11, 17.—<sup>k</sup> Or, the holy God.—<sup>l</sup> Heb. the God the holy.—<sup>m</sup> Ch. x. 16.—<sup>n</sup> Ch. lxvii. 5. Jer. xvii. 15. Amos v. 18. 2 Pet. iii. 3, 4.

plenty of this wine. “Fiunt (vina) et e pomis: primumque e palmis, quo Parthi et Indi utuntur, et oriens totus: maturarum modio in aquæ congiis tribus macerato expressoque.” Plin. lib. xiv. 19. “Ab his *cariotæ* [palmæ] maxime celebrantur; et cibo quidem, sed et succo, uberrimæ. Ex quibus præcipua vina orienti; iniqua *capiti*, unde pomo nomen.” Id. xiii. 9. *Καρος* signifies *stupefaction*: and in Hebrew likewise the wine has its name from its remarkably *inebriating* quality.

Verse 13. *And their honourable men*—“And the nobles”] These verses have likewise a reference to the two preceding. They that indulged in feasting and drinking shall perish with hunger and thirst; and Hades shall indulge his appetite as much as they had done, and devour them all. The image is strong and expressive in the highest degree. *Habakkuk*, chap. ii. 5, uses the same image with great force:—the ambitious and avaricious conqueror

“Enlargeth his appetite like Hades;  
And he is like Death, and will never be satisfied.”

But, in Isaiah, Hades is introduced to much greater advantage, in person; and placed before our eyes in the form of a ravenous monster, opening wide his immeasurable jaws, and swallowing them all together: “Therefore Sheol hath dilated her soul, she hath opened her mouth beyond limit.” Destruction expects more than a common meal, when God visits Jerusalem for her iniquities. This seems to refer to the ruin brought on the Jews by the Romans. Our blessed Lord repeats this parable, and applies it to this very transaction, Matt. xxi. 33.

Verse 17. *The lambs*—“And the kids”] נרים *gerim*, “strangers.” The *Septuagint* read, more agreeably to the design of the prophet, נרים *curim*, *αριες*, “the lambs.” נרים *gedayim*, “the kids,” Dr.

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hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may

22 <sup>d</sup> Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink :

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know it!

20 Woe unto them <sup>a</sup> that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter !

21 Woe unto them that are <sup>b</sup> wise in their own eyes, and prudent <sup>c</sup> in their own sight !

23 Which <sup>e</sup> justify the wicked for reward, and take away the righteousness of the righteous from him !

24 Therefore <sup>f</sup> as <sup>g</sup> the fire devoureth the stubble, and the flame consumeth the chaff, so <sup>h</sup> their root shall be as rottenness, and their blossom shall go up as dust : because they

<sup>a</sup> Heb. that say concerning evil, It is good, &c. — <sup>b</sup> Prov. iii. 7. Rom. i. 22. xii. 16. — <sup>c</sup> Heb. before their face. <sup>d</sup> Ver. 11. — <sup>e</sup> Prov. xvii. 15. xxiv. 24. — <sup>f</sup> Exod. xv. 7.

<sup>g</sup> Heb. the tongue of fire. — <sup>h</sup> Josh. xviii. 16. Hos. ix. 16. Amos ii. 9.

Durell ; nearer to the present reading : and so Archbishop Secker. The meaning is, their luxurious habitations shall be so entirely destroyed as to become a pasture for flocks.

After their manner—"Without restraint"] כִּדְבָרָם *kedobram*, secundum ductum eorum ; i. e. suo ipso- rum ductu ; as their own will shall lead them.

Verse 18. With a cart rope—"As a long cable"] The Septuagint, *Aquila*, *Sym.*, and *Theod.*, for כִּדְבָרָם *bechabley* read כִּדְבָרָם *kechabley*, ὡς σχοινίον, or σχοινίους and the Septuagint, instead of שָׁו *shav*, read some other word signifying long ; ὡς σχοινίον μακρῶν and so likewise the Syriac, אֲרֵכָא *arecha*. Houbigant conjectures that the word which the Septuagint had in their copies was שָׂרִיט *sarua*, which is used Lev. xxi. 18, xxii. 23, for something in an animal body superfluous, lengthened beyond its natural measure. And he explains it of sin added to sin, and one sin drawing on another, till the whole comes to an enormous length and magnitude ; compared to the work of a rope-maker still increasing and lengthening his rope, with the continued addition of new materials. "Eos propheta similes facit homini restiario, qui funem torquet, cannabe addita et contorta, eadem iterans, donec funem in longum duxerit, neque eum liceat protrahi longius." "An evil inclination," says *Kimchi* on this place, from the ancient rabbins, "is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope." By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness ; bidding open defiance to God, and scoffing at his threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude.—L.

I believe neither the rabbins nor Bishop Lowth have hit on the true meaning of this place ; the prophet seems to refer to idol sacrifices. The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The cords of vanity may refer to the silken strings by which they were led to the altar, some of which were unusually thick. The offering for iniquity was adorned with fillets and garlands ; the sin-offering with silken

cords, like unto cart-ropes. Pride, in their acts of humiliation, had the upper hand.

Verse 19. Let the counsel of the Holy One] Tryphiodorus has an expression something like this :—

επει Διός ηλυθε βουλην.

TRYPH. II Excid. 239.

Because the counsel of Jupiter was come.

"This expression, ηλυθε βουλη, is, I believe, something uncommon ; but it is exactly paralleled and explained by a passage in Isaiah, chap. v. 19. The Septuagint has expressed it in the very same words with Tryphiodorus : και ελθοι η βουλη του αγιου Ισραηλ, ινα γνωμεν."—Merrick's note, ad loc.

Verse 22. Mighty to drink wine] "They show not," says *Kimchi*, "their strength in combating their enemies, but in drunkenness and debauchery."

Verse 23. The righteous] צַדִּיק *tsaddik*, singular, *Sept.*, *Vulg.*, and two editions.

Verse 24. The flame—"The tongue of fire"] "The flame, because it is in the shape of a tongue ; and so it is called metaphorically." *Sal. ben Melec*. The metaphor is so exceedingly obvious, as well as beautiful, that one may wonder that it has not been more frequently used. Virgil very elegantly intimates, rather than expresses, the image :

Ecce levis summo de vertice visus Iuli  
Fundere lumen apex ; tactuque innoxia molli  
Lambere flamma comas, et circum tempora pasci.  
Æn. ii. 682.

"Strange to relate ! from young Iulus' head  
A lambent flame arose, which gently spread  
Around his brows, and on his temples fed."

And more boldly of Ætna darting out flames from its top :—

Interdumque atram prorumpit ad æthera nubem,  
Turbine fumantem piceo, et candente favilla:  
Attollitque globos flammaram, et sidera lambit.  
Æn. iii. 574.

"By turns a pitchy cloud she rolls on high,  
By turns hot embers from her entrails fly,  
And flakes of mountain flames, that lick the sky."

The disparted tongues, as it were of fire, Acts ii. 3, which appeared at the descent of the Holy Spirit on

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have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 <sup>a</sup>Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and <sup>b</sup>the hills did tremble, and their carcasses were <sup>c</sup>torn in the midst of the streets. <sup>d</sup>For all this his anger is not turned away, but his hand is stretched out still.

26 <sup>e</sup>And he will lift up an ensign to the nations from far, and will <sup>f</sup>hiss unto them from <sup>g</sup>the end of the earth: and, behold, <sup>h</sup>they shall come with speed swiftly:

27 None shall be weary nor stumble among

<sup>a</sup> Kings xxii. 13, 17.—<sup>b</sup> Jer. iv. 24.—<sup>c</sup> Or, as *dung*.  
<sup>d</sup> Lev. xxvi. 14, &c. Ch. ix. 12, 17, 21. x. 4.—<sup>e</sup> Ch. xi. 12.—<sup>f</sup> Ch. vii. 18.—<sup>g</sup> Deut. xxviii. 49. Ps. lxxii. 8. Mal. i. 11.—<sup>h</sup> Joel ii. 7.—<sup>i</sup> Dan. v. 6.—<sup>k</sup> Jer. v. 16.

the apostles, give the same idea; that is, of flames shooting diversely into pyramidal forms, or points, like tongues. It may be further observed that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal whose tongue is principally employed in taking in his food or prey; which image Moses has strongly exhibited in an expressive comparison: "And Moab said to the elders of Midian, Now shall this collection of people lick up all that are round about us, as the ox licketh up the grass of the field." Numb. xxii. 4. See also 1 Kings xviii. 38.

*Their root shall be as rottenness*] *ποσ cammak, like muck*; whence probably our word *muck, dung*, was derived.

Verse 25. *The hills did tremble*—"And the mountains trembled"] Probably referring to the great earthquakes in the days of Uzziah king of Judah, in or not long before the time of the prophet himself, recorded as a remarkable era in the title of the prophecies of Amos, chap. i. 1, and by Zechariah, chap. iv. 5.

Verse 26. *He will hiss*—"He will hist"] "The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, *συριγασαι*, by a hiss or a whistle.—Cyril, on this place; and to the same purpose *Theodoret*, ib. In chap. vii. 18 the metaphor is more apparent, by being carried further, where the hostile armies are expressed by the fly and the bee:

"*Ἰστρον* shall hist the fly  
That is in the utmost parts of Egypt;  
And the bee, that is in the land of Assyria."

On which place see Deut. i. 44, Ps. cxviii. 12; and God calls the locusts his great army, Joel ii. 25;

them; none shall slumber nor sleep; neither <sup>i</sup>shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 <sup>k</sup>Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if <sup>l</sup>one look unto the land, behold darkness and <sup>m</sup>sorrow, and the <sup>n</sup>light is darkened in the heavens thereof.

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<sup>l</sup> Ch. viii. 22. Jer. iv. 23. Lam. iii. 2. Ezek. xxxii. 7, 8.  
<sup>m</sup> Or, *distress*.—<sup>n</sup> Or, *when it is light it shall be dark in the destructions thereof*.—<sup>o</sup> Ezek. xxxii. 8, in the margin.

Exod. xxiii. 28. See Huet, Quest. Alnet. ii. 12. *prosharak* or *shrak*, he shall whistle for them, call loud and shrill; he shall shriek, and they (their enemies) shall come at his call.

*With speed*] This refers to the nineteenth verse. As the scoffers had challenged God to make speed, and to hasten his work of vengeance, so now God assures them that with speed and swiftly it shall come.

Verse 27. *None—among them*] *Kimchi* has well illustrated this continued exaggeration or hyperbole, as he rightly calls it, to the following effect: "Through the greatness of their courage, they shall not be fatigued with their march; nor shall they stumble, though they march with the utmost speed: they shall not slumber by day, nor sleep by night; neither shall they ungird their armour, or put off their sandals to take their rest. Their arms shall be always in readiness, their arrows sharpened, and their bows bent. The hoofs of their horses are hard as a rock. They shall not fail, or need to be shod with iron: the wheels of their carriages shall move as rapidly as a whirlwind."

*Neither shall the girdle*] The eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them. When their business was finished they took off their girdles. A girdle therefore denotes strength and activity; and to unloose the girdle is to deprive of strength, to render unfit for action. God promises to unloose the loins of kings before Cyrus, chap. xlv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that *to be girded*, *ζωννυσθαι*, with the Greeks means to be completely armed and ready for battle:

*Ἀτρείδης δ' ἔβησεν, ἰδε ζωννυσθαι ἀναγών Ἀργείους.*  
Iliad. xi. 15.



Το δε ενδυναυναι τα ὄπλα εκαλονν οἱ παλαιοι ζωννυσθαι. Pausan. Bœot. It is used in the same manner by the Hebrews: "Let not him that girdeth himself boast as he that unlooseth his girdle," 1 Kings xx. 11; that is, triumph not before the war is finished.

Verse 28. *Their horses' hoofs shall be counted like flint*—"The hoofs of their horses shall be counted as adamant"] The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine, who could not have passed over a matter so obvious and of such importance that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and iron which are mentioned; the silver and gold shoes with which Nero and Poppæa shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they enclosed the whole hoof as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. Xenophon says that a good horse's hoof is hard, hollow, and sounds upon the ground like a cymbal. Hence the *χαλκοποδεις ἵπποις* of Homer, and Virgil's *solido graviter sonat ungula cornu*. And Xenophon gives directions for hardening the horses' hoofs by making the pavement on which he stands in the stable with round-headed stones. For want of this artificial defence to the foot which our horses have, Amos, chap. vi. 12, speaks of it as a thing as much impracticable to make horses run upon a hard rock as to plough up the same rock with oxen:

"Shall horses run upon a rock?  
Shall one plough it up with oxen?"

These circumstances must be taken into consideration in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the

strength of the Assyrian army. Xenop. Cyrop. lib. ii.

*Like a whirlwind*] *הַשׁוּכַח* *casuiphah*, like the stormy blast. Here *sensæ* and *sound* are well connected.

Verse 30. *If one look unto the land, &c.*—"And these shall look to the heaven upward, and down to the earth"] *רָאוּ בְּרֵבבִּיבַל לְאֵרֶצַּת*. *Και εμβλεψονται εις την γην*. So the *Septuagint*, according to the Vatican and Alexandrian copies: but the Complutensian and Aldine editions have it more fully, thus,—*Και εμβλεψονται εις τον ουρανον ανω, και κατω*—and the *Arabic* from the *Septuagint*, as if it had stood thus:—*και εμβλεψονται εις τον ουρανον, και εις την γην κατω*, both of which are plainly defective; the words *εις την γην*, *unto the earth*, being wanted in the former, and the word *ανω*, *above*, in the latter. But an ancient *Coptic* Version from the *Septuagint*, supposed to be of the second century, some fragments of which are preserved in the library of St. Germain des Prez at Paris, completes the sentence; for, according to this Version, it stood thus in the *Septuagint*,—*Και εμβλεψονται εις τον ουρανον ανω, και εις την γην κατω*, "And they shall look unto the heaven above and unto the earth beneath," and so it stands in the *Septuagint*, MSS. Pachom. and i. D. ii. according to which they must have read their Hebrew text in this manner: *וַיִּבְרַח לְעַלְמֵי שָׁמַיִם וְלַעֲרֻבָא*. This is probably the true reading, with which I have made the translation agree. Compare chap. viii. 22; where the same sense is expressed in regard to both particulars, which are here equally and highly proper, the looking *upwards*, as well as *down to the earth*: but the form of expression is varied. I believe the Hebrew text in that place to be right, though not so full as I suppose it was originally here; and that of the *Septuagint* there to be redundant, being as full as the *Coptic* Version and MSS. Pachom. and i. D. ii. represent it in this place, from which I suppose it has been interpolated.

*Darkness*—"The gloomy vapour"] The *Syriac* and *Vulgate* seem to have read *בְּעִפְלָחִים* *bearphalach*; but *Jarchi* explains the present reading as signifying *darkness*; and possibly the *Syriac* and *Vulgate* may have understood it in the same manner.

## CHAPTER VI.

*This chapter, by a particular designation of Isaiah to the prophetic office, 1—8, introduces, with great solemnity, a declaration of the whole tenor of the divine conduct in reference to his people, who, on account of their unbelief and impenitence, should for a very long period be given up to a judicial blindness and hardness of heart, 9, 10; and visited with such calamities as would issue in the total desolation of their country, and their general dispersion, 11, 12. The prophet adds, however, that under their repeated dispersions (by the Chaldeans, Romans, &c.), a small remnant would be preserved as a seed from which will be raised a people, in whom will be fulfilled all the divine promises, 13.*

A. M. 3245.  
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Anno Olymp.  
Quintæ 2.  
Ante U. C. 6.

**I**N the year that <sup>a</sup>king Uzziah died I <sup>b</sup>saw also the Lord sitting upon a throne, high and lifted up, and <sup>c</sup>his train filled

the temple.

<sup>a</sup> 2 Kings xv. 7. — <sup>b</sup> 1 Kings xxii. 19. John xii. 41.

As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so; for Isaiah is said, in the general title of his prophecies, to have prophesied in the time of Uzziah, whose acts, first and last, he wrote, 2 Chron. xxvi. 22; which is usually done by a contemporary prophet; and the phrase, *in the year that Uzziah died*, probably means after the death of Uzziah; as the same phrase, (chap. xiv. 28) means after the death of Ahaz. Not that Isaiah's prophecies are placed in exact order of time. Chapters ii., iii., iv., v. seem by internal marks to be antecedent to chap. i.; they suit the time of Uzziah, or the former part of Jotham's reign; whereas chap. i. can hardly be earlier than the last years of Jotham. See note on chap. i. 7 and ii. 1. This might be a new designation, to introduce more solemnly a general dedication of the whole course of God's dispensations in regard to his people and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

In this vision the ideas are taken in general from royal majesty, as displayed by the monarchs of the East; for the prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on his throne above the ark, in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called by God himself "the place of his throne, and the place of the soles of his feet," Ezek. xliii. 7. "A glorious throne, exalted of old, is the place of our sanctuary," saith the prophet Jeremiah, chap. xvii. 12. The very posture of sitting is a mark of state and solemnity: Sed et ipsum verbum *sedere* regni significat potestatem, saith Jerome, Comment. in Eph. i. 20. See note on chap. lii. 2. St. John, who has taken many sublime images from the prophets of the Old Testament, and in particular from Isaiah, hath exhibited the same scenery, drawn out into a greater number of particulars; Rev. iv.

The veil, separating the most holy place from the holy or outermost part of the temple, is here supposed to be taken away; for the prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the temple (compare Ezek. xliii. 6, 6), which was filled with the train of the robe, the spreading and overflowing of the divine glory. The Lord upon the throne, according to St. John (chap. xii. 41), was Christ; and the vision related to his future kingdom, when the

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and <sup>d</sup>with twain he covered his feet, and with twain he did fly.

A. M. 3245.  
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Rev. iv. 2. — <sup>c</sup> Or, *the skirts thereof*. — <sup>d</sup> Ezek. i. 11.

veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind: which is likewise implied in the hymn of the seraphim, the design of which is, saith Jerome on the place, Ut mysterium Trinitatis in una Divinitate demonstrent; et nequaquam templum Judaicum, sicut prius, sed omnem terram gloria plenam esse testentur; "That they may point out the mystery of the Trinity in one Godhead; and that the Jewish temple alone should not be, as formerly, the place of the Divine glory, for the whole earth should be filled with it." It relates, indeed, primarily to the prophet's own time, and the obduration of the Jews of that age, and their punishment by the Babylonish captivity; but extends in its full latitude to the age of Messiah, and the blindness of the Jews to the gospel (see Matt. xiii. 14, John xii. 40, Acts xxviii. 26, Rom. xi. 8), the desolation of their country by the Romans, and their being rejected by God. That nevertheless a holy seed—a remnant, should be preserved; and that the nation should spread out and flourish again from the old stock.—L.

#### NOTES ON CHAP. VI.

Verse 1. *The Lord*] Fifty-one MSS. of Kennicott's, and fifty-four of De Rossi's, and one edition; in the 8th verse, forty-four MSS. of Kennicott's, and forty-six of De Rossi's, and one edition; and in the 11th verse, thirty-three MSS. of Kennicott's, and many of De Rossi's, and one edition, אדוני Adonai, "the Lord," read יהוה "יהוה," which is probably the true reading (compare ver. 6); as in many other places, in which the superstition of the Jews has substituted אדוני Adonai for יהוה Jehovah. One of my own MSS., a very ancient and large folio, to which the points and the masora have been added by a later hand, has יהוה Jehovah in the 1st and 8th verses, in the teeth of the masora, which orders it in both places to be read אדוני Adonai.

Verse 2. *Above it stood the seraphim*] שרפים seraphim, from שרף saraph, to burn. He saw, says Kimchi, the angels as flames of fire, that the depravity of that generation might be exhibited, which was worthy of being totally burnt up.

*He covered his feet*—"He covereth his feet"] By the feet the Hebrews mean all the lower parts of the body. But the people of the East generally wearing long robes, reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of respect and decency to appear in public and on solemn occasions with even the feet themselves uncovered. Kempfer, speaking of the king of Persia giving audience, says, Rex in medio supremi atrii cruribus more patrio in-

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3 And <sup>a</sup>one cried unto another, and said, <sup>b</sup>Holy, holy, holy, <sup>c</sup>is the LORD of hosts : <sup>d</sup>the <sup>e</sup>whole earth <sup>f</sup>is full of his

glory.

4 And the posts of the <sup>e</sup>door moved at the voice of him that cried, and <sup>f</sup>the house was filled with smoke.

5 <sup>g</sup>Then said I, Woe <sup>h</sup>is me ! for I am <sup>i</sup>undone ; because I <sup>j</sup>am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me,

<sup>a</sup> Heb. *this cried to this.*—<sup>b</sup> Rev. iv. 8.—<sup>c</sup> Heb. *his glory is the fulness of the whole earth.*—<sup>d</sup> Ps. lxxii. 19.  
<sup>e</sup> Heb. *thresholds.*—<sup>f</sup> Exod. xl. 34. 1 Kings viii. 10.  
<sup>g</sup> Exod. iv. 10. vi. 30. Judg. vi. 22. xiii. 22. Jer. i. 6.  
<sup>h</sup> Heb. *cut off.*—<sup>i</sup> Heb. *and in his hand a live coal.*  
<sup>j</sup> Rev. viii. 3.—<sup>k</sup> Heb. *caused it to touch.*—<sup>l</sup> See Jer. i. 9.

flexis sedebat : corpus tunica investiebat flava, ad suras cum staret protensa ; discumbentis vero pedes discalceatos pro urbanitate patria operiens.—Amœn. Exot. p. 227. "The king sat on the floor cross-legged, as is the custom of the country. He was covered with a yellow garment, which reached down to the feet when standing, but covered the feet for decency when sitting with his slippers-off." Sir John Chardin's MS. note on this place of Isaiah is as follows: Grande marque de respect en orient de se cacher les pieds, quand on est assis, et de baisser le visage. Quand le souverain se monstre en Chine et à Japon, chacun se jette le visage contre terre, et il n'est pas permis de regarder le roi. "It is a great mark of respect in the East to cover the feet, and to bow down the head in the presence of the king."

Verse 3. *Holy, holy, holy*] This hymn, performed by the seraphim, divided into two choirs, the one singing responsively to the other, which Gregory Nazian., Carm. 18, very elegantly calls Συμφωνον, ἀριθμων, ἀγγελων σπασιν, is formed upon the practice of alternate singing, which prevailed in the Jewish church from the time of Moses, whose ode at the Red Sea was thus performed (see Exod. xv. 20, 21), to that of Ezra, under whom the priests and Levites sung alternately,

"O praise JΕΗΟΥΑΗ, for he is gracious ;  
For his mercy endureth for ever."

Ezra iii. 11. See De Sac. Poës. Hebr. Præl. xix., at the beginning.

Verse 5. *Woe is me ! for I am undone*] נִדְמַיְתִי *nidmeythi*, I am become dumb. There is something exceedingly affecting in this complaint. I am a man of unclean lips ; I cannot say, Holy, holy, holy ! which the seraphs exclaim. They are holy ; I am not so : they see God, and live ; I have seen him, and must die, because I am unholly. Only the pure in heart shall see God ; and they only can live in his presence for ever. Reader, lay this to heart ; and

<sup>i</sup>having a live coal in his hand, <sup>j</sup>which he had taken with the tongs from off <sup>k</sup>the altar :

7 And he <sup>l</sup>laid <sup>m</sup>it upon my mouth, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for <sup>n</sup>us ? Then said I, <sup>o</sup>Here <sup>p</sup>am I ; send me.

9 And he said, Go, and tell this people, <sup>q</sup>Hear ye <sup>r</sup>indeed, <sup>s</sup>but understand not ; and see ye <sup>t</sup>indeed, but perceive not.

10 Make <sup>u</sup>the heart of this people fat, and

Dan. x. 16.—<sup>a</sup> Gen. i. 26. iii. 22. xi. 7.—<sup>b</sup> Heb. *Behold me.*—<sup>c</sup> Ch. xliii. 8. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.—<sup>d</sup> Or, *without ceasing, &c.*—<sup>e</sup> Heb. *hear ye in hearing, &c.*  
<sup>f</sup> Heb. *in seeing.*—<sup>g</sup> Ps. cxix. 70. Ch. lxxiii. 17.

instead of boasting of thy excellence, and trusting in thy might, or comforting thyself in thy comparative innocence, thou wilt also be dumb before him, because thou hast been a man of unclean lips, and because thou hast still an unclean heart.

*I am undone*—"I am struck dumb"—נִדְמַיְתִי *nidmeythi*, twenty-eight MSS. (five ancient) and three editions.—I understand it as from דָּבַם *dum* or דָּבַם *damam*, *silere*, "to be silent;" and so it is rendered by the Syriac, *Vulgate*, *Symmachus*, and by some of the Jewish interpreters, *apud* Sal. b. Melec. The rendering of the Syriac is תַּוִּיר אֲנִי *tavir ani*, *stupens*, *attonitus sum*, "I am amazed." He immediately gives the reason why he was struck dumb: because he was a man of polluted lips, and dwelt among a people of polluted lips ; and was unworthy, either to join the seraphim in singing praises to God, or to be the messenger of God to his people. Compare Exod. iv. 10, vi. 12, Jer. i. 6.

Verse 6. *A live coal*] The word of prophecy, which was put into the mouth of the prophet.

*From off the altar*] That is, from the altar of burnt offerings, before the door of the temple, on which the fire that came down at first from heaven (Lev. ix. 24, 2 Chron. vii. 1) was perpetually burning. I was never to be extinguished, Lev. vi. 12, 13.

Verse 9. *And he said*] לִי *li*, *to me*, two MSS. and the Syriac. Thirteen MSS. have רַאֵה *raah*, in the regular form.

Verse 10. *Make the heart of this people fat*—"Gross"] The prophet speaks of the event, the fact as it would actually happen, not of God's purpose and act by his ministry. The prophets are in other places said to perform the thing which they only foretel:—

"Lo ! I have given thee a charge this day  
Over the nations, and over the kingdoms ;  
To pluck up, and to pull down ;  
To destroy, and to demolish ;  
To build, and to plant."

A. M. 3245.  
B. C. 759.  
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make their ears heavy, and shut their eyes: \*lest they see with their eyes, and hear with their ears, and understand with their

heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, <sup>b</sup>Until the cities be wasted without inhabitant, and the houses without man, and the land be <sup>c</sup>utterly desolate,

\* Jer. v. 21.—<sup>b</sup> Mic. iii. 12.—<sup>c</sup> Heb. *desolate with desolation*.—<sup>d</sup> 2 Kings xxv. 21.—<sup>e</sup> Or, *when it is returned,*

And Ezekiel says, "When I came to destroy the city;" that is, as it is rendered in the margin of our Version, "when I came to prophesy that the city should be destroyed;" chap. xliii. 3. To hear and not understand; to see, and not perceive; is a common saying in many languages. *Demosthenes* uses it, and expressly calls it a proverb: *ὡς τὸ τοῦ τρωπικοῦ ὄραντος μὴ ὄραν, καὶ ἀκουόντος μὴ ἀκουῖν*. *Centr. Aristogit. I., sub. fin.* The prophet, by the bold figure in the sentiment above mentioned, and the elegant form and construction of the sentence, has raised it from a common proverb into a beautiful *metaphor*, and given it the sublime air of poetry.

Or the words may be understood thus, according to the Hebrew idiom: "Ye certainly hear, but do not understand; ye certainly see, but do not acknowledge." Seeing this is the case, make the heart of this people fat—declare it to be stupid and senseless; and remove from them the means of salvation, which they have so long abused.

There is a saying precisely like this in *Æschylus*:

— βλεπόντες ἐβλεπον ματην,  
ὄντωντες οὐκ ἤκουον. *Æsch. Prom. Vinc. 456.*

"Seeing, they saw in vain; and hearing, they did not understand."

*And shut*—"Close up"] *עָשָׂה חָשָׂה*. This word *Sab. ben Melec* explains to this sense, in which it is hardly used elsewhere, on the authority of *Onkelos*. He says it means closing up the eyes, so that one cannot see; that the root is *עָשָׂה* *shava*, by which word the *Targum* has rendered the word *עָשָׂה* *tach*, Lev. xiv. 42, *וְעָשָׂה אֶת בֵּיתוֹ* *vetach eth beith*, "and shall plaster the house." And the word *עָשָׂה* *tach* is used in the same sense, *Isai. xlv. 18*. So that it signifies to close up the eyes by some matter spread upon the lids. Mr. *Harmer* very ingeniously applies to this passage a practice of sealing up the eyes as a ceremony, or as a kind of punishment used in the East, from which the image may possibly be taken. *Observ. II. 278.*

*With their heart*—"With their hearts"] *וּבְלִבָּבּוֹ* *u'lebabo*, fifteen MSS. of *Kennicott's* and *fourteen* of *De Rossi's*, and two editions, with the *Septuagint*, *Syriac*, *Chaldee*, and *Vulgate*.

*And be healed*—"And I should heal"] *וְיִשְׁמַח*

12 <sup>d</sup>And the LORD have removed men far away, and *there* be a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, <sup>e</sup>and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose <sup>f</sup>substance *is* in them, when they cast *their leaves*: so <sup>g</sup>the holy seed *shall be* the substance thereof.

A. M. 3245.  
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and hath been broused.—<sup>f</sup> Or, *stock or stem*.—<sup>g</sup> *Ezra ix. 2. Mal. ii. 13. Rom. xi. 5.*

*veerpa, Septuagint, Vulgate.* So likewise *Matt. xiii. 14; John xii. 40; Acts xxviii. 27.*

Verse 11. *Be utterly desolate*—"Be left"] For *תִּשְׁחָח* *tishaah*, the *Septuagint* and *Vulgate* read *תִּשְׁחָח* *tishshaer*.

Verse 13. *A tenth*] This passage, though somewhat obscure, and variously explained by various interpreters, has, I think, been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When *Nebuchadnezzar* had carried away the greater and better part of the people into captivity, there was yet a *tenth* remaining in the land, the poorer sort left to be vine-dressers and husbandmen, under *Gedaliah*, *2 Kings xxv. 12, 22*, and the dispersed Jews gathered themselves together, and returned to him, *Jer. xl. 12*; yet even these, fleeing into *Egypt* after the death of *Gedaliah*, contrary to the warning of *God* given by the prophet *Jeremiah*, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of *Jerusalem* and the dissolution of the commonwealth by the *Romans*, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; *Hadrian*, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them in different times and on various occasions since, we yet see, with astonishment, that the stock still remains, from which *God*, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish.—*L.*

*A tenth*, *עֲשִׂירִית* *asiriyah*. The meaning, says *Kimchi*, of this word is, there shall yet be in the land *ten kings* from the time of declaring this prophecy. The names of the ten kings are *Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiachin, Jehoiakim*, and *Zedekiah*; then there shall be a general consumption, the people shall be carried into captivity, and *Jerusalem* shall be destroyed.

For *בַּב* *bam*, in *them*, above seventy MSS., eleven of *Kennicott's*, and *thirty-four* of *De Rossi's*, read *בַּח* *bah*, in it; and so the *Septuagint*.

## CHAPTER VII.

The king of Judah and the royal family being in the utmost consternation on receiving accounts of the invasion of the kings of Syria and Israel, the prophet is sent to assure them that God would make good his promises to David and his house; so that, although they might be corrected, they could not be destroyed, while these prophecies remained to be accomplished, 1—9. The Lord gives Ahaz a sign that the confederacy against Judah shall be broken, which sign strikingly points out the miraculous conception of the Messiah, who was to spring from the tribe of Judah, 10—16. Prediction of very heavy calamities which the Assyrians would inflict upon the land of Judea, 17—25.

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
Nonæ 3.  
A. U. C. 12.

AND it came to pass in the days of <sup>a</sup> Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and <sup>b</sup> Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, and could not prevail against it.

2 And it was told the house of David, saying, Syria <sup>c</sup> is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

<sup>a</sup> 2 Kings xvi. 5. 2 Chron. xxiii. 5. 6. — <sup>b</sup> 2 Kings xv. 25, 30, 37. — <sup>c</sup> Heb. *resteth on Ephraim*. — <sup>d</sup> Ch. x. 21.  
<sup>e</sup> That is, *The remnant shall return*. See ch. vi. 13. x. 21.

The confederacy of *Rezin*, king of Syria, and *Pekah*, king of Israel, against the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign; see 2 Kings xv. 37, and note on chap. i. 7—9. However, in the very beginning of the reign of *Ahaz*, they jointly invaded Judah with a powerful army, and threatened to destroy or to dethrone the house of David. The king and royal family being in the utmost consternation on receiving advices of their designs, Isaiah is sent to them to support and comfort them in their present distress, by assuring them that God would make good his promises to David and his house. This makes the subject of this, and the following, and the beginning of the ninth chapters, in which there are many and great difficulties.

Chap. vii. begins with a historical account of the occasion of this prophecy; and then follows, ver. 4—16, a prediction of the ill success of the designs of the Israelites and Syrians against Judah; and from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chap. viii. has a pretty close connexion with the foregoing; it contains a confirmation of the prophecy before given of the approaching destruction of the kingdoms of Israel and Syria by the Assyrians, of the denunciation of the invasion of Judah by the same Assyrians. Verses 9, 10 give a repeated general assurance, that all the designs of the enemies of God's people shall be in the end disappointed, and brought to nought; ver. 11,

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3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, <sup>d</sup> and <sup>e</sup> Shearjashub thy son, at the end of the <sup>f</sup> conduit of the upper pool in the <sup>g</sup> highway of the fuller's field;

4 And say unto him, Take heed and be quiet; fear not, <sup>b</sup> neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
Nonæ 3.  
A. U. C. 12.

<sup>f</sup> 2 Kings xviii. 17. Ch. xxxvi. 2. — <sup>g</sup> Or, *causeway*.  
<sup>b</sup> Heb. *let not thy heart be tender*.

&c., admonitions and threatenings (I do not attempt a more particular explanation of this very difficult part), concluding with an illustrious prophecy, chap. ix. 1—6, of the manifestation of Messiah, the transcendent dignity of his character, and the universality and eternal duration of his kingdom.

## NOTES ON CHAP. VII.

Verse 3. *Now*] נא *na*, is omitted by two MSS., the *Septuagint*, *Syriac*, *Arabic*, and *Vulgate*.

Verse 4. The *Syriac* omits ארם *vearam*, "and Syria;" the *Vulgate* reads מלך ארם *melech aram*, "king of Syria:" one or the other seems to be the true reading. I prefer the former: or, instead of ארם *vearam uben*, read בן ופקח *vepekach ben*, and *pekah son*, MS.

Verse 5. *Because—Remaliah*] All these words are omitted by one MS. and the *Syriac*; a part of them also by the *Septuagint*.

Verses 8, 9. *For the head of Syria, &c.*]

"Though the head of Syria be Damascus,  
And the head of Damascus Retsin;  
Yet within *threescore* and *five* years  
Ephraim shall be broken, that he be no more a  
people:  
And the head of Ephraim be Samaria;  
And the head of Samaria Remaliah's son.

"Here are *six* lines, or *three* distichs, the order of which seems to have been disturbed by a transposition, occasioned by three of the lines beginning with the same word וראש *verosh*, "and the head," which three

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
NOME 3.  
A. U. C. 12.

Remaliah, have taken evil counsel against thee, saying,

6 Let us go against Judah, and vex it, and let us make a

breach therein for us, and set a king in the midst of it, even the son of Tabeal;

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin: and within

<sup>a</sup> Or, *waken*. — <sup>b</sup> Prov. xxi. 30. Ch. viii. 10. — <sup>c</sup> 2 Sam. viii. 6. — <sup>d</sup> Heb. *from a people*. — <sup>e</sup> See 2 Chron. xx. 20. <sup>f</sup> Or, *Do ye not believe?* it is because ye are not stable.

lines ought not to have been separated by any other line intervening; but a copyist, having written the first of them, and casting his eye on the third, might easily proceed to write after the first line beginning with *וְעָרָא* *verosh*, that which ought to have followed the third line beginning with *וְעָרָא* *verosh*. Then finding his mistake, to preserve the beauty of his copy, added at the end the distich which should have been in the middle; making that the second distich, which ought to have been the third. For the order as it now stands is preposterous: the destruction of Ephraim is denounced, and then their grandeur is set forth; whereas naturally the representation of the grandeur of Ephraim should precede that of their destruction. And the destruction of Ephraim has no coherence with the grandeur of Syria, simply as such, which it now follows: but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally.

“The arrangement then of the whole sentence seems originally to have been thus:—

Though the head of Syria be Damasous;  
And the head of Damascus Retsin;  
And the head of Ephraim be Samaria;  
And the head of Samaria Remaliah's son:  
Yet within threescore and five years  
Ephraim shall be broken that he be no more a people.”

DR. JUBB.

*Threescore and five years*] It was sixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes which had been left by Tiglath-pileser, and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser appears from many passages of the history of Josiah, where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7, 33, xxxv. 18; 2 Kings xxiii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators: see *Usserii Annal. V. T. ad an. 3327*, and *Sir I. Newton, Chronol. p. 283*.

“That the last deportation of Israel by Esarhaddon was in the sixty-fifth year after the second of Ahaz, is

threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 Moreover the Lord spake again unto Ahaz, saying,

11 Ask thee a sign of the Lord thy God;

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
NOME 3.  
A. U. C. 12.

<sup>a</sup> Heb. *And the LORD added to speak*. — <sup>b</sup> Judg. vi. 36, &c. Matt. xii. 33.

probable for the following reasons: The Jews, in *Seder Olam Rabba*, and the Talmudists, in *D. Kimchi* on Ezek. iv., say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. xxxiii. 11, in the twenty-second year of his reign; that is, before Christ 676, according to Dr. Blair's tables. And they are probably right in this. It could not be much earlier; as the king of Assyria was not king of Babylon till 680, *ibid*. As Esarhaddon was then in the neighbourhood of Samaria, it is highly probable that he did then carry away the last remains of Israel, and brought those strangers thither who mention him as their founder, Ezra iv. 2. But this year is just the sixty-fifth from the second of Ahaz, which was 740 before Christ. Now the carrying away the remains of Israel, who, till then, though their kingdom was destroyed forty-five years before, and though small in number, might yet keep up some form of being a people, by living according to their own laws, entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the captivity; and the whole people, the ten tribes included, were called Jews.—Dr. Jubb. *Two MSS. have twenty-five instead of sixty-five; and two others omit the word five, reading only sixty.*

*If ye will not believe*—“If ye believe not”] “This clause is very much illustrated by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people. The near connexion of the two facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well suited to this event in the history of the people of Judah: ‘If ye believe not, ye shall not be established;’ that is, unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; ye also shall be visited with punishment at the same time: as our Saviour told the Jews in his time, ‘Unless ye repent, ye shall all likewise perish;’ intimating their destruction by the Romans; to which also, as well as to the captivity of Manasseh, and to the Babylonish captivity, the views of the prophet might here extend. The close connexion of this threat to the Jews with the prophecy of the destruc-

A. M. cir. 3262.  
B. C. cir. 742.  
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NOME 3.  
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\* ask it either in the depth, or in the height above.  
12 But Ahaz said, I will not ask, neither will I tempt the

LORD.

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary men, but will ye weary my God also?

<sup>a</sup>Or, *make thy petition deep.*—<sup>b</sup>Matt. i. 23. Luke i. 31, 34.  
<sup>c</sup>Ch. ix. 6.

tion of Israel, is another strong proof that the order of the preceding lines above proposed is right.”—  
DR. JUNB.

“If ye believe not in me.”—The exhortation of Jehoshaphat, 2 Chron. xx. 20, to his people, when God had promised to them, by the prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in sense and expression, and seems to be delivered in verse :—

“Hear me, O Judah; and ye inhabitants of Jerusalem;  
Believe in JEHOVAH your God, and ye shall be established:  
Believe his prophets, and ye shall prosper.”

Where both the sense and construction render very probable a conjecture of Archbishop *Secker* on this place; that instead of כִּי *ki*, we should read בִּי *bi*. “If ye will not believe *in me*, ye shall not be established.” So likewise *Dr. Durell*. The *Chaldee* has, “If ye will not believe in the words of the prophet;” which seems to be a paraphrase of the reading here proposed. In favour of which it may be further observed, that in one MS. כִּי *ki* is upon a rasure; and another for the last לֹא *lo* reads לֵאלֹהֵי *velo*, which would properly follow בִּי *bi*, but could not follow כִּי *ki*.

Some translate thus, and paraphrase thus: If ye will not believe, surely ye shall not be established. Or, If ye do not give credit, it is because ye are unfaithful. Ye have not been faithful to the grace already given: therefore ye are now incapable of crediting my promises.

Verse 11. *In the depth*—“Go deep to the grave”] So *Aquila*, *Symmachus*, *Theodotion*, and the *Vulgate*.

Verse 14. *The Lord*—“JEHOVAH”] For אֲדֹנָי *Adonai*, twenty-five of *Kennicott's MSS.*, nine ancient, and fourteen of *De Rossi's*, read יְהוָה *Yehovah*. And so ver. 20, eighteen MSS.

*Immanuel*.] For עִמָּנוּ *Immanuel*, many MSS. and editions have אֱלֹהֵי עִמָּנוּ *immanu El*, God with us.

Verse 15. *That he may know*—“When he shall know”] “Though so much has been written on this important passage, there is an obscurity and inconsequence which still attends it, in the general run of all the interpretations given to it by the most learned. And this obscure incoherence is given to it by the false rendering of a Hebrew particle, viz., לֵ, *le*, in לֵדָע *ledato*. This has been generally rendered, either ‘that he may know,’ or ‘till he know.’ It is capable of either version, without doubt; but either of these

14 Therefore the LORD himself shall give you a sign; <sup>b</sup>Behold, a virgin shall conceive, and bear <sup>c</sup>a son, and <sup>d</sup>shall call his name <sup>e</sup>Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

<sup>d</sup>Or, *thou, O Virgin, shalt call.* See Gen. iv. 1, 25. xvi. 11. xxix. 32. xxx. 6, 8. 1 Sam. iv. 21.—<sup>e</sup>Ch. viii. 8.

versions makes ver. 15 incoherent and inconsistent with ver. 16. For ver. 16 plainly means to give a reason for the assertion in ver. 15, because it is subjoined to it by the particle כִּי *ki*, for. But it is no reason why a child should eat butter and honey till he was at an age to distinguish, that before that time the land of his nativity should be free from its enemies. This latter supposition indeed implies what is inconsistent with the preceding assertion. For it implies, that in part of that time of the infancy spoken of the land should not be free from enemies, and consequently these species of delicate food could not be attainable, as they are in times of peace. The other version, ‘that he may know,’ has no meaning at all; for what sense is there in asserting, that a child shall eat butter and honey that he may know to refuse evil and choose good? Is there any such effect in this food? Surely not. Besides, the child is thus represented to eat those things, which only a state of peace produces, during its whole infancy, inconsistently with ver. 16, which promises a relief from enemies only before the end of this infancy: implying plainly, that part of it would be passed in distressful times of war and siege, which was the state of things when the prophecy was delivered.

“But all these objections are cut off, and a clear, coherent sense is given to this passage, by giving another sense to the particle לֵ, *le*, which never occurred to me till I saw it in *Harmer's Observat.*, vol. i., p. 299. See how coherent the words of the prophet run, with how natural a connexion one clause follows another, by properly rendering this one particle: ‘Behold this Virgin shall conceive and bear a Son, and thou shalt call his name Immanuel; butter and honey shall he eat, when he shall know to refuse evil, and choose good. For before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed.’ Thus ver. 16 subjoins a plain reason why the child should eat butter and honey, the food of plentiful times, when he came to a distinguishing age; viz., because before that time the country of the two kings, who now distressed Judea, should be desolated; and so Judea should recover that plenty which attends peace. That this rendering, which gives perspicuity and rational connexion to the passage, is according to the use of the Hebrew particle, is certain. Thus לִפְתוֹת בֹּקֵר *liphnoth boker*, ‘at the appearing of morning, or when morning appeared,’ Exod. xiv. 27; לֵעֵת הָאֹכֵל *leeth haochel*, ‘at meal-time, or when it was

A. M. cir. 3262.  
B. C. cir. 742.  
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16 <sup>a</sup> For before the child shall know to refuse the evil, and choose the good, the land that

thou abhorrest shall be forsaken of <sup>b</sup> both her kings.

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
Nones 3.  
A. U. C. 12.

17 <sup>c</sup> The LORD shall bring

<sup>a</sup> See ch. viii. 4.—<sup>b</sup> 2 Kings xv. 30. xvi. 9.

<sup>c</sup> 2 Chron. xxviii. 19.

time to eat,' Ruth ii. 14. In the same manner, *ἠδὲ* *ledato*, 'at his knowing, that is, when he knows.'

"Harmer (*ibid.*) has clearly shown that these articles of food are delicacies in the East, and, as such, denote a state of plenty. See also Josh. v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it. Indeed, in ver. 22 it expresses a plenty arising from the thinness of the people; but that it signifies, ver. 15, a plenty arising from deliverance from war then present, is evident; because otherwise there is no expression of this deliverance. And that a deliverance was intended to be here expressed is plain, from calling the child which should be born *Immanuel*, God with us. It is plain also, because it is before given to the prophet in charge to make a declaration of the deliverance, ver. 3-7; and it is there made; and this prophecy must undoubtedly be conformable to that in this matter."—*Dr. Jubb.*

The circumstance of the child's eating butter and honey is explained by *Jarchi*, as denoting a state of plenty: "Butter and honey shall this child eat, because our land shall be full of all good." *Comment in locum.* The infant Jupiter, says *Callimachus*, was tenderly nursed with goat's milk and honey. Hymn. in *Jov.* 48. *Homer*, of the orphan daughters of *Pandareus* :—

Κομισσε δε δι' Αφροδιτη  
Τυρω, και μελιτι γλυκερω, και ηδει οινω.  
Odys. xx., 68.

"Venus in tender delicacy rears  
With honey, milk, and wine, their infant years."

Pope.

*Τροφης εστιν ενδειξις*. "This is a description of delicate food," says *Eustathius* on the place.

Agreeably to the observations communicated by the learned person above mentioned, which perfectly well explain the historical sense of this much-disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this: "that within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years (compare chap. viii. 4), the enemies of Judah should be destroyed." But the prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted; that we may easily suppose that, in minds prepared by the general ex-

pectation of a great Deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested; especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called *Immanuel*, is treated as the Lord and Prince of the land of Judah. Who could this be, other than the heir of the throne of David; under which character a great and even a divine person had been promised? No one of that age answered to this character except *Hezekiah*; but he was certainly born nine or ten years before the delivery of this prophecy. That this was so understood at that time is collected, I think, with great probability, from a passage of *Micah*, a prophet contemporary with *Isaiah*, but who began to prophesy after him; and who, as I have already observed, imitated him, and sometimes used his expressions. *Micah*, having delivered that remarkable prophecy which determines the place of the birth of *Messiah*, "the Ruler of God's people, whose goings forth have been of old, from everlasting;" that it should be *Bethlehem Ephratah*; adds immediately, that nevertheless, in the mean time, God would deliver his people into the hands of their enemies: "He will give them up, till she, who is to bear a child, shall bring forth," *Mic.* v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child; and seems much more properly applicable to this passage of *Isaiah* than to any others of the same prophet, to which some interpreters have applied it. *St. Matthew*, therefore, in applying this prophecy to the birth of *Christ*, does it, not merely in the way of accommodating the words of the prophet to a suitable case not in the prophet's view, but takes it in its strictest, clearest, and most important sense; and applies it according to the original design and principal intention of the prophet.—*L.*

After all this learned criticism, I think something is still wanting to diffuse the proper light over this important prophecy. On *Matt.* i. 23 I have given what I judge to be the true meaning and right application of the whole passage, as there quoted by the evangelist, the substance of which it will be necessary to repeat here :—

At the time referred to, the kingdom of Judah, under the government of *Ahaz*, was reduced very low. *Pekah*, king of Israel, had slain in Judaea one hundred and twenty thousand persons in one day; and carried away captives two hundred thousand, including women and children, together with much spoil. To add to their distress, *Rezin*, king of Syria, being confederate with *Pekah*, had taken *Elath*, a fortified city of Judah, and carried the inhabitants away captive to *Damascus*. In this critical conjuncture, need we wonder that *Ahaz* was afraid that the



A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
NOME 3.  
A. U. C. 12.

upon thee, and upon thy people,  
and upon thy father's house,  
days that have not come from

the day that \*Ephraim departed  
from Judah; *even* the king of  
Assyria.

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
NOME 3.  
A. U. C. 12.

\* 1 Kings

xii. 16.

enemies who were now united against him must prevail, destroy Jerusalem, end the kingdom of Judah, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, swallowed up now both by sorrow and by unbelief, in order to assure him that the counsels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to *ask a sign* or *miracle*, which should be a pledge in hand, that God should, in due time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat," &c. Both the *divine* and *human* nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist: He shall be called עִמָּנוּאֵל IMMANU-EL; literally, *The strong God with us*: similar to those words in the New Testament: *The word which was God—was made flesh, and dwelt among us, full of grace and truth*; John i. 1, 14. *And God was manifested in the flesh*, 1 Tim. iii. 16. So that we are to understand *God with us* to imply, *God incarnated—God in human nature*. This seems farther evident from the words of the prophet, ver. 15: *Butter and honey shall he eat—he shall be truly man—grow up and be nourished in a human natural way*; which refers to his being WITH us, i. e., incarnated. To which the prophet adds, *That he may know to refuse the evil, and choose the good*; or rather, *According to his knowledge, יָדָעוּ ledato, reprobating the evil, and choosing the good*: this refers to him as God, and is the same idea given by this prophet, chap. liiii. 11: *By (or in) his knowledge, בְּדַעַתוֹ bedato (the knowledge of Christ crucified), shall my righteous servant justify many; for he shall bear their offences*. Now this *union* of the divine and human nature is termed a *sign* or *miracle*, אֵיִת, oth, i. e., something which exceeds the power of nature to produce. And this *miraculous union* was to be brought about in a *miraculous way*: *Behold a virgin shall conceive*: the word is very emphatic, הָעַלְמָה ha-almah, *the virgin*; the only one that ever was, or ever shall be, a *mother* in this way. But the *Jews*, and some called *Christians*, who have espoused their desperate cause, assert that "the word עַלְמָה almah does not signify a *virgin only*; for it is applied Prov. xxx. 19 to signify a young *married* woman." I answer, that this latter text is no proof of the contrary doctrine: the words דֶּרֶךְ נַבְרָא בְעַלְמָה derech neber bealmah, *the way of a man with a maid*, cannot be proved to mean *that* for which it is produced. Besides, one of De Rossi's MSS. reads בְּעַלְמָיִת bealmait, *the way of a strong or stout man* (נַבְרָא neber) IN HIS

YOUTH; and in this reading the *Syriac, Septuagint, Vulgate, and Arabic* agree; which are followed by the *first Version* in the *English* language, as it stands in a MS. in my own possession: *the wife of a man in his marrying youth*: so that this place, the only one that can with any *probability of success* be produced, were the interpretation contended for correct, which I am by no means disposed to admit, proves nothing. Besides, the consent of so many *Versions* in the opposite meaning deprives it of much of its influence in this question.

The word עַלְמָה almah comes from אָלַם alam, to *lie hid*, be *concealed*: and we are told, that "virgins were so called, because they were *concealed* or *closely kept up* in their fathers' houses till the time of their marriage." This is not correct: see the case of Rebecca, Gen. xxiv. 43, and my note there; that of Rachael, Gen. xxix. 6, 9, and the note there also; and see the case of Miriam, the sister of Moses, Exod. ii. 8, and also the Chaldee paraphrase on Lam. i. 4, where the *virgins* are represented as *going out* in the dance. And see also the whole history of *Ruth*. This being *concealed*, or *kept at home*, on which so much stress is laid, is purely fanciful; for we find that young *unmarried* women drew water, kept sheep, gleaned publicly in the fields, &c., &c., and the same works they perform among the *Turcomans* to the present day. This reason, therefore, does not account for the radical meaning of the word; and we must seek it elsewhere. Another well-known and often-used root in the Hebrew tongue will cast light on this subject. This is גָּלַה galah, which signifies to *reveal*, *make manifest*, or *uncover*; and is often applied to matrimonial connexions in different parts of the Mosaic law: אָלַם alam, therefore, may be considered as implying the *concealment* of the *virgin*, as *such*, till lawful marriage had taken place. A virgin was not called עַלְמָה almah, because she was *concealed* by being kept at home in her father's house, which is not true; but, *literally* and *physically*, because as a *woman* she had not been *uncovered*—she had not known man. This fully applies to the blessed virgin, see Luke i. 34. "How can this be, seeing *I know no man*?" And this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, "The seed of the woman shall bruise the head of the serpent," Gen. iii. 15; for the person who was to destroy the work of the devil was to be the progeny of the *woman*, without any concurrence of the *man*. And hence the text in Genesis speaks as fully of the *virgin state* of the person from whom *Christ*, according to the flesh, should come, as that in the *prophet*, or this in the *Evangelist*. According to the original promise there was to be a *seed*, a *human being*, who should destroy sin: but this *seed* or *human being*, must come from the *woman* ALONE; and no *woman* ALONE could produce such a

A. M. cir. 3262.  
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18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that is in the uttermost part of the

rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in <sup>b</sup> the holes of the rocks, and upon all thorns, and upon all <sup>c</sup> bushes.

20 In the same day shall the Lord shave with a <sup>d</sup> razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep:

<sup>a</sup> Ch. v. 26.—<sup>b</sup> Ch. ii. 19. Jer. xvi. 16.—<sup>c</sup> Or, *conscionable trees*.—<sup>d</sup> 2 Kings xvi. 7, 8. 2 Chron. xxviii. 20.

human being without being a virgin. Hence, *A virgin shall bear a son*, is the very spirit and meaning of the original text, independently of the illustration given by the prophet; and the fact recorded by the evangelist is the proof of the whole. But how could that be a sign to Ahaz, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at that time, which was the fact; but Jerusalem, Judea, and the house of David should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a virgin should bear a son. This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail: the kingdom and house of David have failed; the virgin, therefore, must have brought forth her son, and this son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew concur; and facts the most unequivocal have confirmed the whole! Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name, *Immanuel*, be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an angel or a mere man; and yet, in the very beginning of the

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briars and thorns.

24 With <sup>b</sup> arrows and with bows shall men come thither; because all the land shall become briars and thorns.

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
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21. See Ezek. v. 1.—<sup>c</sup> Deut. xxxii. 14.—<sup>f</sup> Heb. *in the midst of the land*.—<sup>e</sup> Ch. v. 6.—<sup>h</sup> Jer. l. 14.

Gospel History, apply a character to him which belongs only to the most high God? Surely no. In what sense, then, is Christ GOD WITH US? Jesus is called Immanuel, or *God with us*, in his incarnation; God united to our nature; *God with man*, God in man; *God with us*, by his continual protection; *God with us*, by the influences of his Holy Spirit, in the holy sacrament, in the preaching of his word, in private prayer. And *God with us*, through every action of our life, that we begin, continue, and end in his name. He is *God with us*, to comfort, enlighten, protect, and defend us, in every time of temptation and trial, in the hour of death, in the day of judgment; and *God with us* and in us, and we with and in him, to all eternity.

Verse 17. *The Lord shall bring*—“But JEHOVAH will bring”] *Houbigant* reads וַיַּבִּיב *vaiyabi*, from the Septuagint, ἀλλὰ ἐπαεῖ ὁ θεός, to mark the transition to a new subject.

Even the king of Assyria.] *Houbigant* supposes these words to have been a marginal gloss, brought into the text by mistake; and so likewise Archbishop Secker. Besides their having no force or effect here, they do not join well in construction with the words preceding, as may be seen by the strange manner in which the ancient interpreters have taken them; and they very inelegantly forestal the mention of the king of Assyria, which comes in with great propriety in the 20th verse. I have therefore taken the liberty of omitting them in the translation.

Verse 18. *Hiss for the fly*—“Hist the fly”] See note on chap. v. 26.

Egypt, and—Assyria.] Sennacherib, Esarhaddon, Pharaoh-necho, and Nebuchadnezzar, who one after another desolated Judea.

Verse 19. *Holes of the rocks*—“Caverns”] So the Septuagint, Syriac, and Vulgate, whence *Houbigant*

supposes the true reading to be החללים *hannachalolim*. One of my oldest MSS. reads החללים *hannachalolim*.

Verse 20. *The river*] That is, the Euphrates; הנהר *hanahar*. So read the *Septuagint* and two MSS.

*Shall the Lord shave with a razor that is hired*—“JEHOVAH shall shave by the hired razor”] To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical, to denote the utter devastation of the country from one end to the other; and the plundering of the people, from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own. And God himself considered the great nations, whom he thus employed, as his mercenaries; and paid them their wages. Thus he paid Nebuchadnezzar for his services against Tyre, by the conquest of Egypt, Ezek. xxix. 18—20. The hairs of the head are those of the highest order in the state; those of the feet, or the lower parts, are the common people; the beard is the king, the high priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isai. i. 6. The king of the Ammonites, to show the utmost contempt of David, ‘cut off half the beards of his servants, and the men were greatly ashamed; and David bade them tarry at Jericho till their beards were grown.’ 2 Sam. x. 4, 5. *Niebuhr*, *Arabie*, p. 275, gives a modern instance of the very same kind of insult. “The Turks,” says *Thevenot*, “greatly esteem a man who has a fine beard; it is a very great affront to take a man by his beard, unless it be to kiss it; they swear by the beard.” *Voyages*, I., p. 57. *D'Arvieux* gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer his surgeon to take off his beard. *Memoires*, Tom. III., p. 214. See also *Niebuhr*, *Arabie*, p. 61.

The remaining verses of this chapter, 21—25, contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances: the vineyards and corn-fields, before well cultivated, now overrun with briars and thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture, so as to yield milk in plenty to the scanty family of the owner; the thinly scattered people living, not on corn, wine, and oil, the produce of cultivation; but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts, so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.

A very judicious friend has sent me the following observations on the preceding prophecy, which I think worthy of being laid before the reader; though

they are in some respects different from my own view of the subject.

“To establish the primary and literal meaning of a passage of Scripture is evidently laying the true foundation for any subsequent views or improvements from it.

“The kingdom of Judah, under the government of Ahaz, was reduced very low. Pekah, king of Israel, had slain in Judea *one hundred and twenty thousand* in one day; and carried away captive *two hundred thousand*, including women and children, with much spoil. To add to this distress, Rezin, king of Syria, being confederate with Pekah, had taken Elath, a fortified city of Judah, and carried the inhabitants to Damascus. I think it may also be gathered from the *sixth* verse of chap. viii., that the kings of Syria and Israel had a considerable party in the land of Judea, who, regardless of the divine appointment and promises, were disposed to favour the elevation of Tabeal, a stranger, to the throne of David.

“In this critical conjuncture of affairs, Isaiah was sent with a message of mercy, and a promise of deliverance, to Ahaz. He was commanded to take with him *Shearjashub*, his son, whose *name* contained a *promise* respecting the captives lately made by Pekah, whose *return* from Samaria, effected by the expostulation of the prophet Oded and the concurrence of the princes of Ephraim, was now promised as a pledge of the divine interposition offered to Ahaz in favour of the house of David. And as a further token of this preservation, notwithstanding the incredulity of Ahaz, Isaiah was directed to predict the birth of *another* son which should be born to him within the space of a year, and to be named *Immanuel*, signifying thereby the protection of God to the land of Judah and family of David at this present conjuncture, with reference to the promise of the Messiah who was to spring from that family, and be born in that land. Compare chap. viii. 8. Hence Isaiah testifies, chap. viii. 18: ‘Behold, I and the children whom the Lord hath given me are for signs and for *types* in Israel.’ Compare Zech. iii. 8: ‘Thy companions are men of sign and type:’ see *Dr. Louth* on this verse. The message of divine displeasure against Israel is in like manner expressed by the *names* the prophet Hosea was directed to give his children; see Hos. i. and ii.

“Concerning *this child*, who was to be named Immanuel, the prophet was commissioned to declare, that notwithstanding the present scarcity prevailing in the land from its being harassed by war, yet within the space of time wherein this child should be of age to discern good and evil, both these hostile kings, *viz.* of Israel and Syria, should be cut off; and the country enjoy such plenty, that butter and honey, food accounted of peculiar delicacy, should be a *common* repast. See *Harmer's Observations*, vol. i. p. 299.

“To this it may be objected that Isaiah's son was *not* named Immanuel, but *Maher-shalal-hash-baz*; the signification of which bore a threatening aspect, instead of a consolatory one. To this I think a satisfactory answer may be given. Ahaz, by his unbelief and disregard of the message of mercy sent to him

from God (for instead of depending upon it he sent and made a treaty with the king of Assyria), drew upon himself the divine displeasure, which was expressed by the *change of the child's name*, and the declaration that *though Damascus and Samaria should, according to the former prediction, fall before the king of Assyria, yet that this very power, i. e. Assyria, in whom Abaz trusted for deliverance (see 2 Kings xvi. 7, &c.), should afterwards come against Judah, and 'fill the breadth of the land,' which was accomplished in the following reign, when Jerusalem was so endangered as to be delivered only by miracle. The sixth and seventh verses of chap. viii. indicate, I think, as I before observed, that the kings of Syria and Israel had many adherents in Judah, who are said to refuse the peaceful waters of Shiloh or Siloam, him that is to be sent, who ought to have been their confidence, typified by the fountain at the foot of Mount Zion, whose stream watered the city of Jerusalem; and therefore, since the splendour of victory, rather than the blessings of peace, was the object of their admiration, compared to a swelling river which overflowed its banks, God threatens to chastise them by the victorious armies of Assur. The prophet at the same time addresses words of consolation to such of the people who yet feared and trusted in Jehovah, whom he instructs and comforts with the assurance (ver. 10) that they shall prove the fulfilment of the promise contained in the name Immanuel.*

"But it may still be objected, that according to this interpretation of the *fourteenth* verse of chap. vii. nothing *miraculous* occurs, which is readily admitted; but the objection rests upon the supposition that something miraculous was intended; whereas the word *σημα* *oth*, "sign," does by no means generally imply a miracle, but most commonly an *emblematic representation* (see Ezek. iv. 3—12, xi., xx. 20, Zech. vi. 14), either by actions or names, of some future event either promised or threatened. Exod. iii. 12, 1 Sam. ii. 34, 2 Kings xix. 29, Jer. xlv. 29, 30, are all examples of a *future event* given as a sign or token of something else which is also future. The birth of Isaiah's son was indeed typical of him whose name he was, at first, appointed to bear, *viz.*, Immanuel, even as Oshea the son of Nun had his name changed to Jehoshua, the same with Jesus, of whom he was an eminent type. Hence the prophet, in the *ninth* chapter, breaks forth into a strain of exultation: 'To us a child is born;' after which follows denunciations against Rezin and the kingdom of Israel, which are succeeded by declarations, that when *Assyria* had completed the appointed chastisement upon Judah and Jerusalem, that empire should be destroyed. The whole of the *tenth* chapter is a very remarkable prophecy, and was probably delivered about the time of Sennacherib's invasion.

"But still it will be urged, that St. Matthew, when relating the miraculous conception of our Lord, says, 'Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet,' &c. To this it may readily be answered, that what was spoken by the prophet was indeed now fulfilled in a

higher, more important, and also in a more literal sense, than the primary fulfilment could afford, which derived all its value from its connexion with this event, to which it ultimately referred.

"In like manner the prophecy of Isaiah, contained in the *second* chapter, received a *complete* fulfilment in our Saviour's honouring Capernaum with his residence, and preaching throughout Galilee; though there appears reason to interpret the passage as having a primary respect to the reformation wrought by Hezekiah, and which, at the eve of the dissolution of the kingdom of Israel by the captivity of the ten tribes, extended to the tribes of Asher and Zebulun, and many of the inhabitants of Ephraim and Manasseh, who were hereby stirred up to destroy idolatry in their country. See 2 Chron. xxxi. 1. And without doubt the great deliverance wrought afterwards for Judah by the miraculous destruction of Sennacherib's army, and the recovery of Hezekiah in so critical a conjuncture from a sickness which had been declared to be unto death, contributed not a little to revive the fear of God in that part of Israel which, through their defection from the house of David, had grievously departed from the temple and worship of the true God; and as Galilee lay contiguous to countries inhabited by Gentiles, they had probably sunk deeper into idolatry than the southern part of Israel.

"In several passages of St. Matthew's Gospel, our translation conveys the idea of things being done *in order to fulfil certain prophecies*; but I apprehend that if the words *ἵνα καὶ ὀραῖς* were rendered as simply denoting the event, *so that* and *thus* was fulfilled, the sense would be much clearer. For it is obvious that our Lord did not speak in parables or ride into Jerusalem previously to his last passover, simply for the purpose of fulfilling the predictions recorded, but also from other motives; and in chap. ii., the Evangelist only remarks that the circumstance of our Lord's *return from Egypt* corresponded with the prophet Hosea's relation of that part of the history of the Israelites. So in the *twenty-third* verse Joseph dwelt at Nazareth *because* he was directed so to do by God himself; and the sacred historian, having respect to the effect afterwards produced (see John vii. 41, 42, 52), remarks that this abode in Nazareth was a means of fulfilling those predictions of the prophets which indicate the contempt and neglect with which by many the Messiah should be treated. Galilee was considered by the inhabitants of Judea as a degraded place, chiefly from its vicinity to the Gentiles; and Nazareth seems to have been *proverbially contemptible*; and from the account given of the spirit and conduct of the inhabitants by the evangelists, not without reason."—E. M. B.

To my correspondent, as well as to many learned men, there appears some difficulty in the text; but I really think this is quite done away by that mode of interpretation which I have already adopted; and as far as the miraculous conception is concerned, the whole is set in the clearest and strongest light, and the objections and cavils of the Jews entirely destroyed.

CHAPTER VIII.

*Prediction respecting the conquest of Syria and Israel by the Assyrians, 1—4. Israel, for rejecting the gentle stream of Shiloah, near Jerusalem, is threatened to be overflowed by the great river of Assyria, manifestly alluding by this strong figure to the conquests of Tiglath-pileser and Shalmaneser over that kingdom, 5—7. The invasion of the kingdom of Judah by the Assyrians under Sennacherib foretold, 8. The prophet assures the Israelites and Syrians that their hostile attempts against Judah shall be frustrated, 9, 10. Exhortation not to be afraid of the wrath of man, but to fear the displeasure of God, 11—13. Judgments which shall overtake those who put no confidence in Jehovah, 14, 15. The prophet proceeds to warn his countrymen against idolatry, divination, and the like sinful practices, exhorting them to seek direction from the word of God, professing in a beautiful apostrophe that this was his own pious resolution. And to enforce this counsel, and strengthen their faith, he points to his children, whose symbolic names were signs or pledges of the divine promises, 16—20. Judgments of God against the finally impenitent, 21, 22.*

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
NOME 3.  
A. U. C. 12.

**M**OREOVER the LORD said unto me, Take thee a great roll, and <sup>a</sup> write in it with a man's pen concerning <sup>b</sup> Ma-

2 And I took unto me faithful witnesses to record, <sup>c</sup> Uriah the priest, and Zechariah the son of Jeberechiah.

A. M. cir. 3262.  
B. C. cir. 742.  
Anno Olymp.  
NOME 3.  
A. U. C. 12.

3 And I <sup>d</sup> went unto the prophetess; and

her-shalal-hash-baz.

<sup>a</sup> Ch. xxx. 8. Hab. ii. 2. — <sup>b</sup> Heb. in making speed to the spoil he hasteneth the prey. or make speed, &c.

<sup>c</sup> 2 Kings xvi. 10. — <sup>d</sup> Heb. approached unto.

The prophecy of the foregoing chapter relates directly to the kingdom of Judah only: the first part of it promises them deliverance from the united invasion of the Israelites and Syrians; the latter part, from ver. 17, denounces the desolation to be brought upon the kingdom of Judah by the Assyrians. The sixth, seventh and eighth verses of this chapter seem to take in both the kingdoms of Israel and Judah. "This people that refuseth the waters of Shiloah," may be meant of both: the Israelites despised the kingdom of Judah, which they had deserted, and now attempted to destroy; the people of Judah, from a consideration of their own weakness, and a distrust of God's promises, being reduced to despair, applied to the Assyrians for assistance against the two confederate kings. But how could it be said of Judah, that they rejoiced in Rezin and the son of Remaliah, the enemies confederated against them? If some of the people were inclined to revolt to the enemy (which however does not clearly appear from any part of the history or the prophecy), yet there was nothing like a tendency to a general defection. This, therefore, must be understood of Israel. The prophet denounces the Assyrian invasion; which should overwhelm the whole kingdom of Israel under Tiglath-pileser, and Shalmaneser; and the subsequent invasion of Judah by the same power under Sennacherib, which would bring them into the most imminent danger, like a flood reaching to the neck, in which a man can but just keep his head above water. The two next verses, 9 and 10, are addressed by the prophet, as a subject of the kingdom of Judah, to the Israelites and Syrians, and perhaps to all the enemies of God's people; assuring them that their attempts against that kingdom shall be fruitless; for that the promised Immanuel, to whom he alludes by using his name to express the signification of it, for God is

with us, shall be the defence of the house of David, and deliver the kingdom of Judah out of their hands. He then proceeds to warn the people of Judah against idolatry, divination, and the like forbidden practices; to which they were much inclined, and which would soon bring down God's judgments upon Israel. The prophecy concludes at the sixth verse of chap. ix. with promises of blessings in future times by the coming of the great deliverer already pointed out by the name of Immanuel, whose person and character is set forth in terms the most ample and magnificent.

And here it may be observed that it is almost the constant practice of the prophet to connect in like manner deliverances temporal with spiritual. Thus the eleventh chapter, setting forth the kingdom of Messiah, is closely connected with the tenth, which foretels the destruction of Sennacherib. So likewise the destruction of nations, enemies to God, in the thirty-fourth chapter, introduces the flourishing state of the kingdom of Christ in the thirty-fifth. And thus the chapters from xl. to xlix. inclusive, plainly relating to the deliverance from the captivity of Babylon, do in some parts plainly relate to the greater deliverance by Christ.

NOTES ON CHAP. VIII.

Verse 1. *Take thee a great roll*—"Take unto thee a large mirror"] The word גילון *gillayon* is not regularly formed from גלל *galal*, to roll, but from גלה *galah*, as פידור *pidyor* from פדה *padah*, כילון *killayon* from כלה *calah*, ניקון *nikkayon* from נקה *nakah*, עליון *elyon* from עלה *alah*, &c., the <sup>v</sup> *yod* supplying the place of the radical ה *he*. גלה *galah* signifies to show, to reveal; properly, as Schroederus says (De Vestitu Mulier. Hebr. p. 294), to render clear and bright by rubbing; to polish. גילון *gillayon*, therefore, according to this

A. M. cir. 3262.  
 B. C. cir. 742.  
 Anno Olymp.  
 Nona 3.  
 A. U. C. 12.

she conceived, and bare a son.  
 Then said the LORD to me,  
 Call his name Maher-shalal-  
 hash-baz.

4 For before the child shall have knowledge to cry, My father and my mother, b the c riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

<sup>a</sup> See ch. vii. 16. — <sup>b</sup> Or, he that is before the king of Assyria shall take away the riches, &c. — <sup>c</sup> 2 Kings xv. 29.

derivation, is not a roll or volume: but may very well signify a polished tablet of metal, such as was anciently used for a mirror. The Chaldee paraphrast renders it by *לוח* *luach*, a tablet, and the same word, though somewhat differently pointed, the Chaldee paraphrast and the rabbins render a mirror, chap. iii. 23. The mirrors of the Israelitish women were made of brass finely polished, Exod. xxxviii. 8, from which place it likewise appears that what they used were little hand mirrors which they carried with them even when they assembled at the door of the tabernacle. I have a metalline mirror found in Herculaneum, which is not above three inches square. The prophet is commanded to take a mirror, or brazen polished tablet, not like these little hand mirrors, but a large one; large enough for him to engrave upon it in deep and lasting characters, *בחרט ענוש* *cheret enosh*, with a workman's graving tool, the prophecy which he was to deliver. *חרט* *cheret* in this place certainly signifies an instrument to write or engrave with: but *חרט* *charit*, the same word, only differing a little in the form, means something belonging to a lady's dress, chap. iii. 22 (where however five MSS. leave out the *yod*, whereby only it differs from the word in this place); either a crimping-pin, which might be not unlike a graving-tool, as some will have it, or a purse, as others infer from 2 Kings v. 23. It may therefore be called here *חרט ענוש* *cheret enosh*, a workman's instrument, to distinguish it from *חרט ענוש* *cheret ihshah*, an instrument of the same name, used by the women. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians; the subject and sum of which prophecy is here expressed with great brevity in four words, *מהר שלל חזק חזק* *maher shalal hash baz*; i. e., to hasten the spoil, to take quickly the prey; which are afterwards applied as the name of the prophet's son, who was made a sign of the speedy completion of it; Maher-shalal-hash-baz; *Haste-to-the-spoil, Quick-to-the-prey*. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it.

The prophet is commanded to take a great roll, and yet four words only are to be written in it. *מהר שלל חזק חזק* *maher shalal hash baz*, *Make haste to the spoil; fall upon the prey*. The great volume points out the land of Judea; and the few words the small number of inhabitants, after the ten tribes were carried into captivity.

5 The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of d Shiloah

that go softly and rejoice e in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong

A. M. cir. 3263.  
 B. C. cir. 741.  
 Olymp. IX. 4.  
 Cir. annum  
 Romuli, Regis  
 Roman., 13.

xvi. 9. Ch. xvii. 3. — <sup>d</sup> Neh. iii. 15. John ix. 7. — <sup>e</sup> Ch. vii. 1, 2, 6.

The words were to be written with a man's pen; i. e., though the prophecy be given in the visions of God, yet the writing must be real; the words must be transcribed on the great roll, that they may be read and publicly consulted. Or, *חרט ענוש* *cheret enosh*, the pen or graver of the weak miserable man, may refer to the already condemned Assyrians, who, though they should be the instruments of chastening Damascus and Samaria, should themselves shortly be overthrown. The four words may be considered as the commission given to the Assyrians to destroy and spoil the cities. *Make haste to the spoil; Fall upon the prey, &c.*

Vers 4. *For before the child*] For my father and my mother, one MS. and the Vulgate have his father and his mother. The prophecy was accordingly accomplished within three years; when Tiglath-Pileser, king of Assyria, went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin, and also took the Reubenites and the Gadites, and the half-tribe of Manassch, and carried them captive to Assyria, 2 Kings xv. 29, xvi. 9, 1 Chron. v. 26.

Vers 6. *Forasmuch as this people refuseth*— "Because this people have rejected"] The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disregard of his promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which respectively they most aptly represent. *Juvenal*, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that "the Orontes has been long discharging itself into the Tiber:"

Jampridem Syrus in Tiberim defluxit Orontes.

And *Virgil*, to express the submission of some of the eastern countries to the Roman arms, says:—

Euphrates ibat jam mollior undis.

Æn. viii. 726.

A. M. cir. 3263.  
B. C. cir. 741.  
Olymp. IX. 4.  
Cir. annuum  
Romuli, Regis  
Roman., 13.

and many, *even* <sup>a</sup>the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his

ye of far countries : gird yourselves, and ye shall be broken in pieces ; gird yourselves, and ye shall be broken in pieces.

A. M. cir. 3263.  
B. C. cir. 741.  
Olymp. IX. 4.  
Cir. annuum  
Romuli, Regis  
Roman., 13.

banks :

8 And he shall pass through Judah ; he shall overflow and go over, <sup>b</sup>he shall reach *even* to the neck ; and <sup>c</sup>the stretching out of his wings shall fill the breadth of thy land, O <sup>d</sup>Immanuel.

10 <sup>e</sup>Take counsel together, and it shall come to nought ; speak the word, <sup>b</sup>and it shall not stand : <sup>i</sup>for God *is* with us.

11 For the LORD spake thus to me <sup>k</sup>with a strong hand, and instructed me that I should not walk in the way of this people, saying,

9 <sup>e</sup>Associate yourselves, O ye people, <sup>f</sup>and ye shall be broken in pieces ; and give ear, all

12 Say ye not, A confederacy, to all *them* to whom <sup>l</sup>this people shall say, A confederacy ;

<sup>a</sup> Ch. x. 12. — <sup>b</sup> Ch. xxx. 28. — <sup>c</sup> Heb. *the fullness of the breadth of thy land shall be the stretchings out of his wings.* — <sup>d</sup> Ch. vii. 14. — <sup>e</sup> Joel iii. 9, 11. — <sup>f</sup> Or, *yet.* — <sup>g</sup> Job v. 12.

<sup>h</sup> Ch. vii. 7. — <sup>i</sup> Ch. vii. 14. Acts v. 38, 39. Rom. viii. 13 — <sup>j</sup> Heb. *in strength of hand.* — <sup>k</sup> Ch. vii. 2.

“The waters of the Euphrates now flowed more humbly and gently.”

But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.

Verse 8. *He shall reach even to the neck*] He compares Jerusalem, says *Kimchi*, to the head of the human body. As when the waters come up to a man's neck, he is very near drowning (for a little increase of them would go over his head) ; so the king of Assyria coming up to Jerusalem was like a flood reaching to the neck,—the whole country was overflowed, and the capital was in imminent danger. Accordingly the *Chaldee* renders *reaching to the neck* by *reaching to Jerusalem*.

Verse 9. *Associate yourselves*—“Know ye this”] God by his prophet plainly declares to the confederate adversaries of Judah, and bids them regard and attend to his declaration, that all their efforts shall be in vain. The present reading, *רוּ* *rou*, is subject to many difficulties ; I follow that of the *Septuagint*, *דַּע דֵּוּ*, *γινώσκου*. Archbishop *Secker* approves this reading. *דַּע דֵּוּ*, *haazinu*, *give ear to it*, in the next line. The *Septuagint* have likewise very well paraphrased the conclusion of this verse : “*When ye have strengthened yourselves, ye shall be broken ; and though ye again strengthen yourselves, again shall ye be broken ;*” taking *חַוּתוּ* *chottu* as meaning the same with *כִּשְׁבֵרוּ*, *ye shall be broken*.

Verse 11. *With a strong hand*—“As taking me by the hand”] *Eleven MSS.* (two ancient) of *Kennicott's*, *thirty-four* of *De Rossi's*, and *seven* editions read *כִּחְזַקת* *kechezkath* ; and so *Symmachus*, the *Syriac*, and *Vulgate*. Or rather *with a strong hand*, that is, with a strong and powerful influence of the prophetic Spirit.

Verse 12. *Say ye not, A confederacy*—“Say ye not, It is holy”] *קֶשֶׁר* *keshet*. Both the reading and the sense of this word are doubtful. The *Septuagint* manifestly read *קַשָּׁה* *kashah* ; for they render it by *σκληρον*, *hard*. The *Syriac* and *Chaldee* render it *מֵרְדָּא* *merda*, and *מֵרֹד*, *merod*, *rebellion*. How they came by

this sense of the word, or what they read in their copies, is not so clear. But the worst of it is, that neither of these readings or renderings gives any clear sense in this place. For why should God forbid his faithful servants to say with the unbelieving Jews It is *hard* ; or, There is a *rebellion* ; or, as our translators render it, a *confederacy* ? And how can this be called “walking in the way of this people ?” ver. 11, which usually means, following their example, joining with them in religious worship. Or what confederacy do they mean ? The union of the kingdoms of Syria and Israel against Judah ? That was properly a league between two independent states, not an unlawful conspiracy of one part against another in the same state ; this is the meaning of the word *קֶשֶׁר* *keshet*. For want of any satisfactory interpretation of this place that I can meet with, I adopt a conjecture of Archbishop *Secker*, which he proposes with great diffidence, and even seems immediately to give up, as being destitute of any authority to support it. I will give it in his own words :—“*Videri potest ex cap. v. 16, et hujus cap. 13, 14, 19, legendum קֶשֶׁר קֶדֶשׁ וְלֶקְדֹשׁ קֶדֶשׁ קֶדֶשׁ, eadem sententia, qua אֱלֹהֵינוּ Eloheynnu, Hos. xiv. 3. Sed nihil necesse est. Vide enim Jer. xi. 9. Ezek. xxii. 25. Optime tamen sic responderent huic versiculo versiculi 13, 14.*” The passages of Jeremiah and Ezekiel above referred to seem to me not at all to clear up the sense of the word *קֶשֶׁר* *keshet* in this place. But the context greatly favours the conjecture here given, and makes it highly probable : “Walk not in the way of this people ; call not their idols holy, nor fear ye the object of their fear :” (that is, the *θεοσάματα*, or *gods* of the idolaters ; for so *fear* here signifies, to wit, the thing feared. So God is called ‘The fear of Isaac,’ Gen. xxxi. 42, 53 ; ) “but look up to *יהוה* as your Holy One ; and let him be your fear, and let him be your dread ; and he shall be a holy Refuge unto you.” Here there is a harmony and consistency running through the whole sentence ; and the latter part naturally arises out of the former, and answers to it. Idolatry, however, is full of *fears*. The superstitious fears of the Hindoos are very numerous. They fear death, bad spirits generally, and *hobgoblins* of all descriptions. They fear also the cries of jackalls,

A. M. cir. 3263. \* neither fear ye their fear, nor be afraid.

13 <sup>b</sup> Sanctify the LORD of hosts himself; and <sup>c</sup> let him be

your fear, and let him be your dread.

14 And <sup>d</sup> he shall be for a sanctuary; but for <sup>a</sup> a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall <sup>f</sup> stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that <sup>g</sup> hideth his face from the house of Jacob, and <sup>h</sup> I will look for him.

18 <sup>i</sup> Behold, I and the children whom the LORD hath given me <sup>k</sup> are for signs and for

wonders in Israel from the LORD of hosts, which dwelleth in Mount Zion.

19 And when they shall say unto you, <sup>l</sup> Seek unto them that have familiar spirits, and unto wizards <sup>m</sup> that peep, and that mutter: should not a people seek unto their God? for the living <sup>n</sup> to the dead?

20 <sup>o</sup> To the law and to the testimony: if they speak not according to this word, *it is* because <sup>p</sup> there is <sup>q</sup> no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and <sup>r</sup> curse their king and their God, and look upward.

22 And <sup>s</sup> they shall look unto the earth; and behold trouble and darkness, <sup>t</sup> dimness of anguish; and *they shall be* driven to darkness.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. Cir. annum Romuli, Regis Roman., 13.

<sup>1</sup> 1 Pet. ii. 14. 15.—<sup>b</sup> Numb. xx. 12.—<sup>c</sup> Ps. lxxvi. 7. Luke ii. 5.—<sup>d</sup> Ezek. xi. 16.—<sup>e</sup> Ch. xxviii. 16. Luke ii. 34. Rom. ix. 33. 1 Pet. ii. 8.—<sup>f</sup> Matt. xxi. 44. Luke xx. 18. Rom. ix. 32. xi. 25.—<sup>g</sup> Ch. liv. 8.—<sup>h</sup> Hab. ii. 3.

Luke ii. 25, 38.—<sup>i</sup> Hebr. ii. 13.—<sup>k</sup> Ps. lxxvi. 7. Zech. iii. 8.—<sup>l</sup> 1 Sam. xxviii. 8. Ch. xix. 3.—<sup>m</sup> Ch. xxix. 4. <sup>n</sup> Ps. cvii. 28.—<sup>o</sup> Luke xvi. 29.—<sup>p</sup> Mic. iii. 6.—<sup>q</sup> Heb. no morning.—<sup>r</sup> Rev. xvi. 11.—<sup>s</sup> Ch. v. 30.—<sup>t</sup> Ch. ix. 1.

ovis, ovae, cats, asses, vultures, dogs, lizards, &c. They also dread different sights in the air, and are alarmed at various dreams. See WARD'S Customs. Observe that the difference between קשר kasher and קשר kashel is chiefly in the transposition of the two last letters, for the letters ק resh and ד dalet are hardly distinguishable in some copies, printed as well as MS.; so that the mistake, in respect of the letters themselves, is a very easy and a very common one.—L.

Verse 14. *And he shall be for a sanctuary*—“And he shall be unto you a sanctuary”] The word לכהם, unto you, absolutely necessary, as I conceive, to the sense, is lost in this place: it is preserved by the Vulgate, “et erit vobis in sanctificationem.” The Septuagint have it in the singular number: *εσται σοι οσκηριον*, it shall be to THEE. Or else, instead of מִקְדָּשׁ mikdash, a sanctuary, we must read מוֹקֵשׁ mokesh, a snare, which would then be repeated without any propriety or elegance, at the end of the verse. The Chaldee reads instead of it מִשְׁפָּט mishpat, judgment; he renders it by פִּירֵי purean, which word frequently answers to מִשְׁפָּט mishpat in his paraphrase. One MS. has instead of לֶחֶם לֶחֶם mikdash ueleben, להם להם lahem lahem, which clears the sense and construction. But the reading of the Vulgate is, I think, the best remedy to this difficulty; and is in some degree authorised by לֶחֶם lahem, the reading of the MS. above mentioned.

Verse 16. *Among my disciples.*] בלמדי belimmudai. The Septuagint render it *τοις μαθηταις*. Bishop Chandler, Defence of Christianity, p. 308, thinks they read בלמדי, that it be not understood, and approves of this reading.—Abp. Secker.

Verse 18. *Lord of hosts.*] One MS. reads אלהי צבאות, God of hosts.

Verse 19. *Should not a people seek*—“Should they seek?”] After ידורו yidrosh, the Septuagint, repeating the word, read *הידרו hayidrosh: Ουκ εθνος προς θεον αυτου αναζητησους; ου αναζητησους περι των ζωντων τους νεκρους; Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?* and this repetition of the verb seems necessary to the sense; and, as Procopius upon the place observes, it strongly expresses the prophet's indignation at their folly.

Verse 20. *To the law and to the testimony*—“Unto the command, and unto the testimony.”—“Is not תודא teudah here the attested prophecy, ver. 1—4? and perhaps תורה torah the command, ver. 11—15? for it means sometimes a particular, and even a human command; see Prov. vi. 20, and vii. 1, 2, where it is ordered to be hid, that is, secretly kept.”—Abp. Secker. So Deschamps, in his translation, or rather paraphrase, understands it: “Tenons nous à l'instrument authentique mis en dépôt par ordre du Seigneur,” “Let us stick to the authentic instrument, laid up by the command of the Lord.” If this be right, the sixteenth verse must be understood in the same manner.

*Because there is no light in them*—“In which there is no obscurity.”] שחר shachor, as an adjective, frequently signifies dark, obscure; and the noun שחר shachar signifies darkness, gloominess, Joel ii. 2, if we may judge by the context:

“A day of darkness and obscurity;  
Of cloud, and of thick vapour;  
As the gloom spread upon the mountains:  
A people mighty and numerous.”

Where the gloom, שחר shachar, seems to be the same



with the cloud and thick vapour mentioned in the line preceding. See Lam. iv. 8, and Job xxx. 30. See this meaning of the word שָׁחַר *shachar* well supported in *Christ. Muller. Sat. Observat. Phil. p. 53, Ludg. Bat. 1752.* The *morning* seems to have been an idea wholly incongruous in the passage of Joel; and in this of Isaiah the words in which there is no morning (for so it ought to be rendered if שָׁחַר *shachar* in this place signifies, according to its usual sense, *morning*) seem to give no meaning at all. "It is because there is no light in them," says our translation. If there be any sense in these words, it is not the sense of the original; which cannot justly be so translated. *Qui n'a rien d'obscur*, "which has no obscurity."—*Deschamps.* The reading of the *Septuagint* and *Syriac*, שָׁחַד *shochad*, *gift*, affords no assistance towards the clearing up of any of this difficult place. *R. D. Kimchi* says this was the form of an oath: "By the law and by the testimony such and such things are so." Now if they had sworn this falsely, it is because there is no *light*, no *illumination*, שָׁחַר *shachar*, no scruple of conscience, in them.

Verse 21. *Hardly bestead*—"Distressed"] Instead of נִקְשֶׁה *niksheh*, *distressed*, the *Vulgate*, *Chaldee*, and *Symmachus* manifestly read נִכְשָׁל *nichshal*, *stumbling*, *tottering through weakness*, *ready to fall*; a sense which suits very well with the place.

*And look upward*—"And he shall cast his eyes upward."] The learned professor *Michaelis*, treating of this place (Not. in de Sac. Poës. Hebr. Præl. ix.) refers to a passage in the Koran which is similar to it. As it is a very celebrated passage, and on many accounts remarkable, I shall give it here at large, with the same author's further remarks upon it in another place of his writings. It must be noted here that the learned professor renders נִבְּטָה *nibbat*, הִבִּיטָה *hibbit*, in this and the parallel place, chap. v. 30, which I translate *he looketh*, by *it thundereth*, from *Schultens*, Orig. Ling. Hebr. Lib. i. cap. 2, of the justness of which rendering I much doubt. This brings the image of

Isaiah more near in one circumstance to that of *Mohammed* than it appears to be in my translation:

"*Labid*, contemporary with *Mohammed*, the last of the seven Arabian poets who had the honour having their poems, one of each, hung up in the entrance of the temple of Mecca, struck with the similarity of a passage in the Koran, became a convert to Mohammedism; for he concluded that no man could write in such a manner unless he were divinely inspired.

"One must have a curiosity to examine a passage which had so great an effect upon *Labid*. It is, I must own, the finest that I know in the whole Koran; but I do not think it will have a second time the like effect, so as to tempt any one of my readers to submit to circumcision. It is in the second chapter where he is speaking of certain apostates from the faith. 'They are like,' saith he, 'to a man who kindles a light. As soon as it begins to shine, God takes from them the light, and leaves them in darkness; they see nothing. They are deaf, dumb, and blind and return not into the right way. Or they fare like when a cloud, full of darkness, thunder, and lightning, covers the heaven. When it bursteth, they stop their ears with their fingers, with deadly fear, and God hath the unbelievers in his power. The lightning almost robbeth them of their eyes: as often as it flasheth they go on by its light; and when it vanisheth in darkness, they stand still. If God pleased they would retain neither hearing nor sight.' Thus the thought is beautiful, no one will deny; and *Labid*, who had probably a mind to flatter *Mohammed*, was very lucky in finding a passage in the Koran so little abounding in poetical beauties, to which his conversion might with any propriety be ascribed. It was well that he went no further; otherwise his taste for poetry might have made him again an infidel." *Michaelis*, *Erpenii Arabische Grammatik abgekürzt*, Vol. rede, s. 32.

CHAPTER IX.

*This chapter contains an illustrious prophecy of the Messiah. He is represented under the glorious figure of the sun, or light, rising on a benighted world, and diffusing joy and gladness wherever he sheds his beams, 1—3. His conquests are astonishing and miraculous, as in the day of Midian; and the peace which they procure is to be permanent, as denoted by the burning of all the implements of war, 4, 5. The person and character of this great Deliverer are then set forth in the most magnificent terms which the language of mankind could furnish, 6. The extent of his kingdom is declared to be universal, and the duration of it eternal, 7. The prophet foretels most awful calamities which were ready to fall upon the Israelites on account of their manifold impieties, 8—21.*

A. M. cir. 3264.  
B. C. cir. 740.  
Olymp. X. 1.  
Cir. annum  
Romuli, Regis  
Roman., 14.

NEVERTHELESS <sup>a</sup> the dimness shall not be such as was in her vexation, when at the <sup>b</sup> first he lightly afflicted

and <sup>c</sup> afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee <sup>d</sup> of the nations.

A. M. cir. 3964  
B. C. cir. 740.  
Olymp. X. 1.  
Cir. annum  
Romuli, Regis  
Roman., 14.

the land of Zebulun, and the land of Naphtali,

2 <sup>e</sup> The people that walked in darkness have

<sup>a</sup> Ch. viii. 22.—<sup>b</sup> 2 Kings xv. 29. 2 Chron. xvi. 4.—<sup>c</sup> Lev. xxvi. 24. 2 Kings xvii. 5, 6. 1 Chron. v. 26.

<sup>d</sup> Or, *populous*.—<sup>e</sup> Matt. iv. 16. Eph. v. 8, 14.

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. Car. annum Romuli, Regis Roman., 14. seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and<sup>a</sup> not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice

<sup>b</sup> when they divide the spoil. 4<sup>c</sup> For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of<sup>e</sup> Midian.

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. Car. annum Romuli, Regis Roman., 14.

5<sup>f</sup> For every battle of the warrior is with confused noise, and garments rolled in blood;

<sup>a</sup> Or, to him. — <sup>b</sup> Judg. v. 30. — <sup>c</sup> Or, When thou brakest. <sup>d</sup> Ch. x. 5. xiv. 5.

<sup>e</sup> Judg. vii. 22. Ps. lxxxiii. 9. Ch. x. 26. — <sup>f</sup> Or, When the whole battle of the warrior was, &c.

NOTES ON CHAP. IX.

Verse 1. *Dimness*—“Accumulated darkness”] Either מְנוּדֵדָה *menuddechah*, fem. to agree with אֶפְהַיִת *aphel hammenuddach*, alluding perhaps to the palpable Egyptian darkness, Exod. x. 21. The land of Zebulun] Zebulun, Naphtali, Manasseh, that is, the country of Galilee all round the sea of Genesareth, were the parts that principally suffered in the first Assyrian invasion under Tiglath-pileser; see 2 Kings xv. 29, 1 Chron. v. 26. And they were the first that enjoyed the blessings of Christ’s preaching the gospel, and exhibiting his miraculous works among them. See *Mede’s Works*, p. 101, and 45. This, which makes the *twenty-third* verse of chap. viii. in the Hebrew, is the *first* verse in chap. ix. in our authorized version. Bishop *Lowth* follows the division in the Hebrew.

Verse 3. And not increased the joy—“Thou hast increased their joy”] *Eleven MSS.* of *Kennicott’s* and *six* of *De Rossi’s*, two ancient, read לו לו, *it*, according to the Masoretical correction, instead of לו לו, *not*: To the same purpose the *Targum* and *Syriac*.

The joy in harvest] כֶּסֶמְחַת בָּקָרִי *kesimchath bakkatsir*. For בָּקָרִי *bakkatsir* one MS. of *Kennicott’s* and one of *De Rossi’s* have קָרִי *katsir*, and another הקָרִי *hakkatsir*, “the harvest;” one of which seems to be the true reading, as the noun preceding is *in regimine*.

Verse 5. Every battle of the warrior—“The greaves of the armed warrior”] סֶעַן סֶעַן *seon seon*. This word, occurring only in this place, is of very doubtful signification. *Schindler* fairly tells us that we may guess at it by the context. The Jews have explained it, by guess I believe, as signifying *battle*, *conflict*: the *Vulgate* renders it *violenta prædatio*. But it seems as if something was rather meant which was capable of becoming fuel for the fire, together with the garments mentioned in the same sentence. In *Syriac* the word, as a noun, signifies a *shoe*, or a *sandal*, as a learned friend suggested to me some years ago. See Luke xv. 22, Acts xii. 8. I take it, therefore, to mean that part of the armour which covered the legs and feet; and I would render the two words in Latin by *caliga caligati*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations; and the Romans used it as an emblem of peace, which perfectly well suits with the design of the prophet in this place. A medal struck by *Vespasian* on finishing his wars both at home and abroad represents the goddess *Peace* holding an olive

branch in one hand, and, with a lighted torch in the other, setting fire to a heap of armour. *Virgil* mentions the custom:—

“Cum primam aciem Præneste sub ipsa Stravi, scutorumque incendi victor acervos.”

*Æn. lib. viii., ver. 561.*

“Would heaven (said he) my strength and youth recal,

Such as I was beneath Præneste’s wall— Then when I made the foremost foes retire, And set whole heaps of conquered shields on fire.”

*DRYDEN.*

See *Addison* on Medals, Series ii. 18. And there are notices of some such practice among the Israelites, and other nations of the most early times. God promises to Joshua victory over the kings of Canaan. “To-morrow I will deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire,” Josh. xi. 6. See also Nahum ii. 13. And the Psalmist employs this image to express complete victory, and the perfect establishment of peace:—

“He maketh wars to cease, even to the end of the land:

He breaketh the bow, and cutteth the spear in sunder;

And burneth the chariots in the fire.” Ps. xli. 9.

אֲגָלוֹת *agaloth*, properly *plaustra*, *impedimenta* the *baggage-wagons*: which however the *Septuagint* and *Vulgate* render *scuta*, “shields;” and the *Chaldee*, “round shields,” to show the propriety of that sense of the word from the etymology; which, if admitted, makes the image the same with that used by the Romans.

Ezekiel, chap. xxxix. 8—10, in his bold manner, has carried this image to a degree of amplification which I think hardly any other of the Hebrew poets would have attempted. He describes the burning of the arms of the enemy, in consequence of the complete victory to be obtained by the Israelites over Gog and Magog:—

“Behold, it is come to pass, and it is done,

Saith the Lord JHovah.

This is the day of which I spoke:

And the inhabitants of the cities of Israel shall go forth,

And shall set on fire the armour, and the shield,

And the buckler; and the bow, and the arrows,

And the clubs, and the lances;

And they shall set them on fire for seven years.

And they shall not bear wood from the field;

A. M. cir. 3264. \* but <sup>b</sup> *this* shall be with burning and <sup>c</sup> fuel of fire.  
 B. C. cir. 740. Olymp. X. 1. Cir. annum Romuli, Regis Roman., 14. 6 <sup>d</sup> For unto us a child is born, unto us a <sup>e</sup> son is given: and <sup>f</sup> the government shall be upon his shoulder: and his name shall be called <sup>g</sup> Wonderful, Counsellor, <sup>h</sup> The mighty God, The everlasting Father, The <sup>i</sup> Prince of Peace.

7 Of the increase of his government and peace <sup>k</sup> *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The <sup>l</sup> zeal of the LORD of hosts will perform this.

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. Cir. annum Romuli, Regis Roman., 14.

<sup>a</sup> Ch. lxvi. 15, 16. — <sup>b</sup> Or, and it was, &c. — <sup>c</sup> Heb. meat. <sup>d</sup> Ch. vii. 14. Luke ii. 11. — <sup>e</sup> John iii. 16. — <sup>f</sup> Matt xxviii. 18. 1 Cor. xv. 25. — <sup>g</sup> Judg. xiii. 18. — <sup>h</sup> Tit. ii. 13.

<sup>i</sup> Eph. ii. 14. — <sup>k</sup> Dan. ii. 44. Luke i. 32, 33. — <sup>l</sup> 2 Kings xix. 31. Ch. xxxvii. 32.

Neither shall they hew from the forest:  
 For of the armour shall they make their fires;  
 And they shall spoil their spoilers,  
 And they shall plunder their plunderers."

R. D. Kimchi, on this verse, says this refers simply to the destruction of the Assyrians. Other battles are fought man against man, and spear against spear; and the garments are rolled in blood through the wounds given and received: but this was with burning, for the angel of the Lord smote them by night, and there was neither sword nor violent commotion, nor blood; they were food for the fire, for the angel of the Lord consumed them.

Verse 6. *The government shall be upon his shoulder*] That is, the ensign of government; the sceptre, the sword, the key, or the like, which was borne upon or hung from the shoulder. See note on chap. xxii. 22.

*And his name shall be called* אל גִּבּוֹר *El gibbor*, the prevailing or conquering God.

*The everlasting Father*—"The Father of the everlasting age"] Or אבִי אֲדָמָה *Abi ad*, the Father of eternity. The Septuagint have μεγαλης βουλης Αγγελος, "the Messenger of the Great Counsel." But instead of אבִי אֲדָמָה *Abi ad*, a MS. of *De Rossi* has אבֵּזֶר *Abezzer*, the *helping Father*; evidently the corruption of some Jew, who did not like such an evidence in favour of the Christian Messiah.

*Prince of peace*] שַׁר שָׁלוֹם *sar shalom*, the Prince of prosperity, the Giver of all blessings.

A MS. of the thirteenth century in *Kennicott's* Collection has a remarkable addition here. "He shall be a *stumbling-block*, הַכֹּסֵל; the government is on his shoulder." This reading is nowhere else acknowledged, as far as I know.

Verse 7. *Of the increase*] In the common *Hebrew* Bibles, and in many MSS., this word is written with the close or final לְסוּבָה. But in twelve of *Kennicott's* MSS., and twelve of *De Rossi's*, it is written with the open מֵמֵם; but here it is supposed to contain mysteries, viz., that Jerusalem shall be *shut up, closed, and confined*, till the days of the Messiah.

This is an illustrious prophecy of the *incarnation* of Christ, with an enumeration of those *characters* in which he stands most nearly related to mankind as their Saviour; and of others by which his infinite *majesty and Godhead* are shown. He shall appear as a *child, born of a woman*, born as a Jew, *under the law*, but not in the way of ordinary generation. He is a *Son given*—the human nature, in which the

fulness of the Godhead was to dwell, being produced by the creative energy of the Holy Ghost in the womb of the Virgin. See Matt. i. 20, 21, 23, 25, and Luke i. 35, and Isai. vii. 14, and the notes on those passages. As being *God manifested in the flesh*, he was *wonderful* in his conception, birth, preaching, miracles, sufferings, death, resurrection, and ascension; *wonderful* in his person, and *wonderful* in his working. He is the *Counsellor* that expounds the law; shows its origin, nature, and claims; instructs, pleads for the guilty; and ever appears in the presence of God for men. He is the *mighty God*; God essentially and *efficiently prevailing* against his enemies, and destroying ours. He is the *Father of eternity*; the Origin of all being, and the Cause of the existence, and particularly the Father, of the spirits of all flesh. The *Prince of peace*—not only the *Author* of peace, and the Dispenser of peace, but also he that *rules by peace*, whose rule tends always to *perfection*, and produces *prosperity*. *Of the increase of his government*—this Prince has a *government*, for he has all power both in heaven and in earth; and his government *increases*, and is daily more and more *extended*, and will continue till all things are put under his feet. His kingdom is *ordered*—every act of government regulated according to wisdom and goodness; is *established* so securely as not to be overthrown; and administered in *judgment* and *justice*, so as to manifest his wisdom, righteousness, goodness, and truth. Reader, *such* is that Jesus who came into the world to save sinners! Trust in HIM!

Chap. ix. 8—chap. x. 4. This whole passage reduced to its proper and entire form, and healed of the dislocation which it suffers by the absurd division of the chapters, makes a distinct prophecy, and a just poem, remarkable for the regularity of its disposition and the elegance of its plan. It has no relation to the preceding or following prophecy; though the parts, violently torn asunder, have been, on the one side and the other, patched on to them. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel. The subject of it is a denunciation of vengeance awaiting their crimes. It is divided into *four* parts, each threatening the particular punishment of some grievous offence—of their pride, of their perseverance in their vices, of their impiety, and of their injustice. To which is added a general denunciation of a further reserve of divine wrath, contained in a

A. M. cir. 3266.  
B. C. cir. 733.  
Olymp. X. 3.  
cir. annum  
Romuli, Regis  
Roman., 16.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

<sup>a</sup> Heb. mingle. — <sup>b</sup> Heb. with whole mouth. — <sup>c</sup> Ch. v. 25. x. 4. Jer. iv. 8.

distic, before used by the prophet on a like occasion, chap. v. 25, and here repeated after each part. This makes the intercalary verse of the poem, or, as we call it, the burden of the song.

"Post hoc comma (cap. ix. 4) interponitur spatium unius lineæ, in Cod. 2 et 3: idemque observatur in 24, in quo nullum est spatium ad finem capitis ix." Kennicott, Var. Lect.

"After this clause (chap. ix. 4) is interposed the space of one line in Cod. 2 and 3. The same is likewise observed in Cod. 245, in which no space exists at the end of chap. ix."

Verse 8. Lord—"יְהוָה" For אֲדֹנָי Adonai, thirty MSS. of Kennicott's, and many of De Rossi's, and three editions, read יְהוָה Yehovah.

Verse 9. Pride and stoutness of heart—"Carry themselves haughtily" וַיִּשָׁא veyadeu, "and they shall know;" so ours and the Versions in general. But what is it that they shall know? The verb stands destitute of its object; and the sense is imperfect. The Chaldee is the only one, as far as I can find, that expresses it otherwise. He renders the verb in this place by אַרְרִיבְרָבּוּ veithrabrabu, "they exalt themselves, or carry themselves haughtily; the same word by which he renders נָבַח gabehu, chap. ii. 16. He seems, therefore, in this place to have read

וַיִּשָׁא veyadeu, which agrees perfectly well with what follows, and clears up the difficulty. Archbishop Secker conjectured וַיִּדְבֵּר vayedabberu, referring it to לִמְנֹר lemor, in the next verse, which shows that he was not satisfied with the present reading. Houbigant reads וַיִּשָׂא vaysereu, et pravi facti sunt, they are become wicked, which is found in a MS.; but I prefer the reading of the Chaldee, which suits much better with the context.

Houbigant approves of this reading; but it is utterly unsupported by any evidence from antiquity: it is a mere mistake of ר resh for ד daleth; and I am surprised that it should be favoured by Houbigant.

Verse 10. The bricks] "The eastern bricks," says Sir John Chardin (see Harmer's Observ. I., p. 176), "are only clay well moistened with water, and mixed with straw, and dried in the sun." So that their walls are commonly no better than our mud walls;

12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he is the

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<sup>d</sup> Jer. v. 3. Hos. vii. 10. — <sup>e</sup> Ch. x. 17. Rev. xviii. 8.

see Maundrell, p. 124. That straw was a necessary part in the composition of this sort of bricks, to make the parts of the clay adhere together, appears from Exod. v. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durability. The sycamores, which, as Jerome from the place says, are timber of little worth, with equal propriety are opposed to the cedars. "As the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all (as it is observed, Isai. ix. 10) with the cedar, for beauty and ornament."—Shaw, Supplement to Travels, p. 96. We meet with the same opposition of cedars to sycamores, 1 Kings x. 27, where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale for abundance. By this mashal, or figurative and sententious speech, they boast that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath-pileser; and to bring their affairs to a more flourishing condition than ever.

Some of the bricks mentioned above lie before me. They were brought from the site of ancient Babylon. The straw is visible, kneaded with the clay; they are very hard, and evidently were dried in the sun; for they are very easily dissolved in water.

Verse 11. The adversaries of Rezin against him—"The princes of Retzin against him" For טָרֵי tsarey, enemies, Houbigant, by conjecture, reads טָרֵי sarey, princes; which is confirmed by thirty of Kennicott's and De Rossi's MSS. (two ancient), one of my own, ancient; and nine more have טָרֵי tsaddi, upon a rasure, and therefore had probably at first טָרֵי sarey. The princes of Retzin, the late ally of Israel, that is, the Syrians, expressly named in the next verse, shall now be excited against Israel.

The Septuagint in this place give us another variation; for רֵצִין Retsin, they read הַר צִיּוֹן har tsiyon, ορος Σιών, Mount Zion, of which this may be the sense; but יְהוָה shall set up the adversaries of Mount Zion against him (i. e., against Israel), and will strengthen his enemies together; the Syrians, the Philistines, who are called the adversaries of Mount Zion. See Simonis Lex. in voce סָכַךְ sachach.

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head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they

shall mount up like the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

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a Ch. iii. 12.—b Or, they that call them blessed.—c Or, they that are called blessed of them.—d Heb. swallowed up.—e Ps. cxlvii. 10, 11.—f Mic. vii. 2.—g Or, villany. h Ver. 12, 21. Ch. v. 25. x. 4.—i Ch. x. 17. Mal. iv. 1.

k Ch. viii. 22.—l Heb. meat.—m Mic. vii. 2, 6.—n Heb. cut.—o Lev. xxvi. 26.—p Ch. xlix. 26. Jer. xix. 9. q Ver. 12, 17. Ch. v. 25. x. 4.

Verse 12. With open mouth—"On every side."] *בכל פה* *bechol peh*, in every corner, in every part of their country, pursuing them to the remotest extremities, and the most retired parts. So the Chaldee *בכל אתר* *bechol athar*, in every place.

Verse 14. In one day.] Thirteen MSS. of Kennicott and De Rossi read *ביום* *beyom*, in a day; and another has a rasure in the place of the letter *ב* *beth*.

Verse 17. The Lord—"JEHOVAH"] For *אדוני* *Adonai*, a great number of MSS. read *יהוה* *Yehovah*.

Verse 18. For wickedness] Wickedness rageth like a fire, destroying and laying waste the nation: but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briars and the thorns; that is, the wicked themselves. Briars and thorns are an image frequently applied in Scripture, when set on fire, to the rage of the wicked; violent, yet impotent, and of no long continuance. "They are extinct as the fire of thorns," Ps. cxviii. 12. To the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind. "As thorns cut up they shall be consumed in the fire," Isai. xxxiii. 12. Both these ideas seem to be joined in Ps. lviii. 9:

"Before your pots shall feel the thorn,

As well the green as the dry, the tempest shall bear them away."

The green and the dry is a proverbial expression, meaning all sorts of them, good and bad, great and small, &c. So Ezekiel: "Behold, I will kindle a fire, and it shall devour every green tree, and every dry tree," chap. xx. 47. D'Herbelot quotes a Per-

sian poet describing a pestilence under the image of a conflagration: "This was a lightning that, falling upon a forest, consumed there the green wood with the dry." See Harmer's Observations, Vol. II., p. 187.

Verse 20. The flesh of his own arm—"The flesh of his neighbour"] *Του βραχίονος του αδελφου αυτου*, the Septuagint Alexand. Duplex versio, quarum altera legitur *re*, quæ vox extat, Jer. vi. 21. *Nam er reo, αδελφος*, Gen. xliii. 33. *Recte ni fallor*."—Секкер. I add to this excellent remark, that the Chaldee manifestly reads *re*, his neighbour, not *re* zeroo, his arm; for he renders it by *קריבה* *karibeyh*, his neighbour. And Jeremiah has the very same expression: *והאיש אשר בשר רעהו אכלו* *veish besar reehu yochelu*, "and every one shall eat the flesh of his neighbour," chap. xix. 9. This observation, I think, gives the true reading and sense of this place: and the context strongly confirms it by explaining the general idea by particular instances, in the following verse: "Every man shall devour the flesh of his neighbour;" that is, they shall harass and destroy one another. "Manasseh shall destroy Ephraim, and Ephraim, Manasseh;" which two tribes were most closely connected both in blood and situation as brothers and neighbours; "and both of them in the midst of their own dissensions shall agree in preying upon Judah." The common reading, "shall devour the flesh of his own arm," in connexion with what follows, seems to make either an inconsistency, or an anticlimax; whereas by this correction the following verse becomes an elegant illustration of the foregoing.—L.

CHAPTER X.

God's judgments against oppressive rulers, 1—4. The prophet foretels the invasion of Sennacherib, and the destruction of his army. That mighty monarch is represented as a rod in the hand of God to correct his people for their sins; and his ambitious purposes, contrary to his own intentions, are made subservient to the great designs of Providence, 5—11. Having accomplished this work, the Almighty takes account of his impious vauntings, 12—14; and threatens utter destruction to the small and great of his army, represented by the thorns, and the glory of the forest, 15—19. This leads the prophet to comfort his countrymen with the promise of this signal interposition of God in their favour, 20—27. Brief description of the march of Sennacherib towards Jerusalem, and of the alarm and terror which he spread every where as he hastened forward, 28—32. The spirit and rapidity of the description is admirably suited to the subject. The affrighted people are seen fleeing, and the eager invader pursuing; the cries of one city are heard by those of another; and groan swiftly succeeds to groan, till at length the rod is lifted over the last citadel. In this critical situation, however, the promise of a divine interposition is seasonably renewed. The scene instantly changes; the uplifted arm of this mighty conqueror is at once arrested and laid low by the hand of heaven; the forest of Lebanon (a figure by which the immense Assyrian host is elegantly pointed out) is hewn down by the axe of the divine vengeance; and the mind is equally pleased with the equity of the judgment, and the beauty and majesty of the description, 33, 34.

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B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nunc Pompilii,  
R. Roman., 3.

**W**OE unto them that <sup>a</sup>de-  
cece unrighteous decrees,  
and <sup>b</sup>that write grievousness  
which they have prescribed;

<sup>2</sup> To turn aside the needy from judgment,  
and to take away the right from the poor of  
my people, that widows may be their prey, and  
that they may rob the fatherless!

<sup>3</sup> And <sup>c</sup>what will ye do in <sup>d</sup>the day of visita-  
tion, and in the desolation which shall come  
from far? to whom will ye flee for help? and  
where will ye leave your glory?

<sup>4</sup> Without me they shall bow down under  
the prisoners, and they shall fall under the  
slain. <sup>e</sup>For all this his anger is not turned

away, but his hand is stretched  
out still.

<sup>5</sup> O <sup>f</sup> Assyrian, <sup>b</sup> the rod of  
mine anger, <sup>i</sup> and the staff in  
their hand is mine indignation.

<sup>6</sup> I will send him against <sup>k</sup> an hypocritical  
nation, and against the people of my wrath  
will I <sup>l</sup> give him a charge, to take the spoil,  
and to take the prey, and <sup>m</sup> to tread them down  
like the mire of the streets.

<sup>7</sup> <sup>n</sup> Howbeit he meaneth not so, neither doth  
his heart think so; but *it is* in his heart to  
destroy and cut off nations not a few.

<sup>8</sup> <sup>o</sup> For he saith, *Are* not my princes alto-  
gether kings?

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Olymp. XVI. 4.  
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Nunc Pompilii,  
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<sup>a</sup> Ps. lvi. 2. xciv. 20.—<sup>b</sup> Or, to the writers that write  
grievousness.—<sup>c</sup> Job xxxi. 14.—<sup>d</sup> Hos. ix. 7. Luke xix.  
4.—<sup>e</sup> Ch. v. 25. ix. 12, 17, 21.—<sup>f</sup> Or, Woe to the Assy-  
rian.—<sup>g</sup> Heb. Asshur.—<sup>h</sup> Jer. li. 20.—<sup>i</sup> Or, though.

<sup>k</sup> Ch. xix. 17.—<sup>l</sup> Jer. xxxiv. 22.—<sup>m</sup> Heb. to lay them a  
treading.—<sup>n</sup> Gen. i. 20. Mic. iv. 12.—<sup>o</sup> 2 Kings xviii.  
24, 33, &c. xix. 10, &c.

NOTES ON CHAP. X.

Verse 2. My people] Instead of עמי ammi, my  
people, many MSS., and one of my own, ancient,  
read עמו ammo, his people. But this is manifestly a  
corruption.

Verse 4. Without me] That is, without my aid:  
they shall be taken captive even by the captives, and  
shall be subdued even by the vanquished. "The  
god in בלתי bilti is a pronoun, as in Hos. xiii. 4."—  
Kimchi on the place. One MS. has לבלתי lebilti.

As the people had hitherto lived without God in  
worship and obedience; so they should now be  
without his help, and should perish in their trans-  
gressions.

Verse 5. O Assyrian—"Ho to the Assyrian"] Here  
begins a new and distinct prophecy, continued to the  
end of the twelfth chapter: and it appears from ver.

9—11 of this chapter, that this prophecy was deli-  
vered after the taking of Samaria by Shalmaneser;  
which was in the sixth year of the reign of Hezekiah:  
and as the former part of it foretels the invasion of  
Sennacherib, and the destruction of his army, which  
makes the whole subject of this chapter, it must  
have been delivered before the fourteenth of the same  
reign.

The staff in their hand—"The staff in whose  
hand"] The word הוה hu, the staff itself, in this  
place seems to embarrass the sentence. I omit it on  
the authority of the Alexandrine copy of the Sep-  
tuagint: nine MSS. (two ancient), and one of my  
own, ancient, for וטהוה umatteh hu, read וטהו  
mattehu, his staff. Archbishop Secker was not satis-  
fied with the present reading. He proposes another  
method of clearing up the sense, by reading ביה

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9 Is not <sup>a</sup>Calno <sup>b</sup>as Carchemish? <sup>c</sup>is not Hamath as Arpad?  
 is not Samaria as <sup>d</sup>Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work <sup>d</sup>upon Mount Zion, and on Jerusalem, <sup>e</sup>I will <sup>f</sup>punish the fruit <sup>g</sup>of the stout heart of the king of Assyria, and the glory of his high looks.

13 <sup>b</sup>For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants <sup>i</sup>like a valiant man:

<sup>a</sup> Amos vi. 2. — <sup>b</sup> 2 Chron. xxxv. 20. — <sup>c</sup> 2 Kings xvi. 9. <sup>d</sup> 2 Kings xix. 31. — <sup>e</sup> Jer. l. 18. — <sup>f</sup> Heb. *visit upon*. <sup>g</sup> Heb. *of the greatness of the heart*. — <sup>h</sup> Isai. xxxvii. 24. Ezek. xxviii. 4, &c. Dan. iv. 30. — <sup>i</sup> Or, *like many people*.

*beyom, in the day*, instead of ביום *beyadam, in their hand*: "And he is a staff in the day of mine indignation."

Verse 12. *The Lord*—"יְהוָה"] For אדוני *Adonai*, fourteen MSS. and three editions read יהוה *Yehovah*.

*The fruit*—"The effect"] "פרי *peri*, פ. צבי *tsebi*. vid. xiii. 19, *sed confer*, Prov. i. 31; xxxi. 16, 31."—ΣΕΚΑΡΑ. The Chaldee renders the word פרי *peri* by שברי *obadey, works*; which seems to be the true sense; and I have followed it.—L.

Verse 13. *Like a valiant man*—"Strongly seated."] Twelve MSS. agree with the Keri in reading כביר *kabbir*, without the *aleph*. And *Sal. ben Melec* and *Kimchi* thus explain it: "them who dwelled in a great and strong place I have brought down to the ground."

Verse 15. *No wood*—"Its master."] I have here given the meaning, without attempting to keep to the expression of the original, עץ לא *lo ets*, "the no-wood;" that which is not wood like itself, but of a quite different and superior nature. The Hebrews have a peculiar way of joining the negative particle לא *lo* to a noun, to signify in a strong manner a total negation of the thing expressed by the noun.

"How hast thou given help (ללא כח *lelo choach*) to the no-strength?

And saved the arm (עץ לא *lo oz*) of the no-power?

How hast thou given counsel (ללא חכמה *lelo chockmah*) to the no-wisdom?" Job. xxvi. 2, 3.

That is, to the man totally deprived of strength, power, and wisdom.

14 And <sup>k</sup>my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are left*, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall <sup>l</sup>the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? <sup>m</sup>as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up <sup>n</sup>*itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his <sup>o</sup>fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: <sup>p</sup>and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest,

<sup>k</sup> Job xxxi. 25 — <sup>l</sup> Jer. li. 20. — <sup>m</sup> Or, *as if a rod should shake them that lift it up*. — <sup>n</sup> Or, *that which is not wood*. — <sup>o</sup> Ch. v. 17. — <sup>p</sup> Ch. ix. 18. xxvii. 4.

Ye that rejoice (ללא דבר *lelo dabar*) in no-thing." Amos vi. 13.

That is, in your fancied strength, which is none at all, a mere nonentity.

"For I am God, (על ולא *elo ish*) and no-man; The Holy One in the midst of thee, yet do not frequent cities." Hos. xi. 9.

"And the Assyrian shall fall by a sword (על ולא *lo ish*) of no-man;

And a sword of (לא אדם *lo adam*) no-mortal, shall devour him." Isai. xxxi. 8.

"Wherefore do ye weigh out your silver (ללא לחם *lelo lechem*) for the no-bread." Isa. lv. 2.

So here עץ לא *lo ets* means him who is far from being an inert piece of wood, but is an animated and active being; not an instrument, but an agent.

Verse 16. *The Lord*—"יְהוָה."] For אדוני *Adonai*, fifty-two MSS., eleven editions, and two of my own, ancient, read יהוה *Yehovah*, as in other cases.

*And under his glory*] That is, all that he could boast of as great and strong in his army (*Sal. ben Melec in loc.*), expressed afterwards, ver. 18, by the glory of his forest, and of his fruitful field.

Verse 17. *And it shall burn and devour his thorns*—"And he shall burn and consume his thorn."] The briers and thorns are the common people; the glory of his forest are the nobles and those of highest rank and importance. See note on chap. ix. 17, and compare Ezek. xx. 47. The fire of God's wrath shall destroy them, both great and small; it shall consume them *from the soul to the flesh*; a proverbial expres-

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and of <sup>a</sup> his fruitful field, <sup>b</sup> both soul and body; and they shall be as when a standard bearer fainteth.

return: <sup>i</sup> the consumption decreed shall overflow <sup>k</sup> with righteousness.

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19 And the rest of the trees of his forest shall be <sup>c</sup> few, that a child may write them.

23 <sup>l</sup> For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, <sup>d</sup> shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, <sup>m</sup> be not afraid of the Assyrian: he shall smite thee with a rod, <sup>n</sup> and shall lift up his staff against thee, after the manner of <sup>o</sup> Egypt.

21 <sup>p</sup> The remnant shall return, even the remnant of Jacob, unto the mighty God.

25 <sup>p</sup> For yet a very little while, <sup>q</sup> and the indignation shall cease, and mine anger in their destruction.

22 <sup>r</sup> For though thy people Israel be as the sand of the sea, <sup>s</sup> yet a remnant <sup>b</sup> of them shall

26 And the LORD of hosts shall stir up <sup>r</sup> a scourge for him according to the slaughter of

<sup>a</sup> 2 Kings xix. 28. — <sup>b</sup> Heb. from the soul, and even to the flesh. — <sup>c</sup> Heb. number. — <sup>d</sup> See 2 Kings xvi. 7. 2 Chron. xxxiii. 20. — <sup>e</sup> Ch. vii. 3. — <sup>f</sup> Rom. ix. 27. — <sup>g</sup> Ch. vi. 13. <sup>h</sup> Heb. is or among. — <sup>i</sup> Ch. xxviii. 22. — <sup>k</sup> Or, in. — <sup>l</sup> Ch.

xxviii. 22. Dan. ix. 27. Rom. ix. 28. — <sup>m</sup> Ch. xxxvii. 6. <sup>n</sup> Or, but he shall lift up his staff for thee. — <sup>o</sup> Exod. xiv. p Ch. liv. 7. — <sup>p</sup> Dan. xi. 36. — <sup>q</sup> 2 Kings xix. 35.

sion; soul and body, as we say; it shall consume them entirely and altogether; and the few that escape shall be looked upon as having escaped from the most imminent danger; "as a firebrand plucked out of the fire," Amos iv. 11; *ὡς δια πυρος, so as by fire*, 1 Cor. iii. 15; as a man when a house is burning is forced to make his escape by running through the midst of the fire.

appear in their proper light when he himself shall give them to the public, renders the word כיליון *kilayon* by *accomplishment*, and makes it refer to the predictions of Moses; the blessing and the curse which he laid before the people; both conditional, and depending on their future conduct. They had by their disobedience incurred those judgments which were now to be fully executed upon them. His translation is, *The accomplishment determined overflows with justice; for it is accomplished, and that which is determined the Lord God of hosts doeth in the midst of the land.*—L. Some think that the words might be paraphrased thus: The determined destruction of the Jews shall overflow with righteousness (צדקה *tsedakah*), justification, the consequence of the gospel of Christ being preached and believed on in the world. After the destruction of Jerusalem this word or doctrine of the Lord had free course,—did run, and was glorified.

I follow here the reading of the Septuagint, *καὶ οὗτοι κημάσθουσιν, ὡς δὲ φεγγῶν ἀπο φλογος καιομένης, as he who flees from the burning flame.* Symmachus also renders the latter word by *φεγγῶν, flying.*

Verse 24. *After the manner of Egypt*—"In the way of Egypt." I think there is a designed ambiguity in these words. Sennacherib, soon after his return from his Egyptian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done when they pursued them to the Red Sea. But God in his turn will lift up his rod over the sea, as he did at that time, in the way, or after the manner, of Egypt; and as Sennacherib has imitated the Egyptians in his threats, and came full of rage against them from the same quarter; so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner. It was all to be, both the attack and the deliverance, בדרך *bederech*, or כדרך *kederech*, as a MS. has it in each place, *in the way, or after the manner, of Egypt.*

Verse 21. *The remnant shall return—unto the mighty God.* אל גיבור *El gibbor*, the mighty or conquering God; the Messiah, the same person mentioned in ver. 6 of the preceding chapter.

Verse 22. *For though thy people Israel*] I have endeavoured to keep to the letter of the text as nearly as I can in this obscure passage; but it is remarkable that neither the Septuagint, nor St. Paul, Rom. ix. 28, who, except in a few words of no great importance, follows them nearly in this place, nor any use of the ancient Versions, take any notice of the word *shoteph, overflowing*; which seems to give no idea not easily reconcilable with those with which it is here joined. I. S. Marlius (Schol. Philolog. ad Selecta & Cod. loca) conjectures that the two last letters of this word are by mistake transposed, and that the true reading is *shophet, judging*, with strict justice. The Septuagint might think this sufficiently expressed by *ἐν δικαιοσυρῇ, in righteousness.* One MS., with St. Paul and Septuagint Alex., omits to be in ver. 22; sixty-nine of Kennicott's and seventeen of De Rossi's MSS. and eight editions, omit כל *col, all*, in ver. 23; and so St. Paul, Rom. ix. 28.

The learned Dr. Bagot, dean of Christ Church, Oxford, afterwards bishop of Bristol and Norwich, in some observations on this place, which he has been so kind as to communicate to me, and which will

Verse 25. *The indignation*—"Mine indignation." *Indignatio mea, Vulg.* ἡ ὀργη, *Sept.* Μου ἡ ὀργη ἡ



A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 3.

\* Midian at the rock of Oreb :  
and <sup>b</sup> as his rod was upon the  
sea, so shall he lift it up after  
the manner of Egypt.

27 And it shall come to pass in that day,  
that <sup>c</sup> his burden <sup>d</sup> shall be taken away from  
off thy shoulder, and his yoke from off thy  
neck, and the yoke shall be destroyed be-  
cause of <sup>e</sup> the anointing.

28 He is come to Aiath, he is passed to  
Migron ; at Michmash he hath laid up his  
carriages :

29 They are gone over the <sup>f</sup> passage : they  
have taken up their lodging at Geba ; Ramah  
is afraid ; <sup>g</sup> Gibeah of Saul is fled.

30 <sup>h</sup> Lift up thy voice, O daughter <sup>i</sup> of Gal-

<sup>a</sup> Judg. vii. 25. Ch. ix. 4.—<sup>b</sup> Exod. xiv. 26, 27.—<sup>c</sup> Ch. xiv. 25.—<sup>d</sup> Heb. shall remove.—<sup>e</sup> Ps. cv. 15. Dan. ix. 24. 1 John ii. 20.—<sup>f</sup> 1 Sam. xiii. 23.—<sup>g</sup> 1 Sam. xi. 4. <sup>h</sup> Heb. Cry shrill with thy voice.—<sup>i</sup> 1 Sam. xxv. 44.

κατα σου, MS. Pachom. Μοῦ ἢ ὄρηγ κατα σου. MS. 1. D. 11. So that זאמי *zaami*, and חזקת *hazzaam*, as one MS. has it, seems to be the true reading.

Verse 26. *And as his rod was upon the sea*—“ And like his rod which he lifted up over the sea”] The Jewish interpreters suppose here an ellipsis of כ *ke*, the particle of similitude, before מטהו *mattehu*, to be supplied from the line above ; so that here are two similitudes, one comparing the destruction of the Assyrians to the slaughter of the Midianites at the rock of Oreb ; the other to that of the Egyptians at the Red Sea. *Aben Ezra, Kimchi, Sal. ben Melec.*

Verse 27. *From off thy shoulder*] Bishop Louth translates the whole verse thus :

“ And it shall come to pass in that day,  
His burden shall be removed from off thy shoulder ;  
And his yoke off thy neck :  
Yea, the yoke shall perish from off your shoulders.”

On which he gives us the following note : I follow here the *Septuagint*, who for מטהי שמו *mippeney shamen* read משהי שמו *mishshichmeychem*, απο τωσ ὤμων ὑμων, *from your shoulders*, not being able to make any good sense out of the present reading. I will add here the marginal conjectures of Archbishop *Secker*, who appears, like all others, to have been at a loss for a probable interpretation of the text as it now stands. “ *leg.* שחם *shakam* ; forte legend. שמו מטהי *mibbeney shamen*, *vide* cap. v. 1. Zech. iv. 14 : *Et possunt intelliigi Judæi uncti Dei*, Ps. cv. 15, *vel Assyrii*, משהי *mishmannim*, *hic* ver. 16, *ut dicat propheta depulsus iri jugum ab his impositum : sed hoc durius. Vel potest legi שמי שמו *mippeney shami.*”*

Verse 28. *He is come to Aiath*] A description of the march of Sennacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places as he advanced ; expressed with great brevity, but finely diversified. The places here mentioned

lim : cause it to be heard unto  
<sup>k</sup> Laish, <sup>l</sup> O poor Anathoth.  
31 <sup>m</sup> Madmenah is removed ;  
the inhabitants of Gebim gather  
themselves to flee.

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 3.

32 As yet shall he remain <sup>n</sup> at Nob that day ;  
he shall <sup>o</sup> shake his hand against the mount  
of <sup>p</sup> the daughter of Zion, the hill of Jeru-  
salem.

33 Behold, the Lord, the LORD of hosts,  
shall lop the bough with terror : and <sup>q</sup> the  
high ones of stature shall be hewn down, and  
the haughty shall be humbled.

34 And he shall cut down the thickets of  
the forest with iron, and Lebanon shall fall  
<sup>r</sup> by a mighty one.

<sup>k</sup> Judg. xviii. 7. —<sup>l</sup> Josh. xxi. 18. —<sup>m</sup> Josh. xv. 31. <sup>n</sup> 1 Sam. xxi. 1. xxii. 19. Neh. xi. 32. —<sup>o</sup> Ch. xiii. 2. <sup>p</sup> Ch. xxxvii. 22. —<sup>q</sup> See Amos ii. 9. —<sup>r</sup> Or, mightily.

are all in the neighbourhood of Jerusalem ; from Ai northward, to Nob westward of it ; from which last place he might probably have a prospect of Mount Sion. Anathoth was within three Roman miles of Jerusalem, according to *Eusebius, Jerome*, and *Josephus*. *Onomast. Loc. Hebr. et Antiq. Jud. x. 7, 3.* Nob was probably still nearer. And it should seem from this passage of Isaiah that Sennacherib's army was destroyed near the latter of these places. In coming out of Egypt he might perhaps join the rest of his army at *Ashdod*, after the taking of that place, which happened about that time (see chap. xx.) ; and march from thence near the coast by *Lachish* and *Libnah*, which lay in his way from south to north, and both which he invested till he came to the north-west of Jerusalem, crossing over to the north of it, perhaps by *Joppa* and *Lydda* ; or still more north through the plain of *Esdracton*.

Verse 29. *They are gone over the passage*—“ They have passed the strait”] The strait here mentioned is that of Michmas, a very narrow passage between two sharp hills or rocks (see 1 Sam. xiv. 4, 5), where a great army might have been opposed with advantage by a very inferior force. The author of the Book of Judith might perhaps mean this pass, at least among others : “ Charging them to keep the passages of the hill country, for by them there was an entrance into Judea ; and it was easy to stop them that would come up, because the passage was strait for two men at the most,” Judith iv. 7. The enemies having passed the strait without opposition, shows that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.

*Their lodging*] The sense seems necessarily to require that we read לו *lamo*, to them, instead of ול *lanu*, to us. These two words are in other places mistaken one for the other. Thus chap. xlv. 7, for לו *lamo*, read ול *lanu*, with the *Chaldee* ; and in the

same manner Ps. lxiv. 6, with the Syriac, and Ps. lxxx. 7, on the authority of the Septuagint and Syriac, besides the necessity of the sense.

Verse 30. Cause it to be heard unto Laish, O poor Anathoth—"Hearken unto her, O Laish; answer her, O Anathoth!" I follow in this the Syriac version. The prophet plainly alludes to the name of the place, and with a peculiar propriety, if it had its name from its remarkable echo. "anathoth, responiones: eadem ratio nominis, quæ in עַנְתוֹת בֵּית בֵּית anath, locus echus; nam hodiernum ejus rudera ostenduntur in valle, scil. in medio montium, ut referunt Robertus in Itiner. p. 70, et Monconnysius, p. 301." Simonis Onomasticon Vet. Test.—L. Anathoth—Answers, replies; for the same reason that

Bethany, בֵּית עַנְתוֹת beith anath, had its name, the house of echo; the remains of which are still shown in the valley, i. e., among the mountains.

Verse 33. Shall lop the bough with terror] פָּאֵרָה purah; but פָּרָה purah, wine-press, is the reading of twenty-six of Kennicott's and twenty-three of De Rossi's MSS., four ancient editions, with Symmachus, Theodotion, and the Chaldee.

Verse 34. Lebanon shall fall by a mighty one] באֲדִיר beaddir, the angel of the Lord, who smote them. Kimchi. And so Vitringa understands it. Others translate, "The high cedars of Lebanon shall fall:" but the king of Assyria is the person who shall be overthrown.

CHAPTER XI.

The Messiah represented as a slender twig shooting up from the root of an old withered stem, which tender plant, so extremely weak in its first appearance, should nevertheless become fruitful and mighty, 1—4. Great equity of the Messiah's government, 5. Beautiful assemblages of images by which the great peace and happiness of his kingdom are set forth, 6—8. The extent of his dominion shall be ultimately that of the whole habitable globe, 9. The prophet, borrowing his imagery from the exodus from Egypt, predicts, with great majesty of language, the future restoration of the outcasts of Israel and the dispersed of Judah (viz., the whole of the twelve tribes of Israel) from their several dispersions, and also that blessed period when both Jews and Gentiles shall assemble under the banner of Jesus, and zealously unite in extending the limits of his kingdom, 10—16.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cr. annum. Numæ Pompilii, R. Roman., 3.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding

standing in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum. Numæ Pompilii, R. Roman., 3.

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

\* Ch. liii. 2. Zech. vi. 12. Rev. v. 5.—<sup>b</sup> Acts xiii. 23. Ver. 10.—<sup>c</sup> Ch. iv. 2. Jer. xxiii. 5.—<sup>d</sup> Ch. lxi. 1. Matt. iii. 16. John i. 32, 33. iii. 34.—<sup>e</sup> Heb. scent or smell.

<sup>f</sup> Ps. lxxii. 2, 4. Rev. xix. 11.—<sup>g</sup> Or, argue.—<sup>h</sup> Job iv. 9. Mal. iv. 6. <sup>2</sup> Thess. ii. 8. Rev. i. 16. ii. 16. xix. 15.

NOTES ON CHAP. XI.

The prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees growing thick together, and of a great height; of Lebanon itself crowned with lofty cedars, but cut down and laid level with the ground by the axe wielded by the hand of some powerful and illustrious agent. In opposition to this image he represents the great Person who makes the subject of this chapter as a slender twig shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shows plainly the connexion between this and the preceding chapter, which is moreover expressed by the con-

necting particle; and we have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah; for that this prophecy relates to the Messiah we have the express authority of St. Paul, Rom. xv. 12. "He joins this paragraph, with respect to the days of the Messiah, with the fidelity that was in the days of Hezekiah."—Kimchi, in ver. 1. Thus in the latter part of Isaiah's prophecies the subject of the great redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it.

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nunus Pompilii,  
R. Roman., 3.

5 And \* righteousness shall  
be the girde of his loins, and  
faithfulness the girde of his  
reins.

6 <sup>b</sup> The wolf also shall dwell with the lamb,  
and the leopard shall lie down with the kid;  
and the calf and the young lion and the fat-

ling together; and a little child  
shall lead them.

7 And the cow and the bear  
shall feed; their young ones  
shall lie down together: and the lion shall eat  
straw like the ox.

8 And the sucking child shall play on the

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nunus Pompilii,  
R. Roman., 3.

<sup>a</sup> See Ps. xl. 9. li. 14. lxxv. 5. lxxii. 19. Eph. vi. 14.

<sup>b</sup> Ch. lxxv. 25. Ezek. xxxiv. 25. Hos. ii. 18.

Versc 4. *With the rod of his mouth*—"By the blast of his mouth"] For בִּשְׁבֶת *beshebet*, by the *rod*, *Houbigant* reads בשֶׁבֶת *beshebeth*, by the *blast* of his mouth, from נָשַׁב *nashab*, to *blow*. The conjecture is ingenious and probable; and seems to be confirmed by the *Septuagint* and *Chaldee*, who render it by the *word* of his mouth, which answers much better to the correction than to the present reading. Add to this, that the *blast of his mouth* is perfectly parallel to the *breath of his lips* in the next line.

Versc 5. *The girde*—"The cincture"] All the ancient Versions, except that of *Symmachus*, have two different words for *girde* in the two hemistichs. It is not probable that *Isaiah* would have repeated אָזֶר *azer*, when a synonymous word so obvious as חָגוֹר *shagor* occurred. The tautology seems to have arisen from the mistake of some transcriber. The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake. See note on chap. v. 27.

Versc 6. *The wolf also shall, &c.*—"Then shall the wolf," &c.] The idea of the renewal of the golden age, as it is called, is much the same in the Oriental writers with that of the Greeks and Romans:—the wild beasts grow tame; serpents and poisonous herbs become harmless; all is peace and harmony, plenty and happiness:—

Occidet et serpens, et fallax herba veneni  
Occidet. VIRG. *Eclog.* iv. 24.

"The serpent's brood shall die. The sacred ground  
Shall weeds and noxious plants refuse to bear."

—Nec magnos metuent armenta leones.  
VIRG. *Eclog.* iv. 22.

"Nor shall the flocks fear the great lions."

Non lupus insidias explorat ovilia circum,  
Nec gregibus nocturnus obambulat: acrior illum  
Cura domat: timidæ dainæ cervique fugaces  
Nunc interque canes, et circum tecta vagantur.  
VIRG. *Georg.* iii. 537.

"The nightly wolf that round the enclosure prowled,  
To leap the fence, now plots not on the fold:  
Tamed with a sharper pain, the fearful doe  
And flying stag, amidst the greyhounds go;  
And round the dwellings roam, of man, their former  
foe."  
DRYDEN.

Nec vespertinus circumgemit ursus ovile,  
Nec intumescit alta viperis humus.

HOR. *Epod.* xvi. 51.

"Nor evening bears the sheepfold growl around,  
Nor mining vipers heave the tainted ground."

DRYDEN.

Ἔσται δὴ τοῦτ' ἄμαρ, ὀπηνικα νεβρον ἐν εὐνῇ  
Καρχαροδων σινισθαὶ ἰδων λυκος οὐκ ἐθιλησῶι.

THEOC. *Idyl.* xxiv. 81.

There shall be a time when the ravenous wolf shall  
see the kid lying at ease, and shall feel no desire  
to do it an injury.

I have laid before the reader these common passages from the most elegant of the ancient poets, that he may see how greatly the prophet on the same subject has the advantage upon the comparison; how much the former fall short of that beauty and elegance, and variety of imagery, with which *Isaiah* has set forth the very same ideas. The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant and the newly weaned child puts his hand on the basilisk's den, and plays upon the hole of the aspic. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets. The Arabian and Persian poets elegantly apply the same ideas to show the effects of justice impartially administered, and firmly supported, by a great and good king:—

"Mahmoud the powerful king, the ruler of the world,  
To whose tank the wolf and the lamb come together  
to drink."  
FERDUSI.

"Through the influence of righteousness, the hungry  
wolf  
Becomes mild, though in the presence of the white  
kid."  
IBN ONEIN.

JONES, *Poes. Asiat. Comment.*, p. 380.

The application is extremely ingenious and beautiful: but the exquisite imagery of *Isaiah* is not equalled.

Versc 7. In this verse a word is omitted in the text, יַחַדָּו *yachdav*, *together*; which ought to be repeated in the second hemistich, being quite necessary to the sense. It is accordingly twice expressed by the *Septuagint* and *Syriac*.

Versc 8. *The cockatrice' den.*] This is supposed,

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
or. annuum  
Nunus Pompilii,  
R. Roman., 3.

hole of the asp, and the weaned child shall put his hand on the "cockatrice" den.

9<sup>b</sup> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10<sup>d</sup> And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the "Gentiles seek": and his rest shall be glorious.

11 And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of

<sup>10</sup> Or, *adder's*. — <sup>b</sup> Job v. 23. Ch. ii. 4. xxxv. 9. — <sup>c</sup> Hab. ii. 11. — <sup>d</sup> Ver. 1. Rom. xv. 12. — <sup>e</sup> Rom. xv. 10. — <sup>f</sup> Hebr. iv. 1, &c. — <sup>g</sup> Heb. *glory*. — <sup>h</sup> Ch. ii. 11. <sup>i</sup> Zech. x. 10. — <sup>j</sup> John vii. 35. James i. 1. — <sup>k</sup> Heb. *venge*. — <sup>l</sup> Jer. iii. 18. Ezek. xxxvii. 16, 17, 22. Hos. i.

both by the *Targum* and by *Kimchi*, to mean the pupil of this serpent's eye. "When," says *Kimchi*, "he is in the mouth of his den, in an obscure place, then his eyes sparkle exceedingly: the child, seeing this, and supposing it to be a piece of crystal, or precious stone, puts forth his hand to take it. What would be very dangerous at another time, shall be safe in the days of the Messiah; for the serpent will not hurt the child."

Verse 10. *A root of Jesse, which shall stand, &c.* — "The root of Jesse, which standeth," &c.] St. John hath taken this expression from Isaiah, Rev. v. 5, and xiii. 16, where Christ hath twice applied it to himself. Seven MSS. have עמד *omed*, standing, the present participle. Radix Isæi dicitur jam stare, et æquans stetit, in signum populorum. — VITRINGA. "The root of Jesse is said to stand, and for some time to have stood, for an ensign to the people." Which rightly explains either of the two readings. The one hundred and tenth psalm is a good comment on this verse. See the notes there.

Verse 11. *And it shall come to pass in that day*] This part of the chapter contains a prophecy which certainly remains yet to be accomplished.

The Lord — ["*יהוה*"] For אדוני *Adonai*, thirty-three MSS. of *Kennicott's*, and many of *De Rossi's*, and two editions, read יהוה *Yehovah*.

The islands of the sea.] The Roman and Turkish empires, says *Kimchi*.

Verse 13. *The adversaries of Judah* — ["And the enemy of Judah"] *צוררים* *tsorerim*. Postulat pars posterior versus, ut intelligantur inimicitia Judæ in

Judah from the four corners of the earth.

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annuum  
Nunus Pompilii,  
R. Roman., 3.

13<sup>n</sup> The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

11. — <sup>o</sup> Heb. *the children of the east*. — <sup>p</sup> Dan. xi. 41. <sup>q</sup> Heb. *Edom and Moab shall be the laying on of their hand*. <sup>r</sup> Heb. *the children of Ammon their obedience*. — <sup>s</sup> Ch. ix. 14. — <sup>t</sup> Zech. x. 11. — <sup>u</sup> Rev. xvi. 12. — <sup>v</sup> Heb. *in shoes*. <sup>w</sup> Ch. xix. 23. — <sup>x</sup> Exod. xiv. 29. Ch. li. 10. lxiii. 12, 13.

Ephraim: et potest (*צוררים* *tsorerim*) inimicitiam notare, ut (*נחונים* *nichunim*) pœnitentiam, Hos. xi. 8. SECKER.

Verse 15. *The Lord shall smite it in the seven streams.* — ["Smite with a drought"] The *Chaldee* reads *החריב* *hecherib*; and so perhaps the *Septuagint*, who have *ερημωσας*, the word by which they commonly render it. *Vulg. desolabit*; "shall desolate." The *Septuagint*, *Vulgate*, and *Chaldee* read *הדריכו* *hidrichahu*, "shall make it passable," adding the pronoun, which is necessary: but this reading is not confirmed by any MS.

Here is a plain allusion to the passage of the Red Sea. And the Lord's shaking his hand over the river with his vehement wind, refers to a particular circumstance of the same miracle: for "he caused the sea to go back by a strong east wind all that night, and made the sea dry land," Exod. xiv. 21. The *tongue*; a very apposite and descriptive expression for a bay such as that of the Red Sea. It is used in the same sense, Josh. xv. 2, 5; xviii. 19. The Latins gave the same name to a narrow strip of land running into the sea: *tenuem producit in æquora linguam*. LUCAN. ii. 613. *He shall smite the river in its seven streams*. This has been supposed to refer to the Nile, because it falls into the Mediterranean Sea by seven mouths: but *R. Kimchi* understands it of the *Euphrates*, which is the opinion of some good judges. See the *Targum*. See below.

*Herodotus*, lib. i. 189, tells a story of his Cyrus (a very different character from that of the Cyrus of the Scriptures and Xenophon), which may somewhat

illustrate this passage, in which it is said that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable by dividing it into seven streams. "Cyrus, being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris, and having lost one of his sacred white horses that attempted to pass it,

was so enraged against the river that he threatened to reduce it, and make it so shallow that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work, and cutting three hundred and sixty trenches, from both sides of the river, turned the waters into them, and drained them off."

## CHAPTER XII.

*Prophetic hymn of praise for the great mercies vouchsafed to the children of Israel in their deliverance from the great Babylonish captivity, and for redemption by the Messiah, 1-6.*

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nunus Pompilii,  
R. Roman., 3.

AND <sup>a</sup> in that day thou shalt say, O LORD, I will praise thee : though thou wast angry with me, thine anger is

turned away, and thou comfortedst me.

2 Behold, God <sup>is</sup> my salvation ; I will trust, and not be afraid : for the LORD <sup>b</sup> JEHOVAH <sup>is</sup> my <sup>c</sup> strength and *my* song ; he also is become my salvation.

3 Therefore with joy shall ye draw <sup>d</sup> water out of the wells of salvation.

<sup>a</sup> Ch. ii. 11. — <sup>b</sup> Ps. lxxxiii. 18. — <sup>c</sup> Exod. xv. 2. — <sup>d</sup> John iv. 10, 14. vii. 37, 38. — <sup>e</sup> 1 Chron. xvi. 8. Ps. cv. 1. <sup>f</sup> Or, *proclaim his name.* — <sup>g</sup> Ps. cxlv. 4, 5, 6. — <sup>h</sup> Ps.

This hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian church than for the Jewish, in any circumstances, or at any time that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles they fetched water in a golden pitcher from the fountain of Shiloah, springing at the foot of Mount Sion without the city : they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah, "Ye shall draw waters with joy from the fountains of salvation," expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shown by the following passage of the Jerusalem Talmud : "Why is it called the place or house of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up) "Because from thence they draw the Holy Spirit ; as it is written, And ye shall draw water with joy from the fountains of salvation." See Wolf. Curæ Philol. in N. T. on John vii. 37, 38. — L. The water is divine knowledge, says *Kimchi*, and the wells the teachers of righteousness. The *Targum*

4 And in that day shall ye say, <sup>e</sup> Praise the LORD, <sup>f</sup> call upon his name, <sup>g</sup> declare his doings among the people, make mention that his <sup>h</sup> name is exalted.

5 <sup>i</sup> Sing unto the LORD ; for he hath done excellent things : this <sup>is</sup> known in all the earth.

6 <sup>k</sup> Cry out and shout, thou <sup>l</sup> inhabitant of Zion : for great <sup>is</sup> <sup>m</sup> the Holy One of Israel in the midst of thee.

xxxiv. 3. — <sup>1</sup> Exod. xv. 1, 21. Ps. lxxviii. 32. xcvi. 1. <sup>2</sup> Ch. liv. 1. Zeph. iii. 14. — <sup>3</sup> Heb. *inhabitant.* — <sup>4</sup> Ps. lxxi. 22. lxxxix. 18. Ch. xli. 14, 16.

renders this in a very remarkable manner : "Ye shall receive with joy (*אילן חדאש* *ulephan chadath*) a new doctrine from the chosen among the righteous." Does not this mean the *gospel*, the *new covenant*? And did not the Targumist speak as a *prophet*?

## NOTES ON CHAP. XII.

Verse 1. *Though thou wast angry*—"For though thou hast been angry"] The Hebrew phrase, to which the *Septuagint* and *Vulgate* have too closely adhered, is exactly the same with that of St. Paul Rom. vi. 17 : "But thanks be to God, that ye were the slaves of sin ; but have obeyed from the heart ; that is, "that whereas, or though, ye were the slave of sin, yet ye have now obeyed from the heart the doctrine on the model of which ye were formed."

Verse 2. *The Lord JEHOVAH*] The word *Yah* read here is probably a mistake ; and arose originally from the custom of the Jewish scribes, who, when they found a line too short for the word, wrote a many letters as filled it, and then began the next line with the whole word. In writing the word *יהוה* *Yehovah*, the line might terminate with *יה* *Yah*, the two first letters ; and then at the beginning of the next line the whole word *יהוה* *Yehovah* would be written. This might give rise to *יהוה יה* *Yah Yehovah*. The *Yah* wanting here in two of Dr. Kennicott's MSS., in an ancient MS. of my own, and in the *Septuagint*, *Vulgate*, *Syriac*, and *Arabic*. See *Houbigant* and *L. Rossi*.

*My song*] The pronoun is here necessary ; an

it is added by the Septuagint, Vulgate, and Syriac, who read זמרתו zimrathi, as it is in a MS. Two MSS. omit מ יאח, see Houbigant, not. in loc. Another MS. has it in one word, זמרתיה zimrathyah. Seven others omit יהוה Jehovah. See Exod. xv. 2, with Var. Lect. Kennicott.

Verse 4. Call upon his name] קירא בשמו kiru bishmo, invoke his name. Make him your Mediator, or call the people in his name. Preach him who is the Root of Jesse, and who stands as an ensign for the nations. Call on the people to believe in him; as in him alone salvation is to be found.

Verse 6. Thou inhabitant of Zion] Not only the

Jewish people, to whom his word of salvation was to be sent first; but also all members of the church of Christ: as in them, and in his church, the Holy One of Israel dwells. St. Paul, speaking of the mystery which had been proclaimed among the Gentiles, sums it up in these words: "which is CHRIST IN YOU, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;" Col. i. 27, 28. Well, therefore, may the inhabitant of Zion cry out and shout, and proclaim the greatness of her Redeemer.

CHAPTER XIII.

God mustereth the armies of his wrath against the inhabitants of Babylon, 1—6. The dreadful consequences of this visitation, and the terror and dismay of those who are the objects of it, 7—16. The horrid cruelties that shall be inflicted upon the Babylonians by the Medes, 17, 18. Total and irrecoverable desolation of Babylon, 19—22.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Name Pompilii,  
R. Roman., 4.

THE burden of Babylon, which Isaiah the son of Amoz did see.  
2 Lift ye up a banner upon

the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

A. M. cir. 3292-  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Name Pompilii,  
R. Roman., 4.

\*Ch. xxi. l. xlvii. 1. Jer. l, li.—bCh. v. 26. xviii. 3.

Jer. l. 2.—c Jer. li. 25.—d Ch. x. 32.

This and the following chapter,—striking off the five last verses of the latter, which belong to a quite different subject,—contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz, (see Vitringa, i. 380) about two hundred years before its accomplishment. The captivity itself of the Jews at Babylon, which the prophet does not expressly foretel, but supposes, in the spirit of prophecy, as what was actually to be effected, did not fully take place till about one hundred and thirty years after the delivery of this prophecy: and the Medes, who are expressly mentioned chap. xiii. 17, as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus; and did not become a kingdom under Deioces till about the seventeenth of Hezekiah.

The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service, ver. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the divine wrath, ver. 4, 5. He proceeds to describe the dread-

ful consequences of this visitation, the consternation which will seize those who are the objects of it; and, transferring unawares the speech from himself to God, ver. 11, sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon which will follow, ver. 11—16, and the everlasting desolation to which that great city is doomed, ver. 17—22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified, chap. xiv. 1, 2. This introduces, with the greatest ease and the utmost propriety, the triumphant song on that subject, ver. 4—28. The beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order, leaving a few remarks upon particular passages of these two chapters to be given after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon; and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus, frequently used to express any thing in the political or religious world that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and boast their security now he is no more.

The scene is immediately changed, and a new set

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

3 I have commanded my sanctified ones, I have also called  
\* my mighty ones for mine anger,  
even them that <sup>b</sup> rejoice in my  
highness.

4 The noise of a multitude in the moun-

<sup>a</sup> Joel iii. 11.—<sup>b</sup> Ps. cxlix. 2, 5, 6.

of persons is introduced. The regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolusion with themselves. This is one of the boldest prosopopeias that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force which in a great subject naturally results from both. The image of the state of the dead, or the *infernum poeticum* of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. See *Maundrell*, p. 76. You are to form to yourself an idea of an immense subterranean vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27. On which place Sir John Chardin's MS. note is as follows: "En Mingrelie ils dorment tous leurs épées sous leurs têtes, et leurs autres armes à leur côté; et on les enterre de mesme, leurs armes posées de cette façon." In Mingrelia they always sleep with their swords under their heads, and their other arms by their sides; and they bury their dead with their arms placed in the same manner. These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

The Jews now resume the speech; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world, fallen from his high state; they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory. These are strongly contrasted in the close with his present low and abject condition.

Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn, and an additional force. Certain persons are introduced who light upon the corpse of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is some time before they know him.

2700

tains, 'like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the

<sup>c</sup> Heb. the likeness of.

They accost him with the severest taunts; and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands, among all the monuments of antiquity, unrivalled.—L.

NOTES ON CHAP. XIII.

Verse 1. *The burden of Babylon*] The prophecy that foretels its destruction by the Medes and Persians: see the preceding observations.

Verse 2. *Exalt the voice*] The word לָהֶם *lahem*, "to them," which is of no use, and rather weakens the sentence, is omitted by an ancient MS., and the *Vulgate*.

Verse 3. *I have commanded my sanctified ones*] מְקֻדָּשֵׁי *mekuddashai*, the persons consecrated to this very purpose. Nothing can be plainer than that the verb קָדַשׁ *kadash*, "to make holy," signifies also to consecrate or appoint to a particular purpose. Bishop *Louth* translates, "my enrolled warriors." This is the sense.

Verse 4. *Of the battle*—"For the battle."] The *Bodleian* MS. has לְמִלְחָמָה *lemilchamah*. Cyrus's army was made up of many different nations. *Jeremiah* calls it an "assembly of great nations from the north country," chap. l. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Ashchenaz (i. e. Armenia, Corduene, Pontus or Phrygia, Vitring.), with the kings of the Medes," chap. li. 27, 28. See *Xenophon*. *Cyrop*.

Verse 5. *They come from a far country*] The word מְעַרְבֵי *meerets* is wanting in one MS. and in the *Syriac*: "They come from afar."

*From the end of heaven*] *Kimchi* says, *Media*, "the end of heaven," in Scripture phrase, means, the EAST.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunus Pompilii,  
R. Roman., 4.

end of heaven, *even* the LORD,  
and the weapons of his indignation,  
to destroy the whole land.

6 Howl ye; <sup>a</sup> for the day of  
the LORD *is* at hand; <sup>b</sup> it shall come as a  
destruction from the Almighty.

7 Therefore shall all hands <sup>c</sup> be faint, and  
every man's heart shall melt.

8 And they shall be afraid; <sup>d</sup> pangs and  
sorrows shall take hold of them; they shall  
be in pain as a woman that travaileth: they  
shall <sup>e</sup> be amazed <sup>f</sup> one at another; their faces  
shall be as <sup>g</sup> flames.

9 Behold, <sup>h</sup> the day of the LORD cometh,  
cruel both with wrath and fierce anger, to lay  
the land desolate: and he shall destroy <sup>i</sup> the  
sinners thereof out of it.

10 For the stars of heaven and the con-  
stellations thereof shall not give their light:  
the sun shall be <sup>j</sup> darkened in his going forth,  
and the moon shall not cause her light to  
shine.

<sup>a</sup>Zeph. i. 7. Rev. vi. 17.—<sup>b</sup>Job xxxi. 23. Joel i. 15.  
<sup>c</sup>R. fall down.—<sup>d</sup>Ps. xlviii. 6. Ch. xxi. 3.—<sup>e</sup>Heb.  
wonder.—<sup>f</sup>Heb. every man at his neighbour.—<sup>g</sup>Heb.  
faces of the flames.—<sup>h</sup>Mal. iv. 1.—<sup>i</sup>Ps. civ. 35. Prov.  
ii. 22.—<sup>j</sup>Ch. xxiv. 21, 23. Ezek. xxxii. 7. Joel ii. 31.

Verse 8. *And they shall be afraid*—“And they shall  
be terrified”] I join this verb, ונבהלו *venibhalu*, to  
the preceding verse, with the *Syriac* and *Vulgate*.

*Pangs and sorrows shall take hold of them*—“Pangs  
shall seize them”] The *Septuagint*, *Syriac*, and *Chaldee*  
read יוֹחֶזֶק *yochezum*, instead of יוֹחֶזֶק *yochezun*, which  
does not express the pronoun *them*, necessary to the  
sense.

Verse 10. *For the stars of heaven*—“Yea, the stars  
of heaven”] The Hebrew poets, to express happi-  
ness, prosperity, the instauration and advancement  
of states, kingdoms, and potentates, make use of  
images taken from the most striking parts of nature,  
from the heavenly bodies, from the sun, moon, and  
stars: which they describe as shining with increased  
splendour, and never setting. The moon becomes  
like the meridian sun, and the sun's light is augmented  
sevenfold (see *Isai. xxx. 26*); new heavens and a new  
earth are created, and a brighter age commences.  
On the contrary, the overflow and destruction of  
kingdoms is represented by opposite images. The  
stars are obscured, the moon withdraws her light,  
and the sun shines no more! The earth quakes, and  
the heavens tremble; and all things seem tending to  
their original chaos. See *Joel ii. 10, iii. 15, 16*;  
*Amos viii. 9*; *Matt. xxiv. 29*; and *De S. Poës.*  
*Hebr. Præl. VI. et IX.*

*And the moon shall not cause her light to shine*]  
This in its farther reference may belong to the Jewish  
polity, both in church and state, which should be  
totally eclipsed, and perhaps shine no more, in its  
distinct state, for ever.

11 And I will punish the  
world for *their* evil, and the  
wicked for their iniquity; <sup>1</sup> and  
I will cause the arrogancy of  
the proud to cease, and will lay low the  
haughtiness of the terrible.

12 I will make a man more precious than  
fine gold; even a man than the golden wedge  
of Ophir.

13 <sup>m</sup> Therefore I will shake the heavens, and  
the earth shall remove out of her place, in the  
wrath of the LORD of hosts, and in <sup>n</sup> the day  
of his fierce anger.

14 And it shall be as the chased roe, and as  
a sheep that no man taketh up: <sup>o</sup> they shall  
every man turn to his own people, and flee  
every one into his own land.

15 Every one that is found shall be thrust  
through; and every one that is joined *unto*  
*them* shall fall by the sword.

16 Their children also shall be <sup>p</sup> dashed to  
pieces before their eyes; their houses shall

iii. 15. Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 28.  
<sup>1</sup>Ch. ii. 17.—<sup>m</sup>Hag. ii. 6.—<sup>n</sup>Ps. cx. 5. Lam. i. 12.  
<sup>o</sup>Jer. i. 16. li. 9.—<sup>p</sup>Ps. cxxxvii. 9. Nah. iii. 10. Zech.  
xiv. 2.

Verse 11. *I will punish the world*—“I will visit the  
world”] That is, the Babylonish empire; as *οικουμένη*,  
for the Roman empire, or for Judea, *Luke ii. 1, Acts xi. 28*.  
So the *universus orbis Romanus*, for the Roman empire;  
and *Salvian. lib. v. Minor* calls Crete his world: “Creten,  
quæ meus est orbis;” *Ovid. Metamorph. viii. 9*.

Verse 12. *I will make a man more precious than  
fine gold—wedge of Ophir.*] The Medes and Persians  
will not be satisfied with the *spoils* of the Baby-  
lonians. They seek either to destroy or enslave  
them; and they will accept no *ransom* for any man—  
either for אִשָּׁה *enosh*, the poor man, or for אָדָם *adam*,  
the more honourable person. All must fall by the  
sword, or go into captivity together; for the *Medes*  
(ver. 17) *regard not silver, and delight not in gold*.

Verse 14. “And the remnant”] Here is plainly a  
defect in this sentence, as it stands in the *Hebrew*  
text; the subject of the proposition is lost. What is  
it that shall be like a roe chased? The *Septuagint*  
happily supply it, *οι καταλειμμενοι*, *שאר* *shear*, the  
*remnant*. A MS. here supplies the word יֹשֵׁב *yosheb*,  
the *inhabitant*; which makes a tolerably good sense;  
but I much prefer the reading of the *Septuagint*.

*They shall—turn*—“They shall look”] That is,  
the forces of the king of Babylon, destitute of their  
leader, and all his auxiliaries, collected from *Asia*  
*Minor*, and other distant countries, shall disperse and  
flee to their respective homes.

Verse 15. *Every one that is found*—“Every one  
that is overtaken”] That is, none shall escape from  
the slaughter; neither they who flee singly, dispersed



A. M. cir. 3292. be spoiled, and their wives  
 B. C. cir. 712. ravished.  
 Olymp. XVII. 1.  
 cir. annum  
 Numæ Pompilii, 17 \*Behold, I will stir up the  
 R. Roman., 4. Medes against them, which shall  
 not regard silver; and as for gold, they shall  
 not delight in it.

18 Their bows also shall dash  
 the young men to pieces; and  
 they shall have no pity on the  
 fruit of the womb; their eye  
 shall not spare children.

A. M. cir. 3292.  
 B. C. cir. 712.  
 Olymp. XVII. 1.  
 cir. annum  
 Numæ Pompilii,  
 R. Roman., 4.

<sup>a</sup>Ch. xxi. 2. Jer. li. 11, 28. Dan. v. 28, 31.

<sup>b</sup>Ch. xiv. 4, 22.

and in confusion; nor they who endeavour to make  
 their retreat in a more regular manner, by forming  
 compact bodies: they shall all be equally cut off by the  
 sword of the enemy. The Septuagint have understood  
 it in this sense, which they have well expressed:—

Ὅς γὰρ ἀν ἄλφ ἡττηθησεται,  
 Καὶ οἰτινες συνηγμένοι εἰσι πεισονται μαχαίρᾳ.

“Whosoever is caught shall be overthrown,  
 And all that are collected together shall fall by the  
 sword.”

Where, for ἡττηθησεται, MS. Pachom has εκκευθησεται,  
 et αἰ Γ Cod. Marchal. in margine, et MS. 1. D. II.  
 εκκευθησεται, which seems to be right, being properly  
 expressive of the Hebrew.

Verse 17. Which shall not regard silver—“Who  
 shall hold silver of no account”] That is, who shall  
 not be induced, by large offers of gold and silver for  
 ransom, to spare the lives of those whom they have  
 subdued in battle; their rage and cruelty will get  
 the better of all such motives. We have many ex-  
 amples in the Iliad and in the Æneid of addresses of  
 the vanquished to the pity and avarice of the van-  
 quishers, to induce them to spare their lives.

Est domus alta: jacent penitus defossa talenta  
 Cœlati argenti: sunt auri pondera facti  
 Infectique mihi: non hic victoria Teucrum  
 Vertitur; aut anima una dabit discrimina tanta.  
 Dixerat: Æneas contra cui talia reddid:  
 Argenti atque auri memoras quæ multa talenta  
 Gnatis parce tuis. Æn. x. 526.

“High in my dome are silver talents rolled,  
 With piles of laboured and unlaboured gold.  
 These, to procure my ransom, I resign;  
 The war depends not on a life like mine:  
 One, one poor life can no such difference yield,  
 Nor turn the mighty balance of the field.  
 Thy talents (cried the prince), thy treasured store,  
 Keep for thy sons.” Pitt.

It is remarkable that Xenophon makes Cyrus open  
 a speech to his army, and in particular to the Medes,  
 who made the principal part of it, with praising them  
 for their disregard of riches. Ἄνδρες Μηδοί, καὶ  
 πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οὐδὰ σαφῶς, ὅτι οὐτε  
 χρημάτων δεόμενοι συν ἐμοὶ ἐξηλοῦτε: “Ye Medes, and  
 others who now hear me, I well know that you have  
 not accompanied me in this expedition with a view  
 of acquiring wealth.”—Cyrus. lib. v.

Verse 18. Their bows also shall dash—“Their bows  
 shall dash”] Both Herodotus, i. 61, and Xenophon,  
 Anab. iii., mention, that the Persians used large bows,  
 ῥοῖα μεγάλα: and the latter says particularly that

their bows were three cubits long, Anab. iv. They  
 were celebrated for their archers, see chap. xxii. 6,  
 Jer. xlix. 35. Probably their neighbours and allies,  
 the Medes, dealt much in the same sort of arms. In  
 Ps. xviii. 34, and Job xx. 24, mention is made of a  
 bow of steel; if the Persian bows were of metal,  
 we may easily conceive that with a metalline bow of  
 three cubits' length, and proportionably strong, the  
 soldiers might dash and slay the young men, the  
 weaker and unresisting of the inhabitants (for they  
 are joined with the fruit of the womb and the chil-  
 dren) in the general carnage on taking the city.  
 תרַטַשְׁנָה *terattashnah*, shall be broken or shivered to  
 pieces. This seems to refer, not to נַרְיִם *nearim*,  
 young men, but to כֶּשֶׁתֹתָם *keshathoth*, their bows. The  
 bows of the young men shall be broken to pieces.

On the fruit, &c.—“And on the fruit,” &c.] A  
 MS. of Dr. Kennicott's, reads נַרְיִם *veal peri*, and on  
 the fruit. And nine MSS. (three ancient) and two  
 editions, with the Septuagint, Vulgate, and Syriac,  
 add likewise the conjunction ו *vau*, and, to נַרְיִם *al*,  
 upon, afterwards.

Verse 19. And Babylon] The great city of Babylon  
 was at this time rising to its height of glory, while  
 the prophet Isaiah was repeatedly denouncing its  
 utter destruction. From the first of Hezekiah to the  
 first of Nebuchadnezzar, under whom it was brought  
 to the highest degree of strength and splendour, are  
 about one hundred and twenty years. I will here very  
 briefly mention some particulars of the greatness of  
 the place, and note the several steps by which this  
 remarkable prophecy was at length accomplished in  
 the total ruin of it.

It was, according to the lowest account given of it  
 by ancient historians, a regular square, forty-five  
 miles in compass, inclosed by a wall two hundred feet  
 high and fifty broad; in which there were a hundred  
 gates of brass. Its principal ornaments were the  
 temple of Belus, in the middle of which was a tower  
 of eight stories of building, upon a base of a quarter  
 of a mile square, a most magnificent palace, and the  
 famous hanging gardens, which were an artificial  
 mountain, raised upon arches, and planted with trees  
 of the largest as well as the most beautiful sorts.

Cyrus took the city by diverting the waters of the  
 Euphrates, which ran through the midst of it, and  
 entering the place at night by the dry channel. The  
 river being never restored afterward to its proper  
 course, overflowed the whole country, and made it  
 little better than a great morass; this and the great  
 slaughter of the inhabitants, with other bad conse-  
 quences of the taking of the city, was the first step  
 to the ruin of the place. The Persian monarchs ever

A. M. cir. 3292.  
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cir. annum  
Nunæ Pompilii,  
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the beauty of the Chaldees' excellency, shall be <sup>a</sup>as when God overthrew <sup>b</sup>Sodom and Gomorrah.

20 <sup>c</sup>It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

<sup>a</sup> Heb. as the overthrowing. — <sup>b</sup> Gen. xix. 24, 26. Dent. xlii. 23. Jer. xlix. 18. l. 40. — <sup>c</sup> Jer. l. 3, 39. li. 29, 62. Ch. xxxiv. 11—15. Rev. xviii. 2. — <sup>e</sup> Heb. Zim. — <sup>f</sup> Heb.

regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspes not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus, Herod. iii. 159, Arrian. Exp. Alexandri, lib. vii. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city, Strabo, lib. xvi. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burned and destroyed the most beautiful parts of the city, *Valesii Excerpt. Diodori*, p. 377. Strabo (*ibid.*) says that in his time great part of it was a mere desert; that the Persians had partly destroyed it; and that time and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerome (*in loc.*) says that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success. What Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place where this wonder of the world stood cannot now be determined with any certainty! See also note on chap. xliii. 14.

We are astonished at the accounts which ancient historians of the best credit give of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Scattered fragments of its tiles and bricks are yet to be found. Proud Babylon reduced now to a few brick-bats! Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay, mixed or beat up with straw to make the parts cohere, and dried only in the sun. This is their

21 <sup>d</sup>But <sup>e</sup>wild beasts of the desert shall lie there; and their houses shall be full of <sup>f</sup>doleful creatures; <sup>g</sup>and <sup>h</sup>owls shall dwell there, and satyrs shall dance there.

22 And <sup>i</sup>the wild beasts of the islands shall cry in their <sup>k</sup>desolate houses, and dragons in their pleasant palaces: <sup>l</sup>and her time is near to come, and her days shall not be prolonged.

A. M. cir. 3292.  
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*Ochim.* — <sup>s</sup> Or, ostriches. — <sup>t</sup> Heb. daughters of the owl. <sup>u</sup> Heb. *lim.* — <sup>v</sup> Or, palaces. — <sup>w</sup> Jer. li. 33.

method of making bricks; see on chap. ix. 9. The walls of the city were built of the earth dugged out on the spot, and dried upon the place, by which means both the ditch and the wall were at once formed, the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known; and *Berosus* expressly says (*apud Joseph. Antiq. x. 11*) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their height, which seems to have been no more than was absolutely necessary. *Maundrell*, speaking of the garden walls of Damascus, says, "They are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterward, speaking of the walls of the houses, he says, "From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire;" p. 124. And see note on chap. xxx. 13. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences, namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.—L.

Verse 21. *Satyrs*] A kind of beast like to man, which is called מרמור *marmots*, a monkey.—*Rabbi Parchon.*

Verse 22. *In their pleasant palaces*—"In their palaces"] באלמנוחא *bealmenoithav*; a plain mistake, I presume, for במרמור *bearmenoithav*. It is so corrected in two MSS., the *Syriac*, *Chaldee*, and *Vulgate*.

Πουλυποδεις δ' εν εμοι θαλαμας φωκαι τε μελαιнай  
Οικια ποιησονται ακηδεια, χηρει λαων.

Hom. *Hymn. in Apol.* 77.

Of which the following passage of *Milton* may be taken for a translation, though not so designed:—

"And in their palaces,

Where luxury late reigned, sea monsters whelp'd,  
And stabled." *Par. Lost*, xi. 760.

This image of desolation is handled with great propriety and force by some of the Persian poets:—

پرده داري ميکند در قصر قيصر عنکبوت  
بومي نوبت ميزند بر گنبد افراسياب

“The spider holds the veil in the palace of Cæsar; The owl stands sentinel on the watch-tower of Afrasiab.”

On this quotation Sir *W. Jones* observes, نوبت *noubet* is an Arabic word, signifying a turn, a change, a watch; hence نوبت زدن *noubet sudun* in Persian signifies to relieve the guards by the sounds of drums and trumpets. Their office is given by the poet to the owl; as that of پرده دار *purdeh dar*, or chamberlain, is elegantly assigned to the spider.

CHAPTER XIV.

*Deliverance of Israel from captivity, which shall follow the downfall of the great Babylonish empire, 1, 2. Triumphant ode or song of the children of Jacob, for the signal manifestation of divine vengeance against their oppressors, 3—23. Prophecy against the Assyrians, 24, 25. Certainty of the prophecy, and immutability of the divine counsels, 26, 27. Palestine severely threatened, 28—31. God shall establish Zion in these troublous times, 32.*

A. M. cir. 3292.  
B. C. cir. 712.  
Ol. XVII. 1.  
cir. annum  
Name Pompilii,  
R. Roman., 4.

FOR the LORD <sup>a</sup> will have mercy on Jacob, and <sup>b</sup> will yet choose Israel, and set them in their own land: <sup>c</sup> and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, <sup>d</sup> and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, <sup>e</sup> whose captives

they were; <sup>f</sup> and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou <sup>g</sup> shalt take up this <sup>h</sup> proverb against the king of Babylon, and say, How hath the oppressor ceased! the <sup>i</sup> golden <sup>k</sup> city ceased!

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Name Pompilii,  
R. Roman., 4.

<sup>a</sup> Ps. cii. 13.—<sup>b</sup> Zech. i. 17. ii. 12.—<sup>c</sup> Ch. lx. 4, 5, 10. Eph. ii. 12, 13, &c.—<sup>d</sup> (h. xlix. 22. lx. 9. lxxvi. 20.—<sup>e</sup> Heb. *that had taken them captives*.—<sup>f</sup> Ch. lx. 14.—<sup>g</sup> Ch. xiii.

19. Hab. ii. 6.—<sup>h</sup> Or, *taunting speech*.—<sup>i</sup> Or, *exactress of gold*.—<sup>k</sup> Rev. xviii. 16.

NOTES ON CHAP. XIV.

Verse 1. *And will yet choose Israel.*] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel; see Ezek. xiii. 16, Mal. i. 1, ii. 11: but the name of Jacob and of Israel, used apparently with design in this place, each of which names includes the twelve tribes, and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that this whole prophecy extends its views beyond that event.

Verse 2. *For servants and handmaids*] *for thral-its and thrallesses.*—OLD BIBLE. Male and female slaves.

Verse 3. *In the day*—“In that day”] ביום ההוא *bayom hahu*. The word ההוא *hahu* is added in two MSS. of *Kennicott's*, and was in the copies from which the *Septuagint* and *Vulgate* translated: *εν τη ημερα εκεινη*, in *die illa* (*η αναφανουσι*, MS. *Pachôm*. adding *η*), in that day. This is a matter of no great consequence: however, it restores the text to the common form, almost constantly used on such occasions; and is one among many instances of a word apparently lost out of the printed copies.

Verse 4. *This proverb*—“This parable”] *two mashal*. I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables or proverbs, such as those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on some comparison; generally forcible and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule; to exercise authority; to make equal; to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy (Numb. xxiii. 7—10) is called his *mashal*; though it has hardly any thing figurative in it: but it is beautifully sententious, and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to his three friends, chap. xxvii.—xxxi., are called *mashals*; from no one particular character, which discriminates them from the rest of the poem, but from the sublime, the figurative, the sententious manner which equally prevails through the whole poem, and makes it one of

A. M. cir. 3292.  
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5 The LORD hath broken \* the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with <sup>b</sup> a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 <sup>c</sup> Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 <sup>d</sup> Hell <sup>e</sup> from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the <sup>f</sup> chief <sup>g</sup> ones of the earth; it hath raised up from their thrones all the kings of the nations.

<sup>a</sup> Ps. cxxv. 3. — <sup>b</sup> Heb. *a stroke without removing.*  
<sup>c</sup> Ch. iv. 12. Ezek. xxxi. 16. — <sup>d</sup> Ezek. xxxii. 21. — <sup>e</sup> Or, *The grave.* — <sup>f</sup> Heb. *leaders.* — <sup>g</sup> Or, *great goats.* — <sup>h</sup> Ch.

the first and most eminent examples extant of the truly great and beautiful in poetic style. See the note on Prov. i. 1.

The *Septuagint* in this place render the word by ἄσπασ, a lamentation. They plainly consider the speech here introduced as a piece of poetry, and of that species of poetry which we call the elegiac; either from the subject, it being a poem on the fall and death of the king of Babylon, or from the form of the composition, which is of the longer sort of Hebrew verse, in which the Lamentations of Jeremiah, called by the *Septuagint* θρηνη, are written.

The *golden city ceased*] מדהבה *madhebah*, which is here translated *golden city*, is a Chaldee word. Probably it means that *golden coin* or *ingot* which was given to the Babylonians by way of tribute. So the word is understood by the *Vulgate*, where it is rendered *tributum*; and by Montanus, who translates it *auræ pensio*, the golden pension. *Kimchi* seems to have understood the word in the same sense. *De Rossi* translates it *auri dives*, rich in gold, or *auri exactrix*, the exactor of gold; the same as the exactor of tribute.

Verse 9. *Hell from beneath is moved for thee to meet thee*] That is, *Nebuchadnezzar*. "It (hell) hath raised up from their thrones all the kings of the earth;—the ghosts (*rephaim*) of all the mighty ones, or goats (עזים *attudey*), of the earth—all the oppressors of mankind." What a most terrible idea is here! Tyrannical kings who have oppressed and spoiled mankind, are here represented as *enthroned in hell*; and as taking a Satanic pleasure in seeing others of the same description enter those abodes of misery!

Verse 11. *Cover thee*—"Thy covering." Twenty-eight MSS. (ten ancient) of *Kennicott's*, thirty-nine of *De Rossi's*, twelve editions, with the *Septuagint*

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 <sup>b</sup> How art thou fallen from heaven, <sup>1</sup> O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, <sup>k</sup> I will ascend into heaven, <sup>l</sup> I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, <sup>m</sup> in the sides of the north:

14 I will ascend above the heights of the

xxxiv. 4. — <sup>1</sup> Or, *O day star.* — <sup>k</sup> Matt. xi. 23. — <sup>l</sup> Dan. viii. 10. — <sup>m</sup> Ps. xlviii. 2.

and *Vulgate*, read ומכסר *umchassecha*, in the singular number.

Verse 12. *O Lucifer, son of the morning*] The *Versions* in general agree in this translation, and render הילל *heilel* as signifying *Lucifer*, Φωσφορος, the *morning star*, whether *Jupiter* or *Venus*; as these are both *bringers of the morning light*, or *morning stars*, annually in their turn. And although the context speaks explicitly concerning *Nebuchadnezzar*, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer* (the bringer of light!), an epithet as common to him as those of *Satan* and *Devil*. That the Holy Spirit by his prophets should call this arch-enemy of God and man the *light-bringer*, would be strange indeed. But the truth is, the text speaks nothing at all concerning *Satan* nor his *fall*, nor the *occasion* of that fall, which many divines have with great confidence deduced from this text. O how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented! Besides, I doubt much whether our translation be correct. הילל *heilel*, which we translate *Lucifer*, comes from ילל *yalal*, yell, howl, or shriek, and should be translated, "Howl, son of the morning;" and so the *Syriac* has understood it; and for this meaning *Michaelis* contends: see his reasons in *Parkhurst*, under הלל *halal*.

Verse 13. *I will ascend into heaven*] I will get the empire of the whole world. *I will exalt my throne above the stars of God*—above the Israelites, who are here termed the stars of God. So the *Targum* of Jonathan, and *R. D. Kimchi*. This chapter speaks not of the ambition and fall of *Satan*, but of the pride, arrogance, and fall of *Nebuchadnezzar*.

*The mount of the congregation*—"The mount of the Divine Presence"] It appears plainly from

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

clouds; \* I will be like the most High.

15 Yet thou <sup>b</sup> shalt be brought down to hell, to the sides of

the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?

17 That made the world as a wilderness, and destroyed the cities thereof; that <sup>c</sup> opened not the house of his prisoners.

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

\* Ch. xlvi. 8. 2 Thess. ii. 4.—<sup>b</sup> Matt. xi. 23.—<sup>c</sup> Or, did not let his prisoners loose homeward.

Exod. xxv. 22, and xxix. 42, 43, where God appoints the place of meeting with Moses, and promises to meet with him before the ark to commune with him, and to speak unto him; and to meet the children of Israel at the door of the tabernacle; that the tabernacle, and afterwards the door of the tabernacle, and Mount Zion (or Moriah, which is reckoned a part of Mount Zion), whereon it stood, was called the tabernacle, and the mount of convention or of appointment; not from the people's assembling there to perform the services of their religion (which is what our translation expresses by calling it the tabernacle of the congregation), but because God appointed that for the place where he himself would meet with Moses, and commune with him, and would meet with the people. Therefore הר כבוד *har moed*, the "mountain of the assembly," or אהל מועד *ohel moed*, the "tabernacle of the assembly," means the place appointed by God, where he would present himself; agreeably to which I have rendered it in this place, *the mount of the Divine Presence*.

Verse 19. *Like an abominable branch*—"Like the tree abominated"] That is, as an object of abomination and detestation; such as the tree is on which a malefactor has been hanged. "It is written," saith St. Paul, Gal. iii. 13, "Cursed is every man that hangeth on a tree," from Deut. xxi. 23. The Jews therefore held also as accursed and polluted the tree itself on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning. "Non suspendunt super arbore, quæ radicibus solo adhæreat; sed super ligno eradicato, ut ne sit excisio molesta: nam lignum, super quo fuit aliquis suspensus, cum suspendioso sepelitur; ne maneat illi malum nomen, et dicant homines, Istud est lignum, in quo suspensus est ille, δ δεινα. Sic lapis, quo aliquis fuit lapidatus; et gladius, quo fuit occisus is qui est occisus; et sudarium sive mantile, quo fuit aliquis strangulatus; omnia hæc cum iis, qui perierunt, sepeliuntur." *Maimonides, apud Casaub. in Baron. Exercitat. xvi. An. 34, Num. 134.* "Cum itaque homo suspensus

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people: <sup>d</sup> the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children <sup>e</sup> for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

<sup>d</sup> Job xviii. 19. Ps. xxi. 10. xxxvii. 28. cix. 13.—<sup>e</sup> Exod. xx. 5. Matt. xxiii. 35.

maximæ esset abominationi,—Judæi quoque præ cæteris abominabantur lignum quo fuerat suspensus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde interpres Chaldæus hæc verba transtulit כחם כחם *kechat temir*, sicut virgultum absconditum, sive sepultum." *Kalinski, Vaticanis Observationibus Illustrata, p. 342.*

"The Jews never hang any malefactor upon a tree that is growing in the earth, but upon a post fixed in the ground, that it might never be said, 'That is the tree on which such a one was hanged;' for custom required that the tree should be buried with the malefactor. In like manner the stone by which a criminal was stoned to death, or the sword by which he was beheaded, or the napkin or handkerchief by which he was strangled, should be buried with him in the same grave." "For as the hanged man was considered the greatest abomination, so the very post or wood on which he was hanged was deemed a most abominable thing, and therefore buried under the earth."

Agreeably to which *Theodoret, Hist. Ecclesiast. i. 17, 18*, in his account of the finding of the cross by Helena, says, "That the three crosses were buried in the earth near the place of our Lord's sepulchre." And this circumstance seems to confirm the relation of the discovery of the cross of Christ. The crosses were found where the custom required they should be buried.

*The raiment of those that are slain*—"Clothed with the slain"] *Thirty-five* MSS. (*ten* ancient), and *three* editions, have the word fully written, לבוש *leboosh*. It is not a noun, but the participle passive; thrown out among the common slain, and covered with the dead bodies. So ver. 11, the earth-worm is said to be his bed-covering. This reading is confirmed by two ancient MSS. in my own collection.

Verse 20. *Because thou hast destroyed thy land, &c.*—"Because thou hast destroyed thy country; thou hast slain thy people"] Xenophon gives an instance of this king's wanton cruelty in killing the son of Gobrias, on no other provocation than that, in hunt-

A. M. cir. 392.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. anuum  
Nunc Pompiliū,  
R. Roman, 4.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon <sup>a</sup> the name, and <sup>b</sup> remnant, <sup>c</sup> and son,

and nephew, saith the LORD.

23 <sup>d</sup> I will also make it a possession for the bitter, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall <sup>e</sup> his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath <sup>f</sup> purposed,

and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the year that <sup>g</sup> king Ahaz died was this burden.

29 Rejoice not thou, whole Palestina, <sup>h</sup> because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a <sup>i</sup> cockatrice, <sup>k</sup> and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and <sup>l</sup> none *shall be* alone in his <sup>m</sup> appointed times:

32 What shall *one* then answer the messengers of the nation? that <sup>n</sup> the LORD hath founded Zion, and <sup>o</sup> the poor of his people shall <sup>p</sup> trust in it.

A. M. cir. 378.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. anuum  
Romuli,  
R. Roman, 28.

<sup>a</sup> Prov. x. 7. Jer. li. 62.—<sup>b</sup> 1 Kings xiv. 10.—<sup>c</sup> Job xviii. 19.—<sup>d</sup> Ch. xxxiv. 11. Zeph. ii. 14.—<sup>e</sup> Ch. x. 27.  
<sup>f</sup> Chron. xx. 6. Job ix. 12. xxiii. 13. Ps. xxxiii. 11. Prov. xix. 21. xxi. 30. Ch. xliii. 13. Dan. iv. 31, 35.

<sup>g</sup> 2 Kings xvi. 20.—<sup>h</sup> 2 Chron. xxvi. 6.—<sup>i</sup> Or, *adder*.  
<sup>k</sup> 2 Kings xviii. 8.—<sup>l</sup> Or, he shall *not* be alone.—<sup>m</sup> Or, *assemblies*.—<sup>n</sup> Ps. lxxxvii. 1, 5. cii. 16.—<sup>o</sup> Zeph. iii. 12. Zech. xi. 11.—<sup>p</sup> Or, *betake themselves unto it*.

ing, he struck a boar and a lion which the king had missed. *Cyrop.* iv. p. 309.

Verse 23. *I will sweep it with the besom of destruction*—“I will plunge it in the miry gulf of destruction”] I have here very nearly followed the Version of the *Septuagint*; the reasons for which see in the last note on De Poësi Hebr. Prælect. xxviii.

The *besom of destruction*, as our Version renders it. *במטאת* *bematate*. This, says *Kimchi*, is a *Chaldee* word: and it is worthy of remark that the prophet, writing to the *Chaldeans*, uses several words peculiar to their own language to point out the *nature* of the divine judgments, and the *causes* of them. See the note on Jer. x. 11. *Sixteen* of *Kennicott's MSS.*, and *seventeen* of *De Rossi's*, and one ancient of my own, have the word *במטאת* *bematatey*, in the plural. “I will sweep her with the besoms of destruction.”

Verse 25. *I will break the Assyrian—upon my mountains*—“To crush the Assyrian—on my mountains”] The Assyrians and Babylonians are the same people, Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria, *ibid.* 178. Strabo says the same thing, lib. xvi. *sub init.* The circumstance of this judgment being to be executed on God's mountains is of importance; it may mean the destruction of Sennacherib's army near Jerusalem, and have a still further view: compare Ezek. xxxix. 4; and see Lowth on this place of Isaiah.

Verse 28. *In the year that king Ahaz died was this burden*] Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7; but, taking advantage of the weak reign of Ahaz, they invaded Judea, and took, and held in

possession, some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that Hezekiah, his son, and great-grandson of Uzziah, should bring upon them: which he effected; for “he smote the Philistines, even unto Gaza, and the borders thereof,” 2 Kings xviii. 8. Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring the flying fiery serpent, ver. 29, that is, Hezekiah, a much more terrible enemy than even Uzziah had been.

The *Targum* renders the *twenty-ninth* verse in a singular way. “For, from the sons of Jesse shall come forth the Messiah; and his works among you shall be as the flying serpent.”

Verse 30. *And the firstborn of the poor, &c.*] The *Targum* goes on applying all to the *Messiah*. “And the poor of the people shall he feed, and the humble shall dwell securely in his days: and he shall kill thy children with famine, and the remnant of thy people shall he slay.”

*I will kill*—“He will slay”] The *Septuagint* reads *ἔθνη* *hemith*, in the third person, *ἀνελεῖ*; and so the *Chaldee*. The *Vulgate* remedies the confusion of persons in the present text, by reading both the verbs in the first person.

Verse 31. *There shall come from the north a smoke*—“From the north cometh a smoke”] That is, a cloud of dust raised by the march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. A great dust raised has, at a distance,

the appearance of smoke : *Fumantes pulvere campi* ; "The fields *smoking* with dust."—VIRG. *Æn.* xi. 908.

Verse 32. *The messengers of the nation*—"The ambassadors of the nations"] The *Septuagint* read *גויים goyim*, *εθνωσ*, plural ; and so the *Chaldee*, and one MS. The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success ; which in his answer he will ascribe to the protection of God. See 2 Chron. xxxii. 23. Or, if *גוי* *goi*, singular, the reading of the text, be preferred, the ambassadors sent by the Philistines to demand peace.—L.

*The Lord hath founded Zion*] *Kimchi* refers this to

the state of *Zion* under Hezekiah, when the rest of the cities of *Judea* had been taken, and this only was left for a *hope* to the poor of God's people : and God so defended it that *Rabshakeh* could not prevail against it.

The true church of God is a place of safety ; for as all its members are devoted to God, and walk in his testimonies, so they are continually defended and supported by him. In the congregations of his people, God dispenses his light and salvation ; hence his poor or humble ones expect in his ordinances the blessings they need.

## CHAPTER XV.

*Prediction of very heavy calamities about to fall upon the Moabites, 1—9.*

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

**T**HE burden of Moab. Because in the night <sup>b</sup> Ar of Moab is laid waste and <sup>c</sup> brought to silence ; because

in the night Kir of Moab is laid waste, and brought to silence :

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

2 <sup>d</sup> He is gone to Bajith, and

<sup>a</sup> Jer. xlviii. 1, &c. Ezek. xxv. 8—11. Amos ii. 1.

<sup>b</sup> Numb. xxi. 28. — <sup>c</sup> Or, cut off. — <sup>d</sup> Ch. xvi. 12.

This and the following chapter, taken together, make one entire prophecy, very improperly divided into two parts. The time of its delivery, and consequently of its accomplishment, which was to be in three years from that time, is uncertain ; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah ; and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab ; and to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirhares.—L. The authorized Version, which we have followed in the margin, places the prophecy in this chapter fourteen years earlier than that contained in the two preceding.

Jeremiah has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people in his *forty-eighth* chapter, denouncing God's judgment on Moab, subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar ; by which means several mistakes of transcribers in the present text of both prophets may be rectified.

## NOTES ON CHAP. XV.

Verse 1. *Because in the night*] בליל *beleil*. That both these cities should be taken in the *night* is a circumstance somewhat unusual ; but not so material as to deserve to be so strongly insisted upon. *Vitringa*, by his remark on this word, shows that he was dissatisfied with it in its plain and obvious meaning, and is forced to have recourse to a very hard metaphorical interpretation of it. *Noctu vel nocturno impetu* ; vel metaphorice, repente, subito, in-

expectata destructione : placet posterius. *Calmet* conjectures, and I think it probable, that the true reading is כליל *keleil*, as the *night*. There are many mistakes in the *Hebrew* text arising from the very great similitude of the letters *beth*, and *cap*, which in many MSS., and some printed editions, are hardly distinguishable. Admitting this reading, the translation will be,—

"Because Ar is utterly destroyed, Moab is undone !  
Because Kir is utterly destroyed, Moab is undone !"

Verse 2. *He is gone to Bajith, and to Dibon*] אלף הבה *alah habbayith*, should be rendered, *he is gone to the house*, i. e., to their chief temple, where they practised idolatry. *Dibon* was the name of a tower, where also was an idolatrous temple ; thither they went to weep and pray before their idols, that they might interpose and save them from their calamities. So *R. D. Kimchi*. *He is gone to Bajith and to Dibon* : but *Bishop Lowth* reads *Beth Dibon* ; this is the name of one place ; and the two words are to be joined together, without the *vau* intervening. So the *Chaldee* and *Syriac*. This reading is not supported by any MS. or Version : but some MSS., instead of *v ar*, have *v ir*, a city, others have *v ad*, unto, and some editions have *v al*, upon. But all these help little, though they show that the place puzzled both the scribes and the editors.

*On all their heads shall be baldness, &c.*—"On every head there is baldness," &c.] *Herodotus*, ii. 36, speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair, and cast it away," says *Jeremiah*, vii. 29, "and take up a lamentation."

Τουτο νυ και γερας οιον οιζυροισι βροταισι  
Κειρασθαι τε κομην, βαλειν τ' απο δακρυ παρειων.  
Hom. *Odys.* iv. 197.

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: \* on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: b on the tops of their houses, and in their streets, every one shall howl, c weeping abundantly.

4 And Heshbon shall cry, d and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 \* My heart shall cry out for Moab; f his fugitives shall flee unto Zoar, an g heifer of three years old: for h by the mounting up of Luhith with weeping shall they go it up; for

\* See Lev. xxi. 5. Ch. iii. 24. xxii. 12. Jer. xvii. 5. xlviii. 1. 37, 38. Esack. vii. 18.—b Jer. xlviii. 38.—c Heb. descending into weeping, or coming down with weeping. d Ch. vi. 9.—e Ch. xvi. 11. Jer. xlviii. 31.—f Or, to the

in the way of Horonaim they shall raise up a cry of i destruction.

6 For the waters k of Nimrim shall be l desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the m brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring n more upon Dimon, o lions upon him that escapeth of Moab, and upon the remnant of the land.

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

borders thereof, even as an heifer.—s Ch. xvi. 14. Jer. xlviii. 34.—h Jer. xlviii. 5.—i Heb. breaking.—k Numb. xxxii. 36.—l Heb. desolations.—m Or, valley of the Arabians.—n Heb. additions.—o 2 Kings xvii. 25.

"The rites of woe

Are all, alas! the living can bestow;  
O'er the congenial dust enjoined to shear  
The graceful curl, and drop the tender tear."

POPE.

On every head.—For רשאי roshaiu, read רש רosh. So the parallel place, Jer. xlviii. 37, and so three MSS., one ancient. An ancient MS. reads אל כל rosh al col rosh. Five read בכל rosh bechol rosh, on every head, with the Septuagint and Arabic. AND every head. The ו rosh, and, is found in thirty MSS., in three editions, and in the Syriac, Vulgate, and Chaldee.

Cut off—"Shorn." The printed editions, as well as the MSS., are divided on the reading of this word. Some have גרועה geduah, shorn, others גרועה geruah, diminished. The similitude of the letters ד daleth and ר rosh has likewise occasioned many mistakes. In the present case, the sense is pretty much the same with either reading. The text of Jer. xlviii. 37 has the latter, diminished. The former reading is found in twelve of Dr. Kennicott's MSS., forty of De Rossi's, and two of my own. A great number of editions have the same reading.

Verse 3. With sackcloth] שק sak. The word is in the plural שקים sakkim, sacks, in one of De Rossi's MSS.

Verse 4. The armed soldiers—"The very loins"] So the Septuagint, η οσφυς, and the Syriac. They cry out violently, with their utmost force.

Verse 5. My heart shall cry out for Moab—"The heart of Moab crieth within her"] For לבי libbi, my heart, the Septuagint reads לבי libbo, his heart, or לב lib; the Chaldee, לבי libbo. For ברעיהה bericheyha, the Syriac reads ברועה berocheh; and so likewise the Septuagint, rendering it εν αυρη Edit. Vat: or εν ταυρη, Edit. Alex. and MSS. 1. D. 11.

An heifer of three years old—"A young heifer." Hebrew, a heifer three years old, in full strength; as

Horace uses equa trima, for a young mare just coming to her prime. Bochart observes, from Aristotle, Hist. Animal. lib. iv., that in this kind of animals alone the voice of the female is deeper than that of the male; therefore the lowing of the heifer, rather than of the bullock, is chosen by the prophet, as the more proper image to express the mourning of Moab. But I must add that the expression here is very short and obscure; and the opinions of interpreters are various in regard to the meaning. Compare Jer. xlviii. 34.

Shall they go it up—"They shall ascend"] For ילה yaaleh, the Septuagint and a MS. read in the plural ילו yaalu. And from this passage the parallel place in Jer. xlviii. 5 must be corrected; where, for ילה yaaleh bechi, which gives no good sense, read ילה yaaleh bo.

Verse 7. "Shall perish"] אבדו abadu, or אבדה abadeh. This word seems to have been lost out of the text: it is supplied by the parallel place, Jer. xlviii. 36. The Syriac expresses it by עבר aber, prateriit, "he hath passed;" and the Chaldee ייתבזזון yithbazezun, diripientur.

To the brook of the willows—"To the valley of willows." That is, to Babylon. Hieron. and Jarchi in loc.; both referring to Ps. cxxxvii. 2. So likewise Prideaux, Le Clerc, &c.

Verse 9. The waters of Dimon] Some have Dibon, others have Ribon and Rimon. St. Jerome observes that the same town was called both Dibon and Dimon. The reading is therefore indifferent.

Upon him that escapeth of Moab, &c.—"Upon the escaped of Moab, and Ariel, and the remnant of Admah." The Septuagint for אריה aryeh read אריאל ariel. Ar Moab was called also Ariel or Arcopolis, Hieron. and Theodoret. See Cellarius. They make ארמה Admah also a proper name. Michaelis thinks that the Moabites might be called the remnant of Admah,



as sprung from Lot and his daughters, escaped from the destruction of that and the other cities; or, metaphorically, as the Jews are called princes of Sodom, and people of Gomorrah, chap. i. 10. *Bibliothèque Orient. Part. v.*, p. 195. The reading of this verse is very doubtful; and the sense, in every way in which it can be read, very obscure.—L. *Calmet* thinks there may be a reference to 1 Chron. xi. 22, where it is said, "Benaiah slew two lion-like men of Moab," or

the two *Ariels* of Moab, and would therefore translate, "I will bring down the remnant of Moab like Ariel (which Benaiah smote), and them that are escaped like Adamah." They shall be exterminated, as were the inhabitants of those two cities. Ariel was a double city—the river Arnon dividing it in two. This is the two Ariels of Moab—not two lion-like men, much less two lions. See *Calmet* on this place.

CHAPTER XVI.

*The distress of Moab pathetically described by the son of the prince, or ruler of the land, being forced to flee for his life through the desert, that he may escape to Judea; and the young women, like young birds scared from their nest, wade helpless through the fords of Arnon, the boundary of their country, to seek protection in some foreign land, 1, 2. The prophet addresses Sion, exhorting her to show mercy to her enemies in their distress, that her throne may be established in righteousness, 3—5. Exceeding great pride of Moab, 6. The terrible calamities about to fall upon Moab further described by the languishing of the vine, the ceasing of the vintage, the sound of the prophet's bowels quivering like a harp, &c., 7—13. Awful nearness of the full accomplishment of the prophecy, 14.*

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

SEND <sup>a</sup>ye the lamb to the ruler of the land <sup>b</sup>from <sup>c</sup>Sela <sup>d</sup>to the wilderness, unto the mount of the daughter of

Zion.

2 For it shall be, *that*, as a wandering bird <sup>e</sup>cast out of the nest, so the daughters of Moab shall be at the fords of <sup>f</sup>Arnon.

<sup>a</sup> 2 Kings iii. 4.—<sup>b</sup> 2 Kings xiv. 7.—<sup>c</sup> Or, *Petra*.  
<sup>d</sup> Heb. *a rock*.

NOTES ON CHAP. XVI.

Verse 1. *Send ye the lamb, &c.*—"I will send forth the son, &c.]" Both the reading and meaning of this verse are still more doubtful than those of the preceding. The *Septuagint* and *Syriac* read *שלח* *eshlach*, *I will send*, in the first person singular, future tense: the *Vulgate* and *Talmud Babylon.*, read *שלח shelach*, *send*, singular imperative: some read *שלח shilchu*, *send ye forth*, or *shalechu*, *they send forth*. The *Syriac*, for *כר car*, a lamb, reads *בר bar*, a son, which is confirmed by five MSS. of *Kennicott* and *De Rossi*. The two first verses describe the distress of Moab on the Assyrian invasion; in which even the son of the prince of the country is represented as forced to flee for his life through the desert, that he may escape to Judea; and the young women are driven forth like young birds cast out of the nest, and endeavouring to wade through the fords of the river Arnon. Perhaps there is not so much difficulty in this verse as appears at first view. "Send the lamb to the ruler of the land," may receive light from 2 Kings iii. 4, 5: "And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel one hundred thousand lambs with their wool, and one hundred thousand rams: but when Ahab was

3 <sup>e</sup>Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the <sup>b</sup>extortioner is at an end, the

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

<sup>e</sup> Or, *a nest forsaken*.—<sup>f</sup> Numb. xxi. 13.—<sup>g</sup> Heb. *Bring*.  
<sup>b</sup> Heb. *wringer*.

dead, the king of Moab rebelled against Israel." Now the prophet exhorts them to begin paying the tribute as formerly, that their punishment might be averted or mitigated.

Verse 3. *Take counsel*—"Impart counsel"] The *Vulgate* renders the verbs in the beginning of this verse in the singular number. So the *Keri*; and so likewise *sixty-one* MSS. of *Kennicott's* and *De Rossi's*, have it, and *nineteen* editions, and the *Syriac*. The verbs throughout the verse are also in the feminine gender; agreeing with Zion, which I suppose to be understood.

Verse 4. *Let mine outcasts dwell with thee, Moab*—"Let the outcasts of Moab sojourn with thee, O Zion"] Setting the points aside, this is by much the most obvious construction of the *Hebrew*, as well as most agreeable to the context, and the design of the prophet. And it is confirmed by the *Septuagint*, *οφθαλμοις Μωαβ*, and *Syriac*.

*The oppressors*—"The oppressor"] Perhaps the Israelites, who in the time of Abaz invaded Judah, defeated his army, slaying *one hundred and twenty thousand* men, and brought the kingdom to the brink of destruction. Judah, being now in a more prosperous condition, is represented as able to receive

A. M. cir. 3278. spoiler ceaseth, \* the oppressors  
 B. C. cir. 726. are consumed out of the land.  
 Olymp. XIII. 3. 5 And in mercy <sup>b</sup> shall the  
 cir. annuū throne be <sup>c</sup> established; and he  
 Romuli, shall sit upon it in truth in the tabernacle  
 R. Roman., 28. of David, <sup>d</sup> judging, and seeking judgment,  
 and hastening righteousness.

6 We have heard of the <sup>e</sup> pride of Moab;  
 he is very proud; even of his haughtiness,

<sup>a</sup> He<sup>b</sup>, the treaders down.—<sup>b</sup> Dan. vii. 14, 27. Mic. iv. 7. Luke i. 33.—<sup>c</sup> Or, prepared.—<sup>d</sup> Ps. lxxii. 2. xvi. 13. xvii. 9.—<sup>e</sup> Jer. xlviii. 29. Zeph. ii. 10. —<sup>f</sup> Ch. xviii.

and his pride, and his wrath; <sup>f</sup> A. M. cir. 3278.  
 but his lies shall not be so. B. C. cir. 726.

7 Therefore shall Moab <sup>g</sup> howl Olymp. XIII. 3.  
 for Moab, every one shall howl: cir. annuū  
 Romuli, for the foundations <sup>h</sup> of Kir-hareseth shall ye R. Roman., 28.  
<sup>i</sup> mourn; surely they are stricken.

8 For <sup>k</sup> the fields of Heshbon languish, and  
 the vine of Sibmah: the lords of the heathen  
 have broken down the principal plants thereof,

15.—<sup>g</sup> Jer. xlviii. 20.—<sup>h</sup> 2 Kings iii. 25.—<sup>i</sup> Or, utter.  
<sup>k</sup> Ch. xxiv. 7.—<sup>l</sup> Ver. 9.

and to protect the fugitive Moabites. And with those former times of distress the security and flourishing state of the kingdom under the government of Hezekiah is contrasted.

Verse 5. *In mercy shall the throne be established*] May not this refer to the throne of Hezekiah? Here we have the character of such a king as cannot fail to be a blessing to the people. 1. "He sitteth on the throne in truth—He does not merely profess to be the father and protector of his people: but he is actually such. 2. He is judging. He is not a man of war or blood, who wastes his subjects' lives and treasures in contentions with neighbouring nations, in order to satisfy his ambition by the extension of his territory. On the contrary, his whole life is occupied in the distribution of justice. 3. He seeketh judgment. He seeks out the poor distressed ones who cannot make their way to him, and avenges them on their oppressors. 4. He hastens righteousness. He does not suffer any of the courts of justice to delay the determination of the causes brought before them: he so orders that the point in litigation be fairly, fully, and speedily heard; and then judgment pronounced. Delays in the execution of justice answer little end but the enriching of unprincipled lawyers.

Verse 6. *We have heard of the pride of Moab*— "We have heard the pride of Moab"] For <sup>m</sup> ge, read <sup>n</sup> geah; two MSS., one ancient, and Jer. xlviii. 29. Zephaniah, chap. ii. 8—10, in his prophecy against Moab, the subject of which is the same with that of Jeremiah in his forty-eighth chapter (see the note on chap. xv. 1), enlarges much on the pride of Moab, and their insolent behaviour towards the Jews:—

"I have heard the reproach of Moab;  
 And the revilings of the sons of Ammon:  
 Who have reproached my people;  
 And have magnified themselves against their borders.  
 Therefore, as I live, saith JEHOVAH God of hosts,  
 the God of Israel:  
 Surely Moab shall be as Sodom,  
 And the sons of Ammon as Gomorrah:  
 A possession of nettles, and pits of salt,  
 And a desolation for ever.  
 The residue of my people shall spoil them,  
 And the remnant of my nation shall dispossess them:

This shall they have for their pride;  
 Because they have raised a reproach, and have  
 magnified themselves,  
 Against the people of JEHOVAH God of hosts."

Verse 7. *For the foundations of Kir-hareseth*— "For the men of Kirhares.]" A palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31, where, instead of <sup>o</sup> ashishey, foundations or flagons, we read <sup>p</sup> anshey, men. In the same place of Jeremiah, and in ver. 36, and here in ver. 11, the name of the city is Kirhares, not Kir-hareseth.

Verse 8. *Languish*—"Are put to shame"] Here the text of Jeremiah leaves us much at a loss, in a place that seems to be greatly corrupted. The *Septuagint* join the two last words of this verse with the beginning of the following. Their rendering is: <sup>q</sup> και ουκ εντραπησιν τα πεδια Εοισβων. For <sup>r</sup> ach, they must have read <sup>s</sup> al; otherwise, how came they by the negative, which seems not to belong to this place? Neither is it easy to make sense of the rest without a small alteration, by reading, instead of <sup>t</sup> εντραπησιν τα, εντραπησεται. In a word, the *Arabic* version, taken from the *Septuagint*, plainly authorizes this reading of the *Septuagint*, and without the negative; and it is fully confirmed by MSS. *Pachom.* and *v. D. ii.*, which have both of them <sup>u</sup> εντραπησεται πεδια Εοισβων, without the negative; which makes an excellent sense, and, I think, gives us the true reading of the *Hebrew* text; and נכלמו שדמת חשבון ak nichlemu shad-moth cheshbon. They frequently render the verb נכלם nichlam by εντραπησεται. And נכלמו nichlemu answers perfectly well to אמלל umlal, the parallel word in the next line. The MSS. vary in expressing the word נכאם nechaim, which gives no tolerable sense in this place; one reads נכאים nochaim; two others בכאים bechaim; in another the כ caph is upon a rasure of two letters; and the *Vulgate* instead of it reads מכאם mecotham, plagas suas.—L.

*For the men of Kirhares ye shall make a moan. For the fields of Heshbon are put to shame.* This is Bp. *Lowth's* sense of the passage.

*Her branches are stretched out*—"Her branches extended themselves.]" For נטשו nitteshu, a MS. has נטש niggeshu; which may perhaps be right. Compare Jer. xlviii. 32, which has in this part of the sentence the synonymous word נטש naganu.

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are <sup>a</sup> stretched out, they are gone

over the sea.

9 Therefore <sup>b</sup> I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, <sup>c</sup> O Heshbon, and Elealeh: for <sup>d</sup> the shouting for thy summer fruits and for thy harvest is fallen.

10 And <sup>e</sup> gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

<sup>a</sup> Or, plucked up. — <sup>b</sup> Jer. xlviii. 32. — <sup>c</sup> Ch. xv. 4. <sup>d</sup> Or, the alarm is fallen upon, &c. — <sup>e</sup> Ch. xxiv. 8. Jer.

The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themselves even to intemperance in the use of them. So that their vines were so much in request as not only to be propagated all over the country of Moab to the sea of Sodom, but to have scions of them sent even beyond the sea into foreign countries.

הלמי *halemu*, knocked down, demolished; that is, overpowered, intoxicated. The drunkards of Ephraim are called by the prophet, chap. xxviii. 1, הלומי *halumey yayin*, drinkers of wine. See Schultens on Prov. xxiii. 25. Gratius, speaking of the Mareotic wine, says of it,

Pharios quæ fregit noxia reges. CYNÆO. 312.

Verse 9. *With the weeping*—“As with the weeping”] For בבכי *bibechi*, a MS. reads בכי *bechi*. In Jer. xlviii. 32, it is מבכי *mibbechi*. The *Septuagint* read כבכי *kibeki*, as with weeping, which I follow.

For thy summer fruits and for thy harvest is fallen—“And upon thy vintage the destroyer hath fallen.”] ועל קצירך הידד *veal ketsirech heidad naphal*. In these few words there are two great mistakes, which the text of Jer. xviii. 32 rectifies. For קצירך *ketsirech*, it has בצירך *betsirech*; and for הידד *heidad*, שודד *shoded*; both which corrections the *Chaldee* in this place confirms. As to the first,

“Hesebon and Eleale, and

The flowery dale of Sibmah, clad with vines,”

were never celebrated for their *harvests*; it was the *vintage* that suffered by the irruption of the enemy; and so read the *Septuagint* and *Syriac*. הידד *heidad* is the noisy acclamation of the treaders of the grapes. And see what sense this makes in the literal rendering of the *Vulgate*: super messem tuam vox calcantium irruit, “upon thy harvest the voice of the treaders rushes.” The reading in Jer. xlviii. 32 is certainly right, של שודד *shoded naphal*, “the destroyer

11 Wherefore <sup>f</sup> my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

A. M. cir. 3278.  
B. C. cir. 726.  
Olymp. XIII. 3.  
cir. annum  
Romuli,  
R. Roman., 28.

12 And it shall come to pass, when it is seen that Moab is weary on <sup>g</sup> the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, <sup>h</sup> as the years of an hireling, and the glory of Moab shall be condemned, with all that great multitude; and the remnant *shall be* very small and <sup>i</sup> feeble.

xlviii. 33.—<sup>f</sup> Ch. xv. 5. lxxiii. 15. Jer. xlviii. 36.—<sup>g</sup> Ch. xv. 2.—<sup>h</sup> Ch. xxi. 16.—<sup>i</sup> Or, not many.

hath fallen.” The shout of the treaders does not come in till the next verse; in which the text of Isaiah in its turn mends that of Jeremiah, xlviii. 33, where instead of the first הידד *heidad*, “the shout,” we ought undoubtedly to read, as here, הידד *haddorech*, “the treader.”

Verse 10. *Neither shall there be shouting*—“An end is put to the shouting”] The *Septuagint* read הבה *hishbeth*, passive, and in the third person; rightly, for God is not the speaker in this place. The rendering of the *Septuagint* is *καταπαύει γὰρ κελεσμοῦ*, “the cry ceaseth;” which last word, necessary to the rendering of the *Hebrew* and to the sense, is supplied by MSS. *Pachom.* and *r. D. n.*, having been lost out of the other copies.

Verse 12. *When it is seen that Moab, &c.*—“When Moab shall see,” &c.] For נראה *nirah*, a MS. reads ראה *raah*, and so the *Syriac* and *Chaldee*. “Perhaps נראה *ki nirah* is only a various reading of נראה *ki nilah*.” ΣΕΚΚΕΡ. A very probable conjecture.

Verse 14. *Within three years*] בשלש *beshalish*. שלש *keshalish*, according, or in or about three years, is the reading of nine of *Kennicott's* and *De Rossi's* MSS, and two ancient editions.

But the *present reading* may well stand: “Now, the Lord hath spoken, saying, Within three years, as the years of an hireling.” It seems as if this prophecy had been delivered before, without any time specified for its fulfilment; but now the time is determined—“in three years, as the years of an hireling”—for, as a *hireling* counts even to a single day, and will not abide with his employer an hour beyond the time agreed on; so, in *three years*, even to a day, from the delivery of this prophecy, shall destruction come upon Moab. This is the import of the *present text*; but if we take בשלש *keshalish*, as in three years, or in about three years' time, the prophecy is not so definite.

These three years, says *Calmet*, are mentioned from the death of Ahaz, see chap. xiv. 28, and end the

third year of Hezekiah, three years before the taking of Samaria by Shalmaneser. This conqueror did not ruin Moab so completely as not to leave a man in the land; the final desolation of Moab was reserved for

Nebuchadnezzar, five years after the taking of Jerusalem.

*Feeble*—"And without strength."] An ancient MS., with the *Septuagint*, reads *ואו ולו*, "and not."

CHAPTER XVII.

*Judgments of God upon Damascus, 1—3; and upon Israel, 4—6. Good effects of these judgments on the small remnant or gleanings that should escape them, 7, 8. The same judgments represented in other but stronger terms, and imputed to irreligion and neglect of God, 9—11. The remaining verses are a distinct prophecy, a beautiful detached piece, worked up with the greatest elegance, sublimity, and propriety; and forming a noble description of the formidable invasion and sudden overthrow of Sennacherib, exactly suitable to the event, 12—14.*

A. M. cir. 3263.  
B. C. cir. 741.  
Olymp. IX. 4.  
cir. annum  
Romuli,  
R. Roman., 13.

**T**HE burden of Damascus.  
Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

\* Jer. xlix. 23. Amos i. 3. Zech. ix. 1. 2 Kings xvi. 9.  
b Jer. vii. 33.

This prophecy by its title should relate only to Damascus; but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath-pileser's taking Damascus, and carrying the people captives to Kir (2 Kings xvi. 9), and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria; and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser.—L.

NOTES ON CHAP. XVII.

Verse 1. *The burden of Damascus.*] Which is, according to the common version, *The cities of Aroer are forsaken.* It has already been observed by the learned prelate, that the prophecy, as it relates to Damascus, was executed in the beginning of the reign of Ahaz, probably about the third year. If we credit *Midrash*, the *Damascenes* were the most extensive and flagrant of all idolaters. "There were in Damascus three hundred and sixty-five streets, in each of these was an idol, and each idol had his peculiar day of worship; so that the whole were worshipped in the course of

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough,

c Ch. vii. 16. viii. 4.—d Ch. x. 16.—e Jer. li. 33.—f Ch. xxiv. 13.

the year." This, or any thing like this, was a sufficient reason for this city's destruction.

*A ruinous heap*] For *מעי* *mei*, "a ruinous heap," the *Septuagint* reads *לעי* *lei*, "for a ruin," the *Vulgate* *כעי* *kei*, "as a ruin." I follow the former.

Verse 2. *The cities of Aroer are forsaken*—"The cities are deserted for ever"] What has Aroer on the river Arnon to do with Damascus? and if there be another Aroer on the northern border of the tribe of Gad, as Reland seems to think there might be, this is not much more to the purpose. Besides, *the cities of Aroer*, if Aroer itself is a city, makes no good sense. The *Septuagint* for *עיר ארוער* read *עיר אדעי* *adey ad*, *עד* *rov aewva*, for ever, or for a long duration. The *Chaldee* takes the word for a verb from *עיר* *arah*, translating it *חריבו* *cherebu*, devastabuntur, "they shall be wasted." The *Syriac* read *עירי אדועיר* *adoeir*. So that the reading is very doubtful. I follow the *Septuagint* as making the plainest sense.

Verse 3. *The remnant of Syria*—"The pride of Syria." For *שאר* *shear*, "remnant," *Houbigant* reads *שאר* *seeth*, "pride," answering, as the sentence seems evidently to require, to *כבוד* *cabod*, "the glory of Israel." The conjecture is so very probable that I venture to follow it.

*As the glory*] *בכבוד* *bichbod*, "in the glory," is the reading of eight MSS., and ten editions.

Verse 4. *In that day*] That is, says *Kimchi*, the

A. M. cir. 3263.  
B. C. cir. 741.  
Olymp. IX. 4.  
cir. annum  
Romuli,  
R. Roman., 13.

four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

<sup>a</sup> Mic. vii. 7.—<sup>b</sup> Or, *sun images*.—<sup>c</sup> Ps. lxxviii. 19.  
<sup>d</sup> Or, *removed in the day of inheritance, and there shall be deadly sorrow*.—<sup>e</sup> Or, *noise*.—<sup>f</sup> Jer. vi. 23.—<sup>g</sup> Or,

time when the ten tribes of Israel, which were the glory of Jacob, should be carried into captivity.

Verse 5. *As when the harvestman gathereth*—“As when one gathereth”] That is, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn; and the remnant shall be no more in proportion than the scattered ears left to the gleaner. The valley of Rephaim near Jerusalem was celebrated for its plentiful harvest; it is here used poetically for any fruitful country. One MS., and one ancient edition, has באסף *beesoph*, “in gathering,” instead of כאסף *keesoph*, “as the gathering.”

Verse 8. *The altars, the work of his hands*—“The altars dedicated to the work of his hands”] The construction of the words, and the meaning of the sentence, in this place, are not obvious; all the ancient Versions, and most of the modern, have mistaken it. The word מעשה *maeseh*, “the work,” stands in regimine with מזבחות *mizbechoth*, “altars,” not in opposition to it; it means the altars of the work of their hand; that is of the idols, which are the work of their hands. Thus *Kimchi* has explained it, and *Le Clerc* has followed him.

Verse 9. *As a forsaken bough, and an uppermost branch*—“the Hivites and the Amorites”] החורש *hachoresch vahaamir*. No one has ever yet been able to make any tolerable sense of these words. The translation of the *Septuagint* has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text or in their Version; οὐ Ἀμορραῖοι καὶ οἱ Εὐαῖοι, “the Amorites and the Hivites.” It is remarkable that many commentators, who never thought of admitting the reading of the *Septuagint*, understand the passage

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

many.—<sup>b</sup> Ps. ix. 5.—<sup>c</sup> Ps. lxxxiii. 13. Hos. xiii. 3  
<sup>d</sup> Or, *thistle down*.

as referring to that very event which their Version expresses; so that it is plain that nothing can be more suitable to the context. “My father,” says Bishop Lowth, “saw the necessity of admitting this variation at a time when it was not usual to make so free with the Hebrew text.” Mr. Parkhurst is not satisfied with the prelate’s adoption of the reading of the *Septuagint*, “the Hivites and the Amorites.” He thinks the difficult words should be thus rendered; he takes the whole verse: “And his fortified cities shall be like the leaving, or what is left, חצובה *caazubath*, of or in a ploughed field, חצוה *hachoresh*, or on a branch which they leave coram before, the children of Israel.” Which he considers a plain reference to the Mosaic laws relative to the *not gleaming of their ploughed fields, vineyards, an oliveyards, but leaving עזב ozeb*, somewhat of the fruits, for the poor of the land; Lev. ix. 9, 10, Deut. xxiv. 19—21, in the *Hebrew*. I fear that the text is taken by storm on both interpretations. One MS. has עיר כולל *col arey*, “all the cities;” and instead of חצוה *hachalash*, “of the branch,” six MSS. have חצוה *hachodesh*, “of the month.” But this is probably mistake.

Verse 10. *Strange slips*—“Shoots from a foreign soil.”] The pleasant plants, and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practice connected with it; reliance on human aid, and alliances entered into with the neighbouring nations especially Egypt; to all which the Israelites were greatly addicted, and in their expectations from which they should be grievously disappointed.

Verse 12. *Woe to the multitude*] The three last verses of this chapter seem to have no relation to the foregoing prophecy, to which they are joined. It is

a beautiful piece, standing singly and by itself; for neither has it any connexion with what follows: whether it stands in its right place, or not, I cannot say. It is a noble description of the formidable invasion and the sudden overthrow of Sennacherib; which is intimated in the strongest terms and the most expressive images, exactly suitable to the event.

*Like the rushing of mighty waters!*] Five words, three at the end of the *twelfth* verse, and two at the beginning of the *thirteenth*, are omitted in eight MSS., with the *Syriac*; that is, in effect, the repetition contained in the first line of ver. 13 in this translation, is not made. After having observed that it is equally easy to account for the omission of these words by a transcriber if they are genuine, or their insertion if they are not genuine, occasioned by his carrying his eye backwards: to the word *לממין* *leammim*, or forwards to *גשון* *yeshoon*, I shall leave it to the reader's judgment to determine whether they are genuine or not. Instead of *כחמון* *cahamoth*, "as the roaring," five MSS. and the *Vulgate* have *כחמן* *kehamon*, "as the multitude."

Verse 14. *He is not*—"He is no more." For *אין עיננו* *ten* MSS. of Dr. *Kennicott's* (three ancient), ten of *De Rossi's*, and two editions, and the *Septuagint*, *Syriac*, *Chaldee*, *Vulgate*, and *Arabic*, have *אין עיננו* *veeinno*. This particle, authenticated by so many good vouchers, restores the sentence to its true poetical form, implying a repetition of some part of the parallel line preceding, thus:—

"At the season of evening, behold terror!

Before the morning, and [behold] he is no more!"

*That spoil us*] For *ששנו* *shoesynu*, *them* that spoil us, fifteen MSS., one edition, and the *Syriac* have *ששנו* *shosenu*, *him* that spoileth us. And for *לבוזנו* *lebozeynu*, *them* that rob us, six MSS. and the *Syriac* have *לבוזנו* *lebozzeno*, *him* that robbeth us: and these readings make the place answer better to *Sennacherib*, according to *Lowth's* conjecture. Though God may permit the wicked to prevail for a time against his people, yet in the end those shall be overthrown, and the glory of the Lord shall shine brightly on them that fear him; for the earth shall be subdued, and the universe filled with his glory. Amen, and Amen!

CHAPTER XVIII.

*This chapter contains a very obscure prophecy; possibly designed to give the Jews, and perhaps the Egyptians, whose country is supposed to be meant, 1, 2, and with whom many Jews resided, an intimation of God's interposition in favour of Sion, 3, 4; and of his counsels in regard to the destruction of their common enemy, Sennacherib, whose vast army, just as he thought his projects ripe, and ready to be crowned with success, 5, should become a prey to the beasts of the field, and to the fowls of heaven, 6; and that Egypt should be grateful to God for the deliverance vouchsafed her, 7.*

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 2.

**W**OE "to the land shadowing with wings, which is beyond the rivers of Ethiopia: 2 That sendeth ambassadors

by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 2.

\* Ch. ix. 4, 5. Ezek. xxx. 4, 5, 9. Zeph. ii. 12, iii. 10.

b Ver. 7.—c Or, outspread and polished.

This is one of the most obscure prophecies in the whole Book of Isaiah. The *subject* of it, the *end* and *design* of it, the *people* to whom it is addressed, the *history* to which it belongs, the *person* who sends the messengers, and the *nation* to whom the messengers are sent, are all obscure and doubtful.—L.

piece of metal, which, being struck against another, gave a ringing sound: the *sistrum* was a round instrument, consisting of a broad rim of metal, through which from side to side ran several loose laminæ or small rods of metal, which being shaken, gave a like sound. These, projecting on each side, had somewhat the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The *sistrum* is given in a medal of Adrian, as the proper attribute of Egypt. See *Addison* on Medals, Series iii. No. 4; where the figure of it may be seen. The frame of the *sistrum* was in shape rather like the ancient *lyre*; it was not round.

NOTES ON CHAP. XVIII.

Verse 1. *Woe to the land*] *הוי ארץ* *hoi arets!* This interjection should be translated *ho!* for it is properly a particle of calling: *Ho, land! Attend! Give ear!* *Shadowing with wings*—"The winged cymbal"] *צליל כנפיים* *trilital kenaphayim*. I adopt this as the most probable of the many interpretations that have been given of these words. It is *Bochart's*: see *Phaleg*, iv. 2. The Egyptian *sistrum* is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had was an instrument in its use and sound not much unlike the *sistrum*; and to distinguish it from the *sistrum*, they called it the cymbal with wings. The cymbal was a round hollow

If we translate *shadowing with wings*, it may allude to the multitude of its vessels, whose *sails* may be represented under the notion of *wings*. The *second* verse seems to support this interpretation. Vessels of bulrushes, *גומה* *gome*, or rather the flag *papyrus*, so much celebrated as the substance on which people wrote in ancient times, and from which our *paper* is

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunæ Pompiliæ,  
R. Roman., 2.

peeled, to a people terrible from  
their beginning hitherto; \* a<sup>b</sup>  
nation meted out and trodden  
down, c whose land the rivers  
have spoiled!

\* Or, a nation that meteth out, and treadeth down.  
b Heb. a nation of line, line, and treading under foot.—c Or,

denominated. The sails might have been made of this flag: but whole canoes were constructed from it. *Mat* sails are used to the present day in China. The *Vulgate* fully understood the meaning of the word, and has accordingly translated, in *vasis papyri*, "in vessels of papyrus." *Reshi besselts*.—Old MS. Bib. This interpretation does not please *Bp. Louth*, and for his dissent he gives the following reasons:—

In opposition to other interpretations of these words which have prevailed, it may be briefly observed that *צילת* *tsiltset* is never used to signify *shadow*, nor is *קנף* *canaph* applied to the sails of ships. If, therefore, the words are rightly interpreted the *winged cymbal*, meaning the *sistrum*, Egypt must be the country to which the prophecy is addressed. And upon this hypothesis the version and explanation must proceed. I further suppose, that the prophecy was delivered before *Sennacherib's* return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.

Which is beyond the rivers of Ethiopia—"Which borders on the rivers of Cush" What are the rivers of Cush? whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not easy to determine. The word *מערב* *meeber* signifies either on this side or on the farther side: I have made use of the same kind of ambiguous expression in the translation.

Verse 2. *In vessels of bulrushes*—"In vessels of papyrus" This circumstance agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats made of the reed papyrus. *Ex ipso quidem papyro navigia texunt.* *PLINY*, xiii. 11.

Conserit bibula Memphitis cyma papyro.

LUCAN, iv. 136.

Go, ye swift messengers] To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report in the most expeditious manner through the whole country: go, ye swift messengers, and carry this notice of God's designs in regard to them. By the swift messengers are meant, not any particular persons specially appointed to this office, but any of the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration made by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God.

2716

3 All ye d inhabitants of the world, and dwellers on the earth, see ye, \* when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunæ Pompiliæ,  
R. Roman., 2.

whose land the rivers despise.—d Jer. i. 14. x. 18. xlvii. 2. Hos. iv. 1. Joel ii. 1. Zech. xi. 6.—e Ch. v. 26.

Scattered—"Stretched out in length"] Egypt, that is, the fruitful part, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains seven hundred and fifty miles in length; in breadth from one to two or three days' journey: even at the widest part of the Delta from Pelusium to Alexandria, not above two hundred and fifty miles broad. *Egmont* and *Hayman*, and *Pococke*.

Peeled—"Smoothed"] Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair (see *Herod.* ii. 37) or rather to their country's being made smooth perfectly plain and level, by the overflowing of the Nile.

Meted out—"Meted out by line"] It is generally referred to the frequent necessity of having recourse to mensuration in Egypt, in order to determine the boundaries after the inundations of the Nile; to which even the origin of the science of geometry is by some ascribed. *Strabo*, lib. xvii. *sub init.*

Trodden down] Supposed to allude to a peculiar method of tillage in use among the Egyptians. Both *Herodotus* (lib. ii.) and *Diodorus* (lib. i.) say that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land and then sent in their cattle (their hogs, says the former) to tread in the seed; and without any further care expected the harvest.

The rivers have spoiled—"The rivers have nourished"] The word *בזזו* *bazeu* is generally taken to be an irregular form for *בזזו* *bazezu*, "have spoiled," as *fou MSS.* have it in this place; and so most of the Versions, both ancient and modern, understand it. On which *Schultens*, *Gram. Heb.* p. 491, has the following remark: "Ne minimam quidem speciem veri habet *בזזו* *bazau*, *Esai.* xviii. 2, elatum pro *בזזזו* *bazazu*, *deripiunt*. *Hæc* esset anomaliam, cui nihil simile in toto linguae ambitu. In talibus nil finire, et fateri ex mera agi conjectura, tutius justiusque. *Radicem* *בזזו* *baza* olim extare potuisse, quis neget? *Et cognatum* quid sectandum erat, ad *בזזו* *bazab*, contemsi potius decurrendum fuisset; ut *בזזו* *bazeu*, pro *בזזו* *bazu*, sit enuntiatum, vel *בזזו* *baziv*. *Digna* phrasim flumina contemnant terram, i. e., inundant." "*בזזו* *baza*, Arab. extulit se superbius, item subjecti sibi unde *prat. pl.* *בזזו* *bazeu*, subjecerunt sibi, i. e., in undarunt."—*Simonis' Lexic. Heb.*

A learned friend has suggested to me another explanation of the word. *בזזו* *baza*, *Syr.*, and *בזזו* *beiza* *Chald.*, signifies *uber*, "a dug," *mamma*, "a breast;" agreeably to which the verb signifies *to nourish*. This would perfectly well suit with the Nile: where

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunse Pompilii,  
R. Rouan., 2.

4 For so the LORD said unto me, I will take my rest, and I will <sup>a</sup> consider in my dwelling place like a clear heat <sup>b</sup> upon

herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls

<sup>a</sup> Or, regard my set dwelling.—<sup>b</sup> Or, after rain.

of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunse Pompilii,  
R. Rouan., 2.

7 In that time <sup>c</sup> shall the present be brought unto the LORD of hosts of a people <sup>d</sup> scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

<sup>c</sup> See Ps. lxxviii. 31. lxxii. 10. Ch. xvi. 1. Zeph. iii. 10. Mal. i. 11.—<sup>d</sup> Or, outspread and polished. See ver. 2.

nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile Egypt owed every thing; the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country: "Mira æque natura fluminis, quod cum cæteri omnes aluunt terras et eviscerent, Nilus tanto cæteris major adeo nihil exedit, nec abradit, ut contra adjiciat vires; minimumque in eo sit, quod solum temperet. Illato enim limo arenas saturat ac jungit; debetque illi Ægyptus non tantum fertilitatem terrarum, sed ipsas.—Seneca, Nat. Quæst, iv. 2. I take the liberty, therefore, which Schultens seems to think allowable in this place, of hazarding a conjectural interpretation. It is a fact that the Ganges changes its course, and overruns and lays barren whole districts from which it was a few years back several miles distant. Such changes do not *nurish* but *spoil* the ground.

Verse 3. *When he lifteth up an ensign*—"When the standard is lifted up"] I take God to be the Agent in this versæ; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Sennacherib's army shall be destroyed, or by which at least the destruction of it shall be accompanied; as it is described in chap. x. 16, 17, xxix. 6, and xxx. 30, 31. See also Ps. lxxvi., and the title of it, according to the *Septuagint*, *Vulgate*, and *Ethiopic*. They are called, by a bold metaphor, the standard lifted up, and the trumpet sounded. The latter is used by Homer, I think with great force, in his introduction to the battle of the gods; though I find it has disgusted some of the minor critics:—

Βραχε δ' ευρεια χθων,

Δμφι δε σαλπιγγειν μεγας ουρανος.

Il. xxi. 388.

"Heaven in loud thunders bids the trumpet sound, And wide beneath them groans the rending ground."  
POPE.

Verse 4. *For so the Lord said unto me*—"For thus hath JEHOVAH said unto me"] The subject of the remaining part of this chapter is, that God would comfort and support his own people, though threat-

ened with immediate destruction by the Assyrians; that Sennacherib's great designs and mighty efforts against them should be frustrated; and that his vast expectations should be rendered abortive, when he thought them mature, and just ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field and the fowls of the air (for this is the meaning of the allegory continued through the *fifth* and *sixth* verses); and that Egypt, being delivered from his oppression, and avenged by the hand of God of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary.

*Like a clear heat*—"Like the clear heat"] The same images are employed by an Arabian poet:—

Solis more fervens, dum frigus; quumque ardet Sirius, tum vero frigus ipse et umbra.

Which is illustrated in the note by a like passage from another Arabian poet:—

Calor est hyeme, refrigerium æstate.

Excerpta ex Hamasa; published by Schultens, at the end of Erpenius's Arabic Grammar, p. 425.

*Upon herbs*—"After rain"] "אור aur here signifies rain, according to what is said Job xxxvi. 11: 'The cloud scatters his rain.'"—*Kimchi*. In which place of Job the *Chaldee* paraphrast does indeed explain אור auro by מטריה *matereyh*; and so again ver. 21 and chap. xxxvi. 30. This meaning of the word seems to make the best sense in this place; it is to be wished that it were better supported.

*In the heat of harvest*—"In the day of harvest."] For בכח *bechom*, in the heat, fourteen MSS. (several ancient), the *Septuagint*, *Syriac*, *Arabic*, and *Vulgate* read ביום *beyom*, in the day. The mistake seems to have arisen from כח *kechom* in the line above.

Verse 5. *The flower*—"The blossom"] Heb. *her blossom*; נטס *nitseh*, that is, *the blossom of the vine*, גפן *gephen*, *vine*, understood, which is of the common gender. See Gen. xl. 10. Note, that by the defective punctuation of this word, many interpreters, and our translators among the rest, have been led into a grievous mistake (for how can the swelling grape become a blossom?), taking the word נטס *nitseh* for



the predicate; whereas it is the subject of the proposition, or the nominative case to the verb.

Verse 7. *The present*—"A gift"] The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event it is said, 2 Chron. xxxii. 23, that "many brought gifts unto Jehovah at Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified of all nations from henceforth." It is not to be

doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.

*Of a people*—"From a people"] Instead of *עַמִּי*, a people, the Septuagint and Vulgate read *עַמִּי מֵעַמִּי*, from a people, which is confirmed by the repetition of it in the next line. The difference is of importance; for if this be the true reading, the prediction of the admission of Egypt into the true church of God is not so explicit as it might otherwise seem to be. However, that event is clearly foretold at the end of the next chapter.—L.

CHAPTER XIX.

*Prophecy concerning Egypt, in which her lamentable condition under the Babylonians, Persians, &c., is forcibly pointed out, 1—17. The true religion shall be propagated in Egypt; referring primarily to the great spread of Judaism in that country in the reign of the Ptolemies, and ultimately to its reception of the gospel in the latter days, 18—22. Profound peace between Egypt, Assyria, and Israel, and their blessed condition under the gospel, 23—25.*

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Numæ Pompiliij,  
R. Roman., 2.

**T**HE <sup>a</sup>burden of Egypt. Be-  
hold, the LORD <sup>b</sup>rideth  
upon a swift cloud, and shall  
come into Egypt: and <sup>c</sup>the

idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will <sup>d</sup>set <sup>e</sup>the Egyptians against the Egyptians: and <sup>f</sup>they shall fight every one against his brother, and every one against

his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt <sup>g</sup>shall fail in the midst thereof;

and I will <sup>h</sup>destroy the counsel thereof: and they shall <sup>i</sup>seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I <sup>k</sup>give over <sup>l</sup>into the hand of a cruel lord; and a fierce king

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Numæ Pompiliij,  
R. Roman., 2.

<sup>a</sup> Jer. xlvi. 13. Ezek. xxix., xxx.—<sup>b</sup> Ps. xviii. 10. civ. 3.  
<sup>c</sup> Exod. xii. 12. Jer. xliii. 12.—<sup>d</sup> Heb. *mingle*.—<sup>e</sup> Judg. vii. 22. <sup>f</sup> 1 Sam. xiv. 16. 20. 2 Chron. xx. 23.—<sup>f</sup> Ezek.

xxxix. 21.—<sup>g</sup> Heb. *shall be emptied*.—<sup>h</sup> Heb. *swallow up*.  
<sup>i</sup> Ch. viii. 19. xlvii. 12.—<sup>k</sup> Or, *shut up*.—<sup>l</sup> Ch. xx. 4. Jer. xlvi. 26. Ezek. xxix. 19.

Not many years after the destruction of Sennacherib's army before Jerusalem, by which the Egyptians were freed from the yoke with which they were threatened by so powerful an enemy, who had carried on a successful war of three years' continuance against them; the affairs of Egypt were again thrown into confusion by intestine broils among themselves, which ended in a perfect anarchy, that lasted some few years. This was followed by an aristocracy, or rather tyranny, of twelve princes, who divided the country between them, and at last by the sole dominion of Psammitichus, which he held for fifty-four years. Not long after that followed the invasion and conquest of Egypt by Nebuchadnezzar, and then by the Persians under Cambyses, the son of Cyrus. The yoke of the Persians was so grievous, that the conquest of the Persians by Alexander may well be considered as a deliverance to Egypt; especially as he and his successors greatly favoured the people and improved the country. To all these events the prophet seems to have had a view in this chapter; and in particular, from ver. 18, the prophecy of the propagation of the true religion in Egypt seems to

point to the flourishing state of Judaism in that country, in consequence of the great favour shown to the Jews by the Ptolemies. Alexander himself settled a great many Jews in his new city Alexandria, granting them privileges equal to those of the Macedonians. The first Ptolemy, called Soter, carried great numbers of them thither, and gave them such encouragement that still more of them were collected there from different parts; so that Philo reckons that in his time there were a million of Jews in that country. These worshipped the God of their fathers; and their example and influence must have had a great effect in spreading the knowledge and worship of the true God through the whole country. See Bp. Newton on the Prophecies, Dissert. xii.

NOTES ON CHAP. XIX.

Verse 1. *The burden of Egypt.*] That is, the prophet's declaration concerning Egypt.

Verse 3. *They shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.*] And they shall asken their symulacres, and their Debyourts, and their Debyl clepers, and their

A. M. cir. 3290. shall rule over them, saith the  
B. C. cir. 714. Lord, the LORD of hosts.

Olymp. XVI. 3. 5 \* And the waters shall fail  
cir. annum from the sea, and the river  
Nunc Pompilii, shall be wasted and dried up.  
R. Roman., 2.

6 And they shall turn the rivers far away ;  
and the brooks <sup>b</sup> of defence shall be emptied  
and dried up : the reeds and flags shall wither.

7 The paper reeds by the brooks, by the  
mouth of the brooks, and every thing sown by  
the brooks, shall wither, be driven away,  
'and be no more.

8 The fishers also shall mourn, and all they  
that cast angle into the brooks shall lament,  
and they that spread nets upon the waters  
shall languish.

9 Moreover they that work  
in <sup>a</sup> fine flax, and they that  
weave <sup>c</sup> networks, shall be con-  
founded.

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunc Pompilii,  
R. Roman., 2.

10 And they shall be broken in the <sup>f</sup>pur-  
poses thereof, all that make sluices *and* ponds  
<sup>g</sup> for fish.

11 Surely the princes of <sup>h</sup> Zoa*n* are fools,  
the counsel of the wise counsellors of Pharaoh  
is become brutish : how say ye unto Pharaoh,  
I *am* the son of the wise, the son of ancient  
kings ?

12 <sup>i</sup> Where *are* they ? where *are* thy wise  
*men* ? and let them tell thee now, and let  
them know what the LORD of hosts hath pur-  
posed upon Egypt.

<sup>a</sup> Jer. li. 36. Ezek. xxx. 12. — <sup>b</sup> 2 Kings' xix. 24.  
<sup>c</sup> Heb. *and shall not be.* — <sup>d</sup> 1 Kings x. 28. Prov. vii. 16.

<sup>e</sup> Or, *white works.* — <sup>f</sup> Heb. *foundations.* — <sup>g</sup> Heb. *of living things.* — <sup>h</sup> Numb. xiii. 22. — <sup>i</sup> 1 Cor. i. 20.

total sacrificers.—Old Bible. The import of the original  
words has already been given where they occur in  
the Pentateuch. See Deut. xviii. 10, &c.

Verse 4. *A cruel lord*—“Cruel lords”] Nebuchad-  
nezzar in the first place, and afterwards the whole  
succession of Persian kings, who in general were hard  
masters, and grievously oppressed the country. Note,  
that for קָשֶׁה *kasheh*, lord, a MS. reads קָשִׁים *kashim*,  
*lords*, agreeable to which is the rendering of the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 5. *The river shall be wasted and dried up.*] The Nile shall not overflow its banks ; and if no in-  
undation, the land must become barren. For, as  
there is little or no rain in Egypt, its fertility depends  
on the *overflowing* of the Nile.

Verse 6. *Shall turn the rivers far away*—“Shall  
become putrid”] הֶעֱזִיחֻהֶם *heeznichu*. This sense of  
the word, which Simonis gives in his Lexicon, from  
the meaning of it in Arabic, suits the place much  
better than any other interpretation hitherto given ;  
and that the word in Hebrew had some such signi-  
fication, is probable from 2 Chron. xxix. 19, where  
the *Vulgate* renders it by *polluit*, *polluted*, and the  
*Targum*, by *profaned*, and *made abominable*. which  
the context in that place seems plainly to require.  
The form of the verb here is very irregular ; and the  
rabbins and grammarians seem to give no probable  
account of it.

Verse 8. *The fishers also*—“And the fishers”] There was great plenty of fish in Egypt ; see Numb.  
xi. 6. “The Nile,” says *Diodorus*, lib. i., “abounds  
with incredible numbers of all sorts of fish.” And  
much more the lakes. So *Egmont*, *Pococke*, &c.

Verse 9. *They that work in fine flax*] פְּשִׁימִים שְׂרִיקָה *pschitim sericoth*, *heckled flax*, i. e., flax dressed on  
the heckle, or comb used for that purpose. The  
*Vulgate* uses the word *pectentes*, *combing*.

*They that weave networks shall be confounded*—  
and confounden schul ben that wrogen flax, plattings  
and beynage sotel thngts.—Old MS. Bible.

Verse 10. *And they shall be broken*, &c.—“Her  
stores”] שְׂחָתוֹתֶיחָה *shathotheyha*, ἀποθηκαι, *granaries*.—  
*Aquila*.

*All that make sluices and ponds for fish*—“All that  
make a gain of pools for fish.”] This obscure line is  
rendered by different interpreters in very different  
manners. *Kimchi* explains אַגְמֵי *agmey* as if it were  
the same with עֲגָמָה *agemah*, from Job xxx. 25, in  
which he is followed by some of the rabbins, and sup-  
ported by the *Septuagint*: and סֶכֶר *secher*, which I  
translate *gain*, and which some take for *nets* or *in-*  
*closures*, the *Septuagint* render by ζυθον, *strong drink*  
or *beer*, which it is well known was much used in  
Egypt; and so likewise the *Syriac*, retaining the  
Hebrew word סֶכְרָא *sekra*. I submit these very dif-  
ferent interpretations to the reader's judgment. The  
Version of the *Septuagint* is as follows: Καὶ πάντες  
οἱ ποιοῦντες τὸν ζυθὸν λυπηθῆσονται, καὶ τὰς ψυχὰς  
πονεσοῦσι. “And all they that make barley wine shall  
mourn, and be grieved in soul.”

Verse 11. *The counsel of the wise counsellors of Pha-  
raoh is become brutish*—“Have counselled a brutish  
counsel”] The sentence, as it now stands in the  
Hebrew, is imperfect: it wants the verb. Archbishop  
*Secker* conjectures that the words יַעֲרֵי פִרְעֹה *yaatsey*  
*pharoh* should be transposed; which would in some  
degree remove the difficulty. But it is to be observed,  
that the translator of the *Vulgate* seems to have found  
in his copy the verb יַעֲרֵא *yaatsu* added after פִּרְעֹה  
*pharoh*: Sapientes consilarii Pharaonis dederunt con-  
silium insipienti, “The wise counsellors of Pharaoh  
gave unwise counsel.” This is probably the true read-  
ing: it is perfectly agreeable to the Hebrew idiom,  
makes the construction of the sentence clear, and  
renders the transposition of the words above men-  
tioned unnecessary.—L.

Verse 12. “Let them come”] Here too a word  
seems to have been left out of the text. After כֹּחְמֵי  
*chachumeycha*, *thy wise men*, two MSS., one ancient, add  
יָבִי *yibu*, *let them come*; which, if we consider the

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nume Pompili,  
R. Roman., 2.

13 The princes of Zoan are become fools, \* the princes of Noph are deceived; they have also seduced Egypt, even <sup>b</sup> they

<sup>c</sup> that are the stay of the tribes thereof.

14 The LORD hath mingled <sup>d</sup> a <sup>e</sup> perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which <sup>f</sup> the head or tail, branch or rush, may do.

16 In that day shall Egypt <sup>g</sup> be like unto

women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, <sup>h</sup> which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 In that day shall five cities in the land of Egypt <sup>i</sup> speak <sup>k</sup> the language of Canaan, and swear to the LORD of hosts; one shall be called, The city <sup>l</sup> of destruction.

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nume Pompili,  
R. Roman., 2.

<sup>a</sup> Jer. ii. 16. — <sup>b</sup> Or, governors. — <sup>c</sup> Heb. corners. <sup>d</sup> Heb. a spirit of perverseness. — <sup>e</sup> 1 Kings xxii. 22. Ch. xxix. 10. — <sup>f</sup> Ch. ix. 14. — <sup>g</sup> Jer. li. 30. Nah. iii. 13.

<sup>h</sup> Ch. xi. 15. — <sup>i</sup> Zeph. iii. 9. — <sup>k</sup> Heb. the lip. — <sup>l</sup> Or, of Heres, or of the sun.

form and construction of the sentence, has very much the appearance of being genuine: otherwise the connective conjunction at the beginning of the next member is not only superfluous but embarrassing. See also the Version of the Septuagint, in which the same deficiency is manifest.

Let them tell thee now—"And let them declare"] For ידו yidu, let them know, perhaps we ought to read ידיו yodiu, let them make known.—Secker. The Septuagint and Vulgate favour this reading, καταρτισαν, let them declare.

Verse 13. Are deceived—"They have caused," &c.] The text has וחיטו vehithu, AND they have caused to err. Fifty of Kennicott's MSS., fifty-three of De Rossi's, and one of my own, ancient, thirty-two editions, and the Vulgate and Chaldee, omit the ו vau, and.

Stay—"Pillars"] פס pinnath, to be pointed as plural pinnoth, without doubt. So Grotius, and so the Chaldee.

Verse 14. In the midst thereof] בקרבם bekirbam; so the Septuagint, and perhaps more correctly.—Secker. So likewise the Chaldee.

Verse 15. The head or tail, branch or rush] R. D. Kimchi says, there are some who suppose that these words mean the dragon's head and tail; and refer to all those who are conversant in astronomy, astrology, &c.

Verse 16. Shall Egypt be—"The Egyptians shall be"] ייהו yihyu, they shall be, plural, MS. Bodl. Septuagint, and Chaldee. This is not proposed as an emendation, for either form is proper.

Verse 17. And the land of Judah] The threatening hand of God will be held out and shaken over Egypt, from the side of Judea; through which the Assyrians will march to invade it. It signifies that kind of terror that drives one to his wit's end, that causes him to reel like a drunken man, to be giddy through astonishment. Such is the import of חג chag, and חגה chagah. Five MSS. and two editions have לחגה lechagah.

Verse 18. The city of destruction—"The city of the sun"] עיר החרס ir hacheres. This passage is

attended with much difficulty and obscurity. First, in regard to the true reading. It is well known that Onias applied it to his own views, either to procure from the king of Egypt permission to build his temple in the Hieropolitan Nome, or to gain credit and authority to it when built; from the notion which he industriously propagated, that Isaiah had in this place prophesied of the building of such a temple. He pretended that the very place where it should be built was expressly named by the prophet, עיר החרס ir hacheres, the city of destruction; which possibly may have been the original reading. The present text has עיר החרס ir haheres, the city of destruction; which some suppose to have been introduced into the text by the Jews of Palestine afterwards, to express their detestation of the place, being much offended with this schismatical temple in Egypt. Some think the latter to have been the true reading; and that the prophet himself gave this turn to the name out of contempt, and to intimate the demolition of the Hieropolitan temple; which in effect was destroyed by Vespasian's orders, after that of Jerusalem. "Videtur propheta consulto scripsisse החרס heres, pro חחרס cheres, ut alibi scribitur בית און beith aven, בית און אל beith El: און בעל ish bosheth און בעל ish baal, &c. Vide Louth in loc."—Secker. "It seems that the prophet designedly wrote החרס heres, destruction, for חחרס cheres, the sun: as elsewhere בית און beith aven, the house of iniquity, is written for בית און אל beith El, the house of God; און בעל ish bosheth for בעל ish baal, &c. But on the supposition that חחרס air haheres is the true reading, others understand it differently. The word החרס heres in Arabic signifies a lion; and Conrad Ikenius has written a dissertation (Dissert. Philol. Theol. XVI.) to prove that the place here mentioned is not Heliopolis, as it is commonly supposed to be, but Leontopolis in the Heliopolitan Nome, as it is indeed called in the letter, whether real or pretended, of Onias to Ptolemy, which Josephus has inserted in his Jewish Antiquities, lib. xii. c. 3. And I find that several persons of great learning and judgment think that Ikenius has proved the point beyond contradiction. See Christian. Muller

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunus Pompilii,  
E. Roman., 3.

19 In that day <sup>a</sup> shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to

the LORD.

20 And <sup>b</sup> it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and <sup>c</sup> shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he

shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunus Pompilii,  
E. Roman., 2.

23 In that day <sup>d</sup> shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria <sup>e</sup> the work of my hands, and Israel mine inheritance.

<sup>a</sup> Gen. xviii. 18. Exod. xxiv. 4. Josh. xxii. 10, 26, 27.  
<sup>b</sup> See Josh. iv. 20. xxii. 27.

<sup>c</sup> Mal. i. 11.—<sup>d</sup> Ch. xi. 16.—<sup>e</sup> Ps. c. 3. Ch. xxix. 23.  
Hos. ii. 23. Eph. ii. 10.

Satura Observ. Philolog. *Michaelis* Bibliothecae Oriental, Part v., p. 171. But, after all, I believe that neither Onias, Heliopolis, nor Leontopolis has any thing to do with this subject. The application of this place of Isaiah to Onias's purpose seems to have been a mere invention, and in consequence of it there may perhaps have been some unfair management to accommodate the text to that purpose; which has been carried even further than the Hebrew text; for the Greek version has here been either translated from a corrupted text, or wilfully mistranslated or corrupted, to serve the same cause. The place is there called τὴν πόλιν Ἀσίδεα, the city of righteousness; a name apparently contrived by Onias's party to give credit to their temple, which was to rival that of Jerusalem. Upon the whole, the true reading of the Hebrew text in this place is very uncertain; fifteen MSS. and seven editions have חֶרֶס cheres, the city of Hacheres, or, of the sun. So likewise Symmachus, the Vulgate, Arabic, Septuagint, and Complutensian. On the other hand, Aquila, Theodotion, and the Syriac read חֶרֶס heres, destruction; the Chaldee paraphrase takes in both readings.

The reading of the text being so uncertain, no one can pretend to determine what the city was that is here mentioned by name; much less to determine what the four other cities were which the prophet does not name. I take the whole passage, from the 18th verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in con-

sequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world. See more on this subject in *Prideaux's* Connect. An. 145; Dr. *Owen's* Inquiry into the present state of the *Septuagint* Version, p. 41; and *Bryant's* Observations on Ancient History, p. 124.—L.

Verse 19. *An altar to the Lord*] צבא־תֵּבוֹת *tsebaoth*, "of hosts," or *Yehovah tsebaoth*, is added by eight MSS. of good repute, and the *Syriac* Version.

Verse 23. *Shall there be a highway*] Under the latter kings of Persia, and under Alexander, Egypt, Judea, and Assyria lived peaceably under the same government, and were on such friendly terms that there was a regular, uninterrupted intercourse between them, so that the Assyrian came into Egypt and the Egyptian into Assyria, and *Israel* became the third, i. e., was in strict union with the other two; and was a blessing to both, as affording them some knowledge of the true God, ver. 24.

Verse 25. *Blessed be Egypt—Assyria—and Israel*] All these countries shall be converted to the Lord. Concerning Egypt, it was said, chap. xviii. 7, that it should bring gifts to the Lord at Jerusalem. Here it is predicted, ver. 19, that there shall be an altar to the Lord in Egypt itself; and that they, with the Assyrians, shall become the people of God with the Israelites. This remains partly to be fulfilled. These countries shall be all, and perhaps at no very distant time from this, converted to the faith of our Lord Jesus Christ.

CHAPTER XX.

The prophet Isaiah a sign to Egypt and Cush or Ethiopia, that the captives and exiles of these countries shall be indignantly treated by the king of Assyria, 1—6.

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Nunæ Pompiliæ,  
R. Roman., 2.

**I**N the year that <sup>a</sup>Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD <sup>b</sup>by Isaiah the son of Amoz, saying, Go and loose the <sup>c</sup>sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, <sup>d</sup>walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years <sup>e</sup>for a sign and wonder upon Egypt and upon Ethiopia;

<sup>a</sup> 2 Kings xviii. 17. — <sup>b</sup> Heb. *by the hand of Isaiah.*  
<sup>c</sup> Zech. xiii. 4. — <sup>d</sup> 1 Sam. xix. 24. Mic. i. 8, 11. — <sup>e</sup> Ch. viii. 18. — <sup>f</sup> Heb. *the captivity of Egypt.* — <sup>g</sup> 2 Sam. x. 4.

NOTES ON CHAP. XX.

Tartan besieged Ashdod or Azotus, which probably belonged at this time to Hezekiah's dominions; see 2 Kings xviii. 8. The people expected to be relieved by the Cushites of Arabia and by the Egyptians. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the prophets (see Zech. xiii. 4), probably three days, to show that within three years the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, which event should make their case desperate, and induce them to surrender. Azotus was a strong place; it afterwards held out twenty-nine years against Psammitichus, king of Egypt, *Herod.* ii. 167. Tartan was one of Sennacherib's generals, 2 Kings xviii. 17, and Tirhakah, king of the Cushites, was in alliance with the king of Egypt against Sennacherib. These circumstances make it probable, that by Sargon is meant Sennacherib. It might be one of the seven names by which Jerome, on this place, says he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus must have happened before Sennacherib's attempt on Jerusalem; when he boasted of his late conquests, chap. xxxvii. 25. And the warning of the prophet had a principal respect to the Jews also, who were too much inclined to depend upon the assistance of Egypt. As to the rest, history and chronology affording us no light, it may be impossible to clear either this or any other hypothesis, which takes Sargon to be Shalmaneser or Asarhad-don, &c., from all difficulties.—L. Kimchi says, this happened in the *fourteenth* year of Hezekiah.

Verse 2. *Walking naked and barefoot.*] It is not

4 So shall the king of Assyria lead away <sup>f</sup>the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, <sup>g</sup>even with *their* buttocks uncovered, to the <sup>h</sup>shame of Egypt.

5 <sup>i</sup>And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this <sup>k</sup>isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Ch. iii. 17. Jer. xiii. 22, 26. Mic. i. 11. — <sup>h</sup> Heb. *nakedness.* — <sup>i</sup> 2 Kings xviii. 21. Ch. xxx. 3, 5, 7. xxxvi. 6. <sup>k</sup> Or, *country.* Jer. xlvi. 4.

probable that the prophet walked uncovered and barefoot for three years; his appearing in that manner was a sign that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted as well as the event; but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable, therefore, that the prophet was ordered to walk so for *three days* to denote the accomplishment of the event in *three years*; a *day* for a *year*, according to the prophetic rule, Numb. xiv. 34, Ezek. iv. 6. The words שָׁלוֹשׁ יָמִים *shalosh yamim*, *three days*, may possibly have been lost out of the text, at the end of the second verse, after יָצֵחַ *yacheph*, *barefoot*; or after the same word in the third verse, where, in the Alexandrine and Vatican copies of the *Septuagint*, and in MSS. *Pachem.* and 1 D. ii. the words τρία ἔτη, *three years*, are twice expressed. Perhaps, instead of שָׁלוֹשׁ יָמִים *shalosh yamim*, *three days*, the Greek translator might read שָׁלוֹשׁ שָׁנִים *shalosh shanim*, *three years*, by his own mistake, or by that of his copy, after יָצֵחַ *yacheph* in the third verse, for which stands the first τρία ἔτη, *three years*, in the Alexandrine and Vatican *Septuagint*, and in the two MSS. above mentioned. It is most likely that Isaiah's walking naked and barefoot was done in a *vision*; as was probably that of the prophet Hosea taking a *wife of whoredoms*. None of these things can well be taken *literally*.

*From thy foot*] רַגְלֵיךָ *ragleycha*, *thy feet*, is the reading of *thirty-four* of Kennicott's and *De Rossi's* MSS., *four* ancient editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*.

CHAPTER XXI.

*Prediction of the taking of Babylon by the Medes and Persians at the time of a great festival, 1—9. Short application of the prophecy to the Jews, partly in the person of God, and partly in his own, 10. Obscure prophecy respecting Dumah, 11, 12. Prophecy concerning the Arabians to be fulfilled in a very short time after its delivery, 13—17.*

A. M. cir. 3990.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum.  
Nunus Pompili,  
R. Roman., 2.

**T**HE burden of the desert of the sea. As <sup>a</sup>whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

<sup>a</sup>Zech. ix. 14. — <sup>b</sup>Heb. *hard*.

The first ten verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind for its brevity and force, for the variety and rapidity of the movements, and for the strength and energy of colouring with which the action and event are painted. It opens with the prophet's seeing at a distance the dreadful storm that is gathering and ready to burst upon Babylon. The event is intimated in general terms, and God's orders are issued to the Persians and Medes to set forth upon the expedition which he has given them in charge. Upon this the prophet enters into the midst of the action; and in the person of Babylon expresses, in the strongest terms, the astonishment and horror that seizes her on the sudden surprise of the city at the very season dedicated to pleasure and festivity, ver. 3, 4. Then, in his own person, describes the situation of things there, the security of the Babylonians, and in the midst of their feasting the sudden alarm of war, ver. 5. The event is then declared in a very singular manner. God orders the prophet to set a watchman to look out, and to report what he sees; he sees two companies marching onward, representing by their appearance the two nations that were to execute God's orders, who declare that Babylon is fallen, ver. 6—9.

But what is this to the prophet, and to the Jews, the object of his ministry? The application, the end, and design of the prophecy are admirably given in a short, expressive address to the Jews, partly in the person of God, partly in that of the prophet: "O my threshing—" "O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good, among you; hear this for your consolation: your punishment, your slavery, and oppression will have an end in the destruction of your oppressors."—L.

NOTES ON CHAP. XXI.

Verse 1. *The desert of the sea*] This plainly means Babylon, which is the subject of the prophecy. The country about Babylon, and especially below it towards the sea, was a great flat morass, overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

Herodotus, lib. i. 184, says that "Semiramis confined the Euphrates within its channel by raising great dams against it; for before it overflowed the whole country like a sea. And Abydenus (quoting Megasthenes, apud Euseb. Præp. Evang. IX. 41), speaking of the building of Babylon by Nebuchadonosor, says, "it is reported that all this part was covered with water,

<sup>2</sup> A <sup>b</sup>grievous vision is declared unto me; <sup>c</sup>the treacherous dealer dealeth treacherously, and the spoiler spoileth. <sup>d</sup>Go up, O Elam: besiege, O Media; all the

A. M. cir. 3990.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum.  
Nunus Pompili,  
R. Roman., 2.

<sup>c</sup>Ch. xxxiii. 1. — <sup>d</sup>Ch. xiii. 17. Jer. xlix. 34.

and was called the sea; and that Belus drew off the waters, conveying them into proper receptacles, and surrounded Babylon with a wall." When the Euphrates was turned out of its channel by Cyrus, it was suffered still to drown the neighbouring country; and, the Persian government, which did not favour the place, taking no care to remedy this inconvenience, it became in time a great barren morassy desert, which event the title of the prophecy may perhaps intimate. Such it was originally; such it became after the taking of the city by Cyrus; and such it continues to this day.

*As whirlwinds in the south*—"Like the southern tempests"] The most vehement storms to which Judea was subject came from the desert country to the south of it. "Out of the south cometh the whirlwind," Job xxxvii. 9. "And there came a great wind from the wilderness, and smote the four corners of the house," Job i. 19. For the situation of Idumea, the country (as I suppose) of Job, see Lam. iv. 21 compared with Job i. 1, was the same in this respect with that of Judea:—

"And JEHOVAH shall appear over them,  
And his arrow shall go forth as the lightning;  
And the Lord JEHOVAH shall sound the trumpet;  
And shall march in the whirlwinds of the south."  
Zech. ix. 14.

Verse 2. *The treacherous dealer dealeth treacherously, and the spoiler spoileth*—"The plunderer is plundered, and the destroyer is destroyed."] הַבּוֹרֵךְ בָּנֵי הַבּוֹרֵךְ *haboged boged vehashshoded shoded*. The MSS. vary in expressing or omitting the *vau*, in these four words. Ten MSS. of Kennicott are without the *vau* in the second word, and eight MSS. are without the *vau* in the fourth word; which justifies Symmachus, who has rendered them passively: ὁ ἀθεῖων ἀθεῖται καὶ ὁ ταρακτωρῶν ταρακτῶται. He read הַבּוֹרֵךְ בָּנֵי הַבּוֹרֵךְ *bagud shadud*. Cocceius (Lexicon in voce) observes that the Chaldees very often renders the verb בָּנֵי *bagad*, by בָּזַז *bazaz*, he spoiled; and in this place, and in xxxiii. 1, by the equivalent word אָנַס *anas*, to press, give trouble; and in chap. xxiv. 16 both by אָנַס *anas* and בָּזַז *bazaz*; and the Syriac in this place renders it by תָּלַם *talam*, he oppressed.

*All the sighing thereof have I made to cease*—"I have put an end to all her vexations."] *Heb.* "Her sighing; that is, the sighing caused by her." So *Kimchi* on the place: "It means those who groaned through fear of him: for the suffixes of the nouns refer both to the agent and the patient. All those who groaned before the face of the king of Babylon he caused to rest;" *Chald.* And so likewise *Ephrem Syr.* in loc., edit. Assemani: "His groans, viz., the

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Name Pompili,  
R. Roman, 2.

sighing thereof have I made to  
cease.

3 Therefore are <sup>a</sup> my loins  
filled with pain: <sup>b</sup> pangs have  
taken hold upon me, as the pangs of a woman  
that travaileth: I was bowed down at the  
hearing of it; I was dismayed at the seeing  
of it.

4 <sup>c</sup> My heart panted, fearfulness affrighted  
me: <sup>d</sup> the night of my pleasure hath he  
<sup>e</sup> turned into fear unto me.

5 <sup>f</sup> Prepare the table, watch in the watch-  
tower, eat, drink: arise, ye princes, and  
anoint the shield.

6 For thus hath the LORD said unto me,  
Go, set a watchman, let him declare what he  
seeth.

7 <sup>g</sup> And he saw a chariot with a couple of

<sup>a</sup> Ch. xv. 5. xvi. 11.—<sup>b</sup> Ch. xiii. 8.—<sup>c</sup> Or, my mind  
swandered.—<sup>d</sup> Deut. xxxiii. 67.—<sup>e</sup> Heb. put.—<sup>f</sup> Dan. v.  
5.—<sup>g</sup> Ver. 9.—<sup>h</sup> Or, cried as a lion.—<sup>i</sup> 2 Chron. xx.  
24. Ver. 5. Hab. ii. 1.—<sup>k</sup> Or, every night.—<sup>l</sup> Jer. li. 8.

grief and tears which the Chaldeans occasioned  
through the rest of the nations."

Verse 5. *Prepare the table*—"The table is pre-  
pared"] In Hebrew the verbs are in the infinitive  
mood absolute, as in Ezek. i. 14: "And the animals  
ran and returned, רצו ושוב *rato veshob*, like the  
appearance of the lightning;" just as the Latins say,  
*currere et reverti*, for *currabant et revertebantur*.  
See chap. xxxii. 11, and the note there.

*Arise, ye princes, and anoint the shield.*] *Kimchi*  
observes that several of the rabbins understood this  
of Belshazzar's impious feast and death. The king  
of a people is termed *the shield*, because he is their  
*defence*. The command, *Anoint the shield*, is the same  
with *Anoint a new king*. Belshazzar being now  
suddenly slain, while they were all eating and drink-  
ing, he advises the princes, whose business it was,  
to make speed and anoint another in his stead.

Verse 7. *And he saw a chariot, &c.*—"And he saw  
a chariot with two riders; a rider on an ass, a rider  
on a camel"] This passage is extremely obscure from  
the ambiguity of the term רכב *recheb*, which is used  
three times, and which signifies a chariot, or any  
other vehicle, or the rider in it; or a rider on a horse,  
or any other animal; or a company of chariots, or  
riders. The prophet may possibly mean a cavalry in  
two parts, with two sorts of riders; riders on asses  
or mules, and riders on camels; or led on by two  
riders, one on an ass, and one on a camel. However,  
so far it is pretty clear, that Darius and Cyrus, the  
Medes and the Persians, are intended to be distin-  
guished by the two riders on the two sorts of cattle.  
It appears from *Herodotus*, i. 80, that the baggage of  
Cyrus's army was carried on camels. In his engage-  
ment with *Croesus*, he took off the baggage from the  
camels, and mounted his horsemen upon them; the

horsemen, a chariot of asses,  
and a chariot of camels; and  
he hearkened diligently with  
much heed:

A. M. cir. 3290.  
B. C. cir. 714.  
Olymp. XVI. 3.  
cir. annum  
Name Pompili,  
R. Roman, 2.

8 And <sup>h</sup> he cried, A lion: My lord, I stand  
continually upon the <sup>i</sup> watchtower in the day-  
time, and I am set in my ward <sup>k</sup> whole nights:

9 And, behold, here cometh a chariot of men,  
with a couple of horsemen. And he answered  
and said, <sup>l</sup> Babylon is fallen, is fallen; and  
<sup>m</sup> all the gaven images of her gods he hath  
broken unto the ground.

10 <sup>n</sup> O my threshing, and the <sup>o</sup> corn of my  
floor: that which I have heard of the LORD  
of hosts, the God of Israel, have I declared  
unto you.

11 <sup>p</sup> The burden of Dumah. He calleth to  
me out of Seir, Watchman, what of the night!

Rev. xiv. 8. xviii. 2.—<sup>m</sup> Ch. xlvi. 1. Jer. l. 2. li. 44  
Jer. li. 33.—<sup>o</sup> Heb. son.—<sup>p</sup> 1 Chron. i. 30. Jer. xlix. 7  
8. Ezek. xxxv. 2. Obad. 1.

enemy's horses, offended with the smell of the camels  
turned back and fled.—L.

Verse 8. *And he cried, A lion*—"He that looked  
out on the watch"] The present reading, אריה *aryeh*  
*a lion*, is so unintelligible, and the mistake so obvious  
that I make no doubt that the true reading is שער  
*haroeh*, *the seer*; as the Syriac translator manifestly  
found it in his copy, who renders it by *duka*,  
*watchman*.

Verse 9. *Here cometh a chariot of men, &c.*—"A  
man, one of the two riders"] So the Syriac under-  
stands it, and Ephrem Syr.

Verse 10. *O my threshing*] "O thou, the object  
upon which I shall exercise the severity of my disci-  
pline; that shalt lie under my afflicting hand, like  
corn spread upon the floor to be threshed out and  
winnowed, to separate the chaff from the wheat.  
The image of threshing is frequently used by the  
Hebrew poets, with great elegance and force, to ex-  
press the punishment of the wicked and the trial of  
the good, or the utter dispersion and destruction of  
God's enemies. Of the different ways of threshing  
in use among the Hebrews, and the manner of per-  
forming them, see the note on chap. xxviii. 27.

Our translators have taken the liberty of using the  
word *threshing* in a passive sense, to express the ob-  
ject or matter that is threshed; in which I have fol-  
lowed them, not being able to express it more  
properly, without departing too much from the form  
and letter of the original. "Son of my floor," *Hu*  
It is an idiom of the Hebrew language to call the  
effect, the object, the adjunct, any thing that belong-  
s in almost any way to another, the *son* of it. "O my  
threshing." The prophet abruptly breaks off the  
speech of God; and instead of continuing it in the  
form in which he had begun, and in the person of  
God, "This I declare unto you by my prophet,"

A. M. cir. 3290. Watchman, what of the night?  
 B. C. cir. 714. 12 The watchman said, The  
 Olymp. XVI. 3. morning cometh, and also the  
 cr. annum night: if ye will inquire, in-  
 Name Pompilii, quire ye: return, come.  
 R. Roman., 2.

13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from

the drawn sword, and from the bent bow, and from the grievousness of war.

A. M. cir. 3290.  
 B. C. cir. 714.  
 Olymp. XVI. 3.  
 cr. annum  
 Name Pompilii,  
 R. Roman., 2.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

Jer. xlv. 28. — b 1 Chron. i. 9, 32. — c Or, bring ye.  
 d Or, for fear.

Heb. from the face. — f Ch. xvi. 14. — g Ps. cxx. 5.  
 Ch. lx. 7. — h Heb. bows.

changes the form of address, and adds, in his own person, "This I declare unto you from God."

Verse 11. *The burden of Dumah*—"The oracle concerning Dumah." Pro דומה Dumah, Codex R. Mein habet אדום Edom; and so the Septuagint. Vid. Kimchi ad h. l. Biblia Michaelis, Halæ, 1720, not. ad 1 See also De Rossi. Bishop Louth translates the prophecy thus:

11. THE ORACLE CONCERNING DUMAH.

A voice crieth to me from Seir: Watchman, what from the night? Watchman, what from the night?

12. The watchman replieth:— The morning cometh, and also the night. If ye will inquire, inquire ye: come again.

This differs very little from our common Version. One of Kennicott's MSS., and one of my own, omit the repetition, "Watchman, what from the night?"

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as the Jews were subdued by the Babylonians. They inquire of the prophet how long their subjection is to last: he intimates that the Jews should be delivered from their captivity; not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability. What the meaning of the last line may be, I cannot pretend to divine. In this difficulty the Hebrew MSS. give no assistance. The MSS. of the Septuagint, and the fragments of the other Greek Versions, give some variations, but no light. This being the case, I thought it best to give an exact literal translation of the whole two verses, which may serve to enable the English reader to judge in some measure of the foundation of the various interpretations that have been given of them.

The burden of Dumah.—R. D. Kimchi says, "His father understood this of the destruction of Dumah (one of the cities of the Ishmaelites) by the inhabitants of Seir; and that they inquired of the prophet to know the particular time in which God had given them a commission against it. The prophet answered: The morning—the time of success to

you, cometh, is just at hand; and the night—the time of utter destruction to the inhabitants of Dumah, is also ready."

I have heard the words applied in the way of general exhortation. 1. Every minister of God is a watchman. He is continually watching for the safety and interests of his people, and looking for the counsel of God, that he may be properly qualified to warn and to comfort. 2. Such are often called to denounce heavy judgments; they have the burden of the word of the Lord to denounce against the impenitent, the backslider, the lukewarm, and the careless. 3. When the watchman threatens judgments, some are awakened, and some mock: Watchman, what of the night? "What are the judgments thou threatenest, and when are they to take place?" 4. To this question, whether seriously or tauntingly proposed, the watchman answers: 1. The morning cometh—there is a time of repentance granted; a morning of God's long-suffering kindness now appears: and also the night—the time in which God will no longer wait to be gracious, but will cut you off as cumberers of the ground. 2. But if you will inquire seriously how you are to escape God's judgments, inquire ye. 3. There is still a door of hope; continue to pray for mercy. 4. Return from your iniquities. 5. Come to God, through Christ, that ye may obtain salvation.

Verse 13. *The burden upon Arabia*—"The oracle concerning Arabia" This title is of doubtful authority. In the first place, because it is not in many of the MSS. of the Septuagint; it is in MSS. Pachom. and I. D. II. only, as far as I can find with certainty. Secondly, from the singularity of the phraseology; for *massa* is generally prefixed to its object without a preposition, as *בבל* *מאסה* *massa babel*; and never but in this place with the preposition *ב* *both*. Besides, as the word *בארב* *baarab* occurs at the very beginning of the prophecy itself, the first word but one, it is much to be suspected that some one, taking it for a proper name and the object of the prophecy, might note it as such by the words *מאסה בארב* *massa baarab* written in the margin, which he might easily transfer to the text. The Septuagint did not take it for a proper name, but render it *εν τω δρωμω ισραηλ*.



"in the forest, in the evening," and so the *Chaldee*, which I follow; for otherwise, the forest in *Arabia* is so indeterminate and vague a description, that in effect it means nothing at all. This observation might have been of good use in clearing up the foregoing very obscure prophecy, if any light had arisen from joining the two together by removing the separating title; but I see no connexion between them. The *Arabic Version* has, "The prophecy concerning the Arabians, and the children of *Chedar*."

This prophecy was to have been fulfilled within a year of the time of its delivery, see ver. 16; and it was probably delivered about the same time with the rest in this part of the book, that is, soon before or after the 14th of *Hezekiah*, the year of *Sennacherib's* invasion. In his first march into *Judea*, or in his return from the *Egyptian* expedition, he might perhaps overrun these several clans of Arabians; their distress on some such occasion is the subject of this prophecy.—L.

Verse 14. *The land of Tema*—"The southern country"] *ῥαιμαρ*, *Sept.*; *Austri*, *Vulg.* They read *תימן* *teiman*, which seems to be right; for probably the inhabitants of *Tema* might be involved in the same calamity with their brethren and neighbours of *Kedar*, and not in a condition to give them assistance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an instance of common humanity in such

cases of distress; especially in those desert countries in which the common necessities of life, more particularly water, are not easily to be met with or procured. *Moses* forbids the *Ammonite* and *Moabite* to be admitted into the congregation of the Lord to the tenth generation. One reason which he gives for this reprobation is their omission of the common offices of humanity towards the *Israelites*; "because they met them not with bread and water in the way, when they came forth out of *Egypt*," *Deut.* xiii. 4.

Verse 17. *The archers, the mighty men of the children of Kedar*—"The mighty bowmen of the sons of *Kedar*" ] *Sagittariorum fortium*, *Vulg.*; transposing the two words, and reading *קשר גבורי gibborey kesbeth*; which seems to be right. The strong men of the bow, the most excellent archers.

For the Lord—hath spoken it—"For *JEHOVAH* hath spoken it." ] The prophetic *Carmina* of *Marcius*, foretelling the battle of *Cannæ*, lib. xxv. 12, conclude with the same kind of solemn form: *Nam mihi iis Jupiter fatus est*; "Thus hath *Jupiter* spoken to me." Observe that the word *נאם* *naam*, to pronounce, to declare, is the solemn word appropriated to the delivering of prophecies: "Behold, I am against the prophets, saith (*נאם* *naam*, *pronounceeth*), *JEHOVAH*, who use their tongues, *נאם נאם vaivyanamu neum*, and solemnly pronounce, He hath pronounced it." *Jer.* xxiii. 31. What God says shall most assuredly come to pass; he cannot be deceived.

CHAPTER XXII.

*Prophecy concerning Jerusalem, 1—14. Sentence against Shebna, who was over the household, 15—19. Prophecy concerning Eliakim, the son of Hilkiah, 20, 21. From Eliakim, Isaiah (agreeably to the mode universally adopted in the prophetic writings, of making the things then present, or which were shortly to be accomplished, types or representations of things to be fulfilled upon a larger scale in distant futurity), makes a transition to the Messiah, of whom Eliakim was a type, to whom the words will best apply, and to whom some passages in the prophecy must be solely restrained, 20—24. The sentence against Shebna again confirmed, 25.*

A. M. cir. 3292.  
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THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous

\* Ch. xxxii. 13.

city, \* a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound <sup>b</sup> by the archers: all

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<sup>b</sup> Heb. of the bow.

This prophecy, ending with the *fourteenth* verse of this chapter, is entitled, "The oracle concerning the valley of vision," by which is meant *Jerusalem*, because, says *Sal. ben Melech*, it was the place of prophecy. *Jerusalem*, according to *Josephus*, was built upon two opposite hills, *Sion* and *Acra*, separated by a valley in the midst. He speaks of another broad valley between *Acra* and *Moriah*, *Bell. Jud.* v. 13, vi. 6. It was the seat of divine revelation; the place where chiefly prophetic vision was given, and where

God manifested himself visibly in the holy place. The prophecy foretels the invasion of *Jerusalem* by the *Assyrians* under *Sennacherib*; or by the *Chaldeans* under *Nebuchadnezzar*. *Vitringa* is of opinion that the prophet has both in view: that of the *Chaldeans* in the first part, ver. 1—5, which he thinks relates to the flight of *Zedekiah*, 2 *Kings* xxv. 4, 5; and that of the *Assyrians* in the latter part, which agrees with the circumstances of that time, and particularly describes the preparations made by *Heze-*

A. M. cir. 3892.  
B. C. cir. 712.  
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cir. annum  
Nunæ Pompilii,  
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that are found in thee, are bound together, *which* have fled from far.

4 Therefore, said I, Look away from me ; \* I <sup>b</sup> will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 <sup>c</sup> For it is a day of trouble, and of treading down, and of perplexity <sup>d</sup> by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 <sup>e</sup> And Elam bare the quiver with chariots of men *and* horsemen, and <sup>f</sup> Kir <sup>g</sup> uncovered the shield.

7 And it shall come to pass, *that* <sup>h</sup> thy choicest

\* Jer. iv. 19. ix. 1.—<sup>b</sup> Heb. *I will be bitter in weeping.*  
<sup>c</sup> Ch. xxvii. 3.—<sup>d</sup> Lam. i. 5. ii. 2.—<sup>e</sup> Jer. xlix. 35.  
<sup>f</sup> Ch. xv. 1.—<sup>g</sup> Heb. *made naked.*—<sup>h</sup> Heb. *the choice of*

*kiah* for the defence of the city, ver. 8—11. Compare 2 Chron. xxxii. 2—5.—L.

NOTES ON CHAP. XXII.

Verse 1. *Art—gone up to the house-tops*—“Are gone up to the housetops”] The houses in the East were in ancient times, as they are still, generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall ; see Deut. xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business (1 Sam. ix. 25, see also the *Septuagint* in that place), they perform their devotions, Acts x. 9. The house is built with a court within, into which chiefly the windows open : those that open to the street are so obstructed with lattice-work that no one either without or within can see through them. Whenever, therefore, any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the housetop to satisfy his curiosity. In the same manner, when any one has occasion to make any thing public, the readiest and most effectual way of doing it is to proclaim it from the house-tops to the people in the streets. “What ye hear in the ear, that publish ye on the housetop,” saith our Saviour, Matt. x. 27. The people running all to the tops of their houses gives a lively image of a sudden general alarm. Sir John Chardin’s MS. note on this place is as follows : “Dans les festes pour voir passer quelque chose, et dans les maladies pour les annoncer aux voisins en allumant des lumieres, le peuple monte sur les terrasses. “In festivals, in order to see what is going forward, and in times of sickness, in order to indicate them to neighbours by lighting of candles, the people go up to the housetops.”

Verse 3. *All thy rulers—arc bound by the archers*—“All thy leaders—arc fled from the bow”] There

valleys shall be full of chariots, and the horsemen shall set themselves in array <sup>i</sup> at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour <sup>k</sup> of the house of the forest.

9 <sup>l</sup> Ye have seen also the breaches of the city of David, that they are many : and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down, to fortify the wall.

11 <sup>m</sup> Ye made also a ditch between the two walls for the water of the old pool : but ye

*thy valleys.*—<sup>i</sup> Or, *toward.*—<sup>k</sup> 1 Kings vii. 2. x. 17.  
<sup>l</sup> 2 Kings xx. 20. 2 Chron. xxxii. 4, 5, 30.—<sup>m</sup> Neh. iii. 16.

seems to be somewhat of an inconsistency in the sense according to the present reading. If the leaders were bound, אשר *usseru*, how could they flee away? for their being bound, according to the obvious construction and course of the sentence, is a circumstance prior to their flight. I therefore follow *Houbigant*, who reads אשר *huseru*, *remoti sunt*, “they are gone off.” גלו *galu*, *transmigraverunt*, *Chaldee*; which seems to confirm this emendation.

Verse 6. *Chariots of men*—“The Syrian”] It is not easy to say what אדם רכב *recheb adam*, a *chariot of men*, can mean. It seems by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise. Thus אדם פרסיים *berecheb aram uparashim*, “with chariots the Syrian, and with horsemen :” the similitude of the letters ד *daleth* and ר *resh* is so great, and the mistakes arising from it are so frequent, that I readily adopt the correction of *Houbigant*, אדם *aram*, *Syria*, instead of אדם *adam*, *man*; which seems to me extremely probable. The conjunction ו *vau*, *and*, prefixed to פרסיים *parashim*, *horsemen*, seems necessary in whatever way the sentence may be taken ; and it is confirmed by five MSS (one ancient), four of *De Rossi’s*, and two ancient of my own ; one by correction of Dr. *KenNICOTT’s*, and three editions. Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah’s time (see 2 Kings xvi. 9, and xvii. 6) ; and so perhaps might Elam (the Persians) likewise be, or auxiliaries to them.

Verse 8. *The armour*—“The arsenal”] Built by Solomon within the city, and called the house of the forest of Lebanon ; probably from the great quantity of cedar from Lebanon which was employed in the building. See 1 Kings vii. 2, 3.

Verse 9. *Ye gathered together the waters*—“And ye shall collect the waters”] There were two pools in or near Jerusalem, supplied by springs : the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30, towards the higher part of

A. M. cir. 3292. have not looked unto <sup>a</sup> the  
 B. C. cir. 712. maker thereof, neither had re-  
 Olymp. XVII. 1. spect unto him that fashioned  
 cir. annum  
 Numæ Pompilii, it long ago.  
 R. Roman., 4.

12 And in that day did the Lord God of hosts <sup>b</sup> call to weeping, and to mourning, and <sup>c</sup> to baldness, and to girding with sackcloth :

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and

drinking wine; <sup>d</sup> let us eat and drink, for to-morrow we shall die.

14 <sup>e</sup> And it was revealed in mine ears by the LORD of hosts, Surely this iniquity <sup>f</sup> shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto <sup>g</sup> Shebna,

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<sup>a</sup> See ch. xxxvii. 36. — <sup>b</sup> Joel i. 13. — <sup>c</sup> See Ezra ix. 3. Ch. xv. 2. Mic. i. 16. — <sup>d</sup> Ch. lvi. 12. Wisd. ii. 6.

1 Cor. xv. 32. — <sup>e</sup> Ch. v. 9. — <sup>f</sup> 1 Sam. iii. 14. Esek. xxiv. 13. — <sup>g</sup> 2 Kings xviii. 37. Ch. xxxvi. 3.

the city, near Sion, or the city of David, and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Sennacherib, he stopped up all the waters of the fountains without the city; and brought them into the city by a conduit, or subterranean passage cut through the rock; those of the old pool, to the place where he had a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. This was so great a work that not only the historians have made particular mention of it, 2 Kings xx. 20; 2 Chron. xxxii. 2, 3, 5, 30; but the son of Sirach also has celebrated it in his encomium on Hezekiah. "Hezekiah fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water," Ecclus. xviii.

Verse 11. *Unto the maker thereof*—"To him that hath disposed this"] That is, to God the Author and Disposer of this visitation, the invasion with which he now threatens you. The very same expressions are applied to God, and upon the same occasion, chap. xxxvii. 26:

"Hast thou not heard of old, that I have disposed it;  
 And of ancient times, that I have formed it?"

Verse 13. *Let us eat and drink, for to-morrow we shall die.*] This has been the language of all those who have sought their portion in this life, since the foundation of the world. So the poet:—

Heu, heu nos miseri! quam totus homuncio nil est!  
 Sic erimus cuncti, postquam nos auferet orcus.  
 Ergo vivamus, dum licet esse, bene.

Alas, alas! what miserable creatures are we, only the semblances of men! And so shall we be all when we come to die. Therefore let us live joyfully while we may.

Domitian had an image of death hung up in his dining-room, to show his guests that as life was uncertain, they should make the best of it by indulging themselves. On this *Martial*, to flatter the emperor, whom he styles *god*, wrote the following epigram:—

Frangere thoros, pete vina, tingere nardo.  
 Ipse jubet mortis te meminisse Deus.

Sit down to table—drink heartily—anoint thyself with spikenard; for God himself commands thee to remember death.

So the *adage* :—

Ede, bibe, lude : post mortem nulla voluptas.

"Eat, drink, and play, while here ye may:  
 No revelry after your dying day."

St. Paul quotes the same heathen sentiment; 1 Cor. xv. 32: "Let us eat and drink, for to-morrow we die."

*Anacreon* is full in point, and from him nothing better can be expected :—

Ὅς οὖν ἐτ' εὐδι' ἐστίν,  
 Καὶ πίνει καὶ κυβεῖ  
 Καὶ σπενδε τῷ Λυαίῳ  
 Μὴ νοσοῦς, ἢν τις εἰσῆ,  
 Λεγῶ, σε μὴ δεῖ πίνειν.

ANAC. Od. xv., l. 11.

"While no tempest blots your sky,  
 Drink, and throw the sportful dye;  
 But to Bacchus drench the ground,  
 Ere you push the goblet round;  
 Lest some fatal illness cry,  
 'Drink no more the cup of joy.'" ADDISON.

Verse 14. *It was revealed in mine ears*—"The voice of Jehovah"] The *Vulgate* has *vox Domini*, as if in his copy he had read קול יהוה *kol Jehovah*; and in truth, without the word קול *kol*, *voice*, it is not easy to make out the sense of the passage; as appears from the strange versions which the rest of the ancients (except the *Chaldee*), and many of the moderns, have given of it; as if the matter were revealed in or to the ears of JEHOVAH: ἐν τοῖς ὦτι Κυρίου, in the ears of the Lord, Septuagint. *Vitring* translates it, Revelatus est in auribus meis JEHOVAH "JEHOVAH hath revealed it in mine ears;" and refers to 1 Sam. ii. 27, iii. 21: but the construction in those places is different, and there is no speech of God added; which here seems to want something more than the verb נגלה *nigleh* to introduce it. Compare chap. v. 9, where the text is still more imperfect.

The Lord God of hosts] אדוני יהוה אבות *Adonai Jehovah tsebaoth*. But אדני *Adonai*, Lord, is omitted by two of *Kennicott's* and *De Rossi's* MSS., and two of my own; by three editions, and the *Septuagint*, *Syriac*, and *Arabic*.

Verse 15. *Go—unto Shebna*] The following pro-

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cir. annum  
Nunæ Pompilii,  
R. Roman., 4.

\* which is over the house, and say,

16 What hast thou here? and whom hast thou here, that thou

hast hewed thee out a sepulchre here, <sup>b</sup> as he <sup>c</sup> that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

17 Behold, <sup>d</sup> the LORD will carry thee away with <sup>e</sup> a mighty captivity, <sup>f</sup> and will surely cover thee.

18 He will surely violently turn and toss thee like a ball into a <sup>g</sup> large country: there shalt thou die, and there the chariots of thy

glory shall be the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant <sup>b</sup> Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will

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<sup>a</sup> 1 Kings iv. 6.—<sup>b</sup> Or. *O he*.—<sup>c</sup> 2 Sam. xviii. 18. Nat. xvii. 60.—<sup>d</sup> Or, the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall

surely, &c. Ver. 18.—<sup>e</sup> Heb. *the captivity of a man*.—<sup>f</sup> Esth. vii. 8.—<sup>g</sup> Heb. *large of spaces*.—<sup>h</sup> 2 Kings xviii. 18.

phesy concerning Shebna seems to have very little relation to the foregoing, except that it might have been delivered about the same time; and Shebna might be a principal person among those whose luxury and profaneness is severely reprehended by the prophet in the conclusion of that prophecy, ver. 11—14.

Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi., seems to have been a different person from this Shebna, the treasurer or steward of the household, to whom this prophecy relates. The Eliakim here mentioned was probably the person who, at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah. If so, this prophecy was delivered, as the preceding (which makes the former part of the chapter) plainly was, some time before the invasion of Sennacherib. As to the rest, history affords us no information.

“And say unto him”] Here are two words lost out of the text, which are supplied by two of Dr. Kennicott's MSS., one ancient, which read אֵלֶיךָ אֲמַרְתָּ וְאָמַרְתָּ אֵלָיו, and thou shalt say unto him; by the Septuagint, και ειπον αυτω, and in the same manner by all the ancient Versions. It is to be observed that this passage is merely historical, and does not admit of that sort of ellipsis by which in the poetical parts a person is frequently introduced speaking, without the usual notice, that what follows was delivered by him.

Verse 16. A sepulchre on high—in a rock] It has been observed before, on chap. xiv., that persons of high rank in Judca, and in most parts of the East, were generally buried in large sepulchral vaults, hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high—in a lofty vault; and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried, למקלה *lemakah*, εν αναβασει, Sept.: in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour, 2 Chron. xxxii. 33.

There are some monuments still remaining in Persia of great antiquity, called *Naksi Rustam*, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley; which is itself perhaps raised above half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot, and Kempfer. Diodorus Siculus, lib. xvii., mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.—L.

Verse 17. Cover thee] That is, thy face. This was the condition of mourners in general, and particularly of condemned persons. See Esther vi. 12, vii. 8.

Verse 19. I will drive thee] עָרַפְתָּךְ *chersecha*, in the first person, Syr. Vulg.

Verse 21. To the inhabitants] לְיֹשְׁבֵי־הָאָרֶץ *leyoshebey*, in the plural number, four of Dr. Kennicott's MSS. (two ancient), and two of De Rossi's, with the Septuagint, Syriac, and Vulgate.

Verse 22. And the key of the house of David will I lay upon his shoulder] As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδοῦχος Ἑρας. *Æschyl.* Suppl. 299. A female high in office under a great queen has the same title:—

Καλλιθη κλειδοῦχος Ολυμπιαδος βασιλειης.

“Callithœe was the key-bearer of the Olympian queen.”

Auctor Phoronidis ap. Clem. Alex. p. 418, edit. Potter. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder; the priestess of Ceres, *κατωμαδιαν εχε κλαυδα*, had the key on her shoulder. *Callim.* Ceres, ver. 45. To comprehend how the key could be borne on the shoulder, it will

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I lay upon his shoulder; so he shall 'open, and none shall shut: and he shall shut, and none shall open.

23 And I will fasten him as <sup>b</sup>a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and

the issue, all vessels of small quantity, from the vessels of cups, even to all the 'vessels of flagons.

25 In that day, saith the LORD of hosts, shall the <sup>d</sup>nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

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<sup>a</sup> Job xii. 14. Rev. iii. 7.—<sup>b</sup> Ezra ix. 8.

<sup>c</sup> Or, instruments of viols.—<sup>d</sup> Ver. 23.

be necessary to say something of the form of it: but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape, very much bent and crooked. *Aratus*, to give his reader an idea of the form of the constellation Cassiopeia, compares it to a *key*. It must be owned that the passage is very obscure; but the learned *Huetius* has bestowed a great deal of pains in explaining it, *Animadvers. in Manilii*, lib. i. 355; and I think has succeeded very well in it. *Homer*, *Odyss.* xxi. 6, describes the key of Ulysses' storhouse as *ευκαμπης*, of a large curvature; which *Eustathius* explains by saying it was *δρεπανοειδης*, in shape like a *reaphook*. *Huetius* says the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses' key was of brass, and the handle of ivory: but this was a royal key. The more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. *Baumgarten*, *Peregr.* i. 18. *Thevenot*, part ii., chap. 10. But was it not the representation of a key, either cut out in cloth and sewed on the shoulder of the garment, or embroidered on that part of the garment itself? The idea of a huge key of a gate, in any kind of metal, laid across the shoulder, is to me very ridiculous.

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force by the sole and exclusive authority to open and shut. Our Saviour, therefore, has upon a similar occasion made use of a like manner of expression, *Matt.* xvi. 19; and in *Rev.* iii. 7 has applied to himself the very words of the prophet.

Verse 23. *A nail*] In ancient times, and in the eastern countries, as the way of life, so the houses, were much more simple than ours at present. They

had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. Sir John Chardin's account of this matter is this: "They do not drive with a hammer the nails that are put into the eastern walls. The walls are too hard, being of brick; or, if they are of clay, too mouldering; but they fix them in the brick-work as they are building. They are large nails, with square heads like dice, well made, the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." *Harner's Observ.* i., p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds; as appears from this place of Isaiah, and from *Ezek.* xv. 3, who speaks of a pin or nail, "to hang any vessel thereon." The word used here for a nail of this sort is the same by which they express that instrument, the stake, or large pin of iron, with which they fastened down to the ground the cords of their tents. We see, therefore, that these nails were of necessary and common use, and of no small importance in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it but by what conveys to us a low and contemptible idea. "Grace hath been shewed from the Lord our God," saith *Ezra*, chap. ix. 8, "to leave us a remnant to escape, and to give us a nail in his holy place:" that is, as the margin of our Bible explains it, "a constant and sure abode."

"He that doth lodge near her (Wisdom's) house, Shall also fasten a pin in her walls."

*Eccclus.* xiv. 24.

The dignity and propriety of the metaphor appears from the prophet *Zechariah's* use of it:—

"From him shall be the corner-stone, from him the nail,  
From him the battle-bow,  
From him every ruler together." Zech. x. 4.

And Mohammed, using the same word, calls Pharaoh the lord or master of the *nails*, that is, well attended by nobles and officers capable of administering his affairs. Koran, Sur. xxxviii. 11, and lxxxix. 9. So some understand this passage of the Koran. Mr. Sale seems to prefer another interpretation.

Taylor, in his Concordance, thinks *yr yathed* means the pillar or post that stands in the middle, and supports the tent, in which such pegs are fixed to hang their arms, &c., upon; referring to *Shaw's Travels*, p. 237. But *yr yathed* is never used, as far as appears to me, in that sense. It was indeed necessary that the pillar of the tent should have such pegs on it for that purpose; but the hanging of such things in this manner upon this pillar does not prove that *yr yathed* was the pillar itself.

*A glorious throne*—"A glorious seat"] That is, his father's house and all his own family shall be gloriously seated, shall flourish in honour and prosperity; and shall depend upon him, and be supported by him.

Verse 24. *All the glory*] One considerable part of the magnificence of the eastern princes consisted in the great quantity of gold and silver vessels which they had for various uses. "Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in Solomon's days." 1 Kings x. 21. "The vessels in the house of the forest of Lebanon," the armoury of Jerusalem so called, "were two hundred targets, and three hundred shields of beaten gold." Ibid. ver. 16, 17. These were ranged in order upon the walls of the armoury (see Cant. iv. 4), upon pins worked into the walls on purpose, as above mentioned. Eliakim is considered as a principal stake of this sort, immovably fastened in the wall for the support of all vessels destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependants, from the highest to the lowest.

*Vessels of fagons*—"Meaner vessels"] נבלים *neblim* seems to mean earthen vessels of common

use, brittle, and of little value (see Lam. iv. 2, Jer. xlvi. 12), in opposition to *aganoth*, goblets of gold and silver used in the sacrifices. Exod. xxiv. 6.

Verse 25. *The nail that is fastened*] This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced against him.

What is said of Eliakim the son of Hilkiah, ver. 20—24, is very remarkable; and the literal meaning is not easy to be understood. From chap. ix. 6, and from Rev. iii. 7, it seems to belong to our Lord alone. The removal of Shebna from being over the treasure of the Lord's house, ver. 19, and the investiture of Eliakim with his robe, girdle, office, and government, ver. 20, &c., probably point out the change of the Jewish priesthood, and the proclaiming of the unchangeable priesthood of Christ. See Ps. cx. 4. *Eliakim* signifies *The resurrection of the Lord*; or, *My God, he shall arise*. *Hilkiah* signifies *The Lord my portion or lot*. The *key of David*, shutting and opening, &c., may intend the way of salvation through Christ alone. For the hope of salvation and eternal life comes only through *Eliakim*, the resurrection of Jesus Christ from the dead.

It is said, ver. 24, "They shall hang upon him all the glory of his father's house"—for, in Jesus Christ dwells all the fulness of the Godhead bodily; and the offering and the issue, *hatsteetsaim*, from *nr yatsa*, to go out,—the suckers from the root; the side-shoots, the apostles and primitive ministers of his word. The issue, *hatsephioth*, probably means the issue's issue; so the Targum. The grandchildren, all those who believe on the Lord Jesus through their word.

"The nail that is fastened in the sure place shall be removed," ver. 25, *Kimchi* refers not to *Eliakim* but to *Shebna*, ver. 17—19. By, "They shall hang upon him all vessels of small quantity and large quantity," has been understood the dependance of all souls, of all capacities, from the lowest in intellect to the most exalted, on the Lord Jesus, as the only Saviour of all lost human spirits.

As the literal interpretation of this prophecy has not been found out, we are justified from parallel texts to consider the whole as referring to Jesus Christ, and the government of the church, and the redemption of the world by him. Nor are there many prophecies which relate to him more clearly than this, taken in the above sense.

## CHAPTER XXIII.

*Prophecy denouncing the destruction of Tyre by Nebuchadnezzar, delivered upwards of one hundred and twenty years before its accomplishment, at a period when the Tyrians were in great prosperity, and the Babylonians in abject subjection to the Assyrian empire; and, consequently, when an event of so great magnitude was improbable in the highest degree, 1—14. Tyre shall recover its splendour at the termination of seventy years, the days of one king, or kingdom, by which must be meant the time allotted for the duration of the Babylonish empire, as otherwise the prophecy cannot be accommodated to the event, 15—17. Supposed reference to the early conversion of Tyre to Christianity, 18.*

A. M. cir. 3289.  
B. C. cir. 715.  
Olymp. XVI. 2.  
cir. annum  
Nunus Pompili.  
R. Roman., 1.

**T**HE burden of Tyre.  
Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in:

<sup>b</sup> from the land of Chittim it is revealed to them.

2 Be <sup>c</sup> still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and <sup>d</sup> she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea

<sup>a</sup> Jer. xxv. 22. xlvii. 4. Ezek. xxvi., xxvii., xxviii. Amos i. 9. Zech. ix. 2, 4.—<sup>b</sup> Ver. 12.

NOTES ON CHAP. XXIII.

Verse 1. *The burden of Tyre*] Tyre, a city on the coast of Syria, about lat. 32° N. was built *two thousand seven hundred and sixty* years before Christ. There were *two* cities of this name; *one* on the *continent*, and the other on an *island*, about half a mile from the shore; the city on the island was about four miles in circumference. *Old Tyre* resisted Nebuchadnezzar for thirteen years; then the inhabitants carried, so to speak, the city to the forementioned island, ver. 4. This *new* city held out against Alexander the Great for seven months; who, in order to take it, was obliged to fill up the channel which separated it from the main land. In A. D. 1289 it was totally destroyed by the sultan of Egypt; and now contains only a few huts, in which about fifty or sixty wretched families exist. This desolation was foretold by this prophet and by Ezekiel, *one thousand nine hundred* years before it took place!

*Howl, ye ships of Tarshish*] This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negotiators and sailors at Tarshish (Tartessus, in Spain), a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; "for the Tyrians," says Jerome on ver. 6, "when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage and in the islands of the Ionian and Ægean sea." From whence the news would spread and reach Tarshish; so also *Jarchi* on the same place. This seems to be the most probable interpretation of this verse.

Verse 2. *Be still*—"Be silent"] Silence is a mark of grief and consternation. See chap. xlvii. 5. Jeremiah has finely expressed this image:—

"The elders of the daughter of Zion sit on the ground, they are silent:

They have cast up dust on their heads, they have girded themselves with sackcloth.

The virgins of Jerusalem hang down their heads to the ground. Lam. ii. 10.

hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 <sup>a</sup> As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your <sup>f</sup> joyous city, whose antiquity is of ancient days? her own feet shall carry her <sup>g</sup> afar off to sojourn.

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<sup>c</sup> Heb. *silent*.—<sup>d</sup> Ezek. xxvii. 3.—<sup>e</sup> Ch. xix. 16.—<sup>f</sup> Ch. xxii. 2.—<sup>g</sup> Heb. *from afar off*.

Verse 3. *The seed of Sihor*—"The seed of the Nile"] The Nile is called here *Shichor*, as it is Jer. ii. 18, and 1 Chron. xiii. 5. It had this name from the *blackness* of its waters, charged with the mud which it brings down from Ethiopia when it overflows, *Et viridem Ægyptum nigra fecundat arena*; as it was called by the Greeks *Melas*, and by the Latins *Melo*, for the same reason. See *Servius* on the above line of Virgil, Georg. iv. 291. It was called *Siris* by the Ethiopians, by some supposed to be the same with *Shichor*. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn, by which branch of trade the Tyrians gained great wealth.

Verse 4. *Be thou ashamed, O Zidon*] Tyre is called, ver. 12, the daughter of Sidon. "The Sidonians," says *Justin*, xviii. 3, "when their city was taken by the king of Ascalon, betook themselves to their ships, and landed, and built Tyre." Sidon, as the mother city, is supposed to be deeply affected with the calamity of her daughter.

*Nor bring up virgins*—"Nor educated virgins."] *veromanti*; so an ancient MS. of Dr. Kennicott's, prefixing the *vau*, which refers to the negative preceding, and is equivalent to *velo*. See Deut. xxiii. 6, Prov. xxx. 3. Two of my own MSS. have *vau* in the margin.

Verse 7. *Whose antiquity is of ancient days*—"Whose antiquity is of the earliest date"] *Justin*, in the passage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy; but the number is lost in the present copies. Tyre, though not so old as Sidon, was yet of very high antiquity; it was a strong city even in the time of Joshua. It is called *יר מבצר* *ir mibtsar tsor*, "the city of the fortress of Sor," Josh. xix. 29. Interpreters raise difficulties in regard to this passage, and will not allow it to have been so ancient; with what good reason I do not see, for it is called by the same name, "the fortress of Sor," in the history of David, 2 Sam. xxiv. 7, and the circumstances of the history determine the place to be the very same. See on ver. 1.

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Numæ Pompiliï,  
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8 Who hath taken this counsel against Tyre, <sup>a</sup> the crowning city, whose merchants are princes, whose traffickers are

the honourable of the earth?

9 The LORD of hosts hath purposed it, <sup>b</sup> to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is no more strength.*

<sup>a</sup> See Ezek. xxviii. 2, 12.—<sup>b</sup> Heb. *to pollute.*—<sup>c</sup> Heb. *girdle.*—<sup>d</sup> Or, *concerning a merchantman.*

Whose antiquity is of ancient days, may refer to Palatyrus, or Old Tyre.

Her own feet shall carry her afar off to sojourn.] This may belong to the new or insular Tyre; her own feet, that is, her own inhabitants, shall carry her—shall transport the city, from the continent to the island. "But the text says, it shall be carried far off; and the new city was founded only half a mile distant from the other." I answer, מרחוק *merachok* does not always signify a great distance, but distance or interval in general; for in Josh. iii. 4 פרח *rachok* is used to express the space between the camp and the ark, which we know to have been only two thousand cubits. Some refer the sojourning afar off to the extent of the commercial voyages undertaken by the Tyrians and their foreign connexions.

Verse 10. O daughter of Tarshish] Tyre is called the daughter of Tarshish; perhaps because, Tyre being ruined, Tarshish was become the superior city, and might be considered as the metropolis of the Tyrian people; or rather because of the close connexion and perpetual intercourse between them, according to that latitude of signification in which the Hebrews use the words *son* and *daughter* to express any sort of conjunction and dependance whatever. מצמך *metsach*, a girdle, which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from spreading abroad. A city taken by siege and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is compared to a river whose banks are broken down, and whose waters, let loose and overflowing all the neighbouring plains, are wasted and lost. This may possibly be the meaning of this very obscure verse, of which I can find no other interpretation that is at all satisfactory.—L.

Verse 13. Behold the land of the Chaldeans] This verse is extremely obscure; the obscurity arises from the ambiguity of the agents, which belong to the verbs, and of the objects expressed by the pronouns; from the change of number of the verbs, and of gender in the pronouns. The MSS. give us no assistance, and the ancient Versions very little. The *Chaldee* and *Vulgate* read מצמך *samoah*, in the plural number. I have followed the interpretation which,

11 He stretched out his hand <sup>a</sup> over the sea, he shook the kingdoms: the LORD hath given a commandment <sup>d</sup> against <sup>c</sup> the merchant city, to destroy the <sup>e</sup> strong holds thereof.

12 And he said, <sup>a</sup> Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, <sup>b</sup> pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this

<sup>a</sup> Heb. *Canaan.*—<sup>c</sup> Or, *strengths.*—<sup>e</sup> Rev. xviii. 22.  
<sup>b</sup> Ver. 1.

among many different ones, seemed to be most probable, that of Perizonius and Vitringa.

The Chaldeans, *Chasdim*, are supposed to have had their origin, and to have taken their name, from *Chesed*, the son of Nachor, the brother of Abraham. They were known by that name in the time of Moses, who calls Ur in Mesopotamia, from whence Abraham came, to distinguish it from other places of the same name, Ur of the Chaldeans. And Jeremiah calls them an ancient nation. This is not inconsistent with what Isaiah here says of them: "This people was not," that is, they were of no account (see Deut. xxxii. 21); they were not reckoned among the great and potent nations of the world till of later times; they were a rude, uncivilized, barbarous people, without laws, without settled habitations; wandering in a wide desert country (צר *tsiyim*) and addicted to rapine like the wild Arabians. Such they are represented to have been in the time of Job, chap. i. 17, and such they continued to be till Assur, some powerful king of Assyria, gathered them together, and settled them in Babylon in the neighbouring country. This probably was Ninus, whom I suppose to have lived in the time of the Judges. In this, with many eminent chronologers, I follow the authority of Herodotus, who says that the Assyrian monarchy lasted but five hundred and twenty years. Ninus got possession of Babylon from the Cuthean Arabians; the successors of Nimrod in that empire collected the Chaldeans, and settled a colony of them there to secure the possession of the city, which he and his successors greatly enlarged and ornamented. They had perhaps been useful to him in his wars, and might be likely to be further useful in keeping under the old inhabitants of that city, and of the country belonging to it; according to the policy of the Assyrian kings, who generally brought new people into the conquered countries; see Isai. xxxvi. 17, 2 Kings xvii. 6, 24. The testimony of Dicaearchus, a Greek historian contemporary with Alexander (*apud*. Steph. de Urbibus, in voc. Χαλδαίος), in regard to the fact is remarkable, though he is mistaken in the name of the king he speaks of. He says that "a certain king of Assyria, the fourteenth in succession from Ninus (as he might be, if Ninus is placed, as in the common chronology, eight hundred years higher than we have above set him), named,

A. M. cir. 3289.  
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cir. annum  
Numæ Pompiliï,  
R. Roman., 1.



A. M. cir. 3289.  
B. C. cir. 715.  
Olymp. XVI. 2.  
cir. annum  
Nomen Pompili,  
R. Roman., 1.

people was not, *till* the Assyrian founded it for <sup>a</sup> them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 <sup>b</sup> Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years <sup>c</sup> shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou

<sup>a</sup> Ps. lxxii. 9.—<sup>b</sup> Ver. 1. Ezek. xxvii. 25, 30.—<sup>c</sup> Heb. it shall be unto Tyre as the song of an harlot.

as it is said, *Chaldeans*, having gathered together and united all the people called Chaldeans, built the famous city, Babylon, upon the Euphrates.”—L.

Verse 14. *Howl, ye ships*] The prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance:—

“Thus saith the Lord JEHOVAH concerning Tyre:—

At the sound of thy fall, at the cry of the wounded, At the great slaughter in the midst of thee, shall not the islands tremble?

And shall not all the princes of the sea descend from their thrones,

And lay aside their robes, and strip off their embroidered garments?

They shall clothe themselves with trembling, they shall sit on the ground;

They shall tremble every moment, they shall be astonished at thee.

And they shall utter a lamentation over thee, and shall say unto thee:

How art thou lost, thou that wast inhabited from the seas!

The renowned city, that was strong in the sea, she and her inhabitants!

That struck with terror all her neighbours!

Now shall the coasts tremble in the day of thy fall, And the isles that are in the sea shall be troubled at thy departure.”

Ezek. xxvi. 15—18.

Verse 15. *According to the days of one king*] That is, of one kingdom; See Dan. vii. 17, viii. 20. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years, at which time the nations subdued by Nebuchadnezzar were to be restored to liberty. These *seventy* years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah; the days allotted to the one king or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of sub-

harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

A. M. cir. 3289.  
B. C. cir. 715.  
Olymp. XVI. 2.  
cir. annum  
Nomen Pompili,  
R. Roman., 1.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and <sup>d</sup> shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire <sup>e</sup> shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for <sup>f</sup> durable clothing.

<sup>d</sup> Rev. xvii. 2.—<sup>e</sup> Zech. xiv. 20, 21.—<sup>f</sup> Heb. old

jection and desolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her, was not much more than half of it. “All these nations,” saith Jeremiah, xxv. 11, “shall serve the king of Babylon seventy years.” Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all.

There is another way of computing the *seventy* years, from the year in which Tyre was actually taken to the nineteenth of Darius Hystaspis; whom the Phœnicians, or Tyrians, assisted against the Ionians, and probably on that account might then be restored to their former liberties and privileges. But I think the former the more probable interpretation.—L.

*Sing as an harlot*] Fidicinam esse meretricum est, says *Donatus* in Terent. Eunuch. iii. 2, 4.

Nec meretrix tibicina, cujus

Ad strepitum salias. HOR. I. Epist. xiv. 25.

“Nor harlot minstrel sings, when the rude sound Tempts you with heavy heels to thump the ground.”

FRANCIS

Sir John Chardin, in his MS. note on this place, says:—C'est que les vieilles prostituées,—ne font que chanter quand les jeunes dancent, et les animer par l'instrument et par la voix. “The old prostitutes do nothing but sing, while the young ones dance; and animate them both by vocal and instrumental music.”

Verse 17. *After the end of seventy years*] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul himself found many Christians there, Acts xxi. 4. It suffered much in the Diocletian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens

in 639; was recovered by the Christians in 1124; but in 1280 was conquered by the Mamelukes, and afterwards taken from them by the Turks in 1517. Since that time it has sunk into utter decay; is now

a mere ruin, a bare rock, "a place to spread nets upon," as the prophet Ezekiel foretold it should be, chap. xxvi. 14. See *Sandy's Travels*; *Vitringa* on the place; Bp. *Newton* on the Prophecies, Dissert. xi.

CHAPTER XXIV.

*Dreadful judgments impending over the people of God, 1—4. Particular enumeration of the horrid impieties which provoked the divine vengeance, 5, 6. Great political wretchedness of the transgressors, 7—12. The calamities shall be so great that only a small remnant shall be left in the land, as it were the gleanings of the vintage, 13. The rest, scattered over the different countries, spread there the knowledge of God, 14—16. Strong figures by which the great distress and long captivity of the transgressors are set forth, 17—22. Gracious promise of a redemption from captivity; and of an extension of the kingdom of God in the latter days, attended with such glorious circumstances as totally to eclipse the light and splendour of the previous dispensation, 23.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 4.

**BEHOLD**, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth

abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

<sup>a</sup> Heb. *perverteth the face thereof.* — <sup>b</sup> Or, *prince.*  
<sup>c</sup> Hos. iv. 9. — <sup>d</sup> Ezek. vii. 12, 13. — <sup>e</sup> Heb. *the height of*

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 4.

*the people.* — <sup>f</sup> Gen. iii. 17. Numb. xxxi. 35. — <sup>g</sup> Mal. iv. 6. — <sup>h</sup> Ch. xvi. 8, 9. Joeli. 10, 12.

From the thirteenth chapter to the twenty-third inclusive, the fate of several cities and nations is denounced: of Babylon, of the Philistines, Moab, Damascus, Egypt, Tyre. After having foretold the destruction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves for their wickedness and apostasy, and the desolation that shall be brought on their whole country.

The twenty-fourth and the three following chapters seem to have been delivered about the same time: before the destruction of Moab by Shalmaneser; see chap. xxv. 10, consequently, before the destruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular subject of the twenty-fourth chapter interpreters are not at all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Vitringa is singular in his opinion, who applies it to the persecution of Antiochus Epiphanes. Perhaps it

may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it may seem more peculiarly applicable. However, the prophet chiefly employs general images; such as set forth the greatness and universality of the ruin and desolation that is to be brought upon the country by these great revolutions, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole polity, both religious and civil; without entering into minute circumstances, or necessarily restraining it by particular marks to one great event, exclusive of others of the same kind.—L.

NOTES ON CHAP. XXIV.

Verse 4. *The world languisheth*] The world is the same with the land; that is, the kingdoms of Judah and Israel; *orbis Israeliticus*. See note on chap. xiii. 11.

Verse 5. *The laws*—"The law"] תורה *torah*, singular: so read the *Septuagint*, *Syriac*, and *Chaldee*.

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8 The mirth \* of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

\* Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13. Hos. ii. 11. Rev. xviii. 22. —<sup>b</sup> Ch. xvii. 5, 6. —<sup>c</sup> Or, *valleys*.

Verse 6. *Are burned*—“Are destroyed”] For חרר *charu*, read חרבו *charebu*. See the *Septuagint*, *Syriac*, *Chaldee*, and *Symmachus*.

Verse 8. *The mirth, &c.*] שאן *sheon*, the noise. גאון *geon*, the pride, is the reading of three of *De Rossi's* MSS., with the *Septuagint* and *Arabic*.

Verse 9. *Strong drink*—“Palm wine”] This is the proper meaning of the word שכר *shechar*, ούαρα. See note on chap. v. 11. All enjoyment shall cease; the sweetest wine shall become bitter to their taste.

Verse 11. *All joy is darkened*—“All gladness is passed away”] For עברה *arebah*, darkened, read עברה *aberah*, passed away, transposing a letter. *Houbigant*, *Secker*. Five of *Dr. Kennicott's* and five of *De Rossi's* MSS., several ancient, add כל *col*, all, after משהו *mesos*: the *Septuagint* adds the same word before it.

Verse 14. *They shall lift up their voice*—“But these shall lift up their voice”] That is, they that escaped out of these calamities. The great distresses brought upon Israel and Judah drove the people away, and dispersed them all over the neighbouring countries: they fled to Egypt, to Asia Minor, to the islands and the coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. This is what the prophet seems to mean by the celebration of the name of JEHOVAH in the waters, in the distant coasts, and in the uttermost parts of the land. מים *mayim*, the waters; ὕδωρ, *Sept.*; ὕδατα, *Theod.*; not מים *miyam* from the sea.

Verse 15. *In the isles of the sea*—“In the distant coasts of the sea.”] For בארים *beurim*, in the valleys, I suppose we ought to read באיים *beiyim*, in the isles, which is in a great degree justified by the repetition of the word in the next member of the sentence,

13 When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, *My leanness, my lean-*

<sup>d</sup> Mal. i. 11. —<sup>e</sup> Heb. *wing*. —<sup>f</sup> Heb. *Leanness to me, or My secret to me*.

with the addition of הים *haiyam*, the sea, to vary the phrase, exactly in the manner of the prophet. אים *ayim* is a word chiefly applied to any distant countries, especially those lying on the Mediterranean Sea. Others conjecture בארים *biorim*, בהרים *beharim*, באמים *beummim*, בעמים *beammim*, בחורים *bechorim*, בארים *beurim*, א באר *bar*, illustrati.—*Le Clerc*. *Twenty-three* MSS. of *Kennicott's*, many of *De Rossi's*, and some of my own, read בארים *beorim*, in the valleys. The *Septuagint* do not acknowledge the reading of the text, expressing here only the word אים *ayim*, εν ταϊς νησοϊς, in the islands, and that not repeated. But MSS. Pachom. and I. D. II. supply in this place the defect in the other copies of the *Septuagint* thus, Δια τουτο η δοξα Κυριου εσται εν ταϊς νησοϊς της θαλασσης εν ταϊς νησοϊς το ονομα του Κυριου Θεου Ισραηλ ενδοξον εσται. “Therefore the glory of the Lord shall be in the isles of the sea: in the islands shall the name of the Lord God of Israel be glorified.” *Kimchi* says, that by בארים *beurim*, in the valleys, is meant the cities, because they were generally built in valleys. The *Vulgate* has in doctrine, and so my old MS., in *techingts*. *Coverdale* translates, Praise the name of the Lord God of Israel in the vallies and in the floodis. It should not be rendered in the fires; none of the ancient Versions understood it thus. According to which the *Septuagint* had in their Hebrew copy באיים *beiyim*, repeated afterwards, not בארים *beurim*.

Verse 16. *But I said*] The prophet speaks in the person of the inhabitants of the land still remaining there, who should be pursued by divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies. Agreeably to what he said before in a general denunciation of these calamities:—

“Though there be a tenth part remaining in it; Even this shall undergo a repeated destruction.”

Chap. vi. 13. See the note there.—L

*My leanness, my leanness*—Or, *my secret*; so the

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ness, woe unto me! \* the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very

treacherously.

17 <sup>b</sup> Fear, and the pit, and the <sup>c</sup> snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for <sup>d</sup> the windows from on high are open, and <sup>e</sup> the foundations of the earth do shake.

19 <sup>f</sup> The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall <sup>g</sup> reel to and fro like a

drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall <sup>h</sup> punish the host of the high ones that are on high, <sup>i</sup> and the kings of the earth upon the earth.

22 And they shall be gathered together, <sup>k</sup> as prisoners are gathered in the <sup>l</sup> pit, and shall be shut up in the prison, and after many days shall they be <sup>m</sup> visited.

23 Then the <sup>n</sup> moon shall be confounded, and the sun ashamed, when the LORD of hosts shall <sup>o</sup> reign <sup>p</sup> in Mount Zion, and in Jerusalem, and <sup>q</sup> before his ancients gloriously.

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\* Jer. v. 11.—<sup>b</sup> See 1 Kings xix. 17. Jer. xlviii. 43, 44. Amos v. 19.—<sup>c</sup> Ps. lxxix. 22.—<sup>d</sup> Gen. vii. 11.—<sup>e</sup> Ps. xviii. 7.—<sup>f</sup> Jer. iv. 23.—<sup>g</sup> Ch. xix. 14.—<sup>h</sup> Heb. visit upon.—<sup>i</sup> Ps. lxxvi. 12.—<sup>k</sup> Heb. with the gathering of pri-

soners.—<sup>l</sup> Or, dungeon.—<sup>m</sup> Or, found wanting.—<sup>n</sup> Ch. xliii. 10. lv. 19. Ezek. xxxii. 7. Joel ii. 31. iii. 15.—<sup>o</sup> Rev. xix. 4, 6.—<sup>p</sup> Heb. xii. 22.—<sup>q</sup> Or, there shall be glory before his ancients

*Vulgate, Montanus, and my old MS. רזון razan has this meaning in Chaldee; but in Hebrew it signifies to make lean, to waste. This sentence in the Hebrew has a strange connexion of uncouth sounds: ואמר רזי ואמר רזי לי רזי לי ואי לי בתרים ברו ובגז בתים ברו ואמר רזי לי רזי לי, bogedim bagadu, ubeged bogedim bagadu. This may be equalled by the translation in my Old MS. Bible: And I setle, my pribepe thinge to az: my pribepe thinge to me: tooo to me: The lawe brekpage thei breken: and in lawe brekpage of the ober-ber things, they breken the lawe.*

The treacherous dealers have dealt treacherously—“The plunderers plunder”] See note on chap. xxi. 2.

Verse 17. Fear, and the pit—“The terror, the pit”] If they escape one calamity, another shall overtake them.

“As if a man should flee from a lion, and a bear should overtake him:

Or should betake himself to his house, and lean his hand on the wall,

And a serpent should bite him.” Amos v. 19.

“For,” as our Saviour expressed it in a like parabolical manner, “wheresoever the carcase is, there shall the eagles be gathered together,” Matt. xxiv. 28. The images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The terror was a line strung with feathers of all colours, which fluttering in the air scared and frightened the beasts into the toils, or into the pit which was prepared for them. Nec est mirum, cum maximos ferarum greges linea pennis distincta contineat, et in insidiis agat, ab ipso effectu dicta formido. Seneca de Ira, ii. 12. The pit or pitfall, *foeca*; digged deep in the ground, and covered over with green boughs, turf, &c., in order to deceive them, that they might fall into it unawares. The snare, or toils, *indago*; a series of nets, inclosing at

first a great space of ground, in which the wild beasts were known to be; and then drawn in by degrees into a narrower compass, till they were at last closely shut up, and entangled in them.—L.

For *mikkol*, a MS. reads *mippeney*, as it is in Jer. xlviii. 44, and so the *Vulgate* and *Chaldee*. But perhaps it is only, like the latter, a *Hebraism*, and means no more than the simple preposition *mem*. See Ps. cii. 6. For it does not appear that the terror was intended to scare the wild beasts by its noise. The pronomasia is very remarkable; *pachad*, *pachath*, *pach*: and that it was a common proverbial form, appears from Jeremiah’s repeating it in the same words, chap. xlviii. 43, 44.

Verse 18. Out of the midst of the pit—“From the pit”] For *mittoch*, *from the midst of*, a MS. reads *min*, *from*, as it is in Jer. xlviii. 44; and so likewise the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 19. The earth—“The land”] *haarets*, *forte delendum* *he*, *ut ex precedente ortum*. Vid. seqq.—*Secker*. “Probably the *he*, in *haarets*, should be blotted out, as having arisen from the preceding.”

Verse 20. Like a cottage—“Like a lodge for a night”] See note on chap. i. 8.

Verse 21. On high—upon the earth.] That is, the ecclesiastical and civil polity of the Jews, which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age: and then the kingdom of God shall be established in such perfection, as wholly to obscure

and eclipse the glory of the temporary, typical, pre-  
parative kingdom now subsisting.

Verse 23. *Before his ancients gloriously*] *En the  
sigt of thet olde men he schal ben glorified.* Old MS.  
BIBLE.

“The figurative language of the prophets is taken  
from the analogy between the *world natural* and an  
empire or kingdom considered as a *world politic*.  
Accordingly the whole world natural, consisting of  
*heaven and earth*, signifies the whole world politic,  
consisting of thrones and people; or so much of it as  
is considered in prophecy: and the things in that  
world signify the analogous things in this. For the  
*heavens* and the *things therein* signify *thrones* and  
*dignities*, and *those who enjoy them*; and the *earth*  
with the *things thereon*, the *inferior people*; and the  
*lowest parts of the earth*, called *hades or hell*, the  
*lowest or most miserable part of them*. Great earth-

quakes, and the *shaking of heaven and earth*, are put  
for the *shaking of kingdoms*, so as to *distract and  
overthrow* them; the *creating a new heaven and earth*,  
and the *passing away of an old one*, or the *beginning  
and end of a world*, for the *rise and ruin of a body  
politic* signified thereby. The *sun*, for the whole  
species and race of *kings*, in the kingdoms of the  
world politic; the *moon*, for the body of the common  
people, considered as the *king's wife*; the *stars*, for  
subordinate princes and great men; or for bishops  
and rulers of the people of God, when the sun is  
Christ: *setting of the sun, moon, and stars, darken-  
ing the sun*, turning the *moon into blood*, and *falling  
of the stars*, for the *ceasing of a kingdom.* See  
I. Newton's Observations on the Prophecies, Part I.,  
chap. 2.

These observations are of great consequence and  
use, in explaining the phraseology of the prophets.

CHAPTER XXV.

*The short glance which the prophet gave at the promised restoration of the people of God and the Messiah's kingdom, in the close of the preceding chapter, makes him break out into a rapturous song of praise in this, where, although he alludes to temporal mercies, such as the destruction of the cities which had been at war with Zion, the ruin of Moab, and other signal interpositions of Divine Providence in behalf of the Jews; yet he is evidently impressed with a more lively sense of future and much higher blessings under the gospel dispensation, in the plenitude of its revelation, of which the temporal deliverances vouchsafed at various times to the primitive kingdoms of Israel and Judah were the prototypes 1—5. These blessings are described under the figure of a feast made for all nations, 6 the removing of a veil from their faces, 7; the total extinction of the empire of death by the resurrection from the dead, the exclusion of all sorrow, and the final overthrow of all the enemies of the people of God, 8—12.*

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cir. annum.  
Numb Pompilii,  
R. Roman., 4.

**O** LORD, thou art my God; <sup>a</sup> I will exalt thee, I will praise thy name; <sup>b</sup> for thou hast done wonderful things; <sup>c</sup> thy counsels of old are faithfulness and truth.

2 For thou hast made <sup>d</sup> of a city an heap;

<sup>a</sup> Exod. xv. 2. Ps. cxviii. 28. — <sup>b</sup> Ps. xcvi. 1. — <sup>c</sup> Numb. xxiii. 19.

It does not appear to me that this chapter has any close and particular connexion with the chapter immediately preceding, taken separately, and by itself. The subject of that was the desolation of the land of Israel and Judah, by the just judgment of God, for the wickedness and disobedience of the people: which, taken by itself, seems not with any propriety to introduce a hymn of thanksgiving to God for his mercies to his people in delivering them from their enemies. But taking the whole course of prophecies, from the *thirteenth* to the *twenty-fourth* chapter inclusive, in which the prophet foretels the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, yet with intimations of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the kingdom of God: with a view to this extensive

of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people <sup>a</sup> glorify thee, the city of the terrible nations shall fear thee.

<sup>d</sup> Ch. xxi. 9. xxiii. 13. Jer. li. 37. — <sup>e</sup> Rev. xi. 13.

scene of God's providence in all its parts, and in all its consequences, the prophet may well be supposed to break out into this song of praise; in which his mind seems to be more possessed with the prospect of future mercies than with the recollection of the past.—L.

NOTES ON CHAP. XXV.

Verse 1. *Thy counsels of old are faithfulness and truth.*] That is, All thy past declarations by the prophets shall be fulfilled in their proper time.

Verse 2. *A city*—“The city”] Nineveh, Babylon, Ar, Moab, or any other strong fortress possessed by the enemies of the people of God.

For the first *מער* *meir*, of a city, the Syriac and Vulgate read *מער* *hair*, the city; the Septuagint and Chaldees read *ארם* *arim*, cities, in the plural, transposi-

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4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the

Ch. ii. 6. —> Ch. ii. 2, 3. —> Prov. ix. 2. Matt. xxii. 4.

the letters. After the second מֵיר *meir*, a MS. adds לֵגוֹל *lagol*, for a heap.

A palace of strangers—"The palace of the proud ones." For זָרִים *zarim*, strangers, MS. Bodl. and another read זֵדִים *sedim*, the proud: so likewise the Septuagint; for they render it ἀσπίθω here, and in ver. 5, as they do in some other places: see Deut. xviii. 20, 22. Another MS. reads טָרִים *tsarim*, adversaries; which also makes a good sense. But זָרִים *zarim*, strangers, and זֵדִים *sedim*, the proud, are often confounded by the great similitude of the letters דָּ *daleth* and זָ *resh*. See Mal. iii. 15, iv. 1; Ps. xix. 14, in the Septuagint; and Ps. liv. 5, where the Chaldee reads זֵדִים *zedim*, compared with Ps. lxxxvi. 16.

Verse 4. As a storm against the wall—"Like a winter-storm." For קִיר *kir*, read קֹר *kor*: or, as קִיר *ir* from קָרָר *qarar*, so קִיר *kir* from קָרָר *karar*.—Capellus.

Verse 5. Of strangers—"Of the proud." The same mistake here as in ver. 2; see the note there. Here זֵדִים *sedim*, the proud, is parallel to אֲרִיסִים *aritsim*, the formidable: as in Ps. liv. 5, and lxxxvi. 14.

The heat with the shadow of a cloud—"As the heat by a thick cloud." For חֹרֵב *choreb*, the Syriac, Chaldee, Vulgate, and two MSS. read כֹּחֹרֵב *kechoreb*; which is a repetition of the beginning of the foregoing parallel line; and the verse taken out of the parallel form, and more fully expressed, would run thus: "As a thick cloud interposing tempers the heat of the sun on the burnt soil; so shalt thou, by the interposition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable."

Verse 6. In this mountain] Zion, at Jerusalem. Is his church.

Shall the Lord of hosts make unto all people a feast] Salvation by Jesus Christ. A feast is a proper and usual expression of joy in consequence of victory, or any other great success. The feast here spoken of is to be celebrated on Mount Sion; and all people, without distinction, are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the gospel under the image of a feast; "where many shall come from the East and West, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11. See also Luke xiv. 16; xxiv. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse; the removing of the veil from the face of the nations, and the abolition of death: the first of which is obviously and clearly explained of the preaching of the gospel; and the second must

heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

dan. vii. 14. Matt. viii. 11.

mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death."

Of wines on the lees—"Of old wines"] Heb. lees; that is, of wines kept long on the lees. The word used to express the lees in the original signifies the preservers; because they preserve the strength and flavour of the wine. "All recent wines, after the fermentation has ceased, ought to be kept on their lees for a certain time, which greatly contributes to increase their strength and flavour. Whenever this first fermentation has been deficient, they will retain a more rich and sweet taste than is natural to them in a recent true vinous state; and unless further fermentation is promoted by their lying longer on their own lees, they will never attain their genuine strength and flavour, but run into repeated and ineffectual fermentations, and soon degenerate into a liquor of an acetous kind.—All wines of a light and austere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak sort of vinegar; while the stronger not only require, but will safely bear a stronger and often-repeated fermentation; and are more apt to degenerate from a defect than excess of fermentation into a vapid, ropy, and at length into a putrescent state." Sir Edward Barry, Observations on the Wines of the Ancients, p. 9, 10.

Thevenot observes particularly of the Shiras wine, that, after it is refined from the lees, it is apt to grow sour. "Il a beaucoup de lie; c'est pourquoi il donne puissemment dans la teste; et pour le rendre plus traitable on le passe par un chausse d'hypocras; après quoi il est fort clair, et moins fumeux. Ils mettent ce vin dans des grandes jarres de terres qui tiennent dix ou douze jusqu'à quatorze carabas: mais quand l'on a entamé une jarre, il faut la vuidier au plutost, et mettre le vin qu'on en tire dans des bouteilles ou carabas; car si l'on y manque en le laissant quelque tems après que la jarre est entamée il se gâte et s'aigrit." Voyages, Tom. ii. p. 245.—"It has much sediment, and therefore is intoxicating. In order to make it more mellow, they strain it through a hypocrates' sleeve, after which it is very clear and less heady. They lay up this wine in great earthen jars, which hold from ten to fourteen carabas: but when a jar is unstopped, it is necessary to empty it immediately, and put the wine into bottles, or carabas; for if it be left thus in the jar, it will spoil and become acid."

The caraba, or girba, is a goat's skin drawn off from

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R. Roman., 4.

7 And he will <sup>a</sup>destroy in this mountain the face of the covering <sup>b</sup>cast over all people, and <sup>c</sup>the veil that is spread over all

nations.

8 He will <sup>d</sup>swallow up death in victory; and the Lord God will <sup>e</sup>wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 And it shall be said in that day, Lo, this *is* our God; <sup>f</sup>we have waited for him, and he will save us: this *is* the LORD; we have waited for him, <sup>g</sup>we will be glad

<sup>a</sup> Heb. *swallow up*.—<sup>b</sup> Heb. *covered*.—<sup>c</sup> 2 Cor. iii. 15. Eph. iv. 18.—<sup>d</sup> Hos. xiii. 14. 1 Cor. xv. 54. Rev. xx. 14. xxi. 4.—<sup>e</sup> Rev. vii. 17. xxi. 4.—<sup>f</sup> Gen. xlix. 18. Tit. ii.

the animal, having no apertures but those occasioned by the *tail*, the *feet*, and the *neck*. One opening is left, to pour in and draw off the liquor. This skin goes through a sort of tanning process, and is often beautifully ornamented, as is the case with one of these girbas now lying before me.

This clearly explains the very elegant comparison, or rather allegory, of Jeremiah, chap. xlvi. 11; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon with the Hebrew poets:

“Moab hath been at ease from his youth,  
And he hath settled upon his lees;  
Nor hath he been drawn off from vessel to vessel,  
Neither hath he gone into captivity:  
Wherefore his taste remaineth in him,  
And his flavour is not changed.”

Sir John Chardin's MS. note on this place of Jeremiah is as follows: “On change ainsi le vin de coupe en coupe en Orient; et quand on en entame une, il faut la vider en petites coupes ou bouteilles, sans quoy il s'aigrit. “They change the wine from vessel to vessel in the East; and when they unstop a large one, it is necessary to empty it into small vessels, as otherwise it will grow sour.”

Verse 7. *The face of the covering cast over all people*—“The covering that covered the face of all the peoples”] MS. *Bodl.* reads על פני כל *al peney chol*. The word פני *peney*, *face*, has been removed from its right place into the line above, where it makes no sense; as *Houbigant* conjectured. “The face of the covering,” &c. He will unveil all the Mosaic ritual, and show by his apostles that it referred to, and was accomplished in, the sacrificial offering of Jesus Christ

Verse 8. *He will swallow up death*] He, by the grace of God, will taste death for every man. Heb. ii. 9. Probably, *swallow up death*, and *taste death*, in both these verses, refer to the same thing: Jesus dying instead of a guilty world. These forms of

and rejoice in his salvation:

10 For in this mountain shall the hand of the LORD rest, and Moab shall be <sup>b</sup>trodden down under him, even as straw is <sup>c</sup>trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the <sup>d</sup>fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

13.—<sup>e</sup> Ps. xx. 5.—<sup>b</sup> Or, *threshed*.—<sup>c</sup> Or, *threshed in Madmenah*.—<sup>d</sup> Ch. xxvi. 5.

speech may refer to the punishment of certain criminals; they were obliged to drink a cup of poison. That *cup* which every criminal in the world must have drunk, Jesus Christ drank for them; and thus he *swallowed up death*: but as he rose again from the dead, complete *victory* was gained.

From these *three* verses we learn:

I. That the gospel is a plenteous provision: “will make a feast for all people.”

II. That it is a source of light and salvation: “will destroy the veil. I will abolish death, and bring life and immortality to light.”

III. That it is a source of comfort and happiness: “I will wipe away all tears from off all faces.”

As in the Arabic countries a *covering* was put over the face of him who was condemned to suffer death it is probable that the words in ver. 7 may refer to this. The whole world was condemned to death and about to be led out to execution, when the gracious Lord interposed, and, by a glorious sacrifice procured a general pardon.

Verse 9. *It shall be said*—“Shall they say”] *S* the *Septuagint* and *Vulgate*, in the plural number. They read יאמרו *eameru*, the *Syriac* reads אמרו *amarta*, *thou shalt say*. *They shall say*, i. e., the Jews and the Gentiles—Lo, this [Jesus Christ] is our God: we have waited for him, according to the predictions of the prophets. We have expected him and we have not been disappointed; therefore will we be glad, and rejoice in his salvation.

Verse 10. *Shall the hand of the Lord rest*—“The hand of יהוה shall give rest”—Heb. ינוח *tenuac quiescet*. Annon ינוח *taniach*, quietem dabit, *she rest*; shall give rest, ut Græci, αναπαύωιν δωσω, Copt. ?—Mr. *Wolde*. That is, “shall give peace to quiet to Sion, by destroying the enemy;” as follows.

*As straw is trodden down*—“As the straw threshed”] Hoc juxta ritum loquitur Palestinæ multarum Orientis provinciarum, quæ ob prætorum et fœni penuriam paleas preparant esui animantium. Sunt autem carpenta ferrata rotis per medium in se

nam modum se volventibus, quæ stipulam contem-  
 rant; et comminuunt in paleas. Quomodo igitur  
 plaustris ferratis paleas conteruntur, sic conteretur  
 Moab sub eo; sive sub Dei potentia, sive in semet-  
 ipso, ut nihil in eo integri remaneat. "This is spoken  
 in reference to the mode of threshing in Palestine,  
 and various other Asiatic provinces. Because of the  
 scarcity of meadow land and hay, they make chopped  
 straw for the cattle. They have large wheels studded  
 over with iron teeth or nails, by which, on the out-of-  
 door threshing-floors, they pound and reduce the  
 straw into chaff. As, therefore, the straw is reduced  
 to chaff by bringing the iron-shod wheel over it; so  
 shall Moab be bruised by the power of God, that  
 nothing whole shall remain."—*Hieron.* in loc. See the  
 note on chap. xxviii. 27.

For the dunghill—"Under the wheels of the car."]  
 For מַדְמֵנָה *madmenah*, the *Septuagint*, *Syriac*, and  
*Fulgate* read מֵרֶכְבָּה *mercabah*, which I have fol-  
 lowed. See *Joshua* xv. 31, compared with xix. 5,  
 where there is a mistake very nearly the same. The  
*ken*, כֵּן *bem*, is confirmed by twenty-eight MSS.  
 seven ancient, and three editions.

Verse 11. *As he that swimmeth spreadeth forth his*

hands to swim—"As he that sinketh stretcheth out  
 his hands to swim"] There is great obscurity in this  
 place: some understand God as the agent; others,  
 Moab. I have chosen the latter sense, as I cannot  
 conceive that the stretching out of the hands of a  
 swimmer in swimming can be any illustration of the  
 action of God stretching out his hands over Moab to  
 destroy it. I take הִשְׁחֹחֵה *hashshocheh*, altering the point  
 on the *w sin*, on the authority of the *Septuagint*, to  
 be the participle of שָׁחַח *shachah*, the same with שָׁחַ  
*shuach*, and שָׁחַח *shachach*, to bow down, to be de-  
 pressed; and that the prophet designed a parono-  
 masia here, a figure which he frequently uses between  
 the similar words שָׁחַח *shachah*, and שָׁחַח *shechoth*.  
 As תַּחְתַּי *tachtaiv*, in his place or on the spot, as we say  
 in the preceding verse, gives us an idea of the sudden  
 and complete destruction of Moab; so בְּקִרְבוֹ *be-  
 kirbo*, in the midst of him, means that this destruc-  
 tion shall be open, and exposed to the view of all:  
 the neighbouring nations shall plainly see him strug-  
 gling against it, as a man in the midst of the deep  
 waters exerts all his efforts, by swimming, to save  
 himself from drowning.—L.

CHAPTER XXVI.

*This chapter, like the foregoing, is a song of praise, in which thanksgivings for temporal and spiritual mercies are beautifully mingled, though the latter still predominate. Even the sublime and evangelical doctrine of the resurrection seems here to be hinted at, and made to typify the deliverance of the people of God from a state of the lowest misery; the captivity, the general dispersion, or both. This hymn too, like the preceding, is beautifully diversified by the frequent change of speakers. It opens with a chorus of the church celebrating the protection vouchsafed by God to his people; and the happiness of the righteous, whom he guards, contrasted with the misery of the wicked, whom he punishes, 1—7. To this succeeds their own pious resolution of obeying, trusting, and delighting in God, 8. Here the prophet breaks in, in his own person, eagerly catching the last words of the chorus, which were perfectly in unison with the feelings of his own soul, and which he beautifully repeats, as one musical instrument reverberates the sound of another on the same key with it. He makes likewise a suitable response to what had been said on the judgments of God, and observes their different effects on the good and the bad; improving the one, and hardening the other, 9—11. After this, a chorus of Jews express their gratitude to God for past deliverances, make confession of their sins, and supplicate his power, which they had been long expecting, 12—18. To this God makes a gracious reply, promising deliverance that should be as life from the dead, 19. And the Prophet (apparently alluding to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt) concludes with exhorting his people to patience and resignation, till God sends the deliverance he has promised, 20, 21.*

A. M. cir. 3292.  
 B. C. cir. 712.  
 Olymp. XVII. 1.  
 cir. annum.  
 Nunc Pompilii,  
 R. Roman., 4.

IN <sup>a</sup> that day shall this song  
 be sung in the land of  
 Judah; We have a strong city;  
<sup>b</sup> salvation will God appoint for

2 <sup>c</sup> Open ye the gates, that the  
 righteous nation which keepeth  
 the <sup>d</sup> truth may enter in.

A. M. cir. 3292.  
 B. C. cir. 712.  
 Olymp. XVII. 1.  
 cir. annum  
 Nunc Pompilii,  
 R. Roman., 4.

3 Thou wilt keep *him* <sup>e</sup> in  
 perfect peace, whose <sup>f</sup> mind is stayed on thee;

walls and bulwarks.

<sup>a</sup> Ch. ii. 11.—<sup>b</sup> Ch. lx. 18.—<sup>c</sup> Ps. cxviii. 19, 20.—<sup>d</sup> Heb. *truths*.

<sup>e</sup> Heb. *peace, peace*. Ch. lvii. 19.—<sup>f</sup> Or, *thought*, or *imagination*.

NOTES ON CHAP. XXVI.

Verse 1. *We have a strong city*] In opposition to

the city of the enemy, which God hath destroyed, chap. xxv. 2. See the note there.



A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Nume Pompili, R. Roman., 4.

because he trusteth in thee. 4 Trust ye in the LORD for ever: \* for in the LORD JEHOVAH is <sup>b</sup> everlasting strength.

5 For he bringeth down them that dwell on high; \* the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just is uprightness: \* thou most upright, dost weigh the path of the just.

8 Yea, \* in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in <sup>b</sup> the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, <sup>i</sup> they

will not see: *but* they shall see, and be ashamed for *their* envy <sup>a</sup> at the people; yea, the fire of thine enemies shall devour them.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Nume Pompili, R. Roman., 4.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works <sup>l</sup> in us.

13 O LORD our God, <sup>m</sup> other lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, <sup>n</sup> in trouble have they visited thee, they poured out <sup>a</sup> a prayer *when* thy chastening was upon them.

17 Like as <sup>p</sup> a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been

\* Ch. xlv. 17. — <sup>b</sup> Heb. *the rock of ages*. Deut. xxxii. 4. <sup>c</sup> Ch. xxv. 12. xxxii. 19. — <sup>d</sup> Ps. xxxvii. 23. — <sup>e</sup> Ch. lxiv. 5. — <sup>f</sup> Ps. lxxiii. 6. Cant. iii. 1. — <sup>g</sup> Eccles. viii. 12. Rom. ii. 4. — <sup>h</sup> Ps. cxliii. 10. — <sup>i</sup> Job xxxiv. 27. Ps. xxxviii. 5.

Ch. v. 12. — <sup>k</sup> Or, *toward thy people*. — <sup>l</sup> Or, *for us* <sup>m</sup> 2 Chron. xii. 8. — <sup>n</sup> Hos. v. 15. — <sup>o</sup> Heb. *secret speech*. <sup>p</sup> Ch. xiii. 8. John xvi. 21.

Salvation—for walls and bulwarks] חומת חיל *chomoth vachel, walls and redoubts*, or the walls and the ditch. חל *chel* properly signifies the ditch or trench without the wall; see *Kimchi*. The same rabbin says, This song refers to the time of salvation, *i. e.*, the days of the Messiah.

Verse 2. *The righteous nation*] The converted Gentiles shall have the gates opened—a full entrance into all the glories and privileges of the gospel; being fellow-heirs with the converted Jews. The Jewish peculiarity is destroyed, for the middle wall of partition is broken down.

*The truth*] The gospel itself—as the fulfilment of all the ancient types, shadows, and ceremonies; and therefore termed *the truth*, in opposition to all those shadowy rites and ceremonies. “The law was given by Moses; *but* grace and truth came by Jesus Christ;” John i. 17, and see the note there.

Verse 3. *In perfect peace*] שלום שׁלוֹם *shalom, shalom*, “peace, peace,” *i. e.*, peace upon peace—all kinds of prosperity—happiness in this world and in the world to come.

*Because he trusteth in thee*—“Because they have trusted in thee.”] So the *Chaldee*, בטחו *betachno*. The *Syriac* and *Vulgate* read בטחו *batachnu*, “we have trusted.” *Schroeder*, Gram. Heb. p. 360, explains the present reading בטחו *batuach*, impersonally, *confisum est*.

Verse 4. *In the Lord JEHOVAH*—“In JEHOVAH”] In יְהוָה JEHOVAH, Heb.; but see *Houbigant*, and the note on chap. xii. 2.

*Everlasting strength*] צור שלמים *tsur olamin*, “the rock of ages;” or, according to Rab. *Maimon*,—the *eternal Fountain, Source, or Spring*. Does not this refer to the lasting streams from the rock in the desert? And that rock was Christ. *ge han haper in the Lord to the everlasting worlds*.—Old MS. BIBLE.

Verse 8. *Have we waited for thee*—“We have placed our confidence in thy name”] The *Septuagint, Syriac, and Chaldee* read קאווינו *kavinu*, without the pronoun annexed.

Verse 9. *Have I desired thee*] *Forty-one* MSS. of Dr. *Kennicott's* and many of *De Rossi's* (nine ancient), and five editions read אררתי *arriticha*. It is proper to note this; because the second *god* being omitted in the text, the *Vulgate* and many others have rendered it in the third person.

*When thy judgments, &c.*] It would be better to read, When thy judgments were in the earth, the inhabitants of the world have learned (למדו *lamedu*) *righteousness*. Men seldom seek God in *prosperity*; they are apt to rest in an earthly portion; but God in mercy embitters this by adversity; then there is a general cry after himself as our chief, solid, and only permanent good.

A. M. cir. 3992.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunus Pompili,  
R. Roman., 4.

in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have <sup>a</sup> the inhabitants of the world fallen.

19 <sup>b</sup> Thy dead men shall live, together with my dead body shall they arise. <sup>c</sup> Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

<sup>a</sup> Pt. vii. 14.—<sup>b</sup> Esck. xxxvii. 1, &c.—<sup>c</sup> Dan. xii. 2.  
<sup>d</sup> Exod. xii. 22, 23.

Verse 16. *Lord, in trouble have they visited thee*—“*О ЖЕHOBAH, in affliction we have sought thee*”] So the *Septuagint*, and two *MSS.* have קָדַמְנוּ *pekadmnu*, in the first person plural. And so perhaps it should be קָדַמְתָּ *tekmnu*, in the first person; but how the *Septuagint* read this word is not clear; and this last member of the verse is extremely obscure.

For *וְלָאֵמוֹ*, “on them,” the *Septuagint* read *וְלָנוּ*, “on us,” in the first person likewise; a frequent mistake; see note on chap. x. 20.

Verse 18. *We have—brought forth wind*] The learned professor *Michaelis* explains this image in the following manner: “*Rariorem morbum describi, empneumatosin, aut ventosam molam, dictum; quo quæ laborant diu et sibi et peritis medicis gravidæ videntur, tandemque post omnes versæ graviditatis molestias et labores ventum ex utero emittunt: quem morbum passim describunt medici.*” *Syntagma Comment. vol. ii. p. 165.* “*The empneumatosin, or windy inflation of the womb, is a disorder to which females are liable. Some have had this in such wise, for a long time together, that they have appeared to themselves, and even to very skilful medical men, to be pregnant; and after having endured much pain, and even the throes of apparent childbearing, they have been eased and restored to health by the emission of a great quantity of wind from the uterus. This disorder is well known to medical men.*” The *Syriac* translator seems to have understood it in this manner: *Enni sumus, ut illæ quæ ventos pariunt.* “*We have brought forth as they who bring forth wind.*”

*In the earth*—“*In the land*”] כַּרְתִּים *bearets*; so a *MS.*, the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 19. *My dead body*—“*My deceased*”] All the ancient Versions render it in the plural; they read נִבְלוֹתַי *niblothai*, *my dead bodies*. The *Syriac* and *Chaldee* read נִבְלוֹתֵיהֶם *niblotheyhem*, *their dead bodies*. No *MS.* yet found confirms this reading.

*The dew of herbs*—“*The dew of the dawn*”] *Lucis*, according to the *Vulgate*; so also the *Syriac* and *Chaldee*.

The deliverance of the people of God from a state of the lowest depression is explained by images plainly taken from the resurrection of the dead. In the same manner the prophet *Ezekiel* represents the restoration of the Jewish nation from a state of utter dissolution by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii., which is directly thus

20 Come, my people, <sup>d</sup> enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were <sup>e</sup> for a little moment, until the indignation be overpast.

21 For, behold, the LORD <sup>f</sup> cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her <sup>g</sup> blood, and shall no more cover her slain.

<sup>e</sup> Ps. xxx. 5. Ch. liv. 7, 8. 2 Cor. iv. 17.—<sup>f</sup> Mic. i. 3. Jude 14.—<sup>g</sup> Heb. *bloods*.

applied and explained, ver. 11—13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14, of the great lords and tyrants, under whom they had groaned:—

“They are dead, they shall not live; They are deceased tyrants, they shall not rise:”

that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a *popular and common doctrine*; for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetic, must be an image *commonly known and understood*; otherwise it will not answer the purpose for which it is assumed.—L.

*Kimchi* refers these words to the days of the *Messiah*, and says, “*Then many of the saints shall rise from the dead.*” And quotes Dan. xii. 2. Do not these words speak of the *resurrection* of our blessed Lord; and of that resurrection of the *bodies of men*, which shall be the consequence of *his body* being raised from the dead?

*Thy dead men shall live,—with my dead body shall they arise.*] This seems very express.

Verse 20. *Come, my people, enter thou into thy chambers*] An exhortation to patience and resignation under oppression, with a confident expectation of deliverance by the power of God manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of *Moses* to the *Israelites*, when the destroying angel was to go through the land of *Egypt*, “*not to go out at the door of their houses until the morning:*” Exod. xii. 22. And before the passage of the *Red Sea*: “*Fear ye not, stand still, and see the salvation of JEHOVAH. JEHOVAH shall fight for you, and ye shall hold your peace.*” Exod. xiv. 13, 14.

Verse 21. *The earth also shall disclose her blood*] Crimes of cruelty and oppression, which have passed away from the eyes of men, God will bring into judgment, and exact punishment for them. O what a reckoning will the kingdoms of the earth have with God, for the torrents of blood which they have shed for the gratification of the lust of power and ambition! Who shall live when he doeth this?

CHAPTER XXVII.

*Destruction of the enemies of the church, 1. God's care of his vineyard, 2—11. Prosperity of the descendants of Abraham in the latter days, 12, 13.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman. 4.

**I**N that day the LORD with his sore and great and strong sword shall punish leviathan the <sup>a</sup> piercing serpent, <sup>b</sup> even leviathan that crooked serpent; and he shall slay <sup>c</sup> the dragon that is in the sea.

2 In that day <sup>d</sup> sing ye unto her, <sup>e</sup> A vineyard of red wine.

<sup>a</sup> Or, crossing like a bar.—<sup>b</sup> Ps. lxxiv. 13, 14.—<sup>c</sup> Ch. li. 9. Ezek. xxix. 3. xxxii. 2.—<sup>d</sup> Ch. v. 1.

The subject of this chapter seems to be the nature, the measure, and the design of God's dealings with his people. 1. His judgments inflicted on their great and powerful enemies, ver. 1. 2. His constant care and protection of his favourite vineyard, in the form of a dialogue, ver. 2. 3. The moderation and lenity with which the severity of his judgments have been tempered, ver. 7. 4. The end and design of them, to recover them from idolatry, ver. 9. And 5. The recalling of them, on their repentance, from their several dispersions, ver. 12. The first verse seems connected with the two last verses of the preceding chapter.—L.

NOTES ON CHAP. XXVII.

Verse 1. *Leviathan*] The animals here mentioned seem to be the *crocodile*, rigid, by the stiffness of the backbone, so that he cannot readily turn himself when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings: the *serpent* or *dragon*, flexible and winding, which coils himself up in a circular form: and the *sea-monster*, or *whale*. These are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God: but to specify the particular persons or states designed by the prophet under these images, is a matter of great difficulty, and comes not necessarily within the design of these notes. R. D. Kimchi says, *leviathan* is a parable concerning the kings of the Gentiles: it is the largest fish in the sea, called also *tanin*, the *dragon*, or rather the *whale*. By these names the Grecian, Turkish, and Roman empires are intended. The *dragon of the sea* seems to mean some nation having a strong naval force and extensive commerce. See *Kimchi* on the place.

Verse 2. *Sing ye unto her*] לה עני *anu lah*. Bishop *Lowth* translates this, *Sing ye a responsive song*; and says that עני *anah*, to answer, signifies occasionally to sing responsively; and that this mode of singing was frequently practised among the ancient Hebrews. See *De Poes. Sac. Heb. Præl. xix.*, at the beginning.

This, indeed, was the ancient method of singing in various nations. The song was divided into distinct portions, and the singers sang *alternately*. There is

3 'I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

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Numæ Pompilii,  
R. Roman. 4.

4 Fury is not in me: who would set <sup>e</sup> the briers and thorns against me in battle? I would <sup>h</sup> go through them, I would burn them together.

<sup>e</sup> Ps. lxxx. 8. Jer. ii. 21.—<sup>f</sup> Ps. cxvi. 4, 5.—<sup>g</sup> 2 Sam. xxiii. 6. Ch. ix. 18.—<sup>h</sup> Or, march against.

a fine specimen of this in the song of Deborah and Barak; and also in the Idyls of Theocritus, and the Eclogues of Virgil.

This kind of singing was properly a dialogue in verse, sung to a particular tune, or in the mode which is now termed *recitativo*. I have seen it often practised on funeral occasions among the descendants of the aboriginal Irish. The poems of Ossian are of this kind.

The learned *Bishop* distinguishes the parts of this dialogue thus:—

3. JEHOVAH. It is I, JEHOVAH, that preserve her; I will water her every moment; I will take care of her by night; And by day I will keep guard over her.

4. VINEYARD. I have no wall for my defence: O that I had a fence of the thorn and briar!

JEHOVAH. Against them should I march in battle, I should burn them up together.

5. Ah! let her rather take hold of my protection.

VINEYARD. Let him make peace with me! Peace let him make with me!

6. JEHOVAH. They that come from the root of Jacob shall flourish, Israel shall bud forth; And they shall fill the face of the world with fruit.

*A vineyard of red wine*] The redder the wine, the more it was valued, says *Kimchi*.

*Bishop Lowth* translates, *To the beloved vineyard*. For חמר *chemer*, red, a multitude of MSS. and editions have חמד *chemed*, desirable. This is supported by the *Septuagint* and *Chaldee*.

Verse 3. *Lest any hurt it, I will keep it night and day*—"I will take care of her by night; and by day I will keep guard over her"] For עקר פן *pen yiphkod*, lest any visit it, the *Syriac* read ופקר *vephkod*, and I will visit it. Twenty MSS. of *Kennicott's*, fourteen of *De Rossi's*, and two of my own, and six editions read ופקר *ephkod*, I will visit, in the first person.

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5 Or let him take hold <sup>a</sup> of my strength, *that* he may <sup>b</sup> make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 Hath he smitten him, <sup>d</sup> as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 <sup>e</sup> In measure, <sup>f</sup> when it shooteth forth, thou wilt debate with it: <sup>g</sup> he <sup>h</sup> stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of

Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and <sup>i</sup> images shall not stand up.

10 Yet the defenced city *shall be* desolate, and the habitation forsaken, and left like a wilderness: <sup>k</sup> there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for <sup>l</sup> it is a people of no

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Nunæ Pompilii,  
R. Roman., 4.

<sup>a</sup> Ch. xxx. 4. — <sup>b</sup> Job xxii. 21. — <sup>c</sup> Ch. xxxvii. 31. Hos. xii. 5, 6. — <sup>d</sup> Heb. according to the stroke of those. — <sup>e</sup> Job xiii. 6. Ps. vi. 1. Jer. x. 24. xxx. 11. xlvi. 28. 1 Cor. x. 13. — <sup>f</sup> Or, when thou sendest it forth. — <sup>g</sup> Or, when he re-

moveth it. — <sup>h</sup> Ps. lxxviii. 38. — <sup>i</sup> Or, sun images. — <sup>k</sup> See ch. xvii. 2. xxxii. 14. — <sup>l</sup> Deut. xxxii. 28. Ch. i. 3. Jer. viii. 7.

Verse 4. *Fury is not in me*—"I have no wall"] For *חמה chemah*, anger, the Septuagint and Syriac read *חומה chomah*, wall. An ancient MS. has *חמה chemah*. For *בה bah*, in her, two MSS. read *בם bam*, in them, plural. The vineyard wishes for a wall and a fence of thorns—human strength and protection (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt): JEHOVAH replies, that this would not avail her, nor defend her against his wrath. He counsels her, therefore, to betake herself to his protection. On which she entreats him to make peace with her.

From the above note it appears that the bishop reads *חומה chomah*, wall, for *חמה chemah*, anger or fury, in accordance with the Syriac and Septuagint. The letter *vau* makes the only difference, which letter is frequently absent from many words where its place is supplied by the point. *cholem*: it might have been so here formerly; and in process of time both *vau* and *cholem* might have been lost. The Syriac supports the learned bishop's criticism, as the word *חומה chomah* is there used; which word in the plural is found, Heb. xi. 30: "By faith the walls of Jericho." The bishop thinks the Septuagint is on his side: to me, it seems neither for nor against the criticism. The words in the Vatican copy are *εγω εχυρα*, I am a fortified city; which the Arabic follows: but instead of *εχυρα*, the Codex Alexandrinus has *εχυρα*, I am a strong city.

The word *חומה chomah*, wall, is not found in any MS. in the collections of Kennicott and De Rossi, nor in any of my own MSS.

However, one of Dr. Kennicott's MSS. has *חמה chemah*; but probably that which now appears to be a *god* was formerly a *vau*, and now partially obliterated.

This song receives much light from being collated with that in chap. v.; and perhaps the bishop's criticism will find its best support from such a collation. In ver. 5 of that chapter, God threatens to take away the wall of his vineyard: this was done; and here

the vineyard complains, *I have no wall*, and wishes for any kind of defence rather than be thus naked. This is the only natural support of the above criticism.

"About Tripoli there are abundance of vineyards and gardens, inclosed, for the most part, with hedges, which chiefly consist of the rhamnus, paliurus, oxycantha," &c. *Rauwolf*, p. 21, 22. A fence of thorns is esteemed equal to a wall for strength, being commonly represented as impenetrable. See Mic. vii. 4, Hos. ii. 6.

*Who would set the briers and thorns against me*—"O that I had a fence of the thorn and brier"] Seven MSS. (two ancient) and one edition, with the Syriac, Vulgate, and Aquila, read *ישע veshayith*, with the conjunction *vau* prefixed: *Who would set the briers and thorns*. *מי יצמי שמו mi yitteneni shamir shayith*, *Who shall give me the brier and thorn*, i. e., for a defence: but hear *Kimchi*: "Who (the vineyard) hath given me (Jehovah) the brier and the thorn instead of good grapes."

Verse 5. *Or*—"Ah"] For *או o* I read *וי oi*, as it was at first in a MS. The *god* was easily lost, being followed by another *god*.

Verse 6. *To take root*—"From the root"] For *ישע yashresh*, I read, with the Syriac, *מישע mishshoresh*. And for *יציץ yatsits uparach*, *יציץ yatsitsu parach*, joining the *vau* to the first word, and taking that into construction with the first part of the sentence, *Israel shall bud forth*. I suppose the dialogue to be continued in this verse, which pursues the same image of the allegory, but in the way of metaphor.

Verse 9. *The groves*—"And if the groves"] *יבא velo*. Four MSS., two ancient, of Kennicott's, and one ancient of my own, with the Septuagint; this makes a fuller sense.

Verse 10. *There shall the calf feed*] That is, the king of Egypt, says *Kimchi*.

Verse 11. *The boughs thereof*—"Her boughs"] *קציריה ketsireyha*, MS. and Vulg.; that is, the boughs of the vineyard, referring still to the subject of the dialogue above.

The scarcity of fuel, especially wood, in most parts

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompiliï,  
R. Roman., 4.

understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

13<sup>b</sup> And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompiliï,  
R. Roman., 4.

12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

<sup>a</sup> Deut. xxxii. 18. Ch. xliii. 1, 7. xliv. 2, 21, 24.

<sup>b</sup> Ch. ii. 11.—<sup>c</sup> Matt. xxiv. 31. Rev. xi. 15.

of the East is so great, that they supply it with every thing capable of burning; cow-dung dried, roots, parings of fruit, withered stalks of herbs and flowers; see Matt. vi. 21—30. Vine-twigs are particularly mentioned as used for fuel in dressing their food, by D'Arvieux; *La Roque*, Palestine, p. 198. Ezekiel says, in his parable of the vine, used figuratively for the people of God, as the vineyard is here: "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel;" chap. xv. 3, 4. "If a man abide not in me," saith our Lord, "he is cast forth as a branch of the vine and is withered; and men gather them, and cast them into the fire, and they are burned;" John xv. 6. They employed women and children to gather these things, and they laid them up in store for use. The dressing and pruning their vines afforded a good supply of the last sort of fuel; but the prophet says that the vines themselves of the beloved vineyard shall be blasted, withered, and broken, and the women shall come and gather them up, and carry away the whole of them to make their fires for domestic uses. See *Harmer's Observations*, vol. i., p. 254, &c.

Vers 12. *The channel of the river*] The river *Sabation*, beyond which the Israelites were carried captive.—*Kimchi*.

Vers 13. *The great trumpet shall be blown*] Does not this refer to the time spoken of by our Lord, Matt. xxiv. 31: *He shall send forth his angels*—the preachers of his gospel, *with a great sound of a trumpet*—the earnest invitation to be saved by Jesus Christ; *and shall gather his elect*—the Jews, his ancient chosen people, *from the four winds*—from all parts of the habitable globe in which they have been dispersed.

In this prophet there are several predictions relative to the conversion of Egypt to the true faith, which have not yet been fulfilled, and which *must* be fulfilled, for the truth of God cannot fail. Should Egypt ever succeed in casting off the *Ottoman* yoke, and fully establish its independence, it is most likely that the gospel of Christ would have a speedy entrance into it; and, according to these prophecies, a wide and permanent diffusion. At present the *Mohamedan* power is a genuine antichrist. This also the Lord will remove in due time.

CHAPTER XXVIII.

*This chapter begins with a denunciation of the approaching ruin of the Israelites by Sennacherib, whose power is compared to a tempest or flood, and his keenness to the avidity with which one plucks and swallows the grape that is soonest ripe, 1—4. It then turns to the two tribes of Judah and Benjamin, who were to continue a kingdom after the final captivity of their brethren; and gives first a favourable prognostication of their affairs under Hezekiah, 5, 6; but soon changes to reproofs and threatenings for their intemperance and their profaneness, 7, 8. They are introduced as not only scornfully rejecting, but also mocking and ridiculing, the instructions of the prophet, 9, 10. To this God immediately retorts in terms alluding to their own mocking, but differently applied, 11—13. The prophet then addresses these scoffers, 14; who considered themselves as perfectly secure from every evil, 15; and assures them that there was no method under heaven but one, by which they could be saved, 16; that every other vain resource should fail in the day of visitation, 17, 18. He then further adds, that the judgments of God were particularly levelled against them; and that all the means to which they trusted for warding them off should be to no purpose, 19, 20; as the Almighty, who, on account of his patience and long-suffering, is amiably described as unacquainted with punishing, had nevertheless determined to punish them, 21, 22. The prophet then concludes with a beautiful parable in explanation and defence of God's dealing with his people, 23—29.*

A. M. cir. 3279.  
B. C. cir. 726.  
Olymp. XIII. 4  
cir. annuum  
Romuli,  
R. Roman., 29.

**W**OE to 'the crown of  
pride, to the drunkards  
of Ephraim, whose 'glorious  
beauty is a fading flower, which

are on the head of the fat valleys of them that  
are overcome with wine!

2 Behold, the Lord hath a mighty and strong  
one, 'which as a tempest of hail and a de-  
stroying storm, as a flood of mighty waters  
overflowing, shall cast down to the earth with  
the hand.

3 'The crown of pride, the drunkards of  
Ephraim, shall be trodden 'under feet :

4 And 'the glorious beauty,  
which is on the head of the fat  
valley, shall be a fading flower,  
and as the hasty fruit before  
the summer; which when he that looketh upon  
it seeth, while it is yet in his hand he 'eateth  
it up.

5 In that day shall the LORD of hosts be for  
a crown of glory, and for a diadem of beauty,  
unto the residue of his people.

6 And for a spirit of judgment to him that  
sitteth in judgment, and for strength to them  
that turn the battle to the gate.

A. M. cir. 3279.  
B. C. cir. 726.  
Olymp. XIII. 4  
cir. annuum  
Romuli,  
R. Roman., 29.

\* Ver. 2.—<sup>b</sup> Ver. 4.—<sup>c</sup> Heb. broken.—<sup>d</sup> Ch. xxx. 30.  
Ezek. xiii. 11.

\* Ver. 1.—<sup>f</sup> Heb. with feet.—<sup>g</sup> Ver. 1.—<sup>h</sup> Heb.  
swalloweth.

NOTES ON CHAP. XXVIII.

Verse 1. *Woe to the crown of pride*] By the crown  
of pride, &c., *Samaria* is primarily understood.  
"Sebaste, the ancient Samaria, is situated on a long  
mount of an oval figure, having first a fruitful valley,  
and then a ring of hills running round about it;"  
*Marsden*, p. 68. "E regione horum rudera mons  
est peramonus, planitie admodum frugifera circum-  
septus, super quem olim Samaria urbs condita fuit;"  
*Fureri Itinerarium*, p. 93. The city, beautifully  
situated on the top of a round hill and surrounded  
immediately with a rich valley and a circle of other  
hills beyond it, suggested the idea of a chaplet or  
wreath of flowers worn upon their heads on occasions  
of festivity, expressed by the *proud crown* and the  
*fading flower of the drunkards*. That this custom  
of wearing chaplets in their banquets prevailed among  
the Jews, as well as among the Greeks and Romans,  
appears from the following passage of the book of  
Wisdom:—

"Let us fill ourselves with costly wine and oint-  
ments,  
And let no flower of the spring pass by us :  
Let us crown ourselves with rose-buds before they  
are withered." Wisd. ii. 7, 8.

Verse 2. *Behold the Lord hath a mighty and strong*  
one—"Behold the mighty one, the exceedingly strong  
one"] אמץ לאדני *ammits ladonai, fortis Domino*, i. e.,  
*fortissimus*, a Hebraism. For לאדני *ladonai*, to the  
Lord, thirty-eight MSS. of Dr. Kennicott's and many  
of De Rossi's, with some of my own, and two  
editions, read לאדנה *laihovah, to Jehovah*.

Verse 3. *The crown of pride, the drunkards of*  
*Ephraim*—"The proud crowns of the drunkards of  
*Ephraim*" ] I read עשרות *ataroth, crowns*, plural, to  
agree with the verb תרסנה *teramasnah*, "shall be  
trodden down."

Verse 4. *The hasty fruit before the summer*—"The  
early fruit before the summer" ] "No sooner doth  
the *boccore* (the early fig) draw near to perfection in  
the middle or latter end of June, than the *kermes*  
or summer fig begins to be formed, though it rarely  
ripens before August; about which time the same

tree frequently throws out a third crop, or the winter  
fig, as we may call it. This is usually of a much  
longer shape and darker complexion than the *kermes*,  
hanging and ripening upon the tree even after the  
leaves are shed; and, provided the winter proves  
mild and temperate, is gathered as a delicious morsel  
in the spring;" *Shaw*, Travels, p. 370, fol. The  
image was very obvious to the inhabitants of Judea  
and the neighbouring countries, and is frequently  
applied by the prophets to express a desirable ob-  
ject; by none more elegantly than by Hosea, chap.  
ix. 10:—

"Like grapes in the wilderness I found Israel;  
Like the first ripe fig in her prime, I saw your  
fathers."

*Which when he that looketh upon it seeth*—"Which  
whoso seeth, he plucketh it immediately" ] For יראה  
*yirah*, which with הארה *haroeh* makes a miserable  
tautology, read, by a transposition of a letter, יורה  
*yoreh*; a happy conjecture of Houbigant. The  
image expresses in the strongest manner the great  
ease with which the Assyrians shall take the city and  
the whole kingdom, and the avidity with which they  
shall seize the rich prey without resistance.

Verse 5. *In that day*] Thus far the prophecy re-  
lates to the Israelites, and manifestly denounces their  
approaching destruction by Shalmaneser. Here it  
turns to the two tribes of Judah and Benjamin, the  
remnant of God's people who were to continue a  
kingdom after the final captivity of the Israelites. It  
begins with a favourable prognostication of their  
affairs under Hezekiah; but soon changes to reproofs  
and threatenings for their intemperance, disobe-  
dience, and profaneness.

Jonathan's Targum on this verse is worthy of  
notice: "In that time Messiah, the Lord of hosts,  
יהוה צבאות *meshicha dayai tsebaoth*, shall be a  
crown of joy and a diadem of praise to the residuo  
of his people." Kimchi says the rabbins in general  
are of this opinion. Here then the rabbins, and their  
most celebrated Targum, give the incommunicable  
name, יהוה צבאות *Yehovah tsebaoth, the Lord of hosts*  
to our ever blessed Redeemer, Jesus Christ.

A. M. cir. 3279. 7 But they also \* have erred  
 B. C. cir. 726. through wine, and through  
 Olymp. XIII. 4. strong drink are out of the way ;  
 cir. annum Romuli, b the priest and the prophet have  
 R. Roman., 29. erred through strong drink, they are swallowed  
 up of wine, they are out of the way through  
 strong drink ; they err in vision, they stumble  
 in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 c Whom shall he teach knowledge ? and

\* Prov. xx. 1. Hos. iv. 11.—b Ch. lvi. 10, 12.—c Jer. vi. 10.—d Heb. the hearing.

Verse 6. *The battle to the gate*—"The war to the gate of the enemy." ] That is, who pursue the fleeing enemy even to the very gates of their own city. "But we were upon them even unto the entering of the gate," 2 Sam. xi. 23 ; that is, we drove the enemy back to their own gates. See also 1 Sam. xvii. 52. The *Targum* says, The Messiah shall give the victory to those who go out to battle, that he may bring them back to their own houses in peace.

Verse 9. *Whom shall he teach knowledge?*—"Whom, say they, would he teach knowledge?" ] The scoffers mentioned below, ver. 14, are here introduced as uttering their sententious speeches ; they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What, say they, doth he treat us as mere infants just weaned? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge ; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing, in ver. 10, the concise prophetic manner. God, by his prophet, retorts upon them with great severity their own contemptuous mockery, turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say ; ye shall be taught by a strange tongue and a stammering lip ; in a strange country ; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children. And my dealing with you shall be according to your own words : it shall be command upon command for your punishment ; it shall be line upon line, stretched over you to mark your destruction (compare 2 Kings xxi. 13) ; it shall come upon you at different times, and by different degrees, till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.

Jerome seems to have rightly understood the general design of this passage as expressing the manner in which the scoffers, by their sententious speeches, turned into ridicule the warnings of God by his prophets, though he has not so well explained the meaning of the repetition of their speech in ver. 13. His words are on ver. 9—"Solebant hoc ex persona prophetarum ludentes dicere : " and on ver. 14—

whom shall he make to understand d doctrine? them that are weaned from the milk, and drawn from the breasts.

A. M. cir. 3279. B. C. cir. 726. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

10 For precept e must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little :

11 For with f stammering s lips and another tongue h will he speak to this people.

12 To whom he said, This is the rest where-with ye may cause the weary to rest ; and this

e Or, hath been.—f Heb. stammerings of lips.—g 1 Cor. xiv. 21.—h Or, he hath spoken.

"Quod supra diximus, cum irrisione solitos principes Judæorum prophetis dicere, manda, remanda, et cætera his similia, per quæ ostenditur, nequaquam eos prophetarum credidisse sermonibus, sed prophetiam habuisse despectui, præsens ostendit capitulum, per quod appellantur viri illusores." Hieron. in loc.

And so Jarchi interprets the word מִשְׁלֵי *mishelim* in the next verse : "Qui dicunt verba irrisionis parabolicæ." And the *Chaldee* paraphrases ver. 11 to the same purpose, understanding it as spoken, not of God, but of the people deriding his prophets : "Quoniam in mutatione loquelæ et in lingua subsannationis irridebant contra prophetas, qui prophetabant populo huic."—L.

Verse 10. *For precept must be upon precept* ] The original is remarkably abrupt and sententious. The hemistichs are these :

כִּי צַו לְצַו צַו לְצַו  
 katsav tsav latsav tsav ki  
 קוֹ לְקוֹ קוֹ לְקוֹ  
 lakav kav lakav kav  
 וְעֵיר שָׁם וְעֵיר שָׁם  
 sham zeeir sham zeeir

For,—Command to command, command to command.

Line to line, line to line.

A little there, a little there.

*Kimchi* says צַו *tsav*, precept, is used here for מִצְוָה *mitsvah*, command, and is used in no other place for it but here. צַו *tsav* signifies a little precept, such as is suited to the capacity of a child ; see ver. 9. קוֹ *kav* signifies the line that a mason stretches out to build a layer of stones by. After one layer or course is placed, he raises the line and builds another ; thus the building is by degrees regularly completed. This is the method of teaching children, giving them such information as their narrow capacities can receive ; and thus the prophet dealt with the Israelites. See *Kimchi* in loc., and see a fine parallel passage, Heb. v. 12—14, by which this may be well illustrated.

My old MS. Bible translates oddly :

for sende efter sende, sende efter sende :  
 abide efter abide, abide efter abide :  
 Titul ther, titul ther.

A. M. cir. 3279. is the refreshing: yet they  
B. C. cir. 725. would not hear.

Olymp. XIII. 4. 13 But the word of the LORD  
cir. annum was unto them precept upon  
Romuli, precept, precept upon precept; line upon line,  
R. Roman., 29. line upon line; here a little, and there a little;  
and they might go, and fall backward, and  
be broken, and snared, and taken.

14 Wherefore hear the word of the LORD,  
ye scornful men, that rule this people which  
is in Jerusalem.

15 Because ye have said, We have made a  
covenant with death, and with hell are we at  
agreement; when the overflowing scourge  
shall pass through, it shall not come unto us:  
for we have made lies our refuge, and under  
falsehood have we hid ourselves:

16 Therefore thus saith the Lord God,  
Behold, I lay in Zion for a foundation <sup>b</sup> a

stone, a tried stone, a precious  
corner stone, a sure foundation:  
he that believeth shall not make  
haste.

17 Judgment also will I lay to the line, and  
righteousness to the plummet: and the hail  
shall sweep away the refuge of lies, and the  
waters shall overflow the hiding place.

18 And your covenant with death shall be  
disannulled, and your agreement with hell  
shall not stand; when the overflowing scourge  
shall pass through, then ye shall be trodden  
down by it.

19 From the time that it goeth forth it shall  
take you: for morning by morning shall it  
pass over, by day and by night: and it shall  
be a vexation only to understand the report.

20 For the bed is shorter than that a man  
can stretch himself on it: and the covering

A. M. cir. 3279.  
B. C. cir. 725.  
Olymp. XIII. 4.  
cir. annum  
Romuli,  
R. Roman., 29.

<sup>a</sup> Amos ii. 4. — <sup>b</sup> Gen. xlix. 42. Ps. cxviii. 22. Matt. xii. 42. Acts iv. 11. Rom. ix. 33. x. 11. Eph. ii. 20. 1

Pet. ii. 6, 7, 8. — <sup>c</sup> Ver. 15. — <sup>d</sup> Heb. a treading down to it. <sup>e</sup> Or, when he shall make you to understand doctrine.

Coverdale is also singular:

Commande that may be commanded;  
Byd that maye be bydden:  
Forbyd that maye be forbydden;  
Kepe backe that maye be kepte backe:  
Here a litle, there a litle.

Verse 12. *This is the rest*—“This is the true rest”]  
The sense of this verse is: God had warned them by  
his prophets that their safety and security, their deli-  
verance from their present calamities and from the  
apprehensions of still greater approaching, depended  
wholly on their trust in God, their faith and obedi-  
ence; but they rejected this gracious warning with  
contempt and mockery.

Verse 15. *A covenant with death*] To be in cove-  
nant with, is a kind of proverbial expression to  
denote perfect security from evil and mischief of any  
sort:

“For thou shalt be in league with the stones of the  
field;

And the beasts of the field shall be at peace with  
thee.” Job v. 23.

“And I will make a covenant for them with the  
beasts of the field,

And with the fowls of heaven, and with the creep-  
ing things of the ground.” Hos. ii. 18.

That is, none of these shall hurt them. But Lucan,  
speaking of the Psylli, whose peculiar property it  
was to be unhurt by the bite of serpents, with which  
their country abounded, comes still nearer to the ex-  
pression of Isaiah in this place:

Gens unica terras

Incolit a sævo serpentum innoxia morsu  
Marmaridæ Psylli.—

Pax illis cum morte data est. Pharsal. ix. 891.

2749

“Of all who scorching Afric’s sun endure,  
None like the swarthy Psyllians are secure:  
With healing gifts and privileges graced,  
Well in the land of serpents were they placed:  
Truce with the dreadful tyrant death they have,  
And border safely on his realm the grave.” Rowx.

*We have made a covenant with death, and with hell  
are we at agreement*] *אסונו צוהו* *asinu chozeh*, we have  
made a vision, we have had an interview, struck a  
bargain, and settled all preliminaries. So they had  
made a covenant with hell by diabolic sacrifice, *כרתו*  
*carathnu berith*, “We have cut the covenant  
sacrifice;” they divided it for the contracting parties  
to pass between the separated victim; for the victim  
was split exactly down the middle, so that even the  
spinal marrow was exactly divided through its whole  
length; and being set opposite to each other, the  
contracting parties entered, one at the head part, the  
other at the feet; and, meeting in the centre, took  
the covenant oath. Thus, it is intimated, these bad  
people made an agreement with *שאלו sheol*, with  
demons, with whom they had an interview; i. e.  
meeting them in the covenant sacrifice! To such a  
pitch had the Israelitish idolatry reached at that time!

Verse 16. *Behold, I lay in Zion*] See the notes on  
the parallel places in the margin. *Kimchi* understands  
this of *Hezekiah*; but it most undoubtedly belongs  
to Jesus Christ alone; and his application of it to  
himself even the Jews could not contest. See the  
margin as above.

Verse 18. *Your covenant with death shall be dis-  
annulled*—“Your covenant with death shall be  
broken”] For *כפר* *capfar*, which seems not to belong  
to this place, the *Chaldee* reads *תפר* *taphar*, which is  
approved by *Houbigant* and *Secker*. See Jer. xxxiii.



A. M. cir. 3279. B. C. cir. 726. Olymp. XIII. 4. cir. annam Romuli, R. Roman., 29.

narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in Mount a Perazim, he

shall be wroth as in the valley of b Gibeon, that he may do his work, c his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts d a consumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and

scatter the cummin, and cast in e the principal wheat and the appointed barley and the f rice in their g place?

A. M. cir. 3279. B. C. cir. 726. Olymp. XIII. 4. cir. annam Romuli, R. Roman., 29.

26 h For i his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, h which is wonderful in counsel, and excellent in working.

a 2 Sam. v. 20. 1 Chron. xiv. 11. — b Josh. x. 10, 12. 2 Sam. v. 25. 1 Chron. xiv. 16. — c Lam. iii. 33. — d Ch. x. 22, 23. Dan. ix. 27. — e Or, the wheat in the principal place, and barley in the appointed place. — f Or, spelt.

g Heb. border? — h Or, And he bindeth it in such sort as his God doth teach him. — i Eclus. vii. 15. — k Ps. xcii. 5. Jer. xxxii. 19.

21, where the very same phrase is used. See Prelim. Dissert. p. 1.

Verse 20. For the bed is shorter] A mashal or proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them. כסך masek, chap. xxii. 8, the covering, is used for the outworks of defence, the barrier of the country; and here, in the allegorical sense, it means much the same thing. Their beds were only mattresses laid on the floor; and the coverlet a sheet, or in the winter a carpet, laid over it, in which the person wrapped himself. For כחרכס ke-hithcannes, it ought probably to be כחרכס mehithcannes. Houbigant, Secker.

Verse 21. As in Mount Perazim] כהר kehar; but בהר bahar, in the mount, is the reading of two of Kennicott's, one of De Rossi's, and one of my own MSS.

Verse 22. The Lord God] אדני יהוה Adonai Yehovah. Adonai is omitted by four of Kennicott's MSS., and in the Septuagint, Syriac, and Arabic.

Verse 23. Give ye ear, and hear my voice—"Listen ye, and hear my voice"] The foregoing discourse, consisting of severe reproofs, and threatenings of dreadful judgments impending on the Jews for their vices, and their profane contempt of God's warnings by his messengers, the prophet concludes with an explanation and defence of God's method of dealing with his people in an elegant parable or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he hath gathered in his harvest, employs methods as various in separating the corn from the

straw and the chaff by different instruments, according to the nature of the different sorts of grain; so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim the wicked, to improve the good, and, finally, to separate the one from the other.

Verse 26. For his God doth instruct him] All nations have agreed in attributing agriculture, the most useful and the most necessary of all sciences, to the invention and to the suggestions of their deities. "The Most High hath ordained husbandry," saith the son of Sirach, Eclus. vii. 15.

Namque Ceres fertur fruges, Liberque liquoris Vitigeni laticem mortalibus instituisse.

Lucretius, v. 14.

"Ceres has taught mortals how to produce fruits; and Bacchus has taught them how to cultivate the vine."

Ὁ δ' ἠπιος ἀνθρώποισι Δεξία σημαίνει, λαοὺς δ' ἐπιεργὸν ἐγείρει Μιμνησκῶν βιοτοιοῦ λέγει δ' ὅτε βωλὸς ἀρίστη Βοῦσι τε καὶ μακελῶσι λέγει δ' ὅτε δεξίαι ὄραι Καὶ φυτὰ γυρῶσι, καὶ σπερματὰ πάντα βαλεῖσθαι.

ARATUS, Phaenon. v.

"He, Jupiter, to the human race Indulgent prompts to necessary toil Man provident of life; with kindly signs The seasons marks, when best to turn the glebe With spade and plough, to nurse the tender plant, And cast o'er fostering earth the seeds abroad."

Verses 27, 28. Four methods of threshing are here mentioned, by different instruments; the flail, the

drag, the wain, and the treading of the cattle. The staff or flail was used for the infirmiora semina, says Jerome, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of strong planks, made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. Kempfer has given a print representing the manner of using this instrument, Amœn. Exot. p. 682. fig. 3. The wain was much like the former; but had wheels with iron teeth, or edges like a saw: Ferrata carpenta rotis per medium in serrarum modum se volventibus. Hieron. in loc. From this it would seem that the axle was armed with iron teeth or serrated wheels throughout. See a description and print of such a machine used at present in Egypt for the same purpose in Niebuhr's Voyage en Arabie, Tab. xvii. p. 123; it moves upon three rollers armed with iron teeth or wheels to cut the straw. In Syria

they make use of the drag, constructed in the very same manner as above described; Niebuhr, Description de l'Arabie, p. 140. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. See Harmer's Observ. I. p. 425. The last method is well known from the law of Moses, which "forbids the ox to be muzzled, when he treadeth out the corn." Deut. xxv. 4.

Verse 28. The bread-corn] I read וְלֶחֶם *velahem*, on the authority of the Vulgate and Symmachus; the former expresses the conjunction ו *vau*, omitted in the text, by *autem*; the latter by *de*.

Bruise it with his horsemen—"Bruise it with the hoofs of his cattle." For פָּרָשָׁיִם *parashaim*, horsemen or teeth, read פָּרָשָׁיִם *parashaim*, hoofs. So the Syriac, Symmachus, Theodotion, and the Vulgate. The first is read with ו *shin*, the latter with ו *samech*, the pronunciation is nearly the same.

CHAPTER XXIX.

*Distress of Ariel, or Jerusalem, on Sennacherib's invasion, with manifest allusion, however, to the still greater distress which it suffered from the Romans, 1—4. Disappointment and fall of Sennacherib described in terms, like the event, the most awful and terrible, 5—8. Stupidity and hypocrisy of the Jews, 9—16. Rejection of the Jews, and calling of the Gentiles, 17. The chapter concludes by a recurrence to the favourite topics of the prophet, viz., the great extension of the Messiah's kingdom in the latter days, and the future restoration of Israel, 18—24.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nomen Pompilii,  
R. Roman., 4.

**W**OE <sup>a</sup> to <sup>b</sup> Ariel, to Ariel,  
<sup>c</sup> the city <sup>d</sup> where David  
dwelt! add ye year to year;  
let them <sup>e</sup> kill sacrifices.

2 Yet I will distress Ariel,  
and there shall be heaviness  
and sorrow: and it shall be  
unto me as Ariel.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nomen Pompilii,  
R. Roman., 4.

<sup>a</sup> Or, O Ariel, that is, the lion of God.—<sup>b</sup> Ezek. xliii. 15, 16.

<sup>c</sup> Or, of the city.—<sup>d</sup> 2 Sam. v. 9.—<sup>e</sup> Heb. cut off the heads.

The subject of this and the four following chapters is the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt; and with promises of better times, both immediately to succeed, and to be expected in the future age. The whole making, not one continued discourse, but rather a collection of different discourses upon the same subject; which is treated with great elegance and variety. Though the matter is various, and the transitions sudden, yet the prophet seldom goes far from his subject. It is properly enough divided by the chapters in the common translation.—L.

is very obscure and doubtful. Some, with the Chaldee, suppose it to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name; and that Jerusalem is here considered as the seat of the fire of God, אֵל אֱלֹהִים *el el*, which should issue from thence to consume his enemies: compare chap. xxi. 9. Some, according to the common derivation of the word, אֵל אֱלֹהִים *ari el*, the lion of God, or the strong lion, suppose it to signify the strength of the place, by which it was enabled to resist and overcome all its enemies. *Τινες δε φασι την πολιν ουτως ειρησθαι: επει, δια Θεου, λιοντος δικην εισκατατε τους ανταροντας. Procop. in loc.* There are other explanations of this name given: but none that seems to be perfectly satisfactory.—Louth.

From Ezekiel xliii. 15, we learn that Ari-el was the name of the altar of burnt-offerings, put here for the city itself in which that altar was. In the second verse it is said, I will distress Ari-el, and it shall be unto me as Ari-el. The first Ari-el here seems to mean Jerusalem, which should be distressed by the Assyrians: the second Ari-el seems to mean the altar of burnt-offerings. But why is it said, "Ari-el shall be unto me as Ari-el?" As the altar of burnt-offerings

NOTES ON CHAP. XXIX.

Verse 1. Ariel] That Jerusalem is here called by this name is very certain: but the reason of this name, and the meaning of it as applied to Jerusalem,

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annua  
Numæ Pompilii,  
R. Roman., 4.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust,

5 Moreover the multitude of thy strangers

<sup>a</sup> Ch. viii. 19.—<sup>b</sup> Heb. *peep* or *chirp*.—<sup>c</sup> Ch. xxv. 5.  
<sup>d</sup> Job xxi. 18. Ch. xvii. 13.

was surrounded daily by the victims which were offered; so the walls of Jerusalem shall be surrounded by the *dead bodies* of those who had rebelled against the Lord, and who should be victims to his justice. The translation of Bishop Lowth appears to embrace both meanings: "I will bring distress upon Ari-el; and it shall be to me as the hearth of the great altar."

*Add ye year to year*] Ironically. Go on year after year, keep your solemn feasts; yet know, that God will punish you for your hypocritical worship, consisting of mere form destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.

Verse 2. *There shall be heaviness and sorrow*—"There shall be continual mourning and sorrow"] Instead of your present joy and festivity.

*And it shall be unto me as Ariel*—"And it shall be unto me as the hearth of the great altar."] That is, it shall be the seat of the fire of God; which shall issue from thence to consume his enemies. See note on ver. 1. Or, perhaps, all on flame; as it was when taken by the Chaldeans; or covered with carcases and blood, as when taken by the Romans: an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.

Verse 3. *And I will camp against thee round about*—"And I will encamp against thee like David"] For כדור *caddur*, some kind of military engine, כדור *kedavid*, like David, is the reading of the *Septuagint*, two MSS. of *Kennicott's*, if not two more: but though Bishop Lowth adopts this reading, I think it harsh and unnecessary.

*Forts*—"Towers"] For מצורות *meturoth*, read מצודות *metudoth*: so the *Septuagint* and five MSS. of Dr. *Kennicott's*, one of them ancient, and four of *De Rossi's*.

Verse 4. *And thy speech shall be low out of the dust*—"And from out of the dust thou shalt utter a feeble speech"] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy,

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shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her,

<sup>e</sup> Ch. xxx. 13.—<sup>f</sup> Ch. xxviii. 2. xxx. 30.—<sup>g</sup> Ch. xxxvii. 36.

who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them, by making them believe that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; and were thence called *εγγαστριμυθοι*, *ventriloqui*: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them. *Εξεπιτηδες το γενος τουτου τον αμυδρον ηχον επιτηδευονται, ινα δια την ασαφειαν της φωνης του του ψευδους αποιδρασκωσαν ελεγχον.* *Psellus De Dæmonibus*, apud *Bochart*, i. p. 731. "These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice they may the better escape being detected in the cheat." From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.

Verse 5. *The multitude of thy strangers*—"The multitude of the proud"] For צדד *zarayich*, *thy strangers*, red צדד *zedim*, *the proud*, according to the *Septuagint*; parallel to and synonymous with צדד *aritsim*, *the terrible*, in the next line: the ר *resh* was at first *daleth* in a MS. See note on chap. xxv. 2.

The fifth, sixth, and seventh verses contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images: perhaps more adapted to show the greatness, the suddenness, and horror of the event, than the means and manner by which it was effected. Compare chap. xxx. 30—33.

Verse 7. *As a dream*] This is the beginning of the comparison, which is pursued and applied in the next verse. Sennacherib and his mighty army are not compared to a dream because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream in which fancy had presented to him meat and drink in abundance, and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest

A. M. cir. 3292.  
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Olymp. XVII. 1.  
cir. annua  
Numæ Pompilii,  
R. Roman., 4.

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B. C. cir. 712.  
Olymp. XVII. 1.  
Or. annum  
N. Rom. Pompili,  
R. Roman., 4.

shall be <sup>a</sup> as a dream of a night vision.

8 <sup>b</sup> It shall even be as when an hungry man dreameth, and,

behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.

9 Stay yourselves, and wonder; <sup>c</sup> cry ye out, and cry: <sup>d</sup> they are drunken, <sup>e</sup> but not with wine; they stagger, but not with strong drink.

10 For <sup>f</sup> the LORD hath poured out upon

<sup>a</sup> Job xx. 8. — <sup>b</sup> Ps. lxxiii. 20. — <sup>c</sup> Or, take your pleasure, and rest. — <sup>d</sup> See ch. xxviii. 7, 8. — <sup>e</sup> Ch. li. 21. — <sup>f</sup> Rom. ii. 8. — <sup>g</sup> Ps. lxxix. 23. Ch. vi. 10. — <sup>h</sup> Heb. heads. See

you the spirit of deep sleep, and hath <sup>a</sup> closed your eyes: the prophets and your <sup>b</sup> rulers, <sup>c</sup> the seers hath he covered.

11 And the vision of all is become unto you as the words of a <sup>k</sup> book <sup>l</sup> that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: <sup>m</sup> and he saith, I cannot; for it is sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

13. Wherefore the LORD said, <sup>n</sup> Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have

ch. iii. 2. Jer. xxvi. 8. — <sup>l</sup> 1 Sam. ix. 9. — <sup>k</sup> Or, letter. <sup>l</sup> Ch. viii. 16. — <sup>m</sup> Dan. xii. 4. 9. Rev. v. 1—5, 9. vi. 1. <sup>n</sup> Ezek. xxxiii. 31. Matt. xv. 8, 9. Mark vii. 6, 7.

degree, well wrought up, and perfectly suited to the end proposed. The image is extremely natural, but not obvious: it appeals to our inward feelings, not to our outward senses; and is applied to an event in its concomitant circumstances exactly similar, but in its nature totally different. See *De S. Poës. Hebr.* Prælect. xii. For beauty and ingenuity it may fairly come in competition with one of the most elegant of Virgil, greatly improved from Homer, *Iliad* xxii. 199, where he has applied to a different purpose, but not so happily, the same image of the ineffectual working of imagination in a dream:—

Ac veluti in somnis, oculos ubi languida pressit Nocte quies, necquicquam avidos extendere cursus Velle videmur, et in mediis conatibus ægri Succidimus; non lingua valet, non corpore notæ Sufficiens vires, nec vox, nec verba sequuntur. *Æn.* xii. 908.

“And as, when slumber seals the closing sight, The sick wild fancy labours in the night; Some dreadful visionary foe we shun With airy strides, but strive in vain to run; In vain our baffled limbs their powers essay; We faint, we struggle, sink, and fall away; Drained of our strength, we neither fight nor fly, And on the tongue the struggling accents die.”

Lucetius expresses the very same image with Isaiah:—

Ut bibere in somnis sitiens quum quærit, et humor Non datur, ardorem in membris qui stinguere possit; Sed laticum simulacra petit, frustra que laborat, In medioque sitit torrenti flumine potans. iv. 1091.

As a thirsty man desires to drink in his sleep, And has no fluid to allay the heat within, But vainly labours to catch the image of rivers, And is parched up while fancying that he is drinking at a full stream.

Bishop Stock's translation of the prophet's text is both elegant and just:—

“As when a hungry man dreameth; and, lo! he is eating: And he awaketh; and his appetite is unsatisfied. And as a thirsty man dreameth; and, lo! he is drinking: And he awaketh; and, lo! he is faint, And his appetite craveth.

Lucretius almost copies the original. All that fight against her and her munition—“And all their armies and their towers”] For צבא ומצודה תִּבְּוֶיחָהּ umetsodathah I read, with the Chaldee, צבא ומצודה תִּבְּוֶיחָהּ tsebaam umetsodatham.

Verse 9. Stay yourselves, and wonder] וְרַחֲמֵיחֶם הִיחַמְחֵמְהוּ, go on what-what-what, in a state of mental indetermination, till the overflowing scourge take you away. See the note on Ps. cxix. 60.

They are drunken, but not with wine] See note on chap. li. 21.

Verse 11. I cannot; for it is sealed—“I cannot read it; for it is sealed up.”] An ancient MS. and the Septuagint have preserved a word here, lost out of the text: לִקְרוֹת likroth (for לִקְרֹאת, ἀναγνώσας, read it.

Verse 13. The Lord—“יְהוָה”] For אֲדוֹנָי Adonai sixty-three MSS. of Kennicott's, and many of De Rossi's, and four editions read יְהוָה Yehovah, and five MSS. add יְהוָה.

Kimchi makes some just observations on this verse. The vision, meaning the divine revelation of all the prophets, is a book or letter that is sealed—is not easily understood. This is delivered to one that is learned—instructed in the law. Read this; and he saith, I cannot, for it is sealed; a full proof that he does not wish to know the contents, else he would apply to the prophet to get it explained. See Kimchi on the place.

And their fear toward me is taught by the precept of men—“And vain is their fear of me, teaching the commandments of men”] I read, for וְתַלְתֵּי וְתוֹהוּ vethethi, with the Septuagint, Matt. xv. 9, Mark

A. M. cir. 3292.  
 B. C. cir. 712.  
 Olymp. XVII. 1.  
 cir. annum  
 Numæ Pompilii,  
 R. Roman., 4.

removed their heart far from me, and their fear toward me is taught by <sup>a</sup>the precept of men :

14 <sup>b</sup>Therefore, behold, <sup>c</sup>I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: <sup>d</sup>for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 <sup>e</sup>Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and <sup>f</sup>they say, <sup>g</sup>Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the <sup>h</sup>work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and <sup>i</sup>Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And <sup>k</sup>in that day shall the deaf hear the words of the book, and the eyes of the blind

<sup>a</sup> Col. ii. 22. — <sup>b</sup> Hab. i. 5. — <sup>c</sup> Heb. *I will add.* — <sup>d</sup> Jer. xlix. 7. Obad. 8. 1 Cor. i. 19. — <sup>e</sup> Ch. xxx. 1. — <sup>f</sup> Ps. xciv. 7. — <sup>g</sup> Eccles. xxiii. 18. — <sup>h</sup> Ch. xlv. 9. Rom. ix. 20. <sup>i</sup> Ch. xxxii. 15. — <sup>j</sup> Ch. xxxv. 5. — <sup>k</sup> Ch. lxi. 1. — <sup>l</sup> Heb.

viii. 7; and for מלמדה melummedah, מלמדיה melummedim, with the Chaldee.

Verse 17. *And Lebanon shall be turned into a fruitful field*—“Ere Lebanon become like Carmel”] A mashal, or proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand, to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God, ארם kerem El (if the prophet, who loves an allusion to words of like sounds, may be supposed to have intended one here), cultivated and watered by him in vain, to be given up, and to become a wilderness: compare chap. v. 1—7. The last had been hitherto barren; but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43, Rom. xi. 30, 31. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.

Verse 21. *Him that reproveth in the gate*—“Him that pleaded in the gate”] “They are heard by the treasurer, master of the horse, and other principal officers of the regency of Algiers, who sit constantly in the gate of the palace for that purpose:” that is, the distribution of justice.—*Shaw's Travels*, p. 315, fol. He adds in the note, “That we read of the *elders in the gate*. Deut. xxii. 15, xxv. 7; and,

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shall see out of obscurity, and out of darkness.

19 <sup>m</sup>The meek also <sup>n</sup>shall increase *their* joy in the LORD, and <sup>o</sup>the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and <sup>p</sup>the scorner is consumed, and all that <sup>q</sup>watch for iniquity are cut off:

21 That make a man an offender for a word, and <sup>r</sup>lay a snare for him that reproveth in the gate, and turn aside the just <sup>s</sup>for a thing of nought.

22 Therefore thus saith the LORD, <sup>t</sup>who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, <sup>u</sup>the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They <sup>v</sup>also that erred in spirit <sup>w</sup>shall come to understanding, and they that murmured shall learn doctrine.

*shall add.* — <sup>x</sup> James ii. 5. — <sup>y</sup> Ch. xxviii. 14, 22. — <sup>z</sup> Mic. ii. 1. — <sup>aa</sup> Amos v. 10, 12. — <sup>ab</sup> Prov. xxviii. 21. — <sup>ac</sup> Josh. xxiv. 3. — <sup>ad</sup> Ch. xix. 25. xlv. 11. lx. 21. Eph. ii. 19. — <sup>ae</sup> Ch. xxviii. 7. — <sup>af</sup> Heb. *shall know understanding.*

Isai. xxix. 21, Amos v. 10, of *him that reproveth and rebuketh in the gate*. The Ottoman court likewise seems to have been called *the Porte*, from the distribution of justice and the dispatch of public business that is carried on in the gates of it.”

Verse 22. *Who redeemed Abraham*] As God redeemed Abraham from among idolaters and workers of iniquity, so will he redeem those who hear the words of the Book, and are humbled before him ver. 18, 19.

*Concerning the house of Jacob*—“The God of the house of Jacob”] I read אלה El as a noun, not a preposition: the parallel line favours this sense; and there is no address to the house of Jacob to justify the other.

*Neither shall his face now wax pale*—“His face shall no more be covered with confusion.”] “ערו yechoro, Chald. ut δ μεταβαλει, Theod. εντραπηδα Syr. necaphro, videtur legendum ערו yechopheru: hic enim solum legitur verbum, ערו chavar nec in linguis affinis habet pudoris significationem.—SECKER. “Here alone is the verb ערו chavar read nor has it in the cognate languages the signification of shame.”

Verse 23. *But when he seeth his children, the work of mine hands*—“For when his children shall see the work of my hands”] For ערו בירוהו I read בירוהו biroth, with the Septuagint and Syriac.

CHAPTER XXX.

The Jews reproved for their reliance on Egypt, 1—7. Threatened for their obstinate adherence to this alliance, 8—17. Images the most elegant and lofty by which the intense gloriousness of Messiah's reign at the period when all Israel shall be added to the church is beautifully set forth, 18—26. Dreadful fall of Sennacherib's army, an event most manifestly typical of the terrible and sudden overthrow of Antichrist; as, unless this typical reference be admitted, no possible connexion can be imagined between the stupendous events which took place in Hezekiah's reign, and the very remote and inconceivably more glorious displays of divine vengeance and mercy in the days of the Messiah, 27—33.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R Roman., 3. **W**OE to the rebellious children, saith the LORD, \* that take counsel, but not of me; and that cover with a covering, but not of my spirit, <sup>b</sup> that they may add sin to sin:

2 <sup>c</sup> That walk to go down into Egypt, and <sup>d</sup> have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 <sup>e</sup> Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at <sup>f</sup> Zoan, and his ambassadors came to Hanes.

5 <sup>g</sup> They were all ashamed of a people that

could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 <sup>h</sup> The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, <sup>i</sup> the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 <sup>j</sup> For the Egyptians shall help in vain, and to no purpose: therefore have I cried <sup>k</sup> concerning this, <sup>l</sup> Their strength is to sit still.

8 Now go, <sup>m</sup> write it before them in a table, and note it in a book, that it may be for <sup>n</sup> the

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

<sup>a</sup> Ch. xxix. 15.—<sup>b</sup> Deut. xxix. 19.—<sup>c</sup> Ch. xxxi. 1. <sup>d</sup> Num. xxvii. 21. Josh. ix. 14. 1 Kings xxii. 7. Jer. xii. 2. xlii. 2, 20.—<sup>e</sup> Ch. xx. 5. Jer. xxxvii. 5, 7.—<sup>f</sup> Ch.

xix. 11.—<sup>g</sup> Jer. ii. 36.—<sup>h</sup> Ch. lvii. 9. Hos. viii. 9. xii. 1. <sup>i</sup> Deut. viii. 15.—<sup>j</sup> Jer. xxxvii. 7.—<sup>k</sup> Or, to her.—<sup>l</sup> Ver. 15. Ch. vii. 4.—<sup>m</sup> Hab. ii. 2.—<sup>n</sup> Heb. the latter day.

NOTES ON CHAP. XXX.

Verse 1. And that cover with a covering—"Who ratify covenants" Heb. "Who pour out a libation." Sacrifice and libation were ceremonies constantly used, in ancient times by most nations in the ratifying of covenants: a libation therefore is used for a covenant, as in Greek the word σπονδη, for the same reason, stands for both. This seems to be the most easy explication of the Hebrew phrase, and it has the authority of the Septuagint, εποιουσατε συμβυαι.

Verse 4. Hanes] Six MSS. of Kennicott's, and perhaps six others, with four of De Rossi's, read חנאם, in vain, for חנא Hanes; and so also the Septuagint, who read likewise γαγευ, laboured, for γαγγυ, arrived at.

Verse 5. Were—ashamed] Eight MSS. (one ancient) of Kennicott's, and ten of De Rossi's, read חוביש, without a aleph. So the Chaldee and Vulgate.

But a shame—"But proved even a shame"] Four MSS. (three ancient) after כי ki, add אם im, unless, which seems wanted to complete the phrase in its usual form.

Verse 6. The burden] מאס massa seems here to be taken in its proper sense; the load, not the oracle. The same subject is continued; and there seems to be no place here for a new title to a distinct prophecy.

Does not burden of the beasts of the South in this

place relate to the presents sent by Hoshea king of Israel to the South—to Egypt, which lay south of Judea, to engage the Egyptians to succour him against the king of Assyria?

Into the land of trouble and anguish—"Through a land of distress and difficulty"] The same deserts are here spoken of which the Israelites passed through when they came out of Egypt, which Moses describes, Deut. viii. 15, as "that great and terrible wilderness wherein were fiery serpents, and scorpions, and drought; where there was no water." And which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, "Ye shall henceforth return no more that way." Deut. xvii. 16.

Shall not profit them] A MS. adds in the margin the word למי lamo, them, which seems to have been lost out of the text: it is authorized by the Septuagint and Vulgate.

Verse 7. Their strength is to sit still—"Rahab the Inactive." The two last words, חם שבה hem shabeth, joined into one, make the participle pihel חמשבה ham-meshabbeth. I find the learned professor Doederlein, in his version of Isaiah, and note on this place, has given the same conjecture; which he speaks of as having been formerly published by him. A concurrence of different persons in the same conjecture adds to it a greater degree of probability.

Verse 8. For ever and ever—"For a testimony for

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nomen Pompilii,  
R. Roman., 3.

time to come for ever and ever :  
9 That \*this is a rebellious  
people, lying children, children  
that will not hear the law of

found in the bursting <sup>i</sup> of it a  
sherd to take fire from the  
hearth, or to take water *withal*  
out of the pit.

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nomen Pompilii,  
R. Roman., 3.

the LORD :

10 <sup>b</sup> Which say to the seers, See not ; and  
to the prophets, Prophecy not unto us right  
things, <sup>c</sup> speak unto us smooth things, pro-  
phesy deceits :

11 Get you out of the way, turn aside out of  
the path, cause the Holy One of Israel to  
cease from before us.

12 Wherefore thus saith the Holy One of  
Israel, Because ye despise this word, and trust  
in <sup>d</sup> oppression and perverseness, and stay  
thereon :

13 Therefore this iniquity shall be to you  
<sup>e</sup> as a breach ready to fall, swelling out in a  
high wall, whose breaking <sup>f</sup> cometh suddenly  
at an instant.

14 And <sup>g</sup> he shall break it as the breaking  
of <sup>h</sup> the potters' vessel that is broken in pieces ;  
he shall not spare : so that there shall not be

15 For thus saith the Lord GOD, the Holy  
One of Israel ; \* In returning and rest shall  
ye be saved ; in quietness and in confidence  
shall be your strength : <sup>i</sup> and ye would not.

16 But ye said, No ; for we will flee upon  
horses ; therefore shall ye flee : and, We will  
ride upon the swift ; therefore shall they that  
pursue you be swift.

17 <sup>m</sup> One thousand shall flee at the rebuke o  
one ; at the rebuke of five shall ye flee : til  
ye be left as a beacon upon the top of a moun  
tain, and as an ensign on an hill.

18 And therefore will the LORD wait, tha  
he may be gracious unto you, and therefore  
will he be exalted, that he may have mercy  
upon you : for the LORD is a God of judgment  
<sup>n</sup> blessed are all they that wait for him.

19 For the people <sup>o</sup> shall dwell in Zion a  
Jerusalem : thou shalt weep no more : he wil

\* Dent. xxxii. 20. Ch. i. 4. Ver. 1. — <sup>b</sup> Jer. xi. 21.  
Amos ii. 12. vii. 13. Mic. ii. 6. — <sup>c</sup> 1 Kings xxii. 13. Mic.  
ii. 11. — <sup>d</sup> Or, fraud. — <sup>e</sup> Ps. lxxii. 3. — <sup>f</sup> Ch. xxix. 5.  
<sup>g</sup> Ps. ii. 9. Jer. xix. 11. — <sup>h</sup> Heb. the bottle of potters.

<sup>i</sup> Ver. 7. (Ch. vii. 4. — <sup>k</sup> Matt. xxiii. 37. — <sup>l</sup> Rev. xvi. 1.  
Dent. xxviii. 25. xxxii. 30. Josh. xiii. 10. — <sup>m</sup> Or, a tre  
berest of branches or boughs : or, a mast — <sup>n</sup> Ps. ii. 11  
xxiv. 8. Prov. xvi. 20. Jer. xvii. 7. — <sup>o</sup> Ch. lxx. 9.

ever"] *לעד* *lead*. So the Syriac, Chaldee, Vulgate,  
and Septuagint, in MSS. Pachom. and i. D. ii. *εὐ μαρ-  
τυριον*, which two words have been lost out of the  
other copies of the Septuagint.

Verse 12. *In oppression*—"In obliquity"] *בעקש*  
*beakesh*, transposing the two last letters of *בעקש* *be-  
oshesh*, in *oppression*, which seems not to belong to  
this place : a very probable conjecture of Houbigant.

Verse 13. *Swelling out in a high wall*—"A swelling  
in a high wall"] It has been observed before, that  
the buildings of Asia generally consist of little better  
than what we call mud walls. "All the houses at  
Ispahan," says Thevenot, Vol. II., p. 159, "are built  
of bricks made of clay and straw, and dried in the  
sun ; and covered with a plaster made of a fine white  
stone. In other places in Persia the houses are built  
with nothing else but such bricks, made with tem-  
pered clay and chopped straw, well mingled toge-  
ther, and dried in the sun, and then used : but the  
least rain dissolves them." Sir John Chardin's MS.  
remark on this place of Isaiah is very apposite :  
Murs en Asie etant faits de terre se fendent ains  
par milieu et de haut en bas. "The walls in Asia  
being made of earth often cleave from top to bottom."  
This shows clearly how obvious and expressive the  
image is. The Psalmist has in the same manner made  
use of it, to express sudden and utter destruction :—

"Ye shall be slain all of you ;  
Ye shall be like an inclining wall, like a shattered  
fence."  
Ps. lxii. 4.

Verse 14. *He shall not spare*—"And spareth i  
not"] Five MSS. add the conjunction *ו* *and* to the  
negative ; *לעד* *velo*.

Verse 17. *At the rebuke of five shall ye flee*—"A  
the rebuke of five, ten thousand of you shall flee"  
In the second line of this verse a word is manifestl  
omitted, which should answer to *one thousand* in the  
first : the Septuagint supply *παιδες, ריבוי* *rabbim*  
But the true word is *רבבה* *rebabah*, as I am persuade  
any one will be convinced, who will compare th  
following passages with this place :

"How should one chase a thousand ;  
And two put ten thousand (ריבבה) to fight?"  
Deut. xxxii. 30.

"And five of you shall chase a hundred ;  
And a hundred of you shall chase (ריבבה) a  
thousand."  
Lev. xxvi. 8.

Verse 18. *And therefore will he be exalted*—"Ex  
for, this shall he expect in silence"] For *יארם* *yaram*  
*he shall be exalted*, which belongs not to this plac  
Houbigant reads *יארם* *yadam*, *he shall be silent* : and  
it seems to be in a MS. Another MS. instead of  
reads *יארם* *yashub*, *he shall return*. The mistak  
occasioned by the similitude of the letters *ד* *dah*  
and *ר* *resh* are very frequent, as the reader may ha  
already observed.

Verse 19. *For the people shall dwell in Zion*  
"When a holy people shall dwell in Sion"] *As*  
*ἀγιος*, Septuagint ; *קדוש* *am kadosh*. The word *ש*  
*kadosh*, lost out of the text, but happily supplied

A. M. cir. 3291. be very gracious unto thee at  
 B. C. cir. 713. the voice of thy cry; when he  
 Olymp. XVI. 4. shall hear it, he will answer  
 cir. annum thee.  
 Numus Pompilii,  
 R. Roman., 3.

that ear the ground shall eat  
<sup>k</sup> clean <sup>l</sup> provender, which hath  
 been winnowed with the shovel  
 and with the fan.

A. M. cir. 3291.  
 B. C. cir. 713.  
 Olymp. XVI. 4.  
 cir. annum  
 Numus Pompilii,  
 R. Roman., 3.

20 And though the LORD give you <sup>a</sup>the bread  
 of adversity, and the water of <sup>b</sup>affliction, yet  
 shall not thy <sup>c</sup>teachers be removed into a  
 corner any more, but thine eyes shall see thy  
 teachers :

25 And there shall be <sup>m</sup>upon every high  
 mountain, and upon every <sup>n</sup>high hill, rivers  
 and streams of waters in the day of the  
 great slaughter, when the towers fall.

21 And thine ears shall hear a word behind  
 thee, saying, This is the way, walk ye in it,  
 when ye <sup>e</sup>turn to the right hand, and when  
 ye turn to the left.

26 Moreover <sup>o</sup>the light of the moon shall  
 be as the light of the sun, and the light of the  
 sun shall be sevenfold, as the light of seven  
 days, in the day that the LORD bindeth up  
 the breach of his people, and healeth the  
 stroke of their wound.

22 <sup>e</sup>Ye shall defile also the covering of <sup>f</sup>thy  
 graven images of silver, and the ornament of  
 thy molten images of gold : thou shalt <sup>g</sup>cast  
 them away as a menstruous cloth ; <sup>h</sup>thou shalt  
 say unto it, Get thee hence.

27 Behold, the name of the LORD cometh  
 from far, burning with his anger, <sup>p</sup>and the  
 burden thereof is <sup>q</sup>heavy : his lips are full of  
 indignation, and his tongue as a devouring  
 fire :

23 <sup>i</sup>Then shall he give the rain of thy seed,  
 that thou shalt sow the ground withal ; and  
 bread of the increase of the earth, and it shall  
 be fat and plenteous : in that day shall thy  
 cattle feed in large pastures.

28 And <sup>r</sup>his breath, as an overflowing stream,  
<sup>s</sup>shall reach to the midst of the neck ; to sift  
 the nations with the sieve of vanity : and there  
 shall be <sup>t</sup>a bridle in the jaws of the people,  
 causing them to err.

24 The oxen likewise and the young asses

<sup>1</sup> Kings xxii. 27. Ps. cxvii. 2. — <sup>b</sup> Or, oppression.  
<sup>c</sup> Pa. lxxv. 9. Amos viii. 11. — <sup>d</sup> Josh. i. 7. — <sup>e</sup> 2 Chron.  
 xxi. 1. Ch. ii. 20. xxxi. 7. — <sup>f</sup> Heb. the graven images of  
 thy silver. — <sup>g</sup> Heb. scatter. — <sup>h</sup> Hos. xiv. 8. — <sup>i</sup> Matt. vi.  
 R. 1 Tim. iv. 8. — <sup>k</sup> Or, savoury. — <sup>l</sup> Heb. leavened.

<sup>m</sup> Ch. ii. 14, 15. xlv. 3. — <sup>n</sup> Heb. lifted up. — <sup>o</sup> Ch. lx. 19,  
 20. — <sup>p</sup> Or, and the grievousness of flame. — <sup>q</sup> Heb. heaviness  
 — <sup>r</sup> Ch. xi. 4. — <sup>s</sup> 2 Thess. ii. 8. — <sup>t</sup> Ch. viii. 8. — <sup>u</sup> Ch.  
 xxxvii. 29.

the Septuagint, clears up the sense, otherwise extremely obscure. When the rest of the cities of the land were taken by the king of Assyria, Zion was preserved, and all that were in it.

Verse 26. Shall be sevenfold] The text adds כָּאֵר שִׁבְתָּ הַיָּמַיִם keor shibath haiyamayim, "as the light of seven days," a manifest gloss, taken in from the margin; it is not in most of the copies of the Septuagint. It interrupts the rhythmical construction, and obscures the sense by a false, or at least an unnecessary, interpretation.

Thou shalt weep no more—"Thou shalt implore him with weeping"] The negative particle לֹא lo is not acknowledged by the Septuagint. It may perhaps have been written by mistake for לוֹ lo, to him, of which there are many examples.

By moon, sun, light, are to be understood the abundance of spiritual and temporal felicity, with which God should bless them in the days of the Messiah, which should be seven-fold, i. e., vastly exceed all that they had ever before possessed.

Verse 20. Though the Lord—"Though JEHOVAH"] For אֲדֹנָי Adonai, sixteen MSS. and three editions have יְהוָה Yehovah; many of De Rossi's have the same reading; all my own have יְהוָה Yehovah.

Verse 27. And the burden thereof is heavy—"And the flame raged violently"] מַסָּאָה massaah; this word seems to be rightly rendered in our translation, the flame, Judg. xx. 38, 40, &c.; a sign of fire, Jer. vi. 1; called properly מַסָּעַת masseeth, an elevation, from its tending upwards.

Verse 21. When ye turn to the right hand, and when ye turn to the left—"Turn not aside, to the right or to the left." The Syriac, Chaldee, and Vulgate, translate as if, instead of כִּי-יָמֵי ki-vechi, they read לוֹ-וְעֵלֹ lo-velo.

Verse 28. To sift the nations with a sieve of vanity—"To toss the nations with the van of perdition" The word לַחֲפֹהֶם lahanaphah is in its form very irregular. Kimchi says it is for לַחֲפִיף lehaniph. Houbigant supposes it to be a mistake, and shows the cause of it; the joining it to the ה he, which should begin the following word. The true reading is לַחֲפִיף גִּוְיוֹת lehaniph haggoyim, "to sift the nations."

Verse 22. Ye shall defile—"Ye shall treat as defiled"] The very prohibition of Moses, Deut. vii. 25, only thrown out of the prose into the poetical form: "The graven images of their gods ye shall burn with fire: thou shalt not desire the silver or the gold that is on them; nor take it unto thee, lest thou be snared therein; for it is an abomination to JEHOVAH thy God."

The Vulgate seems to be the only one of the ancient interpreters who has explained rightly the sense; but he has dropped the image: ad perendas

Verse 25. When the towers fall—"When the mighty fall." מגְדָלִים migdalim, μεγαλους, Sym.; αεταλομεγιστους, Aquila; רַבְרֵבִין rabrebin, Chald.; all signifying mighty ones.



A. M. cir. 3291. 29 Ye shall have a song, as  
 B. C. cir. 713. in the night <sup>a</sup>when a holy so-  
 Olymp. XVI. 4. lemnia is kept; and gladness  
 cir. annum of heart, as when one goeth  
 Nume Pompili, R. Roman., 3. of heart, as when one goeth  
 with a pipe to come into the <sup>b</sup>mountain of the  
 LORD, to the <sup>c</sup>mighty One of Israel.

30 <sup>d</sup>And the LORD shall cause <sup>e</sup>his glorious  
 voice to be heard, and shall show the lighting  
 down of his arm, with the indignation of his  
 anger, and *with* the flame of a devouring fire,  
*with* scattering, and tempest, <sup>f</sup>and hailstones.

31 For <sup>g</sup>through the voice of the LORD shall

<sup>a</sup> Ps. xlii. 4. — <sup>b</sup> Ch. ii. 3. — <sup>c</sup> Heb. *Rock*. Deut. xxxii. 4. — <sup>d</sup> Ch. xxix. 6. — <sup>e</sup> Heb. *the glory of his voice*.  
<sup>f</sup> Ch. xxxviii. 2. xxxii. 19. — <sup>g</sup> Ch. xxxvii. 36. — <sup>h</sup> Ch. x. 5, 24.

gentes in nihilum, "to reduce the nations to nothing." *Kimchi's* explanation is to the following effect: "מִן הַנַּפְחָה *naphah* is a van with which they winnow corn; and its use is to cleanse the corn from the chaff and straw: but the van with which God will winnow the nations will be the van of emptiness or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. In like manner, a bridle is designed to guide the horse in the right way: but the bridle which God will put in the jaws of the people shall not direct them aright, but shall make them err, and lead them into destruction." This latter image the prophet has applied to the same subject afterward, chap. xxxvii. 29:—

"I will put my bridle in thy jaws,  
 And turn thee back by the way in which thou camest."

And as for the former it is to be observed, that the van of the ancients was a large instrument, somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them. See *Hammond* on Matt. iii. 12.

There shall be a *bridle in the jaws*] A metaphor taken from a headstrong, unruly horse: the bridle checks, restrains, and directs him. What the true God does in restraining sinners, has been also attributed to the false gods of the heathen. Thus *Æschylus*, Prom. Vinc. 691:—

ἀλλ' ἐπηναγκαζέειν

Διὸς χαλινὸς πρὸς βίαν πρᾶσσειν ταῖς.

"But the bridle of Jupiter violently constrained him to do these things."

Verse 30. *The Lord shall cause his glorious voice to be heard*] *Kimchi* understands this of the great destruction of the Assyrian host by the angel of the Lord. Instead of *אַתְּ בְּרָעָה אֶתְּ* *bezaaph ats*, "with swift anger," five of Dr. *Kennicott's* MSS. and one of my own, read *אַתְּ בְּרָעָה אֶתְּ* *bezaam aph*, "with detestation indignant." For *אַתְּ* *ats*, "swift," which is the common reading, forty-two of *Kennicott's*, forty-three of *De Rossi's*, and two of my own, have *אַתְּ אֶתְּ* *aph "wrath or fury."* The former reading, *אַתְּ* *ats*, is not found in any Bible previously to that of *Van der*

the Assyrian be beaten down, <sup>a</sup>which smote with a rod.

32 And <sup>b</sup>in every place where the grounded staff shall pass, which the LORD shall <sup>c</sup>lay upon him, *it* shall be with tabrets and harps: and in battles <sup>d</sup>shaking will he fight <sup>e</sup>with it.

33 <sup>f</sup>For Tophet *is* ordained <sup>g</sup>of old; yea for the king it is prepared; he hath made <sup>h</sup>deep and large; the pile thereof *is* fire and much wood; the breath of the Lord, like stream of brimstone, doth kindle it.

<sup>a</sup> Heb. *every passing of the rod founded*. — <sup>b</sup> Heb. *can to rest upon him*. — <sup>c</sup> Ch. xi. 15. xix. 16. — <sup>d</sup> Or, *against them*. — <sup>e</sup> Jer. vii. 31. xix. 6, &c. — <sup>f</sup> Heb. *from yesterday*.

*Hooght*, in 1705; and there it seems to be typographical mistake.

Verse 31. Which *smote with a rod*—"He that was ready to smite with his staff"] "Post אֲשֶׁר אֲשֶׁר־הוּא *asher* excidit אֲשֶׁר *asher*."—*Stocker*. After אֲשֶׁר *asher* probably אֲשֶׁר *asher*, "which," has been omitted.

Verse 32. *The grounded staff*—"The rod of <sup>h</sup> correction"] For מוֹסָדִים *musadah*, the *grounded staff* of which no one yet has been able to make a tolerable sense, *Le Clerc* conjectured מוֹסָדִים *musara of correction* (see Prov. xxii. 15); and so it is in <sup>h</sup> MSS. (one of them ancient), and seems to be so the Bodleian MS. The *Syriac* has מוֹסָדִים *deshuebedo virgo domans, vel subjectionis*,—"the taming rod, rod of subjection."

*With tabrets and harps*] With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments. See ver. 29.

*With it*—"Against them."] For בָּהֶם *bah*, *against* <sup>h</sup> fifty-two MSS. and five editions read בָּם *bam*, *against them*.

Verse 33. *For Tophet is ordained*] Tophet is valley very near to Jerusalem, to the south-east called also the valley of Hinnom or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire, that is, by burning them in the fire, Moloch, as some suppose. It is therefore used to a place of punishment by fire; and by our blessed Saviour in the gospel for hell-fire, as the Jews themselves had applied it. See Chald. on Isai. xxxiii. 1 where מוֹקֵדֵי עוֹלָם *mokedey olam* is rendered "the Gehen of everlasting fire." Here the place where the Assyrian army was destroyed is called Tophet by metonymy; for the Assyrian army was destroyed probably at a greater distance from Jerusalem, a quite on the opposite side of it: for Nob is mentioned as the last station, from which the king of Assyria should threaten Jerusalem, chap. x. 32, where the prophet seems to have given a very exact chronological description of his march in order to attack the city; which however he never reached.—L.

CHAPTER XXXI.

The Jews again reproved for their confidence in Egypt, finely contrasted with their neglect of the power and protection of God, 1—3. Deliverance and protection are, notwithstanding, promised, expressed by two similes; the first remarkably lofty and poetical, the latter singularly beautiful and tender, 4, 5. Exhortation to repentance, joined with the prediction of a more reformed period, 6, 7. This chapter concludes, like the preceding, with a prophecy of the fall of Sennacherib, 8, 9.

A. M. cir. 3291. R. C. cir. 713. Olymp. XVI. 4. cir. annum Name Pompilii, R. Roman., 3.

WOE to them \*that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many;

and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand,

\* Ch. xxx. 2. xxxvi. 6. Ezek. xvii. 15.—<sup>b</sup> Ps. xx. 7. Ch. xxxvi. 9.—<sup>c</sup> Dan. ix. 13. Hos. vii. 7.—<sup>d</sup> Numb. xxxii. 19.—<sup>e</sup> Heb. remove.—<sup>f</sup> Ps. cxlvi. 3, 5.—<sup>g</sup> Hos. xi. 10.

NOTES ON CHAP. XXXI.

Verse 1. Woe to them that go down to Egypt] This is a reproof to the Israelites for forming an alliance with the Egyptians, and not trusting in the Lord.

And stay on horses—"Who trust in horses"] For real, and upon, first twenty MSS. of Kennicott's, thirty of De Rossi's, one of my own, and the Septuagint, Arabic, and Vulgate, read by al, upon, without the conjunction, which disturbs the sense.

Verse 2. His words—"His word"] דברו debaro, singular, without yod, two MSS. of Dr. Kennicott's, the Septuagint, and Targ. Hieros. דררר derachav, his ways, is found in one MS.

Verse 3. He that helpeth (the Egyptians) shall fall, and he that is holpen (the Israelites) shall fall down—together.

Verse 4. Like as the lion] This comparison is exactly in the spirit and manner, and very nearly approaching to the expression, of Homer.

Ἐγὼ ῥίμην, ὥστε λέων ὀρισιτροφος, ὅστ' ἐπιδεύης ἄρον ἐν κρείων, κέλται δὲ ἐ θυμὸς ἀγῆνωρ, ἡλῶν πειρησοντα, και ἐς πυκινὸν δόμον ελθεῖν' ἔπιρ γὰρ χ' εὐρρεσι παρ' αὐτοφί βωτορας ἀνδρας Σὺν κσοι και δονρεσσι φυλασσοντας περι μῆλα, Ὀν ρα τ' ἀπειρητος μεμονε σταθμοιο διεσθαι. Ἄλλ' ὄγ' ἀρ' ἠ ἦρπαξε μεταλμενος, ηε και αυτος ἐβλητ' ἐν πρωτοισι θοης ἀπο χειρος ἀκοντι.

Iliad. xii. 299.

As the bold lion, mountain-bred, now long famished, with courage and with hunger stung, Attempts the thronged fold: him nought appals, Though dogs and armed shepherds stand in guard Collected; he nathless undaunted springs O'er the high fence, and rends the trembling prey;

both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

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4 For thus hath the LORD spoken unto me, Like as the lion, and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for Mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will

Amos iii. 8.—<sup>b</sup> Or, multitude.—<sup>c</sup> Ch. xlii. 13.—<sup>d</sup> Deut. xxxii. 11. Ps. xci. 4.—<sup>e</sup> Ps. xxxvii. 40.

Or, rushing onward, in his breast receives The well-aimed spear.

Of metaphors, allegories, and comparisons of the Hebrew poets, in which the divine nature and attributes are represented under images taken from brutes and other low objects; of their effect, their sublimity, and the causes of it; see De Sac. Poes. Heb., Prælect. xvi. sub. fin.

Verse 5. Passing over—"Leaping forward"] The generality of interpreters observe in this place an allusion to the deliverance which God vouchsafed to his people when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here which is used upon that occasion, and which gave the name to the feast which was instituted in commemoration of that deliverance, πᾶσ pesach. But the difficulty is to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance represented as parallel to the deliverance in Egypt.

"As the mother birds hovering over their young, So shall JEHOVAH God of hosts protect Jerusalem; Protecting and delivering, passing over, and rescuing her."

This difficulty is, I think, well solved by Vitringa, whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood; though Vitringa himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says, "πᾶσ pasach signifies to cover, to protect by covering; σκεπασω ὑμας, Septuagint. Ἰε-

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.

cir. annum  
NOME Pompili,  
R. Roman., 3.

deliver it; and passing over he will preserve it.

6 Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 Then shall the Assyrian fall with the

<sup>a</sup> Hos. ix. 9.—<sup>b</sup> Ch. ii. 20. xxx. 22.—<sup>c</sup> Heb. the idols of his gold.—<sup>d</sup> 1 Kings xii. 30.—<sup>e</sup> See 2 Kings xix. 35, 36. Ch. xxxvii. 36.—<sup>f</sup> Or, for fear of the sword.—<sup>g</sup> Or,

HOVAH *obteget ostium*; 'The Lord will cover or protect the door:.' whereas it means that particular action or motion by which God at that time placed himself in such a situation as to protect the house of the Israelite against the destroying angel; to spring forward, to throw one's self in the way, in order to cover and protect. *Cocceius* comes nearer to the true meaning than *Vitringa*, by rendering it *gradum facere*, to march, to step forward; *Lexicon* in voc. The common meaning of the word פסח *pasach* upon other occasions is to halt, to be lame, to leap, as in a rude manner of dancing (as the prophets of Baal did, 1 Kings xviii. 26), all which agrees very well together; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God's passage over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian, where he describes very explicitly the action: "For JEHOVAH will pass through to smite the Egyptians; and when he seeth the blood on the lintels and on the two side posts, JEHOVAH will spring forward over (or before) the door, ופסח יהוה על דפתח ופסח יהוה אל happethach, and will not suffer the destroyer to come into your houses to smite you," Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent, for that supposes but one agent. The two agents are the destroying angel passing through to smite every house, and JEHOVAH the Protector keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, *leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it.* In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application by the allusion to the deliverance in Egypt. As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall JEHOVAH protect, as with a shield,

sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.<sup>b</sup>

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

tributary.—<sup>b</sup> Heb. for melting or tribute. — <sup>1</sup> Ch. xxxvii. 37. Deut. xxii. 25, in the margin.—<sup>h</sup> Heb. his rock shall pass away for fear.—<sup>i</sup> Or, his strength.

Jerusalem from the enemy, protecting and delivering, springing forward and rescuing her; ἰπταβαίων, as the three other Greek interpreters, *Aquila, Symmachus, and Theodotion*, render it. The *Septuagint*, περιποιήσεται instead of which MS. *Pachom.* has περιβήσεται, circumeundo proteget, "in going about he shall protect," which I think is the true reading. *Homer*, ll. viii. 329, expresses the very same image by this word:

Ἄϊας δ' οὐκ ἀμείλησι κασιγνητοιο πεισόντος,  
Ἄλλα θείων περιβη, καὶ οἱ σάκος ἀμφεκαλύψε:

——But Ajax his broad shield displayed,  
And screened his brother with a mighty shade."

——Ὅς Χρυσὴν ἀμφιβέβησας. Il. i. 37.

Which the scholiast explains by περιβέβησας, ἰπταβαίως, i. e., "Thou who strictly guardest Chryses."—*L.* On this verse *Kimchi* says, "The angel of the Lord which destroyed the Assyrians is compared to a lion, ver. 4, for his strength; and here (ver. 5) to flying birds, for his swiftness.

Verse 6. *Have deeply revolted*—"Have so deeply engaged in revolt." All the ancient Versions read ταμίκου *taamiku*, in the second person, instead of ημίκου *hemiku*, they have deeply revolted, &c.

Verse 7. *Which your own hands have made unto you for a sin*—"The sin, which their own hands have made." The construction of the word חַטָּאת *chet*, sin in this place is not easy. The *Septuagint* have omitted it: MSS. *Pachom.* and *i. D. ii.* and *Cod Marchal.* in margine, supply the omission by the word ἀμαρτιαν, *sin*, or ἀμαρτημα, said to be from *Aquila's* Version, which I have followed. The learned professor *Schroeder*, *Institut. Ling. Heb.* p. 298, make it to be in regimine with ידעך *yedeychem*, as an epithet your sinful hands. The *Septuagint* render the pronoun in the third person, αἱ χεῖρες αὐτῶν, their hands and an ancient MS. has, agreeable to that rendering להם *lahem*, to them, for לכם *lachem*, to you; which words they have likewise omitted, as not necessary to complete the sense.

Verse 8. *Then shall the Assyrian fall, &c.*] Because he was to be discomfited by the angel of the Lord destroying in his camp, in one night, upwards of one hundred and eighty thousand men; and Sennacherib himself fell by the hands of the princes, his own sons. Not mighty men, for they were not soldiers not mean men, for they were princes.

CHAPTER XXXII.

Prophecy of great prosperity under Hezekiah; but, in its highest sense, applicable to Christ, 1—8. Description of impending calamities, 9—14. Rejection of the Jews, and calling of the Gentiles, 15. The future prosperity of the church, 16—20.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompiliæ, R. Roman., 3.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Pa. xlv. 1, &c. Jer. xxiii. 5. Hos. iii. 5. Zech. ix. 9. Ch. iv. 6. xxxv. 4.

NOTES ON CHAP. XXXII.

Verse 1. Behold, a king shall reign in righteousness] If king Hezekiah were a type of Christ, then this prophecy may refer to his time; but otherwise it seems to have Hezekiah primarily in view. It is evident, however, that in the fullest sense these words cannot be applied to any man; God alone can do all that is promised here.

And princes] ve-sarim, without lamed, to; so the ancient Versions. An ancient MS. has cesarim, and his princes.

Verse 2. As the shadow of a great rock] The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also as having in itself a natural coolness, which it reflects and communicates to every thing about it.

Speluncæque tegant, et saxea procubet umbra. VIRG. Georg. iii. 145.

Let the cool cave and shady rock protect them."

Ἐπει κεφαλῆν και γονυατα Σιριος αζει, Ἀλαλιος δε τε χρωσ απο καυματος' αλλα του' ηδη Εη πετραρη τε σκηη, και Βιβλινοσ οινος.

HESIOD. ii. 206.

When Sirius rages, and thine aching head, Parched skin, and feeble knees refreshment need; Then to the rock's projected shade retire, With Biblin wine recruit thy wasted powers."

Verse 3. And the eyes of them that see shall not be dim— And him the eyes of those that see shall regard"] For velo, and not, Le Clerc reads velo, and to him, of which mistake the Masorettes acknowledge there are fifteen instances; and many more are reckoned by others. The removal of the negative restores to the verb its true and usual sense.

Verse 5. The vile person shall no more be called liberal] The different epithets here employed require minute explanation.

The vile person—nabal, the pampered, fattened, brainless fellow, who eats to live, and lives to eat;

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompiliæ, R. Roman., 3.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he

Heb. heavy.—Ch. xxix. 18. xxxv. 5, 6.—Heb. hasty. Or, elegantly.

who will scarcely part with any thing, and that which he does give he gives with an evil eye and a grudging heart.

Liberal—nadib; the generous, openhearted, princely man, who writes on all his possessions, For myself and mankind, and lives only to get and to do good.

The churl—kilai, the avaricious man; he who starves himself amidst his plenty, and will not take the necessaries of life for fear of lessening his stock.

Thus he differs from nabal, who feeds himself to the full, and regards no one else; like the rich man in the gospel. The avaricious man is called kilai, from ki, for, and li, myself; or contracted from col, all, and li, to myself: all is mine; all I have is my own; and all I can get is for myself: and yet this man enjoys nothing; he withholds

From back and belly too their proper fare:—

O cursed lust of gold, when for thy sake

The wretch throws up his interest in both worlds,

First starved in this, then damned in that to come!

Bountiful—shoa, he who is abundantly rich; who rejoices in his plenty, and deals out to the distressed with a liberal hand.

Verse 6. The vile person will speak villany—"The fool will still utter folly"] A sort of proverbial saying, which Euripides (Bacchæ, 369) has expressed in the very same manner and words: Μωρα γαρ μωρος λεγει "The fool speaks folly." Of this kind of simple and unadorned proverb or parable, see De S. Pœs. Hebr. Prælect. xxiv.

Against the Lord—"Against יהוה"] For El, two MSS. read al, more properly; but both are of nearly the same meaning.

Verse 7. The instruments also of the churl are evil—"As for the niggard, his instruments are evil"] His machinations, his designs. The paronomasia, which the prophet frequently deals in, suggested this expression vechelai kelai. The first word is expressed with some variety in the MSS. Seven

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B. C. cir. 713.  
Olymp. XVI. 4.  
cir. ananm  
Numæ Pompilii,  
R. Roman., 3.

will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even <sup>a</sup> when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he <sup>b</sup> stand.

9 Rise up, ye women <sup>c</sup> that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 <sup>d</sup> Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be

<sup>a</sup> Or, when he speaketh against the poor in judgment.  
<sup>b</sup> Or, be established.—<sup>c</sup> Amos vi. 1.—<sup>d</sup> Heb. Days above a year.—<sup>e</sup> Heb. the fields of desire.—<sup>f</sup> Ch. xxxiv. 13.

MSS. read וְכִילִי vekili, one וְכֹחֹל vechol, another וְכִילִי vekoli.

To destroy the poor with lying words—"To defeat the assertions of the poor in judgment"] A word seems to have been lost here, and two others to have suffered a small alteration, which has made the sentence very obscure. The Septuagint have happily retained the rendering of the lost word, and restored the sentence in all its parts: Καὶ διασεδάσαι λογους ταπεινῶν ἐν κρίσει: והפזר דברי אביון במשפט ulephapher dibrey ebyon bemishpat, "And disperse the words of the poor in judgment." They frequently render the verb הפזר haphar by διασεδάσαι. A MS. reads והדבר uledabber, which gives authority for the preposition ל lamed, to, necessary to the sense; and the Septuagint, Syriac, and Chaldee read במשפט bemishpat, in judgment.

Verse 8. Liberal things—"Generous purposes"] "Of the four sorts of persons mentioned ver. 5, three are described, ver. 6, 7, and 8, but not the fourth."—СЕЧКАЯ. Perhaps for והוא vehu, and he, we ought to read ושהו veshoa, the bountiful.

Verse 9. Rise up, ye women—"ye provinces." Ye careless daughters—"ye cities."—Targum.

From this verse to the end of the fourteenth, the desolation of Judea by the Chaldeans appears to be foretold.

Verse 11. Gird sackcloth] שק sak, sackcloth, a word necessary to the sense, is here lost, but preserved by the Septuagint, MSS. Alex. and Pachom., and 1. D. 11., and edit. Ald. and Comp., and the Arabic and Syriac.

Tremble—be troubled—strip you] פֶּשְׁחָהּ peshotah, רִגָּזָה regazah, &c. These are infinitives, with a paragogic ה he, according to Schultens, Institut. Ling. Hebr. p. 453, and are to be taken in an imperative sense.

Verse 12. They shall lament—for the pleasant fields—"Mourn ye for the pleasant field"] The Septuagint, Syriac, and Vulgate read סִפְדוּ siphdu, mourn ye, imperative; twelve MSS. (five ancient),

troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for <sup>a</sup> the pleasant fields, for the fruitful vine.

13 <sup>f</sup> Upon the land of my people shall come up thorns and briers; <sup>g</sup> yea, upon all the houses of joy in <sup>h</sup> the joyous city:

14 <sup>i</sup> Because the palaces shall be forsaken; the multitude of the city shall be left; the <sup>k</sup> forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until <sup>l</sup> the spirit be poured upon us from on high, and <sup>m</sup> the wilderness be a fruitful

Hos. ix. 6.—<sup>g</sup> Or, burning upon, &c.—<sup>h</sup> Ch. xxii. 22.  
<sup>i</sup> Ch. xxvii. 10.—<sup>k</sup> Or, cliffs and watch-towers.—<sup>l</sup> Ps. civ. 30. Joel ii. 28.—<sup>m</sup> Ch. xxix. 17. xxxv. 2.

two editions, the Septuagint, Aquila, Symmachus, Theodotion, Syriac, and Vulgate, all read שָׂדֵה sadeh, a field; and שֵׁדֵי shedy, breasts.

Verse 13. Shall come up thorns and briers—"The thorn and the brier shall come up"] All the ancient Versions read וְעֶשְׂמִיר veshamir, with the conjunction. And an ancient MS. has וְתֵלֵה taaleh bo, "shall come up in it," which seems to be right; or rather בה bah: and there is a rasure in the place of בו bo in another ancient MS.

Yea, upon all the houses of joy] For כִּי ki, the ancient Versions, except the Vulgate, seem to have read ו ve. כִּי ki may perhaps be a mistake for בו bo, or בה bah, in it, above mentioned. It is not necessary in this place.

The description of impending distress which begins at ver. 13 belongs to other times than that of Sennacherib's invasion, from which they were so soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings which follows was not fulfilled under the Mosaic dispensation; they belong to the kingdom of Messiah. Compare ver. 15 with chap. xxix. 17, and see the note there.

Verse 14. The palaces shall be forsaken] The house of the sanctuary (the temple) shall be destroyed.—Targum.

The forts—"Ophel"] It was a part of Mount Zion, rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it; called by Micah, chap. iv. 8, "Ophel of the daughter of Zion." It was naturally strong by its situation; and had a wall of its own, by which it was separated from the rest of Zion.

Verse 15. And the fruitful field] וְהַצְּרִמָּה vehaccarmel. So fifteen MSS., six ancient, and two editions; which seems to make the noun an appellative.

Verse 17. The work of righteousness] Righteousness works and produces peace.

The effect of righteousness] וְעֲבֹדָתָּהּ abodath, the culture. Righteousness, cultivated by peace, produces

A. M. cir. 3291. field, and the fruitful field be  
B. C. cir. 713. counted for a forest.

Olymp. XVI. 4. 16 Then judgment shall dwell  
cir. annum in the wilderness, and right-  
Name Pompili, ousness remain in the fruitful field.

R. Roman., 3. 17 \*And the work of righteousness shall be  
peace; and the effect of righteousness quiet-  
ness and assurance for ever.

18 And my people shall dwell in a peace-

\* James iii. 18. — b Ch. xxx. 30. — c Zech. xi. 2.

tranquility of mind and permanent security. Reader, hast thou the principle? If so, dost thou cultivate it? If thou dost, thou hast peace of conscience, joy in the Holy Ghost, and a sure and certain hope of everlasting life.

Verse 19. *The city shall be low in a low place.*—"The city shall be laid level with the plain." For וְשָׁפְלָה *ubashephelah*, the Syriac reads וְשָׁפְלָה *ukephephelah*. The city—probably Nineveh or Babylon: but this verse is very obscure. Saltus; Assyriorum regnum: civitas; magnifica Assyriorum castra. Ephrem Syr. *in loc.* For וְבָרַד *ubarad*, a MS. has וְרָד *caigered*; and so conjectured Abp. Secker, referring to Zech. xi. 2.

Verse 20. *That sow beside all waters*—"Who sow your seed in every well-watered place"] Sir John Chardin's note on this place is:—"This exactly answers the manner of planting rice; for they sow it upon the water, and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they

able habitation, and in sure dwellings, and in quiet resting places;

19 <sup>b</sup> When it shall hail, coming down <sup>c</sup> on the forest; <sup>d</sup> and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of <sup>e</sup> the ox and the ass.

<sup>d</sup> Or, *and the city shall be utterly abased.* — <sup>e</sup> Ch. xxx. 24.

transplant it in the water." *Harmer's Observ.* vol. i. p. 280. "Rice is the food of two-thirds of mankind." Dr. *Arbuthnot*. "It is cultivated in most of the eastern countries." *Miller*. "It is good for all, and at all times." Sir *J. Chardin*, ib. "Le ris, qui est leur principal aliment et leur froment (i. e., des Siamois), n'est jamais assez arrosé; il croit au milieu de l'eau, et les campagnes ou on le cultive ressemblent plutôt à de marécages que non pas à des terres qu'on laboure avec la charue. Le ris a bien cette force, que quoy qu'il y ait six ou sept pieds d'eau sur lui, il pousse toujours sa tige au dessus; et le tuyau qui le porte s'élève et croit à proportion de la hauteur de l'eau qui noye son champ. Voyage de l'Évêque de Beryte, p. 144. Paris, 1666.—L. "Rice, which is the principal grain and aliment of the *Siamese*, can never be too much watered. It grows in the water, and the fields where it is sown resemble *marshes* rather than fields cultivated by ploughing. Rice has that property that although it be covered with water six or seven feet deep, yet it raises its stalk above it; and this grows long in proportion to the depth of the water by which the field is inundated."

CHAPTER XXXIII.

This chapter contains the sequel of the prophecy respecting Sennacherib. The prophet addresses himself to the Assyrian monarch, 1—4. The mercy and power of God acknowledged by the Jews, 5, 6. Distress and despair of the Jews at the approach of Sennacherib, 7—9. Gracious promise of deliverance, 10—13. Dreadful apprehensions of the wicked, and security of the righteous, 14—17. The security of the Jews under the reign of Hezekiah, and the wretched condition of Sennacherib and his army, 18—24.

A. M. cir. 3291. WOE to thee <sup>a</sup> that spoilest,  
B. C. cir. 713. and thou wast not spoiled;  
Olymp. XVI. 4. and dealest treacherously, and  
cir. annum they dealt not treacherously  
Name Pompili, R. Roman., 3.

\* Ch. xxi. 2. Hab. ii. 8.

The plan of the prophecy continued in this chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part of it to another.

In ver. 1, the prophet addresses himself to Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointments of them.

with thee! <sup>b</sup> when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacher-

<sup>b</sup> Rev. xiii. 10.

In ver. 2, the Jews are introduced offering up their earnest supplications to God in their present distressful condition; with expressions of their trust and confidence in his protection.

In verses 3 and 4 the prophet in the name of God, or rather God himself, is introduced addressing himself to Sennacherib, and threatening him that, notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become

A. M. cir. 3291.  
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ously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us ; \* we have waited for thee :

be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled ; at the lifting up of thyself the nations were scattered.

\* Ch. xxv. 9.

an easy prey to those whom he had intended to subdue.

In verses 5 and 6, a chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them ; extolling it with direct opposition to the boasted power of their enemies, and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, in verses 7, 8, and 9, a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of silver and thirty talents of gold. 2 Kings xviii. 14—16.

In ver. 10, God himself is again introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by discomfiting and utterly consuming them.

Then follows, ver. 11—22, still in the person of God, which however falls at last into that of the prophet, a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger ; finely contrasted with the confidence and security of the righteous, and their trust in the promises of God that he will be their never-failing strength and protector.

The whole concludes, in the person of the prophet, with a description of the security of the Jews under the protection of God, and of the wretched state of Sennacherib and his army, wholly discomfited, and exposed to be plundered even by the weakest of the enemy.

Much of the beauty of this passage depends on the explanation above given of ver. 3 and 4, as addressed by the prophet, or by God himself, to Sennacherib ; not as it is usually taken, as addressed by the Jews to God, ver. 3, and then, ver. 4, as addressed to the Assyrians. To set this in a clear light, it may be of use to compare it with a passage of the prophet Joel ; where, speaking of the destruction caused by the locusts, he sets in the same strong light of opposition as Isaiah does here, the power of the enemy, and the power of JEHOVAH, who would destroy that enemy. Thus Isaiah to Sennacherib :—

“ When thou didst raise thyself up, the nations were dispersed—” Ver. 3.

4 And your spoil shall be gathered like the gathering of the caterpillar : as the running to and fro of locusts shall he run upon them.

5 <sup>b</sup> The LORD is exalted ; for he dwelleth on high : he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the

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<sup>b</sup> Ps. xcvi. 9.

“ But now will I arise, saith JEHOVAH ; Now will I be exalted.” Ver. 10.

And thus Joel, chap. ii. 20, 21 :—

“ His stink shall come up, and his ill savour shall ascend ;

Though he hath done great things.

Fear not, O land ; be glad and rejoice ;

For JEHOVAH will do great things.”—L.

NOTES ON CHAP. XXXIII.

Verse 1. *And dealest treacherously*—“ Thou plunderer”] See note on chap. xxi. 2.

*When thou shalt make an end to deal treacherously*—“ When thou art weary of plundering”] “ כנולך *cannelothecha, alibi non extat in s. s. nisi f. Job xv 29—simplicius est legere כנולך kechallothecha. Vid. Capell. ; nec repugnat Vitringa. Vid. Dan. ix. 24. calah, חתים hatim.*”—Secker.

Verse 2. *Be thou their arm every morning*—“ Be thou our strength every morning”] For זרעם *zeroam, their arm, the Syriac, Chaldee, and Vulgate read זרענו zeroenu, our arm, in the first person of the pronoun, not the third : the edition of Felix Pratensis has זרענו zerootheynu in the margin.*

The prophet is here praying against the enemies of God's people ; and yet this part of the prayer seems to be in their behalf : but from the above authorities it appears that our *arm* is the true reading, though I do not find it confirmed by any of *Kennicott's, De Rossi's,* or my own MSS. My old MS. Bible has,—*Be thou our arm in erp.*

Verse 3. *At the noise of the tumult*—“ From thy terrible voice.”] For חמון *hamon, “multitude,” the Septuagint and Syriac read אמרך amirch, “terrible,” whom I follow.*

Verse 6. *His treasure*—“ Thy treasure.”] <sup>o</sup> *θησαυρος σου, Sym.* He had in his copy *אוצרך otsarcha, “thy treasure,” not אוצרו otsaro, “his treasure.”*

Verse 7. *Their valiant ones shall cry without*—“ The mighty men raise a grievous cry”] Three MSS. read *אראלים erelim, that is, lions of God, or strong lions.* So they called valiant men heroes ; which appellation the Arabians and Persians still use. See *Bochart. Hieroz. Part I. lib. iii. cap. 1.* “ Mahomet, ayant reconnu Hamzeh son oncle pour homme de courage et de valeur, lui donne le titre ou surnom d'Assad Allah, qui signifie le lion de Dieu.” *D'Herbelot, p. 427.* And for *חצאה chatsah, the Syriac and Chaldee read קשה kashah, whom I follow. The Chaldee, Syriac, Aquila, Symmachus, and Theodotion read*

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stability of thy times, and strength of <sup>a</sup>salvation: the fear of the LORD is his treasure.

7 Behold, their <sup>b</sup>valiant ones shall cry without: <sup>c</sup>the ambassadors of peace shall weep bitterly.

8 <sup>d</sup>The highways lie waste, the wayfaring man ceaseth: <sup>e</sup>he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 <sup>f</sup>The earth mourneth and languisheth: Lebanon is ashamed and <sup>g</sup>hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

10 <sup>h</sup>Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 <sup>i</sup>Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: <sup>k</sup>as thorns cut up shall they be burned in the fire.

13 Hear, <sup>l</sup>ye that are far off, what I have done; and, ye that are near, acknowledge my might.

<sup>a</sup> Heb. *salvations*. — <sup>b</sup> Or, *messengers*. — <sup>c</sup> 2 Kings xviii. 18, 37. — <sup>d</sup> Judg. v. 6. — <sup>e</sup> 2 Kings xviii. 14, 15, 16, 17. — <sup>f</sup> Ch. xxiv. 4. — <sup>g</sup> Or, *withered away*. — <sup>h</sup> Ps. xii. 5. — <sup>i</sup> Ps. vii. 14. — <sup>j</sup> Ch. lix. 4. — <sup>k</sup> Ch. ix. 18. — <sup>l</sup> Ch. xlix. 1. — <sup>m</sup> Ps. xv. 2. xxiv. 4. — <sup>n</sup> Heb. *in righteousnesses*. — <sup>o</sup> Heb.

עֲרֵה לָהֶם *ereh lahem*, or גִּירֵה *yireh*, with what meaning is not clear.

The word עֲרֵה לָהֶם *erellam*, which we translate *valiant ones*, is very difficult; no man knows what it means. Kimchi supposes that it is the name of the angel that smote the Assyrian camp! The *Vulgate*, and my Old MS., translate it *seers*; and most of the Versions understand it in this way. None of the MSS. give us any help, but as we see above in *Lowth*.

Verse 9. *Bashan and Carmel shake off their fruits* — “Bashan and Carmel are stripped of their beauty.”] *καταρα εναντι*, *made manifest*. *Sept.* They read עֲרֵה לָהֶם *erellam*.

Verse 11. *Your breath* — “And my spirit”] “For רוחי *ruchechem*, your spirit, read רוחי כמו *ruchi kemo*.” *Secker*. Which reading is confirmed by the *Chaldee*, where מֵימְרֵי *meymri*, “my word,” answers to רוחי *ruchi*, “my spirit.”

Verse 14. *The sinners in Zion are afraid*] Zion has been generally considered as a type of the church of God. Now all the members of God's church should be holy, and given to good works; sinners in Zion, therefore, are portentous beings! but, alas! where are they not? The *Targum* on this verse is worthy of notice: “The sinners in Zion are broken down; fear hath seized the ungodly, who are suffering for their ways. They say, Who among us shall dwell in Zion, where the splendour of the Divine Majesty is

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that <sup>a</sup>walketh <sup>b</sup>righteously, and speaketh <sup>c</sup>uprightly; he that despiseth the gain of <sup>d</sup>oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of <sup>e</sup>blood, and <sup>f</sup>shutteth his eyes from seeing evil;

16 He shall dwell on <sup>g</sup>high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold <sup>h</sup>the land that is very far off.

18 Thine heart shall meditate terror. <sup>i</sup>Where is the scribe? where is the <sup>j</sup>receiver? where is he that counted the towers?

19 <sup>k</sup>Thou shalt not see a fierce people, <sup>l</sup>a people of deeper speech than thou canst perceive; of a <sup>m</sup>stammering tongue, that thou canst not understand.

<sup>a</sup> Heb. *bloods*. — <sup>b</sup> Or, *deceits*. — <sup>c</sup> Heb. *heights or high places*. — <sup>d</sup> Heb. *the land of far distances*. — <sup>e</sup> 1 Cor. i. 20. — <sup>f</sup> Heb. *weigher*. — <sup>g</sup> 2 Kings xix. 32. — <sup>h</sup> Deut. xxviii. 49, 50. — <sup>i</sup> Jer. v. 15. — <sup>j</sup> Or, *ridiculous*.

like a consuming fire? Who of us shall dwell in Jerusalem, where the ungodly are judged and delivered into hell for an eternal burning?” *Εβερ-δουργαε βρενναγισ*. Old MS. Bible.

Verse 15. *That stoppeth his ears from hearing of blood* — “Who stoppeth his ears to the proposal of bloodshed”] A MS. reads בְּדָמִים *bedamim*, “in blood.”

Verse 18. *Where is the scribe?*] The person appointed by the king of Assyria to estimate their number and property in reference to their being heavily taxed.

*Where is the receiver?*] Or he who was to have collected this tribute.

*Where is he that counted the towers?*] That is, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage; as Capaneus before Thebes is represented in a passage of the *Phonissæ* of Euripides, which *Grotius* has applied as an illustration of this place:—

Κκεινος εἶπα προσβασεις τεκμαιραι  
Πυργων, αυω τε και κατω τευχη μετρων. Ver. 187.

“To these seven turrets each approach he marks; The walls from their proud summit to their base Measuring with eager eye.”



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20 \* Look upon Zion, the city of our solemnities : thine eyes shall see <sup>b</sup> Jerusalem a quiet habitation, a tabernacle *that*

shall not be taken down ; <sup>c</sup> not one of <sup>d</sup> the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place <sup>e</sup> of broad rivers *and* streams : wherein shall go no galley with oars, neither shall gallant ship pass thereby.

<sup>a</sup> Ps. xlvi. 12.—<sup>b</sup> Ps. xli. 5. cxv. 1, 2.—<sup>c</sup> Ch. xxxvii. 33.—<sup>d</sup> Ch. liv. 2.—<sup>e</sup> Heb. *broad of spacers* or *hands*.

*He that counted the towers.*—"Those who were ordered to review the fortified places in Judea, that they might be manned and provisioned for the king of Assyria. So sure was he of gaining Jerusalem and subduing the whole of Judea, that he had already formed all these arrangements."—*Dodd's* notes.

Verse 20. *Look upon Zion*—"Thou shalt see Zion"] For חזת *chazeh*, "see," read תראה *techezeh*, "thou shalt see," with the *Chaldee*.—*Houbigant*. At the end of this verse we find in the Masoretic Bibles this note, חזתו *chatsi hassepher*, "the middle of the book ;" that is, the middle of the book of Isaiah.

Verse 21. *The glorious Lord*—"The glorious name of JEHOVAH"] I take שם *shem* for a noun, with the *Septuagint* and *Syriac*. See Ps. xx. 1. Prov. xviii. 10.

Verse 23. *Thy tacklings are loosed*] Here the Assyrians are represented under the figure of a *ship* wrecked by a violent storm ; and the people on the beach, young, old, feeble, and diseased, gathering the spoil without any to hinder them. *Kimchi*, who understands the whole of this chapter of Hezekiah and the king of Assyria, says, "There are others of our rabbins who apply it all to the days of the Messiah."

*Their mast*—"Thy mast"] For תורנא *tornam*, "their mast," the *Syriac* reads תורניך *torneycha*, "thy mast ;" the *Septuagint* and *Vulgate*, תורניך *tornecha*, ὁ ἵστος σου ἐκλίνας, "thy mast is fallen aside."—*Septuagint*. They seem to have read נחם *natah* or נחם *panah*, תורניך *tornecha*, or rather, לֹא כֵן *lo cun*, "is not firm," the negative having been omitted in the present text by mistake. However, I have followed their sense, which seems very probable, as the present reading is to me extremely obscure.

Verse 24. *And the inhabitant shall not say*] This verse is somewhat obscure. The meaning of it seems to be, that the army of Sennacherib shall by the stroke of God be reduced to so shattered and so weak a condition, that the Jews shall fall upon the remains of them, and plunder them without resistance ; that the most infirm and disabled of the people of Jerusalem shall come in for their share of the spoil ; the lame shall seize the prey ; even the sick and the diseased shall throw aside their infirmities, and recover strength enough to hasten to the general plunder. See above.

The last line of the verse is parallel to the first, 2766

22 For the LORD *is* our judge, the LORD *is* our 'law-giver, <sup>e</sup> <sup>h</sup> the LORD *is* our king ; he will save us.

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23 <sup>i</sup> Thy tacklings are loosed ; they could not well strengthen their mast, they could not spread the sail : then is the prey of a great spoil divided ; the lame take the prey.

24 And the inhabitant shall not say, I am sick : <sup>k</sup> the people that dwell therein *shall be* forgiven *their* iniquity.

<sup>f</sup> James iv. 12.—<sup>g</sup> Heb. *statute-maker*.—<sup>h</sup> Ps. lxxxix. 18.—<sup>i</sup> Or, *They have forsaken thy tacklings*.—<sup>k</sup> Jer. i. 20.

and expresses the same sense in other words. Sickness being considered as a visitation from God, and a punishment of sin ; the forgiveness of sin is equivalent to the removal of a disease. Thus the Psalmist:—

"Who forgiveth all thy sin ;  
And healeth all thine infirmities." Ps. ciii. 3.

Where the latter line only varies the expression of the former. And our blessed Saviour reasons with the Jews on the same principle : "Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee ; or to say, Arise, and take up thy bed, and walk ?" Mark ii. 9. See also Matt. viii. 17, Isai. liii. 4. Qui locus Isaie, 1 Pet. ii. 24, refertur ad remissionem peccatorum : hic vero ad sanationem morborum, quia ejusdem potentie et bonitatis est utrumque prestare ; et, quia peccatis remissis, et morbi, qui fructus sunt peccatorum, pelluntur. "Which passage of Isaiah has reference, in 1 Pet. ii. 24, to the *remission of sins*, and here to the *healing of diseases*, because both are effects of the same power and goodness ; and because with the remission of sins was associated the removal of disorders, the fruits of sin."—*Wetstein* on Matt. viii. 17.

That this prophecy was exactly fulfilled, I think we may gather from the history of this great event given by the prophet himself. It is plain that Hezekiah, by his treaty with Sennacherib, by which he agreed to pay him *three hundred* talents of silver and thirty talents of gold, had stripped himself of his whole treasure. He not only gave him all the silver and gold that was in his own treasury and in that of the temple, but was even forced to cut off the gold from the doors of the temple and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria : but after the destruction of the Assyrian army, we find that he "had exceeding much riches, and that he made himself treasuries for silver, and for gold, and for precious stones," &c. 2 Chron. xxxii. 27. He was so rich, that out of pride and vanity he displayed his wealth to the ambassadors from Babylon. This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army.—L. And thus, in the providence of God, he had the wealth which was exacted from him restored.

CHAPTER XXXIV.

The prophet earnestly exhorts all nations to attend to the communication which he has received from Jehovah, as the matter is of the highest importance, and of universal concern, 1. The wrath of God is denounced against all the nations that had provoked to anger the Defender of the cause of Zion, 2, 3. Great crowd of images, by which the final overthrow and utter extermination of every thing that opposes the spread of true religion in the earth are forcibly and majestically set forth; images so very bold and expressive as to render it impossible, without doing great violence to symbolical language, to restrain their import to the calamities which befell the Edomites in the reign of Nebuchadnezzar, or in that of any other potentate, or even to the calamities which the enemies of the church have yet suffered since the delivery of the prophecy. Edom must therefore be a type of Antichrist, the last grand adversary of the people of God; and consequently this most awful prophecy, in its ultimate signification, remains to be accomplished, 4—15. The churches of God, at the period of the consummation, commanded to consult the book of Jehovah, and note the exact fulfilment of these terrible predictions in their minutest details. Not one jot or tittle relative even to the circumstances shadowed forth by the impure animals shall be found to fail; for what the mouth of the Lord has declared necessary to satisfy the divine justice, his Spirit will accomplish, 16, 17.

A. M. cir. 3291.  
B. C. cir. 713.  
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cir. annum  
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COME <sup>a</sup> near, ye nations, to hear; and hearken, ye people: <sup>b</sup> let the earth hear, and <sup>c</sup> all that is therein; the

world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and

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<sup>a</sup> Ps. xlix. 1.—<sup>b</sup> Deut. xxxii. 1.

<sup>c</sup> Heb. the fulness thereof.

This and the following chapter make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first containing a denunciation of divine vengeance against the enemies of the people or church of God; the second describing the flourishing state of the church of God consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern: ALL nations are called upon to attend to the declaration of it; and the wrath of God is denounced against all the nations, that is, all those that had provoked to anger the Defender of the cause of Zion. Among those, Edom is particularly specified. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies, the Chaldeans; see Amos i. 11, Ezek. xxv. 12, xxxv. 15, Ps. cxxxvii. 7. Accordingly the Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar; see Jer. xxv. 15—26, Mal. i. 3, 4, and see *Marsham*, *Can. Chron. Sæc. xviii.*, who calls this the age of the destruction of cities. The general devastation spread through all these countries by Nebuchadnezzar may be the event which the prophet has primarily in view in the *thirty-fourth* chapter: but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so highly wrought and terrible a description; and it is not easy to discover what connexion the extremely flourishing state of the church or people of God, described in the next chapter, could have with those events, and how the former could be the consequence of the latter, as it is there represented to be. By a figure, very common in the prophetic writings, any city or people, remarkably

distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with Edom and Botsra. It seems, therefore, reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still *future*; to some great revolutions to be effected in later times, *antecedent* to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect.

That the *thirty-fifth* chapter has a view beyond any thing that could be the immediate consequence of those events, is plain from every part, especially from the middle of it, ver. 5, 6; where the miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application: and our Saviour himself has moreover plainly referred to this very passage, as speaking of him and his works, *Matt. xi. 4, 5*. He bids the disciples of John to go and report to their master the things which they heard and saw; that the blind received their sight, the lame walked, and the deaf heard; and leaves it to him to draw the conclusion in answer to his inquiry, whether he who performed the very works which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words directs us. According to the allegorical interpretation, they may have a further view: this part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the

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his fury upon all their armies:  
he hath utterly destroyed them,  
he hath delivered them to the  
slaughter.

3 Their slain also shall be cast out, and  
their stink shall come up out of their car-  
cases, and the mountains shall be melted  
with their blood.

4 And all the host of heaven shall be dis-  
solved, and the heavens shall be rolled to-  
gether as a scroll: and all their host shall fall  
down as the leaf falleth off from the vine, and  
as a falling fig from the fig-tree.

5 For my sword shall be bathed in heaven:  
behold, it shall come down upon Idumea, and  
upon the people of my curse, to judgment.

6 The sword of the LORD is filled with

\* Joel ii. 20.—<sup>b</sup> Ps. cii. 36. Ezek. xxxii. 7, 8. Joel ii. 31.  
iii. 15. Matt. xxiv. 29. 2 Pet. iii. 10.—<sup>c</sup> Rev. vi. 14.  
<sup>d</sup> Ch. xiv. 12.—<sup>e</sup> Rev. vi. 13.—<sup>f</sup> Jer. xlvi. 10.—<sup>g</sup> Jer.

Christian faith; events predicted in the Holy Scrip-  
tures as preparatory to it. *Kimchi* says, "This  
chapter points out the future destruction of Rome,  
which is here called Bosra; for Bosra was a great  
city of the Edomites. Now the major part of the  
*Romans* are Edomites, who profess the law of Jesus.  
The emperor Cæsar (qy. Constantine) was an Edomite,  
and so were all the emperors after him. *The de-  
struction of the Turkish empire is also comprehended  
in this prophecy.*"—L. As to the last, I say, Amen!

NOTES ON CHAP. XXXIV.

Verse 1. *Hearken*—"Attend unto me"] A MS.  
adds in this line the word אֵלַי *ali*, unto me, after לְמִימֵי  
*leummim*; which seems to be genuine.

Verse 4. *And all the host of heaven*] See note on  
chap. xxiv. 21, and *De Sacra Pœsi Hebræorum*,  
Præl. ix.

Verse 5. *For my sword shall be bathed in heaven*—  
"For my sword is made bare in the heavens"]  
There seems to be some impropriety in this, according  
to the present reading: "My sword is made drunken,  
or is bathed in the heavens;" which forestals, and  
expresses not in its proper place, what belongs to the  
next verse: for the sword of יהוה was not to be  
bathed or glutted with blood in the heavens, but in  
Botsra and the land of Edom. In the heavens it was  
only prepared for slaughter. To remedy this, Arch-  
bishop *Secker* proposes to read, for בַּשָּׁמַיִם *bashahamayim*,  
בְּדָמִים *bedamim*; referring to Jer. xlvi. 10. But even  
this is premature, and not in its proper place. The  
*Chaldee*, for רִיבְתָהּ *rivethah*, has תִּיגָלִי *tithgalli*, shall be  
*revealed or disclosed*: perhaps he read תִּרְאֶה or  
נִרְאָה *nirathah*. Whatever reading, different I pre-  
sume from the present, he might find in his copy, I  
follow the sense which he has given of it.

Verse 6. *The Lord hath a sacrifice*—For יהוה  
celebrateth a sacrifice"] Ezekiel, chap. xxxix. 16, 17,  
has manifestly imitated this place of Isaiah. He hath

blood, it is made fat with fat-  
ness, and with the blood of  
lambs and goats, with the fat of  
the kidneys of rams: for the

LORD hath a sacrifice in Bozrah, and a great  
slaughter in the land of Idumea.

7 And the unicorns shall come down with  
them, and the bullocks with the bulls; and  
their land shall be soaked with blood, and  
their dust made fat with fatness.

8 For it is the day of the LORD's vengeance,  
and the year of recompences for the contro-  
versy of Zion.

9 And the streams thereof shall be turned  
into pitch, and the dust thereof into brimstone,  
and the land thereof shall become burning  
pitch.

xlix. 7, &c. Mal. i. 4.—<sup>b</sup> Ch. lxiii. 1. Jer. xlix. 13. Zeph.  
i. 7.—<sup>c</sup> Or, *rhinoceros*.—<sup>d</sup> Or, *drunken*.—<sup>e</sup> Ch. lxiii. 4.  
<sup>m</sup> See Deut. xxx. 23.

set forth the great leaders and princes of the adverse  
powers under the same emblems of goats, bulls, rams,  
fatlings, &c., and has added to the boldness of the  
imagery, by introducing God as summoning all the  
fowls of the air, and all the beasts of the field; and  
bidding them to the feast which he has prepared for  
them by the slaughter of the enemies of his people:—

"And thou, son of man,  
Thus saith the Lord יהוה,  
Say to the bird of every wing,  
And to every beast of the field:  
Assemble yourselves, and come;  
Gather together from every side,  
To the sacrifice which I make for you,  
A great slaughter on the mountains of Israel.  
And ye shall eat flesh and drink blood:  
The flesh of the mighty shall ye eat,  
And the blood of the lofty of the earth shall ye  
drink;  
Of rams, of lambs, and of goats,  
Of bullocks, all of them the fat ones of Bashan:  
And ye shall eat fat, till ye are cloyed,  
And drink blood, till ye are drunken;  
Of my slaughter, which I have slain for you."

The sublime author of the revelation, chap. xix. 17,  
18, has taken this image from Ezekiel, rather than  
from Isaiah.

Verse 7. *The unicorns shall come down*] רִימִים  
*reemim*, translated *wild goats* by Bishop *Lowth*. The  
*ream* *Bochart* thinks to be a species of wild goat  
in the deserts of Arabia. It seems generally to mean  
the rhinoceros.

*With blood*—"With their blood"] מִדָּמָם *middamam*;  
so two ancient MSS. of *Kennicott's*, the *Syriac*, and  
*Chaldee*.

Verse 8. *The year of recompences for the contro-  
versy of Zion*—"The year of recompence to the de-  
fender of the cause of Zion"] As from דָּן *dan*, מִן

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman, 3.

10 It shall not be quenched night nor day; \*the smoke thereof shall go up for ever: <sup>b</sup>from generation to generation

it shall lie waste; none shall pass through it for ever and ever.

11 \*But the <sup>d</sup>cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and \*he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And \*thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and \*it shall be an habitation of dragons, and a court for <sup>b</sup>owls. <sup>i</sup>

14 <sup>b</sup>The wild beasts of the desert shall also

meet with <sup>i</sup>the wild beasts of the island, and the satyr shall cry to his fellow; the <sup>m</sup>screech owl also shall rest there, and find for herself a place of rest.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman, 3.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek ye out of <sup>a</sup>the book of the LORD and read; no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

<sup>a</sup> Rev. xiv. 11. xviii. 18. xix. 3. — <sup>b</sup> Mal. i. 4. — <sup>c</sup> Ch. xiv. 23. Zeph. ii. 14. Rev. xviii. 2. — <sup>d</sup> Or, pelican. — <sup>e</sup> Kings xxi. 13. Lam. ii. 8. — <sup>f</sup> Ch. xxxii. 13. Hos. ix.

6. — <sup>g</sup> Ch. xiii. 21, &c. — <sup>h</sup> Or, ostriches. — <sup>i</sup> Heb. daughters of the owl. — <sup>j</sup> Heb. Zaim. — <sup>k</sup> Heb. fjm. — <sup>l</sup> Or, night monster. — <sup>m</sup> Mal. iii. 16.

an, a judge; so from רוב rub, ריב rib, an advocate, or defender; Judici Sionis: Syriac.

Verse 11. The cormorant] כַּפּוּר kaath, the pelican, from the root קא קא ki, to vomit, because it is said she swallows shell-fish, and when the heat of her stomach has killed the fish, she vomits the shells, takes out the dead fish, and eats them.

The bittern] קִפּוּד kippod, the hedge-hog, or porcupine.

The owl] יַנְשׁוֹפִי yanshoph, the bittern, from נשף nashph, to blow, because of the blowing noise it makes, almost like the howling of an ox. My old MS. Bible renders the words thus:—The souls in face like an ass, and the perchon, and the snipe (snipe).

The line of confusion, and the stones of emptiness—“The plummet of emptiness over her scorched plains.” The word חֹרֵיחַ choreyha, joined to the 12th verse, embarrasses it, and makes it inexplicable. At least I do not know that any one has yet made out the construction, or given any tolerable explication of it. I join it to the 11th verse, and supply a letter or two, which seem to have been lost. Fifteen MSS., five ancient, and two editions read חֹרֵיחַ choreyha; the first printed edition of 1486, I think nearer to the truth, חֹרֵי חֹרֵי chor choreyha. I read חֹרֵיחַ bechoreyha, or חֹרֵיחַ אל chorereyha; see Jer. xvii. 6. A MS. has חֹדִיחַ chodiah, and the Syriac reads חֹדִיחַ chodiah, gaudium, joining it to the two preceding words; which he likewise reads differently, but without improving the sense. However, his authority is clear for dividing the verses as they are here divided. I read שֶׁם shem as a noun. They shall boast, יִקְרְעוּ yikreu; see Prov. xx. 6.

Verse 13. And thorns shall come up in her palaces] חֹרֵיחַ חֹרֵיחַ realu bearmenotheyha; so read all the ancient Versions.

A court for owls.] יַנְשׁוֹפִי yaanah the ostrich, from נשף anah, to cry, because of the noise it makes. “They roar,” says Dr. Shaw, “sometimes like a lion—sometimes like a bull. I have often heard them groan as if in the utmost distress.”

Verse 14. The wild beasts of the desert] טֵימִיּוֹם teiyim, the mountain cats.—Bochart.

Wild beasts of the island] אֵיִמִּיּוֹם aiyim, the jackals.

The satyr] שַׁעִיר seir, the hairy one, probably the he-goat.

The screech owl] לַיִלִית lilyth, the night-bird, the night-raven, nyctycorax, from ליל layil, or לילה lailah, the night.

Verse 15. The great owl] כִּפּוּז kippoz, the akovrias, or darter, a serpent so called because of its suddenly leaping up or darting on its prey. Probably the mongox or ichneumon may be intended.

The vultures] דַּיִתּוֹת daiyoth, the black vultures. My old MS. Bible renders these names curiously: אַנְדֵּ אֶגְרֵת cumen schal debylis: the beste, part of an asse, and part of a man: and the wadmose, the tother schal crien to the tother. There schal byn lamps, that is, thirase, or a beste habynge the holy litc a woman, and hors feet. Ther hadde dychis, the perchoun, and narschide out littil chittis. There ben gadred kiltis, the top to the top. What language!

Every one with her mate.] A MS. adds אל el after אִשְׁשָׁה ishshah, which seems necessary to the construction; and so the Syriac and Vulgate. Another MS. adds in the same place רַע eth, which is equivalent.

Verse 16. My mouth—“For the mouth of JEHOVAH”] For חוּ hu five MSS. (three ancient) read יְהוָה Yehovah, and another is so corrected; so likewise the Septuagint. Two editions have טֵימִיּוֹם teivam; and so the Septuagint, Vulgate, and Arabic, with the

edition of 1486, and a MS. has כָּבֶשֶׂת *kebatsam* with the masculine pronoun instead of the feminine : and so in the next verses it is לָהֶם *lahem*, instead of לָהָא *lahen*, in fourteen MSS., six of them ancient.—L. To see the importance of these various readings, the Hebrew Bible must be consulted.

CHAPTER XXXV.

*Flourishing state of the church of God consequent to the awful judgments predicted in the preceding chapter. The images employed in the description are so very consolatory and sublime as to oblige us to extend their fulfilment to that period of the gospel dispensation when Messiah shall take unto himself his great power and reign. The fifth and sixth verses were literally accomplished by our Saviour and his apostles : but that the miracles wrought in the first century were not the only import of the language used by the prophet, is sufficiently plain from the context. They, therefore, have a farther application ; and are contemporary with, or rather a consequence of, the judgments of God upon the enemies of the church in the latter days ; and so relate to the greater influence and extension of the Christian faith, the conversion of the Jews, their restoration to their own land, and the second advent of Christ. Much of the imagery of this chapter seems to have been borrowed from the exodus from Egypt : but it is greatly enlivened by the life, sentiments, and passions ascribed to inanimate objects ; all nature being represented as rejoicing with the people of God in consequence of their deliverance ; and administering in such an unusual manner to their relief and comfort, as to induce some commentators to extend the meaning of the prophecy to the blessedness of the saints in heaven, 1—10.*

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Name Pompili,  
R. Roman., 3.

**T**HE wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose.

<sup>a</sup> Ch. lv. 12.

The various miracles our Lord wrought are the best comment on this chapter, which predicts those wondrous works and the glorious state of the Christian church. See the parallel texts in the margin.

On this chapter Bishop Lowth has offered some important emendations. I shall introduce his translation, as the best yet given of this singular prophecy :

1. The desert and the waste shall be glad ;  
And the wilderness shall rejoice, and flourish :
2. Like the rose shall it beautifully flourish ;  
And the well-watered plain of Jordan shall also rejoice :  
The glory of Lebanon shall be given unto it,  
The beauty of Carmel and of Sharon ;  
These shall behold the glory of JEHOVAH,  
The majesty of our God.
3. Strengthen ye the feeble hands,  
And confirm ye the tottering knees.
4. Say ye to the fainthearted, Be ye strong ;  
Fear ye not ; behold your God !  
Vengeance will come ; the retribution of God :  
He himself will come, and will deliver you.
5. Then shall be unclosed the eyes of the blind ;  
And the ears of the deaf shall be opened :
6. Then shall the lame bound like the hart,  
And the tongue of the dumb shall sing :  
For in the wilderness shall burst forth waters,  
And torrents in the desert :
7. And the glowing sand shall become a pool,  
And the thirsty soil bubbling springs :

2 <sup>b</sup> It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it,

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Name Pompili  
R. Roman., 3.

<sup>b</sup> Ch. xxxii. 15.

- And in the haunt of dragons shall spring forth  
The grass with the reed and the bulrush.
8. And a highway shall be there ;  
And it shall be called The way of holiness :  
No unclean person shall pass through it :  
But he himself shall be with them, walking in the way,  
And the foolish shall not err therein :
  9. No lion shall be there ;  
Nor shall the tyrant of the beasts come up thither  
Neither shall he be found there ;  
But the redeemed shall walk in it.
  10. Yea, the ransomed of JEHOVAH shall return ;  
They shall come to Sion with triumph ;  
And perpetual gladness shall crown their head  
Joy and gladness shall they obtain ;  
And sorrow and sighing shall flee away.

NOTES ON CHAP. XXXV.

Verse 1. *Shall be glad* ] כָּבֶשֶׂת *yeusum* ; in one MS. the ׀ *mem* seems to have been added ; and כָּבֶשֶׂת is upon a rasure in another. None of the ancient Versions acknowledge it ; it seems to have been a mistake, arising from the next word beginning with the same letter. Seventeen MSS. have כָּבֶשֶׂת *yeusum* both *vau*s expressed ; and five MSS., כָּבֶשֶׂת *yeusum* without the *vau*s. Probably the true reading is, "The wilderness and the dry place shall be glad." Not for them.

Verse 2. *Rejoice even with joy and singing*—"Th

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. Name Pompilius, R. Roman., 3.

the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool,

Job iv. 3, 4. Hebr. xii. 12.—b Heb. hasty.—c Ch. xix. 18. xxxii. 3, 4. xlii. 7. Matt. ix. 27, &c. xi. 5. xii. 22. n. 30, &c. xxi. 14. John ix. 6, 7.—d Matt. xi. 5. Mark vi. 32, &c.—e Matt. xi. 5. xv. 30. xxi. 14. John v. 8, 9. Acts iii. 2, &c. viii. 7. xiv. 8, &c.—f Ch. xxvii. 4. Matt. ix. 32, 33. xii. 22. xv. 30.—g Ch. xli. 18. xliii. 19. John vii.

and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

38, 39.—b Ch. xxiv. 13.—c Or, a court for reeds, &c. Ch. lii. 1. Joel iii. 17. Rev. xxi. 27.—d Or, for he shall be with them.—e Lev. xxvi. 6. Ch. xi. 9. Ezek. xxxiv. 25.—f Ch. li. 11.—g Ch. xxv. 8. lxxv. 19. Rev. vii. 17. xxi. 4.

well-watered plain of Jordan shall also rejoice"] For *veran*, the Septuagint read *yarden*, *ra* *amqas rov Iordanos*, "the deserts of Jordan." Four MSS. read *gulath*; see Josh. xv. 19: "Irrigua Jordani;" *Houbigant*. *gidoth*, Ripæ Jordani, "the banks of Jordan;" *Kennicott*. See De S. Poësi Hebr. Prælect. xx. note.

Unto it] For *lah*, to it, nine MSS. of *Kennicott's* and four of *De Rossi's* read *lecha*, to thee. See ibid.

Verse 7. The parched ground—"The glowing sand"] *sharab*; this word is Arabic, *سراب* as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the Koran, chap. xxv.: "But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." Mr. Sale's note on this place is, "The Arabic word *aerab* signifies that false appearance which in the eastern countries is often seen on sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams: 'by the quivering undulating motion of that quick succession of vapours and exhalations which are extracted by the powerful influence of the sun.'—*Shaw*, Trav. p. 378. It sometimes tempts thirsty travellers out of their way; but deceives them when they come near, either going forward (for it always appears at the same distance) or quite vanishing." Q. Curtius has mentioned it: "Arenas vapor æstivi solis accendit; camporumque non alia, quam vasti et profundi æquoris species est."—*Lib. vii.*, c. 5. Dr. Hyde gives us the precise meaning and derivation of the word. "Dictum nomen *Barca* *habberakah*, splendorem, seu splendidem regionem

notat; cum ea regio radiis solaribus tam copiose collustretur, ut reflexum ab arenis lumen adeo intensè fulgens, a longinquo spectantibus, ad instar corporis solaris, aquarum speciem referat; et hinc arenarum splendor et radiatio (et lingua Persicâ petito nomine) dicitur *سراب* *serab*, i. e., aquæ superficialis aquarum species." Annot. in *Peritsol*. cap. ii.

"Shall spring forth"] The *he* in *rebithseh* seems to have been at first *mem* in MS. Bodl., whence Dr. *Kennicott* concludes it should be *rebithsim*. But instead of this word the *Syriac*, *Vulgate*, and *Chaldee* read some word signifying to grow, spring up, or abound. Perhaps *paretsah*, or *paretsu*, or *parats hachatsir*, as *Houbigant* reads.—L.

Verse 8. And an highway] The word *tederech* is by mistake added to the first member of the sentence from the beginning of the following member. Sixteen MSS. of Dr. *Kennicott's*, seven ancient, and two of *De Rossi's*, have it but once; so likewise the *Syriac*, *Septuagint*, and *Arabic*.

Err therein.] A MS. of Dr. *Kennicott's* adds *bo*, in it, which seems necessary to the sense; and so the *Vulgate*, per eam, "by it." One of *De Rossi's* has *sham*, there.

But it shall be for those—"But he himself shall be with them, walking in the way"] That is, God; see ver. 4. "Who shall dwell among them, and set them an example that they should follow his steps." Our old English Versions translated the place to this purpose; our last translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the midst of the sentence, thereby destroying the construction and the sense.

Verse 9. It shall not be found there—"Neither shall he be found there"] Three MSS. read *velo*,

adding the conjunction ; and so likewise the *Septuagint* and *Vulgate*. And four MSS., one ancient, read גימטסא *yimmatsa*, the verb, as it certainly ought to be, in the masculine form.

The redeemed shall walk there] געוילט *geulim*. Those whose forfeited inheritances are bought back by the kinsman, גואל *goel*, the nearest of kin to the family. This has been considered by all orthodox divines as referring to the incarnation of our Lord, and his sacrificial offering. After געוילט *geulim*, one of *De Rossi's* MSS. adds עד עולם *ad olam*, for ever. "The redeemed shall walk there for ever."

Verse 10. The ransomed] פדויער *peduyey*, from פדה *padah*, "to redeem by paying a price." Those for whom a price was paid down to redeem them from bondage and death.

Sighing shall flee away.] אנאחא *anachah*. Never was a sorrowful accent better expressed than in this strong guttural word, *an-ach-ah* ; nearly the same with the Irish in their funeral wailings, *och-och-on*. The whole nation express all their mournful accents by these three monosyllables :

This chapter contains the following parts :—

1. We have here blessed promises of the latter-day glory.
2. The prophet may be considered as addressing the teachers of the gospel, to show them that it was their business to encourage and direct the people in their expectation of redemption.
3. A promise of the manifestation of God among men is given.
4. The miracles which Christ should work are explicitly mentioned.
5. The privileges of Christianity are specified ; there shall be, 1. Thorough teaching ; 2. Holy walking.
6. Perfect safety.
7. Complete happiness. And—
8. Final glory.

The chapter shows also that no impurity should be tolerated in the church of God ; for as that is the mystical body of Christ, it should be like himself, without spot or wrinkle, or any such thing.

CHAPTER XXXVI.

*Sennacherib, king of Assyria, comes against Judah and takes all the fenced cities, 1. He afterwards sends a great host against Jerusalem ; and his general Rabshakeh delivers an insulting and blasphemous message to Hezekiah, 2—20. Hezekiah and his people are greatly afflicted at the words of Rabshakeh, 21, 22.*

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Numæ Pompilii,  
R. Roman., 3.

NOW \*it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against

all the defenced cities of Judah, and took them.

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVII. 3.  
cir. annum  
Numæ Pompilii,  
R. Roman., 6.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in

the highway of the fuller's field.

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVI. 3.  
cir. annum  
Numæ Pompilii,  
R. Roman., 6.

3 Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna

the scribe, and Joah, Asaph's son, the recorder

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest ?

5 I say, sayest thou, (but they are but vain words) I have counsel and strength for

\* 2 Kings xviii. 13, 17. 2 Chron. xxxii. 1.—<sup>b</sup> Or, secretary.  
<sup>c</sup> 2 Kings xviii. 19, &c.

<sup>d</sup> Heb. a word of lips.—<sup>e</sup> Or, but counsel and strength for the war.

The history of the invasion of Sennacherib, and of the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here as affording the best light to many parts of those prophecies, and as almost necessary to introduce the prophecy in the *thirty-seventh* chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative in the Second Book of Kings, chaps. xviii., xix., xx. ; and these chapters of Isaiah, xxxvi., xxxvii., xxxviii., xxxix., for much the greater part (the account of the sickness of Hezekiah only excepted), are but a different copy of that narration. The difference of the two copies is little more than what has manifestly

arisen from the mistakes of transcribers ; they mutually correct each other, and most of the mistakes may be perfectly rectified by a collation of the two copies with the assistance of the ancient Versions. Some few sentences, or members of sentences, are omitted in this copy of Isaiah, which are found in the other copy in the Book of Kings. Whether these omissions were made by design or mistake may be doubted.—L.

NOTES ON CHAP. XXXVI.

Verse 3. Then came forth unto him] Before these words the other copy, 2 Kings xviii. 18, adds, ויקרא אל המלך *vaigikreu el hammelech*, "And they demanded audience of the king."

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVII. 3.  
cir. ananm  
Name Pompilii,  
R. Roman., 6.

war : now on whom dost thou trust, that thou rebellest against me ?

6 Lo, thou trustest in the staff of this broken reed, on Egypt ; whereon if a man lean, it will go into his hand, and pierce it : so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God : is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar ?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen ?

10 And am I now come up without the LORD against this land to destroy it ? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language ; for we understand it : and speak not to us in the Jews' language, in the ears of the people that are on the wall.

<sup>a</sup> Ezek. xxix. 6, 7. — <sup>b</sup> Or, hostages. — <sup>c</sup> Or, Seek my favour by a present.

Verse 5. *I say*—“Thou hast said”] *Fourteen MSS.* (three ancient) of *Kennicott's* and *De Rossi's* have it in the second person, אמרת *amarta* ; and so the other copy, 2 Kings xviii. 20.

But they are but vain words] דבר שפתים *debar sephathayim*, a word of the lips. Thou dost talk about counsels, but thou hast none ; about strength, but there is none with thee.

Verse 6. *The staff of this broken reed*] A weak-mimed faithless ally.

On Egypt] The Bodl. MS. adds מלך *melech*, the king of Egypt ; and so perhaps the *Chaldee* might read.

It will go into his hand, and pierce it] Will take subsidy after subsidy, and do nothing for it.

Verse 7. *But if thou say*—“But if ye say”] *Two ancient MSS.* have תומרם *tomerm* in the plural number ; so likewise the *Septuagint*, *Chaldee*, and the other copy, 2 Kings xviii. 22.

Ye shall worship before this altar—“To worship only before this altar”] See 2 Chron. xxxii. 12.

Verse 10. *Am I now come up without the Lord*] Probably some apoetate Israelitish priest might have encouraged the king of Assyria by telling him that

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words ? *hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you ?*

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you : for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us : this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah : for thus saith the king of Assyria, <sup>c</sup> Make <sup>d</sup> an agreement with me by a present, and come out to me : <sup>e</sup> and eat ye every one of his vine, and every one of his fig-tree ; and drink ye every one the waters of his own cistern ;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria ?

<sup>d</sup> Heb. *Make with me a blessing.* — <sup>e</sup> Zech. iii. 10.

יהוה had given him a commission against Jerusalem.

Verse 12. *That they may eat their own dung*—“Destined to eat their own dung”] לֶעֱכֹל *leechol*, that they may eat, as our translation literally renders it. But the *Syriac* reads מֵעֹכֵל *mæechol*, that they may not eat, perhaps rightly, and afterward וּמִשֶׁתְּהֹל *umishshethoth*, or וּמִשֶׁתְּהֹל *ushethoth*, to the same purpose. *Seventeen of Dr. Kennicott's MSS.*, *ten of De Rossi's*, and *two of my own*, read מַיִם *meymey*, the water ; mine have מַיִם שֶׁנֵּימֵי *meymey sheneyhem*, and write in the margin מַיִם רֵגֵלֵיהֶם *meymey regaleyhem*, the water of their feet, a modest way of expressing urine.

Verse 15. *This city shall not be delivered*] וְאֵלֶּיָּהּ *ve-ly*, AND this city. *Ten of Kennicott's MSS.*, and *nine of De Rossi's*, with *one* (ancient) of my own, add the conjunction.

Verse 16. *Make an agreement*] בְּרַחָה *berachah*, make a blessing with me ; i. e., Give me a ransom for the city, and I will not destroy it ; give me the yearly tribute thou hast promised.

Verse 17. *And vineyards*] The other copy, 2 Kings xviii. 32, adds here : “A land of oil-olive,



A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria

out of my hand.

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

and of honey; that ye may live, and not die: and hearken not unto Hezekiah when he seduceth you."

Verse 19. Where are the gods] Many MSS. add the conjunction here also: And, or But, where are the gods, &c.

For other matters relative to this chapter, see the notes on 2 Kings xviii. 13, &c.

Of Sepharvaim] The other copy, 2 Kings xviii. 34, adds, of "Henah and Ivah."

Have they delivered] וְיָצִי vechi. The copulative is

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

not expressed here by the Septuagint, Syriac, Vulgate, and three MSS.; nor is it in any other copy. lb. Houbigant reads חָחִי hachi, with the interrogative particle; a probable conjecture, which the ancient Versions above quoted seem to favour.

Verse 21. But they held their peace—"But the people held their peace"] The word חָחִי haam, the people, is supplied from the other copy, and is authorized by a MS. which inserts it after וְאֵת otho.

CHAPTER XXXVII.

Hezekiah is greatly distressed, and sends to Isaiah the prophet to pray for him, 1—4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5—7. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9—13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14—20. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 21—25. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 36. Sennacherib returns to Nineveh, and is slain by his own sons, 37, 38.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

AND <sup>a</sup> it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of <sup>b</sup> blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear

the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is <sup>c</sup> left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will <sup>d</sup> send a blast upon him,

<sup>a</sup> 2 Kings xix. 1, &c.—<sup>b</sup> Or, provocation.

<sup>c</sup> Heb. found.—<sup>d</sup> Or, put a spirit into him.

NOTES ON CHAP. XXXVII.

Verse 6. Thus shall ye say] כֹּה תאמרו ko tomerun, "thus shall ye (explicitly, earnestly, and positively) say." The paragogic nun deepens and increases the sense.

Verse 7. I will send a blast—"I will infuse a spirit

into him"] "רוח ברוך nothen bo ruach never signifies any thing but putting a spirit into a person: this was πνευμα δειψιας, the spirit of deceit."—Secker. "I will send a blast"—I do not think that Archbishop Secker has hit the true meaning of these words. I believe רוח ruach means here a pestilential wind, such as the

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVII. 3.  
cir. 300000  
Name Pompilius,  
R. Roman., 6.

and he shall hear a rumour,  
and return to his own land;  
and I will cause him to fall by  
the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the

king of Arphad, and the king of the city of Sepharvaim, Henna, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear: open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries.

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVII. 3  
cir. annum  
Name Pompilius,  
R. Roman., 6.

\* Jer. xlix. 23.—b Dan. ix. 18.

c Heb. lands.—d Heb. given.

Anabs call *simoom*, that instantly suffocates both man and beast; and is what is termed "the angel of the Lord," God's messenger of death to the Assyrians, ver. 36.

Verse 8. *Rabshakeh returned*] From chap. xxxvi. 2, we learn that the king of Assyria had sent Rabshakeh from Lachish to Jerusalem; now it is likely that Rabshakeh had besieged that place, and that the king of Assyria had taken his station before this city, and dispatched Rabshakeh against Jerusalem. But, as in the verse above it is said, "he had departed from Lachish," probably he had been obliged to raise the siege, and sat down before Libnah, which promised an easier conquest.

Verse 9. *He heard say concerning Tirhakah king of Ethiopia*] When he heard that Tirhakah king of Ethiopia had come out against him, then he sent that blasphemous manifesto which is contained in ver. 10—13, to terrify Hezekiah into submission. How much was this like, in words and spirit, to the manifesto sent to the Parisians by the late Duke of Brunswick, from the plains of Champagne, in 1792, which was the forerunner of the mighty torrents of human blood which was shed in the French revolution! And what a blast of God fell upon him and his army—nearly like that which fell on the army of Sennacherib!

*He sent messengers*—"He sent messengers again"] The word *vaiyishma*, "and he heard," which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is

omitted in an ancient MS. It is a mere tautology, and embarrasses the sense. The true reading instead of it is, *vayeshab*, "and he returned," which the Septuagint read in this place, *απεστρεψε*, and which is preserved in the other copy, 2 Kings xix. 9: "He returned and sent," that is, according to the Hebrew idiom, "he sent again."

Verse 12. *As Gozan, and Haran*] *Charan*: but *Har* *Haran* is the reading of four of Kennicott's MSS. and one of *De Rossi's*.

Verse 14. *And read it*—"And read them"] *vayikraem*. So MS. Bodl. in this place; and so the other copy; instead of *vayikraehu*, "and read it."

*And spread it*—"And spread them"] *vayiphrasehu*. *hu* is upon a rasure in a MS., which probably was at first *mem*. The same mistake as in the foregoing note.

Verse 15. *Unto the Lord*—"Before JEHOVAH"] That is, in the sanctuary. For *el*, the Syriac, Challee, and the other copy, 2 Kings xix. 15, read *liphney*, "before the face."

Verse 18. *The nations*] *haratsoth*, "the lands;" instead of this word, which destroys the sense, ten of Kennicott's and five of *De Rossi's* MSS. (one ancient) have here *goyim*, "nations;" which is undoubtedly the true reading, being preserved also in the other copy; 2 Kings xix. 17. Another MS. suggests another method of rectifying the sense in this place, by reading *malcam*, "their king,"

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVII. 3.  
cir. annum  
Nume Pompili,  
R. Roman., 6.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted

<sup>a</sup> Heb. *By the hand of thy servants.*—<sup>b</sup> Heb. *the tallness of the cedars thereof, and the choice of the fir-trees thereof.*  
<sup>c</sup> Or, *the forest and his fruitful field.*—<sup>d</sup> Or, *fenced and closed.*—<sup>e</sup> Or, *Hast thou not heard how I have made it long*

instead of ארצם *artsam*, "their land;" but it ought to be מלכותם *malcheyhem*, "all the countries and their kings."

Verse 20. *Save us*—"Save us, we beseech thee"] The supplicating particle, נָּ, *na*, is supplied here from eighteen MSS., three ancient, of Dr. Kennicott, and ten of *De Rossi*, and from the other copy; 2 Kings xix. 19.

*That thou art the Lord, even thou only*—"That thou יהוה *art the only God.*"] The word אֱלֹהִים *Elohim*, "God," is lost here in the Hebrew text, but preserved in the other copy; 2 Kings xix. 19. The *Syriac* and *Septuagint* seem here to have had in their copies אֱלֹהִים *Elohim*, instead of יהוה *Yehovah*.

Verse 21. *Then Isaiah—sent unto Hezekiah*] The *Syriac* and *Septuagint* understand and render the verb passively, *was sent*.

*Whereas thou hast prayed to me against Sennacherib*—"Thy prayer unto me concerning Sennacherib—I have heard"] שמעתי *shamati*; this word, necessary to the sense, is lost in this place out of the Hebrew text. One MS. of Dr. Kennicott's and one of *De Rossi's* have it written above the line in a later hand. The *Septuagint* and *Syriac* found it in their copies; and it is preserved in the other copy; 2 Kings xix. 20.

Verse 23. *Against the Holy One of Israel.*] For לא *el, to*, the other copy has על *al, against*, rather more properly.

Verse 24. *By thy servants*—"By thy messengers"] The text has עבדך *abdeycha, thy servants*; but the true reading seems to be מלכך *malachycha, thy messengers*, as in the other copy, 2 Kings xix. 23; and as the *Septuagint* and *Syriac* found it in their copies in this place.

*Reproached the Lord*] אדוני *Adonai*: but one of my MSS. has יהוה *Yehovah Adonai, Jehovah the Lord*. This reading is not found, I think, in any other MS., but several have יהוה *Yehovah* for אדוני *Adonai*.

thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24 <sup>a</sup> By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down <sup>b</sup> the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and <sup>c</sup> the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the <sup>d</sup> besieged places.

26 <sup>e</sup> Hast thou not heard long ago, how I have done it; and of ancient times, that I

A. M. cir. 3294.  
B. C. cir. 710.  
Olymp. XVII. 3.  
cir. annum  
Nume Pompili,  
R. Roman., 6.

ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps? as 2 Kings xix. 25.

*I will enter into the height of his border*—"I will penetrate into his extreme retreats"] The text has מרומ *marom, the height*, which seems to have been taken by mistake from the line but one above. Two MSS. have here מלון *malon, the lodge or retreat*; which is the word in the other copy, 2 Kings xix. 23, and I think is the true reading.

*The forest of his Carmel.*] The forest and his fruitful field; that is, I will possess myself of the whole country.

Verse 25. *Water*—"Strange waters"] The word זרם *zarim, strange*, lost out of the Hebrew text in this place, is supplied from the other copy. A MS. supplies the word רבים *rabbim, many*, instead of it.

*With the sole of my feet*] With my infantry.

*All the rivers of the besieged places*—"All the canals of fenced places."] The principal cities of Egypt, the scene of his late exploits, were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were surrounded. See *Harmer's Observ.* ii. p. 304. *Claudian* introduces Alaric boasting of his conquests in the same extravagant manner:—

Subsidere nostris

Sub pedibus montes; arescere vidimus amnes.—  
Fregi Alpes, galeisque Padum victricibus hausit.

De Bello Getic. 526.

"The mountains have passed away under our feet; we have seen the rivers dried up. I have broken the Alps, and laden out the Po with our victorious helmets."

Verse 26. *Lay waste defenced cities into ruinous heaps*—"Lay waste warlike nations, strong fenced cities." גללים נללסים *gallim nitatsim*. It is not easy to give a satisfactory account of these two words, which have greatly embarrassed all the interpreters, ancient and modern. For גללים *gallim* I read גויים *goyim*, as the *Septuagint* do in this place, גוים. The word גוים

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum.  
Nomen Pompilii,  
R. Roman., 3.

have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps.

27 Therefore their inhabitants were <sup>a</sup> of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy <sup>b</sup> abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And <sup>d</sup> the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and <sup>e</sup> they that escape out of Mount

<sup>a</sup> Heb. short of hand. — <sup>b</sup> Or, sitting. — <sup>c</sup> Ch. xxx. 28. Eek. xxxviii. 4. — <sup>d</sup> Heb. the escaping of the house of Judah that remaineth. — <sup>e</sup> Heb. the escaping. — <sup>f</sup> 2 Kings

in the Vulgate renders in this place compugnantium; in the parallel place, 2 Kings xix. 25, pugnantium; and the Septuagint μαχυσων, fighting, warlike. This rendering is as well authorized as any other that I know of; and, with the reading of the Septuagint, perfectly clears up the construction. See the margin on all the preceding verses.

Verse 27. Corn blasted] שדמה shedmah, parched: it does not appear that there is any good authority for this word. The true reading seems to be שדפה shedphah, blasted, as it is in six MSS. (two ancient) here, and in the other copy.

Verse 29. Will I put my hook in thy nose] Et fenum meum: Jonathan vocem נחש methey, interpretatus est נחש semam, i. e., annulum, sive uncum, eumque ferreum, quem infigit naribus camelæ: eoque trahitur, quoniam illa feris motibus agitur: et hoc est, quod discimus in Talmude; et camela cum annulo narum: scilicet, egreditur die sabbathi. "And my bridle: Jonathan interprets the word methey by semam, a ring, or that iron hook which they put in the nostrils of a camel to lead her about, check her in her restiveness, &c. And this is what we mean in the Talmud, when we say, And the camel with the ring of her nostrils shall go out on the sabbath-day." — Jerchi in 2 Kings xix. 28. Ponam circulum in naribus

Zion: the 'zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with <sup>a</sup> shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will <sup>b</sup> defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the <sup>c</sup> angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of <sup>b</sup> Armenia: and Esar-haddon his son reigned in his stead.

xix. 31. Ch. ix. 7. — <sup>c</sup> Heb. shield. — <sup>d</sup> 2 Kings xx. 6. Ch. xxxviii. 6. — <sup>e</sup> 2 Kings xix. 35. — <sup>f</sup> Heb. Ararat.

tuis. "I will put a ring in thy nostrils." — Jerome. Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly. Bulls are often ringed thus in several parts of England. The Hindoos compare a person who is the slave of his wife to a cow led by the ring in her nose.

Verse 36. Then the angel] Before "the angel," the other copy, 2 Kings xix. 35, adds, "it came to pass the same night, that" —

The prophet Hosea, chap. i. 7, has given a plain prediction of this miraculous deliverance of the kingdom of Judah: —

"And to the house of Judah I will be tenderly merciful:

And I will save them by יהוה their God.

And I will not save them by the bow;

Nor by sword, nor by battle;

By horses, nor by horsemen." — L.

Verse 38. His sons smote him] What an awful punishment of his blasphemy! Who can harden his neck against God, and be successful? God does not lightly pass by blasphemy against himself, his government, his word, his Son, or his people. Let the profligate take care!

CHAPTER XXXVIII.

*Account of Hezekiah's dangerous sickness and miraculous recovery, 1—9. Tender and beautiful song of thanksgiving, in which this pious king breathed out the sentiments of a grateful heart, when his life was, as it were, restored. This ode may be adapted to other cases; and will always afford profit and pleasure to those who are not void of feeling and piety, 10—22.*

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI 4.  
cir. annum  
Nunus Pompili, R. Roman., 3.

**I**N <sup>a</sup> those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, <sup>b</sup>Set <sup>c</sup> thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, <sup>d</sup>Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept <sup>e</sup>sore.

<sup>a</sup> 2 Kings xx. 1, &c. 2 Chron. xxxii. 24.—<sup>b</sup> 2 Sam. xvii. 23. 1 Mac. ix. 55.—<sup>c</sup> Heb. Give charge concerning thy

NOTES ON CHAP. XXXVIII.

Verse 1. *In those days*] The reader is requested to consult the notes on 2 Kings xx. in reference to the principal parts of this chapter.

Verse 2. *Then Hezekiah turned his face toward the wall*] The furniture of an eastern divan, or chamber, either for the reception of company or for private use, consists chiefly of carpets spread on the floor in the middle; and of sofas, or couches, ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. It is to be observed that the corner of the room is the place of honour. Dr. Pococke, when he was introduced to the Sheikh of Fushout, found him sitting in the corner of his room. He describes another Arab Sheikh "as sitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Girge as placed on a sofa in a corner to the right as one entered the room." *Harmer's Observ.* ii. p. 60. Lady Mary Montague, giving an account of a visit which she made to the Kahya's lady at Adrianople, says, "She ordered cushions to be given me; and took care to place me in the corner, which is the place of honour." Letter xxxiii. The reason of this seems to be, that the person so placed is distinguished, and in a manner separated, from the rest of the company, and as it were guarded by the wall on each side. We are to suppose Hezekiah's couch placed in the same situation; in which, turning on either side, he must turn his face to the wall; by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.

Ver. 3. And he said, I beseech thee, O JEHOVAH, remember now how I have endeavoured to walk

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* <sup>e</sup>a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI 4.  
cir. annum  
Nunus Pompili, R. Roman., 3.

house.—<sup>d</sup> Neh. xiii. 14.—<sup>e</sup> Heb. with great weeping. Ch. xxxvii. 35.—<sup>f</sup> 2 Kings xx. 8, &c. Ch. vii. 11.

before thee in truth, and with a perfect heart; and have done that which is good in thine eyes. And Hezekiah wept, and lamented grievously.—L.

Ver. 4. Now [before Isaiah was gone out into the middle court,] the word of JEHOVAH came unto him, saying, Go [back,] and say unto Hezekiah, Thus saith JEHOVAH, the God of David thy father, I have heard thy supplication; I have seen thy tears. Behold [I will heal thee; and on the third day thou shalt go up into the house of JEHOVAH.

Ver. 5. And] I will add unto thy days fifteen years. And I will deliver thee, and this city, from the hand of the king of Assyria; and I will protect this city. And [Hezekiah said, By what sign shall I know that I shall go up into the house of JEHOVAH?

Ver. 7. And Isaiah said,] This shall be the sign unto thee from JEHOVAH, that JEHOVAH will bring to effect this word which he hath spoken.

The words in the translation included within crotchets are supplied from the parallel place, 2 Kings xx. 4, 5, to make the narration more perfect. I have also taken the liberty, with *Houbigant*, of bringing forward the two last verses of this chapter, and inserting them in their proper places of the narration with the same mark. *Kimchi's* note on these two verses is as follows: "This and the following verse belong not to the writing of Hezekiah; and see no reason why they are written here after the writing; for their right place is above, after *And will protect this city*, ver. 6. And so they stand in the book of Kings." 2 Kings xx. 7, 8. The narration of this chapter seems to be in some parts an abridgment of that of 2 Kings xx. The abridger, having finished his extract here with the eleventh verse, seems to have observed, that the seventh and eighth verses of 2 Kings xx. were wanted to con-

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
cir. annum  
Nume Pompili,  
R. Roman., 3.

8 Behold, I will bring again the shadow of the degrees, which is gone down in the <sup>a</sup> sundial of Ahaz, ten degrees backward.

So the sun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, <sup>b</sup> in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed

<sup>a</sup> Heb. *degrees by or with the sun.*—<sup>b</sup> Ps. xxvii. 13. cxvi. 9.  
<sup>c</sup> Job vii. 6.

A. M. cir. 3291.  
B. C. cir. 713.  
Olymp. XVI. 4.  
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Nume Pompili,  
R. Roman., 3.

from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off <sup>d</sup> with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: <sup>e</sup> I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; <sup>f</sup> undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years <sup>g</sup> in the bitterness of my soul.

16 O LORD, by these *things men* live, and

<sup>d</sup> Or, *from the thrum.*—<sup>e</sup> Ch. lix. 11.—<sup>f</sup> Or, *ease me.*  
<sup>g</sup> Job vii. 11. x. 1.

plete the narration: he therefore added them at the end of the chapter, after he had inserted the song of Hezekiah, probably with marks for their insertion in their proper places; which marks were afterwards neglected by transcribers. Or a transcriber might omit them by mistake, and add them at the end of the chapter with such marks. Many transpositions are, with great probability, to be accounted for in the same way.

Verse 6. *I will defend this city.*] The other copy, 2 Kings xx. 6, adds: "for mine own sake, and for the sake of David my servant;" and the sentence seems somewhat abrupt without it.

Verse 8. *Which is gone down*—"By which the sun is gone down"] For בַּשֶּׁמֶשׁ *bashshemesh*, the Septuagint, Syriac, and Chaldee read הַשֶּׁמֶשׁ *hashshemesh*. *Houbigant*. In the history of this miracle in the book of Kings (2 Kings xx. 9—11), there is no mention at all made of the sun, but only of the going backward of the shadow: which might be effected by a supernatural refraction. The first ὁ ἡλιος, *the sun*, in this verse is omitted in the Septuagint, MS. Pachom.

Verse 9. *The writing of Hezekiah*] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it. Another copy of this very obscure passage (obscure not only from the concise poetical style, but because it is probably very incorrect), would have been of great service. The MSS. and ancient Versions, especially the latter, will help us to get through some of the many difficulties which we meet with in it.

Verse 11. *The Lord*—"JEHOVAH"] יהוה *Yah* יהוה *Yah*, seems to be יהוה *Yehovah*, in MS. Bodl., and it was so at first written in another. So the Syriac. See *Houbigant*. I believe יהוה *Yehovah* was the original reading. See the note on chap. xii. 2.

Verse 12. *Mine age—is removed from me as a shepherd's tent*] רֹעִי *roi* is put for רֹעַ *roch*, say the rabbins (*Sal. ben Melec* on the place); but much

more probably is written imperfectly for רֹעִי *roim*, *shepherds*. See note on chap. v. 1.

I shall be removed from this state to another, as a shepherd removes his *tent* from one place to another for the sake of his flock. Is not this a strong intimation of his belief in a future state?

*I have cut off like a weaver my life*—"My life is cut off as by the weaver"] קִפְּדִי *kippadi*. This verb is rendered passively, and in the third person, by the Syriac, Chaldee, and Vulgate.

Verse 13. The last line of the foregoing verse, מִיּוֹם עַד לַיְלַת הַשְּׁמֶשׁ *miyom ad layelah tashlimeni*, "In the course of the day thou wilt finish my web;" or, as the common Version has it, "From day *even* to night wilt thou make an end of me," is not repeated at the end of this verse in the Syriac version; and a MS. omits it. It seems to have been inserted a second time in the Hebrew text by mistake.

*I reckoned till morning, &c.*—"I roared until the morning like the lion"] For שִׁוְוִיִּיתִי *shivvithi*, the Chaldee has נִהַמַּעִיתִי *nihameith*: he read שָׂאגְתִּי *shaagti*, the proper term for the roaring of a lion; often applied to the deep groaning of men in sickness. See Ps. xxii., xxxii. 3, xxxviii. 9, Job iii. 24. The Masoretes divide the sentence, as I have done; taking כַּאֲרִי *caari*, *like a lion*, into the first member; and so likewise the Septuagint.

Verse 14. *Like—a swallow*—"Like the swallow"] כֶּסֶס *kesis*; so read two MSS., *Theodot.*, and *Hieron*.

*Mine eyes fail*] For דַּלְחִי *dalchi* the Septuagint read כלל *calu*, ἐξέλειπον Compare Ps. lxi. 4, cxix. 82, 123; Lam. ii. 11, iv. 17, in the Hebrew and in the Septuagint.

*O LORD*—"O Lord"] For יהוה *Yehovah*, thirty MSS. and eight editions read אֲדֹנָי *Adonai*.

*Undertake for me*—"Contend for me"] אֶשְׁכַּח *ashekah*, with *w shin*, *Jarchi*: this sense of the word is established by Gen. xxvi. 20: "He called the name of the well *פַּעַן* *esek*, because they strove with

A. M. cir. 3291.  
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R. Roman., 3.

in all these things is the life of my spirit : so wilt thou recover me, and make me to live.

17 Behold <sup>a</sup> for peace I had great bitterness : but <sup>b</sup> thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back.

18 For <sup>c</sup> the grave cannot praise thee, death can not celebrate thee : they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day : <sup>d</sup> the father to the children

<sup>a</sup> Or, on my peace came great bitterness.—<sup>b</sup> Heb. thou hast loved my soul from the pit.—<sup>c</sup> Ps. vi. 5. xxx. 9.

him :” הִיטְשַׁעְתָּךְ *hithassectak*, equivalent to יָרִיבוּ *yaribu*, at the beginning of the verse.

Verse 15. *I shall go softly all my years in the bitterness of my soul*—“Through the rest of my years will I reflect on this bitterness of my soul”] אֲדַדְדֵּה *eddaddeh* ; *recogitabo*, *Vulg. reputabo*, Hieron. in loc.

Verse 16. *By these things men live*—“For this cause shall it be declared”] Περὶ αὐτῆς γὰρ ἀνηγγελη σοι, καὶ ἐξηγεῖρας μου τὴν πνοήν, Sept. They read in their copies עליה יח לך רחמי רחמי, not very different from the present text, from which all the ancient Versions vary. They entirely omit two words, וּלְכָל בָּהֵם *ulekol bahem* ; as to which there is some variation in the MSS. One MS. has וּבְכָל *ubechol*, and in all ; two others וּבְכָל *vechol*, and all, and ten MSS. have בָּהֵם *bahem*, in them, in the masculine gender.

Taking this as in the common Version, we may observe, it is not an unfrequent case, that afflictions, and especially such as tend to a speedy death, become the means, not only of saving the soul, but also of lengthening the life.

*Make me to live*—“Hast prolonged my life.”] A MS. and the Babylonish Talmud read וְעַתְּחַיֵּנִי *vetachayeni*, and so the ancient Versions. It must necessarily be in the second person.

Verse 17. *For peace I had great bitterness*—“My anguish is changed into ease”] מַר לִי מַר *mar li mar*, “mutata mihi est amaritudo.” Paronomasia ; a figure which the prophet frequently admits. I do not always note it, because it cannot ever be preserved in the translation, and the sense seldom depends upon it. But here it perfectly clears up the

shall make known thy truth.

20 The LORD was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For <sup>e</sup> Isaiah had said, Let them take a lump of figs, and lay it for a plaister up to the boil, and he shall recover.

22 <sup>f</sup> Hezekiah also had said, What is the sign that I shall go up to the house of the LORD ?

lxxxviii. 11. cxv. 17. Eccles. ix. 10. — <sup>d</sup> Deut. iv. 9. vi. 1. Ps. lxxxviii. 3, 4. — <sup>e</sup> 2 Kings xx. 7. — <sup>f</sup> 2 Kings xx. 8.

great obscurity of the passage. See Lowth on it place.

*Thou hast rescued*] חָשַׁחְתָּךְ *chashachta*, with כּ *cap* instead of *p koph* ; so the Septuagint and *Vulgata Houbigant*. See Chappelow on Job xxxiii. 18.

*From perdition*] מִשְׁחַחַת בֵּלִי *misshachath beli*, ἵνα μὴ ἀπολωθῶμαι, Sept. ut non periret, “that it may not perish.” *Vulg.* Perhaps inverting the order of the words. See *Houbigant*.

*Thou hast in love to my soul*] חָשַׁחְתָּךְ *chashachta* “thou hast lovingly embraced” or kissed “my soul out of the pit of corruption.”

Verse 19. *Thy truth*] אֵל אֲמִתְּךָ *el amittecha*. A MS. omits אֵל *el* ; and instead of אֵל *el*, an ancient MS. and one edition read אֵת *eth*. The same mistake as in Ps. ii. 7.

Verse 21. *Let them take a lump of figs, &c.*] God in effecting this miraculous cure, was pleased to ordain the use of means not improper for that end. “Foliis et, quæ non maturuere, fici, strumis illinuntur, omnia busque quæ emollienda sunt discutiendave.” *Pur Nat. Hist.* xxiii. 7. “Ad discutienda ea, quæ in corporis parte aliqua coierunt, maxime possunt—ficturida,” &c. Celsus, v. 11. See the note on 2 Kings xx. 7. *Philemon Holland* translates the passage as *medical man* :—“The milke or white juice that of the figge tree yieldeth is of the same nature that vinegar and therefore it will cruddle milke as well as rennet or rendles. The right season of gathering this milke substance is before that the figs be ripe upon the tree and then it must be dried in the shadow : thus prepared, it is good to break impostumes, and keepe ulcers open.”

CHAPTER XXXIX.

The Babylonish monarch sends letters of congratulation and a present to Hezekiah, on account of his recovery from his late dangerous illness, 1. The king of Judah shows the messengers of Merodach-baladan all the treasures of his house and kingdom, 2. The prophet takes occasion from this ostentatious display of the king to predict the captivity of the royal family, and of the people, by the Babylonians, 3—8.

A. M. cir. 3292.  
R. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Name Pompilius,  
R. Roman., 4.

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Heze-

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Olymp. XVII. 1.  
cir. annum  
Name Pompilius,  
R. Roman., 4.

thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

kiah: for he had heard that he had been sick, and was recovered.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

4 Then said he, What have they seen in

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

2 Kings xx. 12, &c. — 2 Chron. xxxii. 31. — c Or, *spicery*. — d Or, *jewels*.

\* Heb. *vessels or instruments*. — Jer. xx. 5. — † Fulfilled, Dan. i. 2, 3, 7. — ‡ 1 Sam. iii. 18.

NOTES ON CHAP. XXXIX.

Hitherto the copy of this history in the second book of Kings has been much the most correct; in this chapter that in Isaiah has the advantage. In the two first verses two mistakes in the other copy are to be corrected from this: for חזקיהו *hizkiyahu*, read חזקיה *hizkiyeh*, and was recovered; and for וישיח *vaiyishma*, he heard, read וישח *vaiyismach*, he rejoiced.

Verse 1. At that time Merodach-baladan] This name is variously written in the MSS. Berodach, Medorach, Medarech, and Medurach.

"And ambassadors"] The Septuagint add here καὶ ἀποσβας; that is, וּמְלָאכִים *umalachim*, and ambassadors; which word seems to be necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2 Kings xx. 12. For the subsequent narration refers to them all along, "these men, whence came they?" &c.; plainly supposing them to have been personally mentioned before. See Houbigant.

Verse 6. To Babylon] בבל *babelah*, so two MSS. (one ancient); rightly, without doubt, as the other copy (2 Kings xx. 17) has it. This prediction was fulfilled about one hundred and fifty years after it was spoken: see Dan. i. 2, 3—7. What a proof of Divine omniscience!

Verse 8. Then said Hezekiah] The nature of Hezekiah's crime, and his humiliation on the message

of God to him by the prophet, is more expressly declared by the author of the book of the Chronicles: "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who, sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. xxxii. 25, 26, 30, 31.

There shall be peace and truth in my days.] I rather think these words should be understood as an humble inquiry of the king, addressed to the prophet. "Shall there be prosperity, *shalom*, and truth in my days?—Shall I escape the evil which thou predictest? Understood otherwise, they manifest a pitiful unconcern both for his own family and for the nation. "So I be well, I care not how it may go with others." This is the view I have taken of the passage in 2 Kings xxi. 19. Let the reader judge whether *this*, or the *former*, should be preferred See the concluding notes on 2 Kings xx.

CHAPTER XL.

In this chapter the prophet opens the subject respecting the restoration of the Church with great force and elegance; declaring God's command to his messengers the prophets to comfort his people in their captivity, and to impart to them the glad tidings that the time of favour and deliverance was at hand, 1, 2. Immediately a harbinger is introduced giving



orders, as usual in the march of eastern monarchs, to remove every obstacle, and to prepare the way for their return to their own land, 3—5. The same words, however, the New Testament Scriptures authorize us to refer to the opening of the gospel dispensation. Accordingly, this subject, coming once in view, is principally attended to in the sequel. Of this the prophet gives us sufficient notice by introducing a voice commanding another proclamation which calls off our attention from all temporary, fading things to the spiritual and eternal things of the gospel, 6—11. And to remove every obstacle in the way of the prophet in either sense, or perhaps to give a further display of the character of the Redeemer, enlarges on the power and wisdom of God, as the Creator and Disposer of all things. It is impossible to read this description of God, the most sublime that ever was penned, without being struck with inexpressible reverence and self-abasement. The contrast between the great Jehovah and every thing reputed great in this world, how admirably imagined, how exquisitely finished! What atoms and inanities are they all before HIM who sittest on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers,—those poor insects that wander over the barren heath for sustenance, spend the day in continual chirpings, and take up their humble lodging at night on a blade of grass, 12—26. The prophet concludes with a most comfortable application of the whole, showing that all this infinite power and unsearchable wisdom is unweariedly and everlastingly engaged in strengthening, comforting, and saving his people, 27—31.

A. M. cir. 3292.  
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cir. annum  
Nunus Pompilii,  
R. Roman., 4.

**C**OMFORT ye, comfort ye my people, saith your God.  
2 Speak ye <sup>a</sup> comfortably to Jerusalem, and cry unto her, that her <sup>b</sup> warfare is accomplished, that her

iniquity is pardoned: <sup>c</sup> for she hath received of the LORD's hand double for all her sins.  
3 <sup>d</sup> The voice of him that crieth in the wilderness, <sup>e</sup> Prepare ye the way

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII.  
cir. annum  
Nunus Pompilii,  
R. Roman., 4.

<sup>a</sup> Heb. to the heart. — <sup>b</sup> Or, appointed time. — <sup>c</sup> See Job xliii. 10. Ch. lxi. 7.

<sup>d</sup> Matt. iii. 3 Mark i. 3. Lake iii. 4. John i. 23. — <sup>e</sup> Mt. iii. 1.

The course of prophecies which follow, from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event. As the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah to be born of the tribe of Judah, and of the family of David, the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future and more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.

Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that

some interpreters cannot see that it has any other and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. It may therefore be useful to examine more attentively the train of the prophet's ideas, and to consider carefully the images under which he displays his subject. He hears a crier giving orders, by solemn proclamation, to prepare the way of the Lord in the wilderness; to remove all obstructions before JEHOVAH marching through the desert; through the wild, uninhabited, impassable country. The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their king leading them in person through the vast deserts which lay in their way to the promised land of Canaan. It is not merely JEHOVAH himself that in both cases the way was to be prepared, and all obstructions to be removed; but for JEHOVAH marching in person at the head of his people. Let us first see how this idea is pursued by the sacred poets who treat of the exodus, which is their favourite subject with them, and affords great choice of examples:

“When Israel came out of Egypt,  
The house of Jacob from the barbarous people;  
Judah was his sanctuary,  
Israel his dominion.” Ps. cxiv. 1, 2

“JEHOVAH his God is with him;  
And the shout of a king is among them:  
God brought them out of Egypt.”— Numb. xxiii. 21, 22

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunc Pompilii,  
R. Roman., 4.

of the LORD, \* make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be

\* Pa. lxxv. 4. Ch. xlix. 11.—<sup>b</sup> Ch. xlv. 2.—<sup>c</sup> Or, a straight place.—<sup>d</sup> Or, a plain place.

"Make a highway for him that rideth through the deserts:

O God, when thou wentest forth before thy people, When thou marchedst through the wilderness, The heavens dropped"— Ps. lxxviii. 4, 7.

Let us now see how Isaiah treats the subject of the return of the people from Babylon. They were to march through the wilderness with JEHOVAH at their head, who was to lead them, to smooth the way before them, and to supply them with water in the thirsty desert; with perpetual allusion to the exodus:

"Come ye forth from Babylon, flee ye from the land of the Chaldeans with the voice of joy:

Publish ye this, and make it heard; utter it forth even to the end of the earth;

Say ye, JEHOVAH hath redeemed his servant Jacob: They thirsted not in the deserts, through which he made them go;

Waters from the rock he caused to flow for them; Yea, he clave the rock, and forth gushed the waters." Chap. xlvi. 20, 21.

"Remember not the former things; And the things of ancient times regard not:"

(That is, the deliverance from Egypt:)

"Behold, I make a new thing; Even now shall it spring forth; will ye not regard it? Yea, I will make in the wilderness a way;

In the desert streams of water." Chap. xliii. 18, 19.

"But he that trusteth in me shall inherit the land, And shall possess my holy mountain.

Then will I say: Cast up, cast up the causeway; make clear the way;

Remove every obstruction from the road of my people." Chap. lvii. 13, 14.

"How beautiful appear on the mountains The feet of the joyful messenger, of him that announceth peace;

Of the joyful messenger of good tidings, of him that announceth salvation;

Of him that saith to Sion, Thy God reigneth!

All thy watchmen lift up their voice, they shout together;

For face to face shall they see, when JEHOVAH returneth to Sion.

Verily not in haste shall ye go forth; And not by flight shall ye march along;

For JEHOVAH shall march in your front; And the God of Israel shall bring up your rear." Chap. lii. 7, 8, 12.

Babylon was separated from Judea by an immense tract of country, which was one continued desert; that large part of Arabia called very properly Deserta. It is mentioned in history as a remarkable occurrence, that Nebuchadnezzar, having received the news of

made low: <sup>b</sup> and the crooked shall be made <sup>c</sup> straight, and the rough places <sup>d</sup> plain:

5 And the <sup>e</sup> glory of the LORD shall be revealed, and all flesh shall see it

\* Ch. xxxv. 2. lviii. 8. lx. 1. Exod. xvi. 7. Lev. ix. 23. Numb. xiv. 10. xxiv. 16. 1 Kings viii. 11.

the death of his father, in order to make the utmost expedition in his journey to Babylon from Egypt and Phœnicia, set out with a few attendants, and passed through this desert. *Berosus apud Joseph.*, Antiq. x. 11. This was the nearest way homewards for the Jews; and whether they actually returned by this way or not, the first thing that would occur on the proposal or thought of their return would be the difficulty of this almost impracticable passage. Accordingly the proclamation for the preparation of the way is the most natural idea, and the most obvious circumstance, by which the prophet could have opened his subject.

These things considered, I have not the least doubt that the return of the Jews from the captivity of Babylon is the first, though not the principal, thing in the prophet's view. The redemption from Babylon is clearly foretold, and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature. I should not have thought it necessary to employ so many words in endeavouring to establish what is called the *literal sense* of this prophecy, which I think cannot be rightly understood without it, had I not observed that many interpreters of the first authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this *literal sense* is, we have nevertheless the irrefragable authority of John the Baptist, and of our blessed Saviour himself, as recorded by all the Evangelists, for explaining this exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introduction of the kingdom of Messiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages manifestly relating to the deliverance of the Jewish nation, effected by Cyrus, are, with good reason, and upon undoubted authority, to be understood of the redemption wrought for mankind by Christ.

If the *literal sense* of this prophecy, as above explained, cannot be questioned, much less surely can the *spiritual*; which, I think, is allowed on all hands, even by Grotius himself. If both are to be admitted, here is a plain example of the *mystical allegory*, or *double sense*, as it is commonly called, of prophecy; which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages from the Old Testament. Of the foundation and properties of this sort of allegory, see *De S. Poës. Hebr.* Prælect. xi.

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together, for the mouth of the  
LORD hath spoken it.  
6 The voice said, Cry. And  
he said, What shall I cry?

\* All flesh is grass, and all the  
goodness thereof is as the  
flower of the field.  
7 The grass withereth, the

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\* Job xiv. 2. Ps. xc. 5. cii. 11.

ciii. 15. James i. 10. 1 Pet. i. 24.

## NOTES ON CHAP. XL.

Verse 1. *Comfort ye, comfort ye*] "The whole of this prophecy," says *Kimchi*, "belongs to the days of the Messiah."

Verse 2. *Double for all her sins*—"Blessings double to the punishment." It does not seem reconcileable to our notions of the divine justice, which always punishes less than our iniquities deserve, to suppose that God had punished the sins of the Jews in double proportion; and it is more agreeable to the tenor of this consolatory message to understand it as a promise of ample recompence for the effects of past displeasure, on the reconciliation of God to his returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version to supply the elliptical expression of the Hebrew. Compare chap. lxi. 7, Job xlii. 10, Zech. ix. 12. *men chattaah* signifies punishment for sin, Lam. iii. 39, Zech. xiv. 19. But *Kimchi* says, "Double here means the two captivities and emigrations suffered by the Israelites. The first, the Babylonish captivity; the second, that which they now endure." This is not a bad conjecture.

Verse 3. *The voice of him that crieth in the wilderness*—"A voice crieth, in the wilderness"] The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *stratores*. Ipse (Johannes Baptista) *se stratorem* vocat Messie, cujus esset alta et elata voce homines in desertis locis habitantes ad itinera et vias Regi mox venturo sternendas et reficiendas hortari.—Mosheim, *Instituta*, Majora, p. 96. "He (John the Baptist) calls himself the pioneer of the Messiah, whose business it was with a loud voice to call upon the people dwelling in the deserts to level and prepare the roads by which the King was about to march."

*Diodorus's* account of the marches of Semiramis into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition "In her march to Ecbatana she came to the Zarcean mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious

road, which to this day is called from her the road of Semiramis. Afterward she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable."—*Diod. Sic.* lib. ii.

The writer of the apocryphal book called *Baruch* expresses the same subject by the same images, either taking them from this place of Isaiah, or from the common notions of his countrymen: "For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God." Chap. v. 7.

The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit, without reformation, for the reception of her King. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance. I have distinguished the parts of the sentence according to the punctuation of the Masoretes, which agrees best both with the literal and the spiritual sense; which the construction and parallelism of the distich in the Hebrew plainly favours, and of which the Greek of the Septuagint and of the evangelists is equally susceptible.

John was born in the desert of Judea, and passed his whole life in it, till the time of his being manifested to Israel. He preached in the same desert: it was a mountainous country; however not entirely and properly a desert; for though less cultivated than other parts of Judea, yet it was not uninhabited. Joshua (chap. xv. 61, 62) reckons six cities in it. We are so prepossessed with the idea of John's living and preaching in the desert, that we are apt to consider this particular scene of his preaching as a very important and essential part of history: whereas we apprehend this circumstance to be no otherwise important, than as giving us a strong idea of the rough character of the man, which was answerable to the place of his education; and as affording a proper emblem of the rude state of the Jewish church at that time, which was the true wilderness meant by the prophet, in which John was to prepare the way for the coming of the Messiah.

Verse 4. *Crooked*] The word *קב* *akob* is very generally rendered *crooked*: but this sense of the word seems not to be supported by any good authority. *Ludolphus*, Comment. ad Hist. Æthiop. p. 20 says "that in the Ethiopic language it signifies *clivus locus editus*:" and so the *Syriac* Version renders in this place, *אrama*: *Hebrew*, *אrama*

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flower fadeth : because the  
\*spirit of the LORD bloweth  
upon it: surely the people is  
grass.

8 The grass withereth, the  
flower fadeth : but the <sup>b</sup>word  
of our God shall stand for ever.  
9 ° O Zion, that bringest good

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\* Ps. ciii. 16.—<sup>b</sup> John xii. 34. 1 Pet. i. 25.—<sup>c</sup> Or, O

thou that tellest good tidings to Zion. Ch. xli. 27. lii. 7.

tumulus, acervus. Thus the parallelism would be more perfect: "the hilly country shall be made level, and the precipices a smooth plain."

Verse 5. "The salvation of our God."] These words are added here by the *Septuagint*: *ro σωτηριον του θεου*, *ישועת אלהים* *אשר יישענו אתה* *eth yesuath Eloheynu*, as it is in the parallel place, chap. lii. 10. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word *it*, which is equivalent to this addition, from the *Septuagint*.

This omission in the *Hebrew* text is ancient, being prior to the *Chaldee*, *Syriac*, and *Vulgate* Versions: but the words stand in all the copies of the *Septuagint*, and they are acknowledged by Luke, chap. iii. 6. The whole of this verse is wanting in one of my oldest MSS.

Verse 6. *The voice said, Cry*—"A voice saith, Proclaim"] To understand rightly this passage is a matter of importance; for it seems designed to give us the true key to the remaining part of Isaiah's prophecies, the general subject of which is the restoration of the people and church of God. The prophet opens the subject with great clearness and elegance: he declares at once God's command to his messengers (his prophets, as the *Chaldee* rightly explains it), to comfort his people in captivity, to impart to them the joyful tidings, that their punishment has now satisfied the divine justice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading his people from Babylon, as he did formerly from Egypt, through the wilderness; to remove all obstacles, and to clear the way for their passage. Thus far nothing more appears to be intended than a return from the Babylonish captivity: but the next words seem to intimate something much greater:—

"And the glory of JEHOVAH shall be revealed;  
And all flesh shall see together the salvation of our God."

He then introduces a voice commanding him to make a solemn proclamation. And what is the import of it? that the people—the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone; but that the word of God endureth for ever. What is this, but a plain opposition of the flesh to the spirit; of the carnal Israel to the spiritual; of the temporary Mosaic economy to the eternal Christian dispensation? You may be ready to conclude (the prophet may be disposed to say), by this introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem, of the temple, and its services and worship in all its ancient splendour.

These are earthly, temporary, shadowy, fading things, which shall soon pass away, and be destroyed for ever; these are not worthy to engage your attention in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The law has only a shadow of good things; the substance is the gospel. I promise you a restoration of the former, which, however, is only for a time, and shall be done away, according to God's original appointment: but under that image I give you a view of the latter, which shall never be done away, but shall endure for ever. This I take to be agreeable to St. Peter's interpretation of this passage of the prophet, quoted by him, 1 Pet. i. 24, 25: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." This is the same word of the Lord of which Isaiah speaks, which hath now been preached unto you by the gospel. The law and the gospel are frequently opposed to one another by St. Paul, under the images of flesh and spirit: "Having begun in the spirit, are ye now made perfect by the flesh?" Gal. iii. 3.—L.

All the goodness thereof—"All its glory"] For *חסדו chasdo* read *חדו chadu*; the *Septuagint* and *Vulgate*, and 1 Pet. i. 24.

Verse 7. *The grass withereth*] The whole of this verse is wanting in three of *Kennicott's* and five of *De Rossi's* MSS., and in a very correct and ancient MS. of my own, and also in the *Septuagint* and *Arabic*.

*Surely the people*—"Verily this people"] So the *Syriac*, who perhaps read *האם הם haam hazzeh*.

*Because the spirit of the Lord*—"When the wind of JEHOVAH"] *רוח יהוה ruach Jehovah*, a wind of JEHOVAH, is a Hebraism, meaning no more than a strong wind. It is well known that a hot wind in the east destroys every green thing. Compare Ps. ciii. 16. Two MSS. omit the word *יהוה Jehovah, Jehovah*:

Verse 9. *O Zion, that bringest good tidings*—"O daughter, that bringest glad tidings to Zion"] That the true construction of the sentence is this, which makes Zion the receiver, not the publisher, of the glad tidings, which latter has been the most prevailing interpretation, will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter* to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language; and this is absolutely necessary in order to ascertain the image. For the office of announcing and celebrating such glad tidings as are here spoken of, belong peculiarly to the women. On occasion of any great public suc-

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tidings, get thee up into the high mountain; \* O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it

up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come <sup>b</sup> with strong hand, and <sup>c</sup> his arm shall rule for him: behold, <sup>d</sup> his reward is with him, and <sup>e</sup> his work before him.

11 He shall <sup>f</sup> feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those <sup>g</sup> that are with young.

12 <sup>h</sup> Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of

\* Or, O thou that tellest good tidings to Jerusalem.—<sup>b</sup> Or, against the strong.—<sup>c</sup> Ch. lix. 16.—<sup>d</sup> Ch. lxii. 11. .Rev. xxii. 12.—<sup>e</sup> Or, recompence for his work. Ch. xlix. 4.—<sup>f</sup> Ch. xlix. 10. Ezek. xxxiv. 23. xxxvii. 24. John x. 11. Hebr. xiii. 20. 1 Pet. ii. 25. v. 4. Rev. vii. 17.

cess, a signal victory, or any other joyful event, it was usual for the women to gather together, and with music, dances, and songs, to publish and celebrate the happy news. Thus after the passage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing, and throwing in alternately the refrain or burden of the song:—

“Sing ye to JEHOVAH, for he is greatly exalted;  
The horse and his rider hath he cast into the sea.”  
Exod. xv. 20, 21.

So Jephthah's daughter collected a chorus of virgins, and with dances and songs came out to meet her father, and to celebrate his victory, Judg. xi. 34. After David's conquest of Goliath, “all the women came out of the cities of Israel singing and dancing to meet Saul, with tabrets, with joy, and with instruments of music;” and, forming themselves into two choruses, they sang alternately:—

“Saul has slain his thousands:  
And David his ten thousands.” 1 Sam. xviii. 6, 7.

And this gives us the true sense of a passage in the sixty-eighth Psalm which has frequently been misunderstood:—

“JEHOVAH gave the word (that is, the joyful news),  
The women, who published the glad tidings, were a great company;  
The kings of mighty armies did flee, did flee:  
And even the matron, who staid at home, shared the spoil.”

The word signifying the publishers of glad tidings is the same, and expressed in the same form by the feminine participle, as in this place, and the last distich is the song which they sang. So in this place, JEHOVAH having given the word by his prophet, the joyful tidings of the restoration of Zion, and of God's

the earth in <sup>i</sup> a measure, and weighed the mountains in scales, and the hills in a balance?

13 <sup>k</sup> Who hath directed the Spirit of the LORD, or <sup>l</sup> being <sup>m</sup> his counsellor hath taught him.

14 With whom took he counsel, and <sup>n</sup> who <sup>o</sup> instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of <sup>p</sup> understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

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<sup>g</sup> Or, that give suck.—<sup>h</sup> Prov. xxx. 4.—<sup>i</sup> Heb. a tierce.  
<sup>k</sup> Job xxi. 22. xxxvi. 22, 23. Wisd. ix. 13. Rom. xi. 34. 1 Cor. ii. 16.—<sup>l</sup> Heb. man of his counsel.—<sup>m</sup> Heb. made him understand.—<sup>n</sup> Heb. understandings?

returning to Jerusalem (see chap. lii. 8), the women are exhorted by the prophet to publish the joyful news with a loud voice from eminences, whence they might best be heard all over the country; and the matter and burden of their song was to be, “Behold your God!” See on Psalm lxxviii. 11.

Verse 10. *His reward is with him, and his work before him.*—“His reward is with him, and the recompence of his work before him.”] That is, the reward and the recompence which he bestows, and which he will pay to his faithful servants; this he has ready at hand with him, and holds it out before him, to encourage those who trust in him and wait for him.

Verse 11. *Shall gently lead those that are with young*—“The nursing ewes shall he gently lead.”] A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle in regard to the dams and their young was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13: “The flocks and the herds giving suck to their young are with me; and if they should be overdriven, all the flock will die.” Which is set in a still stronger light by the following remark of Sir John Chardin: “Their flocks,” says he, speaking of those who now live in the East after the patriarchal manner, “feed down the places of their encampments so quick, by the great numbers that they have, that they are obliged to remove them too often, which is very destructive to their flocks, on account of the young ones, who have not strength enough to follow.” *Harmer's Observ. i. p. 126.*

Verse 16. *And Lebanon is not sufficient*] The image is beautiful and uncommon. It has been imitated by an apocryphal writer, who however comes far short of the original:

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17 All nations before him are as <sup>a</sup> nothing; and <sup>b</sup> they are counted to him less than nothing, and vanity.

18 To whom then will ye <sup>c</sup> liken God? or what likeness will ye compare unto him?

19 <sup>d</sup> The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that <sup>e</sup> is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman <sup>f</sup> to prepare a graven image that shall not be moved.

21 <sup>g</sup> Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

<sup>d</sup> Dan. iv. 34.—<sup>b</sup> Ps. lxii. 9.—<sup>c</sup> Ver. 25. Ch. xlv. 5. Arts xvii. 29.—<sup>d</sup> Ch. xli. 6, 7. xlv. 12, &c. Jer. x. 3, &c. <sup>e</sup> Heb. is poor of oblation.—<sup>f</sup> Ch. xli. 7. Jer. x. 4. <sup>g</sup> Ps. xix. 1. Acts xiv. 17. Rom. i. 19, 20.—<sup>h</sup> Or Him

“For all sacrifice is too little for a sweet savour unto thee :

And all the fat is not sufficient for thy burnt-offering.” Judith xvi. 16.

Does not the prophet mean here that all the burnt-offerings and sacrifices that could be offered were insufficient to atone for sin? That the nations were as nothing before him, not merely because of his immensity, but because of their insufficiency to make any atonement by their oblations for the iniquities which they had committed? Therefore the Redeemer was to come to Zion, &c.

Verse 19. *And casteth silver chains*—“And forgeth for it chains of silver.”] For *צורה* *tsoreph*, the participle, twenty-seven MSS., five ancient, and three editions, read *צורה* *tsaraph*, pret. third person.

Verse 20. *Chooseth a tree that will not rot*] For what? To make a god out of it! The rich we find made theirs of gold and silver; the poor man was obliged to put up with a wooden god! From the words “he that hath no oblation chooseth a tree,” we may learn that the gold and silver necessary to make the graven image was first dedicated, and then formed into a god! How stupid is idolatry! Strange that these people did not perceive that there could be no help in these molten and wooden idols!

Verse 21. *Have ye not known?*] On this verse *Kimchi* has a very interesting comment, an extract of which I subjoin. “The whole world may be considered as a house built up; heaven its roof; the stars its lamps; and the fruits of the earth its table spread. The Master of the house is God, blessed for ever; and man is the steward into whose hand all the business of the house is given. If he always consider in his heart that the Master of the house is continually over him, and that he keeps his eye upon his work; and if in consequence he acts wisely, he shall find favour in the eyes of the Master of the house. But

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22 <sup>h</sup> It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that <sup>i</sup> stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in :

23 That bringeth the <sup>k</sup> princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 <sup>l</sup> To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth

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that sitteth, &c.—<sup>i</sup> Job. ix. 8. Ps. civ. 2. Ch. xlii. 5. xlv. 24. li. 13. Jer. x. 12.—<sup>k</sup> Job xii. 21. Ps. cvii. 40. <sup>l</sup> Ver. 18. Deut. iv. 15, &c.

if he find wickedness in the house, then will he remove him *מין עקידו* *min pekidutho*, ‘from his stewardship.’ The foolish steward does not think of this; for as his eyes do not see the Master of the house, he saith in his heart: ‘I will eat and drink what I find in this house, and will take my pleasure in it; nor shall I be careful whether there be a master over this house or not.’ When the Lord of the house marks this, he comes and expels him from the house speedily, and with great anger; therefore it is said, ver. 23, *He bringeth the princes to nothing.*” It seems that this parable had been long in use among the Jews, as our blessed Lord alludes to it in his parable of the unjust steward. Or did the rabbin, finding it to his purpose, steal the parable from the gospel? In both places it has great and peculiar beauties.

*Have ye not understood from the foundations of the earth*—“Have ye not understood it from the foundations of the earth?”] The true reading seems to be *ממסודות* *mimmosedoth*, to answer to *מרוש* *merosh* in the foregoing line. It follows a word ending with *מ* *mem*, and out of three *mems* concurring, it was an easy mistake to drop the middle one.

Verse 22. *As a curtain*—“As a thin veil”] “It is usual in the summer season, and upon all occasions when a large company is to be received, to have the court sheltered from heat or inclemency of the weather by a *velum*, umbrella, or veil, as I shall call it; which being expanded on ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain.”—*Shaw's Travels*, p. 274.

Verse 24. *And he shall also blow upon them*—“And if he but blow upon them”] The *Septuagint*, *Syriac*, *Vulgate*, and MS. *Bodl.*, with another, have *גם* *gam*, only, without the conjunction *ו* *vau*, and.

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out their host by number : \* he calleth them all by names by the greatness of his might, for that *he is* strong in power ; not

one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the creator of the ends of the earth, fainteth

not, neither is weary? <sup>b</sup> *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall ;

31 But they that wait upon the LORD <sup>c</sup> shall <sup>d</sup> renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

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\* Ps. cxlvii. 4.—<sup>b</sup> Ps. cxlvii. 5. Rom. xi. 33.

<sup>c</sup> Ps. ciii. 5.—<sup>d</sup> Heb. *change*.

Verse 26. *Lift up your eyes on high*] The rabbins say, He who is capable of meditating on the revolutions of the heavenly bodies, and does not meditate on them, is not worthy to have his name mentioned among men.

Verse 28. There is *no searching of his understanding*—“And that his understanding is unsearchable.”] Twenty-four MSS., two editions, the *Septuagint* and *Vulgate*, read *ῥω* *veein*, with the conjunction *vau*.

Verse 31. *They shall mount up with wings as eagles*—“They shall put forth fresh feathers like the moulting eagle”] It has been a common and popular opinion that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. “Thou shalt renew thy youth like the eagle,” says the Psalmist, ciii. 5; on which place St. Ambrose notes, *Aquila longam ætatem ducit, dum, vetustis plumis fatiſcentibus, nova pennarum ſucceſſione juveneſcit*:—“The eagle lives to a very advanced age; and in moulting his youth is renewed with his new feathers.”

Phile, De Animalibus, treating of the eagle, and

addressing himself to the emperor Michael Palæologus junior, raises his compliment upon the same notion:

Τουτου συ, βασιλευ, τον πολων ζωοις βιον,  
Λει νεουρωων, και κρατυων την φυσιν.

“Long may'st thou live, O king; still like the eagle

Renew thy youth, and still retain thy vigour.”

To this many fabulous and absurd circumstances are added by several ancient writers and commentators on Scripture; see *Bochart*, Hieroz. ii. ii. 1. Rabbi Saadiah says, Every *tenth* year the eagle flies near the sun; and when not able any longer to bear the burning heat, she falls down into the sea, and soon loses her feathers, and thus renews her vigour. This she does every *tenth* year till the *hundredth*, when, after she has ascended near the sun, and fallen into the sea, she rises no more. How much proof do such stories require! Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire; it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament.—L.

## CHAPTER XLI.

*The prophet, having intimated the deliverance from Babylon, and the still greater redemption couched under it, resumes the subject. He begins with the divine vocation of Abraham, the root of the Israelitish family, and his successful exploits against the idolaters, 1—7. He then recurs to the Babylonish captivity, and encourages the seed of Abraham, the friend of God, not to fear, as all their enemies would be ultimately subdued under them, 8—16; and every thing furnished necessary to refresh and comfort them in their passage homewards through the desert, 17—20. The prophet then takes occasion to celebrate the prescience of God, from his knowledge of events so very distant, as instanced in the prediction concerning the messenger of glad tidings which should be given to Jerusalem to deliver her from all her enemies; and challenges the idols of the heathen to produce the like proof of their pretended divinity, 21—27. But they are all vanity, and accursed are they that choose them, 28, 29.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nume Pompili,  
R. Roman., 4.

**K**EEP <sup>a</sup> silence before me, **O** islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

<sup>2</sup> Who raised up <sup>b</sup> the righteous *man* <sup>c</sup> from the east, called him to his foot, <sup>d</sup> gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

<sup>3</sup> He pursued them, and passed <sup>e</sup> safely; even by the way *that* he had not gone with his feet.

<sup>4</sup> 'Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the <sup>a</sup> first, and with the last; I *am* he.

<sup>5</sup> The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

<sup>6</sup> <sup>b</sup> They helped every one his neighbour; and *every one* said to his brother, <sup>i</sup> Be of good courage.

<sup>7</sup> <sup>k</sup> So the carpenter encouraged the <sup>l</sup> goldsmith, and he that smootheth *with* the hammer <sup>m</sup> him that smote the anvil, <sup>n</sup> saying, *It is ready* for the sodering: and he fastened it with nails,

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<sup>a</sup> Zech. ii. 13.—<sup>b</sup> Heb. righteousness.—<sup>c</sup> Ch. xlvi. 11.  
<sup>d</sup> See Gen. xiv. 14, &c. Ver. 25. Ch. xlv. 1.—<sup>e</sup> Heb. in pace.—<sup>f</sup> Ver. 26. Ch. xlv. 7. xlv. 10.—<sup>g</sup> Ch. xlvi. 10.

xliv. 6. xlviii. 12. Rev. i. 17. xxii. 13.—<sup>h</sup> Ch. xl. 19. xlv. 12.—<sup>i</sup> Heb. Be strong.—<sup>k</sup> Ch. xl. 19.—<sup>l</sup> Or, founder.  
<sup>m</sup> Or, the smiting.—<sup>n</sup> Or, saying of the soder, It is good.

NOTES ON CHAP. XLI.

Verse 1. *Keep silence before me, O islands*—“Let the distant nations repair to me with new force of mind”] *Ἐγκαινίστεθαι*, *Septuagint*. For *החרישו* *hacharishu*, *be silent*, they certainly read in their copy *החזקו* *hachadishu*, *be renewed*; which is parallel and synonymous with *חזקו* *ychalephu* *coach*, “recover their strength;” that is, their strength of mind, their powers of reason; that they may overcome those prejudices by which they have been so long held enslaved to idolatry. A MS. has *חזקו* *har*, upon a rasure. The same mistake seems to have been made in this word, *Zeph. iii. 17*. For *חזקו* *yacharish* *beahabatho*, *silebit in dilectione sua*, as the *Vulgate* renders it; which seems not consistent with what immediately follows, *exultabit super te in laude*; the *Septuagint* and *Syriac* read *חזקו* *yachadish* *beahabatho*, “he shall be renewed in his love.” *אלי* *elai*, *to me*, is wanting in one of *De Rossi's* MSS. and in the *Syriac*.

Verse 2. *The righteous man*] The *Chaldee* and *Vulgate* seem to have read *צדק* *tsaddik*. But Jerome, though his translation has *justum*, appears to have read *צדק* *tsedek*; for in his comment he expresses it by *justum, sive justitiam*. However, I think all interpreters understand it of a person. So the *Septuagint* in MS. *Pachom*. *καλεσεν αυτον*, “he hath called him;” but the other copies have *αυτην, her*. They are divided in ascertaining this person; some explain it of Abraham, others of Cyrus. I rather think that the former is meant; because the character of the righteous man, or righteousness, agrees better with Abraham than with Cyrus. Besides, immediately after the description of the success given by God to Abraham and his posterity (who, I presume, are to be taken into the account), the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country, and they were established there on purpose to stand as a barrier against the idolatry then prevailing, and threatening to

overrun the whole face of the earth. Cyrus, though not properly an idolater or worshipper of images, yet had nothing in his character to cause such an alarm among the idolaters, ver. 5—7. Further, after having just touched upon that circumstance, the prophet with great ease returns to his former subject, and resumes Abraham and the Israelites; and assures them that as God had called them, and chosen them for this purpose, he would uphold and support them to the utmost, and at length give them victory over all the heathen nations, their enemies; ver. 8—16. *Kimchi* is of the same mind, and gives the same reasons.

*He gave them as the dust to his sword*—“Hath made them like the dust before his sword”] The image is strong and beautiful; it is often made use of by the sacred poets; see *Ps. i. 4*; *xxxv. 5*; *Job xxi. 18*, and by *Isaiah* himself in other places, chap. *xvii. 13*; *xxix. 5*. But there is great difficulty in making out the construction. The *Septuagint* read *קשתם חרבם* *kashtam, charbam, their sword, their bow*, understanding it of the sword and bow of the conquered kings: but this is not so agreeable to the analogy of the image, as employed in other places. The *Chaldee* paraphrast and *Kimchi* solve the difficulty by supposing an ellipsis of *לפני* *liphney* before those words. It must be owned that the ellipsis is hard and unusual: but I choose rather to submit to this, than, by adhering with *Vitringa* to the more obvious construction, to destroy entirely both the image and the sense. But the *Vulgate* by *gladio ejus*, to his sword, and *arcti ejus*, to his bow, seems to express *לחרבו* *lecharbo*, to his sword, and *לקשתו* *lekasho*, to his bow, the admission of which reading may perhaps be thought preferable to *Kimchi's* ellipsis.

Verse 3. And *passed safely*—“He passeth in safety”] The preposition seems to have been omitted in the text by mistake; the *Septuagint* and *Vulgate* seem to have had it in their copies; *εν ασφαλει*, in *pace*, *בשלום* *beshalom*, “prosperously.” It is so in one of *De Rossi's* MSS.

Verse 4. *Who hath wrought and done it*—“Who



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Nume Pompili,  
R. Roman., 4.

<sup>a</sup> that it should not be moved.  
8 But thou, Israel, art my servant, Jacob whom I have  
<sup>b</sup> chosen, the seed of Abraham

right hand, saying unto thee,  
<sup>k</sup> Fear not; I will help thee.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
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R. Roman., 4.

14 Fear not, thou worm Jacob, and ye <sup>l</sup> men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

my <sup>c</sup> friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

15 Behold, <sup>m</sup> I will make thee a new sharp threshing instrument having <sup>n</sup> teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

10 <sup>d</sup> Fear thou not; <sup>e</sup> for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

16 Thou shalt <sup>o</sup> fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and <sup>p</sup> shalt glory in the Holy One of Israel.

11 Behold, all they that were incensed against thee shall be <sup>f</sup> ashamed and confounded: they shall be as nothing; and <sup>g</sup> they that strive with thee shall perish.

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

12 Thou shalt seek them, and shalt not find them, even <sup>h</sup> them that contended with thee: <sup>i</sup> they that war against thee shall be as nothing, and as a thing of nought.

18 I will open <sup>q</sup> rivers in high places, and fountains in the midst of the valleys: I will make the <sup>r</sup> wilderness a pool of water, and the dry land springs of water.

13 For I the LORD thy God will hold thy

19 I will plant in the wilderness the cedar,

<sup>a</sup> Ch. xl. 20.—<sup>b</sup> Deut. vii. 6. x. 15. xiv. 2. Ps. cxxxv. 4. Ch. xliii. 1. xlv. 1.—<sup>c</sup> 2 Chron. xx. 7. James ii. 23. <sup>d</sup> Ver. 13, 14. Ch. xliii. 5.—<sup>e</sup> Deut. xxxi. 6, 8.—<sup>f</sup> Exod. xxxiii. 22. Ch. xlv. 24. lx. 12. Zech. xii. 3.—<sup>g</sup> Heb. the men of thy strife.—<sup>h</sup> Heb. the men of thy contention.

<sup>l</sup> Heb. the men of thy war.—<sup>k</sup> Ver. 10.—<sup>l</sup> Or, few men. <sup>m</sup> Mic. iv. 13. 2 Cor. x. 4, 5.—<sup>n</sup> Heb. mouths.—<sup>o</sup> Jer. li. 9.—<sup>p</sup> Ch. xlv. 25.—<sup>q</sup> Ch. xxxv. 6, 7. xliii. 19. xlv. 3. <sup>r</sup> Ps. cvii. 35.

hath performed and made these things"] A word is here lost out of the text. It is supplied by an ancient MS., אלה, *allah*, "these things;" and by the Septuagint, ταυρα; and by the Vulgate, hæc; and by the Chaldee, אלו *alun*; all of the same meaning.

Verse 5. Were afraid—"And they were terrified"] Three MSS. have וירדו *vaiyecheridu*, adding the conjunction ו *vau*, which restores the second member of the sentence to its true poetical form.

Verse 7. That it should not be moved—"That it shall not move." Five MSS. (two ancient), and the ancient Versions, add the conjunction ו *vau*, "and," reading ולא *velo*, "and not," which seems to be right.

Verse 9. And called thee from the chief men thereof—"And called from the extremities thereof"] אציל *atsil* *meatsileyha*, signifies the arm, axilla, ala; and is used like כנף *canaph*, "the wing," for any thing extended from the extremity of another, or joined on to it. It is here parallel with and synonymous to מיקצו *mikkatsoth*, "from the ends," in the preceding member.

Verse 10. Be not dismayed—ואל תשיטה *veal tishita*, "AND be not dismayed." The ו *vau* is added by twenty-one of Dr. Kennicott's MSS., thirty of De Rossi's, and one of my own, and three editions. It makes the sense more complete.

Verse 14. Fear not, thou worm Jacob] In the rabbinical commentary on the five books of Moses, *Yalmedenu*, it is asked, Why are the Israelites called

a worm? To signify, that as the worm does not smite, that is, gnaw the cedars, but with its mouth, which is very tender, yet it nevertheless destroys the hard wood; so all the strength of the Israelites is in prayer, by which they smite the wicked of this world, though strong like the cedars, to which they are compared, Ezek. xxxi. 3.

Verse 15. A new sharp threshing instrument having teeth—"A threshing wain; a new corn-drag armed with pointed teeth"] See note on chap. xxviii. 27, 28.

Thou shalt thresh the mountains] Mountains and hills are here used metaphorically for the kings and princes of the Gentiles.—*Kimchi*.

Verse 19. I will plant in the wilderness the cedar] The two preceding verses express God's mercy to them in their passage through the dry deserts, in supplying them with abundant water, when distressed with thirst, in allusion to the exodus. This verse expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. The apocryphal Baruch, speaking of the return from Babylon, expresses God's protection of his people by the same image: "Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God." Chap. v. 8.

The oil tree] This, *Kimchi* says, is not to be understood of the olive tree, for the olive is distinguished.

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the shittah tree, and the myrtle,  
and the oil tree; I will set in  
the desert the fir tree, and  
the pine, and the box tree

together:

20 <sup>a</sup> That they may see, and know, and con-  
sider, and understand together, that the hand  
of the LORD hath done this, and the Holy  
One of Israel hath created it.

21 <sup>b</sup> Produce your cause, saith the LORD;  
bring forth your strong reasons, saith the King  
of Jacob.

22 <sup>c</sup> Let them bring them forth, and shew us  
what shall happen: let them shew the former  
things, what they be, that we may <sup>d</sup> consider  
them, and know the latter end of them; or  
declare us things for to come.

23 <sup>e</sup> Shew the things that are to come here-  
after, that we may know that ye are gods:  
yea, <sup>f</sup> do good, or do evil, that we may be dis-  
mayed, and behold it together.

24 Behold, <sup>g</sup> ye are <sup>h</sup> of nothing, and your

<sup>a</sup> Job xii. 9. — <sup>b</sup> Heb. Cause to come near. — <sup>c</sup> Ch. xlv.  
21. — <sup>d</sup> Heb. set our heart upon them. — <sup>e</sup> Ch. xlii. 9. xlv.  
7, 8. xlv. 3. John xiii. 19. — <sup>f</sup> Jer. x. 5. — <sup>g</sup> Ps. cxv. 8.  
Ch. xlv. 9. 1 Cor. viii. 4. — <sup>h</sup> Or, worse than nothing.

Neh. viii. 15; but it means the pine or fir, from which  
pitch is extracted.

Verse 20. *And consider*] The verb יָשִׁימוּ *yasimu*,  
without לֵב *leb* added, cannot signify *to apply the*  
*heart, or to attend to a thing*, as *Houbigant* has  
observed; he therefore reads יָשִׁימוּ *yashshemu*, they shall  
*wonder*. The conjecture is ingenious; but it is much  
more probable that the word לֵב *leb* is lost out of the  
text; for all the ancient Versions render the phrase  
to the same sense, as if it were fully expressed,  
לֵב יָשִׁימוּ *yasimu leb*; and the *Chaldee* renders it para-  
phrastically, yet still retaining the very words in his  
paraphrase, וְיָשִׁימוּ עַל לְבָבָם *vishavvun dechalti al*  
*lebban*, "that they may put my fear in their heart."  
See also ver. 22 where the same phrase is used.

Verse 21. *Bring forth your strong reasons*—"Pro-  
duce these your mighty powers"] "Let your idols  
come forward which you consider to be so very  
strong." *Hieron.* in loc. I prefer this to all other in-  
terpretations of this place; and to *Jerome's* own  
translation of it, which he adds immediately after,  
*Afferte, si quid forte habetis*. "Bring it forward, if  
haply ye have any thing." The false gods are called  
upon to come forth and appear in person; and to  
give evident demonstration of their foreknowledge  
and power by foretelling future events, and exerting  
their power in doing good or evil.

Verse 23. *That we may be dismayed, and behold it*  
*together*—"Then shall we be struck at once with  
admiration and terror."] The word נִרְאָה *venere* is  
written imperfectly in the *Hebrew* text; the *Maso-*  
*retes* supply הָ *he* at the end; and so it is read in

work <sup>i</sup> of nought: an abomina-  
tion is he that chooseth you.

25 I have raised up one from  
the north, and he shall come:

from the rising of the sun <sup>k</sup> shall he call upon  
my name: <sup>l</sup> and he shall come upon princes  
as upon mortar, and as the potter treadeth clay.

26 <sup>m</sup> Who hath declared from the beginning,  
that we may know? and beforetime that we  
may say, *He is righteous?* yea, *there is none*  
that sheweth, yea, *there is none* that declareth,  
yea, *there is none* that heareth your words.

27 <sup>n</sup> The first <sup>o</sup> shall say to Zion, Behold,  
behold them: and I will give to Jerusalem  
one that bringeth good tidings.

28 <sup>p</sup> For I beheld, and *there was* no man;  
even among them, and *there was* no counsel-  
lor, that, when I asked of them, could <sup>q</sup> an-  
swer a word.

29 <sup>r</sup> Behold, they are all vanity; their works  
are nothing: their molten images are wind  
and confusion.

<sup>i</sup> Or, worse than of a viper. — <sup>k</sup> Ezra i. 2. — <sup>l</sup> Ver. 2.  
<sup>m</sup> Ch. xliii. 9. — <sup>n</sup> Ver. 4. — <sup>o</sup> Ch. xl. 9. — <sup>p</sup> Ch. lxix. 5.  
<sup>q</sup> Heb. return. — <sup>r</sup> Ver. 24.

twenty-two MSS. and four editions; that is, נִרְאָה  
*venireh*, and we shall see. But the true reading seems  
to be יִרְאָה *venira*, and we shall fear, with <sup>u</sup> *yod* sup-  
plied, from יָרָא *yara*.

Verse 24. *Your work of nought*—"Your operation  
is less than nought"] For מֵעֵפֶה *meepha*, read מֵעֵפֶס  
*meephes*; so the *Chaldee* and *Vulgate*. A manifest  
error of the text; compare chap. xl. 17. The rabbins  
acknowledge no such error, but say that the former  
word signifies the same with the latter, by a change  
of the two letters ס *samech* and ע *ain*. *Sal. ben Melec*  
in loc.

Verse 25. *I have raised up one from the north*]  
"That is," says *Kimchi*, "the Messiah. The king of  
Assyria placed the ten tribes in Chalach and Chabar  
by the river Gozan, and in the cities of the Medes,  
2 Kings xvii. 6, which lands lie northerly and easterly."

*He shall come upon princes*—"He shall trample on  
princes"] For יָבֹא *yabo*, *Le Clerc* reads יָבֵס *yebes*,  
from the *Chaldee*, who seems to read both words.  
"Forte legend. וַיְבֵס *vaiyebes* vel וַיְיָרְמוּ *vaiyirmos*: se-  
quitur ט." "This should perhaps be read וַיְבֵס *vai-*  
*yebes*, or וַיְיָרְמוּ *vaiyirmos*: a ס *samech* follows." *Secker*.  
See Nah. iii. 14.

Verse 26. *Your words*] אִמְרַתְיָם *imratheychem*: but,  
instead of this, one of my most ancient MSS. has  
דִּבְרֵיכֶם *dibreychem*. The meaning is nearly the same:  
but in this reading this MS. is singular.

Verse 27. *The first shall say to Zion, Behold, be-*  
*hold them*—"I first to Zion gave the word, Behold  
they are here"] This verse is somewhat obscure by  
the transposition of the parts of the sentence, and

the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts; and the phrase, *Behold, they are here!* is parallel to the messenger of glad tidings; and stands like it, as the accusative case to the verb. The following paraphrase will explain the form and the sense of it. "I first, by my prophets, give notice of these events, saying, Behold, they are at hand! and I give to Jerusalem a messenger of glad tidings."

Verse 28. *Among them*—"Among the idols"] For וְאֵלֹהִים *umeelleh*, I read וְאֵלִילִים *umeellim*, with the *Septuagint*, και απο των ειδωλων, "and from or among the idols." See *Exod.* xv. 11; *Isai.* lvii. 5.

*R. D. Kimchi* has many good observations on this chapter. Bishop *Louth* follows him in applying it to Abraham, and not to Cyrus; the whole being spoken in the past tense, which is not used, or rarely, in such a case for the future. Almost the whole of the rabbins understand it of Abraham. On *Kimchi's* plan, the following is a paraphrase.

*The righteous man*—Abram, from the East—the land of his nativity, called the land of the children of the east, *Gen.* xxix. 1.

*Brought him to his feet*—Whithersoever his feet went, he preached righteousness and truth; as it is written, "There he proclaimed in the name of יהוה-VAH," *Gen.* xxi. 31. And he called it ויקראו *vaiyikrahu*—that is, צדק *tsedek*, righteousness, to his feet, enabled him to hold it forth wherever he went.

*He called the nations*—To leave their idols, and worship him who made the universe. He taught them the way of righteousness, truth, and faith. Was there ever a prodigy like to this? A man who had been an idolater, rising up against all the nations of the earth, reproving their faith, and not fearing before them nor their kings! Who stirred up his heart to do this? Was it not the Lord?

*Gave the nations before him*—And made him rule over kings—Chedorlaomer, and the kings which were with him: whom the Lord gave as dust to his sword, and stubble to his bow.

*He pursued them*—He and his three hundred and eighteen servants.

*He passed safely*—שלום *shalom* for בשלום *beshalom*, in safety; so said, because he lost not one of his men in this expedition. See *Kimchi*.

CHAPTER XLII.

*The prophet sets forth the meekness of Messiah's character, and the extent and blessings of his kingdom, particularly among the Gentiles, 1—9. In consequence of this he calls on the whole creation to join him in one song of praise to God, 10—12. After which he seems again to glance at the deliverance from the captivity; although the words may full as well apply to the deliverance vouchsafed to the church; to the overthrow of her most powerful enemies; and to the prevalence of true religion over idolatry and error, 13—17. The prophet then reproves the Jews for their blindness and infidelity in rejecting the Messiah, and gives intimations of those judgments which their guilt would draw on them, 18—25.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nume Pompilii,  
R. Roman., 4.

**BEHOLD** <sup>a</sup> my servant, whom I uphold; mine elect, in whom my soul <sup>b</sup> delighteth; <sup>c</sup> I have put my spirit

upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause

<sup>a</sup> Ch. xliii. 10. xlix. 3. 6. lii. 13. liii. 11. Matt. xii. 18, 19, 20. Phil. ii. 7. — <sup>b</sup> Matt. iii. 17. xvii. 5. Eph. i. 6. — <sup>c</sup> Ch.

his voice to be heard in the street.

3 A bruised reed shall he not break, and the <sup>d</sup> smoking flax

shall he not <sup>e</sup> quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be <sup>f</sup> discouraged, till

xi. 2. John iii. 34. — <sup>d</sup> Or, dimly burning. — <sup>e</sup> Heb. quench it. — <sup>f</sup> Heb. broken.

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Olymp. XVII. 1.  
cir. annum  
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The prophet, having opened his subject with the preparation for the return from captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event, proceeded to vindicate the power of God, as Creator and disposer of all things; and his infinite knowledge, from his prediction of future events, and in particular of that deliverance. He went still further, and pointed out the instrument by which he should effect the redemption of his people the Jews from slavery; namely, a great conqueror, whom he would call forth from the North and the East to execute his orders. In this chapter he proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. "Behold my servant, Messiah," says the

*Chaldee.* St. Matthew has applied it directly to Christ; nor can it with any justice or propriety be applied to any other person or character whatever.—L.

NOTES ON CHAP. XLII.

Verse 1. *Behold my servant, whom I uphold]* וְאֵלִילִים *ethmach bo*, on whom I lean. Alluding to the custom of kings leaning on the arm of their most beloved and faithful servant. All, both Jews and Christians, agree, that the seven first verses of this chapter belong to Christ. Now, as they are evidently a continuation of the prophecy in the preceding chapter, that prophecy cannot belong to Cyrus, but to Christ.

*He shall bring forth judgment to the Gentiles*—"He shall publish judgment to the nations"] Four

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he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God the LORD,

he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

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Gen. xlix. 10. — Ch. xlii. 24. Zech. xii. 1. — Ps. cxlvi. 6. — Acts xvii. 25. — Ch. xliii. 1. — Ch. xlv. 8. — Ch. xlix. 6. Luke ii. 32. Acts xiii. 47. Ch. xxxv. 5. — Ch. lxi. 1. Lake iv. 18. 2 Tim. ii. 26.

Hebr. ii. 14, 15. — Ch. ix. 2. — Ch. xlvi. 11. — Ps. xxxiii. 3. xl. 3. xlviii. 1. — Ps. cvii. 23. — Heb. the fulness thereof.

MSS. two ancient, add the conjunction, ומשפט *meshpat*. See Matt. xii. 18.

The word משפט *meshpat*, judgment, like צדקה *tsedakah*, righteousness, is taken in a great latitude of signification. It means rule, form, order, model, plan; rule of right, or of religion; an ordinance, institution; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means in this place the law to be published by Messiah, the institution of the gospel.

Verse 4. He shall not fail nor be discouraged—“His force shall not be abated nor broken”] Rabbi Meir ita citat locum istum, ut post ירר *yaruts*, addat כוח *cocho*, robur ejus, quod hodie non comparet in textu Hebræo, sed addendum videtur, ut sensus fiat planior. “Rabbi Meir cites this passage so as to add after ירר *yaruts* כוח *cocho*, his force, which word is not found in the present Hebrew text, but seems necessary to be added to make the sense more distinct.” Capell. Crit. Sac. p. 382. For which reason I had added it in the translation, before I observed this remark of Capellus.—L.

Verse 6. A covenant of the people—“A covenant to the people”] For עם *am*, two MSS. of Dr. Kennicott's, and of my own, read עולם *olam*, the covenant of the age to come, or the everlasting covenant; which seems to give a clearer and better sense. But I think the word בריית *berith*, here, should not be translated covenant, but covenant sacrifice, which meaning it often has; and undoubtedly in this place. This gives a still stronger and clearer sense.

Verse 7. To open the blind eyes] In this verse the prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.

Out of the prison house—“And from the dungeon.”] The Septuagint, Syriac, and four MSS., one ancient, add the conjunction ו *vau*, ומבית *umidbeith*, and from the house.

Verse 8. I am the Lord] אני יהוה *ani Yehovah*. 2793

This is the famous tetragrammaton, or name of four letters, which we write *Jehovah, Yehovah, Yehveh, Yevah, Jhuh, Javah*, &c. The letters are Y H U H. The Jews never pronounce it, and the true pronunciation is utterly unknown.

That is my name] A name peculiar to myself.

Verse 10. Ye that go down to the sea] This seems not to belong to this place; it does not well consist with what follows, “and the fulness thereof.” They that go down upon the sea means navigators, sailors, traders, such as do business in great waters; an idea much too confined for the prophet, who means the sea in general, as it is used by the Hebrews, for the distant nations, the islands, the dwellers on the sea-coasts all over the world. I suspect that some transcriber had the 23rd verse of Psalm cvii. running in his head, יורה ים באיכות *yoredey haiyam booniyoth*, and wrote in this place יורה ים *yoredey haiyam* instead of ים יורה *yiram haiyam*, or יריע *yari*, or ירן *yanan*; “let the sea roar, or shout, or exult.” But as this is so different in appearance from the present reading, I do not take the liberty of introducing it into the translation. Conjecerem legendum יריד *yegidu*, ut ver. 12; sed non favent Versiones. “I would propose to read יריד *yegidu*, as in ver. 12; but this is not supported by the Versions.”—Secker.

Verse 11. Let the wilderness] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the desert is meant Arabia Deserta; by the rocky country, Arabia Petrea; by the mountains, probably those celebrated ones, Paran, Horeb, Sinai, in the same country; to which also belonged Kedar, a clan of Arabians, dwelling for the most part in tents; but there were others of them who inhabited or frequented cities and villages, as may be collected from this place of the prophet. Pietro della Valle, speaking of the people of Arabia

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12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, "yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

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<sup>a</sup> Ch. xxxi. 4. — <sup>b</sup> Or, behave himself mightily.

<sup>c</sup> Heb. swallow or sup up. — <sup>d</sup> Heb. into straightness.

Deserta, says: "There is a sort of Arabs of that country called Maédi, who with their herds, of buffaloes for the most part, sometimes live in the deserts, and sometimes in cities; from whence they have their name, which signifies wandering, going from place to place. They have no professed houses; nor are they properly Bedauí, or Beduui, that is, Deserticoli, who are the most noble among them, and never abide within walls, but always go wandering through the open country with their black tents; nor are they properly called Hhadesi, as they call those who dwell in cities, and lands with fixed houses. These by the latter are esteemed ignoble and base; but both are considered as of low condition." Viaggi, Parte III. lett. ii.

The villages that Kedar doth inhabit] The Arabs, according to the Targum.

The inhabitants of the rock] They who dwell in fortified places. The Vulgate has habitatores Petrae, "the inhabitants of Arabia Petraea." Those who make the rock Jesus Christ, the inhabitants of the rock, true believers in him; the singing, rejoicing for the salvation they have received; abuse and disgrace the passage and the pulpit. I have heard a clergyman, a magistrate, a justice of the quorum, spend an hour in showing from these words, 1. That they meant Jesus Christ, and none other. 2. That he might be fully compared to a rock, as the foundation on which his church was built, and on which all true believers rested for their salvation. 3. A rock, because of his strength and might in destroying his enemies, and supporting his friends. 4. A refreshing rock, like that in the wilderness; and that rock was Christ. 5. A perspective rock, from which true believers could discover their heavenly inheritance: "When my heart is overwhelmed, lead me to the rock that is higher than I," &c. Now all this is true in itself; but false in respect to the words on which it was professedly built, for they have no such meaning.

Verse 14. I have been still—"Shall I keep silence for ever?"] After מְשֹׁלֵם meolam, in the copy which the Septuagint had before them, followed the word הַלְעוֹלָם haleolam, εἰσῶπησηα ἀπ' αὐθιγος Μη και αι εἰσῶπησηομαι according to MSS. Puchom. and 1. D. 11. and Edit. Complut.; which word, הַלְעוֹלָם haleolam, has been omitted in the text by an easy mistake of

a transcriber, because of the similitude of the word preceding. Shall I always keep silence? like that of Juvenal: Semper ego auditor tantum? Shall I always be a hearer only?

Verse 15. I will make the rivers islands—"I will make the rivers dry deserts"] Instead of נְיָיִם iyim, islands, read נְיָיִם tsim; a very probable conjecture of Houbigant.

Verse 16. In paths] The Septuagint, Syriac, Vulgate, and nine MSS. (two ancient), read אֲבֵנוֹתֵיבֹת ubenotiboth.

Will I do unto them] אֲרָוּוּ asitem. This word, so written as it is in the text, means "thou wilt do," in the second person. The Masoretes have indeed pointed it for the first person; but the 'god in the last syllable is absolutely necessary to distinguish the first person; and so it is written in forty MSS., אֲרָוּוּוּ asithim.

Jarchi, Kimchi, Sal. ben Melec, &c., agree that the past time is here put for the future, אֲרָוּוּ asithi for אָרָוּוּ; and indeed the context necessarily requires that interpretation. Further it is to be observed that אֲרָוּוּוּ asithim is put for אֲרָוּוּוּ אֲשִׁיתִי lahem, "I have done them," for "I have done for them;" אֲשִׁיתִי אֲשִׁיתִי asitheni is for אֲשִׁיתִי אֲשִׁיתִי li, "I have made myself," for "I have made for myself," Ezek. xxix. 2; and in the celebrated passage of Jephthah's vow, Judges xii. 31, אֲשִׁיתִי לוֹ אֹלָהּ veheelitihu olah for אֲשִׁיתִי לוֹ אֹלָהּ heelithi lo olah, "I will offer him a burnt-offering," for "I will offer unto him (that is, unto JEHOVAH) a burnt-offering;" by an ellipsis of the preposition, of which Buxtorf gives many other examples, Thes Grammat. lib. ii. 17. See also note on chap. lrv. & A late happy application of this grammatical remark to that much disputed passage has perfectly cleared up a difficulty which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned on the question whether Jephthah sacrificed his daughter or not; in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow; which now at last has been cleared up beyond all doubt by my learned friend Dr. Randolph, Margaret Professor of Divinity in the University of Oxford, in his Sermon on Jephthah's Vow, Oxford, 1766.—L.

A. M. cir. 3292.  
 H. C. cir. 712.  
 Olymp. XVII. 1.  
 cr. <sup>anonym</sup>  
 Numæ Pompilii,  
 R. Roman., 4.

17 They shall be <sup>a</sup> turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 <sup>b</sup> Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, <sup>c</sup> but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness's sake; he will magnify the law, and make <sup>d</sup> it honourable.

22 But this *is* a people robbed and spoiled;

A. M. cir. 3292.  
 B. C. cir. 712.  
 Olymp. XVII. 1.  
 cir. <sup>anonym</sup>  
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<sup>e</sup> they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for <sup>f</sup> a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear <sup>g</sup> for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: <sup>h</sup> and it hath set him on fire round about, <sup>i</sup> yet he knew not; and <sup>k</sup> it burned him, yet he laid *it* not to heart.

<sup>a</sup> Ps. xcvi. 7. Ch. i. 29. xlv. 11. xlv. 16.—<sup>b</sup> Ch. xliii. 8. Jer. xii. 2. See John ix. 39, 41.—<sup>c</sup> Rom. ii. 21.—<sup>d</sup> Or, in.—<sup>e</sup> Or, in snaring all the young men of them.—<sup>f</sup> Heb.

*a* treading.—<sup>g</sup> Heb. for the after time? —<sup>h</sup> 2 Kings xxv. 9.—<sup>i</sup> Hos. vii. 9.—<sup>k</sup> Jer. iv. 4. xxi. 12.

Verse 19. *As my messenger that I sent*—"As he to whom I have sent my messengers"] כְּמַלְאכֵי אֱשֵׁרָה *malachy ehlahch*, ut ad quem nuncios meos misi. The *Fulgate* and *Chaldee* are almost the only interpreters who render it rightly, in consistency with the rest of the sentence, and in perfect agreement with the Hebrew idiom; according to which the ellipsis is to be thus supplied: אֲשֵׁרָה כְּמַלְאכֵי מַלְאכֵי *kelaasher malachy ehlahch*; "As he to whom I have sent my messengers."

*As he that is perfect*—"As he who is perfectly instructed"] See note on chap. xlv. 2.

*And blind as the Lord's servant*—"And deaf, as the servant of יְהוָה"] For וְעִוְרָה *veivver*, and blind, we must read וְעִוְרָה *vecheresh*, and deaf: κωφος, *Symmachus*, and so a MS. The mistake is palpable, and the correction self-evident, and admissible though there had been no authority for it.

Verse 20. *Seeing many things*—"Thou hast seen indeed"] The text has רַבִּית רַבִּית *raith rabith*, which the Masoretes in the marginal Keri have corrected to רַבִּית רַבִּית *reoth rabboth*; as indeed *one hundred and seven* MSS., and *five* editions, now have it in the text. This was probably the reading of most of the MSS. of their time; which, though they approved of it, out of some superstition they would not admit into their standard text. But these wretched critics, though they perceived there was some fault, yet did not know where the fault lay, nor consequently how to amend it; and yet it was open enough to a judicious eye: רַבִּית *rabboth*, sic veteres; et tamen forte legendum, רַבִּית *reoth*, vide cap. vi. 9.—*Secker*. That we believe no one will doubt of admitting this as the true reading.

*But he heareth not*—"Yet thou wilt not hear"] For וְעִוְרָה *yishma*, read וְעִוְרָה *t'ishma*, in the second

person; so all the ancient Versions and *forty* MSS. of *Kennicott's* (four of them ancient), and *seventeen* of *De Rossi's*, and perhaps *five* more. *Two* others have וְעִוְרָה *tishmeu*, second person plural.

Verse 21. *He will magnify the law*—"He hath exalted his own praise"] For וְתִרְדָּה *torah*, the law, the *Septuagint* read וְתִרְדָּה *today*, praise.

Verse 22. They are *all of them snared in holes*—"All their chosen youths are taken in the toils"] For וְעִוְרָה *hapheach* read וְעִוְרָה *huphachu*, in the plural number, hophal; as וְעִוְרָה *hochbau*, which answers to it in the following member of the sentence. *Le Clerc*, *Houbigant*. וְעִוְרָה *huppach*, *Secker*.

Verse 24. *We have sinned*—"They have sinned"] For וְעִוְרָה *chatanu*, "we have sinned," first person; the *Septuagint* and *Chaldee* read וְעִוְרָה *chateu*, "they have sinned," in the third person.

Verse 25. *The fury of his anger*—"The heat of his wrath"] For וְעִוְרָה *chammah*, the Bodl. MS. has וְעִוְרָה *chammath*, in *reginins*, more regularly.

*It hath set him on fire round about*] So thoroughly hardened are the Jewish people, that they are represented as being in a house on fire, and even scorched with the flames, without perceiving their danger, or feeling that they are hurt! What a picture of mental induration! and this is their state to the present day. But by whom shall Jacob arise? for in this sense he is small indeed. Many efforts have been made to christianize them, but without effect; and is this to be wondered at, while we tell them how great they are, how learned, how wise, how much we owe to them, that they are still the peculiar people of God, &c., &c.? If all this be true, what can they gain by becoming Christians? Whereas a more stupid, proud, hardened, ignorant people can scarcely be found in the civilized world, and they are most grossly ignorant of their own Scriptures.

CHAPTER XLIII.

*Prediction of that blessed period when God should gather the posterity of Abraham, with tender care, from their several dispersions in every quarter under heaven, and bring the safely to their own land, 1—7. Struck with astonishment at so clear a display of a event so very remote, the prophet again challenges all the blinded nations and their ido to produce an instance of such foreknowledge, 8, 9; and intimates that the Jews shou remain (as at this day) a singular monument to witness the truth of the prediction, till should at length be fulfilled by the irresistible power of God, 10—13. He then retu to the nearer deliverance—that from the captivity of Babylon, 14, 15; with which, ho ever, he immediately connects another deliverance described by allusions to that fro Egypt, but represented as much more wonderful than that; a character which will n at all apply to the deliverance from Babylon, and must therefore be understood of the r storatorion from the mystical Babylon, 16—18. On this occasion the prophet, with peculi elegance, and by a very strong poetic figure, represents the tender care of God in co sorting and refreshing his people on their way through the desert, to be so great as make even the wild beasts haunting those parched places so sensible of the blessing of the copious streams then provided by him, as to join their hissing and howling notes with consent to praise God, 19—21. This leads to a beautiful contrast of the ingratitude the Jews, and a vindication of God's dealings with regard to them, 22—28.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

**B**UT now thus saith the LORD <sup>a</sup>that created thee, O Jacob, <sup>b</sup>and he that formed thee, O Israel, Fear not: <sup>c</sup>for I have redeemed thee, <sup>d</sup>I have called thee by thy name; thou art mine.

2 <sup>e</sup>When thou passest through the waters, <sup>f</sup>I will be with thee; and through the rivers, they shall not overflow thee: when thou <sup>g</sup>walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy

<sup>a</sup> Ver. 7.—<sup>b</sup> Ver. 21. Ch. xlv. 2, 21, 24.—<sup>c</sup> Ch. xlv. 6.—<sup>d</sup> Ch. xlii. 6. xlv. 4.—<sup>e</sup> Ps. lxvi. 12. xci. 3, &c. <sup>f</sup> Deut. xxxi. 6, 8.—<sup>g</sup> Dan. iii. 25, 27.—<sup>h</sup> Prov. xi. 8.

NOTES ON CHAP. XLIII.

Verse 1. *I have called thee by thy name*] קראתי בשרך karathi beshimchi. So all the Versions. But it seems from the seventh verse, and from the thing itself, that we should read קראתי בשרך karathicha bishmi, 'I have called thee by my name;' for this form of speech often occurs—the other never. For chap. xlv. 24, concerning Cyrus, is another matter; but when God calls Jacob Israel, he calls him by the name of God. See Exod. xxxi. 2."—Secker.

Verse 3. *I gave Egypt for thy ransom*] This is commonly supposed to refer to the time of Sennacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians, and their allies the Cushean Arabians, with their neighbours the Sabeans, probably joined with them under Tirhakah. See chap. xx. and chap. xxxvii. 9. Or as there are some reasonable objections to this opinion, perhaps it may mean more generally that God has often saved his people at the expense of other nations,

One of Israel, thy Saviour: <sup>a</sup>I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and have loved thee: therefore will I give men for thee, and people for thy <sup>b</sup>life.

5 <sup>c</sup>Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from the east, and my daughters from the ends of the earth.

xxi. 18.—<sup>a</sup> Or, person.—<sup>b</sup> Ch. xli. 10, 14. xlv. 2. <sup>c</sup> xxx. 10, 11. xlv. 27, 28.

whom he had, as it were in their stead, given up destruction. Vitrina explains this of Shalmaneser's designs upon the kingdom of Judea after he had destroyed that of Samaria, from which he was diverted by carrying the war against the Egyptian Cusheans, and Sabeans; but of this I think he has no clear proof in history. It is not to be wondered at that many things of this kind should remain obscure for the want of the light of history, which regard to these times is extremely deficient.

"Did not Cyrus overcome these nations? a might they not be given for releasing the Jews? seems to have been so from chap. xlv. 14."—Secker

Kimchi refers all this to the deliverance of Jerusalem from the invasion of Sennacherib. Tirhakah king of Ethiopia, had come out to war against the king of Assyria, who was thereupon obliged to raise the siege of Jerusalem. Thus the Ethiopians, Egyptians, and Sabeans were delivered into the hands of the Assyrians as a ransom for Israel.—Kimchi cannot help thinking this to be a very rational solution of the text.

A. M. cir. 3292. 7 *Even* every one that is  
B. C. cir. 712. <sup>a</sup> called by my name: for <sup>b</sup> I  
Olymp. XVII. 1. have created him for my glory,  
cir. annum Name Pompili, <sup>c</sup> I have formed him; yea, I  
E. Roman., 4. have made him.

8 <sup>a</sup> Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: <sup>a</sup> who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

10 <sup>a</sup> Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: <sup>b</sup> before me there was <sup>c</sup> no God

<sup>a</sup> Ch. liiii. 19. James ii. 7. — <sup>b</sup> Ps. c. 3. Ch. xxix. 23. Job iii. 3, 5. 2 Cor. v. 17. Eph. ii. 10. — <sup>c</sup> Ver. 1. Ch. vi. 9. xlii. 19. Ezek. xii. 2. — <sup>d</sup> Ch. xli. 21, 22, 26. Ch. li. 8. — <sup>e</sup> Ch. xlii. 1. lv. 4. — <sup>f</sup> Ch. xli. 4. xliv. 6.

Verse 7. *Every one that is called by my name*] All who worship the true God, and are obedient to his laws.

*I have created him*] בראתי berathiv. I have produced him out of nothing.

*For my glory*] Ten MSS., three ancient, and the *Vulgate*, read יצאתי לצבדי licabodi, without the conjunction ו *vau*, and.

*I have formed him*] יצאתי yetsartiv. I have given him that particular form and shape which are best suited to his station in life.

*I have made him.]* יצאתי asithiv. I have adapted him to the accomplishment of my counsels and designs.

Verse 8. *Bring forth the blind people that have eyes*—<sup>a</sup> Bring forth the people, blind, although they have eyes? I understand this of the Gentiles, as the verse following, not of the Jews. Their natural faculties, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of the one true God; “for his eternal power and Godhead,” if well attended to, are clearly seen in his works (Rom. i. 20), and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol gods; and the Jews are just afterwards, ver. 10, appealed to as witnesses for God in this cause, therefore these latter cannot here be meant by the people blind with eyes and deaf with ears.

Verse 9. *Who among them*] Seven MSS., three ancient, and the first edition, 1486, with the *Syriac* and *Vulgate*, read בכח bechem, who among you; the present reading is preferable.

Verse 10. *Ye (the Israelites) are my witnesses—and my servant (the prophet) whom I have chosen*, and whatever has been said before concerning Sennacherib has been literally fulfilled. The prophet had predicted it; the Israelites saw it accomplished.

formed, neither shall there be after me.

11 I, *even* I, <sup>a</sup> am the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no <sup>a</sup> strange god among you: <sup>b</sup> therefore ye are my witnesses, saith the LORD, that I am God.

13 <sup>a</sup> Yea, before the day *was* I am he; and *there is* none that can deliver out of my hand: I will work, and who shall <sup>a</sup> let <sup>b</sup> it?

14 Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their <sup>a</sup> nobles, and the Chaldeans, whose cry is in the ships.

<sup>a</sup> Or, nothing formed of God. — <sup>b</sup> Ch. xlv. 21. Hos. xliii. 4. Deut. xxxii. 16. Ps. lxxxi. 9. — <sup>c</sup> Ch. xlv. 8. Ver. 10. <sup>d</sup> Ps. xc. 2. John viii. 58. — <sup>e</sup> Heb. turn it back? — <sup>f</sup> Job ix. 12. Ch. xiv. 27. — <sup>g</sup> Heb. bars.

*Before me there was no God formed, neither shall there be after me.]* This is a most difficult place. Was there a time when God was not? No! Yet he says, *before* me. Will there be a time in which God will not exist? No! Yet he says, *after* me. Are not all these words to be referred to his creation? *Before* me, no god created any thing, nor was there any thing pre-existent but myself. And *after* me, i. e., after my creation, such as now exists, there shall be no other class of beings formed. This mode of interpretation frees the passage from all embarrassment, and the context perfectly agrees with it. The words *my servant*, in this verse, the *Targum* understands of the *Messiah*.

Verse 12. *I have declared, and have saved*] My prophets have always predicted your deliverances before they took place; and I have fulfilled their words to the uttermost.

Verse 14. *The Chaldeans, whose cry is in the ships*—“The Chaldeans exulting in their ships.” Babylon was very advantageously situated both in respect to commerce, and as a naval power. It was open to the Persian Gulf by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon by the canal called *Naharmalca* or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas, *Herod.* i. 194. Semiramis was the foundress of this part also of the Babylonian greatness. She improved the navigation of the Euphrates, *Herod.* i. 184, *Strabo*, lib. xvi.; and is said to have had a fleet of three thousand galleys, *Huet*, Hist. du Commerce, chap. xi. We are not to wonder that in later times we hear little of the commerce and naval power of Babylon; for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being on that occasion diverted from its course and left to spread



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15 I am the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the

<sup>a</sup> Exod. xiv. 16, 22. Pa. lxxvii. 19. Ch. li. 10.—<sup>b</sup> Josh. iii. 13, 16.—<sup>c</sup> Exod. xiv. 4—9, 25.—<sup>d</sup> Jer. xvi. 14, xxiii. 7.—<sup>e</sup> 2 Cor. v. 17. Rev. xxi. 6.—<sup>f</sup> Exod. xvii. 6. Numb. xx. 11. Deut. viii. 15. Pa. lxxviii. 16. Ch. xxxv. 6. xli. 18. \* Or, ostriches.—<sup>b</sup> Heb. daughters of the owl.—<sup>1</sup> Ch.

over the whole country; but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both the rivers by making cataracts in them, *Strabo*, ib., that is, by raising dams across the channel, and making artificial falls in them, that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataracts upon the Tigris as far up as Seleucia, *Arrian*. lib. vii., but he did not live to finish his great designs; those upon the Euphrates still continued. *Ammianus*, xxiv. 1, mentions them as subsisting in his time.

The prophet therefore might very justly speak of the Chaldeans as glorying in their naval power in his time; though afterwards they had no foundation for making any such boast.

Verses 15. *The Creator*] For בורא *bore*, "Creator," six MSS. (two ancient) have אלהי *Elohey*, "God."

Verses 19. *Behold, I will do a new thing*] At ver. 16, the prophet had referred to the deliverance from Egypt and the passage through the Red Sea; here he promises that the same power shall be employed in their redemption and return from the Babylonish captivity. This was to be a new prodigy.

Verses 20. *The beast of the field shall honour me*—"The wild beast of the field shall glorify me"] The image is elegant and highly poetical. God will give such an abundant miraculous supply of water to his people traversing the dry desert in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals that haunt those arid regions, shall be sensible of the blessing, and shall break forth into thanksgiving and praises to him for the unusual refreshment which they receive from his

desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, even I, am he that blotteth out

xlviii. 21.—<sup>a</sup> Pa. cii. 18. Ver. 1, 7. Lake i. 74, 75. E. i. 5, 6.—<sup>1</sup> Mal. i. 13.—<sup>m</sup> Amos v. 25.—<sup>n</sup> Heb. *lambs kids*.—<sup>o</sup> Heb. *made me drink, or abundantly moisten*. P. Ch. i. 14. Mal. ii. 17.—<sup>q</sup> Ch. xlv. 22. xlviii. 9. Jer. 20. Acts iii. 19.

so plentifully watering the sandy wastes of Arab Deserts, for the benefit of his people passing through them.

Verses 22. *But thou hast not called upon me*] The connexion is: But thou, Israel, whom I have chosen whom I have formed for myself to be my witness against the false gods of the nations; even thou who hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods. The emphasis of this and the following parts of the sentence, on which the sense depends, is laid on the words ME, ON MY ACCOUNT, &c. The Jews were diligent in performing the external services of religion in offering prayers, incense, sacrifices, oblations; but their prayers were not offered with faith; and the oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another, thus, "I will have mercy, and not sacrifice," Hos. 6. "For I spoke not to your fathers, nor commanded them, concerning burnt-offerings or sacrifices; but in this thing I commanded them, saying, Obey my voice," Jer. vii. 22, 23. And the meaning of the place of Isaiah seems to be much the same with that of Amos; who however has explained at large both parts of the comparison, and specified the false service opposed to the true:—

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel: Nay, but you have borne the tabernacle of your Moloch, and Chiun, your images; The star of your god, which you made to yourselves." Amos v. 25.

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26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy

\*Ezek. xxxvi. 22, &c.—b Ch. i. 18. Jer. xxxi. 34. Heb. interpreters. Mal. ii. 7, 8.—d Ch. xlvii. 6. Lam. ii.

But thou hast been weary of me, O Israel—"Neither on my account hast thou laboured, O Israel." For ki yngata, the Septuagint and Vulgate read reyagata.—Houbigant. The negative is repeated or referred to by the conjunction rau; as in many other places. See note on chap. xxiii. 4.

Verse 25. I, even I, am he] The original is extremely abrupt: anochi anochi hu, "I, I, He." Is there any mystery in this form? Does it refer to a plurality of persons in the Godhead?

For mine own sake] In the pardon of sin God can draw no reason but from his own infinite goodness.

Verse 27. Thy first father hath sinned] On this Anochi speaks well: "How can ye say that ye have not sinned, seeing your first father, Adam, sinned; and man hath sin impressed on him through natural generation?"

Verse 28. I have profaned the princes of the sanc-

teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

2, 6, 7.—\* Or, holy princes.—† Pa. lxxix. 4. Jer. xxiv. 9. Dan. ix. 11. Zech. viii. 13.

tuary—"Thy princes have profaned my sanctuary"] Instead of vaachallel sarey, read vaachalelu sareycha, the Syriac and Septuagint, kai epianav oi archontes ta agia mou, "the rulers have defiled my holy things." kodshi, Houbigant. Oi archontes sou, "thy rulers," MSS. Pachom. and i. D. ii. and Marchal.

To reproaches—"To reproach"] ligedupah, in the singular number; so an ancient MS. and the Septuagint, Syriac, and Vulgate. And, alas! what a curse do they still bear, and what reproach do they still suffer! No national crimes have ever equalled those of the Jewish nation, for no nation ever had such privileges to neglect, despise, sin against. When shall this severity of God towards this people have an end? Answer. Whenever, with one heart, they turn to him, and receive the doctrine of the Lord Jesus; and not till then.

CHAPTER XLIV.

This chapter, besides promises of redemption, of the effusion of the Spirit, and success of the gospel, 1—5, sets forth, in a very sublime manner, the supreme power and foreknowledge, and absolute eternity, of the One true God; and exposes the folly and absurdity of idolatry with admirable force and elegance, 6—20. And to show that the knowledge of future events belongs only to Jehovah, whom all creation is again called to adore for the deliverance and reconciliation granted to his people, 21—23, the prophet concludes with setting in a very strong point of view the absolute impotence of every thing considered great and insurmountable in the sight of men, when standing in the way of the divine counsel; and mentions the future deliverer of the Jewish nation expressly by name, nearly two hundred years before his birth, 24—28.

YET now hear, O Jacob my servant; and Israel, whom I have chosen.

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

\*Ver. 21. Ch. xli. 8. xliii. 1. Jer. xxx. 10. xlv. 27, 28. b Ch. xliii. 1, 7.

NOTES ON CHAP. XLIV.

Verse 2. Jesurun] Jeshurun means Israel. This name was given to that people by Moses, Deut. xxxii. 15; xxxiii. 5, 26. The most probable account of it seems to be that in which the Jewish commentators

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water courses.

5 One shall say, I am the LORD's; and an-

c Deut. xxxii. 15.—d Ch. xxxv. 7. Joel ii. 28. John vii 38. Acts ii. 13.

agree; namely, that it is derived from yashar, and signifies upright. In the same manner, Israel, as a people, is called meshullam, perfect, chap. xlii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in

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other shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD, the King of Israel, and his Redeemer the LORD of hosts; <sup>b</sup> I *am* the first, and I *am* the last: and beside me *there is* no God.

7 And <sup>c</sup> who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: <sup>d</sup> have not

<sup>a</sup> Ver. 24. Ch. xliiii. 1, 14.—<sup>b</sup> Ch. xli. 4. xlvi. 12. Rev. i. 8, 17. xxii. 13.—<sup>c</sup> Ch. xli. 4, 22. xlv. 21.—<sup>d</sup> Ch. xli. 22. <sup>e</sup> Ch. xliii. 10, 12.—<sup>f</sup> Deut. iv. 35, 39. xxxii. 39. 1 Sam. ii. 2. 2 Sam. xxii. 32. Ch. xlv. 5.—<sup>g</sup> Heb. rock. Deut.

his service and worship. Grotius thinks that *yeshurun* is a diminutive of *yishrael*, *Israel*; expressing peculiar fondness and affection; *Ισραηλιδιον*, *O little Israel*.

Verse 4. *They shall spring up as among the grass*—“They shall spring up as the grass among the waters”] *בבן חצר* *bebeyn chatsir*. “They shall spring up in the midst of, or rather, in among, the grass.” This cannot be right: *eleven* MSS., and *thirteen* editions, have *בבן* *kebeyn*, or *בבן* *keben*. Twenty-four MSS. read it without the *yod*, *בבן* *beben*, in the son of the grass; and so reads the *Chaldee*; *בבן* *beben*, in the son of the grass. Twenty-four MSS. of Dr. Kennicott’s, thirty-three of *De Rossi*’s, and one of my own, with *six* editions, have this reading. The *Syriac*, *בבן* *mibbeyn*. The true reading is in all probability *בבן* *kebeyn*; and the word *מים* *mayim*, which should have followed it, is lost out of the text: but it is happily supplied by the *Septuagint*; *ὡς ἀναμεινον ἰδατος*, as among the water. “In every place where there is water, there is always grass; for water makes every thing grow in the East.” Sir John Chardin’s note on 1 Kings xvii. 5. Harmer’s Observations, i. 54.

Verse 5. *Shall call himself*—“Shall be called”] Passive, *יקרא* *yikkare*; *κληθησεται*, *Symmachus*.

Another shall subscribe with his hand unto the Lord—“This shall inscribe his hand to *JEHOVAH*”] *Και ἑτερος επιγραψει χειρι (χειρα, Aq., Sym.) αυτου, Του Θεου εμου*. “And another shall write upon his hand, I belong to God.”—*Sept.* They seem to have read here, as before, *אני יהוה* *lahivohah ani*, *I belong to JEHOVAH*. But the repetition of the same phrase without any variation is not elegant. However, they seem to have understood it rightly, as an allusion to the marks, which were made by punctures rendered indelible, by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the

I told thee from that time, and have declared it? \* ye are even my witnesses. Is there a God beside me? yea *there is* no

<sup>e</sup> God; I know not *any*.

9 They <sup>b</sup> that make a graven image are all of them vanity; and their <sup>c</sup> delectable things shall not profit; and they are their own witnesses; <sup>d</sup> they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image <sup>e</sup> that is profitable for nothing?

11 Behold, all his fellows shall be <sup>f</sup> ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up;

xxxii. 4.—<sup>b</sup> Ch. xli. 24, 29.—<sup>c</sup> Heb. desirable.—<sup>d</sup> Ps. cxv. 4, &c.—<sup>e</sup> Jer. x. 5. Hab. ii. 18.—<sup>f</sup> Ps. xcvi. 7. Ch. i. 29. xlii. 17. xlv. 16.

name or ensign of his god: *Στιγματα επιγραφομενα δια των στρατευομενων εν ταις χειρσιν*. “Punctual inscriptions made by the soldiers on their hands.” Aetius apud Turnebum Advers. xxiv. 12. *Victuris in cute punctis milites scripti et matriculis inserti jurare solent*. “The soldiers having indelible inscriptions on their skin, and inserted in the muster-rolls, are accustomed to make oath.” *Vigetius*, ii. 5. And the Christians seem to have imitated this practice, by what *Procopius* says on this place of *Isaiah*: *Το δε ΤΗ ΧΕΙΡΙ, δια το σιζειν ιωσς πολλους επι καρπων, η βραχιονων, η του σταυρου το σημειον, η τη Χριστου προσηγοριαν*. “Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ.” See Rev. xx. 4; *Spencer*, De Leg. Hebr. lib. ii., cap. 20.

Verse 7. *Let them shew unto them*—“Let them declare unto us.”] For *לנו* *lamo*, unto them, the *Chaldee* reads *לני* *lanu*, unto us. The *Septuagint* read *לכם* *lachem*, unto you; which is preferable to the reading of the text. But *לנו* *lamo*, and *לני* *lanu*, are frequently mistaken one for the other, see chap. x. 29; Ps. lxxx. 7, lxiv. 6.

Verse 8. *Fear ye not*] *תיראו* *tirehu* never occurs. Perhaps it should be *תיראו* *tireu*, fear ye. Two MSS. read *תיראו* *tirehu*, and one of mine *תיראו* *taharu*.

Verses 9. 10. *That they may be ashamed. Who hath formed a god*—“That every one may be ashamed, that he hath formed a god”] The *Bodleian* MS., one of the first extant for its antiquity and authority, instead of *מי* *mi*, at the beginning of the tenth verse, has *כי* *ki*, which greatly clears up the construction of a very obscure passage. *Doederlein* approves of this reading. The *Septuagint* likewise closely connect in construction the end of ver. 9 with the beginning of ver. 10; and wholly omit the interrogative *מי* *mi*, which embarrasses the sentence: *Αισχυθησονται οι πλασσοντες Θεον, και γλυφοντες παντες ανωφελη*. “But they shall be confounded that make a god; and they who engrave unprofitable things;” agreeably to the reading of the MS. above mentioned.

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yet they shall fear, and they shall be ashamed together.

12<sup>a</sup> The smith<sup>b</sup> with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man: that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he<sup>c</sup> strengtheneth for himself among the trees of the forest:

he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18<sup>d</sup> They have not known nor understood:

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<sup>a</sup> Ch. xl. 19. xli. 6. Jer. x. 3, &c. Wisd. xiii. 11, &c.  
<sup>b</sup> Or, with an axe.

<sup>c</sup> Or, taketh courage.—<sup>d</sup> Ch. xlv. 20.

Verse 11. His fellows] חביריו *chaberaiv*: but עבדיו *abadav*, his servants or worshippers, is the reading of one of De Rossi's MSS., and of the Chaldee.

And the workmen, they are of men—"Even the workmen themselves shall blush"] I do not know that any one has ever yet interpreted these words to any tolerable good sense: חרשים דמה כהנים *vecharashim hemmah meadam*. The Vulgate, and our translators, have rendered them very fairly, as they are written and pointed in the text: Fabri enim sunt ex hominibus. "And the workmen they are of men."

Out of which the commentators have not been able to extract any thing worthy of the prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themselves. I presume that אדם *adam*, *rubuit*, may signify *erubuit*, to be red through shame, as well as from any other cause; though I cannot produce any example of it in that particular sense; and the word in the text I would point אדם *meoddam*; or if any one should object to the irregularity of the number, I would read אדם *meoddamim*. But I rather think that the irregularity of the construction has been the cause of the obscurity, and has given occasion to the mistaken punctuation. The singular is sometimes put for the plural. See Ps. lxviii. 31; and the participle for the future tense, see Isai. xl. 11.—L.

Verse 12. The smith with the tongs, &c.—"The smith cutteth off a portion of iron"] מעטעד *meatseed*, Participium Pihel of עטעד *atsaad*, to cut; still used in that sense in the Arabic. See Simonis Lex. Heb. The Septuagint and Syriac take the word in this form: but they render it, sharpeneth the iron. See Castell. Lex. in voce.

The sacred writers are generally large and eloquent upon the subject of idolatry; they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12—20, far exceeds any thing that ever was written

upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success; Wisd. xiii. 11—19; xv. 7, &c.; Baruch vi., especially the latter, who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:—

Olim truncus eram sculnus, inutile lignum,  
Cum faber incertus, scamnum faceretne Priapum,  
Maluit esse Deum. Deus inde ego.

HORAT. Satyr., lib. 1. sat. viii.

"Formerly I was the stump of a fig-tree, a useless log; when the carpenter, after hesitating whether to make me a god or a stool, at last determined to make me a god. Thus I became a god!"

From the tenth to the seventeenth verse, a most beautiful strain of irony is carried on against idolatry. And we may naturally think that every idolater, who either read or heard it, must have been for ever ashamed of his own devices.—L.

Verse 14. He heweth him down—"He heweth down"] For לחרתו *lichroth*, the Septuagint and Vulgate read כרתו *carath* or יחרתו *yichroth*.

Verse 16. With part—"AND with part"] Twenty-three MSS., the Septuagint, and Vulgate add the conjunction ו *vau*, and, ועל *veal*.

Verse 17. He falleth down unto it] There were four forms of adoration used among the Hebrews: 1. חשתוהו *HISHTACHAVAH*, The prostration of the whole body. 2. קדד *KADAD*, The bowing of the head. 3. כרע *CARA*, The bending of the upper part of the body down to the knees. 4. ברך *BARACH*, Bowing the knee, or kneeling. See on chap. xlix. 23.

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for <sup>a</sup> he hath <sup>b</sup> shut their eyes,  
that they cannot see; *and* their  
hearts, that they cannot under-  
stand.

19 And none <sup>c</sup> considereth <sup>d</sup> in his heart,  
neither *is there* knowledge nor understanding  
to say, I have burned part of it in the fire:  
yea, also I have baked bread upon the coals  
thereof; I have roasted flesh and eaten *it*:  
and shall I make the residue thereof an abo-  
mination? shall I fall down to <sup>e</sup> the stock of  
a tree?

20 He feedeth on ashes: <sup>f</sup> a deceived heart  
hath turned him aside, that he cannot deliver  
his soul, nor say, *Is there* not a lie in my  
right hand?

21 Remember these, O Jacob and Israel;  
for <sup>g</sup> thou *art* my servant: I have formed  
thee; thou *art* my servant: O Israel, thou  
shalt not be forgotten of me.

<sup>a</sup> 2 Thess. ii. 11.—<sup>b</sup> Heb. *daubed*.—<sup>c</sup> Heb. *setteth to his heart*.—<sup>d</sup> Ch. xlvi. 8.—<sup>e</sup> Heb. *that which comes of a tree?*  
<sup>f</sup> Hos. iv. 11. Rom. i. 21. 2 Thess. ii. 11.—<sup>g</sup> Ver. 1, 2.  
<sup>h</sup> Ch. xliii. 25.—<sup>i</sup> Ch. xliiii. 1. xlvi. 20. 1 Cor. vi. 20.  
1 Pet. i. 18, 19.—<sup>k</sup> Ps. lxxix. 34. xcvi. 11, 12. Ch. xlii. 10.

Verse 18. *He hath shut their eyes*—“Their eyes  
are closed up”] *The Septuagint, Chaldee, and Vulgate,*  
for *no tach*, read *no tachu*. See note on chap. vi. 10.

Verse 20. *He feedeth on ashes*] He feedeth on that  
which affordeth no nourishment; a proverbial ex-  
pression for using ineffectual means, and bestowing  
labour to no purpose. In the same sense Hosea says,  
“Ephraim feedeth on wind.” Chap. xii. 1.

Verse 22. *I have blotted out, as a thick cloud, thy  
transgressions, and, as a cloud, thy sins*—“I have  
made thy transgressions vanish away like a cloud,  
and thy sins like a vapour”] *Longinus* admired the  
sublimity of the sentiment, as well as the harmony  
of the numbers, in the following sentence of *Demos-  
thenes*: Τοῦτο το ψηφισμα τον τοτε τη πολει περισταντα  
κινδυνον παρελθειν εποικισεν ωσπερ νεφος. “This de-  
cree made the danger then hanging over the city  
pass away like a cloud.” Probably *Isaiah* alludes  
here to the smoke rising up from the sin-offering,  
dispersed speedily by the wind, and rendered in-  
visible. He who offered his sacrifice aright was as  
sure that the sin for which he offered it was blotted  
out, as that the smoke of the sacrifice was dispersed  
by the wind, and was no longer discernible.

Verse 24. *By myself*] *Thirteen MSS.*, six ancient,  
confirm the reading of the *Keri*, *רשע* *meittai*.

Verse 27. *That saith to the deep, Be dry*—“Who  
saith to the deep, Be thou wasted”] *Cyrus* took  
Babylon by laying the bed of the *Euphrates* dry,  
and leading his army into the city by night through  
the empty channel of the river. This remarkable  
circumstance, in which the event so exactly corre-  
sponded with the prophecy, was also noted by *Jeremi-  
aih*, chap. i. 38, li. 36.

22 <sup>h</sup> I have blotted out, as a  
thick cloud, thy transgressions,  
and, as a cloud, thy sins: re-  
turn unto me; for <sup>i</sup> I have re-  
deemed thee.

23 <sup>k</sup> Sing, O ye heavens; for the *LORD* hath  
done *it*: shout, ye lower parts of the earth:  
break forth into singing, ye mountains, O  
forest, and every tree therein: for the *LORD*  
hath redeemed Jacob, and glorified himself  
in Israel.

24 Thus saith the *LORD*, <sup>l</sup> thy Redeemer,  
and <sup>m</sup> he that formed thee from the womb, *I am*  
the *LORD* that maketh all *things*; <sup>n</sup> that  
stretcheth forth the heavens alone; that  
spreadeth abroad the earth by myself:

25 That <sup>o</sup> frustrateth the tokens <sup>p</sup> of the  
liars, and maketh diviners mad; that turneth  
wise *men* backward, <sup>q</sup> and maketh their know-  
ledge foolish;

xlix. 13. Jer. li. 48. Rev. xviii. 20.—<sup>l</sup> Ch. xliiii. 14. Ver.  
6.—<sup>m</sup> Ch. xliii. 1.—<sup>n</sup> Job ix. 8. Ps. civ. 2. Ch. xl. 22.  
xli. 5. xlv. 12. li. 13.—<sup>o</sup> Ch. xlvii. 13.—<sup>p</sup> Jer. i. 36.  
<sup>q</sup> 1 Cor. i. 20.

“A drought shall be upon her waters, and they  
shall be dried up:—

I will lay her sea dry;

And I will scorch up her springs.”

It is proper here to give some account of the means  
and method by which the stratagem of *Cyrus* was  
effected.

The *Euphrates*, in the middle of the summer, from  
the melting of the snows on the mountains of *Arme-  
nia*, like the *Nile*, overflows the country. In order  
to diminish the inundation, and to carry off the  
waters, two canals were made by *Nebuchadnezzar*  
a hundred miles above the city; the first on the  
eastern side called *Naharmalca*, or *The Royal River*,  
by which the *Euphrates* was let into the *Tigris*; the  
other on the western side, called *Pallacopas*, or  
*Naharaga* (נַחַר אַגַּם *nahar agam*, *The river of the*  
*pool*), by which the redundant waters were carried  
into a vast lake, forty miles square, contrived, not  
only to lessen the inundation, but for a reservoir  
with sluices, to water the barren country on the  
*Arabian* side. *Cyrus*, by turning the whole river into  
the lake by the *Pallacopas*, laid the channel, when  
it ran through the city, almost dry; so that his army  
entered it, both above and below, by the bed of the  
river, the water not reaching above the middle of the  
thigh. By the great quantity of water let into the  
lake, the sluices and dams were destroyed; and  
being never repaired afterwards, the waters spread  
over the whole country below, and reduced it to a  
morass, in which the river is lost. *Ingens modo &*  
*navigabilis, inde tenuis rivus, despectus emoritur;*  
*et nusquam manifesto exitit effluit, ut alii omnes, sed*  
*deficit.* “And thus a navigable river has been totally

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R. Roman., 4.

26 <sup>a</sup> That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the <sup>b</sup>decayed places thereof:

<sup>a</sup> Zech. i. 6. — <sup>b</sup> Heb. *wastes*. — <sup>c</sup> See Jer. i. 38. li. 32, 36.

lost, it having no exit from this morass. No wonder then that the geographical face of this country is completely changed;" MELA iii. 8; HEROD i. 185, 190; XENOPHON, *Cyrop.* vii.; ARRIAN vii.

Verse 28. *That saith of Cyrus, He is my shepherd*—"Who saith to Cyrus, Thou art my shepherd"] *Pastor meus es*; *Vulg.* The true reading seems to be *רוי רוי attah*; the word *attah*, has probably been dropped out of the text. The same word is lost out of the text, Ps. cxix. 57. It is supplied in the *Septuagint* by the word *tu*, *thou art*.

*Saying to Jerusalem*] For *למנור* *selemor*, the *Septuagint* and *Vulgate* read *האומר haomer*.

*And to the temple*] *לירושלם* *uleheyshal*, as *לירושלם* *li-ruhalayim*, before; the preposition is necessary, and the *Vulgate* seems to read so.—*Houbigant*.

27 <sup>c</sup> That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure: even saying to Jerusalem, <sup>d</sup>Thou shalt be built; and to the temple, Thy foundation shall be laid.

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<sup>d</sup> 2 Chron. xxxvi. 22, 23. Ezra i. 1, &c. Ch. xlv. 13.

*That saith of Cyrus, He is, or thou art, my shepherd*—*Saying to Jerusalem*, "Thou shalt be built;" and *to the temple*, "Thy foundation shall be laid."—There is a remarkable beauty and propriety in this verse.

1. Cyrus is called God's shepherd. Shepherd was an epithet which Cyrus took to himself; and what he gave to all good kings.

2. This Cyrus should say to the temple: "Thy foundation shall be laid." Not—*thou shalt be built*. The fact is, only the *foundation* was laid in the days of Cyrus, the *Ammonites* having prevented the building; nor was it resumed till the *second year* of Darius, one of his successors. There is often a precision in the expressions of the prophets which is as honourable to truth, as it is unnoticed by careless readers.

CHAPTER XLV.

*Prophecy concerning Cyrus, the first king of the Persians. Every obstruction shall be removed out of his way, and the treasures taken from his enemies shall be immense, 1—3. To whom, and on what account, Cyrus was indebted for his wonderful success, 4—6. The prophet refutes the absurd opinion of the Persians, that there were two supreme beings, an evil and a good one, represented by light and darkness, here declared to be only the operation of the ONE true God, 7; and makes a transition to the still greater work of God displayed in the dispensation of the gospel, 8. Great impiety of those who call in question the mysterious providence of God towards his children, 9—12. The remaining part of this chapter, interspersed with strictures on the absurdity of idolatry and some allusions to the dark lying oracles of the heathens, may partly refer to the deliverance begun by Cyrus, but chiefly to the salvation by the Messiah, which, it is declared, shall be of universal extent and everlasting duration, 13—25.*

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THUS saith the LORD to his anointed, to Cyrus, whose <sup>a</sup>right hand I <sup>b</sup>have holden <sup>c</sup>to subdue nations before him; and

I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

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<sup>a</sup> Ch. xli. 13.—<sup>b</sup> Or, *strengthened*.

<sup>c</sup> Ch. xli. 2. Dan. v. 30.

NOTES ON CHAP. XLV.

Verse 1. *Loose the loins of kings*—"Ungird the loins of kings"] See the note on chap. v. 27. *Xenophon* gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phoenicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagonians, and Mariandyni. *Cyrop.*, lib. i. p. 4, Edit. *Hutchinson*, Quarto. All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have

been given to him by JEHOVAH, the God of heaven. Ezra. i. 2.

*To open before him the two leaved gates, &c.*—"That I may open before him the valves; and the gates shall not be shut"] The gates of Babylon within the city leading from the streets to the river, were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise, says *Herodotus*, i. 191, the Persians would have been

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2 I will go before thee,  
\* and make the crooked places  
straight: <sup>b</sup> I will break in  
pieces the gates of brass, and  
cut in sunder the bars of iron:

3 And I will give thee the treasures of dark-  
ness, and hidden riches of secret places, <sup>c</sup> that  
thou mayest know that I, the LORD, which  
<sup>d</sup> call thee by thy name, am the God of Israel.

4 For <sup>e</sup> Jacob my servant's sake, and Israel  
mine elect, I have even called thee by thy

<sup>a</sup> Ch. xl. 4.—<sup>b</sup> Ps. cvii. 16.—<sup>c</sup> Ch. xli. 23.—<sup>d</sup> Exod. xxxiii. 12, 17. Ch. xliii. 1. xlix. 1.—<sup>e</sup> Ch. xlv. 1.—<sup>f</sup> I Theas. iv. 5.—<sup>g</sup> Deut. iv. 35, 39. xxxii. 39. Ch. xlv. 8.

shut up in the bed of the river, and taken as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king.—XENOPH., *Cyrop.* vii., p. 528.

Verse 2. *The crooked places*—"The mountains"] For הדרים *hadurim*, *crooked places*, a word not easily accounted for in this place, the *Septuagint* read הררים *hararim*, *ra opn*, the mountains. Two MSS. have הדרים *hadarim*, without the *vau*, which is hardly distinguishable from the reading of the *Septuagint*. The divine protection that attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level. The image is highly poetical:

At vos, qua veniet, tumidi subsidite montes,  
Et faciles curvis vallibus este viae.

OVID, *Amor.* ii. 16.

"Let the lofty mountains fall down, and make level paths in the crooked vallies."

*The gates of brass*—"The valves of brass"] Abydenus, *apud Euseb.* *Præp. Evang.* ix. 41, says, that the wall of Babylon had brazen gates. And *Herodotus*, i. 179, more particularly: "In the wall all round there are a hundred gates, all of brass; and so in like manner are the sides and the lintels." The gates likewise within the city, opening to the river from the several streets, were of brass; as were those also of the temple of Belus. *Herod.* i., 180, 181.

Verse 3. *I will give thee the treasures of darkness*] Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Croesus, celebrated beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each wagon was loaded when they were carried away; and they were delivered to Cyrus at the palace of Babylon. *Xenoph.* *Cyrop.*, lib. vii. p. 503, 515, 540.

Pliny gives the following account of the wealth taken by Cyrus in Asia. Jam Cyrus, devicta Asia, pondo xxxiv. millia auri invenerat; præter vasa au-

name: I have surnamed thee, though thou hast not known me.

5 I <sup>a</sup> am the LORD, and <sup>b</sup> there is none else, there is no God beside me: <sup>c</sup> I girded thee, though thou hast not known me:

6 <sup>b</sup> That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I

xlvi. 9.—<sup>b</sup> Ver. 14, 18, 21, 22.—<sup>c</sup> Ps. xviii. 32, 39. <sup>d</sup> Ps. cii. 15. Ch. xxxvii. 20. Mal. i. 11.

rea, aurumque factum, et in eo folia, ac platanum, vitemque. Qua victoria argenti quingenta millia talentorum reportavit; et craterem Semiramidis, cujus pondus quindecim talenta colligebat. Talentum autem Ægyptium pondo lxxx. patere l. capere Varro tradit.—*Nat. Hist.* xxxiii. 15. "When Cyrus conquered Asia, he found thirty-four thousand pounds weight of gold, besides golden vessels and articles in gold; and leaves (*folia*, perhaps *solia*, bathing vessels, *Hol.*) a plane, and vine-tree (of gold). By which victory he carried away fifty thousand talents of silver; and the cup of Semiramis, the weight of which was fifteen talents. The Egyptian talent, according to Varro, was eighty pounds." This cup was the crater, or large vessel, out of which they filled the drinking cups at great entertainments. Evidently it could not be a drinking vessel, which, according to what Varro and Pliny say, must have weighed 1200 pounds!

The gold and silver estimated by weight in this account, being converted into pounds sterling, amount to one hundred and twenty-six millions two hundred and twenty-four thousand pounds. *Brerewood*, *De Ponderibus*, cap. x.

*Treasures of darkness* may refer to the custom of burying their jewels and money under the ground in their house floors, fearing robbers.

Verse 7. *I form the light, and create darkness*] It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil. The good being they called LIGHT; the evil being, DARKNESS. That when LIGHT had the ascendant, then good and happiness prevailed among men; when DARKNESS had the superiority, then evil and misery abounded. An opinion that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy:

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Olymp. XVII. 1.  
cir. annum  
Nomen Pompilii,  
R. Roman., 4.

make peace, and <sup>a</sup>create evil:  
I the LORD do all these things.  
8 <sup>b</sup>Drop down, ye heavens,

from above, and let the skies  
pour down righteousness: let the earth open,  
and let them bring forth salvation, and let

<sup>a</sup> Amos iii. 6.—<sup>b</sup> Ps. lxxii. 3. xxxv. 11.

"I am JEHOVAH, and none else;  
Forming light, and creating darkness;  
Making peace, and creating evil:  
I JEHOVAH am the author of all these things."

Declaring that those powers whom the Persians held to be the original authors of good and evil to mankind, representing them by *light* and *darkness*, as their proper emblems, are no other than creatures of God, the instruments which he employs in his government of the world, ordained or permitted by him in order to execute his wise and just decrees; and that there is no power, either of good or evil, independent of the one supreme God, infinite in power and in goodness.

There were, however, some among the Persians whose sentiments were more moderate as to this matter; who held the evil principle to be in some measure subordinate to the good; and that the former would at length be wholly subdued by the latter. See *Hyde, De Relig. Vet. Pers.* cap. xxii.

That this opinion prevailed among the Persians as early as the time of Cyrus we may, I think, infer not only from this passage of Isaiah, which has a manifest reference to it, but likewise from a passage in Xenophon's *Cyropædia*, where the same doctrine is applied to the human mind. Araspes, a noble young Persian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boasting that he was superior to the assaults of that passion, he yielded so far to it as even to threaten violence if she would not comply with his desires. Awed by the reproof of Cyrus, fearing his displeasure, and having by cool reflection recovered his reason; in his discourse with him on this subject he says: "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist, Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions; and at once desire to do, and refuse to do, the very same things. But it is plain that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, having gotten you for her assistant, and has clearly gained the superiority." Lib. vi. p. 424.

*I make peace, and create evil*] *Evil* is here evidently put for *war* and its attendant miseries. I will procure *peace* for the Israelites, and destroy Babylon by *war*. *I form light, and create darkness*. Now, as darkness is only the privation of light, so the evil of *war* is the privation of *peace*.

righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with <sup>c</sup>his Maker! Let the potsherd *strive* with the potsherds of the earth. <sup>d</sup>Shall the

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<sup>c</sup> Ch. lxiv. 8.—<sup>d</sup> Ch. xxix. 16. Jer. xviii. 6. Rom. ix. 20.

Verse 8. *Drop down, ye heavens*] The *eighty-fifth* psalm is a very elegant ode on the same subject with this part of Isaiah's prophecies, the restoration of Judah from captivity; and is, in the most beautiful part of it, a manifest imitation of this passage of the prophet:—

"Verily his salvation is nigh unto them that fear him,  
That glory may dwell in our land.  
Mercy and truth have met together;  
Righteousness and peace have kissed each other.  
Truth shall spring from the earth,  
And righteousness shall look down from heaven.  
Even JEHOVAH will give that which is good,  
And our land shall yield her produce.  
Righteousness shall go before him,  
And shall direct his footsteps in the way.

Ps. lxxxv. 10—14.

See the notes on these verses.

These images of the dew and the rain descending from heaven and making the earth fruitful, employed by the prophet, and some of those nearly of the same kind which are used by the Psalmist, may perhaps be primarily understood as designed to set forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue; but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety, in the one or the other, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

*Let the earth open, &c.*] Jonathan, in his Targum, refers this to the resurrection of the dead; the earth shall be opened, ופתחו ימיהו *veyechon meiteiya*, and the dead shall revive. A plain proof that the ancient Jews believed in a future state, and acknowledged the resurrection of the dead.

*Let them bring forth salvation*—"Let salvation produce her fruit"] For וצרתו *vaiyiphru*, the *Septuagint*, *Vulgate*, and *Syriac* read וצרתו *vaiyiphrah*; and one MS. has a rasure close after the latter וצו, which probably was ה he at first.

Verse 9. *Woe unto him that striveth with his Maker* "Woe unto him that contendeth with the power that formed him"] The prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: "Nay, but, O man! who



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clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning <sup>a</sup> my sons, and concerning <sup>b</sup> the work of my hands command ye me.

12 <sup>c</sup> I have made the earth, and <sup>d</sup> created man upon it: I, *even* my hands, have stretched out the heavens, and <sup>e</sup> all their host have I commanded.

13 <sup>f</sup> I have raised him up in righteousness, and I will <sup>g</sup> direct all his ways: he shall

<sup>a</sup> Jer. xxxi. 9. — <sup>b</sup> Isai. xxix. 23 — <sup>c</sup> Ch. xlii. 5. Jer. xxvii. 5. — <sup>d</sup> Gen. i. 26, 27. — <sup>e</sup> Gen. ii. 1. — <sup>f</sup> Ch. xli. 2. <sup>g</sup> Or, *make straight*. — <sup>h</sup> 1 Chron. xxxvi. 22, 23. Ezra i. 1, &c. Ch. xlv. 28. — <sup>i</sup> Ch. lii. 3. See Rom. iii. 24.

art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, out of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 20, 21. This is spoken, says *Kimchi*, against the king of Babylon, who insulted the Most High, bringing forth the sacred vessels, drinking out of them, and magnifying himself against God.

*Or thy work, He hath no hands*—"And to the workman, Thou hast no hands"] The *Syriac* renders, as if he had read, וְלֹא הָיְתָה יְדֵי הַעֹשֶׂה *velo hayithi pheal yadeycha*, "neither am I the work of thy hands;" the *Septuagint*, as if they had read, וְלֹא עָשָׂה אִישׁ יָדַי *velo phaalta veyyn yadim lecha*, "neither hast thou made me; and thou hast no hands." But the fault seems to be in the transposition of the two pronouns; for וְעָשָׂה *uphoolcha*, read וְעָשָׂה *uphoolo*: and for לוֹ, read לָךְ *lecha*. So *Houbigant* corrects it; reading also וְעָשָׂה *uphoolo*; which last correction seems not altogether necessary. The *Septuagint*, in MSS. *Pachom*. and *i. D. ii.* have it thus, και το εργον, ουκ εχεις χειρας, which favours the reading here proposed.

Verse 11. *Ask me of things to come*—"And he that formeth the things which are to come"] I read וְיָרֵא *veyotser*, without the *vau* suffixed; from the *Septuagint*, who join it in construction with the following word, ὁ ποιησας τα επερχομενα.

"Do ye question me."—תִּשְׁאַלֵנִי *tishaluni*, *Chald.* recte; præcedit תָּאוּ; et sic forte legerunt reliqui Int.—*Secker*. "The Chaldee has, more properly, תִּשְׁאַלֵנִי *tishaluni*, with a תָּאוּ preceding; and thus the other interpreters probably read." The learned bishop therefore reads the passage thus:—

"Thus saith Jehovah, the Holy One of Israel; And he that formeth the things which are to come; Do ye question me concerning my children? And do ye give me directions concerning the work of my hands?"

<sup>b</sup> build my city, and he shall let go my captives, <sup>i</sup> not for price nor reward, saith the LORD of hosts.

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14 Thus saith the LORD, <sup>k</sup> The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; <sup>l</sup> in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, <sup>m</sup> Surely God is in thee; and <sup>n</sup> there is none else, *there is no God*.

15 Verily thou *art* a God <sup>o</sup> that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also con-

<sup>k</sup> Ps. lxxviii. 31. lxxii. 10, 11. Ch. xlix. 23. lx. 9, 10, 14, 16. Zech. viii. 22, 23. — <sup>l</sup> Ps. cxlix. 8. — <sup>m</sup> 1 Cor. xiv. 25. <sup>n</sup> Ver. 5. — <sup>o</sup> Ps. xlv. 24. Ch. viii. 17. lvii. 17.

Verse 13. *I have raised him up*] This evidently refers to Cyrus, and to what he did for the Jews; and informs us by *whom* he was excited to do it.

Verse 14. *The labour of Egypt*—"The wealth of Egypt." This seems to relate to the future admission of the Gentiles into the church of God. Compare Ps. lxxviii. 32; lxxii. 10; chap. lx. 6—9. And perhaps these particular nations may be named, by a metonymy common in all poetry, for powerful and wealthy nations in general. See note on chap. lx. 1.

*The Sabeans, men of stature*—"The Sabeans, tall of stature"] That the Sabeans were of a more majestic appearance than common, is particularly remarked by *Agatharchides*, an ancient Greek historian quoted by *Bochart*, *Phaleg*, ii. 26, τα σωματα εστι των κατοικουντων αξιολογωτερα. So also the *Septuagint* understand it, rendering it ανδρες υψηλοι, "tall men." And the same phrase, מִדָּה וְכֹחַ *anshey middah*, is used for persons of extraordinary stature, *Numb.* xiii. 32, and *1 Chron.* xx. 6.

*They shall make supplication unto thee*—"They shall in suppliant guise address thee"] The conjunction וְ *vau* is supplied by the ancient Versions, and confirmed by fifteen MSS. of *Kennicott's* (seven ancient), thirteen of *De Rossi's*, and six editions, וְכֹחַ *veelayich*. *Three* MSS. (two ancient) omit the וְ *vau* before וְכֹחַ *elayich* at the beginning of the line.

Verse 15. *Verily thou art a God that hidest thyself*] At present, from the nations of the world.

*O God of Israel, the Saviour*] While thou revealest thyself to the *Israelites* and *savest* them.

Verse 16. *They shall be ashamed*—"They are ashamed"] The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels in regard to his people, to the spirited denunciation of the confusion of idolaters, and the final destruction of idolatry; contrasted with the salvation of Israel, not from temporal captivity, but the *eternal* salvation by the *Messiah*,

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

founded, all of them : they shall go to confusion together *that are* <sup>a</sup> makers of idols.

17 <sup>b</sup> But Israel shall be saved

in the LORD with an everlasting salvation : ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD <sup>c</sup> that created the heavens ; God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : *I am the LORD ; and there is none else.*

<sup>a</sup> Ch. xlv. 11. — <sup>b</sup> Ch. xxvi. 4. Ver. 25. Rom. xi. 26. Ch. xlii. 5. — <sup>c</sup> Ver. 5. — <sup>d</sup> Deut. xxx. 11. Ch. xlviii. 16.

strongly marked by the repetition and augmentation of the phrase, to the ages of eternity. But there is not only a sudden change in the sentiment, the change is equally observable in the construction of the sentences ; which, from the usual short measure, runs out at once into two distichs of the longer sort of verse. See Prelim. Dissert. p. 66, &c. There is another instance of the same kind, and very like to this, of a sudden transition in regard both to the sentiment and construction in chap. xlii. 17.

“His adversaries”] This line, to the great diminution of the beauty of the distich, is imperfect in the present text : the subject of the proposition is not particularly expressed, as it is in the line following. The version of the Septuagint happily supplies the word that is lost : οἱ ἀντικείμενοι αὐτῷ, “his adversaries,” the original word was רִיב תְּסָרִיבו.—L.

Verse 18. *He formed it to be inhabited*—“For he formed it to be inhabited”] An ancient MS. has לַשֵּׁבִיט before לַשֵּׁבִיט *lasiebeth* ; and so the ancient Versions.

Verse 19. *I have not spoken in secret, in a dark place of the earth*] In opposition to the manner in which the heathen oracles gave their answers, which were generally delivered from some deep and obscure cavern. Such was the seat of the Cumean Sybil :—

Excisum Euboicæ latus ingens rupis in antrum.

Virg. Æn. vi. 42.

“A cave cut in the side of a huge rock.”

Such was that of the famous oracle at Delphi ; of which, says Strabo, lib. ix., φασι δ' εἶναι το μαντεῖον σπηρον κολου μετα βαθους, ου μαλα ευρυστομον. “The oracle is said to be a hollow cavern of considerable depth, with an opening not very wide.” And Diodorus, giving an account of the origin of this oracle, says “that there was in that place a great chasm or cleft in the earth ; in which very place is now situated what is called the Adytum of the temple.” Ἀδυτον σπηλαιον, η το αποκρυφον μερος του ιερου. Hesych. “Adytum means a cavern, or the hidden part of the temple.”

*I the Lord speak righteousness, I declare things that are right*—“I am JEHOVAH, who speak truth, who give direct answers.”] This also is said in opposition to the false and ambiguous answers given by the heathen oracles, of which there are many noted examples ; none more so than that of the answer

19 I have not spoken in <sup>a</sup> secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain :

<sup>b</sup> I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come ; draw near together, ye *that are* escaped of the nations : <sup>c</sup> they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near ; yea, let

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<sup>f</sup> Pa. xix. 8. cxix. 137, 138. — <sup>g</sup> Ch. xlv. 17, 18, 19. xlv. 7. xlviii. 7. Rom. i. 22, 23.

given to Cræsus when he marched against Cyrus, which piece of history has some connexion with this part of Isaiah's prophecies. Let us hear Cicero's account of the Delphic answers in general, and of this in particular : Sed jam ad te venio,

O sancte Apollo, qui umbilicum certum terrarum obaides,

Unde superstitionæ primum sæva evasit vox fera.

Tuis enim oculis Chrysippus totum volumen implevit, partim falsis, ut ego opinor ; partim casu veris, ut fit in omni oratione sæpissime ; partim flexilocus et obscuris, ut interpres egeat interprete, et sors ipsa ad sortes referenda sit ; partim ambiguus, et quæ ad dialecticum deferenda sint. Nam cum sors illa edita est opulentissimo regi Asiæ,

Cræsus Halym penetrans magnam pervertet opum vim : hostium vim sese perversurum putavit ; pervertit autem suam. Utrum igitur eorum accidisset, verum oraculum fuisset. *De Divinat.* ii. 56. Mountainous countries, and those which abounded in chasms, caves, and grottos, were the places in which oracles were most frequent. The horror and gloom inspired by such places were useful to the lying priests in their system of deception. The terms in which those oracles were conceived (they were always ambiguous, or equivocal, or false, or illusory), sometimes the turn of a phrase, or a peculiarity in idiom or construction which might be turned *pro* or *con*, contained the essence of the oracular declaration. Sometimes, in the multitude of guesses, one turned out to be true ; at other times, so equivocal was the oracle, that, however the thing fell out, the declaration could be interpreted in that way ; as in the above to Cræsus, from the oracle at Delphi, which was : *If Cræsus march against Cyrus, he shall overthrow a great empire* : he, supposing that this promised him success, fought, and lost his own, while he expected to destroy that of his enemy. Here the quick demon took refuge in his designed ambiguity. He predicted the destruction of a great empire, but did not say which it was ; and therefore he was safe, howsoever the case fell out. Not one of the predictions of God's prophets is conceived in this way.

Verse 21. *Bring them near ; yea, let them take counsel together*] For יָבֹאוּ *youtsu* or יִבְרָאוּ *yivratsu*, let

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4]

them take counsel together: \* who hath declared this from ancient time? who hath told it from that time? have not I the

LORD? <sup>b</sup> and there is no God else beside me; a just God and a Saviour; there is none beside me.

<sup>22</sup> <sup>c</sup> Look unto me, and be ye saved, <sup>d</sup> all the ends of the earth: for I am God, and there is none else.

<sup>23</sup> \* I have sworn by myself, the word is

<sup>a</sup> Ch. xli. 22. xliii. 9. xlv. 7. xlv. 10. xlviii. 14. — <sup>b</sup> Ver. 5, 14, 18. Ch. xliiv. 8. xlv. 1. xlviii. 3, &c. — <sup>c</sup> Ps. xxii. 27. lxxv. 5. — <sup>d</sup> Ps. lxxv. 3. xcvi. 3. — <sup>e</sup> Gen. xxii. 16. Jer. xlix. 13. li. 14. Amos vi. 8. Hebr. vi. 13. — <sup>f</sup> Rom. xiv. 11. Phil. ii. 10. — <sup>g</sup> Gen. xxxi. 53. Deut. vi. 13. Pa.

them consult, the Septuagint read ידעו yedau, let them know: but an ancient MS. has ידעו yodau, let them come together by appointment; which may probably be the true reading.

Verse 22. Look unto me, and be ye saved, &c.] This verse and the following contain a plain prediction of the universal spread of the knowledge of God through Christ; and so the Targum appears to have understood it; see Rom. xiv. 11, Phil. ii. 10. The reading of the Targum is remarkable, viz., ארפנו למימרי ithpeno lemeymri, look to my word, δ Λεως, the Lord Jesus.

Verse 23. I have sworn by myself] במימרי be-meymri, by my word: and the word—פיתגם pithgam, or saying, to distinguish it from the personal substantial word meymra, mentioned before. See the Targum.

The word is gone out of my mouth—"Truth is gone forth from my mouth; the word"] So the Septuagint distinguish the members of the sentence, preserving

gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

<sup>24</sup> <sup>b</sup> Surely, shall one say, In the LORD have I righteousness <sup>k</sup> and strength: even to him shall men come; and <sup>l</sup> all that are incensed against him shall be ashamed.

<sup>25</sup> <sup>m</sup> In the LORD shall all the seed of Israel be justified, and <sup>n</sup> shall glory.

lxiii. 11. Ch. lxxv. 16. — <sup>b</sup> Or, Surely he shall say of me, In the LORD is all righteousness and strength. — <sup>c</sup> Jer. xxxiii. 5. 1 Cor. i. 30. — <sup>k</sup> Heb. righteousnesses. — <sup>l</sup> Ch. xli. 11. — <sup>m</sup> Ver. 17. — <sup>n</sup> 1 Cor. i. 31.

the elegance of the construction and the clearness of the sense.

Verse 24. Surely, shall one say, In the Lord have I righteousness and strength—"Saying, Only to יהוהא belongeth salvation and power"] A MS. omits לי, unto me; and instead of אמר לי amar, he said or shall say unto me, the Septuagint read, in the copy which they used, אמר, saying. For באב gabo, HE shall come, in the singular, twelve MSS. (three ancient) read באב yabeu, plural; and a letter is erased at the end of the word in two others: and so the Alexandrine copy of the Septuagint, Syriac, and Vulgate read it. For תדקו תדקו thadkoth, plural, two MSS. read תדקו thidkath, singular; and so the Septuagint, Syriac, and Chaldee.

Probably these are the words of Cyrus, who acknowledged that all his success came from Jehovah. And this sentiment is in effect contained in his decree or proclamation, Ezra i. 2: "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth," &c.

CHAPTER XLVI.

The idols of Babylon represented as so far from being able to bear the burden of their votaries, that they themselves are borne by beasts of burden into captivity, 1, 2. This beautifully contrasted with the tender care of God, in bearing his people from first to last in his arms, and delivering them from their distress, 3, 4. The prophet then, with his usual force and elegance, goes on to show the folly of idolatry, and the utter inability of idols, 5—7. From which he passes with great ease to the contemplation of the attributes and perfections of the true God, 8—10. Particularly that prescience which foretold the deliverance of the Jews from the Babylonish captivity, with all its leading circumstances; and also that very remote event of which it is the type in the days of the Messiah, 11—13.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

**B**EL <sup>a</sup> boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were

heavy loaden; <sup>b</sup> they are a burden to the weary beast.

<sup>2</sup> They stoop, they bow down together; they could not deliver

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

<sup>a</sup> Ch. xxi. 9. Jer. l. 2. li. 44.

<sup>b</sup> Jer. x. 5.

NOTES ON CHAP. XLVI.

Verse 1. Their carriages were heavy loaden—"Their burdens are heavy"] פרוש נסוותרהם nesuotherchem, your

burdens, the Septuagint had in their copy נסוותרהם nesuotherhem, their burdens.

Verse 2. They could not deliver the burden—"They

A. M. cir. 3292. the burden, <sup>a</sup> but <sup>b</sup> themselves  
B. C. cir. 712. are gone into captivity.

Olymp. XVII. 1. <sup>3</sup> Hearken unto me, O house  
cir. annum of Jacob, and all the remnant  
Name Pompili, of the house of Israel, <sup>c</sup> which are borne by  
R. Roman., 4. <sup>e</sup> me from the belly, which are carried from the  
womb :

4 And *even* to your old age <sup>d</sup> I *am* he; and  
*even* to hoar hairs <sup>e</sup> will I carry you : I have  
made, and I will bear; even I will carry, and  
will deliver you.

5 'To whom will ye liken me, and make me

<sup>a</sup> Jer. xlviii. 7. — <sup>b</sup> Heb. *their soul*. — <sup>c</sup> Exod. xix. 4.  
<sup>d</sup> Deut. i. 31. xxxiii. 11. Pa. lxxi. 6. Ch. lxiii. 9. — <sup>e</sup> Pa.  
ci. 27. Mal. iii. 6. — <sup>f</sup> Pa. xlviii. 14. lxxi. 18. — <sup>g</sup> Ch. xl.

could not deliver their own charge"] That is, their worshippers, who ought to have been borne by them. See the two next verses. The *Chaldee* and *Syriac* Versions render it in effect to the same purpose, *those that bear them*, meaning their worshippers; but how they can render *κωσ massa* in an active sense, I do not understand.

For *κω lo, not, κω velo*, and they could not, is the reading of twenty-four of Kennicott's, sixteen of De Rossi's, and two of my own MSS. The added *κω*, gives more elegance to the passage.

But *themselves*—"Even they themselves"] For *κωσ venaphsham*, an ancient MS. has *κωσ κω hi saphsham*, with more force.

Verse 3. *Which are borne by me from the belly*—"Ye that have been borne by me from the birth"] The prophet very ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen. He like an indulgent father had carried his people in his arms, "as a man carrieth his son," Deut. i. 31. He had protected them, and delivered them from their distresses: whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them.

Moses, expostulating with God on the weight of the charge laid upon him as leader of his people, expresses that charge under the same image of a parent's carrying his children, in very strong terms: "Have I conceived all this people? have I begotten them? that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers." Numb. xi. 12.

Verse 7. *They bear him upon the shoulder—and set him in his place.*] This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the *idolatrous procession* of this people, that the prophet might almost be supposed to have been sitting among the Hindoos when he delivered this prophecy.—WARD'S Customs.

Pindar has treated with a just and very elegant

equal, and compare me, that we may be like ?

6 <sup>6</sup> They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 <sup>7</sup> They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, <sup>1</sup> one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men :

18, 26. — <sup>f</sup> Ch. xl. 19. xli. 6. xlv. 12, 19. Jer. x. 3. — <sup>g</sup> Jer. x. 5. — <sup>h</sup> Ch. xlv. 20.

ridicule the work of the statuary even in comparison with his own poetry, from this circumstance of its being fixed to a certain station. "The friends of Pytheas," says the Scholiast, "came to the poet, desiring him to write an ode on his victory. Pindar demanded three drachms (*minæ*, I suppose it should be) for the ode. No, say they, we can have a brazen statue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him the hint of the following ingenious exordium of his ode:—

Ονε ανδριαντοποιος εμ'  
'Οστ' ελινυσοντα μ' εργαζε-  
σθαι αγαλματ' επ' αυτας βαθμιδος  
'Εσταστ'. Αλλ' επι πασας  
'Ολκαδος εν τ' ακατω γλυκει' αοιδα  
Στειχ' απ' Αιγινας διαγγελ-  
λοισ' οτι Λαμπωνος υιος  
Πυθειας ευρωσθενης  
Νικη Νεμειος παγκρατιου στεφανον. Nem. v.

Thus elegantly translated by Mr. Francis in a note to *Hor. Carm.* iv. 2. 19.

"It is not mine with forming hand  
To bid a lifeless image stand  
For ever on its base :  
But fly, my verses, and proclaim  
To distant realms, with deathless fame,  
That Pytheas conquered in the rapid race."

Jeremiah, chap. x. 3—5, seems to be indebted to Isaiah for most of the following passage:—

"The practices of the people are altogether vanity:  
For they cut down a tree from the forest;  
The work of the artificer's hand with the axe:  
With silver and with gold it is adorned;  
With nails and with hammers it is fastened, that  
it may not totter.  
Like the palm-tree they stand stiff, and cannot  
speak;  
They are carried about, for they cannot go:  
Fear them not, for they cannot do harm;  
Neither is it in them to do good."

Verse 8. *Shew yourselves men*] *κωσ κω hi thoshashu*. This word is rather of doubtful derivation and

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompili, R. Roman., 4.

bring it again to mind, O ye transgressors.

9 Remember the former things of old: for I am God,

and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east,

Ch. xlv. 19. xlvii. 7.—Deut. xxxii. 7.—Ch. xlv. 5, 21.—Ch. xlv. 21.—Ps. xxxiii. 11. Prov. xix. 21. xxi. 30. Acts v. 39. Hebr. vi. 17.—Ch. xli. 2, 25.

signification. It occurs only in this place: and some of the ancient interpreters seem to have had something different in their copies. The Vulgate read hith-boesheshu, take shame to yourselves; the Syriac hithbonenu, consider with yourselves; the Septuagint sterafers: perhaps hithabbelu, groan or mourn, within yourselves. Several MSS. read hith-sheshu, but without any help to the sense.

Verse 11. Calling a ravenous bird from the east—"Calling from the east the eagle"] A very proper emblem for Cyrus, as in other respects, so particularly because the ensign of Cyrus was a golden eagle,

the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 Hearken unto me, ye stout-hearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Heb. the man of my counsel.—Ch. xlv. 28. xlv. 13. Numb. xxxiii. 19.—Ps. lxxvi. 5.—Rom. x. 3.—Ch. li. 5. Rom. i. 17. ii. 21.—Hab. ii. 3.—Ch. lxii. 11.

AETOS χρυσου, the very word ayit, which the prophet uses here, expressed as near as may be in Greek letters. XENOPH. Cyrop. lib. vii. sub. init. Kimchi says his father understood this, not of Cyrus, but of the Messiah.

From a far country—"From a land far distant"] Two MSS. add the conjunction vai, umeerets; and so the Septuagint, Syriac, and Vulgate.

Verse 12. Hearken unto me, ye stout-hearted—"This is an address to the Babylonians, stubbornly bent on the practice of injustice towards the Israelites.

CHAPTER XLVII.

The destruction of Babylon is denounced by a beautiful selection of circumstances, in which her prosperous is contrasted with her adverse condition. She is represented as a tender and delicate female reduced to the work and abject condition of a slave, and bereaved of every consolation, 1—4. And that on account of her cruelty, particularly to God's people, her pride, voluptuousness, sorceries, and incantations, 5—11. The folly of these last practices elegantly exposed by the prophet, 12—15. It is worthy of observation that almost all the imagery of this chapter is applied in the book of the Revelation (in nearly the same words) to the antitype of the illustrious capital of the Chaldean empire, viz. Babylon the GREAT.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompili, R. Roman., 4.

COME down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter

of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompili, R. Roman., 4.

Jer. xlviii. 18.—Ch. iii. 26.

NOTES ON CHAP. XLVII.

Verse 1. Come down, and sit in the dust—"Descend, and sit on the dust"] See note on chap. iii. 26. and on chap. lii. 2.

Verse 2. Take the millstones, and grind meal—"Take the mill, and grind corn"] It was the work of slaves to grind the corn. They used hand-mills: water-mills were not invented till a little before the time of Augustus (see the Greek epigram of Antipater, which seems to celebrate it as a new invention, Anthol. Cephalæ, 653); wind-mills, not until long after. It was not only the work of slaves, but the hardest work; and often inflicted upon them as a severe punishment.

Exod. xi. 5. Judg. xvi. 21. Matt. xxiv. 41.

Molendum in pistrino; vapulandum; habenda compedes. TERENCE. Phorm. ii. 1. 19

Hominem pistrino dignum. Id. Heaut. iii. 2. 19

To grind in the mill, to be scourged, to be put in the stocks, were punishments for slaves. Hence a delinquent was said to be a man worthy of the mill. The tread-mill, now in use in England, is a revival of this ancient usage. But in the East grinding was the work of the female slaves. See Exod. xi. 5; xii. 2 (in the version of the Septuagint); Matt. xxiv. 41. Homer. Odys. xx. 105—108. And it is the same

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Nume Pompili, R. Roman., 4.

grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 <sup>a</sup> Thy nakedness shall be

uncovered, yea, thy shame shall be seen: <sup>b</sup> I will take vengeance, and I will not meet thee as a man.

4 As for <sup>c</sup> our Redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou <sup>d</sup> silent, and get thee into darkness, O daughter of the Chaldeans: <sup>e</sup> for thou shalt no more be called, The lady of kingdoms.

6 <sup>f</sup> I was wroth with my people, <sup>g</sup> I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; <sup>h</sup> upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be <sup>i</sup> a lady for

<sup>a</sup> Ch. ii. 17. xx. 4. Jer. xiii. 22, 26. Nah. iii. 5. Rom. vii. 19. — <sup>b</sup> Ch. xliii. 3, 14. Jer. l. 34. — <sup>c</sup> 1 Sam. i. 9. — <sup>d</sup> Ver. 7. Ch. xliii. 19. Dan. ii. 37. — <sup>e</sup> See 2 Sam. xxiv. 14. 2 Chron. xxviii. 9. Zech. i. 15. — <sup>f</sup> Ch. xliii. 28. — <sup>g</sup> 1 Deut. xxviii. 50. — <sup>h</sup> Ver. 5. Rev. xviii. 7.

this day. "Women alone are employed to grind their corn;" Shaw's Algiers and Tunis, p. 287. "They are the female slaves, that are generally employed in the East at those hand-mills for grinding corn; it is extremely laborious, and esteemed the lowest employment in the house;" Sir J. Chardin, Hermer's Observ. i., p. 153. The words denote that state of captivity to which the Babylonians should be reduced.

Make bare the leg, uncover the thigh] This is repeatedly seen in Bengal, where there are few bridges, and both sexes, having neither shoes nor stockings, truss up their loose garments, and walk across, where the waters are not deep. In the deeper water they are obliged to truss very high, to which there seems a reference in the third verse: *Thy nakedness shall be uncovered.*

Verse 3. *I will not meet thee as a man*—"Neither will I suffer man to intercede with me." The verb should be pointed, or written אפגיא *aphgia*, in Hiphil.

Verse 4. *Our Redeemer*—"Our Avenger"] Here a chorus breaks in upon the midst of the subject, with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only; after which the former subject and style are resumed. See note on chap. xlv. 16.

Verse 6. *I was wroth with my people*] God, in the course of his providence, makes use of great conquerors and tyrants as his instruments to execute his judgments in the earth; he employs one wicked nation to scourge another. The inflicter of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the divine vengeance has ordained him, he will become himself the object

ever: so that thou didst not

<sup>k</sup> lay these things to thy heart,

<sup>l</sup> neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, <sup>m</sup> I am, and none else beside me; <sup>n</sup> I shall not sit as a widow, neither shall I know the loss of children:

9 But <sup>o</sup> these two things shall come to thee <sup>p</sup> in a moment in one day, the loss of children and widowhood: they shall come upon thee in their perfection <sup>q</sup> for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou <sup>r</sup> hast trusted in thy wickedness: <sup>s</sup> thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath

<sup>k</sup> Ch. xlvii. 8. — <sup>l</sup> Deut. xxxii. 29. — <sup>m</sup> Ver. 10. Zeph. ii. 15. — <sup>n</sup> Rev. xviii. 7. — <sup>o</sup> Ch. li. 19. — <sup>p</sup> 1 Thess. v. 3. <sup>q</sup> Nah. iii. 4. — <sup>r</sup> Ps. lii. 7. — <sup>s</sup> Ch. xxix. 15. Ezek. viii. 12. ix. 9.

of it; see chap. x. 5—12. God charges the Babylonians, though employed by himself to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The prophet Zechariah sets this matter in the same light: "I was but a little angry, and they helped forward the affliction;" chap. i. 15.—L.

Verse 7. *So that thou didst not*—"Because thou didst not"] For *ad*, read *by at*; so two MSS., and one edition. And for אחריתא *acharithah*, "the latter end of it," read אחריתא *acharithcha*, "thy latter end;" so thirteen MSS. and two editions, and the Vulgate. Both the sixth and seventh verses are wanting in one of my oldest MSS.

Verse 9. *These two things shall come to thee in a moment*] That is, suddenly. Belshazzar was slain; thus the city became metaphorically a widow, the husband—the governor of it, being slain. In the time in which the king was slain, the Medes and Persians took the city, and slew many of its inhabitants, see Dan. v. 30, 31. When Darius took the city, he is said to have crucified three thousand of its principal inhabitants.

*In their perfection*—"On a sudden"] Instead of בְּתוֹמָם *bethummam*, "in their perfection," as our translation renders it, the *Septuagint* and *Syriac* read, in the copies from which they translated, פִּיְתוֹם *pithom*, suddenly; parallel to רֵגַע *rega*, in a moment, in the preceding alternate member of the sentence. The concurrent testimony of the *Septuagint* and *Syriac*, favoured by the context, may be safely opposed to the authority of the present text.

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Numb. Pompili  
R. Roman., 4.

\*perverted thee; <sup>b</sup> and thou hast said in thine heart, I am, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know <sup>c</sup> from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to <sup>d</sup> put it off: and <sup>e</sup> desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth: if so be thou shalt be able to profit, if so be thou mayest prevail.

13 'Thou art wearied in the multitude of

<sup>a</sup> Or, caused thee to turn away.—<sup>b</sup> Ver. 8.—<sup>c</sup> Heb. the morning thereof.—<sup>d</sup> Heb. expiate.—<sup>e</sup> 1 Thess. v. 3. <sup>f</sup> Ch. lvii. 10.—<sup>g</sup> Ch. xlii. 25. Dan. ii. 2.—<sup>h</sup> Heb. viewers

For the multitude—"Notwithstanding the multitude"] בִּרְבּוֹ berob. For this sense of the particle בְּ beth, see Numb. xiv. 11.

Verse 11. Thou shalt not know from whence it riseth—"Thou shalt not know how to deprecate"] שַׁחְרָה shachrah; so the Chaldee renders it, which is approved by Jarchi on the place; and Michaelis Epim. in Prælect. xix.; see Ps. lxxviii. 34.

Videtur in fine hujus commatis deese verbum, ut hoc membrum prioribus respondeat. "A word appears to be wanting at the end of this clause to connect it properly with the two preceding."—SECKER.

In order to set in a proper light this judicious remark, it is necessary to give the reader an exact verbal translation of the whole verse:—

"And evil shall come upon thee, thou shalt not know how to deprecate it;  
And mischief shall fall upon thee, thou shalt not be able to expiate it;  
And destruction shall come suddenly upon thee, thou shalt not know"

thy counsels. Let now <sup>e</sup> the <sup>f</sup> astrologers, the stargazers, <sup>g</sup> the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be <sup>h</sup> as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, <sup>i</sup> even <sup>j</sup> thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

of the heavens.—<sup>k</sup> Heb. that give knowledge concerning the months.—<sup>l</sup> Nah. i. 10. Mal. iv. 1.—<sup>m</sup> Heb. their souls.—<sup>n</sup> Rev. xviii. 11.

What? how to escape, to avoid it, to be delivered from it? perhaps צָרָה מִמֶּנָּה tsech mimmennah, "the could not go out from it," Jer. xi. 11. I am persuaded that a phrase is here lost out of the text. But as the ancient Versions retain no traces of it and a wide field lies open to uncertain conjecture I have not attempted to fill up the chasm, but have in the translation, as others have done before me palliated and disguised the effect, which I cannot with any assurance pretend to supply.—L.

Verse 13. From these things—"What are the events"] For מִשְׁחָרָה measher, read מִשְׁחָה mah ashe so the Septuagint, "what is to happen to thee."

Verse 15. To his quarter—"To his own business" לְעִבְרוֹ leebro. Expositors give no very good account of this word in this place. In a MS. it was at first לְעִבְרוֹ leebro, to his servant or work, which is probably the true reading. The sense however is pretty much the same with the common interpretation. "Every one shall turn aside to his own business; none shall deliver thee."

CHAPTER XLVIII.

The Jews reproved for their obstinate attachment to idols, notwithstanding their experience of the divine providence over them; and of the divine prescience that revealed by the prophets the most remarkable events which concerned them, that they should not have the least pretext for ascribing any portion of their success to their idols, 1—8. The Almighty after bringing them to the furnace for their perverseness, asserts his glorious sovereignty and repeats his gracious promises of deliverance and consolation, 9—11. Prophecy concerning that individual (Cyrus) who shall be an instrument in the hand of God of executing his will on Babylon, and his power on the Chaldeans; and the idols of the people are again challenged to give a like proof of their foreknowledge, 12—16. Tender and passionate exclamation of Jehovah respecting the hardened condition of the Jewish nation to which the very pathetic exclamation of the divine Saviour when he wept over Jerusalem may be considered a striking parallel, 17—19. Notwithstanding the repeated provocations of the house of Israel, Jehovah will again be merciful to them. They are commanded to escape from Babylon; and God's gracious favour towards them is beautiful

represented by images borrowed from the exodus from Egypt, 20, 21. Certain perdition of the finally impenitent, 22. It will be proper here to remark that many passages in this chapter, and indeed the general strain of these prophecies, have a plain aspect to a restoration of the church in the latter days upon a scale much greater than the world has yet witnessed, when the very violent fall of Babylon the Great mentioned in the Revelation, of which the Chaldean capital was an expressive type, shall introduce by a most tremendous political convulsion (Rev. xvi. 17—21) that glorious epoch of the gospel, which forms so conspicuous a part of the prophecies of the Old Testament, and has been a subject of the prayers of all saints in all ages.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Name Pompilii,  
R. Roman., 4.

**H**EAR ye this, O house of

Jacob, which are called

by the name of Israel, and

are come forth out of the

waters of Judah, which swear by the name

of the LORD, and make mention of the God of

Israel, but not in truth, nor in righteousness.

2 For they call themselves of the holy city,

and stay themselves upon the God of Israel;

The LORD of hosts is his name.

3 I have declared the former things from

the beginning; and they went forth out of my

mouth, and I shewed them; I did them sud-

denly, and they came to pass.

4 Because I knew that thou art obstinate,

and thy neck is an iron sinew, and thy brow

brass;

5 I have even from the beginning declared

it to thee; before it came to pass I shewed it

thee: lest thou shouldest say, Mine idol hath

done them; and my graven image, and my

molten image, hath commanded them.

6 Thou hast heard, see all

this; and will not ye declare

it? I have shewed thee new

things from this time, even

hidden things, and thou didst not know them.

7 They are created now, and not from the

beginning; even before the day when thou

heardest them not; lest thou shouldest say,

Behold, I knew them.

8 Yea, thou heardest not; yea, thou knew-

est not: yea, from that time that thine ear

was not opened: for I knew that thou would-

est deal very treacherously, and wast called

a transgressor from the womb.

9 For my name's sake will I defer mine

anger, and for my praise will I refrain for

thee, that I cut thee not off.

10 Behold, I have refined thee, but not

with silver; I have chosen thee in the fur-

nace of affliction.

11 For mine own sake, even for mine own

sake, will I do it: for how should my name

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<sup>a</sup> Pa. lxxviii. 26. — <sup>b</sup> Deut. vi. 13. Ch. lxx. 16. Zeph. i. 5.  
<sup>c</sup> Jer. iv. 2. v. 2. — <sup>d</sup> Ch. lii. 1. — <sup>e</sup> Mic. iii. 11. Rom. ii. 17.  
<sup>f</sup> Ch. xli. 22. xlii. 9. xliiii. 9. xlv. 7, 8. xlv. 21. xlv. 9, 10.  
<sup>g</sup> Job. xvi. 45. — <sup>h</sup> Heb. hard. — <sup>i</sup> Exod. lii. 9. Deut. xxxi.  
27. — <sup>j</sup> Ver. 3. — <sup>k</sup> Ch. xxxiii. 1. Jer. iii. 20. v. 11. Hos.

v. 7. vi. 7. Mal. ii. 10, 14, 15, 16. — <sup>m</sup> Ps. lviii. 3. — <sup>n</sup> Ps.  
lxxix. 9. cvi. 8. Ch. xliii. 25. Ver. 1. Ezek. xx. 9. 14, 22,  
44. — <sup>o</sup> Pa. lxxviii. 38. — <sup>p</sup> Pa. lxxvi. 10. — <sup>q</sup> Or, for silver.  
See Ezek. xxii. 20, 21, 22. — <sup>r</sup> Ecclus. ii. 5. — <sup>s</sup> Ver. 9.  
<sup>t</sup> See Deut. xxxii. 26, 27. Ezek. xx. 9.

NOTES ON CHAP. XLVIII.

Verse 1. *Are come forth out of the waters of Judah*—  
[“Ye that flow from the fountain of Judah” כַּיִן  
מִמְעֵי, “from the waters.” Perhaps מִכְעֵי *mimmeey*,  
“from the bowels,” so many others have conjectured,  
“from the bowels,” so many others have conjectured,  
מִנֵּי יְהוּדָה *meni yehudah*, or מֵיְהוּדָה *meyhudah*, “from  
Judah.”—*Secker*. But see *Michaelis* in *Prælect*, not.  
2. And we have *עַיִן יַעֲקֹב eyn yaakob*, “the fountain  
of Jacob,” Deut. xxxiii. 28, and מִמְּקוֹר יִשְׂרָאֵל *mimmekor  
yisrael*, “from the fountain of Israel,” Ps. lxxviii.  
7. Twenty-seven MSS. of *Kennicott’s*, six of *De  
Rois’s*, and two of my own, with six editions, have  
מֵימֵי *meymey*, “from the days;” which makes no good  
sense.

Verse 6. *Thou hast heard, see all this*— [“Thou  
didst hear it beforehand; behold, the whole is ac-  
complished] For חָזַה *chazeh*, see, a MS. has חָזָה  
*bazzeh*, *this*; thou hast heard the whole of *this*: the  
*Syriac* has חָזַה *vechazith*, “thou hast heard, and thou  
hast seen, the whole.” Perhaps it should be חָזַה  
*hazeh*, behold. In order to express the full sense, I  
have rendered it somewhat paraphrastically.

Verse 9. *And for my praise*— [“And for the sake of  
my praise”] I read *וּלְמַעַן שְׁמוֹתֵי הַלְלוֹתֵי* *ulemann tehilathi*. The  
word *לְמַעַן lemaan*, though not absolutely necessary  
here, for it may be understood as supplied from the  
preceding member, yet seems to have been removed  
from hence to ver. 11; where it is redundant, and  
where it is not repeated in the *Septuagint*, *Syriac*,  
and a MS. I have therefore omitted it in the latter  
place, and added it here.

Verse 10. *I have chosen thee*— [“I have tried thee”]  
For בִּחַרְתִּיךָ *becharticha*, “I have chosen thee,” a MS.  
has בִּחְתִּיךָ *bechanticha*, “I have tried thee.” And so  
perhaps read the *Syriac* and *Chaldee* interpreters;  
they retain the same word בִּחַרְתִּיךָ *bechartach*; but in  
those languages it signifies, I have tried thee. כֶּסֶף  
*kecheseph*, quasi argentum, “as silver.” *Vulgate*.

I cannot think בכסף *becheseph*, with silver, is the  
true reading. כֶּסֶף *kecheseph*, like silver, as the *Vul-*  
*gate* evidently read it, I suppose to have been the  
original reading, though no MS. yet found supports  
this word; the similarity of the two letters, ב *beth*  
and כ *cap*, might have easily led to the mistake in



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be polluted: and \* I will not  
give my glory unto another.

12 Harken unto me, O Jacob  
and Israel, my called; <sup>b</sup> I am

he; I am the <sup>c</sup> first, I also am the last.

13 <sup>d</sup> Mine hand also hath laid the founda-  
tion of the earth, and <sup>e</sup> my right hand hath  
spanned the heavens: when <sup>f</sup> I call unto them,  
they stand up together.

14 <sup>g</sup> All ye, assemble yourselves, and hear;  
which among them hath declared these things?

<sup>a</sup> Ch. xlii. 8.—<sup>b</sup> Deut. xxxii. 39.—<sup>c</sup> Ch. xli. 4. xlv. 6.  
Rev. i. 17. xxii. 13.—<sup>d</sup> Ps. cii. 25.—<sup>e</sup> Or, the palm of my  
right hand hath spread out.—<sup>f</sup> Ch. xl. 26.—<sup>g</sup> Ch. xli. 22.

the first instance; and it has been but too faithfully  
copied ever since. כור cur, which we translate fur-  
nace, should be rendered crucible, the vessel in which  
the silver is melted. The meaning of the verse  
seems to be this: I have purified you, but not as  
silver is purified; for when it is purified, no dross of  
any kind is left behind. Had I done this with you,  
I should have consumed you altogether; but I have  
put you in the crucible of affliction, in captivity, that  
you may acknowledge your sins, and turn unto me.

Verse 11. For how should my name be polluted—  
“For how would my name be blasphemed] The  
word שמי shemi, my name, is dropped out of the text;  
it is supplied by a MS. which has שמי shemi; and by  
the Septuagint, οτι το επον ονομα βιβηλουται. The  
Syriac and Vulgate get over the difficulty, by making  
the verb in the first person; that I may not be  
blasphemed.

Verse 12. O Jacob—“O Jacob, my servant] After  
צבא yaakob, a MS. of Kennicott's, two of De Rossi's,  
and the two old editions of 1486 and 1488, add the  
word עבדי abdi, “my servant,” which is lost out of  
the present text; and there is a rasure in its place in  
another ancient MS. The Jerusalem Talmud has the  
same word.

I also am the last—“I am the last”] For אני  
ani, “even I,” two ancient MSS. and the ancient  
Versions, read אני veani, “and I;” more properly.

Verse 14. Which among them hath declared these  
things—“Who among you hath predicted these  
things”] For בהם bahem, “among them,” twenty-  
one MSS., nine ancient, and two editions, one of them  
that of the year 1488, fourteen of De Rossi's, and  
one ancient of my own, have בהם bachem, “among  
you;” and so the Syriac.

The Lord hath loved him: he will do his pleasure on  
Babylon—“He, whom יהוה hath loved, will exe-  
cute his will on Babylon”] That is, Cyrus; so  
Symmachus has well rendered it: 'Ον ο Κυριος  
ηγαπησει ποιησει το θελημα αυτου, “He whom the  
Lord hath loved will perform his will.”

On the Chaldeans.] The preposition is lost; it is  
supplied in the edition of 1486, which has בחדים  
bechadim, and so the Chaldee and Vulgate.

Verse 16. Come ye near unto me] After the word  
קירבו kirbu, “draw near, a MS. adds גויים goyim, “O

<sup>b</sup> The LORD hath loved him: <sup>c</sup> he will do his pleasure on  
Babylon, and his arm shall be  
on the Chaldeans.

15 I, even I, have spoken; yea, <sup>d</sup> I have  
called him: I have brought him, and he shall  
make his way prosperous.

16 Come ye near unto me, hear ye this; <sup>e</sup> I  
have not spoken in secret from the beginning;  
from the time that it was, there am I: and now  
<sup>f</sup> the Lord GOD, and his Spirit, hath sent me

xlv. 7. xlv. 20, 21.—<sup>b</sup> Ch. xlv. 1.—<sup>c</sup> Ch. xlv. 28  
<sup>d</sup> Ch. xlv. 1, 2, &c.—<sup>e</sup> Ch. xlv. 19.—<sup>f</sup> Ch. lxi. 1. Zech  
ii. 8, 9, 11.

ye nations;” which, as this and the two preceding  
verses are plainly addressed to the idolatrous nations  
reproaching their gods as unable to predict futu-  
re events, is probably genuine.

Hear ye this—“And hear ye this”] A MS. add  
the conjunction ושמע vashimu; and so the Septua-  
gint, Syriac, and Vulgate.

I have not spoken in secret] The Alexandrine copy  
of the Septuagint adds here, ουδε εν σκοπη γης σκοτωθη  
“nor in a dark place of the earth,” as in chap. xl  
19. That it stands rightly, or at least stood ver-  
early, in this place of the Version of the Septuagint  
is highly probable, because it is acknowledged by the  
Arabic Version, and by the Coptic MS. St. Germai-  
de Prez, Paris, translated likewise from the Septua-  
gint. But whether it should be inserted, as of right  
belonging to the Hebrew text, may be doubted; for  
a transcriber of the Greek Version might easily ad-  
dit it by memory from the parallel place; and it is not  
necessary to the sense.

From the time that it was—“Before the time when  
it began to exist”] An ancient MS. has ויהיה להג  
tham, “they began to exist;” and so another had  
at first. From the time that the expedition of Cy-  
rus was planned, there was God managing the whole of  
the economy of his providence.

Verse 16. There am I—“I had decreed it”]  
take שם sham for a verb, not an adverb.

And now the Lord God, and his Spirit, hath sent me—  
“And now the Lord יהוה hath sent me, and his  
Spirit”] Τις εστιν ο εν τω Ησαια λεγων, και νυν Κυ-  
ριος απεστειλε με και το Πνευμα αυτου; εν φε, αμφιβολου ον-  
του ρητου, ποτερον ο Πατηρ και το 'Αγιον Πνευ-  
μα απεστειλαν τον Ιησουν, η ο Πατηρ απεστειλε τον  
Χριστον και το 'Αγιον Πνευμα? το δευτερον εστιν αληθ-  
“Who is it that saith in Isaiah, And now the Lo-  
rd hath sent me and his Spirit? in which, as the e-  
pression is ambiguous, is it the Father and the Ho-  
ly Spirit who have sent Jesus; or the Father, who has  
sent both Christ and the Holy Spirit. The latter  
is the true interpretation.”—Origen cont. Cels. lib.  
I have kept to the order of the words of the origin  
on purpose that the ambiguity, which Origen  
marks in the Version of the Septuagint, and which  
is the same in the Hebrew, might still remain; and  
in the sense which he gives to it, be offered to t

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17 Thus saith <sup>a</sup> the LORD,  
thy Redeemer, the Holy One  
of Israel; I am the LORD thy  
God which teacheth thee to  
profit, which <sup>b</sup> leadeth thee by the way *that*  
thou shouldest go.

18 <sup>c</sup> O that thou hadst hearkened to my  
commandments! <sup>d</sup> then had thy peace been  
as a river, and thy righteousness as the waves  
of the sea:

19 <sup>e</sup> Thy seed also had been as the sand,  
and the offspring of thy bowels like the gravel  
thereof; his name should not have been cut off

<sup>a</sup> Ch. xliii. 14. xliv. 6, 24. Ver. 20.—<sup>b</sup> Ps. xxxii. 8.  
<sup>c</sup> Deut. xxxii. 29. Ps. lxxxi. 13.—<sup>d</sup> Ps. cxix. 166.  
<sup>e</sup> Gen. xxii. 17. Hos. i. 10.—<sup>f</sup> Ch. lii. 11. Jer. l. 8. li. 6.

reader's judgment, which is wholly excluded in our  
translation.

Verse 18. *As a river*—"Like the river"] That is,  
the Euphrates.

Verse 19. *Like the gravel thereof*—"Like that of  
the bowels thereof" <sup>הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם</sup> *beteetsaey*  
*may haiyam vehem haddagim*; "As the issue of the  
bowels of the sea; that is, fishes."—*Salom. ben Melec.*  
And so likewise *Aben Ezra, Jarchi, Kimchi, &c.*

*His name*—"Thy name"] For <sup>שְׁמוֹ</sup> *shemo*, "his  
name," the Septuagint had in the copy from which  
they translated <sup>שְׁמִי</sup> *shimcha*, "thy name."

Verse 20. *Tell this*—"Make it heard"] *Twenty-*  
*seven MSS. of Kennicott's (ten ancient), many of*  
*De Rossi's, and two ancient, of my own, with the*  
*Septuagint, Syriac, Chaldee, and Arabic, and one*  
*edition, prefix to the verb the conjunction וְ* *vau,*  
*וְשָׁמַעְתָּ* *vehashmitu.*

Verse 21. *They thirsted not—through the deserts*] *Kimchi*  
has a surprising observation upon this place:  
"If the prophecy," says he, "relates to the return  
from the Babylonish captivity, as it seems to do, it  
is to be wondered how it comes to pass, that in the  
Book of Ezra, in which he gives an account of their  
return, no mention is made that such miracles were  
wrought for them; as, for instance, that God clave  
the rock for them in the desert." It is really much  
to be wondered, that one of the most learned and  
judicious of the Jewish expositors of the Old Testa-  
ment, having advanced so far in a large Comment on  
Isaiah, should appear to be totally ignorant of the  
prophet's manner of writing; of the parabolic style,

nor destroyed from before me.

20 'Go ye forth of Babylon,  
flee ye from the Chaldeans,  
with a voice of singing de-  
clare ye, tell this, utter it *even* to the end of  
the earth; say ye, The LORD hath <sup>e</sup> redeemed  
his servant Jacob.

21 And they <sup>h</sup> thirsted not *when* he led them  
through the deserts: he <sup>i</sup> caused the waters to  
flow out of the rock for them: he clave the  
rock also, and the waters gushed out.

22 <sup>k</sup> *There is no peace, saith the LORD, unto*  
*the wicked.*

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45. Zech. ii. 6, 7. Rev. xviii. 4.—<sup>f</sup> Exod. xix. 4, 5, 6.  
Ch. xlv. 22, 23.—<sup>g</sup> See ch. xli. 17, 18.—<sup>h</sup> Exod. xvii. 6.  
Numb. xx. 11. Ps. cv. 41.—<sup>i</sup> Ch. lvii. 21.

which prevails in the writings of all the prophets,  
and more particularly in the prophecy of Isaiah,  
which abounds throughout in parabolical images from  
the beginning to the end; from "Hear, O heavens,  
and give ear, O earth," to "the worm and the fire"  
in the last verse. And how came he to keep his  
wonderment to himself so long? Why did he not  
expect that the historian should have related how, as  
they passed through the desert, cedars, pines, and  
olive-trees shot up at once on the side of the way  
to shade them; and that instead of briars and bram-  
bles the acacia and the myrtle sprung up under their  
feet, according to God's promises, chap. xli. 19 and  
lv. 13? These and a multitude of the like paraboli-  
cal or poetical images, were never intended to be  
understood literally. All that the prophet designed  
in this place, and which he has executed in the most  
elegant manner, was an amplification and illustration  
of the gracious care and protection of God vouch-  
safed to his people in their return from Babylon, by  
an allusion to the miraculous exodus from Egypt.  
See *De S. Poësi* Hebr. Præl. ix.

Verse 22. *There is no peace, saith the Lord, unto*  
*the wicked.*] See below, note on chap. lvii. 21. As  
the destruction of Babylon was determined, God  
commands his people to hasten out of it; for, saith  
the Lord, *there is no peace (prosperity) to the wicked;*  
*οὐκ ἔστι χαρὴν τοῖς ἀσεβέσιν, λέγει Κύριος.*—*Sept.*  
"There is no rejoicing or prosperity to the wicked  
saith the Lord." *Their is not pax to unpius men*  
*saith the Lord.*—Old MS. Bible.

CHAPTER XLIX.

*In this chapter the Messiah is introduced, declaring the full extent of his commission, which is not only to be Saviour to the Jews, but also to the Gentiles. The power and efficacy of his word is represented by apt images; the ill success of his ministry among the Jews is intimated, and the great success of the gospel among the Gentiles, 1—12. But the prophet, then casting his eye on the happy, though distant, period of Israel's restoration, makes a beautiful apostrophe to the whole creation to shout forth the praises of God on the prospect of this remarkable favour, 13. The tender mercies of God to his people, with the prosperity of the church in general, and the final overthrow of all its enemies, make the subject of the remaining verses, 14—26.*

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**L**ISTEN, <sup>a</sup>O isles, unto me;  
and hearken, ye people,  
from far; <sup>b</sup>The LORD hath  
called me from the womb; from

the bowels of my mother hath he made mention of my name.

2 And he hath made <sup>c</sup>my mouth like a sharp sword; <sup>d</sup>in the shadow of his hand hath he hid me, and made me <sup>e</sup>a polished shaft; in his quiver hath he hid me;

<sup>a</sup> Ch. xli. 1.—<sup>b</sup> Ver. 5. Jer. i. 5. Matt. i. 20, 21. Luke i. 15, 31. John x. 36. Gal. i. 15.—<sup>c</sup> Ch. xi. 4. li. 16. Hos. vi. 5. Hebr. iv. 12. Rev. i. 16.—<sup>d</sup> Ch. li. 16.

NOTES ON CHAP. XLIX.

Verse 1. *Listen, O isles, unto me*—“Hearken unto me, O ye distant lands”] Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon; with strong intimations of a more important deliverance sometimes thrown in, to the refutation of idolatry, and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii.; but here he is introduced in person, declaring the full extent of his commission, which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.

Verse 2. *And he hath made my mouth like a sharp sword*—“And he hath made my mouth a sharp sword”] The servant of God, who speaks in the former part of this chapter, must be the Messiah. If any part of this character can in any sense belong to the prophet, yet in some parts it must belong exclusively to Christ; and in all parts to him in a much fuller and more proper sense. Isaiah’s mission was to the Jews, not to the distant nations, to whom the speaker in this place addresses himself. “He hath made my mouth a sharp sword;” “to reprove the wicked, and to denounce unto them punishment,” says Jarchi, understanding it of Isaiah. But how much better does it suit him who is represented as having “a sharp two-edged sword going out of his mouth,” Rev. i. 16; who is himself the Word of God; which word is “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;” Heb. iv. 12. This mighty Agent and Instrument of God, “long laid up in store with him, and sealed up among his treasures,” is at last revealed and produced by his power, and under his protection, to execute his great and holy purposes. He is compared to a polished shaft stored in

3 And said unto me, ‘Thou art my servant, O Israel, in whom I will be glorified.

4 <sup>b</sup>Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and <sup>i</sup>my work with my God.

5 And now, saith the LORD <sup>k</sup>that formed me from the womb to be his servant, to bring

<sup>a</sup> Ps. xlv. 5.—<sup>c</sup> Ch. xlii. 1. Zech. iii. 8.—<sup>e</sup> Ch. xlv. 23. John xlii. 31. xv. 8. Eph. i. 6.—<sup>b</sup> Ezek. iii. 19.—<sup>d</sup> Or my reward. Ch. xl. 10. lxii. 11.—<sup>k</sup> Ver. 1.

his quiver for use in his due time. The polished shaft denotes the same efficacious word which is before represented by the sharp sword. The doctrine of the gospel pierced the hearts of its hearers, “bringing into captivity every thought to the obedience of Christ.” The metaphor of the sword and the arrow applied to powerful speech, is bold, yet just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes (see Cicero Epist. ad Atticum, xii. 6):—

Οὕτως ἐκχει, καὶ μόνος τῶν ῥητορῶν  
Τὸ κέντρον ἐγκατελείπει τοὺς ἀκροαμένους.  
Arud. Diod. lib. xii.

His powerful speech  
Pierced the hearer’s soul, and left behind  
Deep in his bosom its keen point infixed.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry:—

Ἐπεχε νῦν σκοπῶ τοξόν,  
Ἄγε, θῦμε. τίνα βαλλόμεν  
Ἐκ μαλθακᾶς αὐτὲ φρε-  
νός ευκλειᾶς οἴστους  
Ἴετες;— Olymp. ii. 160.

“Come on! thy brightest shafts prepare,  
And bend, O Muse, thy sounding bow;  
Say, through what paths of liquid air  
Our arrows shall we throw?” WEST.

See also ver. 149 of the same ode, and *Olymp.* ix. 1. on the former of which places the *Scholiast* says *τροπικὸς ὁ λόγος· βελῆ δὲ τοὺς λόγους ἔρρηκε, δια τοῦ καὶ καιρῶν τῶν ἐγκωμίων.* “He calls his verses *shaft* by a metaphor, signifying the acuteness and the apposite application of his panegyric.”

This person, who is (ver. 3) called *Israel*, cannot in any sense be Isaiah. That name, in its original design and full import, can only belong to him who contended powerfully with God in behalf of mankind and prevailed, Gen. xxxii. 28. After all that *Vitrings Bp. Louth*, and others have said in proof of the chapter speaking of the Messiah, and of him alone, have my doubts whether sometimes Isaiah, sometimes Cyrus, and sometimes the Messiah, be not intended; the former shadowing out the latter, whom, in certain respects, they may be considered *types*. The literal sense should be sought out first

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Jacob again to him, <sup>a</sup> Though Israel <sup>b</sup> be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall

be my strength.

6 And he said, <sup>c</sup> It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the <sup>d</sup> preserved of Israel: I will also give thee for a <sup>e</sup> light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, <sup>f</sup> to <sup>g</sup> him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, <sup>h</sup> kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, <sup>i</sup> In an acceptable time have I heard thee, and in a day of sal-

vation have I helped thee: and I will preserve thee, <sup>k</sup> and give thee for a covenant of the people, to <sup>l</sup> establish the earth, to cause to inherit the desolate heritages;

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9 That thou mayest say <sup>m</sup> to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not <sup>n</sup> hunger nor thirst; <sup>o</sup> neither shall the heat nor sun smite them: for he that hath mercy on them <sup>p</sup> shall lead them, even by the springs of water shall he guide them.

11 <sup>q</sup> And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, <sup>r</sup> these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 <sup>s</sup> Sing, O heavens; and be joyful, O earth; and break forth into singing, O moun-

<sup>a</sup> Or, That Israel may be gathered to him, and I may, &c. Matt. xxiii. 37.—<sup>c</sup> Or, Art thou lighter than that thou shouldst, &c.—<sup>d</sup> Or, desolations.—<sup>e</sup> Ch. xlii. 6. lx. 3. Luke ii. 32. Acts xiii. 47. xxvi. 18.—<sup>f</sup> Ch. liii. 3. Matt. xxvi. 67.—<sup>g</sup> Or, to him that is despised in soul.—<sup>h</sup> Ps.

lxii. 10, 11. Ver. 23.—<sup>i</sup> See Ps. lxxix. 13. 2 Cor. vi. 2. <sup>k</sup> Ch. xlii. 6.—<sup>l</sup> Or, raise up.—<sup>m</sup> Ch. xlii. 7. Zech. ix. 12.—<sup>n</sup> Rev. vii. 16.—<sup>o</sup> Pa. cxxi. 6.—<sup>p</sup> Pa. xxiii. 2. <sup>q</sup> Ch. xl. 4.—<sup>r</sup> Ch. xliii. 5, 6.—<sup>s</sup> Ch. xliv. 23.

this is of the utmost importance both in reading and interpreting the oracles of God.

Verse 5. And now, saith the Lord—"And now, thus saith JEROBAM" The word כח *coh*, before אמר *amer*, is dropped out of the text: it is supplied by eight MSS. (two ancient) of Dr. Kennicott's, two of Dr. Rossi's, and the Septuagint, Syriac, and Vulgate.

Though Israel be not gathered—"And that Israel unto him might be gathered" Five MSS. (two ancient) confirm the Keri, or marginal correction of the Masorettes, לו *lo*, unto him, instead of אל *al* lo, not, in the text; and so read Aquila; and the Chaldee, Septuagint, and Arabic omit the negative. But the Septuagint, MSS. Puchom, and 1. D. II. express also the Keri לו *lo* by πορος αυου, to him.

Verse 6. And to restore the preserved of Israel—"And to restore the branches of Israel" נטרי *neturey*, or נטורי *neturey*, as the Masorettes correct it in the marginal reading. This word has been matter of great doubt with interpreters: the Syriac renders it the branch, taking it for the same with נטר *netser*, chap. xi. 1. See Michaelis Epim. in Prælect. xix.

Verse 7. The Redeemer of Israel, and his Holy One—"The Redeemer of Israel, his Holy One" "Perhaps we should read לקדשו *likdosho*," SECKER: that is, to his Holy One. The preceding word ends with a ל *lamed*, which might occasion that letter's being lost here. The Talmud of Babylon has לקדשו *likdosho*, and his Holy One.

To him whom man despiseth—"To him whose person is despised" "Perhaps we should read נבזו *nebzeh*," SECKER; or בזוי *bazui*, Le Clerc; that is, instead of the active, the passive form, which seems here to be required.

Verse 9. To them that are in darkness—"And to those that are in darkness" Fifteen MSS. (five ancient) of Dr. Kennicott's, eleven of Dr. Rossi's, and one ancient of my own, and the two old editions of 1486 and 1488, and three others, add the conjunction ו *vau* at the beginning of this member. Another MS. had it so at first, and two others have a rasure at the place: and it is expressed by the Septuagint, Syriac, Chaldee, and Vulgate.

Verse 12. Behold, these shall come from far] "Babylon was far and east, ממורא *mimmizrach* (non sic Vett.); Sinim, Pelusians, to the south." SECKER. The land of Sinim.] Prof. Doederlein thought of Syene, the southern limit of Egypt, but does not abide by it. Michaelis thinks it is right, and promises to give his reasons for so thinking in the second part of his Spicilegium Geographiæ Hebræorum Extensæ. See Biblioth. Oriental. Part xi. p. 176.

sin signifies a bush, and סיני *sinim*, bushes, woods, &c. Probably this means that the land where several of the lost Jews dwell is a woodland. The ten tribes are gone, no one knows whither. On the slave coast in Africa, some Jewish rites appear among the people, and all the males are circumcised. The whole of this land, as it appears from the coast, may be emphatically called ארץ סיני *erets sinim*, the land of bushes, as it is all covered with woods, as far as the eye can reach. Many of the Indians in North America, which is also a woodland, have a great profusion of rites, apparently in their basis Jewish. Is it not possible that the descendants of the ten lost tribes are among those in America, or among those in Africa, whom European nations think they have a right to enslave? It is of those lost tribes that the

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tains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 <sup>a</sup> But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 <sup>b</sup> Can a woman forget her sucking child, <sup>c</sup> that she should not have compassion on the son of her womb? yea, they may forget, <sup>d</sup> yet will I not forget thee.

16 Behold, <sup>e</sup> I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; <sup>f</sup> thy destroyers and they that made thee waste shall go forth of thee.

<sup>a</sup> See ch. xl. 27. — <sup>b</sup> See Ps. ciii. 13. Mal. iii. 17. Matt. vii. 11. — <sup>c</sup> Heb. from having compassion. — <sup>d</sup> Rom. xi. 29. — <sup>e</sup> See Exod. xiii. 9. Cant. viii. 6. — <sup>f</sup> Ver. 19.

twenty-first verse speaks: "And these, where had they been?"

Verse 13. *Break forth into singing, O mountains—* "Ye mountains, burst forth into song"] Three ancient MSS. are without the *yod* or the conjunction *vau* before the verb: and so the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 14. *The Lord* (יהוה *Yehovah*) *hath forsaken me, and my Lord* (אדוני *Adonai*) *hath forgotten me.*] But a multitude of MSS. and several ancient editions read יהוה *Yehovah* in both places.

Verse 16. *Behold, I have graven thee upon the palms of my hands—* "Behold, on the palms of my hands have I delineated thee"] This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on chap. xlv. 5. It is well known, that the pilgrims at the holy sepulchre get themselves marked in this manner with what are called the ensigns of Jerusalem. See *Maundrell*, p. 75, where he tells us how it is performed: and this art is practised by travelling Jews all over the world at this day.

Verse 17. *Thy children shall make haste—* "They that destroyed thee shall soon become thy builders"] Auctor *Vulgatæ* pro בריך *banayich*, videtur legisse בריך *bonayich*, unde vertit, *structores tui*; cui et *Septuaginta* fere consentiunt, qui verterunt *οικοδομηθης, edificata es*, prout in *Plantiniana* editione habetur; in *Vaticana* sive *Romana* legitur, *οικοδομηθησθ, edificaberis*. Hisce etiam *Targum* *Jonathanis* aliquatenus consentit, ubi, *et edificabunt*. Confer infra *Esai*. liv. 13, ad quem locum *rabbini* quoque notarunt ex tractatu *Talmudico* *Berachot*, c. ix., quod non legendum sit בריך *banayich*, id est, *filii tui*; sed בריך *bonayich*, *edificatores tui*. Confer not. ad librum *Prec. Jud.* part ii., p. 226, ut et *D. Wagenseil* *Sot.* p. 253, n. 9.

18 <sup>a</sup> Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, <sup>b</sup> as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate place and the land of thy destruction, <sup>c</sup> shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 <sup>d</sup> The children which thou shalt have <sup>e</sup> after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me give place to me that I may dwell.

<sup>a</sup> Ch. lx. 4. — <sup>b</sup> Prov. xvii. 6. — <sup>c</sup> See ch. liv. 1, 2. Zez. ii. 4, x. 10. — <sup>d</sup> Ch. lx. 4. — <sup>e</sup> Matt. iii. 9. Rom. xi. 12, &c.

"The author of the *Vulgate* appears to have read בריך *banayich* for בריך *banayich*, as he translates it by *structores tui*, 'thy builders.' The *Septuagint* is almost the same with the *Vulgate*, having *οικοδομηθης, art bni* as in the *Plantin* edition: but the *Vatican* or *Roman* copy reads *οικοδομηθησθ, thou shalt be built*. To the readings the *Targum* of *Jonathan* has some sort of correspondence, translating *et edificabunt*, 'and they shall build.' See chap. liv. 13; on which place the rabbins also remark, in the *Talmudic* tract *Berachot*, c. 9, that we should not read בריך *banayich, thy builders*, but בריך *bonayich, thy builders*. See the note in *Prælect.* part ii., p. 226, and also *D. Wagenseil* *Sot.* p. 253, n. 9." See also *Breithaupt*. not. ad *Jarchi* loc.; and the note on this place in *De Sac. Poës. Hébrææ*. Prælect. xxxi. Instead of בריך or בריך *bonayich, builders*, several MSS. read בריך *baneycha, thy builders*. So also the *Syriac*: see the above note.

*Shall go forth of thee—* "Shall become thine offspring." מיםך *mimzech yetseu*, shall proceed from thee, issue, from thee, as thy children. The phrase frequently used in this sense: see chap. xi. 1; Mal. v. 2; Nah. i. 11. The accession of the Gentiles to the church of God is considered as an addition to the number of the family and children of Zion: ver. 21, 22, and chap. lx. 4. The common rendering "shall go forth of thee, or depart from thee," is very flat, after their zeal had been expressed by "shall become thy builders:" and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should be parallel to the other.

Verse 18. *Bind them on thee, as a bride doeth* "Bind them about thee, as a bride her jewels." The end of the sentence is manifestly imperfect. Does the bride bind her children, or her new subjects, about her? *Sion* clothes herself with her children, as a bride clothes herself,—with what? some other thing certainly. The *Septuagint* help us out in this difficult and supply the lost word: *ως κοσμος νευτησθ* as a bride her ornaments. כליה כליה *kichleyha callah*, or כליה

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21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 \* Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their <sup>b</sup> arms, and thy daughters shall be carried upon their shoulders.

23 \* And kings shall be thy <sup>d</sup> nursing fathers, and their <sup>e</sup> queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and <sup>f</sup> lick up the dust of thy feet; and thou shalt know that I am the LORD: for

\* they shall not be ashamed that wait for me.

24 <sup>h</sup> Shall the prey be taken from the mighty, or <sup>i</sup> the lawful captive delivered?

25 But thus saith the LORD, Even the <sup>k</sup> captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will <sup>l</sup> feed them that oppress thee with their own flesh; and they shall be drunken with their own <sup>m</sup> blood, as with <sup>n</sup> sweet wine: and all flesh <sup>o</sup> shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

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\* Ch. lx. 4. lxvi. 20.—<sup>b</sup> Heb. *bosom*.—<sup>c</sup> Ps. lxxii. 11. Ver. 7. Ch. lii. 15. lx. 16.—<sup>d</sup> Heb. *nourishers*.—<sup>e</sup> Heb. *processes*.—<sup>f</sup> Pa. lxxii. 9. Mic. vii. 17.—<sup>g</sup> Pa. xxxiv. 22. Rom. v. 5. ix. 33. x. 11.—<sup>h</sup> Matt. xii. 29. Luke xi.

21, 22.—<sup>i</sup> Heb. *the captivity of the just*.—<sup>k</sup> Heb. *captivity*.—<sup>l</sup> Ch. ix. 20.—<sup>m</sup> Rev. xiv. 20. xvi. 6.—<sup>n</sup> Or, *new wine*.—<sup>o</sup> Ps. ix. 16. Ch. lx. 16.

*kelelah keleyha*. The great similitude of the two words has occasioned the omission of one of them. See chap. lxi. 10.

Verse 21. *These, where had they been*—“These then, where were they?”] The conjunction is added before *veleth*, that is, ואלה *veleth*, in thirty-two MSS. (nine ancient) of *Kennicott's* and fifty-four of *De Rossi's*; and so the *Septuagint*, *Chaldee*, and *Vulgate*. See on ver. 12.

Verse 22. *Thus saith the Lord God*—אדוני יהוה *Adonai Jehovah*. *Adonai* is wanting in one MS., in the Alexandrine copy of the *Septuagint*, and in the *Arabic*.

Verse 23. *With their face toward the earth*—“With their faces to the earth”] It is well known that expressions of submission, homage, and reverence always have been and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, “they bowed down themselves before him with their faces to the earth,” Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it. *Necessè est*, says the Persian courtier to Conon, *si in conspectum veneris, venerari te regem*; quod *προσκυνησει* illi vocant. “It is necessary, if thou shouldst come in sight, to venerate thee as king; which they call *worshipping*.” *Neros* in Conone. Alexander, intoxicated with success, affected this piece of oriental pride: Itaque more Persarum Macedonas venerabundos ipsum salutare, prosteruentes humi corpora. “The Macedonians, after the manner of the Persians, saluted their monarch with the ceremony of prostration.” *Currus*, lib. viii. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. *Harmer*, *Observ.* ii. 43, gives the following instance of it from D'Herbelot: “This prince threw himself one day on the ground, and kissed the prints that his

victorious enemy's horse had made there; reciting some verses in Persian, which he had composed, to this effect:—

“The mark that the foot of your horse has left upon the dust, serves me now for a crown.

“The ring which I wear as the badge of my slavery, is become my richest ornament.

“While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses, and its sweetest kisses.”

These expressions therefore of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetic writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. For the different kinds of adoration in the East, see the note on chap. xlv. 17.

Verse 24. *Shall the prey be taken from the mighty*—“Shall the prey seized by the terrible be rescued?”] For *אריט* *arits*, read *אריט* *arits*. A palpable mistake, like that in chap. xlii. 19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made to it;—and it is apparent to the blindest and most prejudiced eye. However, if authority is also necessary, there is that of the *Syriac* and *Vulgate* for it; who plainly read *אריט* *arits*, in ver. 24 as well as in ver. 25, rendering it in the former place by the same word as in the latter.—L.

These two last verses contain a glorious promise of deliverance to the persecuted church of Christ from the terrible one—Satan, and all his representatives and vicegerents, persecuting antichristian rulers. They shall at last cease from destroying the church of God, and destroy one another.

CHAPTER L.

In this chapter God vindicates his dealings with his people, whose alienation is owing to themselves, 1. And, by allusion to the temporal deliverances connected with the drying up of the Red Sea and the Euphrates, asserts his power to save, 2, 3; namely, by the obedience and sufferings of the Messiah, 4—6; who was at length to prove victorious over all his enemies, 7—9. The two last verses exhort to faith and trust in God in the most disconsolate circumstances; with a denunciation of vengeance on those who should trust to their own devices, 10, 11.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nume Pompilii,  
R. Roman., 4.

THUS saith the LORD, Where is <sup>a</sup> the bill of your mother's divorcement, whom I have put away? or which of my <sup>b</sup> creditors is it to whom I have sold you? Behold, for your iniquities <sup>c</sup> have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, was there no man? <sup>d</sup> when I called, was there none to answer? <sup>e</sup> Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, <sup>f</sup> at my rebuke I <sup>g</sup> dry up the sea, I make the <sup>h</sup> rivers a wilderness: <sup>i</sup> their

<sup>a</sup> Deut. xxiv. 1. Jer. iii. 8. Hos. ii. 2. — <sup>b</sup> See 2 Kings iv. 1. Matt. xviii. 25. — <sup>c</sup> Ch. lii. 3. — <sup>d</sup> Prov. i. 24. Ch. lxxv. 12. lxxvi. 4. Jer. vii. 13. xxxv. 15. — <sup>e</sup> Numb. xi. 23. Ch. lix. 1. <sup>f</sup> Ps. cvi. 9. Nah. i. 4. — <sup>g</sup> Exod. xiv. 21. — <sup>h</sup> Josh. iii. 16.

NOTES ON CHAP. L.

Verse 1. *Thus saith the Lord*] This chapter has been understood of the prophet himself; but it certainly speaks more clearly about Jesus of Nazareth than of Isaiah, the son of Amos.

*Where is the bill*—“Where is this bill”] Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children, which they might do for a time, till the year of release, Exod. xxi. 7. That this was frequently practised, appears from many passages of Scripture, and that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1, complains “that the creditor is come to take unto him her two sons to be bondmen.” And in the parable, Matt. xviii. 25: “The lord, forasmuch as his servant had not to pay, commands him to be sold, and his wife and children, and all that he had, and payment to be made.” Sir John Chardin’s MS. note on this place of Isaiah is as follows: En Orient on paye ses dettes avec ses esclaves, car ils sont des principaux meubles; et en plusieurs lieux on les paye aussi de ses enfans. “In the East they pay their debts by giving up their slaves, for these are their chief property of a disposable kind; and in many places they give their children to their creditors.” But this, saith God, cannot be my case; I am not governed by any such motives, neither am I urged by any such necessity. Your captivity therefore and

fish stinketh, because *there is* no water, and dieth for thirst.

3 <sup>k</sup> I clothe the heavens with blackness, <sup>l</sup> and I make sack-cloth their covering.

4 <sup>m</sup> The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* <sup>n</sup> weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord GOD <sup>o</sup> hath opened mine ear, and I was not <sup>p</sup> rebellious, neither turned away back.

6 <sup>q</sup> I gave my back to the smiters, and <sup>r</sup> my

<sup>1</sup> Exod. vii. 18, 21. — <sup>k</sup> Exod. x. 21. — <sup>l</sup> Rev. vi. 12. <sup>m</sup> Exod. iv. 11. — <sup>n</sup> Matt. xi. 28. — <sup>o</sup> Ps. xl. 6, 7, 8. <sup>p</sup> Matt. xxvi. 39. John xiv. 31. Phil. ii. 8. Hebr. x. 5, 6. <sup>q</sup> Matt. xxvi. 67. xxvii. 26. John xviii. 22 — <sup>r</sup> Lam. iii. 30.

your afflictions are to be imputed to yourselves, and to your own folly and wickedness.

Verse 2. *Their fish stinketh*—“Their fish is dried up”] For תיבאש *tibaosh*, stinketh, read תיבאש *tibash*, is dried up; so it stands in the Bodl. MS., and it is confirmed by the *Septuagint*, Ἐξηραθησαν, they shall be dried up.

Verse 5. *Neither turned away back*—“Neither did I withdraw myself backward”] Eleven MSS. and the oldest edition prefix the conjunction *καὶ*; and so also the *Septuagint* and *Syriac*.

Verse 6. *And my cheeks to them that plucked of the hair*] The greatest indignity that could possibly be offered. See the note on chap. vii. 20.

*I hid not my face from shame and spitting.*] Another instance of the utmost contempt and detestation. I was ordered by the law of Moses as a severe punishment, carrying with it a lasting disgrace; Deut. xxv. 9. Among the Medes it was highly offensive to spit in any one’s presence, *Herod. i. 99*; and so likewise among the Persians, *Xenophon, Cyrop. Lib. i., p. 18*.

“They abhor me; they flee far from me; They forbear not to spit in my face.” Job xxx. 10

“And *Ἰερωνῆς* said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?” Numb. xxii. 14. On which place Sir John Chardin remarks, that “spitting before any one, or spitting upon the ground in speaking of any one’s actions, is through the East an expression of extreme detestation.” *Harmer’s Observ. ii. 509*. See also,

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompiliæ,  
R. Roman., 4.

cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who is he that shall condemn me; lo, they all

<sup>a</sup> Ezek. iii. 8, 9. — <sup>b</sup> Rom. viii. 32, 33, 34. — <sup>c</sup> Heb. the master of my cause. — <sup>d</sup> Job xiii. 28. Ps. cii. 26. Ch. li.

shall wax old as a garment; the moth shall eat them up.

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

6. — <sup>a</sup> Ch. li. 8. — <sup>b</sup> Ps. xxiii. 4. — <sup>c</sup> 2 Chron. xx. 20. Ps. xx. 7. — <sup>d</sup> John ix. 19. — <sup>e</sup> Ps. xvi. 4.

the same notions of the Arabs in this respect, Niebuhr, Description de l'Arabie, p. 26. It so evidently appears that in those countries spitting has ever been an expression of the utmost detestation, that the learned doubt whether in the passages of Scripture above quoted any thing more is meant than spitting, —not in the face, which perhaps the words do not necessarily imply,—but only in the presence of the person affronted. But in this place it certainly means spitting in the face; so it is understood in St. Luke, where our Lord plainly refers to this prophecy: "All things that are written by the prophets concerning the Son of Man shall be accomplished; for he shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on, κατασθῆσεται," xviii. 31, 32, which was in fact fulfilled; και ηρξαντο τινες εμπνουν αυτην, "and some began to spit on him," Mark xiv. 65, xv. 19. If spitting in a person's presence was such an indignity, how much more spitting in his face?

Verse 7. Therefore have I set my face like a flint] The prophet Ezekiel, chap. iii. 8, 9, has expressed this with great force in his bold and vehement manner:

"Behold, I have made thy face strong against their faces,

And thy forehead strong against their foreheads: As an adamant, harder than a rock, have I made thy forehead;

Fear them not, neither be dismayed at their looks, Though they be a rebellious house."

Verse 8. Who will contend with me] The Bodonian MS. and another add the word הוּ hu; הוּ hu mi hu yarib, as in the like phrase in the next verse; and in the very same phrase Job xiii. 19, and so likewise in many other places, Job xvii. 3, xli. 1. Sometimes on the like occasions it is הוּ מי הזeh, and הוּ מי הזeh, "Who is this one?" The word has probably been lost out of the present text; and the reading of the MSS. above mentioned seems to be genuine.

Verse 10. Who is among you that feareth the Lord] I believe this passage has been generally, if not dangerously, misunderstood. It has been quoted, and preached upon, to prove that "a man might conscientiously fear God, and be obedient to the words

of the law and the prophets; obey the voice of his servant—of Jesus Christ himself, that is, be sincerely and regularly obedient to the moral law and the commands of our blessed Lord, and yet walk in darkness and have no light, no sense of God's approbation, and no evidence of the safety of his state." This is utterly impossible; for Jesus hath said, "He that followeth me shall not walk in darkness, but shall have the light of life." If there be some religious persons who, under the influence of morbid melancholy, are continually writing bitter things against themselves, the word of God should not be bent down to their state. There are other modes of spiritual and scriptural comfort. But does not the text speak of such a case? And are not the words precise in reference to it? I think not: and Bishop Lowth's translation has set the whole in the clearest light, though he does not appear to have been apprehensive that the bad use I mention had been made of the text as it stands in our common Version. The text contains two questions, to each of which a particular answer is given:

Q. 1. "Who is there among you that feareth JEHOVAH?"

Ans. Let him hearken unto the voice of his servant.

Q. 2. Who that walketh in darkness and hath no light?

Ans. Let him trust in the name of Jehovah; And lean himself (prop himself) upon his God."

Now, a man awakened to a sense of his sin and misery, may have a dread of JEHOVAH, and tremble at his word; and what should such a person do? Why he should hear what God's Servant saith: "Come unto me, all ye who labour and are heavy laden; and I will give you rest." There may be a sincere penitent, walking in darkness, having no light of salvation; for this is the case of all when they first begin to turn to God. What should such do? They should trust, believe on, the Lord Jesus, who died for them, and lean upon his all-sufficient merits for the light of salvation which God has promised. Thus acting, they will soon have a sure trust and confidence that God for Christ's sake has forgiven them their sin, and thus they shall have the light of life.



Verse 10. *That obeyeth the voice of his servant*—“Let him hearken unto the voice of his servant”] For שָׁמְעָא *shomea*, pointed as the participle, the *Septuagint* and *Syriac* read שָׁמְעָא *yishma*, future or imperative. This gives a much more elegant turn and distribution to the sentence.

Verse 11. *Ye that kindle a fire*] The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices and mere worldly policy, exclusive of faith and trust in God; which, though they flatter themselves for a while with pleasing expectations and some appearance of success, shall in the end turn to the confusion of the authors. Or more particularly, as *Vitringa* explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ, who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation.

*That compass yourselves about with sparks*—“Who heap the fuel round about”] “מֵגוֹזְעֵלִי *megozeley*, *accendentes*, *Syr.*; *forte legerunt pro* מֵאֲזֵרֵי *meazzerey מאזרי meirey; nam sequitur* מֵאֲזֵרֵי *ur.*”—*Secker*. *Lud. Capellus*, in his criticism on this place, thinks it should be מֵאֲזֵרֵי *meazzerey*, from the *Septuagint*, *κατασχοοντες*.

There are others who are widely different from those already described. Without faith, repentance, or a holy life, they are bold in their professed confidence in God—presumptuous in their trust in the mercy of God; and, while destitute of all preparation for and right to the kingdom of heaven, would think it criminal to doubt their final salvation! Living in this way, what can they have at the hand of God but an endless bed of sorrow! *Ye shall lie down in sorrow.*

But there is a general sense, and accordant to the design of the prophecy, in which these words may be understood and paraphrased: *Behold, all ye that kindle a fire*—provoke war and contention; *compass yourselves about with sparks*—stirring up seditions and rebellions: *walk in the light of your fire*—go on in your lust of power and restless ambition. *Ye shall lie down in sorrow*—it will turn to your own perdition. See the *Targum*. This seems to refer to the restless spirit of the Jews, always stirring up confusion and strife; rebelling against and provoking the Romans, till at last their city was taken, their temple burnt to the ground, and upwards of a million of themselves destroyed, and the rest led into captivity!

CHAPTER LI.

*The prophet exhorts the children of Abraham to trust in the Lord; and briefly, but beautifully, describes the great blessedness which should be the consequence, 1—3. Then, turning to the Gentiles, encourages them to look for a portion in the same salvation, 4, 5; the everlasting duration of which is majestically described, 6. And as it is everlasting, so is it sure to the righteous, notwithstanding all the machinations of their enemies, 7, 8. The faithful, then, with exultation and joy, lift their voices, reminding God of his wondrous works of old, which encourage them to look now for the like glorious accomplishment of these promises, 9—11. In answer to this the Divinity is introduced comforting them under their trials, and telling them that the deliverer was already on his way to save and to establish them, 12—16. On this the prophet turns to Jerusalem to comfort and congratulate her on so joyful a prospect. She is represented, by a bold image, as a person lying in the streets, under the intoxicating effects of the cup of the divine wrath, without a single person from among her own people appointed to give her consolation, and trodden under the feet of her enemies; but, in the time allotted by the divine providence, the cup of trembling shall be taken out of her hand, and put into that of her oppressors; and she shall drink it no more again for ever, 17—22.*

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

**H**EARKEN <sup>a</sup> to me, <sup>b</sup> ye  
that follow after righteousness,  
ye that seek the LORD:  
look unto the rock *whence* ye  
are hewn, and to the hole of the pit *whence*  
ye are digged.

<sup>2</sup> Look unto Abraham your  
father, and unto Sarah *that*  
bare you: <sup>d</sup> for I called him  
alone, and <sup>e</sup> blessed him, and  
increased him.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

<sup>3</sup> For the LORD <sup>f</sup> shall comfort Zion: he

<sup>a</sup> Ver. 7.—<sup>b</sup> Rom. ix. 30, 31, 32.—<sup>c</sup> Rom. iv. 1, 16.  
Hebr. xi. 11, 12.—<sup>d</sup> Gen. xii. 1, 2.

<sup>e</sup> Gen. xxiv. 1, 35.—<sup>f</sup> Ps. cii. 13. Ch. xl. 1. li. 9. lxi. 2.  
lxvi. 13. Zech. i. 17. Ver. 12.

NOTES ON CHAP. LI.

Verse 1. *Ye that follow after righteousness*] The people who, feeling the want of salvation, seek the Lord in order to be justified.

*The rock*] Abraham.

*The hole of the pit*] Sarah; as explained in ver. 2.

Verse 2. *I called him alone*] As I have made out of one a great nation; so, although ye are brought low and diminished, yet I can restore you to happiness, and greatly multiply your number.

A. M. cir. 3292. will comfort all her waste places;  
 B. C. cir. 712. and he will make her wilder-  
 Olymp. XVII. 1. ness like Eden, and her desert  
 cir. annum like the garden of the LORD:  
 Name Pompilii, and my salvation from genera-  
 E. Roman., 4. tion to generation.

garment, and the worm shall  
 eat them like wool: but my  
 righteousness shall be for ever,  
 and my salvation from genera-  
 tion to generation.

A. M. cir. 3292.  
 B. C. cir. 712.  
 Olymp. XVII. 1.  
 cir. annum  
 Numæ Pompilii,  
 E. Roman., 4.

joy and gladness shall be found therein,  
 thanksgiving and the voice of melody.  
 4 Harken unto me, my people; and give  
 ear unto me, O my nation: <sup>b</sup> for a law shall  
 proceed from me, and I will make my judg-  
 ment to rest <sup>c</sup> for a light of the people.

9 <sup>p</sup> Awake, awake, <sup>q</sup> put on strength, O arm  
 of the LORD; awake, <sup>r</sup> as in the ancient days,  
 in the generations of old. <sup>s</sup> Art thou not it  
 that hath cut <sup>t</sup> Rahab, and wounded the  
<sup>u</sup> dragon?

5 <sup>d</sup> My righteousness is near; my salvation  
 is gone forth, <sup>e</sup> and mine arms shall judge the  
 people: <sup>f</sup> the isles shall wait upon me, and  
<sup>g</sup> on mine arm shall they trust.

10 Art thou not it which hath <sup>v</sup> dried the  
 sea, the waters of the great deep; that hath  
 made the depths of the sea a way for the  
 ransomed to pass over?

6 <sup>h</sup> Lift up your eyes to the heavens, and  
 look upon the earth beneath: for <sup>i</sup> the heavens  
 shall vanish away like smoke, <sup>k</sup> and the earth  
 shall wax old like a garment, and they that  
 dwell therein shall die in like manner: but my  
 salvation shall be for ever, and my righteous-  
 ness shall not be abolished.

11 Therefore <sup>w</sup> the redeemed of the LORD  
 shall return, and come with singing unto Zion;  
 and everlasting joy shall be upon their head:  
 they shall obtain gladness and joy; and sor-  
 row and mourning shall flee away.

7 Harken unto me, ye that know right-  
 eousness, the people <sup>m</sup> in whose heart is my  
 law; <sup>n</sup> fear ye not the reproach of men, nei-  
 ther be ye afraid of their revilings.

12 I, even I, am he <sup>x</sup> that comforteth you:  
 who art thou, that thou shouldest be afraid  
<sup>y</sup> of a man that shall die, and of the son of  
 man which shall be made <sup>z</sup> as grass;

8 For <sup>o</sup> the moth shall eat them up like a

13 And forgettest the LORD thy Maker, <sup>aa</sup> that  
 hath stretched forth the heavens, and laid the  
 foundations of the earth; and hast feared

<sup>a</sup> Gen. xliii. 10. Joel ii. 3. — <sup>b</sup> Ch. ii. 3. xlii. 4. — <sup>c</sup> Ch. xii. 6. — <sup>d</sup> Ch. xlvii. 13. lvi. 1. Rom. i. 16, 17. — <sup>e</sup> Ps. lxxii. 4. xcviii. 9. — <sup>f</sup> Ch. lx. 9. — <sup>g</sup> Rom. i. 16. — <sup>h</sup> Ch. xl. 25. — <sup>i</sup> Ps. ciii. 26. Matt. xxiv. 35. 2 Pet. iii. 10, 12. — <sup>k</sup> Ch. l. 9. — <sup>l</sup> Ver. 1. — <sup>m</sup> Ps. xxxviii. 31. — <sup>n</sup> Matt. x. 28. Acts v. 41. — <sup>o</sup> Ch. l. 9. — <sup>p</sup> Ps. xlv. 23. Ch. lii. 1.

<sup>q</sup> Ps. xciii. 1. Rev. xi. 17. — <sup>r</sup> Ps. xlv. 1. — <sup>s</sup> Job xxvi. 12. — <sup>t</sup> Ps. lxxxvii. 4. lxxxix. 10. — <sup>u</sup> Ps. lxxv. 13, 14. Ch. xxvii. 1. Ezek. xix. 3. — <sup>v</sup> Exod. xiv. 21. Ch. xliii. 16. — <sup>w</sup> Ch. xxxv. 10. — <sup>x</sup> Ver. 3. 2 Cor. i. 3. — <sup>y</sup> Ps. cxviii. 6. — <sup>z</sup> Ch. xl. 6. 1 Pet. i. 24. — <sup>aa</sup> Job ix. 8. Ps. civ. 2. Ch. xl. 22. xlii. 5. xlv. 24.

Verse 4. My people—O my nation—“O ye peoples—O ye nations”] For *ammi*, my people, the Bodleian MS. and another read *ammim*, ye peoples; and for *leumi*, my nation, the Bodleian MS. and eight others (two of them ancient), and four of De Rossi's, read *leummim*, ye nations; and so the Syriac in both words. The difference is very material; for in this case the address is made, not to the Jews, but to the Gentiles, as in all reason it ought to be; for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed that God in no other place calls his people *leummi*, my nation. It has been before remarked that transcribers frequently omitted the final *m* mem of nouns plural, and supplied it, for brevity's sake, and sometimes for want of room at the end of a line, by a small stroke thus *amni*; which mark, being effaced or overlooked, has been the occasion of many mistakes of this kind.

of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c., that it is not easy sometimes to give the precise meaning of it without much circumlocution; it means here the faithful completion of God's promises to deliver his people.

Verse 6. My salvation shall be for ever] Aben Ezra says, From this verse divines have learnt the immortality of the soul. Men shall perish as the earth docs, because they are formed from it; but they who are filled with the salvation of God shall remain for ever. See *Kimchi*.

Verse 11. They shall obtain gladness and joy; and sorrow and mourning shall flee away.] Nineteen MSS. and the two oldest editions have *am yasu*; and forty-six MSS. of Kennicott's and ten of De Rossi's, and the same two editions, and agreeably to them the Chaldee and Syriac, have *venasu*; and so both words are expressed, chap. xxxv. 10, of which place this is a repetition. And from comparing both together it appears that the *vau* in this place is become by mistake in the present text final; *nun* of the preceding word.

A law shall proceed from me] The new law, the gospel of our Lord Jesus. *Kimchi* says, “After the war with Gog and Magog the King Messiah will teach the people to walk in the ways of the Lord.”

Verse 5. My righteousness is near] The word *tsedek*, righteousness, is used in such a great latitude

Verse 13. Of the oppressor, as if he, &c.] “The *capsh* in *keasher* seems clearly to have changed its situation from the end of the preceding word to

A. M. cir. 3292.  
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continually every day because  
of the fury of the oppressor, as  
if he <sup>a</sup> were ready to destroy?  
<sup>b</sup> and where is the fury of the  
oppressor?

14 The captive exile hasteneth that he may  
be loosed, <sup>c</sup> and that he should not die in the  
pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that <sup>d</sup> di-  
vided the sea, whose waves roared: The  
LORD of hosts *is* his name.

16 And <sup>e</sup> I have put my words in thy mouth,  
and <sup>f</sup> I have covered thee in the shadow of  
mine hand, <sup>g</sup> that I may plant the heavens,  
and lay the foundations of the earth, and say  
unto Zion, Thou *art* my people.

17 <sup>h</sup> Awake, awake, stand up, O Jerusalem,  
which <sup>i</sup> hast drunk at the hand of the LORD

<sup>a</sup> Or, *made himself ready*.—<sup>b</sup> Job xx. 7.—<sup>c</sup> Zech. ix.  
11.—<sup>d</sup> Ps. lxxiv. 13. Job xxvi. 12. Jer. xxxi. 35.  
<sup>e</sup> Deut. xviii. 18. Ch. lix. 21. John iii. 34.—<sup>f</sup> Ch. xlix. 2.  
<sup>g</sup> Ch. lxxv. 17. lxxvi. 22.—<sup>h</sup> Ch. lii. 1.—<sup>i</sup> Job xxi. 20. Jer.

the beginning of this; or rather, to have been omitted  
by mistake there, because it was here. That it was  
there the *Septuagint* show by rendering *המציק*  
*hammetrikech* *θλιβοντος σε*, of him that oppressed thee.  
And so they render this word in both its places in  
this verse. The *Vulgate* also has the pronoun in the  
first instance; *furoris ejus qui te tribulabat.* Dr.  
*Jubb.* The correction seems well founded; I have  
not conformed the translation to it, because it makes  
little difference in the sense.

Verse 14. *The captive exile hasteneth that he may  
be loosed*—“He marcheth on with speed, who cometh  
to set free the captive”] Cyrus, if understood of  
the temporal redemption from the captivity of Baby-  
lon; in the spiritual sense, the Messiah, who comes  
to open the prison to them that are bound.

Verse 16. *That I may plant the heavens*—“To  
stretch out the heavens”] In the present text it is  
*לנטו* *lintoa*, “to plant the heavens:” the phrase is  
certainly very obscure, and in all probability is a  
mistake for *לנטו* *lintoth*. This latter is the word  
used in ver. 13 just before, in the very same sentence;  
and this phrase occurs very frequently in Isaiah,  
chap. xl. 22, xlii. 5, xliv. 24, xlv. 12; the former in  
no other place. It is also very remarkable, that in  
the Samaritan text, Numb. xxiv. 6, these two words  
are twice changed by mistake, one for the other, in  
the same verse.

Verse 17. *The cup of trembling*] *כוס הרעלה* *cos  
hattarelah*, “the cup of mortal poison,” *veneni mortiferi*.—*MONTAN.* This may also allude to the ancient  
custom of taking off criminals by a cup of poison.  
*Socrates* is well known to have been sentenced by  
the *Areopagus* to drink a cup of the juice of hemlock,  
which occasioned his death. See the note on Heb.  
ii. 9, and see also *Bishop Lowth’s* note on ver. 21.

Verse 19. *These two things—desolation, and de-*  
2824

the cup of his fury; <sup>k</sup> thou hast  
drunken the dregs of the cup  
of trembling, and wrung them  
out.

A. M. cir. 2292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 4.

18 *There is* none to guide her among all the  
sons whom she hath brought forth; neither is  
*there any* that taketh her by the hand of all  
the sons that she hath brought up.

19 <sup>l</sup> These two things <sup>m</sup> are come unto thee:  
who shall be sorry for thee? desolation, and  
<sup>n</sup> destruction, and the famine, and the sword  
<sup>o</sup> by whom shall I comfort thee?

20 <sup>p</sup> Thy sons have fainted, they lie at the  
head of all the streets, as a wild bull in a  
net: they are full of the fury of the LORD  
the rebuke of thy God.

21 Therefore hear now this, thou afflicted  
and drunken, <sup>q</sup> but not with wine.

xvi. 15, 16.—<sup>k</sup> See Deut. xxviii. 28, 34. Ps. lx. 3. lxxv. 8.  
Ezek. xxiii. 32, 33, 34. Zech. xii. 2. Rev. xiv. 10.—<sup>l</sup> Ch.  
xlvii. 9.—<sup>m</sup> Heb. *happened*.—<sup>n</sup> Heb. *breaking*.—<sup>o</sup> Amo  
vii. 2.—<sup>p</sup> Lam. ii. 11, 12.—<sup>q</sup> See ver. 17. Lam. iii. 15.

*struction, and the famine, and the sword*] That is  
desolation by famine, and destruction by the sword  
taking the terms alternately: of which form of con-  
struction see other examples. *De S. Poesi*, Heb.  
Præl. xix., and Prelim. Dissert. p. xxx. The *Chalde*  
paraphrast, not rightly understanding this, has had  
recourse to the following expedient: “Two affliction  
are come upon thee, and when four shall come upon  
thee, *depredation*, and *destruction*, and the *famine*  
and the *sword*—” Five MSS. have *הרעב* *haraal*  
without the conjunction *ו* *vau*; and so the *Septuagint*  
and *Syriac*.

*By whom shall I comfort thee*—“Who shall comfort  
thee?”] A MS., the *Septuagint*, *Syriac*, *Chaldee*, an  
*Vulgate* have it in the third person, *ינחמה* *yenachameh*  
which is evidently right.

Verse 20. *As a wild bull in a net: they are full  
&c.*—“Like the oryx taken in the toils; drenched to  
the full”] “Perhaps *מלמיה* *michmerah* *מלמיה*  
*meleim*.” *Σκορρα*. The demonstrative *ה* *he*, prefixe  
to *מלמיה* *meleim*, full, seems improper in this place.

Verse 21. *Drunken, but not with wine*] *Βεχθυ*  
has the same expression:—

*Αοινοις εμμανις θυσημασι* *Eumen.* 863.

Intoxicated with passion, not with wine.

*Schultens* thinks that this circumlocution, as he cal-  
it, *gradum adfert incomparabiliter majorem*; and  
that it means, not simply *without wine*, but *much  
more than with wine*. *Gram. Heb.* p. 182. See his  
note on Job xxx. 38.

The bold image of the cup of God’s wrath, ofte  
employed by the sacred writers (see note on chap.  
i. 22), is nowhere handled with greater force and  
sublimity than in this passage of Isaiah, ver. 17—21  
Jerusalem is represented in person as staggering  
under the effects of it, destitute of that assistance

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nume Pompiliū,  
R. Roman., 4.

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again :

<sup>a</sup> Jer. l. 34. — <sup>b</sup> Jer. xxv. 17, 26, 28. Zech. xii. 2.

which she might expect from her children ; not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress ; like the oryx entangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest character.

Plato had an idea something like this: "Suppose," says he, "God had given to men a medicating potion inducing fear, so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of every thing both present and future ; and at last, though the most courageous of men, should be totally possessed by fear: and afterwards, having slept off the effects of it, should become himself again." *De Leg. i.*, near the end. He pursues at large this hypothesis, applying it to his own purpose, which has no relation to the present subject. *Homer* places two vessels at the disposal of Jupiter, one of good, the other of evil. He gives to each a potion mixed of both; to others from the evil vessel only: these are completely miserable. *Iliad* xxiv. 527—533.

Δουί γαρ τε πιδού κατακείται εν Διούσ ευθεί  
Δωρών, οία δίδωσι, κακών, έτερος δε εαών.  
Ή, μεν καρμίζας δψη Ζεύς τερπικεραυνός.  
Άλλοτε μεν τε κακφ όγε κρηται, άλλοτε δ' εσθλαφ  
Ή, δε κε των λυγρων δψη, λωβητον εθηκε.  
Και ε κακη βουβρωστis επι χθονα διαν ελαννει  
Φουτφ δ' ουτε θεοισι τετιμενος, ουτε βροτοισιν.

<sup>a</sup> Two thrones by Jove's high throne have ever stood,  
The source of evil one, and one of good ;

23 But <sup>b</sup> I will put it into the hand of them that afflict thee ; which have <sup>c</sup> said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nume Pompiliū,  
R. Roman., 4.

<sup>c</sup> Pa. lxvi. 11, 12.

From thence the cup of mortal man he fills, *Blessings to these, to those distributes ills ;* To most he *mingles both* : the wretch decreed To taste the *bad unmixed*, is cursed indeed : Pursued by wrongs, by meagre famine driven, He wanders outcast both of earth and heaven." *POPE*.

Verse 23. *Them that afflict thee*—"Them who oppress thee"] "The *Septuagint, Chaldee, Syriac, and Vulgate* appear to have read מוֹנַיִךְ *monayich*, as in chap. xl. 26."—*SECKER*.

*Which have said to thy soul, Bow down*—"Who say to thee, Bow down thy body"] A very strong and most expressive description of the insolent pride of eastern conquerors ; which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth. An example has already been given of it in the note to chap. xlix. 23. I will here add one or two more. "Joshua called for all the men of Israel ; and said unto the captains of the men of war that went with him, Come near, put your feet upon the necks of these kings," *Josh. x. 24*. "Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table : as I have done, so hath God requited me," *Judg. i. 7*. The emperor Valerianus, being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot or horse, whenever he had occasion. —*LACTANTIUS, De Mort. Persec. cap. v. AUREL. VICTOR. Epitome, cap. xxxii.—L.*

CHAPTER LII.

*Jerusalem, in manifest allusion to the strong figure employed in the close of the preceding chapter, is represented as fallen asleep in the dust, and in that helpless state bound by her enemies. The prophet, with all the ardour natural to one who had such joyful news to communicate, bids her awake, arise, put on her best attire (holiness to the Lord), and ascend her lofty seat ; and then he delivers the message he had in charge, a very consolatory part of which was, that "no more should enter into her the uncircumcised and the polluted," 1—6. Awaking from her stupefaction, Jerusalem sees the messenger of the joyful tidings on the eminence from which he spied the coming deliverance. She expresses, in beautiful terms, her joy at the news, repeating with peculiar elegance the words of the crier, 7. The rapturous intelligence, that Jehovah was returning to resume his residence on his holy mountain, immediately spreads to others on the watch, who all join in the glad acclamation, 8 ; and, in the ardour of their joy, they call to the very ruins of Jerusalem to sing along with them, because Jehovah maketh bare his holy arm in the sight of*

all the nations, and all the ends of the earth are about to see the salvation of Israel's God, 9, 10. To complete the deliverance, they are commanded to march in triumph out of Babylon, earnestly exhorted to have nothing to do with any of her abominations, and assured that Jehovah will guide them in all their way, 11, 12. The prophet then passes to the procuring cause of this great blessedness to the house of Israel in particular, and to the world in general, viz., the humiliation, sufferings, death, burial, resurrection, and ascension of Jesus Christ; a very celebrated and clear prophecy, which takes up the remainder of this and the whole of the following chapter.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

**A** WAKE, <sup>a</sup> awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, <sup>b</sup> the holy city: for

<sup>c</sup> henceforth there shall no more come into thee the uncircumcised <sup>d</sup> and the unclean.

2 <sup>e</sup> Shake thyself from the dust; arise, and sit down, O Jerusalem: <sup>f</sup> loose thyself from the bands of thy neck, O captive daughter of Zion.

<sup>a</sup> Ch. li. 9, 17.—<sup>b</sup> Neh. xi. 1. Ch. xlviii. 2. Matt. iv. 5. Rev. xxi. 2.—<sup>c</sup> Ch. xxxv. 8. lx. 21. Nah. i. 15.—<sup>d</sup> Rev. xxi. 27.—<sup>e</sup> See ch. iii. 26. li. 23.—<sup>f</sup> Zech. ii. 7.—<sup>g</sup> Ps.

3 For thus saith the LORD, <sup>a</sup> Ye have sold yourselves for nought; and ye shall be re-deemed without money.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

4 For thus saith the Lord God, My people went down aforetime into <sup>b</sup> Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the

xlv. 12. Ch. xlv. 13. Jer. xv. 13.—<sup>b</sup> Gen. xli. 6. Acts vii. 14.

NOTES ON CHAP. LII.

Verse 1. *There shall no more come into thee*—"For <sup>a</sup> *yabo*, "shall come," <sup>b</sup> *lebo*, "to come," is the reading of five of Kennicott's and two of De Rossi's MSS. This is the better reading, <sup>c</sup> *ki lo yosiph lebo*, "There shall not add to come."

*The uncircumcised and the unclean.*] Christians have turned many passages of the prophets against the Jews; and it is not to be wondered at, that in support of their obstinate and hopeless cause, they should press a prophecy into their service, and make it speak against the Christians. This *Kimchi* does in this place; for he says, by the uncircumcised, the Christians are meant; and by the unclean, the Turks. The Christians are *uncircumcised*; and the Turks, though circumcised, and using many ablutions, are *unclean* in their works.

Verse 2. *Sit down, O Jerusalem*—"Ascend thy lofty seat, O Jerusalem"] The literal rendering here is, according to our English translation, "arise, sit;" on which a very learned person remarks: "So the old versions. But sitting is an expression of mourning in Scripture and the ancients; and doth not well agree with the rising just before." It does not indeed agree, according to our ideas; but, considered in an oriental light, it is perfectly consistent. The common manner of sitting in the eastern countries is upon the ground or the floor with the legs crossed. The people of better condition have the floors of their chambers or divans covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne called the *musnud*; for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. "Chairs," says Sir John Chardin, "are never used in

Persia, but at the coronation of their kings. The king is seated in a chair of gold set with jewels, three feet high. The chairs which are used by the people in the East are always so high as to make a footstool necessary. And this proves the propriety of the style of Scripture, which always joins the footstool to the throne." (Isai. lxvi. 1, Ps. cx. 1.) *Voyages*, tom. ix. p. 85, 12mo. Besides the six steps to Solomon's throne, there was a footstool of gold fastened to the seat, 2 Chron. ix. 18, which would otherwise have been too high for the king to reach, or to sit on conveniently.

When Thetis comes to wait on Vulcan to request armour for her son, she is received with great respect, and seated on a silver-studded throne, a chair of ceremony, with a footstool:

την μεν επειτα καθισεν επι θρονου αργυροηλου, Καλου, δαδαλιου ὑπο δε θρηνης ποσιν ηεν.

*Iliad*. xviii. 369.

"High on a throne, with stars of silver graced,  
And various artifice, the queen she placed;  
A footstool at her feet." Pors.

"Ο γαρ θρονος αυτος μονον ελευθεριος εστι καθεδρα συν υποποδιω. *Athenæus*, v. 4. "A throne is nothing more than a handsome sort of chair with a footstool."—L.

Verse 4. *Thus saith the Lord God*] <sup>a</sup> *Adonai* *Yehovah*; but *Adonai* is wanting in twelve of Kennicott's, five of De Rossi's, and two of my own MSS.; and by the *Septuagint* and *Arabic*. Some MSS. have <sup>b</sup> *יהוה Yehovah tsebaoth*, "Lord of hosts;" and others have <sup>c</sup> *יהוה אלהים Yehovah Elohim*, "Lord God."

Verse 5. *They that rule over them*—"They that are lords over them." For <sup>d</sup> *moshelo*, singular, in the text, more than a hundred and twenty MSS. (*De Rossi* says, *codices innumeri*, "numberless copies") have <sup>e</sup> *moshelaiv*, plural, according to the Masoretic correction in the margin; which shows that the Masorettes often superstitiously retained apparent mistakes in the text, even when they had sufficient

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is <sup>a</sup> blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

<sup>a</sup> Ezek. xx. 27. Rom. ii. 24. — <sup>b</sup> Nah. i. 15. Rom. x. 15.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Numæ Pompilii,  
R. Roman., 4.

7 <sup>b</sup> Beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, <sup>c</sup> Thy God reigneth!

8 Thy watchmen shall lift up the voice; with

<sup>c</sup> Ps. xciii. 1. xcvi. 10. xcvii. 1.

evidence to authorize the introduction of the true reading.

Make them to howl—"Make their boast of it"] For *yehelilu*, "make them to howl," five MSS. (two ancient) have *yehalelu*, "make their boast;" which is confirmed by the *Chaldee* paraphrast, who renders it *mishtabbechin*. *Ulaloo* is not only the cry itself, but also the name of the funeral song of the *Irish*. The *Arabs* have a cry very much resembling this.

Verse 6. *Therefore my people shall know*] The word *lachen*, occurring the second time in this verse, seems to be repeated by mistake. It has no force nor emphasis as a repetition; it only embarrasses the construction and the sense. It was not in the copies from which the *Septuagint*, *Syriac*, and *Vulgate* were translated; it was not in the copy of the *Septuagint* from which the *Arabic* was translated; but in the *Aldine* and *Complutensian* editions *dia rovro* is repeated; probably so corrected, in order to make it conformable with the Hebrew text.

I am he that doth speak—"I am he, JEHOVAH, that promised"] For *hu*, the Bodleian MS. and another have *Yehovah*; "For I am JEHOVAH that promised;" and another ancient MS. adds *Yehovah* after *hu*. The addition of JEHOVAH seems to be right in consequence of what was said in the preceding line, "My people shall know my name."

Verse 7. *How beautiful*] The watchmen discover far off, on the mountains, the messenger bringing he expected and much-wished-for news of the deliverance from the Babylonian captivity. They immediately spread the joyful tidings, ver. 8, and with loud voice proclaim that JEHOVAH is returning to Zion, to resume his residence on his holy mountain, which for some time he seemed to have deserted. This is the literal sense of the place.

"How beautiful on the mountains are the feet of the joyful messenger," is an expression highly poetical: how welcome is his arrival! how agreeable are the tidings which he brings!

Nahum, chap. i. 15, who is generally supposed to have lived after Isaiah, has manifestly taken from him his very pleasing image; but the imitation does not equal the beauty of the original:—

"Behold upon the mountain the feet of the joyful messenger,

Of him that announceth peace!  
Celebrate, O Judah, thy festivals; perform thy vows:  
For no more shall pass through thee the wicked one;  
He is utterly cut off."

But it must at the same time be observed that Isaiah's subject is infinitely more interesting and more sublime than that of Nahum; the latter denounces the destruction of the capital of the Assyrian empire, the most formidable enemy of Judah; the ideas of the former are in their full extent evangelical; and accordingly St. Paul has, with the utmost propriety, applied this passage to the preaching of the gospel, Rom. x. 15. The joyful tidings here to be proclaimed, "Thy God, O Zion, reigneth," are the same that John the Baptist, the messenger of Christ, and Christ himself, published: "The kingdom of heaven is at hand."

From the use made of this by our Lord and the apostles, we may rest assured that the preachers of the gospel are particularly intended. Mountains are put for the whole land of Judæa, where the gospel was first preached. There seems to be an allusion to a battle fought, and the messengers coming to announce the victory, which was so decisive that a peace was the consequence, and the king's throne established in the land.

There appear to have been two sorts of messengers among the Jews: one sort always employed to bring evil tidings; the other to bring good. The names also and persons of these different messengers appear to have been well known; so that at a distance they could tell, from seeing the messenger, what sort of tidings he was bringing. See a case in point, 2 Sam. xviii. 19—27. Ahimæaz and Cushî running to bring tidings of the defeat of Absalom and his rebel army. *Ahimæaz is a good man, and bringeth good tidings.*

Verse 8. *Thy watchmen lift up the voice*—"All thy watchmen lift up their voice"] There is a difficulty in the construction of this place which, I think, none of the ancient Versions or modern interpreters have cleared up satisfactorily. Rendered word for word it stands thus: "The voice of thy watchmen: they lift up their voice." The sense of the first member, considered as elliptical, is variously supplied by various expositors; by none, as it seems to me, in any way that is easy and natural. I am persuaded there is a mistake in the present text, and that the true reading is *col tsophayich*, all thy watchmen, instead of *kol tsophayich*, the voice of thy watchmen. The mistake was easy from the similitude in sound of the two letters *caph* and *koph*. And in one MS. the *p koph* is upon a rasure. This correction perfectly rectifies the sense and the construction.—L.

*They shall see eye to eye*] May not this be applied

A. M. cir. 3292. the voice together shall they  
B. C. cir. 712. sing: for they shall see eye to  
Olymp. XVII. 1. eye, when the LORD shall bring  
cir. annum and  
Nunzæ Pompiliū, again Zion.  
R. Roman., 4.

9 Break forth into joy, sing together, ye waste places of Jerusalem: <sup>a</sup> for the LORD hath comforted his people, <sup>b</sup> he hath redeemed Jerusalem.

10 <sup>c</sup> The LORD hath made bare his holy arm in the eyes of all the nations; and <sup>d</sup> all the ends of the earth shall see the salvation of our God.

11 <sup>e</sup> Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; <sup>f</sup> be ye clean, that bear the vessels of the LORD.

12 For <sup>g</sup> ye shall not go out with haste, nor go by flight: <sup>h</sup> for the LORD will go before you; and <sup>i</sup> the God of Israel will <sup>k</sup> be your rereward.

13 Behold, <sup>l</sup> my servant shall <sup>m</sup> deal prudently, <sup>n</sup> he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his <sup>o</sup> visage was so marred more than any man, and his form more than the sons of men.

15 <sup>p</sup> So shall he sprinkle many nations; <sup>q</sup> the kings shall shut their mouths at him: for <sup>r</sup> that which had not been told them shall they see, and <sup>s</sup> that which they had not heard shall they consider.

<sup>a</sup> Ch. li. 3. — <sup>b</sup> Ch. xlviii. 20. — <sup>c</sup> Ps. xcvi. 2, 3. <sup>d</sup> Luke iii. 6. — <sup>e</sup> Ch. xlviii. 20. Jer. l. 8. li. 6, 45. Zech. ii. 6, 7. 2 Cor. vi. 17. Rev. xviii. 4. — <sup>f</sup> Lev. xxii. 2, &c. <sup>g</sup> See Exod. xii. 33, 39. — <sup>h</sup> Mic. ii. 13. — <sup>i</sup> Numb. x. 25. Ch. lviii. 8. See Exod. xiv. 19. — <sup>k</sup> Heb. gather you up.

<sup>l</sup> Ch. xlii. 1. — <sup>m</sup> Or, prosper. Ch. liii. 10. Jer. xxiii. 1. <sup>n</sup> Phil. ii. 9. — <sup>o</sup> Ps. xxii. 6, 7. Ch. liii. 2, 3. — <sup>p</sup> Eze. xxxvi. 25. Acts ii. 33. Hebr. ix. 13, 14. — <sup>q</sup> Ch. xlii. 7, 23. — <sup>r</sup> Ch. lv. 5. Rom. xv. 21. xvi. 25, 26. Eph. iii. 5.

to the prophets and apostles; the one predicting, and the other discovering in the prediction the truth of the prophecy. The meaning of both Testaments is best understood by bringing them *face to face*.

When the Lord shall bring again Zion—“When יהוהאחזרתי אל ציון”] So the Chaldee: כד יבנה ביתו יבנה ביתו *cad yethib shechinteih letsiyon*, “when he shall place the shechinah in Zion.” God is considered as having deserted his people during the captivity; and at the restoration, as returning himself with them to Zion, his former habitation. See Ps. lx. 1. Isai. xl. 9, and note.

Verse 9. *He hath redeemed Jerusalem*—“He hath redeemed Israel.”] For the word ירושלים *yerushalaim*, which occurs the second time in this verse, MS. Bodleian and another read ישראֵל *yisrael*. It is upon a rasure in a third; and left unpointed at first, as suspected, in a fourth. It was an easy mistake, by the transcriber casting his eye on the line above: and the propriety of the correction, both in regard to sense and elegance, is evident.

Verse 11. *Depart ye, depart ye, go ye out from thence*] The prophet Jeremiah seems to have had his eye on this passage of Isaiah, and to have applied it to a subject directly opposite. It is here addressed by the prophet in a way of encouragement and exhortation to the Jews coming out of Babylon. Jeremiah has given it a different turn, and has thrown it out, as a reproach of the heathen upon the Jews when they were driven from Jerusalem into captivity:

“Depart; ye are polluted, depart; depart ye, forbear to touch.

Yea, they are fled, they are removed: they shall dwell here no more.” Lam. iv. 15.

Of the metrical distribution of these lines, see the Prelim. Dissert., p. lviii. note.

Verse 13. *My servant shall deal prudently*] ישראֵל  
2828

*yaskil, shall prosper, or act prosperously.* The subject of Isaiah’s prophecy, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it *three distinct parts*; which, however, have a close connexion with one another; that is, 1. The deliverance of the Jews from the captivity of Babylon; 2. The deliverance of the Gentiles from their miserable state of ignorance and idolatry; and 3. The deliverance of mankind from the captivity of sin and death. These *three subjects* are subordinate to one another; and the *two latter* are shadowed out under the image of the former. They are covered by it as by a veil which however is transparent, and suffers them to appear through it. *Cyrus* is expressly named as the immediate agent of God in effecting the first deliverance. A *greater person* is spoken of as the Agent who is to effect the two latter deliverances, called the *servant, the elect, of God*, in whom his soul dwelleth; *Israel*, in whom God will be glorified. None of these three subjects have a very near relation to one another; for as the *Agent* who was to effect the two latter deliverances,—that is, the Messiah,—was to be born a Jew, with particular limitations of *time, family, and other circumstances*; the *first deliverance* was necessary in the order of providence, and according to the determinate counsel of God, to the accomplishment of the *two latter deliverances*; and the *second deliverance* was necessary to the *third*, rather was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the *three subjects* as quite *distinct and separate* in a methodical and orderly manner, like a philosopher or logician, but has taken them in their connective view. He has handled them as a prophet and a poet; has *allegorized the former*, and under the image it has *shadowed out the two latter*: he has thrown them all together, has mixed one with another,

passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. The restoration of the Jews from captivity, the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately. Babylon has hitherto been kept pretty much in sight; at the same time that strong intimations of something much greater have frequently been thrown in. But here Babylon is at once dropped, and I think hardly ever comes in sight again; unless perhaps in chap. lv. 12, and lvii. 14. The prophet's views are almost wholly engrossed by the superior part of his subject. He introduces the Messiah as appearing at first in the lowest state of humiliation, which he had just touched upon before (chap. l. 5, 6) and obviates the offence which would be occasioned by it, by declaring the important and necessary cause of it, and foreshowing the glory which should follow it.

This seems to me to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties, in which expositors are frequently engaged, being much divided between what is called the literal and the mystical sense, not very properly; for the mystical or spiritual sense is very often the most literal sense of all.

Abarbanel seems to have had an idea of this kind, as he is quoted by Vitringa on chap. xlix. 1, who thus represents his sentiments: Censet Abarbanel prophetam hic transitum facere a liberatione ex exilio Babylonico ad liberationem ex exilio Romano; et, quod hic animadversu dignum est, observat liberationem ex exilio Babylonico esse oth oth ve-  
re-  
signum et argumentum liberationis futuræ; atque adeo orationem prophetæ de duabus hisce liberationibus in superioribus concionibus sæpe inter se permisceri. Verba ejus: "Et propterea verba, sive res, in prophetia superiore inter se permixtæ occurrunt; modo de liberatione Babylonica, modo de liberatione extrema accipiendæ, ut orationis necessitas exigat." Nullum hic vitium, nisi quod redemptionem veram et spiritualem a Messia vero Jesu adductam, non agnoscat. "Abarbanel supposes that the prophet here makes a transition from the deliverance from the Babylonish captivity to the deliverance from the Roman captivity; and (which is worthy of particular note) he observes that the deliverance from the Babylonish captivity is a sign and pledge of the future redemption; and that on this account it is we find in the preceding prophecies the circumstances of the two captivities intimately blended together. His words are the following: 'And, therefore, the words or subjects in the foregoing prophecy are very much intermixed; in one passage the redemption from the Babylonish captivity being treated of, in another the redemption from the general dispersion, as may be collected from the obvious import of the words.' No fault can be found with the above remark, except that the true and spiritual redemption procured by Jesus the Messiah is not acknowledged."—L.

Verse 14. As many were astonished at thee—"As many were astonished at him"] For תלכי aleicha

read תלכי aleiv. So the Syriac, Chaldee, and Vulgate in a MS.; and so likewise two ancient MSS.

His visage was so marred more than any man] Most interpreters understand this of the indignities offered to our blessed Lord: but Kimchi gives it another turn, and says, "It means the Jewish people, who are considered by most nations as having an appearance different from all the people of the earth." Poor Jews! they have in general a very disagreeable look, partly affected, and partly through neglect of neatness and cleanliness. Most Christians think they carry the impress of their reprobation on every feature of their face. However this may be, it should never be forgotten that the greatest men that ever flourished as kings, judges, magistrates, lawgivers, heroes, and poets, were of Jewish extraction. Isaiah was a Jew; so was Paul; and so was Jesus of Nazareth.

Verse 15. So shall he sprinkle many nations] I retain the common rendering, though I am by no means satisfied with it. "וַיַּזְכֵּךְ yazzeh, frequent in the law, means only to sprinkle: but the water sprinkled is the accusative case; the thing on which has לַי al or לַא el. Θανμασονται, θ, makes the best apodosis. וַיַּנְהַג yenhag would do. וַיַּנְהַר yinharu is used chap. ii. 2, Jer. xxxi. 12, chap. li. 14, but is unlike. 'Kings shall shut,' &c., is good, but seems to want a first part."—SACKER. Munster translates it, faciet loqui (de se;) and in his note thus explains it: וַיַּזְכֵּךְ proprie significat spargere et stillas disseminare; hic vero capitur pro loqui, et verbum disseminare. "וַיַּזְכֵּךְ yazzeh properly signifies to sprinkle, and to scatter about drops; but it here means to speak, and to disseminate the word." This is pretty much as the rabbins Kimchi and Sal. ben Melec explain it, referring to the expression of "dropping the word." But the same objection lies to this as to the common rendering; it ought to be וַיַּזְכֵּךְ (וַיַּזְכֵּךְ) וַיַּזְכֵּךְ (debar) al goyim. Bishop Chandler, Defence, p. 148, says, "that to sprinkle is used for to surprise and astonish, as people are that have much water thrown upon them. And this sense is followed by the Septuagint. This is ingenious, but rather too refined. Dr. Durell conjectures that the true reading may be וַיַּעֲזֵזוּ yechezu, they shall regard, which comes near to the Θανμασονται of the Septuagint, who seem to give the best sense of any to this place.

"I find in my papers the same conjecture which Dr. Durell made from Θανμασονται in the Septuagint. And it may be added that וַיַּזְכֵּךְ chazah is used to express 'looking on any thing with admiration,' Ps. xi. 7, xvii. 15, xxvii. 4, lxiii. 2; Cant. vi. 13. It is particularly applied to 'looking on God,' Exod. xxiv. 11, and Job xix. 26. Gisbert Cuper, in Observ. lib. ii. 1, though treating on another subject, has some observations which show how nearly ὄρω and θανμαζω are allied, which, with the peculiar sense of the verb וַיַּזְכֵּךְ chazah above noted, add to the probability of Θανμασονται being the version of וַיַּעֲזֵזוּ yechezu in the text: οἱ δε νυ λαοι Παντες ες αυτον ὄρωσι. Hesiod, id est, cum veneratione quadam admirantur. Hinc ὄρω et θανμαζω junxit Themistius Or. i. Εἶρα πανσονται οἱ ανθρωποι προς σε μονον ὄρωτες, και σε υιον



θανμαζοντες. Theophrastus in Charact. c. 3. Ενθυμη ως αποβλεπουσιν εις σε οι ανθρωποι. Hence the rendering of this verse seems to be—

“So many nations shall look on him with admiration; Kings shall stop their mouths—” DR. JUBB.

Does not sprinkling the nations refer to the conversion and baptism of the Gentiles? Many nations shall become proselytes to his religion.

Kings shall shut their mouths at him] His gospel shall so prevail that all opposition shall be finally overcome; and kings and potentates shall be overwhelmed with confusion, and become speechless

before the doctrines of his truth. When they hear these declared they shall attentively consider them, and their conviction of their truth shall be the consequence.

For that which had not been told them] The mystery of the gospel so long concealed. See Rom. xv. 21; xvi. 25.

Shall they see] With the eyes of their faith; God enlightening both organ and object.

And that which they had not heard] The redemption of the world by Jesus Christ; the conversion of the Gentiles, and making them one flock with the converted Jews.—TRAPP.

CHAPTER LIII.

This chapter foretels the sufferings of the Messiah, the end for which he was to die, and the advantages resulting to mankind from that illustrious event. It begins with a complaint of the infidelity of the Jews, 1; the offence they took at his mean and humble appearance, 2; and the contempt with which they treated him, 3. The prophet then shows that the Messiah was to suffer for sins not his own; but that our iniquities were laid on him, and the punishment of them exacted of him, which is the meritorious cause of our obtaining pardon and salvation, 4—6. He shows the meekness and placid submission with which he suffered a violent and unjust death, with the circumstances of his dying with the wicked, and being buried with the great, 7—9; and that, in consequence of his atonement, death, resurrection, and intercession, he should procure pardon and salvation to the multitudes, insure increasing prosperity to his church, and ultimately triumph over all his foes, 10, 11. This chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity.

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WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor

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\* John xii. 38. Rom. x. 16.—b Or, doctrine.—c Heb. hearing.

4 Ch. li. 9. Rom. i. 16. 1 Cor. i. 18.—e Ch. xi. 1.—f Ch. lii. 14. Mark ix. 12.

NOTES ON CHAP. LIII.

That this chapter speaks of none but Jesus must be evident to every unprejudiced reader who has ever heard the history of his sufferings and death. The Jews have endeavoured to apply it to their sufferings in captivity; but, alas for their cause! they can make nothing out in this way. Allowing that it belongs to our blessed Lord (and the best men and the best scholars agree in this), then who can read verses 4, 5, 6, 8, 10, without being convinced that his death was a vicarious sacrifice for the sins of mankind? On the first and second verses of this chapter I have received the following remarks from an unknown hand.

“Verse 1. Who hath believed our report?” The report of the prophets, of John the Baptist, and Christ’s own report of himself. The Jews did not receive the report, and for this reason he was not manifested to them as the promised Messiah. ‘He came unto his own, but his own received him not.’ Before the FATHER he grew up as a tender plant: but to the Jews he was as a root out of a dry ground. ‘He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.’

“Verse 2. For he shall grow up] Supposes some thing to have preceded; as it might be asked, who or who shall ‘grow up before him,’ &c. As the translation now stands, no correct answer can be given to this question. The translation then is wrong, the connexion broken, and the sense obscured. zeroa, translated the arm, from the root zara. 1. To sow, or plant; also seed, &c. 2. The limb which reaches from the shoulder to the hand, called the arm; or more properly beginning at the shoulder and ending at the elbow. The translation has given the wrong sense of the word. It would be very improper to say, the arm of the Lord should grow up before him; but by taking the word in its former sense, the connexion and metaphor would be restored and the true sense given to the text. zeroa signifies, not only the seed of herbs, but children, or spring, or posterity. The same word we find Gen. iii. 15, where CHRIST is the Seed promised. See also Gen. xxii. 17, 18, xxvi. 4, xxviii. 14. Hence the SEED of the woman, the SEED promised to the patriarchs is, according to Isaiah, the Seed of the Lord the Child born, and the Son given; and according

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comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the

<sup>a</sup> Pa. xxii. 6. Ch. xlix. 7.—<sup>b</sup> Hebr. iv. 15.—<sup>c</sup> Or, he hid as it were his face from us.—<sup>d</sup> Heb. as an hiding of faces from him, or from us.—<sup>e</sup> John i. 10, 11.—<sup>f</sup> Matt. viii. 17. Hebr. ix. 28. 1 Pet. ii. 24.—<sup>g</sup> Or, tormented. <sup>h</sup> Rom. iv. 26. 1 Cor. xv. 3. 1 Pet. iii. 18.—<sup>i</sup> 1 Pet. ii.

St. John, 'the Son of God, the only-begotten of the Father, full of grace and truth.' וְיֵשׁוּעַ then, in this place, should be understood to mean Jesus Christ, and him alone. To speak here of the manifestation of the arm or power of God would be irregular; but to suppose the text to speak of the manifestation of Jesus Christ would be very proper, as the whole of the chapter is written concerning him; particularly his humiliation and sufferings, and the reception he should meet with from the Jewish nation.

"The first verse of this chapter is quoted John xii. 38, and the former part of the same verse Rom. x. 16. But no objection of importance can be brought forward from either of these quotations against the above explanation, as they are quoted to show the unbelief of the Jews in not receiving Christ as the promised Messiah."

He hath no form nor comeliness—"He hath no form nor any beauty" Ουκ εδος αυτη, ουδε αξιομα, ινα εδοξουν αυτου ουδε θεωρια, ινα εδοξαμεν αυτου. "He hath no form, nor any beauty, that we should regard him; nor is his countenance such that we should desire him." Symmachus; the only one of the ancients that has translated it rightly.

Verse 3. Acquainted with grief] For וידעו vidua, familiar with grief, eight MSS. and one edition have וידעו veyada, and knowing grief; the Septuagint, Syriac, and Vulgate read it וידעו veyodeda.

We hid as it were our faces from him—"As one that hideth his face from us"] From וכתסורו uche-master, four MSS. (two ancient) have וכתסורו uche-master, one MS. וכתסורו umastir. For פנים panim, two MSS. have פניהו panaiu; so likewise the Septuagint and Vulgate. Mourners covered up the lower part of their faces, and their heads, 2 Sam. xv. 30; Ezek. xxiv. 17; and lepers were commanded by the law, Lev. xii. 45, to cover their upper lip. From which circumstance it seems that the Vulgate, Aquila, Symmachus, and the Jewish commentators have taken the word נגפו nagua, stricken, in the next verse, as meaning stricken with the leprosy: εν αφη ονρα, Sym.;

chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judg-

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24.—<sup>k</sup> Heb. bruise.—<sup>l</sup> Ps. cxix. 176. 1 Pet. ii. 25. <sup>m</sup> Heb. hath made the iniquities of us all to meet on him. <sup>n</sup> Matt. xxvii. 63. xxviii. 12, 14. Mark xiv. 61. xv. 5. 1 Pet. ii. 23.—<sup>o</sup> Acts viii. 32.—<sup>p</sup> Or, He was taken away by distress and judgment: but, &c.

αφηνεν, Aq.; leprosum, Vulg. So my old MS. Bible. I will insert the whole passage as curious:

There is not schap to him, ne fairnessse,  
And we sergen him, and he was not of sigte,  
And we desiriden him dispisid; and the last of men:  
Man of soraris and biting infirmittie;  
And as hid his cheer and despisid;  
Therefore ne we settiden bi him:  
Verili our seeknesse he toke and our sorewis he hair,  
And we helden him as leprous and smpten of God, and meekid;  
He forsotid wounded is for our wickednesse,  
Defoulid is for our hidous gilltis.  
The discipline of our pese upon him,  
And with his wanne wound we den heldid.

Verse 4. Surely he hath borne our griefs—"Surely our infirmities he hath borne"] Seven MSS. (two ancient) and three editions have חולאיינו cholayeynu in the plural number.

And carried our sorrows—"And our sorrows, he hath carried them"] Seventeen MSS. (two ancient) of Dr. Kennicott's, two of De Rossi's, and two editions have the word הוא hu, he, before סבלם sebalam, "carrieth them," in the text; four other MSS. have it in the margin. This adds force to the sense, and elegance to the construction.

Verse 5. The chastisement of our peace—"The chastisement by which our peace is effected"] Twenty-one MSS. and six editions have the word fully and regularly expressed, שלומינו shelomeynu; pacificationum nostrarum, "our pacification;" that by which we are brought into a state of peace and favour with God. Ar. Montan.

Verse 6. The iniquity of us all.] For ון avon, "iniquity," the ancient interpreters read אונות avonoth, "iniquities," plural; and so the Vulgate in MS. Blanchini. And the Lord hath הiphgia בו hiphgia bo, caused to meet in him the iniquities of us all. He was the subject on which all the rays collected on the focal point fell. These fiery rays, which should have fallen on all mankind, diverged from divine justice to the east, west, north, and south, were deflected from

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ment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people<sup>b</sup> was he stricken.

9 And he made his grave with the wicked, and with the rich in his<sup>d</sup> death; because he had done no violence, neither was any<sup>e</sup> deceit in his mouth.

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<sup>a</sup> Dan. ix. 26. — <sup>b</sup> Heb. was the stroke upon him. — <sup>c</sup> Matt. xxvii. 57, 58, 60.

<sup>d</sup> Heb. deaths. — <sup>e</sup> 1 Pet. ii. 22. 1 John iii. 5.

them, and converged in him. So the Lord hath caused to meet in him the punishment due to the iniquities of ALL.

Verse 8. *And who shall declare his generation*—“And his manner of life who would declare”] A learned friend has communicated to me the following passages from the Mishna, and the Gemara of Babylon, as leading to a satisfactory explication of this difficult place. It is said in the former, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, in these words: יבא וילמד עליו כול מי שידע לו וכות יבא וילמד עליו *col mi shioda lo zachoth yabo vayilmad alaiu*, “Whosoever knows any thing of this man's innocence, let him come and declare it.” Tract. Sanhedrim. Surenhus. Part. iv. p. 233. On which passage the Gemara of Babylon adds, that “before the death of Jesus this proclamation was made for forty days; but no defence could be found.” On which words Lardner observes: “It is truly surprising to see such falsities, contrary to well-known facts.” Testimonies, Vol. I. p. 198. The report is certainly false; but this false report is founded on the supposition that there was such a custom, and so far confirms the account given from the Mishna. The Mishna was composed in the middle of the second century according to Prideaux; Lardner ascribes it to the year of Christ 180.

Casaubon has a quotation from Maimonides which further confirms this account:—Exercitat. in Baronii Annales, Art. lxxvi. Ann. 34. Num. 119. Auctor est Maimonides in Perek xiii. ejus libri ex opere Jad, solitum fieri, ut cum reus, sententiam mortis passus, a loco judicii exibat ducendus ad supplicium, præcederet ipsum זכרון קטוע, præco; et hæc verba diceret: *Ille* exit occidendus morte *illa*, quia transgressus est transgressionem *illa*, in loco *illo*, tempore *illo*, et sunt ejus rei testes *ille* et *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, et loquatur pro eo. “It was customary when sentence of death was passed upon a criminal, and he was led out from the seat of judgment to the place of punishment, a crier went before, and spoke as follows:—‘This man is going out to suffer death by — because he has transgressed by — such a transgression, in such a place, in such a time; and the witnesses against him are —. He who may know any thing relative to his innocence, let him come and speak in his behalf.’”

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; though, according to the account of the Mishna, it must have been in practice at that time, no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give

his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high-priest, when he asked him of his disciples and of his doctrine: “I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them: behold, they know what I said.” John xviii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear, to vindicate his character. “My manner of life (*ἡ ἡμετέρα βίωσις μου*, *dori*, “my generation”) from my youth, which was at the first among my own nation at Jerusalem, know all the Jews, who knew me from the beginning, if they would testify; that after the strictest sect of our religion I lived a Pharisee.” Acts xxvi. 4, 5.

*dor* signifies age, duration, the time which one man or many together pass in this world, in this place; the course, tenor, or manner of life. The verb *dor* signifies, according to Castell, *ordinatam vitam sive ætatem egit, ordinavit, ordine constituit*. “He passed a certain course of life, he ordained,” &c. In Arabic, *curavit, administravit*, “he took care of, administered to.”

Was he stricken—“He was smitten to death”] The Septuagint read *למרת למרת, εως θανάτου*, “to death.” And so the Coptic and Saidic Versions, from the Septuagint; MSS. St. Germain de Prez.

“Origen,” (*Contra Celsum*, lib. i. p. 370, edit. 1733) after having quoted at large this prophecy concerning the Messiah, “tells us, that having once made use of this passage in a dispute against some that were accounted wise among the Jews, one of them replied, that the words did not mean one man, but *one people*, the Jews, who were smitten of God and dispersed among the Gentiles for their conversion; that he then urged many parts of this prophecy to show the absurdity of this interpretation, and that he seemed to press them the hardest by this sentence, *απο τῶν ἀνομιῶν του λαου μου ηχθη εις θανατου*, “for the iniquity of my people was he smitten to death.” Now as Origen, the author of the Hexapla, must have understood Hebrew, we cannot suppose that he would have urged this last quotation as so decisive if the Greek Version had not agreed here with the Hebrew text; nor that these wise Jews would have been all distressed by this quotation, unless their Hebrew

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10 Yet it pleased the LORD to bruise him; he hath put him to grief: <sup>a</sup> when thou shalt make his soul <sup>b</sup> an offering for sin,

he shall see his seed, <sup>c</sup> he shall prolong his days, and <sup>d</sup> the pleasure of the LORD shall prosper in his hand.

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<sup>a</sup> Or, when his soul shall make an offering.—<sup>b</sup> 2 Cor. v. 21. 1 Pet. ii. 24.

<sup>c</sup> Rom. vi. 9.—<sup>d</sup> Eph. i. 5, 9. 2 Thess. i. 11.

text had read agreeably to *εἰς θάνατον*, "to death," on which the argument principally depended; for, by quoting it immediately, they would have triumphed over him, and reprobated his Greek version. This, whenever they could do it, was their constant practice in their disputes with the Christians. Jerome, in his Preface to the Psalms, says, Nuper cum Hebræo disputans, quædam pro Domino Salvatore de Psalmis testimonia protulisti: volensque illo te illudere, per sermones fere singulos assererat, non ita haberi in Hebræo, ut tu de LXX. opponeres. "Lately disputing with a Hebrew,—thou advancedst certain passages out of the Psalms which bear testimony to the Lord the Saviour; but he, to elude thy reasoning, asserted that almost all thy quotations have an import in the Hebrew text different from what they have in the Greek." And Origen himself, who laboriously compared the Hebrew text with the Septuagint, has recorded the necessity of arguing with the Jews from such passages only as were in the Septuagint agreeable to the Hebrew: *ἵνα πρὸς Ἰουδαίους διαλεγόμενοι μὴ προφητῶμεν αὐτοὶ τὰ μὴ κείμενα ἐν τοῖς ἀντιγραφοῖς αὐτῶν, καὶ ἵνα συγχρησώμεθα τοῖς φερομένοις παρ' αὐτοῦ.* See *Epist. ad African.* p. 15, 17. Wherefore as Origen had carefully compared the Greek version of the Septuagint with the Hebrew text, and speaks of the contempt with which the Jews treated all appeals to the Greek version where it differed from their Hebrew text; and as he puzzled and confounded the learned Jews by urging upon them the reading *εἰς θάνατον*, "unto death," in this place; it seems almost impossible not to conclude, both from Origen's argument and the silence of his Jewish adversaries, that the Hebrew text at that time actually had *למנוח* *lemaveth*, "to death," agreeably to the version of the Septuagint."—Dr. Kennicott.

Verse 9. *With the rich in his death*—"With the rich man was his tomb"] It may be necessary to introduce Bishop *Lowth's* translation of this verse before we come to his very satisfactory criticisms:—

And his grave was appointed with the wicked;  
But with the rich man was his tomb:  
Although he had done no wrong  
Neither was there any guile in his mouth.

Among the various opinions which have been given on this passage, I have no doubt in giving my assent to that which makes the *ב* *beth* in *במותיו* *bemothaiu* radical, and renders it *ex-celsa sua*. This is mentioned by *Aben Ezra* as received by some in his time; and has been long since approved by *Schindler*, *Drusius*, and many other learned Christian interpreters.

The most simple tombs or monuments of old consisted of hillocks of earth heaped up over the grave; of which we have numerous examples in our own country, generally allowed to be of very high anti-

quity. The Romans called a monument of this sort very properly *tumulus*; and the Hebrews as properly *במות* *bamoth*, "high place," for that is the form of the noun in the singular number; and sixteen MSS. and the two oldest editions express the word fully in this place, *במותיו* *bamothaiu*. *Tumulus et collem et sepulchrum fuisse significat. Potest enim tumulus sine sepulchro interpretatione collis interdum accipi. Nam et terræ congestio super ossa tumulus dicitur. "Tumulus significat a sepulchre with a hillock of earth raised over it. The word is sometimes restrained to the bank of earth; for the heaping up of the earth over the bones is named the tumulus."*—*Servius*, *Æn.* iii. 22. And to make the tumulus still more elevated and conspicuous, a pillar or some other ornament was often erected upon it:—

*Τυμβὸν χεῦαντες, καὶ ἐπὶ στηλῆν ἐρυσαντες,  
Πηξάμεν ἀκροτάτῳ τυμβῷ ἐνῆρες ἐρετμον.*

*Odys.* xii. 14.

"A rising tomb, the silent dead to grace,  
Fast by the roarings of the main we place;  
The rising tomb a lofty column bore,  
And high above it rose the tapering oar."—*POPE.*

The tomb therefore might with great propriety be called the *high place*. The Hebrews might also call such a tomb *במות* *bamoth*, from the situation, for they generally chose to erect them on *eminences*. The sepulchre of *Joseph of Arimathea*, in which the body of *Christ* was laid, was upon a hill, *Mount Calvary*. See chap. xxii. 16, and the note there.

"It should be observed that the word *במותיו* *bamothaiu* is not formed from *במות* *bamoth*, the plural of *במה* *bamah*, the feminine noun, but from *במותים* *bamothim*, the plural of a masculine noun, *במות* *bamoth*. This is noted because these two nouns have been negligently confounded with one another, and absurdly reduced to one by very learned men. So *Buxtorf*, *Lex.* in voc. *במה* *bamah*, represents *במות* *bamotey*, though plainly without any pronoun suffixed, as it governs the word *ארת* *arets* following it, as only another form of *במות* *bamoth*; whereas the truth is, that *במות* *bamoth* and *במותים* *bamothim* are different words, and have through the whole Bible very different significations; *במה* *bamah*, whether occurring in the singular or plural number, always signifying a *place or places of worship*; and *במותים* *bamothim* always signifying *heights*. Thus in *Deut.* xxxii. 13; *Isai.* lviii. 14; *Amos* iv. 13, and *Mic.* i. 3, *במותי* *bamothey arets* signifies 'the heights of the earth;' *Isai.* xiv. 14, *במותי* *bamothey ab*, 'the heights of the clouds;' and in *Job* ix. 8, *במותי* *bamothey yam*, 'the heights of the sea,' i. e., the high waves of the sea, as *Virgil* calls a wave *præruptus aquæ mons*, 'a broken mountain of water.' These being all the places where this word occurs without a suffix, the

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunus Pompilii,  
R. Roman., 4.

11 He shall see of the travail  
of his soul, and shall be satis-  
fied: \* by his knowledge shall  
b my righteous c servant d justify  
many; e for he shall bear their iniquities.

12 f Therefore will I divide him a portion  
with the great, g and he shall divide the spoil

\* John xvii. 3. 2 Pet. i. 3. — b 1 John ii. 1. — c Ch. xlii. 1. xlix. 3. — d Rom. v. 18, 19. — e Ver. 4, 5. — f Pa. ii. 8. Phil. ii. 9. — g Col. ii. 15. — h Mark xv. 28. Luke xxii.

sense of it seems nearly determined by them. It occurs in other instances with a pronoun suffixed, which confirm this signification. Unluckily, our English Bible has not distinguished the feminine noun במה *bamah* from the masculine singular noun במת *bamoth*; and has consequently always given the signification of the latter to the former, always rendering it a *high place*; whereas the true sense of the word appears plainly to be, in the very numerous passages in which it occurs, 'a place of worship,' or 'a sacred court,' or 'a sacred inclosure;' whether appropriated to the worship of idols or to that of the true God, for it is used of both, *passim*. Now as the Jewish graves are shown, from 2 Chron. xxxii. 33, and Isai. xxii. 16, to have been in high situations, to which may be added the custom of another eastern nation from *Osbeck's Travels*, who says, vol. i. p. 339, 'the Chinese graves are made on the side of hills;' 'his heights' become a very easy metaphor to express 'his sepulchre.'" — *JUBB.*

The exact completion of this prophecy will be fully shown by adding here the several circumstances of the burial of Jesus, collected from the accounts of the evangelists:—

"There was a rich man of Arimathea, named Joseph, a member of the sanhedrin, and of a respectable character, who had not consented to their counsel and act; he went to Pilate and begged the body of Jesus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen with spices, as the manner of the Jews was to bury the rich and great."

It has been supposed that קברו *kibro*, his grave, and במתו *bemothav*, in his death, may have been transposed, as also the prefix ב *b* be originally placed before רשעים *reshaim*, the wicked. Thus:—

ידון ברשעים את מותו  
*mothav eth bireshayim vaiyitten*  
ואת עשר קברו  
*kibro ashiv veeth*

Yea, his death was appointed among the wicked; And with a rich man, his tomb.

By these alterations it is supposed the text would be freed from all embarrassment. But see the preceding notes of Bishop *Lowth*, and the various readings of *De Rossi*, in loc.

Verse 10. To grief—"With affliction"] For חולי *hecheli*, the verb, the construction of which seems to be hard and inelegant in this place, the *Vulgate* reads בחולי *bocholi*, in infirmity, "with infirmity."

with the strong; because he hath poured out his soul unto death: and he was h numbered with the transgressors; and he bare the sin of many, and i made intercession for the transgressors.

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R. Roman., 4.

37. — i Luke xxiii. 34. Rom. viii. 34. Hebr. vii. 25. ix. 24. 1 John ii. 1.

When thou shalt make his soul—"If his soul shall make"] For רשעו *tasim*, a MS. has עשעו *tasem*, which may be taken passively, "If his soul shall be made—"agreeably to some copies of the *Septuagint*, which have *δωρα*. See likewise the *Syriac*.

When thou shalt make his soul an offering] The word נפש *nephesh*, soul, is frequently used in *Hebrew* to signify life. Throughout the New Testament the salvation of men is uniformly attributed to the death of Christ.

He shall see his seed] True converts, genuine Christians.

He shall prolong his days] Or this spiritual progeny shall prolong their days, i. e., Christianity shall endure to the end of time.

And the pleasure of the Lord] To have all men saved and brought to the knowledge of the truth.

Shall prosper in his hand.] Shall go on in a state of progressive prosperity; and so completely has this been thus far accomplished, that every succeeding century has witnessed more Christianity in the world than the preceding, or any former one.

Verse 11. Shall be satisfied—"And be satisfied"] The *Septuagint*, *Vulgate*, *Syriac*, and a MS. add the conjunction to the verb, וישעו *vaiyisba*.

Shall my righteous servant justify—"Shall my servant justify"] Three MSS. (two of them ancient) omit the word צדיק *tsaddik*; it seems to be only an imperfect repetition, by mistake, of the preceding word. It makes a solecism in this place; for according to the constant usage of the *Hebrew* language, the adjective, in a phrase of this kind, ought to follow the substantive; and צדיק עברי *tsaddik abdi*, in *Hebrew*, would be as absurd as "shall my servant righteous justify," in *English*. Add to this, that it makes the hemistich too long.

Verse 12. He bare the sin of many] רבים *rabbim*, the multitudes, the many that were made sinners by the offences of one; i. e., the whole human race; for all have sinned—all have fallen; and for all that have sinned, and for all that have fallen, Jesus Christ died. The רבים *rabbim* of the prophet answers to the πολλοι *polloi* of the apostle, Rom. v. 15, 19. As the πολλοι *polloi* of the apostle means all that have sinned; so the רבים *rabbim* of the prophet means those for whom Christ died; i. e., all that have sinned.

And made intercession for the transgressors.] For יגפגפו *yaphgia*, in the future, a MS. has יגפגו *hiphgia*, preterite, rather better, as agreeable with the other verbs immediately preceding in the sentence.

He made intercession for the transgressors.—This

was literally fulfilled at his death, "Father, forgive them; they know not what they do!" Luke xxiii. 34. And to make intercession for transgressors is one part of his mediatorial office. Heb. vii. 25, and ix. 24.

ation, rejection, sufferings, death, atonement, resurrection, and mediation of Jesus Christ are all predicted, together with the prevalence of his gospel, and the extension of his kingdom through all ages.

In this chapter the incarnation, preaching, humili-

CHAPTER LIV.

Some suppose this chapter to have been addressed to the Gentiles; some, to the Jewish church; and some, to the Christian, in its first stage. On comparing the different parts of it, particularly the seventh and eighth verses, with the remainder, the most obvious import of the prophecy will be that which refers it to the future conversion of the Jews, and to the increase and prosperity of that nation, when reconciled to God after their long rejection, when their glory and security will far surpass what they were formerly in their most favoured state, 1—17.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompiliæ,  
R. Roman., 4.

**S**ING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember

the reproach of thy widowhood any more.

5 For thy Maker is thine Husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompiliæ,  
R. Roman., 4.

<sup>a</sup> Zeph. iii. 14. Gal. iv. 27. — <sup>b</sup> 1 Sam. ii. 5. — <sup>c</sup> Ch. xiv. 19, 20. — <sup>d</sup> Ch. iv. 5. lxi. 9. — <sup>e</sup> Jer. iii. 14. — <sup>f</sup> Luke i. 22. — <sup>g</sup> Zech. xiv. 9. Rom. iii. 29. — <sup>h</sup> Ch. lxii. 4.

<sup>i</sup> Ps. xxx. 5. Ch. xxvi. 20. lx. 10. 2 Cor. iv. 17. — <sup>k</sup> Ch. lv. 3. Jer. xxxi. 3. — <sup>l</sup> Gen. viii. 21. ix. 11. Ch. lv. 11. See Jer. xxxi. 35, 36.

NOTES ON CHAP. LIV.

Verse 1. Sing, O thou barren, thou that didst not bear— "Shout for joy, O thou barren, that didst not bear" The church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God her husband, is the barren woman, that did not bear, and was desolate. She is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband (see ver. 6), and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original church of God, and united with it. See chap. xlix. 20, 21.

Verse 4. For thou shalt forget the shame of thy youth] That is, "The bondage of Egypt: widowhood, the captivity of Babylon."—Secker.

Verse 7. For a small moment—"In a little anger"] So the Chaldees and Syriac, either reading *regas*, for *rega*; or understanding the latter word as meaning the same with the former, which they both make use of. See Ps. xxx. 5, xxxv. 20, in the Septuagint, where they render *regas*, by *οργη*, anger.

Verse 8. I hid my face from thee for a moment] The word *regas* is omitted by the Septuagint, Syriac, and two MSS. of Kennicott's, and two of De Rossi's. It seems to embarrass rather than to help the sentence. Forte reponi debet pro *shetseph*, quod potest a *ketseph* errore scribæ originem duxisse. "Perhaps it ought to be substituted for *shetseph*, an error probably made by some scribe from its similarity to *ketseph*."—Secker.

Thy Redeemer—*goalech*: but for this word three of De Rossi's MSS. have *merachamech*, thy commiserator.

Verse 9. For this is as the waters of Noah unto

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 4.

Noah shall no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For <sup>a</sup> the mountains shall depart, and the hills be removed: <sup>b</sup> but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with <sup>c</sup> fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be <sup>d</sup> taught of the LORD; and <sup>e</sup> great shall be the peace of thy children.

<sup>a</sup> Ps. xlv. 2. Ch. li. 6. Matt. v. 18.—<sup>b</sup> Ps. lxxxix. 33, 34.—<sup>c</sup> 1 Chron. xxix. 2. Rev. xxi. 18, &c.—<sup>d</sup> Ch. xi. 9. Jer. xxxi. 54. John vi. 45. 1 Cor. ii. 10. 1 Thess. iv. 9.

me—"The same will I do now, as in the days of Noah"] כִּי *kimey*, in one word, in a MS., and some editions; and so the Syriac, Chaldee, Vulgate, Symmachus, Theodotion, Abarbanel, Sal. ben Melec, and Kimchi acknowledge that their copies vary in this place.

It is certain that these two words כִּי *ki mey*, were written formerly as *one*. Taken as two כִּי *ki mey*, they signify *for as the waters*—when as one, כִּי *kimey*, they signify *as the days*. This latter reading is found in about four of Kennicott's and De Rossi's MSS. In one of my own it appears to have been intended as *one word*: but he who added the points, which are by a much later hand than the MS. itself, has pointed the letters so as to make the *two words* which are commonly found in the text. For the waters, Symmachus, Theodotion, the Syriac, Vulgate, and Arabic have *days*. The former seems to make the best sense; and the ancient Versions, except the Septuagint, support it.

Verse 11. Behold, I will lay thy stones—"Behold,

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servant of the LORD, <sup>f</sup> and their righteousness is of me, saith the LORD.

1 John ii. 20.—<sup>e</sup> Ps. cxix. 165.—<sup>f</sup> Ch. xlv. 24, 25. Pl. iv. l. xxxv. 28. li. 14. lxix. 27. lxxxix. 16. cxxxii. 9.

I lay thy stones"] These seem to be general images to express beauty, magnificence, purity, strength and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral, or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of ophir." Tob. xiii. 16, 17. Compare also Rev. xxi. 18—21.

Verse 15. Shall fall for thy sake—"Shall come over to thy side." For יִפּוּל *yippol*, twenty-eight MS. (eight ancient) have יִפּוּל *yipal*, in its more common form. For the meaning of the word in this place see Jer. xxxvii. 13.

## CHAPTER LV.

This chapter first displays the fulness, freeness, excellence, and everlasting nature of the blessings of the gospel, and foretels again the enlargement of Messiah's kingdom, 1— This view leads the prophet to exhort all to seize the precious opportunity of sharing such blessings, which were not, however, to be expected without repentance and reformation, 6, 7. And as the things now and formerly predicted were so great as to appear incredible, the prophet points to the omnipotence of God, who would infallibly accomplish his word, and bring about those glorious deliverances which he had promised; the happy effects of which are again set forth by images beautiful and poetical in the highest degree, 8—13.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annom  
Nume Pompilii,  
R. Roman., 4.

**H**O, <sup>a</sup>every one that thirst-  
eth, come ye to the waters,

and he that hath no money ;  
<sup>b</sup>come ye, buy, and eat ; yea,

come, buy wine and milk without money and  
without price.

<sup>2</sup> Wherefore do ye <sup>c</sup>spend money for *that*  
*which is not bread?* and your labour for  
*that which satisfieth not?* hearken diligently  
unto me, and eat ye *that which is good*, and  
let your soul delight itself in fatness.

<sup>3</sup> Incline your ear, and <sup>d</sup>come unto me :  
hear, and your soul shall live : <sup>e</sup>and I will  
make an everlasting covenant with you, *even*  
the <sup>f</sup>sure mercies of David.

<sup>4</sup> Behold, I have given him <sup>g</sup>for a witness  
to the people, <sup>h</sup>a leader and commander to  
the people.

<sup>5</sup> Behold, thou shalt call a nation *that thou*  
knowest not, <sup>i</sup>and nations *that knew not thee*  
shall run unto thee because of <sup>j</sup>the LORD thy

<sup>a</sup> John iv. 14. vii. 37. Rev. xxi. 6. xxii. 17.—<sup>b</sup> Ecclus.  
i. 25. Matt. xiii. 44, 46. Rev. iii. 18.—<sup>c</sup> Heb. weigh.  
<sup>d</sup> Matt. xi. 28.—<sup>e</sup> Gen. ix. 16. xvii. 13, 19. Lev. xxiv. 8.  
<sup>f</sup> 2 Sam. xxiii. 5. Ch. liv. 8. lxi. 8. Jer. xxxii. 40.—<sup>g</sup> 2  
Sam. vii. 8, &c. Ps. lxxxix. 28. Acts xiii. 34.—<sup>h</sup> John  
xviii. 37. Rev. i. 5.—<sup>i</sup> Jer. xxx. 9. Ezek. xxxiv. 28.  
Hos. iii. 5. Dan. ix. 25.—<sup>j</sup> Ch. liii. 15. Eph. ii. 11, 12.

NOTES ON CHAP. LV.

Verse 1. *Ho, every one that thirsteth*] "Water,"  
says *Kimchi*, "is a metaphor for the law and wis-  
dom: as the world cannot subsist without water, so  
it is impossible that it can subsist without wisdom.  
The law is also compared to wine and milk: to wine  
because wine rejoiceth the heart, as it is written:  
"The statutes of the Lord are right, rejoicing the  
heart," Ps. xix. 8. It is compared also to milk, be-  
cause milk is the subsistence of the child; so are the  
words of the law the nourishment of his soul who  
walks in the divine teaching, and grows up under it."  
*Come, buy wine and milk*] In ancient times our  
forefathers used what is now called the *old third*  
*person singular*, ending in *eth*, for the imperative  
mood. We have a fine example of this in the first  
verses of this chapter. I shall present them as they  
stand in my Old MS. Bible:—*Alle gee thirstinge cum-  
meth to waters: and gee that han no sylvor, goth forth  
and bieth, and etith. Cummeth, bieth without silber,  
and without any chaungung, wgn and mple. Heerth  
ye, heering me and etith gode thinge, and deliten schal  
in fatnesse pour soule. Wolwith in pour etc and cum-  
meth to mee, heerth and liven schal pour soule. And I  
schal sumpen with you, everlastenge tobenant, the faith-  
ful mercies of Babyl.*

Verse 2. *Wherefore do ye spend*] Why should ye  
be so zealously attached to a doctrine from which  
your souls derive neither comfort nor nourishment?

Verse 3. *I will make an everlasting covenant*] Heb.  
עכרתח לכם ברית אולם *echrethah lachem berith olam*, "I

God, and for the Holy One of  
Israel; <sup>1</sup>for he hath glorified  
thee.

<sup>6</sup> Seek ye the LORD while  
he may be found, call ye upon him while he  
is near:

<sup>7</sup> Let the wicked forsake his way, and <sup>o</sup>the  
unrighteous man <sup>p</sup>his thoughts: and let him  
return unto the LORD, <sup>q</sup>and he will have  
mercy upon him; and to our God, for <sup>r</sup>he  
will abundantly pardon.

<sup>8</sup> For my thoughts *are* not your thoughts,  
neither *are* your ways my ways, saith the LORD.

<sup>9</sup> For *as* the heavens are higher than the  
earth, so are my ways higher than your ways,  
and my thoughts than your thoughts.

<sup>10</sup> For <sup>u</sup>as the rain cometh down, and the  
snow from heaven, and returneth not thither,  
but watereth the earth, and maketh it bring  
forth and bud, that it may give seed to the  
sower, and bread to the eater:

<sup>k</sup> Ch. lx. 5.—<sup>l</sup> Ch. lx. 9. Acts iii. 13.—<sup>m</sup> Ps. xxxii. 6.  
Matt. v. 26. xxv. 11. John vii. 34. viii. 21. 2 Cor. vi. 1, 2.  
Heb. iii. 13.—<sup>n</sup> Ch. i. 16.—<sup>o</sup> Heb. *the man of iniquity*.  
<sup>p</sup> Zech. viii. 17.—<sup>q</sup> Pa. cxxx. 7. Jer. iii. 12.—<sup>r</sup> Heb. *he*  
*will multiply to pardon*.—<sup>s</sup> 2 Sam. vii. 19.—<sup>t</sup> Pa. ciii. 11.  
<sup>u</sup> Deut. xxxii. 2.

will cut the old or everlasting covenant sacrifice with  
you." That covenant sacrifice which was pointed  
out of old from the very beginning; and which is to  
last to the consummation of ages; viz., the Lamb of  
God that was slain from the foundation of the world.

*The sure mercies of David*] That is, says *Kimchi*,  
"The MESSIAH, called here *David*; as it is written,  
"David my servant shall be a prince over you."

Verse 6. *Seek ye the Lord while he may be found*]  
Rab. *David Kimchi* gives the true sense of this pas-  
sage: "Seek ye the Lord, *because* he may be found:  
call upon him, *because* he is near. Repent before ye die,  
for after death there is no conversion of the soul."

Verse 9. *For as the heavens are higher*] I am per-  
suaded that כ *caph*, the particle of comparison, is lost  
in this place, from the likeness of the particle כ *ki*,  
immediately preceding it. So *Houbigant* and *Secker*.  
And their remark is confirmed by all the ancient  
Versions, which express it; and by the following pas-  
sage of Ps. ciii. 11, which is almost the same:

כי כנבה שמים על הארץ  
*haurets al shamayim chigboah ki*  
גבר חסדו על יראתו  
*yereain al chasdo gabar*

"For as the heavens are high above the earth,  
So high is his goodness over them that fear him."

Where, by the nature of the sentence, the verb in  
the second line ought to be the same with that in  
the first; *גבר gabah*, not *גבר gabar*: so *Archbishop*  
*Secker* conjectured; referring however to Ps. cxviii. 2.



A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompiliî, R. Roman., 4.

11 \* So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 <sup>b</sup> For ye shall go out with joy, and be led forth with peace : the mountains and the hills

shall <sup>c</sup> break forth before you into singing, and <sup>d</sup> all the trees of the field shall clap *their* hands.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompiliî, R. Roman., 4.

13 \* Instead of 'the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD <sup>e</sup> for a name, for an everlasting sign *that* shall not be cut off.

\* Ch. liv. 9.—<sup>b</sup> Ch. xxxv. 10. lxx. 13, 14.—<sup>c</sup> Ps. xcvi. 19. xcvi. 8. Ch. xiv. 8. xxxv. 1, 2. xlii. 11.

<sup>d</sup> 1 Chron. xvi. 33.—<sup>e</sup> Ch. xli. 19.—<sup>f</sup> Mic. vii. 4. <sup>g</sup> Jer. xliii. 11.

Verse 12. *The mountains and the hills*] These are highly poetical images to express a happy state attended with joy and exultation.

Ipsi lætitia voces ad sidera jactant  
Intonsi montes : ipsæ jam carmina rupes,  
Ipsa sonant arbusta.

VIRG. Ecl. v. 61.

"The mountain tops unshorn, the rocks rejoice;  
The lowly shrubs partake of human voice."

DRYDEN.

Verse 13. *Instead of the thorn*—"Instead of the thorny bushes"] These likewise (see note on the preceding verse, and on chap. liv. 11) are general poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel: the desert of the Gentiles

watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or, as the Chaldees gives the moral sense of the emblem, "instead of the wicked shall arise the just; and instead of sinners, such as fear to sin." Compare chap. xxxv. 1, 2; xli. 19.

*And instead of*] The conjunction *vau* is added, *ruvru vetachath*, in forty-five MSS. of Kennicott's, several of *De Rossi's*, and five editions; and it is acknowledged by all the ancient Versions. The Masoretes therefore might have safely received it into the text, and not have referred us for it to the margin. But this is no uncommon case with them. Even in our own *Version* the best reading is very often found in the *margin*.

CHAPTER LVI.

*Whoever would partake of the blessings of the gospel is required to be holy in all manner of life and conversation. And he that will be so is declared to be accepted according to this gracious dispensation, the blessings of which are large as the human race, without any respect to persons or to nations, 1—8. At the ninth verse begins a different subject, or new section of prophecy. It opens with calling on the enemies of the Jews (the Chaldeans, or perhaps the Romans), as beasts of prey against them, for the sins of their rulers, teachers, and other profane people among them, whose guilt drew down judgments on the nation, 9—12.*

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 4. cir. annum Numæ Pompiliî, R. Roman., 4.

THUS saith the LORD, Keep ye <sup>a</sup> judgment, and do justice : <sup>b</sup> for my salvation is near to come, and my righteousness

hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people : neither let the eunuch say, Behold, I am a dry tree.

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2 Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; <sup>c</sup> that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

3 Neither let <sup>d</sup> the son of the stranger, that

5 Even unto them will I give in <sup>e</sup> mine house and within my walls a place <sup>f</sup> and a

<sup>a</sup> Or, equity.—<sup>b</sup> Ch. xlvi. 13. Matt. iii. 2. iv. 17. Rom. xliii. 11, 12.—<sup>c</sup> Ch. lviii. 13.—<sup>d</sup> See Deut. xxiii. 1, 2, 3.

Acts viii. 27. x. 1, 2, 34. xvii. 4. xviii. 7. 1 Pet. i. 1.—<sup>e</sup> Tim. iii. 15.—<sup>f</sup> John i. 12. 1 John iii. 1.

NOTES ON CHAP. LVI.

Verse 2. *That keepeth the sabbath from polluting it*] *Kimchi* has an excellent note here. "The sabbath is sanctified when it is distinguished in dignity; and separated from other days. 1. As to the body, in meat, drink, and clean clothing. 2. As to the soul,

that it be empty of worldly occupations, and busily employed in the words of the law and wisdom and in meditation on the works of the Lord." The rabbins say, "Jerusalem had never been destroyed had not the sabbaths been profaned in it."

Verse 5. *I will give them an everlasting name*] Fo

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name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant ;

7 Even them will I <sup>a</sup>bring to my holy mountain, and make them joyful in my house of prayer : <sup>b</sup>their burnt offerings and their sacrifices *shall be* accepted upon mine altar ; for <sup>c</sup>mine house shall be called an house of prayer <sup>d</sup>for all people.

8 The LORD God <sup>e</sup>which gathereth the outcasts of Israel saith, <sup>f</sup>Yet will I gather *others*

<sup>a</sup> Ch. ii. 2. 1 Pet. i. 1, 2.—<sup>b</sup> Rom. xii. 1. Hebr. xiii. 15. 1 Pet. ii. 5.—<sup>c</sup> Matt. xxi. 13. Mark xi. 17. Luke ix. 46.—<sup>d</sup> Mal. i. 11.—<sup>e</sup> Ps. cxlvii. 2. Ch. xi. 12. 1 John x. 16. Eph. i. 10. ii. 14, 15, 16.—<sup>f</sup> Heb. to his gathered.— Jer. xii. 9.—<sup>1</sup> Matt. xv. 14. xxiii. 17. Luke

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to him, <sup>g</sup>beside those that are gathered unto him.

9 <sup>h</sup>All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* <sup>i</sup>blind : they are all ignorant, <sup>k</sup>they *are* all dumb dogs, they cannot bark ; <sup>l</sup>sleeping, lying down, loving to slumber.

11 *Yea, they are* <sup>m</sup>greedy <sup>n</sup>dogs *which* <sup>o</sup>can <sup>p</sup>never have enough, and they *are* shepherds *that* cannot understand : they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine ; and we will fill ourselves with strong drink ; <sup>q</sup>and to morrow shall be as this day, *and* much more abundant.

vi. 39. xxiii. 16.—<sup>k</sup> Phil. iii. 2.—<sup>l</sup> Or, *dreaming, or talking in their sleep.*—<sup>m</sup> Heb. *strong of appetite.*—<sup>n</sup> Mic. iii. 11. <sup>o</sup> Heb. *know not to be satisfied.*—<sup>p</sup> Ezek. xxxiv. 2, 3. <sup>q</sup> Ps. x. 6. Prov. xxiii. 36. Ch. xxii. 13. Luke xii. 19. 1 Cor. xv. 32.

to him, in the singular, it is evident that we ought to read *לם* *lamo*, *them*, in the plural : so read the *Septuagint*, *Syriac*, *Chaldee*, and *Vulgate*.

Verse 6. *The sons of the stranger*] The Gentiles. *That join themselves to the Lord*] Who shall enter into the Christian covenant by baptism and faith in Christ, as the Jews and proselytes did by circumcision.

*To serve him*] To live according to the gospel, and ever do that which is right in the sight of the Lord.

*To love the name of the Lord*] The name of JESUS, the Christ, the *Saviour* of sinners, the *Anointed* of God, and the Giver of the Holy Spirit to his followers.

*To be his servants*] To worship no other God but JESUS, and to trust in none for salvation but his CHRIST.

*That keepeth the sabbath*] That observes it as a type of the *rest* that remains for the people of God.

*And taketh hold of my covenant*] בְּרִיתִי *biberithi*, "of my covenant sacrifice ;" as without this he can do nothing good ; and without it nothing can be acceptable to the infinite majesty of the Most High.

Verse 7. *Shall be accepted*] A word is here lost out of the text : it is supplied from the *Septuagint*, *ἁγίου, σωρα*, "they shall be."—*Houbigant*.

Verse 9. *All ye beasts of the field*] Here manifestly begins a new section. The prophet in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and in the enlargement of his church by the admission of the Gentiles ; here on a sudden makes a transition to the more disagreeable part of the prospect, and to a sharp reproof of the wicked and unbelievers ; and especially of the negligent and faithless governors and teachers, of the idolaters and hypocrites, who would still draw down his judgments upon the

nation. Probably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans. The same subject is continued in the next chapter ; in which the charge of corruption and apostasy becomes more general against the whole Jewish church. Some expositors have made great difficulties in the 9th verse of this chapter, where there seems to be none. It is perfectly well explained by Jeremiah, chap. xii. 7, 9, where, having introduced God declaring his purpose of punishing his people, by giving them up as a prey to their enemies the Chaldeans, a charge to these his agents is given in words very nearly the same with those of Isaiah in this place :—

"I have forsaken my house ; I have deserted my heritage ;

I have given up the beloved of my soul into the hands of her enemies.—

Come away, be gathered together, all ye beasts of the field ;

Come away to devour."

*All ye beasts in the forest*—"All ye beasts of the forest." Instead of בַּיַּעַר *baiyaar*, three MSS. have *yaar*, without the preposition ; which seems to be right, and is confirmed by all the ancient Versions.

Verse 10. *His watchmen are blind*] *Kimchi* observes, "The flock is intrusted to the care of these watchmen. The wild beasts come ; these dogs bark not ; and the wild beasts devour the flock. Thus they do not *profit* the flock. *Yea*, they *injure* it ; for the owner trusts in them, that they will watch and be faithful ; but they are not. These are the false teachers and careless shepherds.

*Dumb dogs, they cannot bark*] See note on chap. lxii. 6.

*Sleeping*—"Dreamers"] *חֹזְמִים, ἐννομιάζομενοι, Septuagint.* This seems to be the best authority for

the meaning of this word, which occurs only in this place: but it is to be observed, that eleven MSS. of Kennicott's and De Rossi's, and four editions, have חזק *chazim*, *seers*, or *those who see*; and so the Vulgate seems to have read, *videntes vana*, "seeing vain things."

Loving to slumber.] לנט *lanum*: but six of Kennicott's and seven of De Rossi's MSS. read לנט *lanus*, to *fly*, "to change their residence:" but what connexion such reading can have with the *sense* of the passage, I cannot discern. What is taken for *v samech* here is, I have no doubt, a *narrow* formed final *v mem*, which has been mistaken for the above. Many instances occur in my own MSS., where the final *v mem* is similar to the *samech*; and yet no such change was intended by the scribe.

Verse 11. Greedy dogs] Insatiably feeding themselves with the fat, and clothing themselves with the

wool, while the flock is scattered, ravaged, and starved! O what an abundance of these dumb and greedy dogs are there found hanging on and prowling about the flock of Christ! How can any careless, avaricious, hireling minister read this without agitation and dismay?

Verse 12. I will fetch wine—"Let us provide wine"] For עקח *ekchah*, first person singular, an ancient MS. has נקח *nikchah*, first person plural; and another ancient MS. has פק *ak* upon a rasure. So the Syriac, Chaldee, and Vulgate render it. The spirit of this epicurean sentiment is this: Let us indulge ourselves in the present time to the utmost, and instead of any gloomy forebodings of the future, let us expect nothing but increasing hilarity for every day we shall live. Thus they,

"Counting on long years of pleasure here, Are quite unfurnished for the world to come."

CHAPTER LVII.

After mentioning the removal of righteous persons as an awful symptom of the approach of divine judgments, 1, 2, the prophet goes on to charge the nation in general with idolatry, and with courting the unprofitable alliance of idolatrous kings, 3—12. In opposition to such vain confidence, the prophet enjoins trust in God, with whom the penitent and humble are sure to find acceptance, and from whom they should obtain temporal and spiritual deliverances, 13—19. Awful condition of the wicked and finally impenitent, 20, 21.

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THE righteous perisheth, and no man layeth it to heart: and <sup>a</sup>merciful <sup>b</sup>men are taken away, <sup>c</sup>none considering that

the righteous is taken away <sup>d</sup>from the evil to come.

2 He shall <sup>e</sup>enter into peace: they shall rest <sup>f</sup>in their beds,

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<sup>a</sup> Heb. *men of kindness*, or *godliness*.—<sup>b</sup> Ps. xii. 1. Mic. vii. 2.—<sup>c</sup> 1 Kings xiv. 13. See 2 Kings xxii. 20. Wisd.

iv. 20, &c.—<sup>d</sup> Or, *from that which is evil*.—<sup>e</sup> Or, *go in peace*. Luke ii. 29.—<sup>f</sup> 2 Chron. xvi. 14.

NOTES ON CHAP. LVII.

I shall give Bishop Lowth's translation of the two first verses, and give the substance of his criticisms with additional evidence.

Ver. 1. The righteous man perisheth, and no one considereth;

And pious men are taken away, and no one understandeth,

That the righteous man is taken away because of the evil.

2. He shall go in peace: he shall rest in his bed; Even the perfect man: he that walketh in the straight path.

Verse 1. The righteous perisheth—חזק אבד *hatstsadik abad*. There is an emphasis here which seems intended to point out a particular person. See below. Perisheth—As the root אבד *abad* signifies the straying of cattle, their passing away from one pasture to another, I feel inclined to follow the grammatical meaning of the word "perish," *pereo*. So the Vulgate, *justus periiit*, from *per*, BY OR THROUGH, and *eo*, to GO. In his death the righteous man may be said to have passed through life, and to have passed by men, i. e., gone or passed before them into the eternal world. A similar mode of speech is used by our Saxon ancestors

to express death: גזרון גזרן, he went out of sight; and גזרן, he went away; and פזרפזרן, to fare forth, to die.

There are very few places in Isaiah where Jesus Christ is not intended; and I am inclined to think that He is intended here, THAT JUST ONE; and perhaps Stephen had this place in view, when he thus charged the Jews, "Ye denied τον άγιον και δικαιον, that Holy and Just One," Acts iii. 14. That his death was not laid to heart by the wicked Jewish people, needs no proof.

Merciful men] If the first refers to Christ, this may well refer to the apostles, and to others of the primitive Christians, who were taken away, some by death and martyrdom, and others by a providential escape from the city that they knew was devoted to destruction.

The evil to come.] That destruction which was to come upon this disobedient people by the Romans.

Verse 2. He shall enter into peace—"He shall go in peace," יבא שלום *yabo shalom*; the expression is elliptical, such as the prophet frequently uses. The same sense is expressed at large and in full terms, Gen. xv. 15: ואל אבותיך בשלום *veattah tibbo al abotheycha beshalom*, "and thou shalt go to thy fathers in peace."

A. M. cir. 3992. R. C. cir. 712. Olymp. XVII. 1. each one walking <sup>a</sup> in his uprightness.

3 But draw near hither, <sup>b</sup> ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of

transgression, a <sup>c</sup> seed of falsehood,

5 Enflaming yourselves <sup>d</sup> with idols <sup>e</sup> under every green tree, <sup>f</sup> slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to

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<sup>a</sup> Or, before him. — <sup>b</sup> Matt. xvi. 4. — <sup>c</sup> Ch. i. 4. — <sup>d</sup> Or, among the oaks. Ch. i. 29. — <sup>e</sup> 2 Kings xvi. 4. xvii. 10.

Jer. ii. 20. — <sup>f</sup> Lev. xviii. 21. xx. 2. 2 Kings xvi. 3. xxiii. 10. Jer. vii. 31. Ezek. xvi. 20. xx. 26.

They shall rest in their beds, each one walking in his uprightness—“He shall rest in his bed; even the perfect man”] This obscure sentence is reduced to a perfectly good sense, and easy construction, by an ingenious remark of Dr. Durell. He reads by ינוח *yanuach* at *mishebo tam*, “the perfect man shall rest in his bed.” Two MSS. (one of them ancient) have ינוח *yanuach*, singular; and so the *Vulgate* renders it, *requiescat*, “he shall rest.” The verb was probably altered to make it plural, and so consistent with what follows, after the mistake had been made in the following words, by uniting *mishebo* and *tam* into one word. See *Merrick’s Annotations* on the Psalms, *Addenda*; where the reader will find that J. S. Moerlius, by the same sort of correction, and by rescuing the adjective *tam*, which had been swallowed up in another word in the same manner, has restored to a clear sense a passage before absolutely unintelligible:

כי אין חרצבת לנו  
lemo chartsubboth ein ki  
הם ובריא אלהם  
ulam ubari tham

“For no distresses happen to them; Perfect and firm is their strength.” Ps. lxxiii. 4.

To follow on my application of this to our Lord:—He, the **JUST ONE**, shall enter into peace—the peaceable, prosperous possession of the glorious mediatorial kingdom. They shall rest upon their beds—the hand of wrong and oppression can reach these persecuted followers of Christ no more. (But see below.) The perfect man walking in his uprightness. This may be considered as a general declaration. The separated spirit, though disunited from its body, walking in conscious existence in the paradise of God, reaping the fruit of righteousness. The word which we render *their beds*, *mishebotham*, the learned bishop supposes to be two words; and to be compounded of *mishebo*, *his bed*, and *tam*, *the upright* or *perfect man*. This is the reading both of the *Syriac* and *Vulgate*, and it is favoured by the *Chaldee*; and one of *De Rossi’s* MS. has *mishebo*, *his bed*, without the word *tam*, which has been added by a later hand. Bishop *Louth*, as we have seen, adopts this separation of the word; and for *yanuchu*, they shall rest, reads *yanuach*, he shall rest, which is supported by two of *Dr. Kennicott’s* MSS., and by the *Vulgate*, *Septuagint*, and *Arabic*. The word *tam*, taken from *mishebotham*, should begin

the latter clause of the verse; and then the interpolated words, *each one*, which our translators supplied, may be very well spared. The verse may be then read and paraphrased thus:

He shall enter into peace: he shall rest upon his bed; The perfect man walking in his uprightness.

The *bed* must signify the *grave*; the walking in uprightness after death, the conscious existence of the happy spirit, and its eternal progression in happiness and perfection: *nechocho*, straight before him; proceeding into the unlimited extent of eternal glory, increasing in happiness, and increasing in perfection.

My old MS. Bible translates very nervously:

The righteous man perisheit,  
And there is not that bethinke in his herte.  
And men of mercy ben gedrid,  
for there is not that understande:  
from the face forsoth of malice,  
Gedrid is the rightwise.  
Cum pece: reste it in his bed  
That geede in his rigt remlinge.

It has been often remarked that, previously to the execution of God’s judgments upon a wicked place, he has removed good men from it, that they might not suffer with the wicked. When great and good men are removed by death, or otherwise, from any place, the remaining inhabitants have much cause to tremble.

Verse 6. Among the smooth stones of the stream—“Among the smooth stones of the valley”] The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated, there are many testimonies of the ancients. They were called *Βαιουλοι* and *Βαιουλια* probably from the stone which Jacob erected at Beth-el, pouring oil upon the top of it. This practice was very common in different ages and places. *Arnobius*, lib. i., gives an account of his own practice in this respect, before he became a Christian: Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum; tanquam inesset vis pressens, adulabar, affabar, et beneficia posebam nihil sentiente de trunco.—“When I have met with a smooth stone, smeared with oil, supposing a spiritual power to be connected with it, I worshipped it, paid my addresses to it, and requested blessings,” &c. *Clemens* Alex., *Strom.* lib. vii., speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And

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them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these ?

7 <sup>a</sup> Upon a lofty and high mountain hast thou set <sup>b</sup> thy bed : even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance : for thou hast discovered *thyself to another* than me, and art gone up ; thou hast enlarged thy bed, and <sup>c</sup> made thee a covenant with them ; <sup>d</sup> thou lovedst their bed <sup>e</sup> where thou sawest it.

9 And <sup>f</sup> thou <sup>g</sup> wentest to the king with oint-

<sup>a</sup> Ezek. xvi. 16, 25.—<sup>b</sup> Ezek. xxiii. 41.—<sup>c</sup> Or, *hewed it for thyself larger than theirs.*—<sup>d</sup> Ezek. xvi. 26, 28. xxiii. 2—20.—<sup>e</sup> Or, *thou providedst room.*—<sup>f</sup> Or, *thou respect-*

accordingly Theophrastus has marked this as one strong feature in the character of the superstitious man : Και των λιπαρων λιθων των εν ταις τριδοις παριων, εκ της ληκθου ελαιου καταχυν, και επι γονατα πεινων και προσκυνησας απαλλαττισθαι. "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them ; and having fallen on his knees, and made his adorations, he departs." *Kimchi* says : "When they found a beautiful polished stone in a brook or river, they paid divine adoration to it." This idolatry is still prevalent among the Hindoos. The stone which is the object of their adoration is called *salgram*. They are found about eighty miles from the source of the river Sown, in the vicerealty of Bahar, on the coast of Bengal. *Ayeen Akbery*, vol. ii. p. 29.

Verse 8. *Behind the doors also and the posts hast thou set up thy remembrance*—"Behind the door, and the door-posts, hast thou set up thy memorial"] That is, the image of their tutelary gods, or something dedicated to them ; in direct opposition to the law of God, which commanded them to write upon the door-posts of their house, and upon their gates, the words of God's law. Deut. vi. 9 ; xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man, who should make a graven or a molten image, and put in a secret place. Deut. xxvii. 15. An ancient MS., with another, has אחר *achar*, without the conjunction ו *vau*, and.

Verse 9. *And thou wentest to the king with ointment*—"And thou hast visited the king with a present of oil"] That is, the king of Assyria, or Egypt. Hosea, chap. xii. 1, reproaches the Israelites for the same practice :

"They make a covenant with Assyria,  
And oil is carried to Egypt."

It is well known, that in all parts of the East, whoever visits a great person must carry him a present. "It is counted uncivil," says *Maunderell*, p. 26, "to visit in this country without an offering in hand. All great men expect it as a tribute due to

ment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way ; <sup>b</sup> yet saidst thou not, There is no hope : thou hast found the <sup>i</sup> life of thine hand ; therefore thou wast not grieved.

11 And <sup>k</sup> of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart ? <sup>l</sup> have not I held my peace even of old, and thou fearest me not ?

12 I will declare thy righteousness, and thy

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*edat the king.*—<sup>t</sup> Ch. xxx. 6. Ezek. xvi. 33. xxiii. 16. Hos. vii. 11. xii. 1.—<sup>h</sup> Jer. ii. 25.—<sup>i</sup> Or, *living.*—<sup>j</sup> Ch. li. 12, 13.—<sup>k</sup> Ps. l. 21.

their character and authority ; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted." Hence שור *shur*, to visit a person, is equivalent to making him a present ; and תשורה *teshurah* signifies a present made on such occasions ; as our translators have rightly rendered it, 1 Sam. ix. 7 ; on which Jarchi says, Menachem expouit תשורה *teshurah*, quod significat oblationem sive manus, ut aliquis aspiciat faciem regis, aut alicujus magnatis. "Menachem expounds תשורה *teshurah* of an offering or gift which is presented in order to be admitted into the presence of the king or some great man."

Verse 10. *Yet saidst thou not, There is no hope*—"Thou hast said, There is hope"] In one of the MSS. at Koningsberg, collated by Lillenthal, the words לא אמרה *lo amarta*, are left in the text unpointed, as suspected ; and in the margin the corrector has written אמרתי *vattomari*. Now if we compare Jer. ii. 25 and xviii. 12, we shall find that the subject is in both places quite the same with this of Isaiah ; and the sentiment expressed, that of a desperate resolution to continue at all hazards in their idolatrous practices ; the very thing that in all reason we might expect here. Probably, therefore, the latter is the true reading in this place.—L.

Verse 11. *Nor laid it to thy heart*—"Nor revolved it in thy mind"] Eight MSS., (four ancient) and the two oldest editions, with another, add the conjunction ו *vau*, ולא *velo* : which is confirmed by all the ancient Versions.

*Even of old*—"And winked"] For וקלם *use olam*, which makes no good sense or construction in this place, twenty-three MSS. (seven ancient) and three editions have קלם (to be thus pointed קלם *malim*) Παρορω, *Septuagint* ; quasi non evidens, "as if no seeing," *Vulgate*. See Ps. x. 1. The truth of this reading, so confirmed, admits of no doubt. In one of my own MSS. the ו *vau* has been written, but afterwards struck out. *Is it not because I was silent and winked ?*

Verse 12. *Thy righteousness*—"My righteousness" For תדקתך *tridkatheek*, תדק *righteousness*, the Syrian

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works ; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee ; but

the wind shall carry them all away ; vanity shall take them : but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain ;

14 And shall say, " Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, <sup>b</sup> whose name is Holy ; <sup>c</sup> I dwell in the high and holy place, <sup>d</sup> with him also that is of a contrite and humble spirit, <sup>e</sup> to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 <sup>f</sup> For I will not contend for ever, neither

will I be always wroth : for the spirit should fail before me, and the souls <sup>g</sup> which I have made.

17 For the iniquity of <sup>h</sup> his

covetousness was I wroth, and smote him : <sup>i</sup> I hid me, and was wroth, <sup>k</sup> and he went on <sup>l</sup> frowardly in the way of his heart.

18 I have seen his ways, and <sup>m</sup> will heal him : I will lead him also, and restore comforts unto him and to <sup>n</sup> his mourners.

19 I create <sup>o</sup> the fruit of the lips ; Peace, peace <sup>p</sup> to him that is far off, and to him that is near, saith the LORD ; and I will heal him.

20 <sup>q</sup> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 <sup>r</sup> There is no peace, saith my God, to the wicked.

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<sup>a</sup>Ch. xl. 3. lxi. 10.—<sup>b</sup>Job vi. 10. Luke i. 49.—<sup>c</sup>Ps. lxxvii. 4. Zech. ii. 13.—<sup>d</sup>Ps. xxxiv. 13. li. 17. cxxxviii. 6. Ch. lvi. 2.—<sup>e</sup>Ps. cxlvii. 3. Ch. lxi. 1.—<sup>f</sup>Ps. lxxxv. 5. ch. 9. Mic. vii. 18.—<sup>g</sup>Numb. xvi. 22. Job xxxiv. 14.

Hebr. xii. 9.—<sup>h</sup>Jer. vi. 13.—<sup>i</sup>Ch. viii. 17. xlv. 15. <sup>k</sup>Ch. ix. 13.—<sup>l</sup>Heb. turning away.—<sup>m</sup>Jer. iii. 22. <sup>n</sup>Ch. lxi. 2.—<sup>o</sup>Hebr. xiii. 15.—<sup>p</sup>Acta ii. 39. Eph. ii. 17. <sup>q</sup>Job xv. 20, &c. Prov. iv. 16.—<sup>r</sup>Ch. xlviii. 29.

Septuagint, MSS. Alex. and Puchom., and 1. D. II., and Marchal. and  $\sigma$  I, and the Arabic, read  $\pi\tau\chi$  *tsidki*, MY righteousness.

Verse 13. Let thy companies deliver thee—"Let thine associates deliver thee"] Thirty-nine MSS. (ten ancient) of Dr. Kennicott's, and two of my own, and the two oldest editions have  $\pi\tau\chi$  *yatsitiluchu*, plural.

Verse 14. And shall say—"Then will I say"] אמר *amar*, to be pointed as the first person future. They are the words of God, as it is plain from the conclusion of the verse ; my people,  $\text{עמי}$  *ammi*.

Verse 15. For thus saith the high and lofty One—"For thus saith יהוה, the high and the lofty"] A MS. adds יהוה *Yehovah*, after אמר *amar*, and edition Prag. 1618. So the Septuagint Alex. and Arabic. An ancient MS. adds יה *Yah*.

With him also that is of a contrite and humble spirit] Twelve MSS. have  $\text{עת}$  *eth*, without the conjunction  $\text{ו}$  *vau*. Pro אמר *veeth*, forte legendum אמר *veerah* : confer Ps. cxliii. 5, et cxxxviii. 6.—SECKER. "We should perhaps read אמר *veerah*, instead of אמר *veeth*. See Ps. cxliii. 5, and cxxxviii. 6."

Verse 16. For I will not contend for ever] The learned have taken a great deal of pains to little purpose on the latter part of this verse, which they suppose to be very obscure. After all their labours upon it, I think the best and easiest explication of it is given in the two following elegant passages of the Psalms, which I presume are exactly parallel to it, and very clearly express the same sentiment.

"But he in his tender mercy will forgive their sin, And will not destroy them ; Yea, oftentimes will he turn away his wrath, And will not rouse up his indignation : For he remembereth that they are but flesh, A breath that passeth, and returneth not."

Ps. lxxviii. 38, 39.

"He will not always contend,

Neither will he for ever hold his wrath :

As a father yearneth towards his children,

So is יהוה tenderly compassionate towards them that fear him :

For he knoweth our frame ;

He remembereth that we are but dust."

Ps. ciii. 9, 13, 14.

In the former of these two passages the second line seems to be defective both in measure and sense. I suppose the word אמר *otham*, them, is lost at the end ; which seems to be acknowledged by the Chaldee and Vulgate, who render as if they had read אמר *והו ישיחיהו ויהו ולוו ישיחיהו otham*.—L.

For the spirit] רוח *ruach*, the animal life.

And the souls] נשמות *neshamoth*, the immortal spirits. The Targum understands this of the resurrection. I will restore the souls of the dead, i. e., to their bodies.

Verse 17. For the iniquity of his covetousness was I wroth—"Because of his iniquity for a short time was I wroth"] For  $\text{בצו}$  *bitso*, I read  $\text{בצו}$  *betsa*, a little while, from  $\text{בצו}$  *batsa*, he cut off ; as the Septuagint read and render it,  $\beta\rho\alpha\chi\upsilon$   $\tau\iota$ , "a certain short space." Propter iniquitatem avaritiæ ejus, "because of the iniquity of his avarice," the rendering of the Vulgate, which our translators and I believe all others follow, is surely quite beside the purpose.

Verse 18. I have seen his ways] Probably these verses refer to the restoration of the Jews from captivity.

Verse 19. I create the fruit of the lips] "The sacrifice of praise," saith St. Paul, Heb. xiii. 15, "is the fruit of the lips." God creates this fruit of the lips, by giving new subject and cause of thanksgiving by his mercies conferred on those among his people, who acknowledge and bewail their transgressions,

and return to him. The great subject of thanksgiving is peace—reconciliation and pardon, offered to them that are nigh, and to them that are afar off; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17. See also Acts ii. 39.

Peace to him that is far off—"That is, to the penitent; and to him that is near, i. e., the righteous."—*Kimchi*.

Verse 21. There is no peace, saith my God] For אלהי Elohah, twenty-two MSS. (five ancient) of Kenni-

cott's, thirty of De Rossi's, and one ancient of my own, read יהוה Yehovah; the Vulgate, Septuagint Alex., and Arabic, and three MSS. have both. This verse has reference to the nineteenth. The perseveringly wicked and impenitent are excluded from all share in that peace above-mentioned, that reconciliation and pardon which is promised to the penitent only. The forty-eighth chapter ends with the same declaration, to express the exclusion of the unbelievers and impenitent from the benefit of the foregoing promises.—L.

## CHAPTER LVIII.

*This elegant chapter contains a severe reproof of the Jews on account of their vices, particularly their hypocrisy in practising and relying on outward ceremonies, such as fasting and bodily humiliation, without true repentance, 1—5. It then lays down a clear and comprehensive summary of the duties they owed to their fellow-creatures, 6, 7. Large promises of happiness and prosperity are likewise annexed to the performance of these duties in a variety of the most beautiful and striking images, 8—12. Great temporal and spiritual blessedness of those who keep holy the sabbath-day, 13, 14.*

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**C**RY <sup>a</sup>aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of

Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 <sup>b</sup> Wherefore have we fasted, say they, and

<sup>a</sup> Heb. with the throat. — <sup>b</sup> Mal. iii. 14. — <sup>c</sup> Lev. xvi. 29, 31. xxiii. 27. — <sup>d</sup> Or, things wherewith ye grieve others. — <sup>e</sup> Heb. grieves. — <sup>f</sup> 1 Kings xxi. 9, 12, 13. — <sup>g</sup> Or, ye fast

## NOTES ON CHAP. LVIII.

Verse 1. Cry aloud, spare not] Never was a louder cry against the hypocrisy, nor a more cutting reproof of the wickedness, of a people professing a national established religion, having all the forms of godliness without a particle of its power. This chapter has been often appointed to be read on political fast days for the success of wars carried on for—God knows what purposes, and originating in—God knows what motives. Politically speaking, was ever any thing more injudicious?

Verse 3. Have we afflicted our soul—"Have we afflicted our souls"] Twenty-seven MSS. (six ancient) of Dr. Kennicott's, thirty-six of De Rossi's, and two of my own, and the old edition of 1488 have the noun in the plural number, נַפְשֵׁינָּו naphsheynu, our souls; and so the Septuagint, Chaldee, and Vulgate. This reading is undoubtedly genuine.

In the day of your fast ye find pleasure] Fast days are generally called holidays, and holidays are days

thou seest not? wherefore have we <sup>c</sup> afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your <sup>d</sup> labours<sup>e</sup>.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: <sup>e</sup> ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it <sup>h</sup> such a fast that I have chosen? <sup>i</sup> a <sup>k</sup> day for a man to afflict his soul? is it to bow down his head as a bulrush, and <sup>l</sup> to

not as this day. — <sup>h</sup> Zech. vii. 5. — <sup>i</sup> Lev. xvi. 29. — <sup>j</sup> Or, to afflict his soul for a day. — <sup>k</sup> Esth. iv. 3. Job ii. 8. Dan. ix. 3. Jonah iii. 6.

of idleness and pleasure. In numberless cases, the fast is turned into a feast.

And exact all your labours.] Some disregard the most sacred fast, and will oblige their servant to work all day long; others use fast days for the purpose of settling their accounts, posting up their books, and drawing out their bills to be ready to collect their debts. These are sneaking hypocrites; the others are daringly irreligious.

Verse 4. Ye fast for strife and debate] How often is this the case! A whole nation are called to fast to implore God's blessing on wars carried on for the purposes of wrath and ambition.

To smite with the fist of wickedness: ye shall not fast as ye do this day—"To smite with the fist the poor. Wherefore fast ye unto me in this manner"] I follow the version of the Septuagint, which gives a much better sense than the present reading of the Hebrew. Instead of נֶפֶשׁ רַעַשׁ rasha lo, they seem to have read in their copy רַשׁ אֶל מַחֲלִי rash al mah li. The

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spread sackcloth and ashes  
under him? wilt thou call this  
a fast, and an acceptable day to  
the LORD ?

6 Is not this the fast that I have chosen? to  
loose the bands of wickedness, <sup>a</sup> to undo <sup>b</sup> the  
heavy burdens, and <sup>c</sup> to let the <sup>d</sup> oppressed go  
free, and that ye break every yoke ?

7 Is it not <sup>a</sup> to deal thy bread to the hungry,  
and that thou bring the poor that are <sup>c</sup> cast  
out to thy house? <sup>a</sup> when thou seest the naked,  
that thou cover him; and that thou hide not  
thyself from <sup>b</sup> thine own flesh ?

8 Then shall thy light break forth as the  
morning, and thine health shall spring forth  
speedily: and thy righteousness shall go be-  
fore thee; <sup>k</sup> the glory of the LORD <sup>l</sup> shall be  
thy rereward.

<sup>a</sup> Neh. v. 10, 11, 12.—<sup>b</sup> Heb. *the bundles of the yoke*.  
<sup>c</sup> Jer. xxxiv. 9.—<sup>d</sup> Heb. *broken*.—<sup>e</sup> Ezek. xviii. 7, 16.  
Matt. xxv. 36.—<sup>f</sup> Or, *afflicted*.—<sup>g</sup> Job xxxi. 19.—<sup>h</sup> Gen.

four first letters are the same, but otherwise divided  
in regard to the words; the four last are lost, and  $\alpha$   
 $\alpha$  added in their place, in order to make some  
sort of sense with  $\beta$   $\gamma$   $\delta$ . The version of the *Septua-*  
*gint* is,  $\alpha\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi$   
as above.

Verse 6. *Let the oppressed go free*] How can any  
nation pretend to fast or worship God at all, or dare  
to profess that they believe in the existence of such  
a Being, while they carry on the *slave trade*, and  
traffic in the souls, blood, and bodies, of men! O  
ye most flagitious of knaves, and worst of hypocrites,  
cast off at once the mask of religion; and deepen  
not your endless perdition by professing the *faith* of  
our *Lord Jesus Christ*, while ye continue in this traffic!

Verse 7. *Deal thy bread to the hungry*] But this  
thou canst not do, if thou eat it *thyself*. When a  
man fasts, suppose he do it through a religious motive,  
he should give the food of that day, from which he  
abstains, to the poor and hungry, who, in the course  
of providence, are called to sustain many involuntary  
fasts, besides suffering general privations. Woe to him  
who saves a day's victuals by his religious fast! He  
should either give them or their value in money to  
the poor. See ver. 6.

That *thou bring the poor that are cast out to thy  
house*—“To bring the wandering poor into thy  
house”]  $\alpha\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi$  Septuagint; *egenos*  
*vagosque*, Vulgate; and  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi$  *metaltelin*, Chaldee.  
They read, instead of  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi$  *merudim*,  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi$  *hanudim*.  
They read, upon a rasure in the Bodleian MS. The  
same MS. reads  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\nu\pi\rho\sigma\tau\upsilon\phi\chi\psi\omega\pi$  *bayethah*, in *domum*, “into the  
house.”—L.

Verse 8. *And thine health shall spring forth speedily*  
—“And thy wounds shall speedily be healed over”]  
Et cicatrix vulneris tui cito obducetur; “And the  
scar of thy wounds shall be speedily removed.”

9 Then shalt thou call, and  
the LORD shall answer; thou  
shalt cry, and he shall say, Here  
I am. If thou take away from  
the midst of thee the yoke, the putting forth  
of the finger, and <sup>m</sup> speaking vanity;

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Nume Pompilii,  
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10 And if thou draw out thy soul to the  
hungry, and satisfy the afflicted soul; then  
shall thy light rise in obscurity, and thy dark-  
ness <sup>be</sup> as the noon day:

11 And the LORD shall guide thee continu-  
ally, and satisfy thy soul in <sup>a</sup> drought, and  
make fat thy bones: and thou shalt be like  
a watered garden, and like a spring of water,  
whose waters <sup>o</sup> fail not.

12 And *they that shall be* of thee <sup>p</sup> shall  
build the old waste places: thou shalt raise up  
the foundations of many generations; and

xxix. 14. Neh. v. 5.—<sup>1</sup> Job xi. 17.—<sup>2</sup> Exod. xiv. 19.  
Ch. lii. 12.—<sup>3</sup> Heb. *shall gather thee up*.—<sup>4</sup> Ps. xii. 2.  
<sup>5</sup> Heb. *droughts*.—<sup>6</sup> Heb. *lie or deceive*.—<sup>7</sup> Ch. lxi. 4.

*Aquila's* Version, as reported by Jerome, with which  
agrees that of the *Chaldee*.

*The glory*—“And the glory”] Sixteen MSS. (five  
ancient) of Dr. *Kennicott's*, and the *Septuagint*,  
*Syriac*, and *Vulgate* add the conjunction  $\alpha\beta\gamma\delta$ ,  $\alpha\beta\gamma\delta$ , *vechabod*.

Verse 10. *And if thou draw out thy soul to the  
hungry*—“If thou bring forth thy bread to the  
hungry”] “To draw out thy soul to the hungry,”  
as our translators rightly enough express the present  
Hebrew text, is an obscure phrase, and without  
example in any other place. But instead of  $\alpha\beta\gamma\delta$   
*naphshecha*, *thy soul*, eight MSS. (three ancient) of  
*Kennicott's* and three of *De Rossi's* read  $\alpha\beta\gamma\delta$  *lach-*  
*mecha*, *thy bread*; and so the *Syriac* renders it. The  
*Septuagint* express both words,  $\alpha\beta\gamma\delta$  *ακ της ψυχης*  
*σου*, “thy bread from thy soul.” I cannot help  
thinking, however, that this reading is a gloss, and  
should not be adopted. To *draw out the soul* in re-  
lieving the poor, is to do it, not of constraint or ne-  
cessity, but cheerfully, and is both nervous and  
elegant. His *soul pities* and his *hand gives*.

Verse 11. *And make fat thy bones*—“And he shall  
renew thy strength”] Chaldæus forte legit  $\alpha\beta\gamma\delta$   
 $\alpha\beta\gamma\delta$  *yachaliph otmathecha*; *confer* cap. xl. 29, 31,  
et xli. 1.— $\alpha\beta\gamma\delta$ . “The Chaldee perhaps read  $\alpha\beta\gamma\delta$   
 $\alpha\beta\gamma\delta$  *yachaliph otmathecha*.” The Chaldee has  $\alpha\beta\gamma\delta$   
 $\alpha\beta\gamma\delta$  *veguphach yechaiyey bechaiyey alma*, “and he  
will vivify thy body in life eternal.” The rest of the  
ancients seem not to know what to make of  $\alpha\beta\gamma\delta$   
 $\alpha\beta\gamma\delta$  *yachalits*; and the rendering of the *Vulgate*, which  
seems to be the only proper one, *ossa tua liberabit*,  
“he will deliver thy bones,” makes no sense. I  
follow this excellent emendation; to favour which  
it is still further to be observed that three MSS., in-  
stead of  $\alpha\beta\gamma\delta$  *atemotheycha*, have  $\alpha\beta\gamma\delta$  *otmathecha*,  
singular.—L.



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thou shalt be called, The re-  
pairer of the breach. The re-  
storer of paths to dwell in.

13 If <sup>a</sup> thou turn away thy  
foot from the sabbath, *from* doing thy pleasure  
on my holy day; and call the sabbath a del-  
ight, the holy of the LORD, honourable; and  
shalt honour him, not doing thine own ways,

<sup>a</sup> Ch. lvi. 2.—<sup>b</sup> Job xxii. 26.—<sup>c</sup> Deut. xxxiii. 13. xxxiii. 29.

Verse 12. *The restorer of paths to dwell in*—"The restorer of paths to be frequented by inhabitants." To this purpose it is rendered by the *Syriac*, *Symmachus*, and *Theodotion*.

Verse 13. *If thou turn away thy foot from the sabbath*] "The meaning of this seems to be, that they should be careful not to take their pleasure on the sabbath day, by paying visits, and taking country jaunts; not going, as *Kimchi* interprets it, more than a sabbath day's journey, which was only *two thousand* cubits beyond the city's suburbs. How vilely is this rule transgressed by the inhabitants of this land! They seem to think that the sabbath was made only for their recreation!

*From doing thy pleasure*] The *Septuagint*, *Syriac*, and *Chaldee*, for *אֲשׁוֹת* *asoth*, manifestly express *מְעַשְׂתָּ מְעַשׂוֹת* *measoth*. So likewise a MS. has it, but with the omission of the words *שַׁבָּת רַגְלֶךָ* *shabbath raglecha*.—L.

*The holy of the Lord*—"And the holy feast of *JEHOVAH*" Twenty-eight MSS. (seven ancient) add the conjunction *וְאֵל*, *velikedosh*; and so the *Syriac*, *Chaldee*, and *Vulgate*. One of my own has the same reading.

*Nor speaking thine own words*—"From speaking vain words." It is necessary to add some epithet to make out the sense; the *Septuagint* say, *angry* words; the *Chaldee*, words of violence. If any such epithet is lost here, the safest way is to supply it by the prophet's own expression, ver. 9, *דַּבַּר אֲנִי* *vedabar*

nor finding thine own pleasure,  
nor speaking *thine own* words;  
14 <sup>b</sup> Then shalt thou delight  
thyself in the LORD; and I will

cause thee to <sup>c</sup> ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: <sup>d</sup> for the mouth of the LORD hath spoken *it*.

<sup>d</sup> Ch. i. 20. xl. 5. Mic. iv. 4.

*aven, vain words*; that is, profane, impious, injurious, &c.

"The additional epithet seems unnecessary; the *Vulgate* and *Syriac* have it not; and the sense is good without it; two ways, first by taking *דַּבַּר* *vedabar* for a noun, and *דַּבֵּר* *dabar* for the participle *paahul*, and rendering—

'From pursuing thy pleasure, and the thing resolved on.'

Or, secondly, by supposing the force of the preposition *מִ* *mem* to have been continued from the verb *מִמַּלְטוֹ* *mimmalto* to the verb *דַּבַּר* *vedabar* immediately following; and rendering,—

'From executing thy pleasure, and from speaking words concerning it.'

But the first seems the easier rendering."—Dr. JUBB.

Verse 14. *Then shalt thou delight thyself*] If all *fasts* and religious observances be carried on in the spirit and manner recommended above, God's blessing will attend every ordinance. But in public fasts, prescribed not in the Book of God, but by the rulers of nations in general (very unfit persons) care should be taken that the *cause is good*, and that God's blessing may be *safely* implored in it.

France has lately fasted and prayed that they might be able to subjugate Spain, restore and establish the horrible inquisition, and utterly destroy all the liberties of the people! Is this such a fast as God hath chosen?—A. D. 1823.

CHAPTER LIX.

*This chapter contains a more general reproof of the wickedness of the Jews, 1—8. After this they are represented confessing their sins, and deploring the unhappy consequences of them, 9—15. On this act of humiliation God, ever ready to pardon the penitent, promises that he will have mercy on them; that the Redeemer will come, mighty to save; and that he will deliver his people, subdue his enemies, and establish a new and everlasting covenant, 16—21.*

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompiliî, R. Roman., 4.

**B**EHOLD, the LORD's hand  
is not <sup>a</sup> shortened, that it  
cannot save; neither his ear  
heavy, that it cannot hear:

<sup>a</sup> Numb. xi. 23. Ch. l. 2.

The foregoing elegant chapter contained a severe reproof of the Jews, in particular for their hypocrisy in pretending to make themselves accepted with God

2 But your iniquities have separated between you and your God, and your sins <sup>b</sup> have hid his face from you, that he will not hear.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompiliî, R. Roman., 4.

<sup>b</sup> Or, *have made him hide.*

by fasting and outward humiliation without true repentance; while they still continued to oppress the poor, and indulge their own passions and vices; with

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3 For <sup>a</sup> your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath

there is no <sup>b</sup> judgment in their goings: <sup>c</sup> they have made them crooked paths: whosoever goeth therein shall not know peace.

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uttered perverseness.

9 Therefore is judgment far from us, neither doth justice overtake us: <sup>d</sup> we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; <sup>e</sup> they conceive mischief, and bring forth iniquity.

10 <sup>f</sup> We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men*.

5 They hatch <sup>g</sup> 'cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and <sup>h</sup> that which is crushed breaketh out into a viper.

11 We roar all like bears, and <sup>i</sup> mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

6 <sup>j</sup> Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:

7 <sup>k</sup> Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and <sup>l</sup> destruction *are* in their paths.

13 In transgressing and lying against the LORD, and departing away from our God,

8 The way of peace they know not; and

<sup>a</sup> Ch. i. 15.—<sup>b</sup> Job xv. 35. Ps. vii. 14.—<sup>c</sup> Or, *adders*.  
<sup>d</sup> Or, *that which is sprinkled* is as if *there brake out a viper*.  
<sup>e</sup> Job viii. 14, 15.—<sup>f</sup> Prov. i. 16. Rom. iii. 15.—<sup>g</sup> Heb.

*breaking*.—<sup>h</sup> Or, *right*.—<sup>i</sup> Ps. cxxv. 5. Prov. ii. 15.  
<sup>j</sup> Jer. viii. 15.—<sup>k</sup> Dent. xxviii. 29. Job v. 14. Amos viii. 9.—<sup>l</sup> Ch. xxxviii. 14. Ezek. vii. 16.

great promises however of God's favour on condition of their reformation. This chapter contains a more general reproof of their wickedness, bloodshed, violence, falsehood, injustice. At ver. 9 they are introduced as making, themselves, an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given that God, in his mercy and zeal for his people, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them; he will destroy his enemies, convert both Jews and Gentiles to himself, and give them a new covenant, and a law which shall never be abolished.

Verse 3. *Your tongue*—"And your tongue"] An ancient MS., and the *Septuagint* and *Vulgate*, add the conjunction.

Verse 4. *They conceive mischief, and bring forth iniquity.*] There is a curious propriety in this mode of expression; a thought or purpose is compared to *conception*; a word or act, which is the consequence of it, to the *birth of a child*. From the *third* to the *fifteenth* verse inclusive may be considered a true statement of the then moral state of the Jewish people; and that they were, in the most proper sense of the word, guilty of the iniquities with which they are charged.

As this chapter is remarkable for the beauty, strength, and variety of the images with which it abounds; so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences. From the first verse to the two last it falls regularly into stanzas of four lines, (see Prelim. Dissert. p. xxi), which I have endeavoured to express as nearly as possible in the form of the original.—L.

Verse 8. *Whosoever goeth therein shall not know peace*—"Whoever goeth in them knoweth not peace"] For *בא* *bah*, singular, read *בם* *bam*, plural, with the *Septuagint*, *Syriac*, *Vulgate*, and *Chaldee*. The *ה* *he* is upon a rasure in one MS. Or, for *נתיבותיהם* *nethibotheyhem*, plural, we must read *נתיבתהם* *nethibatham*, singular, as it is in an ancient MS., to preserve the grammatical concord.—L.

NOTES ON CHAP. LIX.

Verse 2. *His face*] For *פניו* *panim*, *faces*, I read *פניו* *panai*, *his face*. So the *Syriac*, *Septuagint*, *Alexandrian*, *Arabic*, and *Vulgate*. *פניו* *panai*, MS. Forte legendum *פניו* *panai*, *nam* *ו* *mem*, sequitur, et loquitur Deus; confer cap. lviii. 14. "We should perhaps read *פניו* *panai*; for *ו* *mem* follows, and God is the speaker."—SACKER. I rather think that the speech of God was closed with the last chapter, and that this chapter is delivered in the person of the prophet.—L.

Verse 10. *We stumble at noon day as in the night*—"We stumble at midday, as in the twilight"] I adopt here an emendation of Houbigant, *נישגגה* *nish-geghah*, instead of the second, *נשגגה* *negasheshah*, the repetition of which has a poverty and inelegance extremely unworthy of the prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient Versions. It was a very easy and obvious mistake, and I have little doubt of our having recovered the true reading in this ingenious correction.

Verse 11. *But it is far off from us*—"And it is far distant from us."] The conjunction *ו* *vau* must

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speaking oppression and revolt,  
conceiving and uttering \* from  
the heart words of falsehood.

14 And judgment is turned  
away backward, and justice standeth afar off:  
for truth is fallen in the street, and equity  
cannot enter.

15 Yea, truth faileth; and he *that* departeth  
from evil <sup>b</sup> maketh himself a prey: and the  
LORD saw *it*, and <sup>c</sup> it displeased him that *there*  
was no judgment.

16 <sup>d</sup> And he saw that *there was* no man, and

\* Matt. xii. 34.—<sup>b</sup> Or, is accounted mad.—<sup>c</sup> Heb. it was evil in his eyes.—<sup>d</sup> Ezek. xxiii. 30.—<sup>e</sup> Mark vi. 6.  
<sup>f</sup> Ps. xcvi. 1. Ch. lxiii. 5.—<sup>g</sup> Wisd. v. 18, 19. Eph.

necessarily be prefixed to the verb, as the *Syriac*,  
*Chaldee*, and *Vulgate* found it in their copies; ורחק  
*veerachakah*, "and far off."

Verse 14. *Justice standeth afar off*] צדקה *tsedakah*,  
*righteousness*, put here, says Kimchi, for *alms to the*  
*poor*. This casts some light on Matt. vi. 1: "Take  
heed that you do not your alms," ελεημοσύνην. But  
the best copies have δικαιοσύνην, *righteousness*; the  
former having been inserted in the text at first merely  
as the explanation of the genuine and original word.

Verse 15. *And the Lord saw it*—"And JEHOVAH  
saw it"—] This third line of the stanza appears  
manifestly to me to be imperfect by the loss of a  
phrase. The reader will perhaps more perfectly con-  
ceive my idea of the matter if I endeavour to supply  
the supposed defect. I imagine it might have stood  
originally in this manner:—

לוי ירחק ידה ויחר  
*lo veyachar Yehovah vaiyar*  
ירע בעני כי אין משפט  
*mishpat ein ki beeyinaiv veyera*

"And JEHOVAH saw it, and he was wroth;  
And it displeased him, that there was no judgment."

We have had already many examples of mistakes of  
omission; this, if it be such, is very ancient, being  
prior to all the Versions.—L.

Verse 16. *And wondered that there was no inter-*  
*cessor*] This and the following verses some of the  
most eminent rabbins understand as spoken of the  
Messiah. Kimchi says that Rabbi Joshua ben Levi  
proposes this objection: "It is written, 'Behold, he  
will come in the clouds of heaven as the son of man,'  
Dan. vii. 13; and elsewhere it is written, 'He  
cometh lowly, and riding upon an ass,' Zech. ix. 9.  
How can these texts be reconciled? Thus: If the  
Jews have merit, he will come unto them in the  
clouds of heaven; but if they be destitute of merit,  
he will come unto them riding upon an ass." Now  
out of their own mouth they may be condemned.  
They were truly destitute of all merit when Jesus  
Christ came into Jerusalem riding upon an ass, ac-  
cording to the letter of the above prophecy; and  
they neither acknowledged nor received him. And  
that they were destitute of merit their destruction by

\* wondered that *there was* no  
intercessor: 'therefore his arm  
brought salvation unto him; and  
his righteousness, it sustained  
him.

17 \* For he put on righteousness as a breast-  
plate, and an helmet of salvation upon his  
head; and he put on the garments of ven-  
geance for clothing, and was clad with zeal  
as a cloke.

18 <sup>b</sup> According to *their* <sup>i</sup> deeds, accordingly  
he will repay, fury to his adversaries, recom-

vi. 14, 17. 1 Thess. v. 8.—<sup>b</sup> Ch. lxiii. 6. Ps. cxviii. 4.  
Jer. l. 29. Matt. xvi. 27. Rev. xx. 12. xxii. 12.—<sup>c</sup> Heb.  
recompences.

the Romans, which shortly followed their rejection  
of him, sufficiently proves.

Verse 17. For *clothing*—"For his clothing"] צב  
*tilbosheth*. "I cannot but think that this word  
צב *tilbosheth*, is an interpolation. 1. It is in  
one ancient Version. 2. It is redundant in the sense  
as it is before expressed in צב *bigdey*. 3. It makes  
the hemistich just so much longer than it ought to  
be, if it is compared with the others adjoining. 4. It  
makes a form of construction in this clause less ele-  
gant than that in the others. 5. It might probably  
be in some margin a various reading for צב *bigdey*  
and thence taken into the text. This is more prob-  
able, as its form is such as it would be if it were  
*regimine*, as it must be before צב *nakam*."—Dr. J. J.  
Two sorts of armour are mentioned: a *breast-plate*  
and a *helmet*, to bring *righteousness* and *salvation*  
to those who fear him; and the *garments of vengeance*  
and the *cloak of zeal* for the destruction of all those  
who finally oppose him, and reject his gospel.

Verse 18. *According to their deeds, accordingly*  
*will repay*—"He is mighty to recompense; he that  
is mighty to recompense will requite"] The form  
of this verse, as it stands at present in the  
Hebrew text, seems to me to be very imperfect, and  
absolutely unintelligible. The learned Vitrings has  
taken a great deal of pains upon it after Cocceius,  
who he says is the only one of all the interpreters  
ancient or modern, who has at all understood it, and  
has opened the way for him. He thinks that both  
of them together have clearly made out the sense; I do  
not expect that any third person will ever be of that  
opinion. He says, Videtur sententia ad verbum  
sonare: quasi propter facta [adversariorum] qui  
propter pendet; excandescantiam, &c., et sic re-  
didit Pagninus. "According to the height of their  
demerits, he will repay them to the height: fury  
to his adversaries, recompence to his enemies," &c.  
*Waterland*. This he converts, by a process which  
will not much edify my reader, into Secundum  
summe merita, secundum summe (merita) pendet  
which is his translation. They that hold the present  
Hebrew text to be absolutely infallible must needs  
find their way through it as they can; but they ought  
surely to give us somewhat that has at least the

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pence to his enemies; to the islands he will repay recompence.

19 \* So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in <sup>b</sup> like a flood, the Spirit of the LORD shall <sup>c</sup> lift up a standard against him.

20 And <sup>d</sup> the Redeemer shall come to Zion,

<sup>a</sup> Pa. c.iii. 3. Mal. i. 11.—<sup>b</sup> Rev. xii. 15.—<sup>c</sup> Or, put him to flight.

parance of sense. However, I hope the case here is not quite desperate; the Chaldee leads us very fairly to the correction of the text, which is both corrupted and defective. The paraphrase runs thus: *marey gumlaiya hu gimla yeshalleem*, "The Lord of retribution, he will render recompence." He manifestly read *baal* instead of *keal*. *marey gumlaiya* is *baal gemuloth*; as *marey merirutha* is *baal* *eph. Prov. xxii. 24.* And so in the Chaldee paraphrase on Isai. xxxv. 4: "The Lord of retribution, Jehovah himself, shall be revealed;" words very near to those of the prophet in this place. The second *keal*, which the Chaldee has omitted, must be read *baal* likewise. With this only addition to the Chaldee, which the Hebrew text justifies, we are supplied with the following clear reading of the passage:

בעל נמלות הוא  
*hu gemuloth baal*  
בעל נמלות ישאל  
*yeshalleem gemuloth baal*

The Lord of retributions, he  
The Lord of retributions, shall repay.

The *capit* in *keal* twice seems to have been at first *beth*, in MS. This verse in the Septuagint is very imperfect. In the first part of it they give us no assistance; the latter part is wholly omitted in the printed copies; but it is thus supplied by MSS. Peshom. and 1. D. 11: *Τοις υπεραστοις αυτου αυναν ταις ηφιστοις ακοδομα ακοριου.*—L.

Verse 19. When the enemy shall come in like a flood] This all the rabbins refer to the coming of the Messiah. If ye see a generation which endures much tribulation, then (say they) expect him, according to what is written: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Kimchi says, he that was the standard-bearer always began the battle by first smiting at the enemy. Here then the Spirit of the Lord is the standard-bearer, and strikes the first blow. They who go against sin and Satan with the Holy Spirit at their head, are sure to win the day.

The Spirit of the Lord shall lift up a standard

and unto them that turn from transgression in Jacob, saith the LORD.

21 \* As for me, this is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

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<sup>d</sup> Rom. xi. 26.—<sup>e</sup> Hebr. viii. 10. x. 16.

against him—"Which a strong wind driveth along." ] *Quam spiritus Domini cogit*, "Which the Spirit of the Lord drives on."—*Vulg.* *noseshah*, *pihel* *à* *nu* *nus* *fugit.* *Kimchi* says his father thus explained this word: *noseshah* interpretatur in significatione fugæ, et ait, *spiritus Domini fugabit hostem*; —nam secumdom eum *noseshah* est ex conjugatione quadrata, ejusque radix est *nu* *nus*: "noseshah he interpreted in the signification of *flight*,—*The Spirit of the Lord shall put the enemy to flight*; for according to him the root of the word is *nu* *nus*, he put to flight." The object of this action I explain otherwise. The conjunction *vau*, prefixed to *ruach*, seems necessary to the sense; it is added by the corrector in one of the Koningsberg MSS., collated by Lilienthal. It is added also in one of my own.

Verse 20. Unto them that turn from transgression in Jacob—"And shall turn away iniquity from Jacob"] So the Septuagint and St. Paul, Rom. xi. 26, reading, instead of *leshabe* and *beyaacob*, *veheshib* and *meyaacob*. The Syriac likewise reads *veheshib*; and the Chaldee, to the same sense, *ulehashib*. Our translators have expressed the sense of the present reading of the Hebrew text: "And unto them that turn from transgression in Jacob."

Verse 21. This is my covenant with them—"This is the covenant which I make with them"] For *otham*, *them*, twenty-four MSS. (four ancient) and nine editions have *ittam*, *with them*.

My Spirit that is upon thee] This seems to be an address to the Messiah; *Kimchi* says it is to the prophet, informing him that the spirit of prophecy should be given to all Israelites in the days of the Messiah, as it was then given to him, i. e., to the prophet.

And my words which I have put in thy mouth] Whatsoever Jesus spoke was the word and mind of God himself; and must, as such, be implicitly received.

Nor out of the mouth of thy seed] The same doctrines which Jesus preached, all his faithful ministers preach; and his seed—genuine Christians, who are all *born of God*, believe; and they shall continue, and the doctrines remain in the seed's seed through all generations—for ever and ever. This is God's covenant, ordered in all things and sure.

CHAPTER LX.

The glorious prospect displayed in this chapter seems to have elevated the prophet even above his usual majesty. The subject is the very flourishing condition of the church of Jesus Christ at that period of the gospel dispensation when both Jews and Gentiles shall become one fold under one Shepherd. The imagery employed is of the most consolatory and magnificent description. This blessed state of the world shall follow a time of gross darkness, 1, 2. The universal diffusion of vital godliness beautifully set forth by a great variety of images, 3—14. The everlasting duration and spotless purity of this kingdom of Christ, 15—21. A time appointed in the counsels of Jehovah for the commencement of this happy period; and when this time arrives, the particulars of the prophecy shall have a speedy accomplishment, 22.

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ARISE, <sup>a</sup> shine; <sup>b</sup> for thy light is come, and <sup>c</sup> the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

<sup>a</sup> Eph. v. 14.—<sup>b</sup> Or, be enlightened; for thy light cometh. <sup>c</sup> Mal. iv. 2.

The subject of this chapter is the great increase and flourishing state of the church of God by the conversion and accession of the heathen nations to it, which is set forth in such ample and exalted terms, as plainly show that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Of the use in prophecy of general or common poetical images, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, I have already pretty largely treated in the twentieth prelection on the Hebrew poetry; and have more than once observed in these notes that such images are not always to be applied particularly to persons and things, and were never intended to be minutely explained. I shall add here the opinion of a very learned and judicious person upon this subject: "It is, I think, a mark of right understanding in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it laid together points out to us; and not to suffer a warm imagination to mislead us from the real intention of the spirit of prophecy, by following uncertain applications of the parts of it." Lowman on the Revelation, note on chap. xix. 21.—L. To this testimony I must add my own. This is one of the most glorious chapters

3 And the <sup>d</sup> Gentiles shall come to thy light, and kings to the brightness of thy rising.

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4 <sup>e</sup> Lift up thine eyes round about, and see: all they gather themselves together, <sup>f</sup> they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

<sup>d</sup> Ch. xlix. 6, 23. Rev. xxi. 24. — <sup>e</sup> Ch. xlix. 18. — <sup>f</sup> Ch. xlix. 20, 21, 22. lxvi. 12.

in the whole of the Old Testament. The splendour glory, and excellence of the church of Christ are here pointed out in language which the Spirit of God alone is capable of using. But when shall this state of blessedness take place? Lord, thou only knowest

NOTES ON CHAP. LX.

Verse 1. Arise] Call upon God through Christ, for his salvation; and,

Shine] אורי ori, be illuminated; for till thou arise and call upon God, thou wilt never receive true light

For thy light is come] כי בא אורך ki ba orech, for thy light cometh. The Messiah is at the door; while he is a light to lighten the Gentiles, will be thy glory—the effulgence, of his people Israel.

Verse 2. Darkness shall cover the earth] This is the state of the Gentile people.

Verse 3. And the Gentiles shall come] This has been in some sort already fulfilled. The Gentiles have received the light of the gospel from the land of Judea, and the Gentile kings have embraced the gospel; so that many nations of the earth are full of the doctrine of Christ.

Verse 4. Shall be nursed at thy side—"Shall be carried at the side." For תאמנא teamanah, shall be nursed, the Septuagint and Chaldees read תנאסנא nasenah, shall be carried. A MS. has תרף תאמנא al catheph tinnasenah, "shall be carried on the shoulder;" instead of תרף תאמנא al tsad teamanah "shall be nursed on the side." Another MS. has both תרף catheph and צד tsad. Another MS. has thus: תאמנא תנאסנא tinnasenah: teamanah, with line drawn over the first word. Sir John Chardin says that it is the general custom in the East to carry their children astride upon the hip with the feet round their body. His MS. note on this place is follows:—Coutume en Orient de porter les enfans

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5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because <sup>a</sup>the <sup>b</sup>abundance of

the sea shall be converted unto thee, the <sup>c</sup>force of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and <sup>d</sup>Ephah; all they from <sup>e</sup>Sheba shall come: they shall bring <sup>f</sup>gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of <sup>g</sup>Kedar shall be gathered together unto thee, the rams of Nebaioth

shall minister unto thee: they shall come up with acceptance on mine altar, and <sup>h</sup>I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, <sup>k</sup>to bring thy sons from far, <sup>l</sup>their silver and their gold with them, <sup>m</sup>unto the name of the LORD thy God, and to the Holy One of Israel, <sup>n</sup>because he hath glorified thee.

10 And <sup>o</sup>the sons of strangers shall build up

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<sup>a</sup> Rom. xi. 25.—<sup>b</sup> Or, noise of the sea shall be turned toward thee.—<sup>c</sup> Or, wealth. Ver. 11. Ch. lxi. 6.—<sup>d</sup> Gen. xv. 4.—<sup>e</sup> Ps. lxxii. 10.—<sup>f</sup> Ch. lxi. 6. Matt. ii. 11.

<sup>g</sup> Gen. xxv. 13.—<sup>h</sup> Hag. ii. 7, 9.—<sup>i</sup> Ps. lxxii. 10. Ch. xliii. 4. li. 5.—<sup>k</sup> Gal. iv. 26.—<sup>l</sup> Ps. lxxviii. 30. Zech. xiv. 14.—<sup>m</sup> Jer. iii. 17.—<sup>n</sup> Ch. lv. 5.—<sup>o</sup> Zech. vi. 15.

sur le coste à calfourchon sur la hanche: cette façon est generale aux Indes; les enfans se tiennent comme cela, et la personne qui les porte les embrasse et serre par le corps; parceque sont (ni) emmaillottés, ni en robes qui les embrassent. "In the East it is the custom to carry the children on the haunch, with the legs astride. This is the general custom in India. The children support themselves in this way, and the arm of the nurse goes round the body and presses the child close to the side; and this they can easily do, as the children are not swathed, nor encumbered with clothes." Non brachiis occidentalium more, sed humeris, divaricatis tibiis, impositos circumferunt. "They carry them about, not in their arms after the manner of the western nations, but on their shoulders; the children being placed astride." *Cetovic. Iter Syr. cap. xiv.* This last quotation seems to favour the reading *על כתף al catheph, on the shoulder*, as the *Septuagint* likewise do: but upon the whole I think that *על צד תיננאב al tsad tinnanab* is the true reading; which the *Chaldee* favours; and I have accordingly followed it. See chap. lxvi. 12.—L. This mode of carrying children is as common in *India* as carrying them in the arms is in *Europe*.

Verse 5. *Then thou shalt see*—"Then shalt thou fear"] For *יראי tirai, thou shalt see*, as ours and much the greater number of the translators, ancient and modern, render it, forty MSS. (ten ancient) of *Kennicott's*, and twenty-eight of *De Rossi's*, with one ancient of my own, and the old edition of 1488, have *יראי tirai, thou shalt fear*: the true reading, confirmed by the perfect parallelism of the sentences: the heart *ruffled* and *dilated* in the second line answering to the *fear* and *joy* expressed in the first. The prophet *Jeremiah*, chap. xxxiii. 9, has the same natural and elegant sentiment:

"And this city shall become to me a name of joy; A praise and an honour for all the nations of the earth; Which shall hear all the good that I do unto them: And they shall fear, and they shall tremble, at all the goodness And at all the prosperity that I procure unto her."

And David:—

"I will praise thee, for I am fearfully and wonderfully made." Ps. cxxxix. 14.  
His tibi me rebus quaedam divina voluptas Percipit atque horror. LUCRET. iii. 28.

Recenti mens trepidat metu,  
Plenoque Bacchi pectore turbidum Lætatur. Hor. Carm. ii. 19. l. 5.—L.

Verse 6. *The praises of the Lord*—"And the praise of *יהוה*." Thirty-three MSS. and three editions have *על התיננאב uthehillath*, in the singular number; and so read the ancient versions, and one of my own MSS.

Verse 7. *The rams of Nebaioth shall minister unto thee*] *Vitringa* on the place understands their ministering, and ascending or going up on the altar, as offering themselves voluntarily: ipsi se, non expectato sacerdote alio, gloriæ et sanctificationi divini nominis ultro ac libenter oblaturi. "They, waiting for no priest, go and freely offer themselves to the glory and sanctification of the sacred name." This gives a very elegant and poetical turn to the image. It was a general notion that prevailed with sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. *Sabinos* petit aliquanto tristior; quod sacrificanti hostia aufererat. *Sueton. Titus*, cap. x. Accessit dirum omen, profugus altaribus taurus. "It was an omen of dreadful portent when the victim fled away from the altar." *Tacit. Hist.* iii. 56.—L.

Verse 8. *And as the doves to their windows*—"And like doves upon the wing?"] Instead of *אל el, to*, forty-two MSS. of *Kennicott's*, and one of mine, have *על al, upon*. For *ארבותיהם arubboteyhem, their windows*, read *אברותיהם ebrotheyhem, their wings*, transposing a letter.—*Houbigant*. The *Septuagint* render it *ενωπιον ενωπιον*, "with their young;" they read *אפרותיהם ephrotheyhem*, nearer to the latter than to the present reading.—L.

Verse 9. *The ships of Tarshish first*—"The ships of *Tarshish* among the first"] For *ברישנה barishonah* twenty-five MSS. and the *Syriac* read *כבראשה keba-*

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thy walls, <sup>a</sup> and their kings shall minister unto thee: for <sup>b</sup> in my wrath I smote thee, <sup>c</sup> but in my favour have I had mercy

on thee.

11 Therefore thy gates <sup>d</sup> shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the <sup>e</sup> forces of the Gentiles, and *that* their kings *may be* brought.

12 <sup>f</sup> For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 <sup>g</sup> The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make <sup>h</sup> the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall <sup>i</sup> bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, <sup>k</sup> the Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the

<sup>a</sup> Ch. xlix. 23. Rev. xxi. 24. — <sup>b</sup> Ch. lviii. 17. — <sup>c</sup> Ch. liv. 7. 8. — <sup>d</sup> Rev. xxi. 25. — <sup>e</sup> Or, *wealth*. Ver. 5. <sup>f</sup> Zech. xiv. 17, 19. Matt. xxi. 44. — <sup>g</sup> Ch. xxxv. 2. xli. 19. <sup>h</sup> See 1 Chron. xxviii. 2. Ps. cxxxii. 7. — <sup>i</sup> Ch. xlix. 23. Rev. iii. 9. — <sup>k</sup> Hebr. xii. 22. Rev. xiv. 1. — <sup>l</sup> Ch. xlix.

*rishonah*, "as at the first." The ships of Tarshish as at the first; that is, *as* they brought gold and silver in the days of Solomon.

Verse 13. *And I will make the place of my feet glorious*—"And that I may glorify the place whereon I rest my feet"] The temple of Jerusalem was called the house of God, and the place of his rest or residence. The visible symbolical appearance of God, called by the Jews the shechinah, was in the most holy place, between the wings of the cherubim, above the ark. This is considered as the throne of God, presiding as King over the Jewish state; and as a footstool is a necessary appendage to a throne (see note on chap. lii. 2), the ark is considered as the footstool of God, and is so called, Ps. xcix. 5, 1 Chron. xxviii. 2.

*The glory of Lebanon*] That is, the cedar.

Verse 19. *Neither for brightness shall the moon give light unto thee*—"Nor by night shall the brightness of the moon enlighten thee"] This line, as it stands in the present text, seems to be defective. The *Septuagint* and *Chaldee* both express *the night*, which

Gentiles, <sup>l</sup> and shalt suck the breast of kings: and thou shalt know that <sup>m</sup> I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call <sup>n</sup> thy walls Salvation, and thy gates Praise.

19 The <sup>o</sup> sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and <sup>p</sup> thy God thy glory.

20 <sup>q</sup> Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 <sup>r</sup> Thy people also *shall be* all righteous: <sup>s</sup> they shall inherit the land for ever, <sup>t</sup> the branch of my planting, <sup>u</sup> the work of my hands, that I may be glorified.

22 <sup>v</sup> A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

23. lxi. 6. lxvii. 11, 12. — <sup>m</sup> Ch. xliiii. 3. — <sup>n</sup> Ch. xxvi. 1. <sup>o</sup> Rev. xxi. 23. xxiii. 5. — <sup>p</sup> Zech. ii. 5. — <sup>q</sup> See Amos vii. 9. — <sup>r</sup> Ch. lii. 1. Rev. xxi. 27. — <sup>s</sup> Ps. xxxvii. 11. 22. Matt. v. 5. — <sup>t</sup> Ch. lxi. 3. Matt. xv. 13. John xv. 2. <sup>u</sup> Ch. xxix. 23. xlv. 11. Eph. ii. 10. — <sup>v</sup> Matt. xiii. 31, 32.

is almost necessary to answer to *day* in the preceding line, as well as to perfect the sense here. I therefore think that we ought, upon the authority of the *Septuagint* and *Chaldee*, to read either *לילה velailah, as by night*, instead of *ולנוה ulenogah, and for brightness* or *לילה ulenogah ballailah*, adding the word *בליח ballailah, by night*.—L.

Verse 21. *Of my planting*] *מטעי mattai*; so, with the *Keri*, read forty-four MSS. (seven ancient) and six editions; with which agree the *Syriac*, *Chaldee* and *Vulgate*.

Verse 22. *I the Lord will hasten it in his time* There is a time set for the fulfilment of this prophecy: that time must come before it begins to take place; but when it does begin, the whole will be performed in a short space. It is not, therefore, a time determined for the event that shall be hastened but all the circumstances of the event; all the part of the prediction shall be speedily completed. *Ἐπιτορθε in hys tyme sodepnly schal down ttps.*—Old Testament Bible. And because it is the Lord, therefore it will be done: for although it be difficult, he is almighty

CHAPTER LXI.

The subject of the preceding chapter is continued in this; and to give it the greater solemnity, the Messiah is introduced describing his character and office, and confirming the large promises made before, 1—9. In consequence of this the Jewish church is introduced, praising God for the honour done her by her restoration to favour, and by the accession of the Gentiles, which is beautifully described by allusions to the rich pontifical dress of the high priest; a happy similitude to express the ornaments of a restored nation and of a renewed mind, 10. Certainty of the prophecy illustrated by a figure drawn from the vegetable kingdom, 11

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THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the

meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Ch. xi. 2. Luke iv. 18. John i. 32. iii. 34.—b Ps. xlv. 7.—c Pa. cxlviii. 3. Ch. lviii. 15.—d Ch. xlii. 7. See Jer. xxiv. 8.—e See Lev. xxv. 9.—f Ch. xxxiv. 8. lviii. 4.

NOTES ON CHAP. LXI.

Verse 1. The Spirit of the Lord God is upon me—["The Spirit of JEHOVAH is upon me"] The Septuagint, Vulgate, and St. Luke (chap. iv. 18), and a MS., and two old editions omit the word אדני Adonai, the Lord; which was probably added to the text through the superstition of the Jews, to prevent the pronunciation of the word יהוה Jehovah following. See Kennicott on the state of the printed Hebrew text, vol. i., p. 510.

In most of Isaiah's prophecies there is a primary and secondary sense, or a remote subject illustrated by one that is near. The deliverance of the Jews from their captivity in Babylon is constantly used to shadow forth the salvation of men by Jesus Christ. Even the prophet himself is a typical person, and is sometimes intended to represent the great Saviour. It is evident from Luke iv. 18 that this is a prophecy of our blessed Lord and his preaching; and yet it is as evident that it primarily refers to Isaiah preaching the glad tidings of deliverance to the Jews.

The opening of the prison—"Perfect liberty"] פקדון pekach koach. Ten MSS. of Kennicott's, several of De Rossi's, and one of my own, with the Complutensian, have פקדון pekachkoach in one word; and so the Septuagint and Vulgate appear to have taken it: not merely opening of prisons, but every kind of Liberty—complete redemption.

The proclaiming of perfect liberty to the bound, and the year of acceptance with JEHOVAH, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. See Lev. xxv. 9, &c. This was a year of general release of debts and obligations, of bondmen and bondwomen, of lands and possessions which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself (Luke iv. 18, 19), a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution.

Verse 3. To appoint unto them that mourn in Zion

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might

lxvi. 14. Mal. iv. 1, 3. 2 Thess. i. 7, 8, 9.—c Ch. lviii. 18. Matt. v. 4.—h Pa. xxx. 11.

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—"To impart gladness to the mourners of Zion"] A word necessary to the sense is certainly lost in this place, of which the ancient Versions have preserved no traces. Houbigant, by conjecture, inserts the word נורו sason, gladness, taken from the line next but one below, where it stands opposed to אבל ebel, sorrow or mourning, as the word lost here was to אבל abeley, mourners: I follow him.—L.

Beauty for ashes—"A beautiful crown instead of ashes"] In times of mourning the Jews put on sackcloth, or coarse and sordid raiment, and spread dust and ashes on their heads; on the contrary, splendid clothing and ointment poured on the head were the signs of joy. "Feign thyself to be a mourner," says Joab to the woman of Tekoah, "and put on now mourning apparel, and anoint not thyself with oil," 2 Sam. xiv. 2. These customs are at large expressed in the Book of Judith: "She pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire [mitre, marg.] upon it; and put on her garments of gladness." Chap. x. 3.—L.

peer tachath ephar, glory for ashes; a paronomasia which the prophet often uses: a chaplet, crown, or other ornament of the head (for so the Vulgate renders the word here and in the 10th verse; in which last place the Septuagint agree in the same rendering), instead of dust and ashes, which before covered it; and the costly ointments used on occasions of festivity, instead of the ensigns of sorrow.—L.

Trees of righteousness—"Trees approved"] Heb. oaks of righteousness or truth; that is, such as by their flourishing condition should show that they were indeed "the scion of God's planting, and the work of his hands;" under which images, in the preceding chapter, ver. 21, the true servants of God, in a highly improved state of the church, were represented; that is, says Vitringa on that place, "commendable for



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be called trees of righteousness,  
the planting of the LORD,  
that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct

their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness, and praise to spring forth before all the nations.

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\* Ch. lx. 21.—<sup>b</sup> John xv. 8.—<sup>c</sup> Ch. xlix. 8. lviii. 12. Ezek. xxxvi. 33, 36.—<sup>d</sup> Eph. ii. 12.—<sup>e</sup> Exod. xix. 6. Ch. lx. 17. lxxvi. 21. 1 Pet. ii. 5, 9. Rev. i. 6. v. 10.—<sup>f</sup> Ch. lx. 5, 11, 16.—<sup>g</sup> Ch. xl. 2. Zech. ix. 12.—<sup>h</sup> Ps. xi. 7. <sup>1</sup> Ch. i. 11, 13.—<sup>k</sup> Ch. lv. 3.—<sup>l</sup> Gen. xii. 7. xiii. 15. xv.

18. xvii. 8. xxiv. 7. xxvi. 3. xxxviii. 4, 13. Ch. lxx. 23. <sup>m</sup> Hab. iii. 18.—<sup>n</sup> Ps. cxxxii. 9, 16.—<sup>o</sup> Ch. xlix. 18. Rev. xxi. 2.—<sup>p</sup> Hebr. decketh as priest. —<sup>q</sup> Ps. lxxii. 3. lxxxv. 11.—<sup>r</sup> Ch. lx. 18. lxxii. 7.

the strength of their faith, their durability, and firmness."

Verse 4. "And they that spring from thee"] A word is lost here likewise. After *ubanu*, "they shall build," add *mimmecha*, they that spring from thee. Four MSS. have it so (two of them ancient), and one of mine has it in the margin, and it is confirmed by chap. lviii. 12, where the sentence is the very same, this word being here added. *Kimchi* makes the same remark: "the word *mimmecha* is omitted here; but is found in chap. lviii. 12."

The desolations of many generations] It seems that these words cannot refer to the Jews in the Babylonish captivity, for they were not there many generations; but it may refer to their dispersions and state of ruin since the advent of our Lord; and consequently this may be a promise of the restoration of the Jewish people.

Verse 5. Strangers shall—feed your flocks] Gentiles shall first preach to you the salvation of Christ, and feed with divine knowledge the Jewish congregations.

Verse 7. For your shame—"Instead of your shame"] The translation of this verse, which is very confused, and probably corrupted in the Hebrew, is taken from the Syriac Version; except that the latter has not expressed the word *mishneh*, double, in the first place. Five MSS. add the conjunction *vau* to *simchath*. The Syriac reads *taronnu*, and *tirashu*, in the second person, "ye shall rejoice, ye shall inherit." And for *lahem*, to them, two MSS. (one of them ancient), three of *De Rossi's*, and

the Syriac, read *lachem*, to you, in the second person likewise.

The Version of the Septuagint is imperfect in this place; the first half of the verse is entirely omitted in all the printed copies. It is supplied by MSS. *Pachom.* and *i. D. n.* in the following manner:—

Ἀντι της αἰσχυνης ἴμων της διπλης,  
Και αντι της εντροπης αγαλλιασεται ἡ μερις αυτων  
Δια τουτο την γην αυτων εκ δευτερου—

"Instead of your shame ye shall have double, And instead of your confusion their portion shall rejoice;

Therefore, they shall possess their land a second time. In which the two MSS. agree, except that *i. D. n.* has by mistake *ἡμερας*, day, for *ἡ μερις*, the part. *Abu Cod. Marchal.*, in the margin, has pretty nearly the same supplement as from *Theodotion*.—L.

Verse 8. I hate robbery for burnt offering—"Whom hate rapine and iniquity"] The Syriac and Chaldean prefix the conjunction *vau*, instead of the preposition *beth*, to *olah*, which they render iniquity or oppression; and so the Septuagint, *αδικιας*. The difference lies in the punctuation; *beolah*, in burnt-offering, *beolah*, in iniquity. The letters are the same in both words. Five of *De Rossi's* MSS. confirm this reading.

Verse 9. Their seed shall be known among the Gentiles] Both Jews and Gentiles are to make but one fold under one shepherd, Christ Jesus. But still, notwithstanding this, they may retain their peculiar and national distinction; so that though they are known to be Christians, yet they shall appear to be

converted Jews. After their conversion to Christianity this will necessarily be the case for a long time. Strange nations are not so speedily amalgamated, as to lose their peculiar cast of features, and other national distinctions.

Verse 10. *I will greatly rejoice in the Lord*] These may be the words of the Jews now converted, and brought into the church of Christ, and with the Gentiles made fellow-heirs of the blessings of the new covenant.

*As a bridegroom decketh himself with ornaments—*“As the bridegroom decketh himself with a priestly crown”] An allusion to the magnificent dress of the high-priest, when performing his functions; and particularly to the mitre, and crown or plate of gold on the front of it, Exod. xxix. 6. The bonnet or mitre

of the priests also was made, as Moses expresses it, “for glory and for beauty,” Exod. xxviii. 40. It is difficult to give its full force to the prophet’s metaphor in another language. The version of *Aquila* and *Symmachus* comes nearest to it: *ὡς νυμφιον ἱερατευομενον στεφανω*“ as a bridegroom decked with a priestly crown.”—L.

Verse 11. *The Lord God—*“The Lord JEHOVAH”] “*אדוני Adonai, the Lord*, makes the line longer than the preceding and following; and the *Septuagint, Alexandrian* (and MSS. *Pachom.* and i. D. II.), and *Arabic*, do not so render it. Hence it seems to be interpolated.”—Dr. JUBB. Three MSS. have it not. See on ver. 1 of this chapter. Both words, *אדני יהוה Adonai Yehovah*, are wanting in one of my MSS.; but are supplied in the margin by a later hand.

CHAPTER LXII.

*The prophet opens this chapter with ardent prayers that the happy period of reconciliation just now promised, and here again foretold, may be hastened, 1—5. He then calls upon the faithful, particularly the priests and Levites, to join him, urging the promises, and even the oath, of Jehovah, as the foundation of their request, 6—9. And, relying on this oath, he goes on to speak of the general restoration promised, as already performing; and calls to the people to march forth, and to the various nations among whom they are dispersed to prepare the way for them, as God had caused the order for their return to be universally proclaimed, 10—12.*

FOR Zion’s sake will I not hold my peace, and for Jerusalem’s sake \* I will not rest, until the righteousness

thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 <sup>b</sup> And the Gentiles shall see thy righteousness, and all kings thy glory: <sup>c</sup> and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be <sup>d</sup> a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 \* Thou shalt no more be termed <sup>f</sup> Forsaken; neither shall thy land any more be termed <sup>g</sup> Desolate: but thou shalt be called <sup>h</sup> Hephzi-bah, and thy land <sup>i</sup> Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marieth a virgin, *so* shall thy sons marry thee: and <sup>k</sup> *as* the bridegroom rejoiceth over the bride, *so* <sup>l</sup> shall thy God rejoice over thee.

6 <sup>m</sup> I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace

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<sup>a</sup> Ver. 7. — <sup>b</sup> Ch. lx. 3. — <sup>c</sup> See ver. 4, 12. Ch. lxx. 15.  
<sup>d</sup> Zech. ix. 16. — <sup>e</sup> Hos. i. 10. 1 Pet. ii. 10. — <sup>f</sup> Ch. xlix. 14. <sup>g</sup> 5r. 6, 7. — <sup>h</sup> Ch. liv. 1. — <sup>i</sup> That is, *My delight* is in

*her.* — <sup>j</sup> That is, *Married.* — <sup>k</sup> Heb. *with the joy of the bridegroom.* — <sup>l</sup> Ch. lxx. 19. — <sup>m</sup> Ezek. iii. 17. xxxiii. 7.

NOTES ON CHAP. LXII.

Verse 1. *For Zion’s sake will I not hold my peace—* These are the words of JEHOVAH declaring his purpose relative to the events predicted in the preceding chapter.

*Thou shalt be called by a new name*] Viz., CHRISTIAN—OR, as in the fourth verse, *בה רפצתי chepsti bah*, “my delight is in her”—because she has now received that command; “This is my beloved Son, in whom I am well pleased; HEAR HIM.”

Verse 4. *Thy land Beulah*] *בשולה beulah, married.* In the prophets, a *desolate land* is represented under the notion of a *widow*; an *inhabited land*, under that of a *married woman*, who has both a *husband* and *children*.

Verse 5. *For as a young man—so*] The particles of comparison are not at present in the *Hebrew Text*: but the *Septuagint, Syriac*, and *Chaldee* seem to have read in their copies *כ caph* prefixed to the verb, *כי keyibal*, which seems to have been omitted by mistake of a transcriber, occasioned by the repetition of the same two letters. And before the verb in the second line a MS. adds *כן ken, so*; which the *Septuagint, Syriac*, and *Chaldee* seem also to have had in their copies. In the third line of this verse the same MS. has in like manner *וּבְחִימוֹס vechimos*, and two MSS. and the *Babylonish Talmud* *כִּמְמוֹס kimos*, adding the *כ caph*; and in the fourth line, the *Babylonish Talmud* likewise adds *כן ken, so*, before the verb.

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day nor night: <sup>a</sup> ye that make mention of the LORD, keep not silence,

7 And give him no <sup>b</sup> rest, till he establish, and till he make Jerusalem <sup>c</sup> a praise in the earth.

8 The LORD hath sworn by his right hand,

<sup>a</sup> Or, ye that are the LORD's remembrancers.—<sup>b</sup> Heb. silence.—<sup>c</sup> Ch. lxi. 11. Zeph. iii. 20.

Sir John Chardin, in his note on this place, tells us, "that it is the custom in the East for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows."—HARMER, *Observ.* ii. p. 482.

So shall thy sons marry thee.] For בָּנֶיךָ *banayich*, thy sons, Bishop Lowth reads, restorer or builder, as he does not consider the word as the plural of בֵּן *ben*, a son, but the participle *benoni* of the verb בָּנָה *banah*, he built. I do not see that we gain much by this translation. *Thy sons shall dwell in thee*, Vulgate; and so the Septuagint and Chaldee.

Verse 6. *Ye that make mention of the Lord, keep not silence*] The faithful, and in particular the priests and Levites, are exhorted by the prophet to beseech God with unremitting importunity (compare Luke xviii. 1, &c.) to hasten the redemption of Zion. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among these this seems to have belonged particularly to the singers, see 1 Chron. ix. 33. Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the prophet, chap. lii. 8, to lift up their voice; and here they are commanded, not to keep silence; and the greatest reproach to them is, that they are dumb dogs; they cannot bark; dreamers; sluggards, loving to slumber, chap. lvi. 10. "The watchmen in the camp of the caravans go their rounds crying one after another, 'God is one, he is merciful:' and often add, 'Take heed to yourselves.'" TAVERNIER, *Voyage de Perse*, Liv. i. chap. x. The hundred and thirty-fourth psalm gives us an example of the temple watch. The whole psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each division proclaimed, or sung aloud, at stated intervals, to notify the time of the night:—

FIRST CHORUS.

"Come on now, bless ye JEHOVAH, all ye servants of JEHOVAH;

Ye that stand in the house of JEHOVAH in the nights;  
Lift up your hands towards the sanctuary,  
And bless ye JEHOVAH."

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and by the arm of his strength,  
<sup>a</sup> Surely I will no more <sup>a</sup> give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it,

<sup>d</sup> Heb. If I give, &c.—<sup>e</sup> Deut. xxix. 31, &c. Jer. v. 17

SECOND CHORUS.

"JEHOVAH bless thee out of Sion;  
He that made heaven and earth."

"Ye who stand in the place of the watch, in the house of the sanctuary of the Lord; and ye praise through the nights;"—says the Chaldee paraphrase on the second line. And this explains what is here particularly meant by proclaiming, or making remembrance of, the name of JEHOVAH: the form, which the watch made use of on these occasions, was always a short sentence, expressing some pious sentiment, of which JEHOVAH was the subject; and it is remarkable, that the custom in the East in this respect also still continues the very same; as appears by the example above given from Tavernier.

And this observation leads to the explanation of an obscure passage in the prophet Malachi, chap. ii. 12.

"JEHOVAH will cut off the man that doeth this;  
The watchman and the answerer, from the tabernacles of Jacob;  
And him that presenteth an offering to JEHOVAH  
God of hosts."

רִבְזָה עַרְוֹנֶה, *er veonch*, the master and the scholar, says our translation, after the Vulgate: the son and the grandson, says the Syriac and Chaldee, as little to the purpose: Arias Montanus has given it *vigilantem et respondentem*, "the watchman and the answerer;" that is, the Levite and "him that presenteth an offering to JEHOVAH," that is, the priest.—L. *Ye that make mention of the Lord, keep not silence*. Is not this clause an address to the ministers of Christ, to continue in supplication for the conversion of the Jewish people? *Kimchi* seems to think that the watchmen are the interceding angels!

Verse 9. *But they that have gathered it shall eat it, and praise the Lord*] This and the following line have reference to the law of Moses: "Thou mayest not eat within thy gates the tithes of thy corn, or of thy wine, or of thy oil; but thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose," Deut. xii. 17, 18. "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year ye shall eat the fruit thereof," Lev. xix. 23—25. This clearly explains the force of the expressions, "shall praise JEHOVAH," and "shall drink it in my sacred courts."

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B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nomsæ Pompilii,  
R. Roman., 4.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunæ Pompilii,  
R. Roman., 4.

and praise the LORD; and they that have brought it together shall drink it <sup>a</sup> in the courts of my holiness.

10 Go through, go through the gates; <sup>b</sup> prepare ye the way of the people; cast up, cast up the highway; gather out the stones; <sup>c</sup> lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto

<sup>a</sup> See Deut. xii. 12. xiv. 23, 26. xvi. 11, 14.—<sup>b</sup> Ch. xl. 3. bri. 14.—<sup>c</sup> Ch. xi. 12.—<sup>d</sup> Zech. ix. 9. Matt. xxi. 5.

Five MSS., one ancient, have יאכלוהו *yocheluhu*, they shall eat it, fully expressed; and so likewise ישתוהו *gihtuhu*, they shall drink it, is found in nineteen MSS., three of them ancient.—L.

Verse 10. *Of the people*—“For the people”] Before the word העם *haam*, the people, two MSS. insert יהוה *Yehovah*; one MS. adds the same word after; and eight MSS., three ancient, instead of העם *haam*, have יהוה *Yehovah*, and so likewise one edition. But though it makes a good sense either way, I believe it to be an interpolation, as the ancient Versions do not favour it. The Septuagint indeed read עמי *ammi*, my people.—L.

Verse 11. *Unto the end of the world*—אל קצה הארץ—*al ketseh haaretz*—Instead of אל *el*, to, עד *ad*, unto, is the reading of two of Kennicott's MSS.; and one of mine has מיקצה *mikketseh*, “from the end of the earth.”

*Behold, thy salvation cometh*—“Lo, thy Saviour cometh”] So all the ancient Versions render the word ישיעך *yishech*.

*Behold, his reward*] See note on chap. xl. 10, 11. This reward he carries as it were in his hand. *His*

the end of the world, <sup>d</sup> Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his <sup>e</sup> reward is with him, and his <sup>f</sup> work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city <sup>g</sup> not forsaken.

John xii. 15.—<sup>e</sup> Ch. xl. 10. Rev. xxii. 12.—<sup>f</sup> Or, recompence.—<sup>g</sup> Ver. 4.

*work is before him*—he perfectly knows what is to be done; and is perfectly able to do it. He will do what God should do, and what man cannot do; and men should be *workers with him*. Let no man fear that the promise shall not be fulfilled on account of its difficulty, its greatness, the hinderances in the way, or the unworthiness of the person to whom it is made. It is God's work; he is able to do it, and as *willing* as he is able.

Verse 12. *They shall call them*—These characteristics seem to be put in their inverted order.—1. God will not forsake them. 2. They shall be sought out. 3. They shall be redeemed. And 4. Be in consequence a *holy people*. 1. When God calls, it is a proof that he has not forsaken. 2. When he seeks, it is a proof he is waiting to be gracious. 3. When the atonement is exhibited, all things are then ready. 4. And when that is received, holiness of heart and life is then to be kept continually in view, as this is the genuine work of God's Spirit; and without holiness none shall see the Lord.

CHAPTER LXIII.

The prophet (or rather the church he represents) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-vat. The comparison suggests a lively idea of the wrath of Omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers must be the same with that predicted in the nineteenth chapter of the Revelation, some parts of which are expressed in the same terms with this, and plainly enough refer to the very sudden and total overthrow of Antichrist, and of all his adherents and auxiliaries, of which the destruction of Babylon, the capital of Chaldea, and of Bozra, the chief city of the Edomites, was the prototype, 1—6. At the seventh verse commences a penitential confession and supplication of the Jews, as uttered in their present dispersion, 7—19.

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R. Roman., 4.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is <sup>a</sup> glorious in his apparel,

<sup>a</sup> Heb. decked.

travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore <sup>b</sup> art thou red in

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<sup>b</sup> Rev. xix. 13.

The very remarkable passage with which this chapter begins seems to me to be, in a manner, detached from the rest, and to stand singly by itself;

having no immediate connexion with what goes before, or with what follows, otherwise than as it may pursue the general design, and stand in its

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thine apparel, and thy garments  
like him that treadeth in the  
winefat?

3 I have trodden the wine-  
press alone; and of the people *there was*  
none with me: for I will tread them in mine

<sup>a</sup> Lam. i. 15. Rev. xiv. 19, 20. xix. 15.

proper place in the order of prophecy. It is by many learned interpreters supposed that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honour will, I think, be very difficult to make out; or how the attributes of the great person introduced can possibly suit him. Could Judas call himself the *announcer of righteousness*, mighty to save? Could he talk of the *day of vengeance being in his heart*, and the *year of his redeemed being come*? or that *his own arm wrought salvation for him*? Besides, what were the great exploits of Judas in regard to the Idumeans? He overcame them in battle, and slew twenty thousand of them. And John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them by force to become proselytes to the Jewish religion, and to submit to circumcision: after which they were incorporated with the Jews, and became one people with them. Are these events adequate to the prophet's lofty prediction? Was it so great an action to win a battle with considerable slaughter of the enemy, or to force a whole nation by dint of the sword into Judaism? or was the conversion of the Idumeans, however effected, and their admission into the church of God, equivalent to a most grievous judgment and destruction, threatened in the severest terms? But here is another very material circumstance to be considered, which, I presume, entirely excludes Judas Maccabeus, and even the Idumeans, properly so called. For the Idumea of the prophet's time was quite a different country from that which Judas conquered. For during the Babylonish captivity the Nabatheans had driven the Edomites out of their country; who upon that took possession of the southern parts of Judea, and settled themselves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See Prideaux, ad An. 740 and 165. And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was *Hebron*, 1 Macc. v. 65, not Bozrah.

I conclude, therefore, that this prophecy has not the least relation to Judas Maccabeus. It may be asked, to whom, and to what event does it relate? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied: unless, perhaps, to the destruction of Jerusalem and the Jewish polity; which in the gospel is called the *coming of Christ and the days of vengeance*, Matt. xvi. 28, Luke xxi. 22. But though this prophecy must have its accomplishment, there is

anger, and trample them in my  
fury; and their blood shall be  
sprinkled upon my garments,  
and I will stain all my raiment.

4 For the day of vengeance is in mine  
heart, and the year of my redeemed is come.

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<sup>b</sup> Ch. xxxiv. 8. lxi. 2.

no necessity for supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled; these in Ezekiel, chap. xxxviii., and in the Revelation of St. John, chap. xx., are called *Gog* and *Magog*. This prophecy of Isaiah may possibly refer to the same or the like event. We need not be at a loss to determine the person who is here introduced, as *stained with treading the wine-press*, if we consider how St. John in the Revelation has applied this image of the prophet, Rev. xix. 13, 15, 16. Compare chap. xxxiv.—L.

NOTES ON CHAP. LXIII.

Verse 1. *Who is this that cometh from Edom*] Probably both Edom and Bozrah are only figurative expressions, to point out the place in which God should discomfit his enemies. *Edom* signifies *red*, and *Bozrah*, a *vintage*. *Kimchi* interprets the whole of the destruction of Rome.

*I that speak in righteousness*—"I who publish righteousness"] A MS. has המדבבר *hameddaber*, with the demonstrative article added with greater force and emphasis: *The announcer of righteousness*. A MS. has צדקה *tsedakah*, without *to be* prefixed; and so the *Septuagint* and *Vulgate*. And *thirty-eight* MSS. (*seven* ancient) of Dr. *Kennicott's*, and many of *De Rossi's*, and one of my own, add the conjunction ו *vau* to רב *rab*, and *mighty*; which the *Septuagint*, *Syriac*, and *Vulgate* confirm.—L.

Verse 2. *Wherefore art thou red in thine apparel*] For לילבושך *lilebushecha*, *twenty-nine* MSS. (*nine* ancient) of *Kennicott's*, and *thirty* of *De Rossi's*, and one edition, have לילבושך *lilebusheycha* in the plural; so the *Septuagint* and *Syriac*. And all the ancient Versions read it with מ *mem*, instead of the first ל *lamed*. But the true reading is probably מלבושך *malbushecha* in the singular, as in ver. 3.—L.

Verse 3. *And of the people there was none with me*; I was wholly abandoned by them: but a good meaning is, No man has had any part in making the atonement; it is entirely the work of the Messiah alone. No created being could have any part in a sacrifice that was to be of infinite merit.

*And I will stain*—"And I have stained"] For אנאלי *egalti*, a verb of very irregular formation, compounded, as they say, of the two forms of the preterite and future, a MS. has אנאלי *egalehu*, the regular future with a pleonastic pronoun added to it, according to the Hebrew idiom: "And all my raiment, I have stained it." The necessity of the verb's being in the past tense seems to have given occasion to the alteration made in the end of the

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5 <sup>a</sup> And I looked, and <sup>b</sup> *there* was none to help; and I wondered that *there was* none to uphold: therefore mine own

'arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and <sup>d</sup> make them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the <sup>e</sup> loving-kindnesses of the LORD, and the praises of the LORD,

<sup>a</sup> Ch. xli. 28. lix. 16.—<sup>b</sup> John xvi. 32.—<sup>c</sup> Ps. xcvi. 1.  
<sup>d</sup> Ch. lix. 16.—<sup>e</sup> Rev. xvi. 6.—<sup>f</sup> Ps. xxv. 6. lxxxix. 49.  
<sup>g</sup> Judg. x. 16. Zech. ii. 8. Acts ix. 4.—<sup>h</sup> Exod. xiv. 19.

word. The conversive ו *vau* at the beginning of the sentence affects the verb, though not joined to it; of which there are many examples:—

*anithani remim umikkarney*

ומקרי רמים עייתי

"And thou wilt hear me (or hear thou me) from among the horns of the unicorns." Ps. xxii. 22.—L.

Instead of על בניי *al begadai*, upon my garments, one of my ancient MSS. has לארץ בניי *laarets begadai*; to the earth: but this word is partly effaced, and <sup>l</sup> *al* written in the margin by a later hand.

Vers 5. *And my fury*—"And mine indignation"] <sup>m</sup> *vachamathi*, nineteen MSS. (three ancient) of Kennicot's, nine of De Rossi's, and one of mine, and four editions, have ריקתי *vetsidkathi*, and my rightness; from chap. lix. 16, which I suppose the transcriber retained in his memory. It is true that the Versions are in favour of the common reading; but that noticed above seems to stand on good authority, and is a reading both pleasing and impressive. Opposite, in the margin, my MS. has the common reading by a later hand.

Vers 6. *And make them drunk in my fury*—"And I crushed them in mine indignation"] For אשכרם *vaasherem*, and I made them drunken, twenty-seven MSS. (three ancient), twelve of De Rossi's, and the old edition of 1488, have אשברם *vaashaberem*, and I crushed them: and so the Syriac and Chaldee. The Septuagint have omitted this whole line.

Vers 7. *I will mention the loving-kindnesses of the Lord*] The prophet connects the preceding mercies of God to the Jews with the present prospect he has of their redemption by the Messiah; thus making a circle in which eternal goodness revolves. The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country; without any proper form of civil polity or religious worship; their temple destroyed, their city desolated and lost to them, and their whole nation scattered over the face of the

according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 <sup>f</sup> In all their affliction he was afflicted, <sup>g</sup> and the angel of his presence saved them: <sup>h</sup> in his

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xxxiii. 20, 21. xxiii. 14. Mal. iii. 1. Acts xii. 11.—<sup>h</sup> Deut. vii. 7, 8.

earth, apparently deserted and cast off by the God of their fathers, as no longer his peculiar people.

They begin with acknowledging God's great mercies and favours to their nation, and the ungrateful returns made to them on their part, that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of his mercies. They beseech him to regard them in consideration of his former loving-kindness, they acknowledge him for their Father and Creator, they confess their wickedness and hardness of heart, they entreat his forgiveness, and deplore their present miserable condition under which they have so long suffered. It seems designed as a formula of humiliation for the Israelites, in order to their conversion.

The whole passage is in the elegiac form, pathetic and elegant; but it has suffered much in our present copy by the mistakes of transcribers.

*The praises of the Lord*—"The praise of יהוה *vah*" ] For תהילתו *tehilloth*, plural, twenty-nine MSS. (three ancient) and two editions, have תהילתו *tehillath*, in the singular number; and so the Vulgate renders it; and one of the Greek versions, in the margin of Cod. Marchal. and in the text of MSS. Pachom and i. D. II. την αυσιον Κυριου, "the praise of the Lord."—L.

Verses 8, 9. *So he was their Saviour. In all their affliction*—"And he became their Saviour in all their distress"] I have followed the translation of the Septuagint in the latter part of the eighth, and the former part of the ninth verse; which agrees with the present text, a little differently divided, as to the members of the sentence. They read מכל *miccol*, out of all, instead of בכל *bechol*, in all, which makes no difference in the sense; and נצור they understand as צר *tsir*. Και εγενετο αυτοις εις σωτηριαν εκ πασης θλιψεως αυτων ου πρεσβυς, ουδε αγγελος; "And he was salvation to them in all their tribulation; neither an ambassador nor an angel, but himself, saved them." An angel of his presence means an angel of superior order, in immediate attendance upon God. So the

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love and in his pity he re- deemed them; and <sup>a</sup>he bare them, and carried them all the days of old.

10 But they <sup>b</sup>rebelled, and <sup>c</sup>vexed his holy Spirit: <sup>d</sup>therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that <sup>a</sup>brought them up out of the sea with the <sup>b</sup>'shepherd of his flock? <sup>c</sup>where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses, <sup>b</sup>with his glorious arm, <sup>i</sup>dividing the water before them, to make himself an everlasting name?

<sup>a</sup> Exod. xiv. 4. Deut. i. 31. xxxii. 11, 12. Ch. xlvii. 3, 4. <sup>b</sup> Exod. lxxv. 24. Numb. xiv. 11. Ps. lxxviii. 56. xcv. 9. <sup>c</sup> Ps. lxxviii. 40. Acts vii. 51. Eph. iv. 30. <sup>d</sup> Exod. xxiii. 21. <sup>e</sup> Exod. xiv. 30. xxxii. 11, 12. Numb. xiv. 13, 14, &c. Jer. ii. 6. <sup>f</sup> Or, *shepherds*, as Ps. lxxvii. 20. <sup>g</sup> Numb. xi. 17, 25. Neh. ix. 20. Dan. iv. 8. Hag. ii. 5. <sup>h</sup> Exod.

angel of the Lord says to Zacharias, "I am Gabriel, that stand in the presence of God," Luke i. 19. The presence of JEHOVAH, Exod. xxxiii. 14, 15, and the angel, Exod. xxxiii. 20, 21, is JEHOVAH himself; here an angel of his presence is opposed to JEHOVAH himself, as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, "when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned," Exod. xxxiii. 2—4. God afterwards comforts Moses, by saying, "My presence (that is, I myself in person, and not by an angel) will go with thee," ver. 14. *אנאכי אהיה לפניך*, "I myself will go before thee," as the *Septuagint* render it.

The MSS. and editions are much divided between the two readings of the text and margin in the common copies, *לוי* lo, not, and *לו* lo, to him. All the ancient Versions express the *chetib* reading, *לוי* lo, not.

And he bare them and carried them all the days of old—"And he took them up, and he bore them, all the days of old." See the note on chap. xlvii. 3.—L.

Verse 10. And he fought against them] *Twenty-six* MSS. (ten ancient) and the first edition, with another, add the conjunction *ו* *vau*, *והיה* *vehu*, and he.

Verse 11. Moses and his people—"Moses his servant"] For *עמו* *ammo*, his people, two MSS. (one of them ancient) and one of my own (ancient), and one of *De Rossi's*, and the old edition of 1488, and the *Syriac*, read *עבדו* *abdo*, his servant. These two words have been mistaken one for the other in other places; Ps. lxxviii. 71, and lxxx. 5, for *עמו* *ammo*, his people, and *עמך* *ammecha*, thy people, the *Septuagint* read *עבדו* *abdo*, his servant, and *עבדך* *abdech*a, thy servant.

Where is he that brought them up out of the sea with the shepherd of his flock? where, &c.—"How he brought them up from the sea, with the shepherd of

13 <sup>a</sup>That led them through the deep as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, <sup>i</sup>to make thyself a glorious name.

15 <sup>m</sup>Look down from heaven, and behold <sup>n</sup>from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, <sup>o</sup>the sounding <sup>p</sup>of thy bowels and of thy mercies toward me? are they restrained?

16 <sup>q</sup>Doubtless thou art our father, though Abraham <sup>r</sup>be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our

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xv. 6.—<sup>i</sup> Exod. xiv. 21. Josh. iii. 16.—<sup>k</sup> Ps. cvi. 9. <sup>l</sup> 2 Sam. vii. 23.—<sup>m</sup> Deut. xxvi. 15. Ps. lxxx. 14.—<sup>n</sup> Ps. xxxiii. 14.—<sup>o</sup> Or, *the multitude*.—<sup>p</sup> Jer. xxxi. 20. Hos. xi. 8.—<sup>q</sup> Deut. xxxii. 6. 1 Chron. xxix. 10. Ch. lxxv. 8 <sup>r</sup> Job xiv. 21. Eccles. ix. 5.

his flock; how," &c.] For *איך* *aiyeh*, how, interrogative, twice, the *Syriac* Version reads *איך* *eich*, how, without interrogation, as that particle is used in the *Syriac* language, and sometimes in the *Hebrew*. See Ruth iii. 18, Eccles. ii. 16.

The shepherd of his flock] That is, Moses. The MSS. and editions vary in this word; some have it *רוח* *roeh*, in the singular number; so the *Septuagint*, *Syriac*, and *Chaldee*. Others *רוי* *roey*, plural, the *shepherds*.—L.

Verses 13, 14. That led them through the deep—As a beast goeth down into the valley] In both these verses there is an allusion to the Israelites going through the Red Sea, in the bottom of which they found no more inconvenience than a horse would in running in the desert, where there was neither stone nor mud; nor a beast in the valley, where all was plain and smooth.

Verse 14. The Spirit of the Lord caused him to rest—"The Spirit of JEHOVAH conducted them"] For *תניחננו* *tenichennu*, caused him to rest, the *Septuagint* have *ἠγάγησεν* *agaghsen*, conducted them; they read *תניחננו* *tanchennu*. The *Syriac*, *Chaldee*, and *Vulgate* read *תניחננו* *tanchennu*, conducted him. Two MSS. have the word without the *yod* in the middle.

Verse 15. And thy strength—"And thy mighty power"] For *גבורתך* *geburotheycha*, plural, thirty-two MSS. (seven ancient) and twenty-one of *De Rossi's*, and seven editions, have *גבורתך* *geburathecha*, singular.

Are they restrained? For *אי* *elai*, from (or in regard to) me, the *Septuagint* and *Syriac* read *אני* *eleynu*, from us.—L.

Verse 16. Our Redeemer; thy name is from everlasting—"O deliver us for the sake of thy name." The present text reads, as our translation has rendered it, "Our Redeemer, thy name is from everlasting." But instead of *מלוא* *meolam*, from everlasting, an ancient MS. has *למאן* *lemaan*, for the sake of, which gives a much better sense. To show the

A. M. cir. 3292.  
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Nunus Pompilii,  
R. Roman., 4.

Father, \* our Redeemer; thy name is from everlasting.

17 O LORD, why hast thou made us to err from thy ways,

and hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance.

\* Or, our Redeemer from everlasting is thy name.—<sup>b</sup> Ps. cxiv. 10.—<sup>c</sup> See ch. vi. 10, with John xii. 40. Rom. ix. 18. <sup>d</sup> Numb. x. 36. Ps. xc. 13.—<sup>e</sup> Deut. vii. 6. xxvi. 19. Ch.

impropriety of the present reading, it is sufficient to observe, that the *Septuagint* and *Syriac* translators thought it necessary to add *אלנו aleynu, upon us*, to make out the sense; That is, "Thy name is upon us, or we are called by thy name, from of old." And the *Septuagint* have rendered גאלנו *gouleno*, in the imperative mood, *πυσαι ημας, deliver us*.—L.

Verse 17. Why hast thou made us to err] A mere *Hebraism*, for why hast thou permitted us to err. So, *Lead us not into temptation; do not suffer us to fall into that to which we are tempted.*

Verse 18. The people of thy holiness have possessed it but a little while—"It is little that they have taken possession of thy holy mountain"] The difficulty of the construction in this place is acknowledged on all hands. *Vitringa* prefers that sense as the least

18 \* The people of thy holiness have possessed it but a little while: ' our adversaries have trodden down thy sanctuary.

19 We are thine: thou never barest rule over them: they were not called by thy name.

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lxii. 12. Dan. viii. 24.—<sup>f</sup> Ps. lxxiv. 7.—<sup>g</sup> Or, thy name was not called upon them. Ch. lxx. 1.

exceptionable which our translation has expressed; in which however there seems to be a great defect; that is, the want of what in the speaker's view must have been the principal part of the proposition, the object of the verb, *the land*, or *it*, as our translators supply it, which surely ought to have been expressed, and not to have been left to be supplied by the reader. In a word, I believe there is some mistake in the text; and here the *Septuagint* help us out; they had in their copy *הר har, mountain*, instead of *עם am, people, του ορους του αγιου σου, the mountain of thy Holy One*. "Not only have our enemies taken possession of Mount Zion, and trodden down thy sanctuary; even far worse than this has befallen us; thou hast long since utterly cast us off, and dost not consider us as thy peculiar people."—L.

CHAPTER LXIV.

The whole of this chapter, which is very pathetic and tender, may be considered as a formula of prayer and humiliation intended for the Jews in order to their conversion, 1—12.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. annum  
Nunus Pompilii,  
R. Roman., 4.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down

at thy presence,  
2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the

<sup>a</sup> Ps. cxlv. 5.—<sup>b</sup> Judg. v. 5. Mic. i. 4.—<sup>c</sup> Heb. the fire of meltings.

NOTES ON CHAP. LXIV.

Verse 1. Oh that thou wouldest rend the heavens— This seems to allude to the wonderful manifestation of God upon Mount Sinai.

Verse 2. As when the melting fire burneth—"As the fire kindleth the dry fuel"] *המסים hamasim*. "It means dry stubble, and the root is *המס hamas*," says Rabbi Jonah, apud *Sal. ben Melec* in loc. Which is approved by *Schultens*, Orig. Heb. p. 30.

"The fire kindling the stubble does not seem like enough to the melting of the mountains to be brought as a simile to it. What if thus?—

'That the mountains might flow down at thy presence!  
As the fire of things smelted burneth,  
As the fire causeth the waters to boil—'

nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear,

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<sup>d</sup> Exod. xxxiv. 10. Judg. v. 4, 5. Ps. lxxviii. 8. Hab. iii. 3, 6.—<sup>e</sup> Ps. xxxi. 19. 1 Cor. ii. 9.

There is no doubt of the Hebrew words of the second line bearing that version."—Dr. JUBB.

I submit these different interpretations to the reader's judgment. For my own part, I am inclined to think that the text is much corrupted in this place. The ancient Versions have not the least traces of either of the above interpretations. The *Septuagint* and *Syriac* agree exactly together in rendering this line by, "As the wax melteth before the fire," which can by no means be reconciled with the present text. The *Vulgate*, for *המסים hamasim*, read *ימסו yemasu*.

That the nations] For *גוים goyim, the nations*, four MSS. (one of them ancient) have *הרים harim, the mountains*.—L.

Verse 4. For since the beginning of the world men



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cir. annum  
Nume Pompilii,  
R. Roman., 4.

neither hath the eye <sup>a</sup> seen, O  
God, beside thee, *what* he hath  
prepared for him that waiteth  
for him.

5 Thou meetest him that rejoiceth <sup>b</sup> and  
worketh righteousness, <sup>c</sup> *those that remember*

<sup>a</sup> Or, *seen a God besides thee, which doeth so for him, &c.*

have not heard—"For never have men heard"] St. Paul is generally supposed to have quoted this passage of Isaiah, 1 Cor. ii. 9; and Clemens Romanus in his first epistle has made the same quotation, very nearly in the same words with the apostle. But the citation is so very different both from the *Hebrew* text and the version of the *Septuagint*, that it seems very difficult, if not impossible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticism. One clause, "neither hath it entered into the heart of man" (which by the way, is a phrase purely Hebrew, *אלה על לב alah al leb*, and should seem to belong to the prophet), is wholly left out; and another is repeated without force or propriety; viz., "nor perceived by the ear," after, "never have heard:" and the sense and expression of the apostle is far preferable to that of the Hebrew text. Under these difficulties I am at a loss what to do better, than to offer to the reader this, perhaps disagreeable, alternative: either to consider the *Hebrew* text and *Septuagint* in this place as wilfully disguised and corrupted by the Jews; of which practice, in regard to other quotations in the New Testament from the Old, they lie under strong suspicions (see Dr. Owen on the version of the *Septuagint*, sect. vi.—ix.); or to look upon St. Paul's quotation as not made from Isaiah, but from one or other of the two apocryphal books, entitled, *The Ascension of Esaiah*, and the *Apocalypse of Elias*, in both of which this passage was found; and the apostle is by some supposed in other places to have quoted such apocryphal writings. As the first of these conclusions will perhaps not easily be admitted by many, so I must fairly warn my readers that the second is treated by Jerome as little better than heresy. See his comment on this place of Isaiah.—L. I would read the whole verse thus: "Yea, from the time of old they have not heard, they have not hearkened to, an eye hath not seen a God besides thee. He shall work for that one that waiteth for him." This I really think on the whole to be the best translation of the original.

The variations on this place are as follows: for *שמו* *shameu*, they have heard, a MS. and the *Septuagint* read *שמעו* *shamanu*, we have heard: for the second *לא lo*, not, sixty-nine MSS. and four editions have *לא velo*, and not, and the *Syriac*, *Chaldee*, and *Vulgate*. And so *עין* *eyayin*, and eye, *Septuagint* and *Syriac*. *אלה eth*, the (emphatic), is added before *אלהים Elohim*, God, in MS. *Bodleian*. *למה למה limechakkey*, to them that wait, plural, two MSS. and all the ancient Versions.—L.

Verse 5. *Thou meetest him that rejoiceth and work-*  
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thee in thy ways: behold, thou  
art wroth; for we have sinned:  
<sup>d</sup>in those is continuance, and  
we shall be saved.

6 But we are all as an unclean *thing*, and  
all <sup>e</sup>our righteousnesses *are* as filthy rags;

<sup>b</sup> Acts x. 35.—<sup>c</sup> Ch. xxvi. 8.—<sup>d</sup> Mal. iii. 6.—<sup>e</sup> Phil. iii. 9.

*eth righteousness*—"Thou meetest with joy those who work righteousness"] The *Syriac* reads *שמעו אתה עמו* *poga attah shesh baashi*, as above.

In those is continuance, and we shall be saved—Because of our deeds, for we have been rebellious"] *שמעו אתה עמו בהם שלם bahem olam venivashea*. I am fully persuaded that these words as they stand in the present Hebrew text are utterly unintelligible; there is no doubt of the meaning of each word separately; but put together they make no sense at all. I conclude therefore, that the copy has suffered by mistakes of transcribers in this place. The corruption is of long standing; for the ancient interpreters were as much at a loss for the meaning as the moderns, and give nothing satisfactory. The *Septuagint* render these words by *δια τουτο εβλαηθημεν*, therefore we have erred: they seem to have read *אליהם* *aleyhem niphsha*, without helping the sense. In this difficulty what remains but to have recourse to conjecture? Archbishop Secker was dissatisfied with the present reading: he proposed *הבט עלינו* *hebet aley-nu venivashea*; "look upon us, and we shall, or that we may, be saved:" which gives a very good sense, but seems to have no sufficient foundation. Besides, the word *שמעו* *venivashea*, which is attended with great difficulties, seems to be corrupted, as well as the two preceding; and the true reading of it is, I think, given by the *Septuagint*, *εβλαηθημεν*, we have erred (so they render the verb *שמעו* *pasha*, chap. xlv. 8, and Ezek. xxiii. 12), parallel to *חטאנו* *vannecheta*, *המארתנו*, we have sinned. For *בהם שלם bahem olam*, which means nothing, I would propose *המעללינו* *hamaaleleynu*, "because of our deeds; which I presume was first altered to *במעלליהם* *bemaaleleyhem*, an easy and common mistake of the third person plural of the pronoun for the first (see note on chap. xxxiii. 2), and then with some further alteration to *בהם שלם* *behem olam*. The *אליהם* *aleyhem*, which the *Septuagint* probably found in their copy, seems to be a remnant of *במעלליהם* *bemaaleleyhem*.

This, it may be said, is imposing your sense upon the prophet. It may be so; for perhaps these may not be the very words of the prophet: but however it is better than to impose upon him what makes no sense at all; as they generally do, who pretend to render such corrupted passages. For instance, our own translators: "in those is continuance, and we shall be saved:" in those—in whom, or what? There is no antecedent to the relative. "In the ways of God," say some: "with our fathers," says *Vitringa*, joining it in construction with the verb, *חטאנו* *kat-saphta*, "thou hast been angry with them, our fathers;" and putting *חטאנו* *vannecheta*, "for we have

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R. Roman., 4.

and we all do <sup>a</sup> fade as a leaf :  
and our iniquities, like the wind,  
have taken us away.

7 And <sup>b</sup> there is none that

calleth upon thy name, that stirreth up himself  
to take hold of thee : for thou hast hid thy  
face from us, and hast <sup>c</sup> consumed us, <sup>d</sup> because  
of our iniquities.

8 <sup>e</sup> But now, O LORD, thou art our Father ;  
we are the clay, <sup>f</sup> and thou our potter ; and  
we all are <sup>g</sup> the work of thy hand.

9 Be not <sup>h</sup> wroth very sore, O LORD, neither  
remember iniquity for ever : behold, see, we

<sup>a</sup> Ps. xc. 5, 6. — <sup>b</sup> Hos. vii. 7. — <sup>c</sup> Heb. melted. — <sup>d</sup> Heb. by the hand, as Job ix. 4. — <sup>e</sup> Ch. lxiii. 16. — <sup>f</sup> Ch. xxix. 16. xiv. 9. Jer. xviii. 6. Rom. ix. 20, 21. — <sup>g</sup> Eph. ii. 10. <sup>h</sup> Pa. lxxiv. 1, 2. lxxix. 8. — <sup>i</sup> Ps. lxxix. 13. — <sup>k</sup> Ps. lxxix.

sinned," in a parenthesis. But there has not been any mention of our fathers : and the whole sentence, thus disposed, is utterly discordant from the Hebrew idiom and construction. In those is continuance ; עולם olam means a destined but hidden and unknown portion of time ; but cannot mean continuation of time, or continuance, as it is here rendered. Such forced interpretations are equally conjectural with the boldest critical emendation ; and generally have this further disadvantage, that they are altogether unworthy of the sacred writers.—L.

Coerdale renders the passage thus:—But lo, thou art angry, for we offend, and hate been ever in sinne ; and there is not one whole. This is, I am afraid, making a sense.

After all that this very learned prelate has done to reduce these words to sense and meaning, I am afraid we are still far from the prophet's mind. Probably בם bameh, in them, refers to ירכיך deracheycha, thy ways, above. עולם olam may be rendered of old, or during the whole of the Jewish economy ; and יושע yosha, "and shall we be saved?" Thus:—Thou art wroth, for we have sinned in them (thy ways) of old ; and can we be saved? For we are all as an unclean thing," &c.

Verse 6. As filthy rags] עדים iddim. Rab. Mosheh ben Maimon interpretatur עדים iddim, vestes quibus nuder se abstergit post congressum cum marito suo. Alii pannus menstruat. Alii panni mulieris patientis.—And we ben made as unclean alle we : and as the cloth of the woman rosten blove flowing, all our righteousnesses.—Old MS. Bible. If preachers knew properly the meaning of this word, would they make such a liberal use of it in their public ministry? And why should any use a word, the meaning of which he does not understand? How many in the con-

beseech thee, <sup>i</sup> we are all thy people.

11 Thy holy cities are a wilderness, Zion is a wilderness, <sup>k</sup> Jerusalem a desolation.

11 <sup>l</sup> Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all <sup>m</sup> our pleasant things are laid waste.

12 <sup>n</sup> Wilt thou refrain thyself for these things, O LORD? <sup>o</sup> wilt thou hold thy peace, and afflict us very sore?

A. M. cir. 3292.  
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R. Roman., 4.

1. Ch. iii. 8. Jer. vi. 1. ix. 11. — <sup>2</sup> Kings xxv. 9. Ps. lxxiv. 7. 2 Chron. xxxvi. 12. — <sup>3</sup> Ezek. xxiv. 21, 25. <sup>4</sup> Ch. xlii. 94. — <sup>5</sup> Pa. lxxxi. 1.

gregation blush for the incautious man and his "filthy rags!"

Verse 7. There is none] Twelve MSS. have אין ein, without the conjunction ו vau prefixed ; and so read the Chaldee and Vulgate.

And hast consumed us because of our iniquities— "And hast delivered us up into the hands of our iniquities.] For ואתנו vattenu, "hast dissolved us," the Septuagint, Syriac, and Chaldee had in their copies ואתנו temaggenenu, "hast delivered us up." Houbigant. Secker.

Verse 8. But, now, O Lord, thou art our Father— "But thou, O JEHOVAH, thou art our Father] For ואתנו veattah, and now, five MSS., one of them ancient, and the two oldest editions, 1486 and 1488, have ואתנו veattah, and thou ; and so the Chaldee seems to have read. The repetition has great force. The other word may be well spared. "But now, O Lord, thou art our Father." How very affectionate is the complaint in this and the following verses! But how does the distress increase, when they recollect the desolations of the temple, and ruin of public worship, ver. 11: "Our holy and beautiful house, where our fathers praised thee, is burnt up with fire," &c.

We all are the work of thy hand] Three MSS. (two of them ancient) and the Septuagint read ואתנו maaseh, the work, without the conjunction ו vau prefixed. And for יד yadecha, thy hand, the Bodleian, and two other MSS., the Septuagint, Syriac, and Vulgate read ידי yadeycha, thy hands, in the plural number.—L.

Verse 9. Neither remember iniquity] For לא תזכור laad tizcor, one of my MSS. has לא תזכור laad tik-tsof, "be not angry," as in the preceding clause. This has been partially obliterated, and תזכור tizcor, written in the margin by a later hand: but this MS. abounds with words of this kind, all altered by later hands.

CHAPTER LXV.

We have here a vindication of God's dealings with the Jews, 1, 2. To this end the prophet points out their great hypocrisy, and gives a particular enumeration of their dreadful abominations, many of which were committed under the specious guise of sanctity, 3-5. For their horrid impieties (recorded in writing before Jehovah) the wrath of God shall certainly come upon them to the uttermost; a prediction which was exactly fulfilled in the first and second centuries in the reigns of the Roman emperors Vespasian, Titus, and Hadrian, when the whole Jewish polity was dissolved, and the people dispersed all over the world, 6, 7. Though God had rejected the Jews, and called the Gentiles, who sought him not (Rom. ix. 24-26), yet a remnant from among the former shall be preserved, to whom he will in due time make good all his promises, 8-10. Denunciation of divine vengeance against those idolaters who set in order a table for Gad, and fill out a libation to Meni, ancient idolatries, which, from the context, and from the chronological order of the events predicted, have a plain reference to the idolatries practised by Antichrist under the guise of Christianity, 11, 12. Dreadful fate which awaits these gross idolaters beautifully contrasted with the great blessedness reserved for the righteous, 13-16. Future restoration of the posterity of Jacob, and the happy state of the world in general from that most glorious epoch, represented by the strong figure of the creation of NEW heavens and a NEW earth, wherein dwelleth righteousness, and into which no distress shall be permitted to enter, 17-19. In this new state of things the term of human life shall be greatly protracted, and shall possess none of that uncertainty which attaches to it in "the heavens and the earth which are now." This is elegantly illustrated by the longevity of a tree; manifestly alluding to the oak or cedar of Lebanon, some individuals of which are known to have lived from seven to ten centuries, 20-23. Beautiful figures shadowing forth the profound peace and harmony of the church of Jesus Christ, which shall immediately follow the total overthrow of Antichrist; with a most gracious promise that the great chain of Omnipotence shall be put upon every adversary, so that none will be able any longer to hurt and destroy in all God's holy mountain, 24, 25.

A. M. cir. 3292.  
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cir. annum  
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R. Roman., 4.

I <sup>a</sup> AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that <sup>b</sup> was not called by my name.

<sup>a</sup> Rom. ix. 24, 25, 26, 30. x. 20. Eph. ii. 12, 13.

This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring that he had called the Gentiles, though they had not sought him; and had rejected his own people for their refusal to attend to his repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient in a future flourishing state of the church.—L.

NOTES ON CHAP. LXV.

Verse 1. I am sought of them that asked not for me—"I am made known to those that asked not for me"] נִדְרַשְׁתִּי nidrashti, εμφανης εγενουμην, the Septuagint, Alexandrian, and St. Paul, Rom. x. 20; who has however inverted the order of the phrases, εμφανης εγενουμην, "I was made manifest, and ευρεθη, 2864

2 <sup>c</sup> I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

3 A people <sup>d</sup> that provoketh me to anger

<sup>b</sup> Ch. lxiii. 19.—<sup>c</sup> Rom. x. 21.—<sup>d</sup> Deut. xxxii. 21.

"I was found," from that which they have in the Septuagint. נִדְרַשְׁתִּי nidrashti means, "I am sought so as to be found." Vitringa. If this be the true meaning of the word, then שְׁאַלְתָּ shaaltu, "that asked," which follows, should seem defective, the verb wanting its object; but two MSS. one of them ancient, have שְׁאַלְתִּי shealti, "asked me;" and another MS. יִשְׁאַלְתָּ shealti li, "asked for me;" one or other of which seems to be right. But Cocceius in Lex., and Vitringa in his translation, render נִדְרַשְׁתִּי nidrashti, by "I have answered;" and so the verb is rendered by all the ancient Versions in Ezek. xx. 3, 31. If this be right, the translation will be, "I have answered those that asked not." I leave this to the reader's judgment; but have followed in my translation the Septuagint and St. Paul, and the MSS. above mentioned. בִּקְשׁוּנִי bikeshuni is written regularly and fully in above a hundred MSS. and in the oldest edition, בִּקְשׁוּנִי bikeshuni.—L.

Verse 3. That sacrificeth in gardens, and burneth incense upon altars of brick—"Sacrificing in the gardens, and burning incense on the tiles"] These

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Olymp. XVII. 1.  
cir. annum  
Nume Pompili,  
R. Roman., 4.

A. M. cir. 3292.  
B. C. cir. 712.  
Olymp. XVII. 1.  
cir. animum  
Nunæ Pompilii,  
R. Roman., 4.

continually to my face; \* that sacrificeth in gardens, and burneth incense <sup>b</sup> upon altars of brick;

4 Which remain among the graves, and

<sup>4</sup> Ch. i. 29. lvi. 17. See Lev. xvii. 5. — Heb. upon bricks. Deut. xviii. 11.

se instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deut. xii. 2, 3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God in regard to his altar, which was to be of unhewn stone, Exod. xx. 25. Et pro uno altari, quod impolitissimis lapidibus Dei erat lege constructum, coctos lateres et agrorum respites hostiarum sanguine cruentabant. "And instead of one altar which, according to the law of God, was to be constructed of unhewn stones, they stained the bricks and turfs of the fields with the blood of their victims." Hieron. in loc. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace. An instance of this idolatrous practice we find in 2 Kings xxiii. 15, where it is said that Josiah "beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See also Zeph. i. 5. Sir John Chardin's MS. note on this place of Isaiah is as follows: "Ainsi font tous les Gentiles, sur les lieux elevés, et sur les terrasses, appelez lateres, parceque sont faits de briq." "Who dwell in the sepulchres, and lodge in the caverns," for the purposes of necromancy and divination; to obtain dreams and revelations. Another instance of heathenish superstition: so Virgil:—

Huc dona sacerdos

Cum tulit, et cesarum ovium sub nocte silenti

Pellibus incubuit stratis, somnosque petivit:

Multa modis simulacra videt volitantia miris,

Et varias audit voces, fruiturque deorum

Colloquio, atque imis Acheronta affatur Avernis.

Æn. vii. 86.—L.

"Here in distress the Italian nations come,  
Anxious, to clear their doubts, and learn their doom.

First, on the fleeces of the slaughtered sheep,

By night the sacred priest dissolves in sleep:

When in a train, before his slumbering eye,

Thin airy forms and wondrous visions fly.

He calls the powers who guard the infernal floods,

And talks inspired, familiar with the gods." PITT.

There was a practice exactly like this which prevailed among the Highlanders of Scotland; an authentic account of this is given by Sir Walter Scott, in a note on his poem called *The Lady of the Lake*. It is as follows:—

lodge in the monuments; <sup>d</sup> which eat swine's flesh, and <sup>e</sup> broth of abominable things is in their vessels;

5 Which say, Stand by thyself, come not

<sup>4</sup> Ch. lvi. 17. See Lev. xi. 7. — Or, pieces. — See Matt. ix. 11. Luke v. 30. xviii. 11. Jude 19.

"The Highlanders, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *Taghairm*, mentioned in the text. A person was wrapped up in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits who haunt these desolate recesses. In some of the Hebrides, they attributed the same oracular power to a large black stone by the sea-shore, which they approached with certain solemnities; and considered the first fancy which came into their own minds after they did so, to be the undoubted dictate of the tutelary deity of the stone; and as such to be, if possible, punctually complied with. Martin has recorded the following curious modes of Highland augury, in which the *Taghairm*, and its effects upon the person who was subjected to it, may serve to illustrate the text.

"It was an ordinary thing among the over-curious to consult an invisible oracle concerning the fate of families and battles, &c. This was performed three different ways; the first was by a company of men, one of whom, being detached by lot, was afterwards carried to a river, which was the boundary between two villages. Four of the company laid hold on him; and, having shut his eyes, they took him by the legs and arms, and then, tossing him to and again, struck his hips with force against the bank. One of them cried out, What is it you have got here? Another answers, A log of birch-wood. The other cries again, Let his invisible friends appear from all quarters, and let them relieve him by giving an answer to our present demands; and in a few minutes after, a number of little creatures came from the sea, who answered the question, and disappeared suddenly. The man was then set at liberty; and they all returned home, to take their measures according to the prediction of their false prophets; but the poor deluded fools were abused; for the answer was still ambiguous. This was always practised in the night, and may literally be called the works of darkness.

"I had an account from the most intelligent and judicious men in the Isle of Skie, that, about sixty-two years ago, the oracle was thus consulted only once, and that was in the parish of Kilmartin, on the east side, by a wicked and mischievous race of people, who are now extinguished, both root and branch.

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near to me ; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, <sup>b</sup> it is written before me : <sup>c</sup> I will not keep silence, <sup>d</sup> but will recompense, even recompense into their bosom,

7 Your iniquities, and <sup>e</sup> the iniquities of your

\* Or, anger.—<sup>b</sup> Deut. xxxii. 34. Mal. iii. 16.—<sup>c</sup> Ps. l. 3.  
<sup>d</sup> Ps. lxxix. 12. Jer. xvi. 18. Ezek. xi. 21.

“The second way of consulting the oracle was by a party of men, who first retired to solitary places, remote from any house ; and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand ; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at the break of day, and then he communicated his news to them ; which often proved fatal to those concerned in such unwarrantable inquiries.

“There was a third way of consulting, which was a confirmation of the second above mentioned. The same company who put the man into the hide took a live cat, and put him on a spit. One of the number was employed to turn the spit ; and one of his consorts inquired of him, What are you doing ? He answered, I roast this cat until his friends answer the question ; which must be the same that was proposed by the man shut up in the hide. And afterwards, a very big cat (in allusion to the story of ‘the King of the Cats,’ in Lord Lyttleton's Letters, and well known in the Highlands as a nursery tale) comes, attended by a number of lesser cats, desiring to relieve the cat turned upon the spit, and then answers the question. If this answer proved the same that was given to the man in the hide, then it was taken as a confirmation of the other, which, in this case, was believed infallible.

“Mr. Alexander Cooper, present minister of North-Vist, told me that one John Erach, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide, as above-mentioned ; during which time he felt and heard such terrible things, that he could not express them. The impression it made on him was such as could never go off ; and he said for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse ; and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in the Lewis for any thing I know.”—*Description of the Western Isles*, p. 110. See also PENNANT'S *Scottish Tour*, Vol. ii. p. 361.

Verse 4. *Which remain among the graves*] “For

fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills : therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it

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\* Exod. xx. 5.—<sup>f</sup> Ezek. xviii. 6.—<sup>g</sup> Ezek. xx. 27, 28.

the purpose of evoking the dead. They lodged in desert places that demons might appear to them ; for demons do appear in such places, to those who do believe in them.”—*Kimchi*.

*In the monuments*—[In the caverns] בַּצִּיּוֹרִים *bannetsurim*, a word of doubtful signification. An ancient MS. has בַּצִּיּוֹרִים *batatsurim*, another בַּצִּיּוֹרִים *bataturim*, “in the rocks ;” and *Le Clerc* thinks the *Septuagint* had it so in their copy. They render it by εν τοις σπηλαιωσι, “in the caves.”

*Which eat swine's flesh*] This was expressly forbidden by the law, Lev. xi. 7, but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion, 2 Mac. vi. 18 and vii. 1. “And the broth of abominable meats,” for lustrations, magical arts, and other superstitious and abominable practices.

*In their vessels*] For כֵּלֵיהֶם *keleyhem*, a MS. had at first בִּכְלֵיהֶם *bichleyhem*. So the *Vulgate* and *Chaldee* (and the preposition seems necessary to the sense,) “in their vessels.”

Verse 5. *For I am holier than thou*] So the *Chaldee* renders it. קִדְשְׁתִּיכָא *kedashticha* is the same with קִדְשְׁתִּי כִמְךָ *kadashti mimmecha*. In the same manner חַזְקָתִי *chazakani*, Jer. xx. 7, is used for חַזְקַתִּי *chazakta mimmennai*, “thou art stronger than I.”—L.

Verse 6. *Behold, it is written before me*] Their sin is registered in heaven, calling aloud for the punishment due to it.

*I will—recompense into their bosom*] The bosom is the place where the Asiatics have their pockets, and not in their skirts like the inhabitants of the West. Their loose flowing garments have scarcely any thing analogous to *skirts*.

*Into their bosom*] For *by al*, ten MSS. and five editions have אֶל *el*. So again at the end of this verse, *seventeen* MSS. and *four* editions have אֶל *al*.—L.

Verse 7. *Your iniquities, and the iniquities of your fathers*—[Their iniquities, and the iniquities of their fathers] For the pronoun affixed of the second person כֶּם *chem*, *your*, twice, read הֶם *hem*, *their*, in the third person ; with the *Septuagint* and *Houbigant*.—L.

Verse 8. *A blessing is in it*] The Hebrews call all things which serve for food בְּרָכָה *beruchah*, “a blessing.” On this verse *Kimchi* remarks : “As the cluster of grapes contains, besides the juice, the bark, and the kernels, so the Israelites have, besides the just, sinners among them. Now as the cluster must not

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not; for 'a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And 'Sharon shall be a fold of flocks, and 'the valley of Achor a place for the

herds to lie down in, for my people that have sought me.

11 But ye are they that forsake the LORD, that forget 'my holy mountain, that prepare 'a table for that 'troop, and that furnish the drink-offering unto that 'number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: 'because when I called, ye did

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\* Joel ii. 14. —<sup>b</sup> Ver. 15, 22. Matt. xxiv. 22. Rom. xi. 5, 7. —<sup>c</sup> Ch. xxxiii. 9. xxxv. 2. —<sup>d</sup> Josh. vii. 24, 26. Hos. ii. 15. —<sup>e</sup> Ch. lvi. 7. lvii. 13. Ver. 25. —<sup>f</sup> Ezek.

xxxiii. 41. 1 Cor. x. 21. —<sup>g</sup> Or, Gad. —<sup>h</sup> Or, Meni. —<sup>i</sup> 2 Chron. xxxvi. 15, 16. Prov. i. 24, &c. Ch. lxxvi. 4. Jer. vii. 13. Zech. vii. 7. Matt. xxi. 34—43.

be destroyed, because there is a blessing—a nutritive part, in it; so Israel shall not be destroyed because there are righteous persons in it. But as the bark and kernels are thrown away when the wine is pressed out, so shall the sinners be purged away from among the just, and on their return from exile shall not be permitted to enter into the land of Israel." Ezek. xx. 38.

For my servants' sakes—"For the sake of my servant"] It is to be observed that one of the Konigsberg MSS. collated by Lilienthal points the word גַּד *gadi*, singular; that is, "my servant," meaning the Messiah; and so read the Septuagint, which gives a very good sense. In two of my old MSS. it is pointed גַּד *abadai*, and גַּדִּי *abdi*, "my servant," this confirms the above reading.

Verse 9. An inheritor of my mountains—"An inheritor of my mountain"] יַרִּי *hari*, in the singular number; so the Septuagint and Syriac; that is, of Mount Zion. See ver. 11 and chap. lvi. 7, to which the pronoun feminine singular, added to the verb in the next line, refers; יִרְשָׁה *yereshuah*, "shall inherit her."—L.

Verse 10. Sharon—and the valley of Achor] Two of the most fertile parts of Judea; famous for their rich pastures; the former to the west, not far from Joppa; the latter north of Jericho, near Gilgal.

Vers 11. That prepare a table for that troop—"Who set in order a table for Gad"] The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. "But why should we be solicitous about it?" says Schmidius. "It appears sufficiently, from the circumstances, that they were false gods; either stars, or some natural objects; or a mere fiction. The Holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather, that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are now quite at a loss to know what and what sort of things they were." Schmidius on the place, and on Jud. ii. 13, Bibl. Hallensia.

Jerome, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast, or a lectisternium, as the Romans called it, for these pretended deities. Est in cunctis urbibus, et

maxime in Ægypto, et in Alexandria, idololatriæ vetus consuetudo, ut ultimo die anni, et mensis ejus qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum; vel præteriti anni vel futuri fertilitatem auspicantes. Hoc autem faciebant et Israelitæ, omnium simulachrorum portenta venerantes; et nequaquam altari victimas, sed hujusmodi mensæ liba fundebant. "In all cities, and especially in Egypt and Alexandria, it was an ancient idolatrous custom on the last day of the year, to spread a table covered with various kinds of viands, and a goblet mixed with new wine, referring to the fertility either of the past or coming year. The Israelites did the same, worshipping all kinds of images, and pouring out libations on such tables," &c. See also *Le Clerc* on the place; and on lxxvi. 17, and Dav. Millii Dissert. v.

The allusion to Meni, which signifies number, is obvious. If there had been the like allusion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jerome's version of this place, that the words τῷ δαιμονίῳ, to a demon (or δαίμονι, as some copies have it), and τῷ τυχεῖ, to fortune, stood in his time in the Greek version in an inverted order from that which they have in the present copies; the latter then answering to גַּד *gad*, the former to מְנִי *meni*: by which some difficulty would be avoided; for it is commonly supposed that גַּד *gad* signifies τυχή, fortune. See Gen. xxx. 11, apud Sept. This matter is so far well cleared up by MSS. Pachom. and i. D. ii., which agree in placing these two words in that order, which Jerome's version supposes.—L.

My Old MS. Bible translates: What patten the borde of fortune; and offered libours upon it; and so the Vulgate.

Ἐτοιμαζόντες τῷ δαιμονίῳ τραπέζαν, καὶ πληροῦντες τῷ τυχεῖ κερασμα. "Preparing a table for the demon, and filling up, or pouring out, a libation to fortune."—Septuagint.

Ye have set up an aulter unto fortune  
And given rich drink offerings unto treasure.

COVERDALE.

Verse 12. Therefore will I number you] Referring to Meni, which signifies number. "I abbi Eliezar said to his disciples, Turn to God one day before

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not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

17 For, behold, I create <sup>b</sup> new heavens and a new earth: and the former shall not be remembered, nor <sup>1</sup> come into mind.

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13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

18 But be ye glad and rejoice for ever in *that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and <sup>a</sup> shall howl for <sup>b</sup> vexation of spirit.

19 And <sup>k</sup> I will rejoice in Jerusalem, and joy in my people; and the <sup>1</sup> voice of weeping shall be no more heard in her, nor the voice of crying.

15 And ye shall leave your name <sup>c</sup> for a curse unto <sup>d</sup> my chosen: for the Lord God shall slay thee, and <sup>e</sup> call his servants by another name:

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; <sup>m</sup> but the sinner *being* an hundred years old shall be accursed.

16 <sup>f</sup> That he who blesseth himself in the earth shall bless himself in the God of truth; and <sup>g</sup> he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

21 And <sup>n</sup> they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

<sup>a</sup> Matt. viii. 12. Luke xiii. 28. — <sup>b</sup> Heb. *breaking*.  
<sup>c</sup> See Jer. xxix. 22. Zech. viii. 13. — <sup>d</sup> Ver. 9, 22. — <sup>e</sup> Ch. lxii. 2. Acts xi. 26. — <sup>f</sup> Ps. lxxii. 17. Jer. iv. 2. — <sup>g</sup> Dent. vi. 13. Ps. lxxiii. 11. Ch. xix. 18. xlv. 23. Zeph. i. 5. <sup>h</sup> Ch. li. 16. lxvi. 22. 2 Pet. iii. 13. Rev. xxi. 1. — <sup>i</sup> Heb.

come upon the heart. — <sup>k</sup> Ch. lxii. 5. — <sup>l</sup> Ch. xxxv. 10. li. 11. Rev. vii. 17. xxi. 4. — <sup>m</sup> Eccles. viii. 12. — <sup>n</sup> See Lev. xxvi. 16. Deut. xxviii. 30. Ch. lxiii. 8. Amos ix. 14. <sup>o</sup> Ps. xcii. 12.

you die. His disciples said, How can a man know the day of his death? He answered, Therefore it is necessary that you should turn to God to-day, for possibly ye may die to-morrow."

change the state of the atmosphere, and render the earth more fruitful. Some refer it to what they call the Millennium; others, to a glorious state of religion; others, to the re-creation of the earth after it shall have been destroyed by fire. I think it refers to the full conversion of the Jews *ultimately*; and primarily to the deliverance from the Babylonish captivity.

Verse 13. *My servants shall eat, but ye shall be hungry*] Rabbi Joachan ben Zachai said in a parable: There was a king who invited his servants, but set them no time to come to the feast. The prudent and wary who were among them adorned themselves; and, standing at the gate of the king's house, said, Is there any thing lacking in the king's house? i. e., Is there any work to be done in it? But the foolish which were among them went, and mocking said, When shall the feast be, in which there is no labour? Suddenly, the king sought out his servants: they who were adorned entered in, and they who were still polluted entered in also. The king was glad when he met the *prudent*; but he was angry when he met the *foolish*. Therefore he said, Let *those* sit down, and let them eat; but let *these* stand and look on.

Verse 18. *Rejoice for ever in that which I create*—“Exult in the age to come which I create”] So in chap. ix. 5, *עַבְדֵי אֲבִי אֲדָ, פֶּאֶרְתֵּךְ הַיּוֹם הַזֶּה וְהַיּוֹם הַבָּא*, “the father of the age to come,” *Sept.* See Bishop Chandler, Defence of Christianity, p. 136.

This parable is very like that of the wise and foolish virgins, Matt. xxv., and that of the marriage of the king's son, Matt. xxii.

Verse 19. *The voice of weeping, &c.*] “Because of untimely deaths, shall no more be heard in thee; for natural death shall not happen till men be full of days; as it is written, ver. 20: *There shall be no more thence an infant of days*, i. e., the people shall live to *three or five hundred* years of age, as in the days of the patriarchs; and if one die at *one hundred* years, it is because of his sin; and even at that age he shall be reputed an *infant*; and they shall say of him, An infant is dead. These things shall happen to Israel in the days of the Messiah.”—*Kimchi*.

Verse 15. *Shall slay thee*—“Shall slay you”] For *וְהָיָה כְּשֶׁלַחְךָ* *vehemithecha*, shall slay thee, the Septuagint and Chaldee read *וְהָיָה כְּשֶׁלַחְכֶם* *vehemitheschem*, shall slay you, plural.

Verse 20. *Thence*—“There”] For *שָׁמָּה* *meshsham*, *thence*, the Septuagint, Syriac, and Vulgate, read *שָׁמָּה*, *there*.

Verse 17. *I create new heavens and a new earth*] This has been variously understood. Some Jews and some Christians understand it *literally*. God shall

Verse 22. *They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deut. xxviii. 30: “Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof.”

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people, and <sup>a</sup> mine elect <sup>b</sup> shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for <sup>d</sup> they are the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that <sup>e</sup> before

<sup>a</sup>Ver. 9, 15.—<sup>b</sup>Heb. shall make them continue long, or shall wear out.—<sup>c</sup>Deut. xxviii. 41. Hos. ix. 12.—<sup>d</sup>Ch.

For as the days of a tree] It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying: which seems to be a moderate and probable computation. See Evelyn, Sylva, B. iii. chap. iii. The present emperor of China, in his very ingenious and sensible poem entitled *Eloge de Moukden*, a translation of which in French was published at Paris, 1770, speaks of a tree in his country which lives more than a hundred ages; and another, which after fourscore ages is only in its prime, pp. 37, 38. But his imperial majesty's commentators, in their note on the place, carry the matter much further; and quote authority, which affirms, that the tree last mentioned by the emperor, the immortal tree, after having lived ten thousand years, is still only in its prime. I suspect that the Chinese enlarge somewhat in their national chronology, as well as in that of their trees. See *Chou King*, Preface, by Mons. de Guignes. The prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions. The rabbins have said that this refers to the tree of life, which endures five hundred years.—L.

Verse 23. They shall not labour in vain—"My chosen shall not labour in vain"] I remove בחרתי *bachirai*, my elect, from the end of the twenty-second to the beginning of the twenty-third verse, on the authority of the *Septuagint*, *Syriac*, and *Vulgate*, and a MS.; contrary to the division in the *Masoretic* text.—L. The *Septuagint* is beautiful: My chosen

they call, I will answer; and while they are yet speaking, I will hear.

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25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: <sup>g</sup> and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

ixi. 9.—<sup>c</sup>Ps. xxxiii. 5. Dan. ix. 21.—<sup>f</sup>Ch. xi. 6, 7, 9. <sup>g</sup>Gen. iii. 14.

shall not labour in vain, neither shall they beget children for the curse; for the seed is blessed of the Lord, and their posterity with them."

Nor bring forth for trouble—"Neither shall they generate a short-lived race"] לבהלה *labbehalah*, in festinationem, "what shall soon hasten away." Ες καταρασαν, for a curse, Sept. They seem to have read להלאה *lealah*.—Grotius. But Ps. lxxviii. 33 both justifies and explains the word here:—

יכל בהבל ימיהם  
yemeyhem bahebel vayechal  
בבהלה שנותם  
babbehalah ushenotham

"And he consumed their days in vanity; And their years in haste."

μετα σπουδης, say the *Septuagint*. Jerome on this place of Isaiah explains it to the same purpose: "εξ ανωραπειαν, hoc est, ut esse desistant."

Verse 24. Before they call I will answer] I will give them all they crave for, and more than they can desire.

Verse 25. The wolf and the lamb, &c.] The glorious salvation which Jesus Christ procures is for men, and for men only: fallen spirits must still abide under the curse: "He took not on him the nature of angels, but the seed of Abraham."

Shall feed together] For כאחד *keechad*, as one, an ancient MS. has יחדו *yachdav*, together; the usual word, to the same sense, but very different in the letters. The *Septuagint*, *Syriac*, and *Vulgate* seem to agree with the MSS.—L.

CHAPTER LXVI.

This chapter treats of the same subject with the foregoing. God, by his prophet, tells the Jews, who valued themselves much on their temple and pompous worship, that the Most High dwelleth not in temples made with hands; and that no outward rites of worship, while the worshippers are idolatrous and impure, can please him who looketh at the heart, 1-3. This leads to a threatening of vengeance for their guilt, alluding to their making void the law of God by their abominable traditions, their rejection of Christ, persecution of his followers, and consequent destruction by the Romans. But as the Jewish ritual and people shadow forth the system of Christianity and its professors; so, in the prophetic writings, the idolatries of the Jews are frequently put for the idolatries afterwards practised by those bearing the Christian name. Consequently, if we would have the plenitude of meaning in this section of prophecy, which the very context requires, we must look through the type into the antitype, viz., the very gross idolatries practised by



the members of Antichrist, the pompous heap of human inventions and traditions with which they have encumbered the Christian system, their most dreadful persecution of Christ's spiritual and true worshippers, and the awful judgments which shall overtake them in the great and terrible day of the Lord, 4—6. The mighty and sudden increase of the church of Jesus Christ at the period of Antichrist's fall represented by the very strong figure of Sion being delivered of a manchild before the time of her travail, the meaning of which symbol the prophet immediately subjoins in a series of interrogations for the sake of greater force and emphasis, 7—9. Wonderful prosperity and unspeakable blessedness of the world when the posterity of Jacob, with the fulness of the Gentiles, shall be assembled to Messiah's standard, 10—14. All the wicked of the earth shall be gathered together to the battle of that great day of God Almighty, and the slain of Jehovah shall be many, 15—18. Manner of the future restoration of the Israelites from their several dispersions throughout the habitable globe, 19—21. Perpetuity of this new economy of grace to the house of Israel, 22. Righteousness shall be universally diffused in the earth; and the memory of those who have transgressed against the Lord shall be had in continual abhorrence, 23, 24. Thus this great prophet, after tracing the principal events of time, seems at length to have terminated his views in eternity, where all revolutions cease, where the blessedness of the righteous shall be unchangeable as the new heavens, and the misery of the wicked as the fire that shall not be quenched.

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THUS saith the LORD, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

2 For all those things hath mine hand made, and all those things have been, saith the

\* 1 Kings viii. 27. 2 Chron. vi. 18. Matt. v. 34, 35. Acts vii. 48, 49. xvii. 24.—<sup>b</sup> Ch. lvii. 15. lxi. 1.—<sup>c</sup> Ps. xxxiv.

NOTES ON CHAP. LXVI.

This chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments denounced in verses 6 and 12 of the preceding chapter were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that "the Most High dwelleth not in temples made with hands;" and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by him. This their hypocrisy is set forth in strong colours, which brings the prophet again to the subject of the former chapter; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the church under it. The increase of the church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God; see Rom. xv. 16. And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable.

LORD: <sup>b</sup> but to this man will I look, <sup>c</sup> even to him that is poor and of a contrite spirit, and <sup>d</sup> trembleth at my word.

3 <sup>e</sup> He that killeth an ox is as if he slew a man; he that sacrificeth a <sup>f</sup> lamb, as if he <sup>g</sup> cut off a dog's neck; he that offereth an

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18. li. 17.—<sup>d</sup> Ezra ix. 4. x. 3. Prov. xxviii. 14. Ver. 5. <sup>e</sup> Ch. i. 11.—<sup>f</sup> Or, kid.—<sup>g</sup> Deut. xxiii. 18.

These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.—L.

Verse 2. *And all those things have been*—"And all these things are mine"] A word absolutely necessary to the sense is here lost out of the text: *to mine*. It is preserved by the *Septuagint* and *Syriac*.

Verse 3. *He that killeth an ox is as if he slew a man*—"He that slayeth an ox killeth a man"] These are instances of wickedness joined with hypocrisy: of the most flagitious crimes committed by those who at the same time affected great strictness in the performance of all the external services of religion. God, by the prophet Ezekiel, upbraids the Jews with the same practices: "When they had slain their children to their idols, then they came the same day into my sanctuary to profane it," chap. xxiii. 39. Of the same kind was the hypocrisy of the Pharisees in our Saviour's time: "who devoured widows' houses, and for a pretence made long prayers," Matt. xxiii. 14.

The generality of interpreters, by departing from the literal rendering of the text, have totally lost the true sense of it, and have substituted in its place what makes no good sense at all; for it is not easy to show how, in any circumstances, sacrifice and murder, the presenting of legal offerings and idolatrous worship, can possibly be of the same account in the sight of God.

*He that offereth an oblation*, as if he offered *minim*

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oblation, as if he offered swine's blood; he that "burneth incense, as if he blessed an idol. Yea, they have chosen their

own ways, and their soul delighteth in their abominations.

4 I also will choose their <sup>b</sup>delusions, and will bring their fears upon them; <sup>c</sup>because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 Hear the word of the LORD, <sup>d</sup>ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, <sup>e</sup>Let the LORD be glorified: but <sup>f</sup>he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice

<sup>d</sup> Heb. maketh a memorial of, Lev. ii. 2.—<sup>e</sup> Or, devices.  
<sup>c</sup> Prov. i. 24. Ch. lxx. 12. Jer. vii. 13.

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from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day: or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not <sup>g</sup>cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with

<sup>d</sup> Ver. 1.—<sup>e</sup> Ch. v. 19.—<sup>f</sup> 2 Thess. i. 10. Tit. ii. 13.  
<sup>g</sup> Or, beget.

blood—"That maketh an oblation offereth swine's blood"] A word here likewise, necessary to complete the sense, is perhaps irrecoverably lost out of the text. The *Vulgute* and *Chaldee* add the word *offereth*, to make out the sense; not, as I imagine, from any different reading (for the word wanted seems to have been lost before the time of the oldest of them, as the *Septuagint* had it not in their copy), but from mere necessity.

*Le Clerc* thinks that מקלה *maaleh* is to be repeated from the beginning of this member; but that is not the case in the parallel members, which have another and a different verb in the second place. "דם *dam*, sic Versiones; putarem tamen legendum participium aliquod, et quidem זבח *zabach*, cum sequatur ח *cheth*, nisi jam præcesserat."—SECKER. *Houbigant* supplies אכל *achal*, eateth. After all, I think the most probable word is that which the *Chaldee* and *Vulgute* seem to have designed to represent; that is, מקריב *makrib*, offereth.

In their abominations.] ובשקציהם *ubeshikkutseyhem*, "and in their abominations;" two copies of the *Maszor*, and one of *Kennicott's* MSS. have ובעליליהם *ubeilleyhem*, "and in their idols." So the *Vulgute* and *Syriac*.

Verse 5. Your brethren that hated you—said—"Say ye to your brethren that hate you"] The *Syriac* reads אהבו אתכם *imru laucheychem*; and so the *Septuagint*, Edit. Comp. *επαρε αδελφοις υμων*; and MS. *Marchal*. has *αδελφοις*; and so *Cyril* and *Procopius* read and explain it. It is not easy to make sense of the reading of the *Septuagint* in the other editions; *επαρε αδελφοις υμων τοις μισουσιν υμας* but for *υμων*, *our*, MS. l. D. ii. also has *υμων*, *your*.

Verse 6. A voice of noise from the city, a voice from the temple, a voice of the Lord] It is very remarkable that similar words were spoken by Jesus, son of

Ananias, previously to the destruction of Jerusalem. See his very affecting history related by *Josephus*, WAR, B. vi., chap. v.

Verse 8. Who hath seen—"And who hath seen"] Twenty MSS. (four ancient) of *Kennicott's*, and twenty-nine of *De Rossi's*, and two ancient of my own, and the two oldest editions, with two others, have ומי *umi*, adding the conjunction ו *vau*; and so read all the ancient Versions. AND who hath seen?

Verse 9. Shall I bring to the birth] האני אשביר *haani ashbir*, num ego matricem frangam; *MONTANUS*. The word means that which immediately precedes the appearance of the fetus—the breaking forth of the liquor amnii. This also is an expression that should be studiously avoided in prayers and sermons.

Verse 11. With the abundance of her glory—"From her abundant stores."] For מizziv, from the splendour, two MSS. and the old edition of 1488, have מיי *mizziv*; and the latter ז *zain* is upon a rasure in three other MSS. It is remarkable that *Kinchi* and *Sal. ben Melec*, not being able to make any thing of the word as it stands in the text, say it means the same with מיי *mizziv*; that is, in effect, they admit of a various reading, or an error in the text. But as *Vitringa* observes, what sense is there in sucking nourishment from the splendour of her glory? He therefore endeavours to deduce another sense of the word מיי *siz*; but, as far as it appears to me, without any authority. I am more inclined to accede to the opinion of those learned rabbins, and to think that there is some mistake in the word; for that in truth is their opinion, though they disguise it by saying that the corrupted word means the very same with that which they believe to be genuine. So in chap. xli. 24 they say that אפס *apha*, a viper, means the same with אפס *ephes*, nothing; instead of acknowledging that one is written by mistake instead of the

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the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

a Or, brightness.—b Ch. xlviii. 18. lx. 5.—c Ch. lx. 16. d Ch. xlix. 22. lx. 4.—e See Ezek. xxxvii. 1, &c.—f Ch.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts; it shall come that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and

ix. 5. 2 Thess. i. 8.—g Ch. xxxvii. 1.—h Ch. lxx. 3, 4. i Or, one after another.—k Luke ii. 34.

other. I would propose to read in this place מִיִּזְיִן mizzin or מִיִּזְזִין mizzen, which is the reading of one of De Rossi's MS. (instead of מִיִּזְמִין meziz), from the stores, from זָן zun, to nourish, to feed; see Gen. xlv. 23; 2 Chron. xi. 23; Ps. cxliv. 13. And this perhaps may be meant by Aquila, who renders the word by ἀπο πανοδαπίας with which that of the Vulgate, ab omnimoda gloria, and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the sense; מֵיִן meyin, from the wine.—L.

Verse 12. Like a river, and—like a flowing stream—“Like the great river, and like the overflowing stream”] That is, the Euphrates (it ought to have been pointed כַּנְזָר cannahar, ut fluvius ille, as the river), and the Nile.

Then shall ye suck—“And ye shall suck at the breast”] These two words נָשָׂא by at shad, at the breast, seem to have been omitted in the present text, from their likeness to the two words following; נָשָׂא by at tsad, at the side. A very probable conjecture of Houbigant. The Chaldee and Vulgate have omitted the two latter words instead of the two former. See note on chap. lx. 4.

Verse 15. The Lord will come with fire—“Jehovah shall come as a fire”] For בָּאֵשׁ baesh, in fire, the Septuagint had in their copy καὶ ὡς πῦρ, as a fire; ὡς πῦρ.

To render his anger with fury—“To breathe forth his anger in a burning heat”] Instead of לְהַשְׁחִיב lehashib, as pointed by the Masoretes, to render, I understand it as נָשָׂא lehashahib, to breathe, from נָשָׂא nashab.

Verse 17. Behind one tree—“After the rites of Achad”] The Syrians worshipped a God called Adad. Plin. Nat. Hist. xxxvii. 11; Macrob. Sat. i. 23. They held him to be the highest and greatest of the gods, and to be the same with Jupiter and the sun; and the name Adad, says Macrobius, signifies one; as likewise does the word Achad in Isaiah. Many learned men therefore have supposed, and with

some probability, that the prophet means the same pretended deity. אַחַד achad, in the Syrian and Chaldee dialects, is אַחַד chad; and perhaps by reduplication of the last letter to express perfect unity, it may have become אַחַד chadad, not improperly expressed by Macrobius Adad, without the aspirate. It was also pronounced by the Syrians themselves, with a weaker aspirate, אַחַד hadad; as in Benhadad, Hadadezer, names of their kings, which were certainly taken from their chief object of worship. This seems to me to be a probable account of this name.

But the Masoretes correct the text in this place. Their marginal reading is אַחַת achath, which is the same word only in the feminine form; and so read thirty MSS. (six ancient) and the two oldest editions. This Le Clerc approves, and supposes it to mean Hecate, or the moon; and he supports his hypothesis by arguments not at all improbable. See his note on the place.

Whatever the particular mode of idolatry which the prophet refers to might be, the general sense of the place is perfectly clear. But the Chaldee and Syriac, and after them Symmachus and Theodotion, cut off at once all these difficulties, by taking the word אַחַד achad in its common meaning, not as a proper name: the two latter rendering the sentence thus: Ὁμοῦ ἑκατέρωθεν ἐν μεσῶ ἐσθιοντων το κρεας το χοιρειον “One after another, in the midst of those that eat swine's flesh.” I suppose they all read in their copies אַחַד אַחַד achad achad, one by one, or perhaps אַחַד אַחַר אַחַד achad achar achad, one after another. See a large dissertation on this subject in Davidis Millii Dissertationes Selectæ, Dissert. VI.—L.

I know not what to make of this place; it is certain that our translation makes no sense, and that of the learned prelate seems to me too refined. Kimchi interprets this of the Turks, who are remarkable for ablutions. “Behind one in the midst” he understands of a large fish-pond placed in the middle of

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I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan,

to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests

<sup>a</sup> Mal. i. 11. — <sup>b</sup> Rom. xv. 16. — <sup>c</sup> Or, couches. — <sup>d</sup> Exod. xix. 6. Ch. lxi. 6. 1 Pet. ii. 9. Rev. i. 6. — <sup>e</sup> Ch. lxxv. 17. 2 Pet. iii. 13. Rev. xxi. 1. — <sup>f</sup> Zech. xiv. 16. — <sup>g</sup> Heb.

their gardens. Others make אַחַד *achad* a deity, as above; and a deity of various names it is supposed to be, for it is *Achad*, and *Chad*, and *Hadad*, and *Achah*, and *Hecat*, an Assyrian idol. Beyond the gate to the east or the gate to the west.—Old MS. Bible.

Verse 18. For I know their works] A word is here lost out of the present text, leaving the text quite imperfect. The word is יָדָעָה *yodea*, knowing, supplied from the Syriac. The Chaldee had the same word in the copy before him, which he paraphrases by קָדְמֵי גֵלְנֵי *kedemi gelani*, their deeds are manifest before me; and the Aldine and Complutensian editions of the Septuagint acknowledge the same word *επισημαται*, which is verified by MS. Pachom. and the Arabic Version. I think there can be little doubt of its being genuine. The concluding verses of this chapter refer to the complete restoration of the Jews, and to the destruction of all the enemies of the gospel of Christ, so that the earth shall be filled with the knowledge and glory of the Lord. Talia sæcla currite! Lord, hasten the time!

It shall come—“And I come”] For באה *baah*, which will not accord with anything in the sentence, I read בא *ba*, with a MS.; the participle answering to יָדָעָה *yodea*, with which agree the Septuagint, Syriac, and Vulgate. Perhaps it ought to be בא *veba*, when I shall come, Syr.; and so the Septuagint, according to Edit. Ald. and Complut., and Cod. Marchal.

Verse 19. That draw the bow] I much suspect that the words מֹשֶׁכֶת מֹשֶׁכֶת *moshechet kesheth*, who draw the bow, are a corruption of the word מֹשֶׁכֶת *meshek*, *Mosehi*, the name of a nation situated between the Euxine and Caspian Seas; and properly joined with תּוּבַל *tubal*, the Tibareni. See Bochart. Phaleg, iii. 12. The Septuagint have *μοσχοι*, without any thing of the drawers of the bow: the word being once taken for a participle, the bow was added to make sense of it. *kesheth*, the bow, is omitted in a MS. and by the Septuagint.

That have not heard my fame—“Who never heard

and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

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from new moon to his new moon, and from sabbath to his sabbath. — <sup>a</sup> Ps. lxxv. 2. Ch. xlix. 26. — <sup>b</sup> Ver. 16. <sup>c</sup> Mark ix. 44, 46, 48.

my name”] For שְׁמִי *shimi*, my fame, I read, with the Septuagint and Syriac, שְׁמִי *shemi*, my name.

Verse 20. And in chariots—“And in couses] There is a sort of vehicle much used in the East, consisting of a pair of hampers or cradles, thrown across a camel’s back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun. Thevenot calls them *couses*, i. p. 356. Maillet describes them as covered cages hanging on both sides of a camel. “At Aleppo,” says Dr. Russel, “women of inferior condition in longer journeys are commonly stowed, one on each side of a mule, in a sort of covered cradles.” Nat. Hist of Aleppo, p. 89. These seem to be what the prophet means by the word צַבִּיִּים *tsabbim*. Harmer’s Observations, i. p. 445.

Verse 21. And for Levites] For לַלֵּוִיִּים *laveviyim*, fifty-nine MSS. (eight ancient) have *velaveviyim*, adding the conjunction *vau*, which the sense seems necessarily to require: and so read all the ancient Versions. See Josh. iii. 3, and the various readings on that place in Kennicott’s Bible.

Verse 24. For their worm shall not die] These words of the prophet are applied by our blessed Saviour, Mark ix. 44, to express the everlasting punishment of the wicked in Gehenna, or in hell. Gehenna, or the valley of Hinnom, was very near to Jerusalem to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated, the place, by filling it with human bones, 2 Kings xxiii. 10, 14; and probably it was the custom afterwards to throw out the carcasses of animals there, when it also became the common burying-place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as paradise, Abraham’s bosom, or, which is the same thing, a place to recline next to

Abraham at table in the kingdom of heaven. See Matt. viii. 11. Cœnabat Nerva cum paucis. Veiento proximus, atque etiam in sinu recumbebat. "The emperor Nerva supped with few. Veiento was the first in his estimation, and even reclined in his bosom." *Plin. Epist. iv. 22.* Compare John xiii. 23; for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner he expressed the place of torment under the image of Gehenna; and the punishment of the wicked by the worm which there preyed on the carcases, and the fire that consumed the wretched victims. Marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient:—the worm itself which preys upon the body, dies; and the fire which totally consumes it, is soon extinguished:—whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end; "for there the worm dieth not, and the fire is not quenched."

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them he complied with their notions. "Blessed is he that shall eat bread in the kingdom of God," says the Jew to our Saviour, Luke xiv. 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before on chap. xxx. 33, renders everlasting or continual burnings by "the Gehenna of everlasting fire." And before his time the son of Sirach, chap. vii. 17, had said, "The vengeance of the ungodly is fire and worms." So likewise the author of the book of Judith, chap. xvi. 17: "Wo to the nations rising up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh;" manifestly referring to the same emblem.—L.

Kimchi's conclusion of his notes on this book is remarkable:—

"Blessed be God who hath created the mountains  
and the hills,  
And hath endued me with strength to finish the  
book of salvation:  
He shall rejoice us with good tidings and reports.  
He shall shew us a token for good;—  
And the end of his miracles he shall cause to  
approach us."

Several of the Versions have a peculiarity in their terminations:

And they shall be to a satiety of sight to all flesh.

VULGATE.

And thei schul ben into fyllng of sigt to all fleshe.

Old MS. BIBLE.

And they shall be as a vision to all flesh.

SEPTUAGINT.

And the wicked shall be punished in hell till the  
righteous shall say,—It is enough. CHALDEE.

They shall be an astonishment to all flesh;

So that they shall be a spectacle to all beings.

SYRIAC.

The end of the prophecy of Isaiah the prophet. Praise to God who is truly praiseworthy. ARABIC.

One of my old Hebrew MSS. after the twenty-first verse repeats the twenty-third: "And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

MASORETIC NOTES.

Number of verses in this book, 1295.

Middle verse,—Chap. xxxiii. 21.

Masoretic sections, 26.

pm chazak, Be strong.

In the course of these notes the reader will have often observed two MSS. of the *Septuagint* referred to by Bp. Lowth, and marked i. B. II., i. D. II. They are both in the British Museum. The *former* contains the prophets, and was written about the tenth or eleventh century; and because it once belonged to Pachomius, patriarch of Constantinople, in the beginning of the sixteenth century, the Bishop often quotes it by the title MS. Pacliom. The *other* contains many of the historical books, beginning with *Ruth*, and ending with *Ezra*; and has also the prophet Isaiah. This MS. consists of two parts,—one apparently written in the eleventh or twelfth century; the other, in the beginning of the fourteenth. Dr. Grabe and Dr. Woide, as well as Bp. Lowth, considered these MSS. of great value and authority.

It may be necessary to say something of the Hebrew MSS. which I have also frequently quoted. The collations of *Kennicott* and *De Rossi* have been long before the public; and to describe them would be useless. The collections of the *latter* Bp. Lowth had never seen, else he could have strengthened his authorities: these, for the first time, I have in the preceding notes incorporated with Bishop Lowth's references, and thus added double strength to the learned prelate's authorities. But of my own I should say something, as they form no part of the above collections; and yet are among the oldest MSS. known to exist. Independently of rolls, which contain only the Megillah, Esther, and the Pentateuch, they are ten in number, and formerly belonged to the Rev. Cornelius Schulting, a protestant minister of Amsterdam. After his death in 1726, they were sold by public auction, and came into the possession of the Rev. John Van der Hagen, a reformed minister of the same place.

In 1733, Jo. Christ. Wolf described these MSS. in the fourth volume of his *Bibliotheca Hebræa*, p. 79. A few years ago I had the singular good fortune to purchase the whole of these at Utrecht; a collection of MSS., which Dr. *Kennicott* complains that he could not by any entreaties obtain the privilege of collating. These are his own words,—"*Wolfius* (Bib. Heb. iv. 79—82) memorat codices 10. olim penes Schultingium; quorum plurimi postea erant penes Rev. Joh. Van der Hagen. Usus Codd. Hagenianorum obtinere nulla potuit à me precatio." *Dissert. Gener. p. 78. sub Cod. 84.* Dr. *Kennicott* supposed that three of those MSS. had been collated for him: but in this I believe he was mistaken; as he

was also in supposing that only the greater part of the ten MSS. of Schulting had fallen into the hands of Mr. Van der Hagen; for the fact is, the whole ten were purchased by Van der Hagen, and the same ten are now in my library, being precisely those described by Wolfius, as above. I have collated the prophet Isaiah throughout, in two of the most ancient of these MSS.; and have added their testimony in many places to the various readings collected by Kennicott and De Rossi. The very bad state of my health, and particularly of my eyes, prevented a more extensive collation of these very ancient and invaluable MSS. Some of the oldest are without any date. They are marked with the ten first letters of the alphabet. Cod. C. was written A. D. 1076,—D. in 1286,—G. in 1215,—H. in 1309,—I. in 1136. In most of these there is an ample harvest of important various readings.

Bishop Lowth, in giving an account of his labours on this prophet, takes a general view of the difficulties and helps he met with in his work. This being of considerable importance, I shall lay an abstract of it before the reader, as a proper supplement to the preceding sheets. He observes:—

“The Masoretic punctuation,—by which the pronunciation of the language is given, and the forms of the several parts of speech, the construction of the words, the distribution and limits of the sentences, and the connexion of the several members, are fixed,—is in effect an interpretation of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century; and may be considered as their translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense which they thus give is *their* sense of the passage, just as the rendering of a translator into another language is *his* sense. The points have been considered as part of the Hebrew text, and as giving the meaning of it on no less than divine authority. Accordingly our public translations in the modern tongues, for the use of the church among Protestants, and so likewise the modern Latin translations, are for the most part close copies of the Hebrew pointed text, and are in reality only versions at second hand, translations of the Jews' interpretation of the Old Testament.

“To what a length an opinion lightly taken up, and embraced with a full assent without due examination, may be carried, we may see in another example of much the same kind. The learned of the church of Rome, who have taken the liberty of giving translations of Scripture in the modern languages, have for the most part subjected and devoted themselves to a prejudice equally groundless and absurd. The Council of Trent declared the Latin translation of the Scriptures, called the Vulgate, which had been for many ages in use in their church, to be authentic; a very ambiguous term, which ought to have been more precisely defined than the Fathers of this council chose to define it. Upon this ground many con-

tended that the Vulgate Version was dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of divine authority, and more to be regarded than even the original Hebrew and Greek texts.

“But a very fruitful source of error proceeded from the Jewish copyists consulting more the fair appearance of their copy than the correctness of it, by wilfully leaving mistakes uncorrected, lest by erasing they should diminish the beauty and the value of the transcript (for instance, when they had written a word or part of a word wrong, and immediately saw their mistake, they left the mistake uncorrected, and wrote the word anew after it); their scrupulous regard to the evenness and fulness of their lines, which induced them to cut off from the ends of lines a letter or letters for which there was not sufficient room (for they never divided a word, so that the parts of it should belong to two lines), and to add to the ends of lines letters wholly insignificant, by way of expletives to fill up a vacant space: their custom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line.

“These circumstances considered, it would be the most astonishing of all miracles, if the Hebrew writings of the Old Testament had come down to us through their hands absolutely pure, and free from all mistakes whatsoever.

“The ancient Versions, as the principal sources of emendation, and highly useful in rectifying as well as in explaining the Hebrew text, are contained in the London Polyglot.

“The Greek Version, commonly called the Septuagint, or of the seventy interpreters, probably made by different hands (the number of them uncertain), and at different times, as the exigence of the Jewish church at Alexandria and in other parts of Egypt required, is of the first authority, and of the greatest use in correcting the Hebrew text, as being the most ancient of all; and as the copy from which it was translated appears to have been free from many errors which afterwards by degrees got into the text. But the Greek Version of Isaiah is not so old as that of the Pentateuch by a hundred years and more, having been made in all probability after the time of Antiochus Epiphanes, when the reading of the prophets in the Jewish synagogues began to be practised; and even after the building of Onias' temple, to favour which there seems to have been some artifice employed in a certain passage of Isaiah (chap. xix. 18) in this Version. And it unfortunately happens that Isaiah has had the hard fate to meet with a Greek translator very unworthy of him, there being hardly any book of the Old Testament so ill rendered in that Version as this of Isaiah.

“The Arabic Version is sometimes referred to as verifying the reading of the Septuagint, being, for the most part at least, taken from that Version.

“The Chaldee paraphrase of Jonathan ben Uzziel, made about or before the time of our Saviour, though it often wanders from the text in a wordy allegorical

explanation, yet very frequently adheres to it closely, and gives a verbal rendering of it; and accordingly is sometimes of great use in ascertaining the true reading of the Hebrew text.

"The *Syriac* Version stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining as in explaining the Hebrew text. It is a close translation of the Hebrew language into one of near affinity to it. It is supposed to have been made as early as the first century.

"The fragments of the three Greek Versions of *Aquila*, *Symmachus*, and *Theodotion*, all made in the second century, which are collected in the Hexapla of Montfaucon, are of considerable use for the same purpose.

"The *Vulgate*, being for the most part the translation of Jerome, made in the fourth century, is of service in the same way, in proportion to its antiquity.

"In referring to Dr. Kennicott's Collections, I have given the whole number of manuscripts or editions which concur in any particular reading; what proportion that number bears to the whole number of collated copies which contain the Book of Isaiah, may be seen by comparing it with the catalogue of copies collated, which is given at the end of that Book in the doctor's edition of the Hebrew Bible.

"Among the manuscripts which have been collated, I consider those of the tenth, eleventh, and twelfth centuries as ancient, comparatively and in respect of the rest. Therefore in quoting a number of manuscripts, where the variation is of some importance, I have added, that so many of that number are *ancient*, that is, are of the centuries above mentioned.

"The design of the notes is to give the reasons and authorities on which the translation is founded; to rectify or to explain the words of the text; to illustrate the ideas, the images, and the allusions of the prophet, by referring to objects, notions, and customs which peculiarly belong to his age and his country; and to point out the beauties of particular passages. If the reader would go deeper into the mystical sense, into theological, historical, and chronological disquisitions, there are many learned expositors to whom he may have recourse, who have written full commentaries on this prophet, to which title the present work has no pretensions. The sublime and spiritual uses to be made of this peculiarly evangelical prophet, must be all founded on a faithful representation of the literal sense which his words contain. This is what I have endeavoured closely and exactly to express."

In conclusion, it may be necessary to give some account of what I have ventured to superadd to the

labours of this very learned prelate. After consulting the various commentators, who have spent much time and labour in their endeavours to illustrate this prophet, I found their interpretations of many of the most important prophecies strangely different, and often at variance. Former commentators have taken especial care to bring forth in the most prominent point of view all those passages which have been generally understood to refer to our blessed Lord, and the Christian dispensation. Later critics, especially those on the continent, have adopted the Jewish plan of interpretation, referring the parts belonging to the Messiah in his sufferings, &c., to the prophet himself, or to the children of the captivity in their state of suffering; and those passages which speak of the redemption of the world, and the glorious state of the Christian church, they apply to the deliverance of the Israelites from the Babylonish captivity. It is really painful to see what labour and learning these critics spend to rob the prophet of his title of *evangelical*; and to show that even the sacred writers of the New Testament, in their application of select passages to our Lord, only followed the popular custom of *accommodating* passages of the Sacred Writings to occurrences and events, to which their leading circumstances bore some kind of resemblance, the application being only intended to convey the idea of *similitude*, and not of *identity*.

While I have cautiously handled those passages, the application of which was *dubious*, I have taken care to give my opinion with firmness on those which seem to have no other meaning than what they derive from their application to the great work of redemption by Jesus Christ, and the glory that should follow the outpouring of his Spirit. Many readers will no doubt suppose that I should have dwelt more on the *spiritual* parts of this inimitable book; but to this there would be scarcely any end. Who could exhaust the stores of this prophet! and if any thing were left unsaid, some would still be unsatisfied, to say nothing of the volume being thereby swollen beyond all reasonable bounds. I have marked enough for the reader's meditation; and have thrown out a sufficient number of hints to be improved by ministers of the word of God. To another class it may appear too *critical*; but this chiefly applies to the learned bishop, whose plan, as by far the best in my judgment, I have followed; and whose collection of various readings I felt it my duty to complete, a thing that none of his editors have attempted before. I have therefore added the various readings collected by De Rossi to those of Dr. Kennicott, which the bishop had cited as authorities, on which he built his alterations and critical conjectures.

## INTRODUCTION TO THE BOOK

OF THE

# PROPHET JEREMIAH.

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THE Prophet Jeremiah, son of Hilkiah, was of the sacerdotal race, and a native of *Anathoth*, a village in the tribe of *Benjamin*, within a few miles of Jerusalem, which had been appointed for the use of the priests, the descendants of Aaron, Josh. xxi. 18. He was called to the prophetic office when very young; probably when he was fourteen years of age, and in the thirteenth of the reign of Josiah, A. M. 3375, B. C. 629. He continued to prophesy till after the destruction of Jerusalem by the Chaldeans, which took place A. M. 3416; and it is supposed that about two years after he died in Egypt. Thus it appears that he discharged the arduous duties of the prophetic office for upwards of *forty* years.

Being very young when called to the prophetic office, he endeavoured to excuse himself on account of his youth and incapacity for the work; but, being overruled by the divine authority, he undertook the task, and performed it with matchless zeal and fidelity in the midst of a most crooked and perverse people, by whom he was continually persecuted, and whom he boldly reproved, often at the hazard of his life.

His attachment to his country was strong and fervent; he foresaw by the light of prophecy the ruin that was coming upon it. He might have made terms with the enemy, and not only saved his life, but have gained ease and plenty; but he chose rather to continue with his people, and take his part in all the disasters that befel them.

After the destruction of Jerusalem, Nebuchadnezzar having made *Gedaliah* governor of Judea, the fractious Jews rose up against him and put him to death; they then escaped to *Tahpanhes* in Egypt, carrying Jeremiah with them; who, continuing to testify against their wickedness and idolatry, at length fell a victim to his faithfulness: they filled up the measure of their iniquity, as tradition reports, by stoning the prophet to death. God marked this murderous outrage by his peculiar displeasure; for in a few years after they were almost all miserably destroyed by the Chaldean armies which had invaded Egypt; and even this destruction had been foretold by the prophet himself, chap. xlv: "They were consumed by the sword and by the famine until there was an end of them, a small remnant only escaping," ver. 14, 27, 28.

The pitch of desperate wickedness to which the Jews had arrived previously to their captivity was truly astonishing. They had exhausted all the means that infinite *mercy*, associated with infinite *justice*, could employ for the salvation of sinners; and they became in consequence *desperately wicked*; no wonder, therefore, that wrath fell upon them to the *utmost*. It seems that their hardness and darkness had proceeded to such lengths that they abandoned themselves to all the abominations of idolatry to avenge themselves on God, because he would not bear with their continual profligacy. Were ever people more highly favoured, more desperately ungrateful, or more signally punished! What a lesson is their history to the nations of the earth, and especially to those who have been favoured with the light of revelation!

I should have entered into a particular discussion relative to the history of those times mentioned by this Prophet, had they not passed already in review in the Books of *Kings* and *Chronicles*; in which much of the historical parts of this Prophet has been anticipated;



and to which, in order to avoid repetition, I must refer my readers. What is further necessary to be added will be found in the following notes.

As a writer, the character of Jeremiah has been well drawn by Bishop *Lowth*. On comparing him with *Isaiah*, the learned prelate says: "Jeremiah is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to *Isaiah* in both. St. Jerome has objected to him a certain *rusticity* in his diction; of which, I must confess, I do not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of *grief* and *pity*, for the expressing of which he has a peculiar talent. This is most evident in the *Lamentations*, where those passions altogether predominate; but it is often visible also in his *Prophecies*; in the former part of the book more especially, which is principally *poetical*. The middle parts are for the most part *historical*; but the last part, consisting of *six* chapters, is entirely *poetical*; and contains several oracles distinctly marked, in which this prophet falls very little short of the loftiest style of *Isaiah*."

It has often been remarked, that although several of the prophecies in this book have their *dates* distinctly noted, and most of the rest may be ascertained from collateral evidence; yet there is a strange *disorder* in the *arrangement*. "There is," says Dr. *Blayney*, "a preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah in the seventeen chapters which follow the twentieth, according to the Hebrew copies; so that, without any apparent reason, many of the *latter* reigns *precede* those of the *former*; and in the *same* reign, the *last* delivered are put *first*, and the *first*, *last*." In order to prevent the confusion arising from this, Dr. *Blayney* has transposed the chapters where he thought it needful, without altering the numerals as they stand in our common Bibles.

This defect has been noticed, and attempts made to remedy it, by others. Dr. *John George Dahler*, Professor of Theology in the Protestant seminary of Strasburg, has just now published the *first volume* of a work, entitled—*JEREMIE, traduit sur le Texte original, accompagné de Notes Explicatives, Historiques, et Critiques, 8vo., (antedated) Strasbourg, 1824.* After a *preface*, and very judicious *historical introduction*, consisting, the first of *twenty-two*, the second of *thirty-six* pages, the *text* and *notes* follow. The poetical parts of the text are translated in the *hemistich* manner, as the original appears in the best copies; and the whole is divided into *sections*; each of which is introduced with judicious observations relative to time, place, circumstances, and the matter contained in that section. The discourses or prophecies delivered under a particular reign, are all produced under that reign in their chronological order. A table of this arrangement I shall here introduce, and refer to the use of it afterwards:—

TABLE I.

<i>Prophecies under Josiah.</i>	<i>Under Jeconiah.</i>	<i>After the destruction of Jerusalem.</i>
Chap. i. 1—19.	Chap. xiii. 1—27.	Chap. xxxix. 11—14.
iv. v.,—vi. 30.		xl. 1.—xli. 18.
ii. 1.—iii. 5.		xlii. 1.—xliii. 7.
iii. 6.—iv. 4.		xxx. 1.—xxxi. 40.
xvii. 19—27.	<i>Under Zedekiah.</i>	<i>Prophecies delivered in Egypt.</i>
xlvii. 1—7.	xxii. 1—xxiii. 8.	xliii. 8—13.
<i>Under Jehoiakim.</i>	xi. 1—17.	xliv. 1—30.
vii. 1.—ix. 25.	xi. 18.—xii. 13.	xlv. 13—28.
xxvi. 1—24.	xxiv. 1—10.	<i>Prophecies relative to strange nations.</i>
xlvi. 2—12.	xxix. 1—32.	xlvi. 1. and xlix. 1—6.
x. 1—16.	xxvii. 1.—xxviii. 17.	xlvi. 1—47.
xiv. 1.—xv. 21.	xlix. 34—39.	xlix. 7—22.
xvi. 1.—xvii. 18.	li. 59—64.	xlix. 23—27.
xviii. 1—23.	xxi. 1—14.	xlix. 28—33.
xix. 1.—xx. 13.	xxxiv. 1—7.	l. 1.—li. 58—64.
xx. 14—18.	xxxvii. 1—10.	<i>Historical Appendix.</i>
xxiii. 9—40.	xxxiv. 8—22.	li. 1—34.
xxxv. 1—19.	xxxvii. 11—21.	
xxv. 1—38.	xxxviii. 1—28.	
xxxvi. 1—32.	xxxix. 15—18.	
xl. 1—5.	xxxii. 1—44.	
xii. 14—17.	xxxiii. 1—26.	
x. 17—25.	xxxix. 1—10.	

The kings under whom Jeremiah prophesied succeeded each other in the following order : 1. Josiah ; 2. Jehoahaz ; 3. Jehoiachin, or Jeconiah ; 4. Jehoiakim ; 5. Zedekiah. To render the *transpositions* evident which have taken place in these prophetic discourses, we have only to look at those which bear the date of their delivery.

TABLE II.

Chap.		Chap.	
i. 1.	Delivered the thirteenth year of Josiah.		his subjects to give liberty to the Israelites whom they had reduced to slavery.
iii. 6.	Under Josiah.	xxxv. 1.	Under Jehoiakim.
xxi. 1.	Under Zedekiah.	xxxvi. 1.	Under Jehoiakim.
xxiv. 1.	After the carrying away of Jeconiah, son of Jehoiakim.	xxxvii. 1.	Under Zedekiah during the siege of Jerusalem.
xxv. 1.	The fourth year of Jehoiakim.	xxxvii. 11.	Under Zedekiah.
xxvi. 1.	The beginning of the reign of Jehoiakim.	xxxviii. 1.	Under Zedekiah.
xxxvii. 1.	The beginning of the reign of Zedekiah.	xxxix. 15.	Under Zedekiah while Jeremiah was in prison.
xxix. 1.	After the carrying away of Jeconiah.	xl. 1.	The fourth year of Jehoiakim.
xxii. 1.	The tenth year of Zedekiah.	xlvi. 2.	The fourth year of Jehoiakim.
xxiv. 1.	(Under Zedekiah) during the siege of Jerusalem.	xlix. 34.	In the beginning of the reign of Zedekiah.
xxiv. 8.	(Under Zedekiah) when he had obliged	li. 59.	The fourth year of Zedekiah.

Taking into consideration the order of the reigns, a child may perceive that the above prophecies are not in the order of the times of their delivery ; and that the *sheets* or *skins* on which the text of that MS. was written, from which the present copies have derived their origin, have been pitifully interchanged, huddled and tacked together, without connexion or arrangement.

To remedy this defect, Dr. *Blayney* has arranged the chapters in the following order, which he terms a new arrangement of the chapters in Jeremiah, from chap. xx. to chap. xlvi., inclusive : xx., xxii., xxiii., xxv., xxvi., xxxv., xxxvi., xlv., xxiv., xxix., xxx., xxxi., xxvii., xxviii., xxi., xxxiv., xxxvii., xxxii., xxxiii., xxxviii., xxxix. 15—18, xxxix. 1—14, xl., xli., xlii., xliii., xlv., &c.

The preceding and subsequent chapters Dr. *Blayney* thought sufficiently correct for all the general purposes of chronology ; and it is according to this order that he prints the text in his edition and translation of this prophet.

Dr. *Dahler*, as we have seen, is more circumstantial. Where he has *dates*, as are shown in the preceding table, he produces the text in that order ; where there are not *positive* dates, he ascertains several by circumstantial intimations, which bear great evidence of accuracy ; but there is a numerous class of discourses which he is obliged to insert in this work by *critical conjecture*. In such a case as this, when the *arrangement* of the common text is so evidently *defective*, and in many respects *absurd*, this procedure is quite allowable ; for although the present text as to its arrangement has the sanction of *antiquity*, yet when a remedy is found, it would be absurd, if not sinful, to follow an order which we may rest satisfied never did proceed from the inspired writer.

I hope none will suppose that these observations detract any thing from the divine inspiration of the Book. The prophet delivered his discourses at particular times, in *select portions*, during *forty* or *forty-three* years ; these were afterwards gathered together and stitched up without any attention to chronological arrangement. Though the Spirit of the Lord directed the prophet, yet it would be absurd to suppose that it guided the hand of every *collector* or *scribe* into whose custody these several parcels might come. Suppose a man buy a copy of the Bible in *sheets*, and not knowing how to collate them, stitches the whole confusedly together, so that in many places the sense cannot be made out from a preceding to a following sheet, would it not be singularly foolish for any person to say, "As God is the Fountain of wisdom and Author of reason, such incongruities cannot proceed from him, therefore this book was not given by divine revelation." A child in a printer's office might reply, "Cut the stitching asunder, that is man's work ; collate the sheets and put them in their proper order, and you will soon see that every paragraph is in harmony with the rest, and contains the words of divine wisdom."

Many an ancient MS., which appeared mutilated and imperfect, I have restored to order and perfection by cutting the binding asunder, and restoring the sheets and leaves to those places from which the ignorance and unskilfulness of the binder had detached them. May

we not be allowed to treat the dislocations in the writings of a prophet in the same way, when it is evident that in the lapse of time his work has suffered by the hand of the careless and ignorant.

But it may be asked, "After all the evidence I have, and the concessions I have made, why I have not transposed those disjointed chapters, and produced them in the order in which I think they should be read?" I answer, Were I to give a new translation with notes of this Prophet separately, as Drs. *Blayney* and *Dahler* have done, I should feel it my duty to do what the objection states; but as my province as a general Commentator requires me to take up all the *books* of the sacred volume in the *order* in which I find them in the present authorized version, though convinced that this arrangement is neither correct nor convenient; so I take up the *parts* of each, however transposed, in the same manner, directing the reader by *tables* and *notes* to regulate his use of the work so as to produce general edification with as little embarrassment as possible.

For general purposes, Dr. *Blayney's* chronological arrangement may be sufficient; but for greater accuracy Table I. may be preferred. These may at least be considered in the light of *helps* to a better understanding of these several prophecies; but no man is bound to follow either, farther than he is convinced that it follows what is specifically set down by the prophet himself, or fairly deducible from strong circumstantial evidence.

In my notes on this Prophet I have availed myself, as far as my plan would permit, of the best helps within my reach. The *various readings* of *Kennicott* and *De Rossi* I have carefully consulted, and occasionally strengthened the evidence in behalf of those readings, more particularly recommended by collations from my own MSS. I regret that I have not been able, for the reasons mentioned at the conclusion of the notes on Isaiah, to produce all the various readings of importance found in these ancient MSS., and especially in the Book of *Lamentations*, which is contained in *five* of them; but like the woman in the Gospels, *I have done what I could*, and must leave the rest to those who, with better abilities, may possess the greater advantages of youth and strength, with unimpaired sight.

Reader! God designs thee a blessing by every portion of his word: in thy reading seek for *this*; and if these notes be helpful to thee, give Him the glory.

A. C.

*Eastcott, Nov. 1, 1824.*

# THE BOOK

OF THE

# PROPHET JEREMIAH.

## *Chronological notes relative to the commencement of Jeremiah's prophesying.*

Year from the Creation, according to Archbishop Usher, 3375.—Year from the Deluge, according to the generally received Hebrew text, conferred with Acts vii. 4, 1719.—Fourth year of the *thirty-seventh* Olympiad.—Year from the building of Rome according to the Varronian account, 125.—Year before the vulgar era of Christ's nativity, 629.—Twelfth year of Ancus Martius, the fourth king of the Romans: this was the *one hundred and twentieth* year before the expulsion of the Tarquins.—Nineteenth year of Phraortes, the second king of Media.—Twenty-third year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.—Sixteenth year of Eurycrates II., king of Lacedæmon, of the family of the Eurysthenidæ.—Third year of Sadyattes, king of Lydia, which was the *eighty-second* year before the conquest of this kingdom by Cyrus.—Twelfth year of Philip, the sixth king of Macedon, or the *two hundred and ninety-third* before the commencement of the reign of Alexander the Great.—Thirteenth year of Josiah, king of Judah.—Epoch of the building of Cyrene by Battus, according to some chronologers.

## CHAPTER I.

*General title to the whole Book, 1—3. Jeremiah receives a commission to prophesy concerning nations and kingdoms, a work to which in the divine purpose he had been appointed before his birth, 4—10. The vision of the rod of an almond-tree and of the seething-pot, with their signification, 11—16. Promises of divine protection to Jeremiah in the discharge of the arduous duties of his prophetic office, 17—19.*

A. M. 3375.  
B. C. 629.  
Ol. XXXVII. 4.  
Anci Martii,  
R. Roman., 12.

**T**HE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin :

<sup>2</sup> To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, <sup>3</sup> in the thirteenth year of his reign.

<sup>4</sup> It came also in the days of Jehoiakim the son of Josiah king of Judah, <sup>5</sup> unto the end of the eleventh year of Zede-

kiah the son of Josiah king of Judah, <sup>6</sup> unto the carrying away of Jerusalem captive <sup>7</sup> in the fifth month.

<sup>8</sup> Then the word of the LORD came unto me, saying,

<sup>9</sup> Before I <sup>10</sup> formed thee in the belly <sup>11</sup> I knew thee; and before thou camest forth out of the womb I <sup>12</sup> sanctified thee, and I <sup>13</sup> ordained thee a prophet unto the nations.

A. M. cir. 3394.  
—3416.  
B. C. cir. 610.  
—588.  
Olymp. XLII. 3.  
—XLVIII. 1.

A. M. 3375.  
B. C. 629.  
Ol. XXXVII. 4.  
Anci Martii,  
R. Roman. 12.

<sup>1</sup> Josh. xxi. 18. <sup>1</sup> Chron. vi. 60. Ch. xxxii. 7, 8, 9. Ch. xxv. 3. — <sup>2</sup> Ch. xxxix. 2. — <sup>3</sup> Ch. liii. 12, 15. — <sup>4</sup> 2 Kings xxv. 8. — <sup>5</sup> Isai. xlix. 1, 5. Eccles. xlix. 7.

### NOTES ON CHAP. I.

Verse 1—3. *The words of Jeremiah*] These three verses are the *title* of the Book; and were probably added by Ezra when he collected and arranged the sacred books, and put them in that order in which they are found in Hebrew Bibles in general. For particulars relative to this prophet, the times of his prophesying, and the arrangement of his discourses, see the *introduction*.

*Eleventh year of Zedekiah*] That is, the last year

<sup>6</sup> Exod. xxxiii. 12, 17. — <sup>7</sup> Luke i. 15, 41. Gal. i. 15, 16. <sup>8</sup> Heb. gave.

of his reign; for he was made prisoner by the Chaldeans in the fourth month of that year, and the *carrying away of the inhabitants of Jerusalem* was in the fifth month of the same year.

Verse 4. *The word of the Lord came unto me*] Then I first felt the inspiring influence of the Divine Spirit, not only revealing to me the subjects which he would have me to declare to the people, but also the *words* which I should use in these declarations.

Verse 5. *Before I formed thee*] I had destined

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6 Then said I, "Ah, Lord  
God! behold, I cannot speak:  
for I *am* a child.

7 But the LORD said unto me,  
Say not, I *am* a child; for thou shalt go to all  
that I shall send thee, and <sup>b</sup> whatsoever I  
command thee thou shalt speak.

8 <sup>c</sup> Be not afraid of their faces; for <sup>d</sup> I *am*  
with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and  
<sup>e</sup> touched my mouth. And the LORD said unto  
me, Behold, I have <sup>f</sup> put my words in thy  
mouth.

10 <sup>g</sup> See, I have this day set thee over the

<sup>a</sup> Exod. iv. 10. vi. 12, 30. Isai. vi. 5.—<sup>b</sup> Numb. xxii. 20.  
38. Matt. xxviii. 20.—<sup>c</sup> Ezek. ii. 6. iii. 9. Ver. 17.  
<sup>d</sup> Exod. iii. 12. Deut. xxxi. 6, 8. Josh. i. 5. Ch. xv. 20.  
Acts xxvi. 17. Hebr. xiii. 6.—<sup>e</sup> Isai. vi. 7.—<sup>f</sup> Isai. h. 16.

thee to the prophetic office before thou wert born:  
I had formed my plan, and appointed thee to be my  
envoy to this people. St. Paul speaks of his own  
call to preach the gospel to the Gentiles in similar  
terms, Gal. i. 15, 16.

Verse 6. *I cannot speak*] Being very young, and  
wholly inexperienced, I am utterly incapable of conceiv-  
ing aright, or of clothing these divine subjects  
in suitable language. Those who are really *called of  
God* to the sacred ministry are such as have been  
brought to a deep acquaintance with themselves, feel  
their own ignorance, and know their own weakness.  
They know also the awful responsibility that attaches  
to the work; and nothing but the authority of God  
can induce such to undertake it. They whom God  
never called *run*, because of worldly honour and  
emolument: the others hear the call with *fear* and  
*trembling*, and can go only in the strength of Jehovah.

"How ready is the man to go,  
Whom God hath never sent!  
How timorous, diffident, and slow,  
God's chosen instrument!"

Verse 7. *Whatsoever I command thee*] It is my  
words and message, not thine own, that thou shalt  
deliver. I shall teach thee; therefore thy youth and  
inexperience can be no hindrance.

Verse 8. *Be not afraid of their faces*] That is,  
the *Jews*, whom he knew would persecute him be-  
cause of the message which he brought. To be  
*fore-warned* is to be half-armed. He knew what he  
was to expect from the disobedient and the rebel-  
lions, and must now be prepared to meet it.

Verse 10. *I have—set thee over the nations*] God  
represents his messengers the prophets as *doing* what  
he commanded them to declare *should be done*. In  
this sense they *rooted up*, *pulled down*, and *destroyed*—  
declared God's judgments; they *buildd up* and  
*planted*—declared the promises of his *mercy*. Thus  
God says to Isaiah, chap. vi. 10: "Make the heart  
of this people fat—and shut their eyes." Show them  
that they are *stupid* and *blind*; and that, because

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nations and over the kingdoms,  
to <sup>b</sup> root out, and to pull down,  
and to destroy, and to throw  
down, to build, and to plant.

11 Moreover the word of the LORD came  
unto me, saying, Jeremiah, what seest thou?  
And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast  
well seen: for I will hasten my word to per-  
form it.

13 And the word of the LORD came unto  
me the second time, saying, What seest thou?  
And I said, I see <sup>i</sup> a seething pot; and the  
face thereof *is* <sup>k</sup> toward the north.

Ch. v. 14.—<sup>g</sup> 1 Kings xix. 17.—<sup>h</sup> Ch. xviii. 7, 8, 9, 10.  
2 Cor. x. 4, 5.—<sup>i</sup> Ezek. xi. 3, 7. xxiv. 3.—<sup>k</sup> Heb. *from  
the face of the north*.

they have shut their eyes and hardened their hearts,  
God will in his judgments leave them to their hard-  
ness and darkness.

Verse 11. *A rod of an almond tree.*] *קָרָה* *shaked*,  
from *קָרָה* *shakad*, "to be ready," "to hasten," "to  
*watch* for an opportunity to do a thing," "to *awake*;  
because the almond-tree is the *first* to flower and  
bring forth fruit. *Pliny* says, Floret prima omnium  
amygdala mense Januario; Martio vero pomum  
maturat. It blossoms in *January*, when other trees  
are locked up in their winter's repose; and it bears  
fruit in *March*, just at the commencement of *spring*,  
when other trees only begin to *bud*. It was here the  
symbol of that *promptitude* with which God was  
about to fulfil his promises and threatenings. As a  
*rod*, says *Dahler*, is an instrument of punishment,  
the rod of the almond may be intended here as the  
symbol of that punishment which the prophet was  
about to announce.

Verse 12. *I will hasten my word*] Here is a paro-  
nomasia. *What dost thou see?* I see *קָרָה* *shaked*,  
"an almond," the *hastening* tree: that which first  
*awakes*. *Thou hast well seen*, for (*קָרָה* *shaked*) *I  
will hasten my word*. I will awake, or watch over  
my word for the first opportunity to inflict the judg-  
ments which I threaten. The judgment shall come  
speedily; it shall soon *fourish*, and come to *maturity*.

Verse 13. *A seething pot—toward the north.*] We  
find, from Ezekiel xxiv. 3, &c., that a *boiling pot* was  
an emblem of *war*, and the desolations it produces.  
Some have thought that by the seething-pot *Judea*  
is intended, *agitated* by the invasion of the Chaldeans,  
whose land lay *north* of Judea. But Dr. *Blayney*  
contends that מִצְרַיִם מִצְרַיִם *mippeney tsaphonah* should  
be translated, *From the face of the north*, as it is in the  
margin; for, from the next verse, it appears that the  
evil was to come *from the north*; and therefore the  
*steam*, which was designed as an emblem of that  
evil, must have arisen from that quarter also. The  
pot denotes the empire of the Babylonians and Chal-  
deans lying to the north of Judea, and pouring forth

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14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

<sup>a</sup> Ch. iv. 6. vi. 1. — <sup>b</sup> Heb. shall be opened. — <sup>c</sup> Ch. v. 15. vi. 22. x. 22. xxv. 9. — <sup>d</sup> Ch. xxxix. 3. xliii. 10. — <sup>e</sup> Deut. xxi. 20. Ch. xvii. 13. — <sup>f</sup> 1 Kings xviii. 46. 2 Kings iv.

is multitudes like a thick vapour, to overspread the land. Either of these interpretations will suit the text.

Verse 14. *Shall break forth* תִּפְּצוּחַ tippathach, shall be opened. The door shall be thrown abroad, that these calamities may pass out freely.

Verse 15. *Shall set every one his throne at the entering of the gates*] As the gates of the cities were the ordinary places where justice was administered, so the enemies of Jerusalem are here represented as conquering the whole land, assuming the reins of government, and laying the whole country under their own laws; so that the Jews should no longer possess any political power: they should be wholly subjugated by their enemies.

Verse 16. *I will utter my judgments*] God denounced his judgments: the conquest of their cities, and the destruction of the realm, were the facts to which these judgments referred; and these facts prove that the threatening was fulfilled.

*Worshipped the works of their own hands.*] Idolatry was the source of all their wickedness, and was the cause of their desolations. For לְמַאֲסֵי lemaasey, the works, more than a hundred MSS. of Kennicott's and De Rossi's, with many editions, have לְמַאֲשֵׁי lemaaseh, the work. Idolatry was their one great work, the business of their life, their trade.

Verse 17. *Gird up thy loins*] Take courage, and be ready, lest I confound thee; take courage and be resolute, *ne pen*, lest by their opposition thou be terrified and confounded. God is often represented as doing or causing to be done, what he only permits or

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17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

29. ix. 1. Job xxxviii. 3. Luke xii. 35. 1 Pet. i. 18. Exod. iii. 12. Ver. 8. Ezek. ii. 6. — <sup>b</sup> Or, break to pieces. <sup>1</sup> Isai. l. 7. Ch. vi. 27. xv. 20. — <sup>k</sup> Ver. 8.

suffers to be done. Or, Do not fear them, I will not suffer thee to be confounded. So Dahler, Ne crains pas que je te confonde a leurs yeux, "Do not fear that I shall confound thee before them." It is well known that the phrase, *gird up thy reins*, is a metaphor taken from the long robes of the Asiatics; which, on going a journey or performing their ordinary work, they were obliged to truss up under their girdles, that the motions of the body might not be impeded.

Verse 18. *I have made thee this day a defenced city, and an iron pillar, and brasen walls*] Though thou shalt be exposed to persecutions and various indignities, they shall not prevail against thee. To their attacks thou shalt be as an impregnable city; as unshaken as an iron pillar; and as imperishable as a wall of brass. None, therefore, can have less cause to apprehend danger than thou hast. The issue proved the truth of this promise: he outlived all their insults; and saw Jerusalem destroyed, and his enemies, and the enemies of his Lord, carried into captivity. Instead of חֲמוֹת chomoth, walls, many MSS. and editions read חֹמַת chomath, a wall, which corresponds with the singular nouns preceding.

Verse 19. *They shall not prevail against thee*] Because I am determined to defend and support thee against all thy enemies. One of the ancients has said, Θεου θελοντος, και επι ριπος πλεγ σωζη Thestius, apud Theophil. ad Autolyc. lib. ii. "God protecting thee, though thou wert at sea upon a twig, thou shouldst be safe."

CHAPTER II.

God expresses his continued regard for his people, long since chosen, 1—3. He then expostulates with them on their ungrateful and worse than heathen return to his regard, 4—11; at which even the inanimate creation must be astonished, 12, 13. After this their guilt is declared to be the sole cause of the calamities which their enemies had power to inflict on them, 14—17. They are upbraided for their alliances with idolatrous countries, 18, 19;

and for their strong propensity to idolatry, notwithstanding all the care and tender mercy of God, 20—29. Even the chastenings of the Almighty have produced in this people no repentance, 30. The chapter concludes with compassionately remonstrating against their folly and ingratitude in revolting so deeply from God, and with warning them of the fearful consequences, 31—37.

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**M**OREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember <sup>a</sup> thee, the kindness of thy <sup>b</sup> youth, the love of thine espousals, <sup>c</sup> when thou wentest after me in the wilderness, in a land that was not sown.

3 <sup>d</sup> Israel was holiness unto the LORD, and <sup>e</sup> the first-fruits of his increase: <sup>f</sup> all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, <sup>g</sup> What iniquity have your fathers found in me, that they are gone far from me, <sup>h</sup> and have walked after vanity, and are become vain?

<sup>a</sup> Or, for thy sake.—<sup>b</sup> Ezek. xvi. 8, 22, 60. xxiii. 3, 8, 19. Hos. ii. 15.—<sup>c</sup> Deut. ii. 7.—<sup>d</sup> Exod. xix. 5, 6.—<sup>e</sup> James i. 18. Rev. xiv. 4.—<sup>f</sup> Ch. xii. 14. See ch. l. 7.—<sup>g</sup> Isai. v. 4. Mic. vi. 3.—<sup>h</sup> 2 Kings xvii. 15. Jonah ii. 8.—<sup>i</sup> Isai. lxiii. 9, 11, 13. Hos. xiii. 4.—<sup>k</sup> Deut. viii. 15. xxxii. 10. <sup>l</sup> Or, the land of Carmel.—<sup>m</sup> Numb. xiii. 27. xiv. 7, 8.

NOTES ON CHAP. II.

Verse 2. *I remember thee*] The youth here refers to their infant political state when they came out of Egypt; they just then began to be a people. Their espousals refer to their receiving the law at Mount Sinai, which they solemnly accepted, Exod. xxiv. 6—8, and which acceptance was compared to a betrothing or espousal. Previously to this they were no people, for they had no constitution nor form of government. When they received the law, and an establishment in the Promised Land, then they became a people and a nation.

*Wentest after me*] Receivedst my law, and wert obedient to it; confiding thyself wholly to my guidance, and being conscientiously attached to my worship. The kindness was that which God showed them by taking them to be his people, not their kindness to him.

Verse 3. *Israel was holiness unto the Lord*] Fully consecrated to his service.

*The first-fruits of his increase*] They were as wholly the Lord's, as the first-fruits were the property of the priests according to the law, Numb. xviii. 13. These the priests alone had a right to devote to their own use.

*All that devour him shall offend*] As they were

6 Neither said they, Where is the LORD that <sup>i</sup> brought us up out of the land of Egypt, that led us through the <sup>k</sup> wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into <sup>l</sup> a <sup>m</sup> plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye <sup>n</sup> defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the LORD? and they that handle the <sup>o</sup> law knew me not: the pastors also transgressed against me, <sup>p</sup> and the prophets prophesied by Baal, and walked after things that <sup>q</sup> do not profit.

9 Wherefore <sup>r</sup> I will yet plead with you, saith the LORD, and <sup>s</sup> with your children's children will I plead.

Deut. viii. 7, 8, 9.—<sup>n</sup> Lev. xviii. 25, 27, 28. Numb. xxx. 33, 34. Ps. lxxviii. 58, 59. cvi. 38. Ch. iii. 1. xvi. 18. <sup>o</sup> Mal. ii. 6, 7. Rom. ii. 20.—<sup>p</sup> Ch. xxiii. 13.—<sup>q</sup> Ver. 11. Hab. ii. 18.—<sup>r</sup> Ezek. xx. 35, 36. Mic. vi. 2.—<sup>s</sup> Exod. xx. 5. Lev. xx. 5.

betrothed to the Lord, they were considered his especial property; they therefore who injured them, were considered as laying violent hands on the property of God. They who persecute God's children have a grievous burden to bear, an awful account to give.

Verse 5. *What iniquity have your fathers found in me*] Have they ever discovered any thing cruel, unjust, oppressive in my laws? Any thing unkind or tyrannical in my government? Why then have they become idolaters?

Verse 6. *Through the wilderness*] Egypt was the house of their bondage: the desert through which they passed after they came out of Egypt, was a place where the means of life were not to be found; where no one family could subsist, much less a company of 600,000 men. God mentions these things to show that it was by the bounty of an especial providence that they were fed and preserved alive. Previously to this, it was a land through which no man passed, and in which no man dwelt. And why? because it did not produce the means of life; it was the shadow of death in its appearance, and the grave to those who committed themselves to it.

Verse 7. *And I brought you into a plentiful country*] The land of Canaan.

*My land*] The particular property of God, which

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10 For pass <sup>a</sup> over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such

a thing:

11 <sup>b</sup> Hath a nation changed *their* gods, which *are* <sup>c</sup> yet no gods? <sup>d</sup> but my people have changed their glory for <sup>e</sup> that which doth not profit.

12 <sup>f</sup> Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the <sup>g</sup> Fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.

14 *Is Israel* <sup>h</sup> a servant? is he a homeborn *slave*? why is he <sup>i</sup> spoiled?

<sup>a</sup> Or, over to.—<sup>b</sup> Mic. iv. 5.—<sup>c</sup> Ps. cxv. 4. Isai. xxxvii. 19. Ch. xvii. 20.—<sup>d</sup> Ps. cvi. 20. Rom. i. 23. <sup>e</sup> Ver. 8.—<sup>f</sup> Isai. i. 2. Ch. vi. 19.—<sup>g</sup> Ps. xxxvi. 9. Ch. xvii. 13. xviii. 14. John iv. 14.—<sup>h</sup> See Exod. iv. 22. <sup>i</sup> Heb. become a spoil?—<sup>k</sup> Isai. i. 7. Ch. iv. 7.—<sup>l</sup> Heb.

he gave to them as an inheritance, they being his peculiar people.

Verse 8. *They that handle the law* ] *וְחַרְטוּמֵי הַתּוֹרָה* vethopheshey, they that draw out the law; they whose office it is to explain it, draw out its spiritual meanings, and show to what its testimonies refer.

*The pastors also* ] Kings, political and civil rulers.

*Prophesied by Baal* ] Became his prophets, and were inspired with the words of *lying spirits*.

Verse 9. *I will yet plead with you* ] *אָרִיב* arib, I will maintain my *process*, vindicate my own conduct, and prove the wickedness of yours.

Verse 10. *The isles of Chittim* ] This is the island of *Cyprus*, according to Josephus. In 1 Maccabees, chap. viii. 5, it is taken for *Macedonia*. Besides this, how they (the Romans) had *discomfited in battle Philip and Perseus, king of the Chittims*. Chittim was the grandson of Japhet; and *Bochart* has made it appear that the countries inhabited by the *Chittim* were *Italy* and the adjacent provinces of *Europe*, lying along the coast of the *Mediterranean Sea*; and probably this is the prophet's meaning.

*Send unto Kedar* ] The name of an *Arabian tribe*. See if nations either near or remote, cultivated or stupid, have acted with such fickleness and ingratitude as you have done! They have retained their gods, to whom they had no obligation; ye have abandoned your God, to whom ye owe your life, breath, and all things!

Verse 12. *Be astonished, O ye heavens* ] Or, the heavens are astonished. The original will admit either sense. The conduct of this people was so altogether bad, that among all the iniquities of mankind, neither heaven nor earth had witnessed any thing so excessively sinful and profligate.

Verse 13. *Two evils* ] First, they forsook God, the

15 <sup>k</sup> The young lions roared upon him, and <sup>l</sup> yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and <sup>m</sup> Tahapanes, <sup>n</sup> have broken the crown of thy head.

17 <sup>o</sup> Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when <sup>p</sup> he led thee by the way?

18 And now what hast thou to do <sup>q</sup> in the way of Egypt, to drink the waters of <sup>r</sup> Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own <sup>s</sup> wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the LORD

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gave out their voice.—<sup>m</sup> Ch. xliiii. 7, 8, 9.—<sup>n</sup> Or, seed on thy crown. Deut. xxxiii. 20. Isai. viii. 8.—<sup>o</sup> Ch. iv. 18. <sup>p</sup> Deut. xxxii. 10.—<sup>q</sup> Isai. xxx. 1, 2.—<sup>r</sup> Josh. xiii. 3. <sup>s</sup> Isai. iii. 9. Hos. v. 5.

Fountain of life, light, prosperity, and happiness. Secondly, they hewed out broken cisterns; they joined themselves to idols, from whom they could receive neither temporal nor spiritual good! Their conduct was the excess of folly and blindness. What we call here *broken cisterns*, means more properly such vessels as were ill made, not staunch, ill put together, so that the water leaked through them.

Verse 14. *Is Israel a servant?* ] Is he a *slave* purchased with money, or a *servant born in the family*? He is a *son* himself. If so, then, *why is he spoiled*? Not because God has not shown him love and kindness; but because he forsook God, turned to and is joined with idols.

Verse 15. *The young lions roared upon him* ] The Assyrians, who have sacked and destroyed the kingdom of Israel, with a fierceness like that of pouncing upon their prey.

Verse 16. *The children of Noph and Tahapanes* ] Noph and Tahapanes were two cities of Egypt, otherwise called *Memphis* and *Daphni*. It is well known that the good king was defeated by the Egyptians, and slain in battle. Thus was the *crown of Judah's head broken*.

Verse 18. *What hast thou to do in the way of Egypt* ] Why dost thou make alliances with Egypt?

*To drink the waters of Sihor?* ] This means the Nile. See on Isai. xxiii. 3.

*The way of Assyria* ] Why make alliances with the Assyrians? All such connexions will only expedite thy ruin.

*To drink the waters of the river?* ] The *Euphrates*, as נַהַר nahar or הַנַּהַר hannahar always means *Euphrates*, the country between the *Tigris* and *Euphrates* is termed to this day *Maher alnahar*, "the country beyond the river," i. e., *Mesopotamia*.



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thy God, and that my fear is not in thee, saith the Lord God of hosts.

20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre,

<sup>a</sup> Exod. xix. 8. Josh. xxiv. 18. Judg. x. 16. 1 Sam. xii. 10. <sup>b</sup> Or. *serve*. — <sup>c</sup> Deut. xii. 2. Isai. lvii. 5, 7. Ch. iii. 6. — <sup>d</sup> Exod. xxxiv. 15, 16. — <sup>e</sup> Exod. xv. 17. Ps. xlv. 2. lxxx. 8. Isai. v. 1, &c. lx. 21. Matt. xxi. 33. Mark xii. 1. Luke xx. 9. — <sup>f</sup> Deut. xxxii. 32. Isai. i. 21. v. 4.

Instead of cleaving to the Lord, they joined affinity and made alliances with those two nations, who were ever jealous of them, and sought their ruin. *Egypt* was to them a *broken reed* instead of a *staff*; *Assyria* was a *leaky cistern*, from which they could derive no help.

Verse 20. *Of old time I have broken thy yoke*] It is thought by able critics that the verbs should be read in the *second person singular*, *thou hast broken thy yoke, thou hast burst thy bonds*; and thus the *Septuagint*, *συνεργήσας τον ζυγον σου*, "thou hast broken thy yoke." And the *Vulgate*, *Confregisti jugum meum, rupisti vincula mea*; "Thou hast broken my yoke; thou hast burst my bonds;" and so the *Arabic*. But the *Chaldee* gives it a meaning which removes the difficulty: "I have broken the yoke of the people from thy neck; I have cut your bonds asunder." And when this was done, they did promise fair; for "thou saidst, I will not transgress;" but still they played the harlot—committed idolatrous acts in the high places, where the heathen had built their altars, pretending that elevation of this kind assisted their devotion.

Verse 21. *I had planted thee a noble vine*] I gave thee the fullest instruction, the purest ordinances, the highest privileges; and reason would that I should expect thee to live suitably to such advantages; but instead of this thou art become degenerate; the tree is deteriorated, and the fruit is bad. Instead of being true worshippers, and of a holy life and conversation, ye are become idolaters of the most corrupt and profligate kind. See Isai. v. 1, &c., where the same image is used.

Verse 22. *For though thou wash thee with nitre*] It should be rendered *natar* or *natron*, a substance totally different from our *nitre*. It comes from the root *נר* *nathar*, to dissolve, loosen, because a solution of it in water is absterive, taking out spots, &c., from clothes. It is still used in the *East* for the purpose of washing. If *vinegar* be poured on it, Dr. Shaw says, a strong effervescence is the immediate consequence, which illustrates Prov. xxv. 20: "The sing-

and take thee much sope, yet thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

<sup>a</sup> Job ix. 30. — <sup>b</sup> Dent. xxxii. 34. Job xiv. 17. Hos. xiii. 12. — <sup>c</sup> Prov. xxx. 12. — <sup>d</sup> Ch. lvii. 31. — <sup>e</sup> Or, *O swift dromedary*. — <sup>f</sup> Job xxxix. 5, &c. Ch. xiv. 6. — <sup>g</sup> Or, *O wild ass, &c.* — <sup>h</sup> Heb. *taught*. — <sup>i</sup> Heb. *the desire of her heart*. — <sup>j</sup> Or *reverse it*.

ing of songs to a heavy heart is like vinegar upon natron;" that is, there is no affinity between them; opposition and strife are occasioned by any attempt to unite them.

*Thine iniquity is marked before me*] No washing will take out thy spots; the marks of thy idolatry and corruption are too deeply rooted to be extracted by any human means.

Verse 23. *See thy way in the valley*] The valley of *Hinnom*, where they offered their own children to *Moloch*, an idol of the Ammonites.

*A swift dromedary traversing her ways*] Dr. Blayney translates, "A fleet dromedary that hath taken to company with her."

Dr. Dahler rather paraphrases, thus:—

*Semblable a une dromedaire en chaleur, Qui court d'une cote a l'autre.*

"Like to a dromedary in her desire for the male, Which runs hither and thither."

This is an energetic comparison; and shows the unbridled attachment of those bad people to idolatry, and the abominable practices by which it was usually accompanied.

Verse 24. *A wild ass used to the wilderness*] Another comparison to express the same thing.

*Snuffeth up the wind*] In a high fever from the inward heat felt at such times, these animals open their mouths and nostrils as wide as possible, to take in large draughts of fresh air, in order to cool them.

*In her month they shall find her*] The meaning is, that although such animals are exceedingly fierce and dangerous when they are in this state; yet, as soon as they have found the male, the desire is satisfied, and they become quiet and governable as before. But it was not so with this idolatrous people: their desires were ever fierce and furious; they were never satiated, one indulgence always leading to another. The brute beasts had only a short season in which this appetite prevailed; but they acted without restraint or limit.

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25 Withhold thy foot from being unshod, and thy throat from thirst: but <sup>a</sup> thou saidst,

<sup>b</sup> There is no hope; no; for I have loved <sup>c</sup> strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast <sup>d</sup> brought me forth: for they have turned <sup>e</sup> their back unto me, and not their face: but in the time of their <sup>f</sup> trouble they will say, Arise, and save us.

28 But <sup>g</sup> where are thy gods that thou hast made thee? let them arise, if they <sup>h</sup> can save thee in the time of thy <sup>i</sup> trouble: for <sup>k</sup> according to the number of thy cities are thy gods, O Judah.

<sup>a</sup> Ch. xviii. 12.—<sup>b</sup> Or, *Is the case desperate?*—<sup>c</sup> Deut. xxii. 16. Ch. iii. 13.—<sup>d</sup> Or, *begotten me.*—<sup>e</sup> Heb. *the hinder part of the neck.*—<sup>f</sup> Judg. x. 10. Ps. lxxviii. 34. Isai. xxvi. 16.—<sup>g</sup> Deut. xxxii. 37. Judg. x. 14.—<sup>h</sup> Isai. i. 7.—<sup>i</sup> Heb. *evil.*—<sup>k</sup> Ch. xi. 13.—<sup>l</sup> Ver. 23, 35.

Verse 25. *Withhold thy foot from being unshod*] When it was said to them, "Cease from discovering thy feet; prostitute thyself no more to thy idols."

*And thy throat from thirst*] Drink no more of their libations, nor use those potions which tend only to increase thy appetite for pollution. Thou didst say, There is no hope: it is useless to advise me thus; I am determined; I have loved these strange gods, and to them will I cleave.

Verse 26. *As the thief is ashamed*] As the pilferer is confounded when he is caught in the fact; so shalt thou, thy kings, princes, priests, and prophets, be confounded, when God shall arrest thee in thy idolatries, and deliver thee into the hands of thine enemies.

Verse 27. *Thou art my father*] By thee we have been produced, and by thee we are sustained. This was the property of the true God; for he is the Author and Supporter of being. How deeply fallen and brutishly ignorant must they be when they could attribute this to the stock of a tree!

Verse 28. *According to the number of thy cities are thy gods*] Among heathen nations every city had its tutelary deity. Judah, far sunk in idolatry, had adopted this custom. The Church of Rome has refined it a little: every city has its tutelary saint, and this saint has a procession and worship peculiar to himself. So here; not much of the old idolatry is lost.

Verse 31. *Have I been a wilderness unto Israel?*] Have I ever withheld from you any of the blessings necessary for your support?

*A land of darkness*] Have you, since you passed through the wilderness, and came out of the darkness of Egypt, ever been brought into similar circum-

29 <sup>1</sup> Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I <sup>m</sup> smitten your children; they received no correction: your own sword hath <sup>n</sup> devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. <sup>o</sup> Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, <sup>p</sup> We <sup>q</sup> are lords; <sup>r</sup> we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people <sup>s</sup> have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found <sup>t</sup> the blood of the souls of the poor innocents: I have not

<sup>m</sup> Isai. i. 5. ix. 13. Ch. v. 3.—<sup>n</sup> 2 Chron. xxxvi. 16. Neh. ix. 26. Matt. xxiii. 29, &c. Acts vii. 52. 1 Theas. ii. 15. <sup>o</sup> Ver. 5.—<sup>p</sup> Heb. *We have dominion.*—<sup>q</sup> Ps. xii. 4. <sup>r</sup> Deut. xxxii. 15.—<sup>s</sup> Ps. cvi. 21. Ch. xiii. 25. Hos. viii. 14.—<sup>t</sup> Ps. cvi. 38. Ch. xix. 4.

stances? You have had food and all the necessaries of life for your bodies; and my ordinances and word to enlighten and cheer your souls. I have neither been a wilderness nor a land of darkness to you.

*We are lords*] We wish to be our own masters; we will neither brook religious nor civil restraint; we will regard no laws, human or divine. It was this disposition that caused them to fall in so fully with the whole system of idolatry.

Verse 32. *Can a maid forget her ornaments*] This people has not so much attachment to me as young females have to their dress and ornaments. They never forget them; and even when arrived at old age, look with pleasure on the dress and ornaments which they have worn in their youth.

*Days without number.*] That is, for many years; during the whole reign of Manasseh, which was fifty-five years, the land was deluged with idolatry, from which the reform by good king Josiah his grandson had not yet purified it.

Verse 33. *Why trimmest thou thy way*] Ye have used a multitude of artifices to gain alliances with the neighbouring idolatrous nations.

*Hast thou also taught the wicked ones thy ways.*] Ye have made even these idolaters worse than they were before. Dr. Blayney translates, "Therefore have I taught calamity thy ways." A prosopopœia: "I have instructed calamity where to find thee." Thou shalt not escape punishment.

Verse 34. *The blood of the souls of the poor innocents*] We find from the sacred history that Manasseh had filled Jerusalem with innocent blood; see 2 Kings xxi. 16, and Ezek. xxxiv. 10.

*I have not found it by secret search, but upon all*

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found it by <sup>a</sup> secret search, but upon all these.

35 <sup>b</sup> Yet thou sayest, Because

I am innocent, surely his anger shall turn from me. Behold, <sup>c</sup> I will plead with thee, <sup>d</sup> because thou sayest, I have not sinned.

36 <sup>e</sup> Why gaddest thou about so much to

<sup>a</sup> Heb. *digging*. — <sup>b</sup> Ver. 23, 29. — <sup>c</sup> Ver. 9. — <sup>d</sup> Prov. xxviii. 13. 1 John i. 8, 10. — <sup>e</sup> Ver. 18. Ch. xxxi. 22.

these.] Such deeds of darkness and profligacy are found only in Israel. Dr. Blayney translates, "I have not found it in a digged hole, but upon every oak." Others cover the blood that it may not appear; but ye have shed it openly, and sprinkled it upon your consecrated oaks, and gloried in it.

Verse 35. *Because I am innocent*] They continued to assert their innocence, and therefore expected that God's judgments would be speedily removed!

*I will plead with thee*] I will maintain my *process*, follow it up to conviction, and inflict the deserved punishment.

Verse 36. *Why gaddest thou about*] When they had departed from the Lord, they sought foreign alliances for support. 1. The *Assyrians*, 2 Chron. xxviii. 13—21; but they injured instead of helping them. 2. The *Egyptians*: but in this they were

change thy way? <sup>f</sup> thou also shalt be ashamed of Egypt, <sup>g</sup> as thou wast ashamed of Assyria.

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37 Yea, thou shalt go forth from him, and <sup>h</sup> thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

Hos. v. 13. xii. 1. — <sup>f</sup> Isai. xxx. 3. Ch. xxxvii. 7. — <sup>g</sup> 2 Chron. xxviii. 16, 20, 21. — <sup>h</sup> 2 Sam. xiii. 19.

utterly disappointed, and were ashamed of their confidence. See chap. xxxvii. 7, 8, for the fulfilment of this prediction.

Verse 37. *Thou shalt go forth from him, and thine hands upon thine head*] Thou shalt find all thy confidence in vain,—thy hope disappointed,—and thy state reduced to desperation. *The hand being placed on the head* was the evidence of deep sorrow, occasioned by utter desolation. See the case of Tamar, when ruined and abandoned by her brother Amnon, 2 Sam. xiii. 19.

*Thou shalt not prosper in them.*] They shall all turn to thy disadvantage; and this, as we shall see in the history of this people, was literally fulfilled. O what a grievous and bitter thing it is to sin against the Lord, and have him for an enemy!

CHAPTER III.

*The first five verses of this chapter allude to the subject of the last; and contain earnest exhortations to repentance, with gracious promises of pardon, notwithstanding every aggravation of guilt, 1—5. At the sixth verse a new section of prophecy commences, opening with a complaint against Judah for having exceeded in guilt her sister Israel, already cast off for her idolatry, 6—11. She is cast off, but not for ever; for to this same Israel, whose place of captivity (Assyria) lay to the north of Judea, pardon is promised on her repentance, together with a restoration to the church of God, along with her sister Judah, in the latter days, 12—20. The prophet foretels the sorrow and repentance of the children of Israel under the gospel dispensation, 21. God renews his gracious promises, 22; and they again confess their sins. In this confession their not deigning to name the idol Baal, the source of their calamities, but calling him in the abstract shame, or a thing of shame, is a nice touch of the pencil, extremely beautiful and natural, 22—25.*

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THEY <sup>a</sup> say, If a man put away his wife, and she go from him, and become another man's, <sup>b</sup> shall he return unto her again? shall not that <sup>c</sup> land be greatly pol-

luted? but thou hast <sup>d</sup> played the harlot with many lovers; <sup>e</sup> yet return again to me, saith the LORD.

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<sup>a</sup> Heb. *saying*. — <sup>b</sup> Dent. xxiv. 4. — <sup>c</sup> Ch. ii. 7. — <sup>d</sup> Ch. ii. 20. Ezek. xvi. 26, 28, 29.

NOTES ON CHAP. III.

Verse 1. *If a man put away his wife*] It was ever understood, by the law and practice of the country, that if a woman were divorced by her husband, and became the wife of another man, the first husband could never take her again. Now Israel had been

<sup>e</sup> Ch. iv. 1. Zech. i. 3. — <sup>f</sup> See Dent. xii. 2. Ch. ii. 20.

married unto the Lord; joined in solemn covenant to him to worship and serve him only. Israel turned from following him, and became idolatrous. On this ground, considering idolatry as a *spiritual whoredom*, and the precept and practice of the law to illustrate this case, Israel could never more be re-

A. M. 3375. B. C. 629. Ol. XXXVII. 4. Anci Martii, R. Roman., 12.

and see where thou hast not been lien with. <sup>a</sup>In the ways hast thou sat for them, as the Arabian in the wilderness; <sup>b</sup>and

thou hast polluted the land with thy whoredoms and with thy wickedness.

<sup>3</sup>Therefore the <sup>c</sup>showers have been withholden, and there hath been no latter rain; and thou hadst a <sup>d</sup>whore's forehead, thou refusedst to be ashamed.

<sup>4</sup>Wilt thou not from this time cry unto me, My father, thou art <sup>e</sup>the guide of <sup>f</sup>my youth?

<sup>5</sup>Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquini Prisci, R. Roman., cir. annum 5.

<sup>6</sup>The LORD said also unto me in the days of Josiah the king, Hast thou seen that which <sup>b</sup>backsliding Israel hath done?

she is <sup>i</sup>gone up upon every high mountain and under every green tree, and there hath played the harlot.

<sup>a</sup>Gen. xxxviii. 14. Prov. xxiii. 28. Ezek. xvi. 24, 25. <sup>b</sup>Ch. ii. 7. Ver. 9. <sup>c</sup>Lev. xxvi. 19. Deut. xxviii. 23, 24. <sup>d</sup>Ch. ix. 12. xiv. 4. <sup>e</sup>Ch. v. 3. vi. 15. viii. 12. Ezek. iii. 7. Zeph. iii. 5. <sup>f</sup>Prov. ii. 17. <sup>g</sup>Ch. ii. 2. Hos. ii. 15. <sup>h</sup>Ps. lxxvii. 7. &c. ciii. 9. Isai. lvii. 16. Ver. 12. <sup>i</sup>Ver. 11, 14. Ch. vii. 24. <sup>j</sup>Ch. ii. 23. <sup>k</sup>2 Kings xvii. 13.

stored to the divine favour: but God, this first husband, in the plenitude of his mercy, is willing to receive this adulterous spouse, if she will abandon her idolatries and return unto him. And this and the following chapters are spent in affectionate remonstrances and loving exhortations addressed to these sinful people, to make them sensible of their own sin, and God's tender mercy in offering to receive them again into favour.

Verse 2. *As the Arabian in the wilderness*] They were as fully intent on the practice of their idolatry, as the Arab in the desert is in lying in wait to plunder the caravans. Where they have not cover to lie in ambush, they scatter themselves about, and run hither and thither, raising themselves up on their saddles to see if they can discover, by smoke, dust, or other token, the approach of any travellers.

Verse 3. *There hath been no latter rain*] The former rain, which prepared the earth for tillage, fell in the beginning of November, or a little sooner; and the latter rain fell in the middle of April, after which there was scarcely any rain during the summer.

Verse 4. *Wilt thou not—cry unto me, My father*] Wilt thou not allow me to be thy Creator and Preserver, and cease thus to acknowledge idols? See on chap. ii. 27.

Verse 5. *Will he reserve his anger for ever?*] Why should not wrath be continued against thee, as thou continuest transgression against the Lord?

Verse 6. *The Lord said also unto me in the days of*

<sup>7</sup>And I said, after she had done all these things, Turn thou unto me. But she returned not. And her treacherous <sup>1</sup>sister Judah saw it.

<sup>8</sup>And I saw, when <sup>m</sup>for all the causes whereby backsliding Israel committed adultery I had <sup>n</sup>put her away, and given her a bill of divorce; <sup>o</sup>yet her treacherous sister Judah feared not, but went and played the harlot also.

<sup>9</sup>And it came to pass through the <sup>p</sup>lightness of her whoredom, that she <sup>q</sup>defiled the land, and committed adultery with <sup>r</sup>stones and with stocks.

<sup>10</sup>And yet for all this her treacherous sister Judah hath not turned unto me <sup>s</sup>with her whole heart, but <sup>t</sup>feignedly, saith the LORD.

<sup>11</sup>And the LORD said unto me, <sup>u</sup>The backsliding Israel hath justified herself more than treacherous Judah.

<sup>12</sup>Go and proclaim these words toward <sup>v</sup>the

<sup>1</sup>Ezek. xvi. 46. xxiii. 2, 4. <sup>m</sup>Ezek. xxiii. 9. <sup>n</sup>2 Kings xvii. 6, 18. <sup>o</sup>Ezek. xxiii. 11, &c. <sup>p</sup>Or, same. <sup>q</sup>Ch. ii. 7. Ver. 2. <sup>r</sup>Ch. ii. 27. <sup>s</sup>2 Chron. xxxiv. 33. Hos. vii. 14. <sup>t</sup>Heb. in falsehood. <sup>u</sup>Ezek. xvi. 51. xxiii. 11. <sup>v</sup>2 Kings xvii. 6.

*Josiah the king*] This is a new discourse, and is supposed to have been delivered after the eighteenth year of the reign of Josiah. Here the prophet shows the people of Judah the transgressions, idolatry, obstinacy, and punishment of their brethren, the ten tribes, whom he calls to return to the Lord, with the most gracious promises of restoration to their own country, their reunion with their brethren of Judah, and every degree of prosperity in consequence. He takes occasion also to show the Jews how much more culpable they were than the Israelites, because they practised the same iniquities while they had the punishment and ruin of the others before their eyes. He therefore exhorts them to return to God with all their hearts, that they might not fall into the same condemnation. See the following verses.

Verse 7. *And I said*] By the prophets *Elijah, Elisha, Hosea, Amos, &c.*; for all these prophesied to that rebellious people, and exhorted them to return to the Lord.

Verse 8. *I had put her away*] Given them up into the hands of the Assyrians.

Verse 9. *The lightness of her whoredom*] The grossness of her idolatry: worshipping objects the most degrading, with rites the most impure.

Verse 11. *Backsliding Israel hath justified herself more*] She was less offensive in my eyes, and more excusable, than treacherous Judah. So it is said, Luke xviii. 14, the humbled publican went down to his house justified rather than the boasting Pharisee.

A. M. cir. 3392.  
B. C. cir. 612.  
Ol. cir. XLII. 1.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 5.

north, and say, Return, thou  
backsliding Israel, saith the  
LORD; and I will not cause

mine anger to fall upon you:  
for I am <sup>a</sup>merciful, saith the LORD, and I will  
not keep anger for ever.

13 <sup>b</sup>Only acknowledge thine iniquity, that  
thou hast transgressed against the LORD thy  
God, and hast <sup>c</sup>scattered thy ways to the  
<sup>d</sup>strangers <sup>e</sup>under every green tree, and ye  
have not obeyed my voice, saith the Lord.

14 Turn, O backsliding children, saith the  
LORD; <sup>f</sup>for I am married unto you: and I  
will take you <sup>g</sup>one of a city, and two of a fam-  
ily, and I will bring you to Zion:

15 And I will give you <sup>h</sup>pastors according to  
mine heart, which shall <sup>i</sup>feed you with know-  
ledge and understanding.

16 And it shall come to pass, when ye be mul-  
tiplied and increased in the land, in those days,  
saith the LORD, they shall say no more, The ark

<sup>a</sup> Pa. lxxxvi. 15. ciii. 8, 9. Ver. 5. — <sup>b</sup> Lev. xxvi. 40, &c.  
Dent. xxx. 1, 2, &c. Prov. xxviii. 13. — <sup>c</sup> Ver. 2. Ezek.  
xvi. 15, 24, 25. — <sup>d</sup> Ch. ii. 25. — <sup>e</sup> Deut. xii. 2. — <sup>f</sup> Ch.  
xxx. 38. Hos. ii. 19, 20. — <sup>g</sup> Rom. xi. 5. — <sup>h</sup> Ch. xxiii. 4.  
Ezek. xxxiv. 23. Eph. iv. 11. — <sup>i</sup> Acta xx. 28. — <sup>j</sup> Isai.  
lxx. 17. — <sup>k</sup> Heb. come upon the heart. — <sup>l</sup> Or, it be mag-  
nified. — <sup>m</sup> Isai. lx. 9. — <sup>n</sup> Ch. xi. 8. — <sup>o</sup> Or, stubbornness.

The one was more to be pitied than the other, and  
more likely to receive the mercy of God.

Verse 12. *Proclaim these words toward the north*]  
The countries where the ten tribes were then in cap-  
tivity, Mesopotamia, Assyria, Media, &c., see 2 Kings  
xvii. 6; these lay north of Judea. How tender and  
compassionate are the exhortations in this and the  
following verses! Could these people believe that  
God had sent the prophet, and yet prefer the land of  
their bondage to the blessings of freedom in their  
own country, and the approbation of their God?

Verse 14. *I will take you one of a city, and two of  
a family*] If there should be but *one of a city* left,  
or one willing to return, and *two only of a whole tribe*,  
yet will I receive these, and bring them back from  
captivity into their own land. I have heard these  
words most sinfully applied to show the nature of a  
fancied eternal decree of election, that has appointed  
in several cases one only out of a whole city, and  
*two out of a whole family*, to be eternally saved,  
leaving the rest, according to the decree of reprob-  
ation, to perish everlastingly! And yet these per-  
sons, who spoke thus of the Fountain of eternal good-  
ness and mercy, professed to believe in Him who by  
the grace of God tasted death for every man.

Verse 15. *I will give you pastors according to mine  
heart*] The pastor means either the *king* or the *pro-  
phet*; and the pastors here promised may be either  
kings or prophets, or both. These shall be according  
to God's own heart; they shall be of his own  
choosing, and shall be qualified by himself: and in

of the covenant of the LORD:  
<sup>a</sup>neither shall it <sup>b</sup>come to mind:  
neither shall they remember it;  
neither shall they visit it; nei-  
ther shall <sup>c</sup>that be done any more.

17 At that time they shall call Jerusalem  
the throne of the LORD; and all the nations  
shall be gathered unto it, <sup>d</sup>to the name of the  
LORD, to Jerusalem: neither shall they <sup>e</sup>walk  
any more after the <sup>f</sup>imagination of their evil  
heart.

18 In those days <sup>g</sup>the house of Judah shall  
walk <sup>h</sup>with the house of Israel, and they shall  
come together out of the land of <sup>i</sup>the north  
to <sup>j</sup>the land that I have <sup>k</sup>given for an in-  
heritance unto your fathers.

19 But I said, How shall I put thee among  
the children, and give thee <sup>l</sup>a <sup>m</sup>pleasant land,  
<sup>n</sup>a goodly heritage of the hosts of nations?  
and I said, Thou shalt call me, <sup>o</sup>My father;  
and shalt not turn away <sup>p</sup>from me.

<sup>q</sup> See Isai. xi. 13. Ezek. xxxvii. 16—22. Hos. i. 11.  
<sup>r</sup> Or, to. — <sup>s</sup> Ver. 12. Ch. xxxi. 8. — <sup>t</sup> Amos ix. 15.  
<sup>u</sup> Or, caused your fathers to possess. — <sup>v</sup> Ps. cvi. 24. Ezek.  
xx. 6. Dan. viii. 9. xi. 16, 41, 45. — <sup>w</sup> Heb. land of desire.  
<sup>x</sup> Heb. an heritage of glory or beauty. — <sup>y</sup> Isai. lxiii. 16.  
<sup>z</sup> Heb. from after me.

consequence they shall feed the people with know-  
ledge, <sup>a</sup>דֵּאָה, that divine truth concerning the true  
God and the best interests of man, which was essen-  
tially necessary to their salvation; and *understand-  
ing*—חֶסֶדֶת haskeil, the full interpretation of every point,  
that in receiving the truth they might become wise,  
holy, and happy.

Verse 16. *The ark of the covenant of the Lord*]  
This symbol of the divine presence, given to the  
Jews as a token and pledge of God's dwelling among  
them, shall be no longer necessary, and shall no  
longer exist; for in the days of the Messiah, to which  
this promise seems to relate, God's worship shall not  
be confined either to *one place* or to *one people*. The  
temple of God shall be among men, and every where  
God be adored through Christ Jesus.

*Neither shall that be done any more.*] The ark shall  
be no more established, nor carried from place to  
place; nor shall men go to visit it. All its cere-  
monies and importance shall cease; and, if lost, shall  
never be rebuilt.

Verse 17. *They shall call Jerusalem the throne of  
the Lord*] The new Jerusalem, the universal church  
of Christ, shall be God's throne: and wherever he is  
acknowledged as the *Lamb of God who takes away  
the sin of the world*, there God sits on his throne, and  
holds his court.

Verse 18. *The house of Judah shall walk with the  
house of Israel*] That is, in those days in which the  
Jews shall be brought in with the fulness of the  
Gentiles.

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20 Surely as a wife treacherously departeth from her <sup>a</sup> husband, so <sup>b</sup> have ye dealt treacherously with me, O house of

Israel, saith the LORD.

21 A voice was heard upon <sup>c</sup> the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 <sup>d</sup> Return, ye backsliding children, and <sup>e</sup> I will heal your backslidings. Behold we come unto thee; for thou art the LORD our God.

<sup>a</sup> Heb. friend. — <sup>b</sup> Isai. xlviii. 8. Ch. v. 11. — <sup>c</sup> Isai. xv. 2. — <sup>d</sup> Ver. 14. Hos. xiv. 1. — <sup>e</sup> Hos. vi. 1. xiv. 4.

Out of the land of the north] From Chaldea. This prophecy has two aspects: one refers to the return from the Babylonian captivity; the other, to the glorious days of Christianity. But the words may refer to that gathering together of the Jews, not only from Chaldea, but from the countries of their dispersion over the face of the whole earth, and uniting them in the Christian church.

Verse 19. How shall I put thee among the children] As if he had said, How can ye be accounted a holy seed, who are polluted? How can ye be united to the people of God, who walk in the path of sinners? How can ye be taken to heaven, who are unholy within, and unrighteous without?

And I said, Thou shalt call me, My father] This is the answer to the above question. They could not be put among the children unless they became legal members of the heavenly family: and they could not become members of this family unless they abandoned idolatry, and took the Lord for their portion. Nor could they be continued in the privileges of the heavenly family, unless they no more turned away from their heavenly Father.

Verse 21. A voice was heard upon the high places] Here the Israelites are represented as assembled together to bewail their idolatry and to implore mercy. While thus engaged, they hear the gracious call of Jehovah—

Verse 22. Return, ye backsliding children] This

23 <sup>f</sup> Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: <sup>g</sup> truly in the LORD

our God is the salvation of Israel.

24 <sup>h</sup> For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: <sup>i</sup> for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and <sup>k</sup> have not obeyed the voice of the LORD our God.

<sup>f</sup> Ps. cxxi. 1, 2. — <sup>g</sup> Ps. iii. 8. — <sup>h</sup> Ch. xi. 13. Hos. ix. 10. — <sup>i</sup> Ezra ix. 7. — <sup>k</sup> Ch. xxii. 21.

they gladly receive, and with one voice make their confession to him: "Behold, we come unto thee, for thou art Jehovah our God;" and thence to the end of the chapter, show the reasons why they return unto God. 1. Because he is the true God. 2. Because the idols did not profit them: they could give no help in time of trouble. 3. Because it is the prerogative of God alone to give salvation. 4. Because they had no kind of prosperity since they had abandoned the worship of their Maker. And this was not only their case, but it was the case of their forefathers, who all suffered in consequence of their idolatry and disobedience. 5. These reasons are concluded with a hearty confession of sin, at the thought of which they are confounded; for the remembrance of their sin was grievous to them, and the burden was intolerable. This confession ended, God appears in the next chapter with gracious promises, and proper directions how they are to return, and how to conduct themselves in future.

Verse 24. For shame hath devoured] The word shame, here and in chap. xi. 13, Hos. ix. 10, is supposed to signify Baal, the idol which they worshipped. That thing or shame which has brought you into contempt, confusion, and ruin. Sooner or later every sinner must be ashamed of his conduct; next, confounded; and, lastly, ruined by it, unless by true faith and hearty repentance he returns to the Lord.

## CHAPTER IV.

Sequel of the exhortations and promises addressed to Israel in the preceding chapter, 1, 2. The prophet then addresses the people of Judah and Jerusalem, exhorting to repentance and reformation, that the dreadful visitation with which they were threatened might be averted, 3, 4. He then sounds the alarm of war, 5, 6. Nebuchadnezzar, like a fierce lion, is, from the certainty of the prophecy, represented to be on his march; and the disastrous event to have been already declared, 7—9. And as the lying prophets had flattered the people with the hopes of peace and safety, they are now introduced (when their predictions are falsified by the event) excusing themselves; and, with matchless effrontery, laying the blame of the deception upon God, ('And they said,' &c., so the text is corrected by Kennicott,) 10. The prophet immediately resumes his subject; and, in the person of

God, denounces again those judgments which were shortly to be inflicted by Nebuchadnezzar, 11—18. The approaching desolation of Jerusalem lamented in language amazingly energetic and exquisitely tender, 19—21. The incorrigible wickedness of the people the sole cause of these calamities, 22. In the remaining verses the prophet describes the sad catastrophe of Jerusalem by such a beautiful assemblage of the most striking and afflictive circumstances as form a picture of a land "swept with the besom of destruction." The earth seems ready to return to its original chaos; every ray of light is extinguished, and succeeded by a frightful gloom; the mountains tremble, and the hills shake, under the dreadful apprehension of the wrath of Jehovah; all is one awful solitude, where not a vestige of the human race is to be seen. Even the fowls of heaven, finding no longer whereon to subsist, are compelled to migrate; the most fruitful places are become a dark and dreary desert, and every city is a ruinous heap. To complete the whole, the dolorous shrieks of Jerusalem, as of a woman in peculiar agony, break through the frightful gloom; and the appalled prophet pauses, leaving the reader to reflect on the dreadful effects of apostasy and idolatry, 23—31.

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IF thou wilt return, O Israel, saith the LORD, <sup>a</sup> return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

<sup>2</sup> <sup>b</sup> And thou shalt swear, The LORD liveth, <sup>c</sup> in truth, in judgment, and in righteousness; <sup>d</sup> and the nations shall bless themselves in him, and in him shall they <sup>e</sup> glory.

<sup>3</sup> For thus saith the LORD to the men of Judah and Jerusalem, <sup>f</sup> Break up your fallow-ground, and <sup>g</sup> sow not among thorns.

<sup>4</sup> <sup>h</sup> Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

<sup>a</sup> Ch. iii. 1, 22. Joel ii. 12. — <sup>b</sup> Deut. x. 20. Isai. xlv. 23. lxx. 16. See ch. v. 2. Zech. viii. 8. — <sup>c</sup> Isai. xlviii. 1. <sup>d</sup> Gen. xxii. 18. Ps. lxxii. 17. Gal. iii. 8. — <sup>e</sup> Isai. xlv. 25. 1 Cor. i. 31. — <sup>f</sup> Hos. x. 12. — <sup>g</sup> Matt. xiii. 7, 22. — <sup>h</sup> Deut. x. 16. xxx. 6. Ch. ix. 26. Col. ii. 11. Rom. ii. 28, 29.

NOTES ON CHAP. IV.

Verse 1. *Shalt thou not remove.*] This was spoken before the Babylonish captivity; and here is a promise that if they will return from their idolatry, they shall not be led into captivity. So, even that positively threatened judgment would have been averted had they returned to the Lord.

Verse 2. *Thou shalt swear, The Lord liveth*] Thou shalt not bind thyself by any false god; thou shalt acknowledge ME as the Supreme. Bind thyself by me, and to me; and do this in truth, in judgment, and in righteousness.

*The nations shall bless themselves in him*] They shall be so fully convinced of the power and goodness of Jehovah in seeing the change wrought on thee, and the mercies heaped upon thee, that their usual mode of benediction shall be, *May the God of Israel bless thee!*

Verse 3. *Break up your fallow ground*] *Fallow ground* is either that which, having been once tilled, has

<sup>5</sup> Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, <sup>i</sup> Assemble yourselves, and let us go into the defenced cities.

<sup>6</sup> Set up the standard toward Zion: <sup>k</sup> retire, stay not: for I will bring evil from the <sup>l</sup> north, and a great <sup>m</sup> destruction.

<sup>7</sup> <sup>n</sup> The lion is come up from his thicket, and <sup>o</sup> the destroyer of the Gentiles is on his way; he is gone forth from his place <sup>p</sup> to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

<sup>8</sup> For this <sup>q</sup> gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

<sup>9</sup> And it shall come to pass at that day,

<sup>i</sup> Ch. viii. 14. — <sup>k</sup> Or, strengthen. — <sup>l</sup> Ch. i. 13, 14, 15. vi. 1, 22. — <sup>m</sup> Heb. breaking. — <sup>n</sup> 2 Kings xxiv. 1. Ch. v. 6. Dan. vii. 4. — <sup>o</sup> Ch. xxv. 9. — <sup>p</sup> Isai. i. 7. Ch. ii. 15. <sup>q</sup> Isai. xxii. 12. Ch. vi. 26.

lain long uncultivated; or, ground slightly ploughed, in order to be ploughed again previously to its being sown. Ye have been long uncultivated in righteousness; let true repentance break up your fruitless and hardened hearts; and when the seed of the word of life is sown in them, take heed that worldly cares and concerns do not arise, and, like thorns, choke the good seed.

Verse 4. *Circumcise yourselves*] Put away every thing that has a tendency to grieve the Spirit of God, or to render your present holy resolutions unfruitful.

Verse 5. *Blow ye the trumpet*] Give full information to all parts of the land, that the people may assemble together and defend themselves against their invaders.

Verse 6. *I will bring evil from the north*] From the land of Chaldea.

Verse 7. *The lion is come up*] Nebuchadnezzar, king of Babylon. "The king (Nebuchadnezzar) is come up from his tower."—Targum.

*The destroyer of the Gentiles*] Of the nations: of

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saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished,

and the prophets shall wonder.

10 Then said I, Ah, Lord God! <sup>a</sup>surely thou hast greatly deceived this people and Jerusalem, <sup>b</sup>saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, <sup>c</sup>A dry wind of the high places in the wilderness toward the daughter of my people, not to fan nor to cleanse,

12 *Even* <sup>d</sup>a full wind from those *places* shall come unto me: now also <sup>e</sup>will I <sup>f</sup>give sentence against them.

13 Behold, he shall come up as clouds, and <sup>g</sup>his chariots *shall be* as a whirlwind: <sup>h</sup>his horses are swifter than eagles. Woe unto us! for we are spoiled.

<sup>a</sup> Ezek. xiv. 9. <sup>2</sup> Thess. ii. 11.—<sup>b</sup> Ch. v. 12. xiv. 13. <sup>c</sup> Ch. ii. 1. Ezek. xviii. 10. Hos. xiii. 15.—<sup>d</sup> Or, *a fuller wind than those*.—<sup>e</sup> Ch. i. 16.—<sup>f</sup> Heb. *utter judgments*. <sup>g</sup> Isai. v. 28.—<sup>h</sup> Deut. xxviii. 49. Lam. iv. 19. Hos. viii. 1. Hab. i. 8.—Isai. i. 16. James iv. 8.—<sup>i</sup> Ch. viii. 16.

all the people who resisted his authority. He destroyed them all.

Verse 8. *Lament and howl*] *היללו* *heililu*. The aboriginal Irish had a funeral song called the *Caoinian*, still continued among their descendants, one part of which is termed the *ulaloo*: this is sung responsively or alternately, and is accompanied with a *full chorus of sighs and groans*. It has been thought that Ireland was originally peopled by the Phœnicians: if so, this will account for the similarity of many words and customs among both these people.

Verse 9. *The heart of the king shall perish*] Shall lose all courage.

Verse 10. *Ah, Lord God! surely thou hast greatly deceived this people*] The *Targum* paraphrases this verse thus: "And I said, Receive my supplication, O Lord God; for, behold, the false prophets deceive this people and the inhabitants of Jerusalem, saying, Ye shall have peace." The prophet could not reconcile this *devastation* of the country with the *promises* already made; and he appears to ask the question, Hast thou not then deceived this people in saying there shall be peace, i. e., prosperity?

*Whereas the sword reacheth unto the soul*.] That is, the life; the people being generally *destroyed*.

Verses 11—13. *A dry wind—a full wind—as clouds—as a whirlwind*] All these expressions appear to refer to the *pestilential winds, suffocating vapours, and clouds and pillars of sand* collected by *whirlwinds*, which are so common and destructive in the East (see on Isai. xxi. 1); and these images are employed here to show the overwhelming effect of the invasion of the land by the Chaldeans.

Verse 13. *Woe unto us!*] The people, deeply

14 O Jerusalem, <sup>i</sup>wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth <sup>k</sup>from Dan, and publisheth affliction from Mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come <sup>l</sup>from a far country, and give out their voice against the cities of Judah.

17 <sup>m</sup>As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 <sup>n</sup>Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My <sup>o</sup>bowels, my bowels! I am pained at <sup>p</sup>my very heart; my heart maketh a noise in

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<sup>i</sup> Ch. v. 15.—<sup>m</sup> 2 Kings xxv. 1. 4.—<sup>n</sup> Ps. cvii. 17. Isai. l. 1. Ch. ii. 17, 19.—<sup>o</sup> Isai. xv. 5. xvi. 11. xxi. 3. xxii. 4. Ch. ix. 1, 10. See Luke xix. 42.—<sup>p</sup> Heb. *the walls of my heart*.

affected with these threatened judgments, interrupt the prophet with the lamentation—*Woe unto us, for we are spoiled!* The prophet then resumes:—

Verse 14. *O Jerusalem, wash thine heart*] Why do ye not put away *your wickedness, that ye may be saved* from these tremendous judgments? *How long shall thy vain thoughts of safety and prosperity lodge within thee?* Whilst thou continuest a rebel against God, and provokest him daily by thy abominations!

Verse 15. *For a voice declareth from Dan*] *Dan* was a city in the tribe of Dan, north of Jerusalem; the first city in Palestine which occurs in the way from Babylon to Jerusalem.

*Affliction from Mount Ephraim*.] Between Dan and Jerusalem are the *mountains of Ephraim*. These would be the first places attacked by the Chaldeans; and the rumour from thence would show that the land was invaded.

Verse 16. *Watchers come from a far country*] Persons to besiege fortified places.

Verse 17. *As keepers of a field*] In the eastern countries grain is often sown in the *open country*; and, when nearly ripe, guards are placed at different distances round about it to preserve it from being plundered. Jerusalem was watched, like one of these fields, by guards all round about it; so that none could enter to give assistance, and none who wished to escape were permitted to go out.

Verse 19. *My bowels*] From this to the *twenty-ninth* verse the prophet describes the ruin of Jerusalem and the desolation of Judea by the Chaldeans in language and imagery scarcely paralleled in the whole Bible. At the sight of misery the *bowels* are first affected; pain is next felt by a sort of stricture



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me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 <sup>a</sup> Destruction upon destruction is cried; for the whole land is spoiled: suddenly are <sup>b</sup> my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me: they *are* sottish children, and they have none understanding; <sup>c</sup> they *are* wise to do evil, but to do good they have no knowledge.

23 <sup>d</sup> I beheld the earth, and, lo, *it was* <sup>e</sup> without form and void; and the heavens, and they *had* no light.

24 <sup>f</sup> I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and <sup>g</sup> all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

27 For thus hath the LORD said, The whole

<sup>a</sup> Pa. xlii. 7. Ezek. vii. 26. — <sup>b</sup> Ch. x. 20. — <sup>c</sup> Rom. xvi. 19. — <sup>d</sup> Isai. xxiv. 19. — <sup>e</sup> Gen. i. 2. — <sup>f</sup> Isai. v. 25. Ezek. xxxviii. 20. — <sup>g</sup> Zeph. i. 3. — <sup>h</sup> Ch. v. 10, 18. xxx. 11. xvi. 28. — <sup>i</sup> Hos. iv. 3. — <sup>k</sup> Isai. v. 30. l. 3. — <sup>l</sup> Numb.

in the *pericardium*; and then, the heart becoming strongly affected by irregular palpitations, a gush of tears, accompanied with wailings, is the issue.—“My bowels, my bowels! I am pained at my very heart (the walls of my heart); my heart maketh a noise in me; I cannot hold my peace.” Here is nature, and fact also.

Verse 20. *Destruction upon destruction*] Cities burnt, and their inhabitants destroyed.

*My tents spoiled*] Even the solitary dwellings in the fields and open country do not escape.

Verse 23. *I beheld the earth (the land), and lo, it was without form and void*] *והוה רוח ובוהו* *sohu vabohu*; the very words used in Genesis to denote the formless state of the chaotic mass before God had brought it into order.

Verse 24. *The mountains—hills*] Princes, rulers, &c., were astonished and fled.

Verse 25. *The birds of the heavens were fled.*] The land was so desolated that even the fowls of heaven could not find meat, and therefore fled away to an-

land shall be desolate; <sup>h</sup> yet will I not make a full end.

28 For this <sup>i</sup> shall the earth mourn, and <sup>j</sup> the heavens above

be black: because I have spoken *it*, I have purposed *it*, and <sup>k</sup> will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, <sup>m</sup> though thou rentest thy <sup>n</sup> face with painting, in vain shalt thou make thyself fair; <sup>o</sup> *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish *as* of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* <sup>p</sup> spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

xxiii. 19. Ch. vii. 16. — <sup>m</sup> 2 Kings ix. 30. Ezek. xxxiii. 40. <sup>n</sup> Heb. *eyes*. — <sup>o</sup> Ch. xxii. 20, 22. Lam. i. 2, 19. — <sup>p</sup> Isai. i. 15. Lam. i. 17.

other region. How powerfully energetic is this description! See Zeph. i. 3.

Verse 30. *Though thou rentest thy face with painting*] This probably refers to the custom of introducing *stibium*, a preparation of antimony, between the eye and the lids, in order to produce a fine lustre, which occasions a distension of the eyelid in the time of the operation. In order to heighten the effect from this, some may have introduced a *more than ordinary quantity*, so as nearly to *rend* the eyelid itself. Though thou make use of every means of address, of cunning, and of solicitation, to get assistance from the neighbouring states, it will be all in vain. Reference is here particularly made to the practice of *harlots* to allure men.

Verse 31. *Bringeth forth her first child*] In such a case the fear, danger, and pain were naturally the greatest.

*Spreadeth her hands*] The gesture indicated by nature to signify distress, and implore help. We have met with this figure in other parts, and among the classic writers it is frequent.

CHAPTER V.

The prophet, having described the judgments impending over his countrymen, enlarges on the corruptions which prevailed among them. Their profession of religion was all false and hypocritical, 1, 2. Though corrected, they were not amended, but persisted in their guilt, 3. This was not the case with the low and ignorant only, 4; but more egregiously so with those of the higher order, from whose knowledge and opportunities better things might have been expected, 5. God therefore threatens them with the most cruel enemies, 6; and appeals to themselves if they should be permitted to practise such sins unpunished, 7—9. He then commands their enemies to raze the walls of Jerusalem, 10; that devoted city, whose inhabitants added to all their other sins the highest contempt of God's word and prophets, 11—13. Wherefore his word, in the mouth of his prophet, shall be as fire to consume them, 14; the Chaldean forces shall cruelly afflict them, 15—17; and further judgments await them as the consequence of their apostasy and idolatry, 18, 19. The chapter closes with a most melancholy picture of the moral condition of the Jewish people at that period which immediately preceded the Babylonish captivity, 20—31.

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**R**UN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof,

if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these are poor; they are foolish: for they know not the way

<sup>a</sup> Ezek. xxii. 30. — <sup>b</sup> Gen. xviii. 23, &c. Ps. xii. 1. — <sup>c</sup> Gen. xvii. 26. — <sup>d</sup> Tit. i. 16. — <sup>e</sup> Ch. iv. 2. — <sup>f</sup> Ch. vii. 9. — <sup>g</sup> Chron. xvi. 9. — <sup>h</sup> Isai. i. 5. ix. 13. Ch. ii. 30. — <sup>i</sup> Ch. vi. 23. Zeph. iii. 2. — <sup>k</sup> Ch. vii. 8. — <sup>l</sup> Mic. iii. 1.

NOTES ON CHAP. V.

Verse 1. *Broad places*] Market-places, and those where there was most public resort.

*If ye can find a man*] A certain philosopher went through the streets of Athens with a lighted lamp in his hand; and being asked what he sought, answered, "I am seeking to find a man." So in Jerusalem none was found, on the most diligent search, who acted worthy the character of a rational being.

*I will pardon it.*] I will spare the city for the sake of one righteous person. So at the intercession of Abraham, God would have spared Sodom if there had been ten righteous persons found in it. Gen. xviii. 26.

Verse 2. *The Lord liveth*] Though they profess to bind themselves by Jehovah, as if they acknowledged him their God and only Lord, yet they swore falsely; for not believing in him, they took a false oath; one by which they did not believe themselves bound, not acknowledging him as their Lord. See on chap. iv. 2.

Verse 4. *These are poor*] They are ignorant; they have no education; they know no better.

of the LORD, nor the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

7 How shall I pardon thee for this? thy children have forsaken me, and sworn by

<sup>m</sup> Ps. ii. 3. — <sup>n</sup> Ch. iv. 7. — <sup>o</sup> Ps. civ. 20. Hab. i. 8. Zeph. iii. 3. — <sup>p</sup> Or, *deserts*. — <sup>q</sup> Hos. xiii. 7. — <sup>r</sup> Heb. *are strong*. — <sup>s</sup> Josh. xxiii. 7. Zeph. i. 5.

Verse 5. *I will get me unto the great men*] Those whose circumstances and rank in life gave them opportunities of information which the others could not have, for the reasons already given.

*These have altogether broken the yoke*] These have cast aside all restraint, have acted above law, and have trampled all moral obligations under their feet; and into their vortex the lower classes of the people have been swept away. Solon said, "The laws are like cobwebs; they entangle the small fry, but the great ones go through them, and carry all away with them."

Verse 6. *Wherefore a lion*] Nebuchadnezzar, according to the general opinion; who is called here a lion for his courage and violence, a bear for his rapaciousness, and a leopard for his activity. Dahler supposes the Scythians to be intended, both here and in chap. iv. 7.

Verse 7. *In the harlots' houses.*] In places consecrated to idolatry. In the language of the prophets, adultery generally signifies idolatry. This we have often seen.

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them <sup>a</sup> that are no gods: <sup>b</sup> when I had fed them to the full, they then committed adultery, and assembled themselves by troops

in the harlots' houses.

8 <sup>c</sup> They were as fed horses in the morning: every one <sup>d</sup> neighed after his neighbour's wife.

9 <sup>e</sup> Shall I not visit for these things? saith the LORD: 'and shall not my soul be avenged on such a nation as this?

10 <sup>f</sup> Go ye up upon her walls, and destroy; <sup>g</sup> but make not a full end: take away her battlements; for they are not the LORD's.

11 For <sup>h</sup> the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 <sup>i</sup> They have belied the LORD, and said, <sup>j</sup> It is not he; neither shall evil come upon us; <sup>k</sup> neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, <sup>l</sup> behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

<sup>a</sup> Dent. xxxii. 21. Gal. iv. 8. — <sup>b</sup> Dent. xxxii. 15. Ezek. xxxii. 11. — <sup>c</sup> Ch. xiii. 27. — <sup>d</sup> Ver. 29. Ch. ix. 9. Ch. xlv. 22. — <sup>e</sup> Ch. xxxix. 8. — <sup>f</sup> Ch. iv. 27. Ver. 18. Ch. iii. 20. — <sup>g</sup> 2 Chron. xxxvi. 16. Ch. iv. 10. — <sup>h</sup> Isai. xxviii. 15. — <sup>i</sup> Ch. xiv. 13. — <sup>j</sup> Ch. i. 9. — <sup>k</sup> Dent. xxviii. 49. Isai. v. 26. Ch. i. 15. vi. 22. — <sup>l</sup> Isai. xxxix. 3. Ch.

Verse 8. *After his neighbour's wife.*] This may have been literally true, as the abominations of idolatry, in which they were so deeply practised, would necessarily produce such a state of things as that here mentioned.

Verse 10. *Go ye up upon her walls*] This is the permission and authority given to the Chaldeans to pillage Jerusalem.

*Take away her battlements*] Some translate נטשתות *netishoth, branches*; others, *vines*. Destroy the branches, cut down the stem; but do not damage the root. Leave so many of the people that the state may be regenerated. The Septuagint, Syriac, and Arabic read, "Leave her foundations, for they are the Lord's;" and this agrees with "Destroy, but make not a full end."

Verse 12. *They have belied the Lord*] כחשו *kichashu*. They have denied or disavowed the Lord.

It is not he] לוא לו *lu ho, he is not*; there is no such being; therefore this evil shall not come upon us. On their premises, this conclusion was just. There is no judge; therefore there shall be no judgment. Thus they denied the Lord. They were atheists at heart.

Verse 13. *And the prophets shall become wind*] What are the prophets? Empty persons. Their

15 Lo, I will bring a <sup>o</sup> nation upon you <sup>p</sup> from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine <sup>q</sup> harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I <sup>r</sup> will not make a full end with you.

19 And it shall come to pass, when ye shall say, <sup>s</sup> Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so <sup>t</sup> shall ye serve strangers in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O <sup>v</sup> foolish people, and

iv. 16. — <sup>q</sup> Lev. xxvi. 16. Dent. xxviii. 31, 33. — <sup>r</sup> Ch. ix. 27. — <sup>s</sup> Dent. xxix. 24, &c. 1 Kings ix. 8, 9. Ch. xiii. 22. xvi. 10. — <sup>t</sup> Ch. ii. 13. — <sup>u</sup> Dent. xxviii. 48. — <sup>v</sup> Isai. vi. 9. Ezek. xii. 2. Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8.

words are wind; we hear the sound of their threatenings, but of the matter of the threatenings we shall hear no more.

*And the word is not in them*] There is no inspirer; but may their own predictions fall on their own heads! This seems the natural sense of this passage.

Verse 14. *Because ye speak this word*] Because ye thus treat my message, "I will make my word in thy mouth fire." They have said they are but air, but I will make them fire, and a fire too that shall devour them. And how this was to be done, and by whom, is mentioned in the next verse.

Verse 15. *I will bring a nation*] The Scythians says Dahler; the Babylonians, whose antiquity was great, that empire being founded by Nimrod.

*Whose language thou knowest not*] The Chaldee which, though a dialect of the Hebrew, is so very different in its words and construction, that in hearing it spoken they could not possibly collect the meaning of what was said.

Verse 16. *Their quiver is an open sepulchre*] They are such exact archers as never to miss their mark every arrow is sure to slay one man.

Verse 18. *I will not make a full end*] There are more evils in store for you. You shall not only be

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without <sup>a</sup> understanding ; which have eyes, and see not ; which have ears, and hear not :

22 <sup>b</sup> Fear ye not me ? saith

the LORD : will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it ?

23 But this people hath a revolting and a rebellious heart ; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, <sup>d</sup> that giveth rain, both the <sup>e</sup> former and the latter, in his season : <sup>f</sup> he reserveth unto us the appointed weeks of the harvest.

25 <sup>g</sup> Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men : <sup>b</sup> they <sup>1</sup> lay wait, as he that setteth snares ; they set a trap, they catch men.

27 As a <sup>h</sup> cage is full of birds, so are their houses full of deceit : therefore they are become great, and waxen rich :

28 They are waxen <sup>i</sup> fat, they shine : yea, they overpass the deeds of the wicked : they judge not <sup>m</sup> the cause, the cause of the fatherless, <sup>n</sup> yet they prosper ; and the right of the needy do they not judge.

29 <sup>o</sup> Shall I not visit for these things ? saith the LORD : shall not my soul be avenged on such a nation as this ?

30 <sup>p</sup> A wonderful and <sup>q</sup> horrible thing is committed in the land ;

31 The prophets prophesy <sup>r</sup> falsely, and the priests <sup>s</sup> bear rule by their means ; and my people <sup>t</sup> love to have it so : and what will ye do in the end thereof ?

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<sup>a</sup> Heb. heart. Hos. vii. 11.—<sup>b</sup> Rev. xv. 4.—<sup>c</sup> Job xvi. 10. xxxviii. 10, 11. Ps. civ. 9. Prov. viii. 29.—<sup>d</sup> Ps. cxlv. 8. Ch. xiv. 22. Matt. v. 45. Acts xiv. 17. <sup>e</sup> Deut. xi. 14. Joel ii. 23.—<sup>f</sup> Gen. viii. 22.—<sup>g</sup> Ch. iii. 3. <sup>h</sup> Or, they pry as fowlers lie in wait.—<sup>i</sup> Prov. i. 11, 17, 18. Hab. i. 15.—<sup>j</sup> Or, coop.—<sup>k</sup> Deut. xxxii. 15.—<sup>l</sup> Isai. i.

23. Zech. vii. 10.—<sup>m</sup> Job xii. 6. Ps. lxxiii. 12. Ch. xii. 1.—<sup>n</sup> Ver. 9. Mal. iii. 5.—<sup>o</sup> Or, Astonishment and filthiness.—<sup>p</sup> Ch. xxiii. 14. Hos. vi. 10.—<sup>q</sup> Ch. xiv. 14. xxiii. 25, 26. Ezek. xiii. 6.—<sup>r</sup> Or, take unto their hands. <sup>s</sup> Mic. ii. 11.

spoiled, and all your property destroyed, but ye shall be carried into captivity ; and ye shall serve strangers in a land that is not yours, ver. 19.

Verse 22. Which have placed the sand for the bound of the sea] What can I not do, who confine the sea, that enormous mass of waters, and prevent it from overflowing the earth ; not by immense mountains and rocks, but by the sand, no particle of which is in cohesion with another ? The most tremendous waves cannot displace nor pass over this simple barrier.

Verse 23. They are revolted and gone.] They have abandoned me, and are gone farther and farther into transgression. They are gone entirely away from truth and righteousness.

Verse 24. Giveth rain, both the former and the latter] See the note on chap. iii. 3.

The appointed weeks of the harvest.] As the early rains fell in the northern parts of Judea about the end of September, in the civil year of the Hebrews, so the latter rains fell before harvest, in the months of March and April. The appointed weeks of the harvest were those which fell between the passover and pentecost. In the southern parts the harvest was earlier than in the northern. Dr. Blayney translates, 'A sufficiency of the appointed things of harvest he poureth to us.'

If the word שבוע, weeks, be read with a w sin instead of a w shin, it will signify fulness or sufficiency ; and thus the Septuagint and Vulgate have read it. I think the present reading is much to be

preferred. God appoints a harvest time, and in his good providence he generally gives harvest weather.

Verse 25. Your iniquities have turned away these things] When these appointed weeks of harvest do not come, should we not examine and see whether this be not in God's judgments ? Have not our iniquities turned away these good things from us ?

Verse 26. They lay wait, as he that setteth snares] A metaphor taken from fowlers, who, having fixed their nets, lie down and keep out of sight, that when birds come, they may be ready to draw and entangle them.

Verse 27. As a cage is full of birds] There is no doubt that the reference here is to a decoy or trap-cage, as Dr. Blayney has rendered it ; in these the fowlers put several tame birds, which when the wild ones see, they come and light on the cage, and fall into the snare.

Verse 28. They judge not the cause, yet they prosper] Perhaps we might be justified in translating, "And shall they prosper ?"

Verse 30. A wonderful and horrible thing is committed in the land] Dahler translates : "Strange crimes and horrible trespasses have been committed in the land." These have been already detailed ; but this may refer to what follows.

Verse 31. The prophets prophesy falsely] The false prophets predict favourable things, that they may please both the princes and the people.

The priests bear rule by their means] The false prophets affording them all that their influence and

power can procure, to enable them to keep their places, and feed on the riches of the Lord's house.

And my people love to have it so] Are perfectly satisfied with this state of things, because they are permitted to continue in their sins without reproof or restraint. The prophets and the priests united to deceive and ruin the people. The prophets gave out false predictions; by their means the priests got the government of the people into their own hands; and so infatuated were the people that they willingly

abandoned themselves to those blind guides, and would not hearken to the voice of any reformer. In my Old Bible the words stand thus:—*Stamping and mettalls ben made in the erthe, prophets propheticallising; and prestis flappiden with sope with ther handes and my peple lovth stche thyngis.* False prophets and worldly priests have been in all ages the bane of religion, and the ruin of many souls. When profigate people stand up on behalf of profligate priests corruption must then be at its height.

CHAPTER VI.

*Jeremiah, in the spirit of prophecy, seeing the Chaldeans on their march, bids his people set up the usual signals of distress, and spread the general alarm to betake themselves to flight, 1. Then, by a beautiful allusion to the custom of shepherds moving their flocks to the richest pastures, Jerusalem is singled out as a place devoted to be eaten up or trodden down by the armies of the Chaldeans, who are called up against her, and whose ardour and impatience are so great that the soldiers, when they arrive in the evening, regret they have no more day, and desire to begin the attack without waiting for the light of the morning, 2—5. God is then represented as animating and directing the besiegers against this guilty city, which sinned as incessantly as a fountain flows, 6, 7, although warned of the fatal consequence, 8. He intimates also, by the gleanings of the grapes, that an invasion should carry away the remains of another, till their disobedience, hypocrisy, and other sins should end in their total overthrow, 9—15. And to show that God is clear when he judgeth, he mentions his having in vain admonished and warned them, and calls upon the whole world to witness the equity of his proceedings, 16—18, in punishing this perverse and hypocritical people, 19, 20, by the ministry of the cruel Chaldeans, 21—23. Upon this a chorus of Jews is introduced expressing their fears and alarm, 24, 25; to which the prophet echoes a response full of sympathy and tenderness, 26. The concluding verses, by metaphors taken from the process of refining gold and silver, represent all the methods hitherto used to amend them as wholly ineffectual, 27—30.*

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**O** YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa,

unto her; <sup>d</sup> they shall pitch their tents against her round about; they shall feed every one in his place.

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and set up a sign of fire in <sup>a</sup> Beth-haccerem: <sup>b</sup> for evil appeareth out of the north, and great destruction.

<sup>4</sup> Prepare ye war against her; arise, and let us go up <sup>f</sup> at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

<sup>2</sup> I have likened the daughter of Zion to a <sup>c</sup> comely and delicate woman.

<sup>5</sup> Arise, and let us go by night, and let us destroy her palaces.

<sup>3</sup> The shepherds with their flocks shall come

<sup>a</sup> Neh. iii. 14. — <sup>b</sup> Ch. i. 14. iv. 6. — <sup>c</sup> Or, dwelling at home.

<sup>d</sup> 1 Kings xxv. 1, 4. Ch. iv. 17. — <sup>e</sup> Ch. li. 27. Joel iii. 13. — <sup>f</sup> Ch. xv. 8.

NOTES ON CHAP. VI.

Verse 1. *O ye children of Benjamin, gather yourselves to flee*] As the invading armies are fast approaching, the prophet calls on the inhabitants of Jerusalem to sound an alarm, and collect all the people to arm themselves and go against the invaders. They are called the children of Benjamin, because Jerusalem was in the tribe of Benjamin.

*Tekoa*] Was a city about twelve miles to the south of Jerusalem.

*Beth-haccerem*] Was the name of a small village situated on an eminence between Jerusalem and Tekoa. On this they were ordered to set up a

beacon, or kindle a large fire, which might be seen a distance, and give the people to understand that an enemy was entering the land.

*Out of the north*] From Babylon. The Scythians — *Dahler*.

Verse 3. *The shepherds with their flocks*] The chiefs and their battalions. The invading army about to spoil and waste all the fertile fields round about the city, while engaged in the siege.

Verse 4. *Prepare ye war against her*] The woe of the invaders exciting each other to the assault and impatient lest any time should be lost; lest it

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6 For thus hath the LORD of hosts said, Hew ye down trees, and <sup>a</sup>cast a mount against Jerusalem: this *is* the city to be

visited; she *is* wholly oppression in the midst of her.

7 <sup>b</sup>As a fountain casteth out her waters, so she casteth out her wickedness: <sup>c</sup>violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest <sup>d</sup>my soul <sup>e</sup>depart from thee; lest I make thee desolate, <sup>f</sup>a land not inhabited.

9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their <sup>g</sup>ear *is* uncircumcised, and they cannot hearken: behold, <sup>h</sup>the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; <sup>i</sup>I am weary with holding in: I will

<sup>a</sup>Or, *pour out the engine of shot.* — <sup>b</sup>Isai. lvii. 20. — <sup>c</sup>Ps. ix. 9, 10, 11. Ch. xx. 8. Ezek. vii. 11, 23. — <sup>d</sup>Ezek. xxiii. 18. Hos. ix. 12. — <sup>e</sup>Heb. *be loosed or disjointed.* — <sup>f</sup>Lev. xvi. 22. 2 Sam. xxiv. 6, in the margin. — <sup>g</sup>Ch. vii. 26. Acts vii. 61. See Exod. vi. 12. — <sup>h</sup>Ch. xx. 8. — <sup>i</sup>Ch. xx.

besieged should have time to strengthen themselves, or get in supplies.

Verse 5. *Arise, and let us go by night*] Since we have lost the day, let us not lose the night; but, taking advantage of the darkness, let us make a powerful assault while they are under the impression of terror.

Verse 6. *Hew ye down trees*] To form machines. *And cast a mount*] That may overlook the city, on which to place our engines.

*This is the city to be visited*] We are sure of success, for their God will deliver it into our hands; for it is full of oppression, and he has consigned it to destruction.

Verse 7. *As a fountain casteth out her waters*] The inhabitants are incessant in their acts of iniquity; they do nothing but sin.

Verse 8. *Be thou instructed*] Still there is respite: if they would even now return unto the Lord with all their heart, the advancing Chaldeans would be arrested on their march, and turned back.

Verse 9. *They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand*] The Chaldeans are here exhorted to *turn back* and glean up the remnant of the inhabitants that were left after the capture of Jerusalem; for even that remnant did not profit by the divine judgments that fell on the inhabitants at large.

pour it out <sup>k</sup>upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is full of days.*

12 And <sup>l</sup>their houses shall be turned unto others, *with their fields and wives together*: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to <sup>m</sup>covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have <sup>n</sup>healed also the <sup>o</sup>hurt of the daughter of my people slightly, <sup>p</sup>saying, Peace, peace; when *there is no peace.*

15 Were they <sup>q</sup>ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the

9. — <sup>k</sup>Ch. ix. 21. — <sup>l</sup>Deut. xxviii. 30. Ch. viii. 10. <sup>m</sup>Isai. lvi. 11. Ch. viii. 10. xiv. 18. xxiii. 11. Mic. iii. 5, 11. — <sup>n</sup>Ch. viii. 11. Ezek. xiii. 10. — <sup>o</sup>Heb. *bruise, or breach.* — <sup>p</sup>Ch. iv. 10. xiv. 13. xxiii. 17. — <sup>q</sup>Ch. iii. 3. viii. 12.

Verse 10. *The word of the Lord is unto them a reproach*] It is an object of derision; they despise it.

Verse 11. *I am full of the fury of the Lord*] God has given me a dreadful revelation of the judgments he intends to inflict: my soul is burdened with this prophecy. I have endeavoured to suppress it; but I must pour it forth upon the children, on the young people, on husbands and wives, on the old and the superannuated. All must partake in these judgments.

Verse 14. *They have healed also the hurt of the daughter of my people slightly*] *Of the daughter* is not in the text, and is here improperly added: it is, however, in some MSS.

*Peace, peace*] Ye shall have prosperity—when there was none; and when God had determined that there should be none. Here the prophets prophesied falsely; and the people continued in sin, being deceived by the priests and the prophets.

Verse 16. *Thus saith the Lord, Stand ye in the ways, and see*] Let us observe the metaphor. A traveller is going to a particular city; he comes to a place where the road divides into several paths, he is afraid of going astray; he stops short,—endeavours to find out the right path: he cannot fix his choice. At last he sees another traveller; he inquires of him, gets proper directions—proceeds on his journey—arrives at the desired place—and *reposes* after his fatigue. There is an excellent sermon on these words in the works of our first poet, *Geoffrey Chaucer*;

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ways, and see, and ask for the  
\* old paths, where *is* the good  
way, and walk therein, and ye  
shall find <sup>b</sup> rest for your souls.

they *are* cruel, and have no  
mercy; their voice <sup>k</sup> roareth like  
the sea; and they ride upon  
horses, set in array as men for  
war against thee, O daughter of Zion.

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But they said, We will not walk *therein*.

<sup>24</sup> We have heard the fame thereof: our  
hands wax feeble: <sup>l</sup> anguish hath taken hold  
of us, *and* pain, as of a woman in travail.

<sup>17</sup> Also I set <sup>c</sup> watchmen over you, *saying*,  
Hearken to the sound of the trumpet. But  
they said, We will not hearken.

<sup>25</sup> Go not forth into the field, nor walk by  
the way; for the sword of the enemy *and* fear  
*is* on every side.

<sup>18</sup> Therefore hear, ye nations, and know, O  
congregation, what *is* among them.

<sup>26</sup> O daughter of my people, <sup>m</sup> gird thee  
with sackcloth, <sup>n</sup> and wallow thyself in ashes:  
<sup>o</sup> make thee mourning, *as for* an only son,  
most bitter lamentation: for the spoiler shall  
suddenly come upon us.

<sup>19</sup> <sup>d</sup> Hear, O earth: behold, I will bring evil  
upon this people, *even* <sup>\*</sup> the fruit of their  
thoughts, because they have not hearkened  
unto my words, nor to my law, but rejected it.

<sup>27</sup> I have set thee *for* a tower *and* <sup>p</sup> a fortress  
among my people, that thou mayest know and  
try their way.

<sup>20</sup> <sup>t</sup> To what purpose cometh there to me  
incense <sup>r</sup> from Sheba, and the sweet cane from  
a far country? <sup>b</sup> your burnt-offerings *are* not  
acceptable, nor your sacrifices sweet unto me.

<sup>28</sup> <sup>q</sup> They *are* all grievous revolters, <sup>r</sup> walking  
with slanders: *they are* <sup>s</sup> brass and iron; they  
*are* all corrupters.

<sup>21</sup> Therefore thus saith the LORD, Behold,  
I will lay stumbling blocks before this people,  
and the fathers and the sons together shall  
fall upon them; the neighbour and his friends  
shall perish.

<sup>29</sup> The bellows are burned, the lead is con-  
sumed of the fire; the founder melteth in vain:  
for the wicked are not plucked away.

<sup>22</sup> Thus saith the LORD, Behold, a people  
cometh from the <sup>1</sup> north country, and a great  
nation shall be raised from the sides of the  
earth.

<sup>30</sup> <sup>t</sup> Reprobate <sup>u</sup> silver shall *men* call them,  
because the LORD hath rejected them.

<sup>23</sup> They shall lay hold on bow and spear;

<sup>a</sup> Isai. viii. 20. <sup>b</sup> Ch. xviii. 15. <sup>c</sup> Mal. iv. 4. <sup>d</sup> Luke xvi. 29.  
<sup>e</sup> Matt. xi. 29. <sup>f</sup> Isai. xxi. 1. <sup>g</sup> Isai. lxxviii. 1. <sup>h</sup> Ch. xxv. 4.  
<sup>i</sup> Ezek. iii. 17. <sup>j</sup> Hab. ii. 1. <sup>k</sup> Isai. i. 2. <sup>l</sup> Prov. i. 31.  
<sup>m</sup> Ps. xl. 6. <sup>n</sup> 1. 7, 8, 9. <sup>o</sup> Isai. i. 11. <sup>p</sup> Jvi. 3. <sup>q</sup> Amos v. 21. <sup>r</sup> Mic.  
vi. 6, &c. <sup>s</sup> Isai. lx. 6. <sup>t</sup> Ch. vii. 21. <sup>u</sup> Ch. i. 15. v.

15. x. 22. l. 41, 42, 43. <sup>v</sup> Isai. v. 30. <sup>w</sup> Ch. iv. 31. <sup>x</sup> xii.  
21. <sup>y</sup> xlix. 24. l. 43. <sup>z</sup> Ch. iv. 8. <sup>aa</sup> Ch. xxv. 34. <sup>ab</sup> Mic.  
10. <sup>ac</sup> Zech. xii. 10. <sup>ad</sup> Ch. i. 18. xv. 20. <sup>ae</sup> Ch. v. 33.  
<sup>af</sup> Ch. ix. 4. <sup>ag</sup> Ezek. xxii. 18. <sup>ah</sup> Isai. i. 22. <sup>ai</sup> Or  
refuse silver.

it is among the Canterbury Tales, and is called *Chaucer's Tale*. The text, I find, was read by him as it appears in my old MS. Bible:—*Standith upon weies and seeth, and asketh of the olde pathes; What is the good weie? and goth in it, and get schul synden refreshing to goure soules.* The soul needs *rest*; it can only find this by *walking in the good way*. The *good way* is that which has been *trodde*n by the *saints from the beginning*: it is the *old way*, the way of *faith and holiness*. BELIEVE, LOVE, OBEY; be *holy*, and be *happy*. This is the *way*; let us *inquire* for it, and *walk* in it. But these bad people said, *We will not walk* in it. Then they took another way, walked over the precipice, and fell into the bottomless pit; where, instead of *rest*, they find—

— a fiery deluge, fed

With ever-burning sulphur, unconsumed.

Verse 17. *I set watchmen*] I have sent prophets to warn you.

Verse 20. *Incense from Sheba*] Sheba was in Arabia, famous for the best incense. It was situated towards the southern extremity of the peninsula of Arabia; and was, in respect of Judea, a *far country*.

*And the sweet cane from a far country*] The

*calamus aromaticus*, which, when dried and pulverized, yields a very fine aromatic smell; see on Isa. xliiii. 24. This was employed in making the *holocaust* anointing oil. See Exod. xxx. 23.

Verse 23. *They shall lay hold on bow and spear*] Still pointing out the Chaldeans; or, according to *Dahler*, the *Scythians*, who had before their invasion of Palestine overrun many parts of Asia, and had spread consternation wherever their name was heard.

Verse 27. *I have set thee for a tower and a fortress*] *Dr. Blayney* translates, *I have appointed thee to make an assay among my people*. The words refer to the *office of an assayer of silver and gold*; and the *manner of assaying* here intended is by the *cupel*, a flat broad iron ring filled with the ashes of burnt bones. To separate the alloy from the silver they add a portion of *lead*; and when all is fused together, and brought into a state of ebullition, the cupel absorbs the lead, and with it the dross or alloy, and the silver is left pure and motionless on the top of the cupel. The people are here represented under the notion of *alloyed silver*. They are full of *impurities*; and they are put into the hands of the prophet, the *assayer*, to be purified. The *bellows* are placed, the *fire* is lighted

up, but all to no purpose: so intensely commixed is the alloy with the silver, that it cannot be separated. The nozzle of the bellows is even melted with the intensity of the fire used to effect the refinement; and the lead is carried off by the action of the heat; and the assayer melteth in vain, for the alloy still continues in union with the metal. The assayer gives up the process,—will not institute one more expensive or tedious,—pronounces the mass unfit to be coined, and denominates it reprobate silver, ver: 30. Thus, the evil habits and dispositions of the Israelites were

so ingrained that they would not yield to either the ordinary or extraordinary means of salvation. God pronounces them reprobate silver,—not sterling,—full of alloy;—having neither the image nor the superscription of the Great King either on their hearts or on their conduct. Thus he gave them up as incorrigible, and their adversaries prevailed against them. This should be a warning to other nations, and indeed to the Christian church; for if God did not spare the natural branches, neither will he spare these.

CHAPTER VII.

Here begins another section of prophecy, ending with the ninth chapter. It opens with exhorting to amendment of life, without which the confidence of the Jews in their temple is declared vain, 1—11. God bids them take warning from the fate of their brethren the Israelites, who had been carried away captive on account of their sins without any regard to that sacred place (Shiloh) where the ark of God once resided, 12—15. The iniquities of Judah are so great in the sight of God that the prophet is commanded not to intercede for the people, 16; the more especially as they persisted in provoking God by their idolatrous practices, 17—20. The Jewish sacrifices, if not accompanied with obedience to the moral law, are of no avail, 21—24. Notwithstanding the numerous messages of mercy from the time of the exodus, the people revolted more and more; and have added to their other sins this horrible evil, the setting up of their abominations in the temple of Jehovah; or, in other words, they have encumbered the Mosaic economy, which shadowed forth the glorious truths of Christianity, with an heterogeneous admixture of the idolatrous, impure, and cruel rites of heathenism; consequently, the whole land shall be utterly desolated, 25—34.

**T**HE word that came to Jeremiah from the LORD, saying,  
2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.  
3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings,

and I will cause you to dwell in this place.  
4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.  
5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;  
6 If ye oppress not the stranger, the father-

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<sup>a</sup> Ch. xxvi. 2.—<sup>b</sup> Ch. xviii. 11. xxvi. 13.

<sup>c</sup> Mic. iii. 11.—<sup>d</sup> Ch. xxii. 3.

NOTES ON CHAP. VII.

Verse 1. The word that came to Jeremiah] This prophecy is supposed to have been delivered in the first year of the reign of Jehoiakim, son of Josiah, who, far from following the example of his pious father, restored idolatry, maintained bad priests and worse prophets, and filled Jerusalem with abominations of all kinds.  
Verse 2. Stand in the gate of the Lord's house] There was a show of public worship kept up. The temple was considered God's residence; the usual ceremonies of religion restored by Josiah were still observed; and the people were led to consider the temple and its services as sacred things, which would be preservatives to them in case of the threatened invasion.  
Verse 4. The temple of the Lord] In the Chaldee

the passage stands thus:—"Do not trust in the words of lying prophets, which say, before the temple of the Lord ye shall worship; before the temple of the Lord ye shall sacrifice; before the temple of the Lord ye shall adore; thrice in the year ye shall appear before it." This the Targumist supposes to have been the reason why the words are here thrice repeated. They rather seem to express the conviction which the people had, that they should be safe while their temple service continued; for they supposed that God would not give it up into profane hands. But sacred places and sacred symbols are nothing in the sight of God when the heart is not right with him.  
Verse 5. If ye thoroughly amend your ways] Literally, If in making good ye fully make good your ways. God will no longer admit of half-hearted work. Semblances of piety cannot deceive him; he will



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less, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7<sup>b</sup> Then will I cause you to dwell in this place, in<sup>c</sup> the land that I gave to your fathers, for ever and ever.

8 Behold, <sup>d</sup> ye trust in <sup>e</sup> lying words, that cannot profit.

9 <sup>f</sup> Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and <sup>g</sup> walk after other gods whom ye know not;

10 <sup>h</sup> And come and stand before me in this house, <sup>i</sup> which <sup>k</sup> is called by my name, and say, We are delivered to do all these abominations?

11 Is <sup>l</sup> this house, which is called by my name, become a <sup>m</sup> den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto <sup>n</sup> my place which *was* in Shiloh, <sup>o</sup> where I set my name at the first, and see <sup>p</sup> what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, <sup>q</sup> rising up early and speaking, but ye heard not; and I <sup>r</sup> called you, but ye answered not;

14 Therefore will I do unto *this* house,

<sup>a</sup> Deut. vi. 14, 15. viii. 19. xi. 28. Ch. xiii. 10. — <sup>b</sup> Deut. iv. 40. — <sup>c</sup> Ch. iii. 18. — <sup>d</sup> Ver. 4. — <sup>e</sup> Ch. v. 31. xiv. 13, 14. — <sup>f</sup> 1 Kings xviii. 21. Hos. iv. 1, 2. Zeph. i. 5. <sup>g</sup> Exod. xx. 3. Ver. 6. — <sup>h</sup> Ezek. xxiii. 39. — <sup>i</sup> Heb. *whereupon my name is called.* — <sup>k</sup> Ver. 11, 14, 30. Ch. xxxii. 34. xxxiv. 15. — <sup>l</sup> Isai. lvi. 7. — <sup>m</sup> Matt. xxi. 13. Mark xi. 17. Luke xix. 46. — <sup>n</sup> Josh. xviii. 1. Judg. xviii. 31. — <sup>o</sup> Deut. xii. 11. — <sup>p</sup> 1 Sam. iv. 10, 11. Pa. lxxviii.

not accept *partial* reformation; there must be a *thorough amendment*.

Verse 9. *Will ye steal, murder*] Will you continue to commit such abominations, and pretend to worship me; and thus defile the place that is called by my name; and so make my house a *den of robbers*? *I have seen this*,—and can you expect to escape condign punishment? Ye shall not escape.

Verse 12. *But go ye now unto my place which was in Shiloh*] See what I did to my tabernacle and ark formerly: after a long residence at Shiloh, for the iniquity of the priests and the people, I suffered it to fall into the hands of the Philistines, and to be carried captive into their land, and to be set up in the house of their idols. And because of *your* iniquities, I will deal with you and this temple in the same way; for as I spared not Shiloh, though my ark was there, but made it a victim of my wrath, so will I do to Jerusalem and her temple.

Verse 15. *The whole seed of Ephraim.*] Taken 2902

which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to <sup>a</sup> Shiloh.

15 And I will cast you out of my sight, <sup>b</sup> as I have cast out all your brethren, <sup>c</sup> even the whole seed of Ephraim.

16 Therefore <sup>d</sup> pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: <sup>e</sup> for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 <sup>f</sup> The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the <sup>g</sup> queen of heaven, and to <sup>h</sup> pour out drink-offerings unto other gods, that they may provoke me to anger.

19 <sup>aa</sup> Do they provoke me to anger? said the LORD: *do they not provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God

60. Ch. xxvi. 6. — <sup>q</sup> 2 Chron. xxxvi. 15. Ver. 25. C. xi. 7. — <sup>r</sup> Prov. i. 24. Isai. lxxv. 12. lxxvi. 4. — <sup>s</sup> 1 Sam. x. 10, 11. Pa. lxxviii. 60. Ch. xxvi. 6. — <sup>t</sup> 2 Kings xvii. 17. Pa. lxxviii. 67, 68. — <sup>v</sup> Exod. xxxii. 10. Ch. xi. 14. xiv. 1. — <sup>w</sup> Ch. xv. 1. — <sup>x</sup> Ch. xlv. 17, 19. — <sup>y</sup> Or, *frame, or construction of heaven.* — <sup>z</sup> Ch. xix. 13. — <sup>aa</sup> Deut. xxxii. 16, 21.

here for all the *ten* tribes, that of Ephraim being the principal.

Verse 16. *Therefore pray not thou for this people*] They have filled up the measure of their iniquity and they must become examples of my justice. How terrible must the state of that place be, where God refuses to pour out the spirit of supplication on ministers and people in its behalf!

Verse 18. *The children gather wood*] Here is a description of a *whole family* gathered together, acting unitedly in idolatrous worship. 1. The *children* go and collect wood, and bring it to the place of sacrifice. 2. The *fathers* lay it in order, and kindle a fire. 3. The *mother* and her *maids* knead dough, make their batch, and out of it form cakes and bake them for the honour of the queen of heaven; most probably the *moon*, though perhaps exclusive of the *sun* and *planets*, generally called the *host of heaven*. Family worship is a most amiable and becoming thing when performed according

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of Israel; \* Put your burnt-offerings unto your sacrifices, and eat flesh.

22<sup>b</sup> For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, <sup>c</sup> concerning burnt-offerings or sacrifices.

23 But this thing commanded I them, saying, <sup>d</sup> Obey my voice, and <sup>e</sup> I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but <sup>f</sup> walked in the counsels and in the <sup>g</sup> imagination of their evil heart, and <sup>h</sup> went <sup>i</sup> backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even <sup>j</sup> sent unto you all my servants the prophets, <sup>k</sup> daily rising up early and sending them:

26<sup>l</sup> Yet they hearkened not unto me, nor

inclined their ear, but <sup>o</sup> hardened their neck: <sup>p</sup> they did worse than their fathers.

27 Therefore <sup>q</sup> thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, <sup>r</sup> nor receiveth <sup>s</sup> correction: <sup>t</sup> truth is perished, and is cut off from their mouth.

29<sup>u</sup> Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: <sup>v</sup> they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high <sup>w</sup> places of Tophet, which *is* in the valley of the son of

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<sup>a</sup> Isai. i. 11. Ch. vi. 20. Amos v. 21. See Hos. viii. 13.  
<sup>b</sup> Sam. xv. 22. Ps. li. 16, 17. Hos. vi. 6.—<sup>c</sup> Heb. concerning the matter of.—<sup>d</sup> Exod. xv. 26. Deut. vi. 3. Ch. xi. 4, 7.—<sup>e</sup> Exod. xix. 5. Lev. xxvi. 12.—<sup>f</sup> Ps. lxxxii. 11. Ch. xi. 8.—<sup>g</sup> Deut. xxix. 19. Ps. lxxxii. 12.—<sup>h</sup> Or, stubbornness.—<sup>i</sup> Heb. severe.—<sup>j</sup> Ch. ii. 27. xxxii. 33. Isa. iv. 16.—<sup>k</sup> 2 Chron. xxxvi. 15. Ch. xxv. 4. xxix. 19.

<sup>l</sup> Ver. 13.—<sup>m</sup> Ver. 24. Ch. xi. 8. xvii. 23. xxv. 3, 4. Neh. ix. 17, 29. Ch. xix. 15.—<sup>n</sup> Ch. xvi. 12.—<sup>o</sup> Ezek. ii. 7.—<sup>p</sup> Ch. v. 3. xxxii. 33.—<sup>q</sup> Or, instruction.—<sup>r</sup> Ch. ix. 3.—<sup>s</sup> Job i. 20. Isai. xv. 2. Ch. xvi. 6. xlvi. 37. Mic. i. 16.—<sup>t</sup> 2 Kings xxi. 4, 7. 2 Chron. xxxiii. 4, 5, 7. Ch. xxxiii. 11. xxxii. 34. Ezek. vii. 20. viii. 5, 6, &c. Dan. ix. 27.—<sup>u</sup> 2 Kings xxxiii. 10. Ch. xix. 5. xxxii. 35.

truth. What a pity that so few families show such zeal for the worship of God as those apostate Israelites did for that of their idols!

Verse 21. *Put your burnt-offerings unto your sacrifices, and eat flesh.*] I will receive neither sacrifice nor oblation from you; therefore you may take the beasts intended for sacrifice, and slay and eat them for your common nourishment. See on ver. 29.

Verse 23. *This thing commanded I them—Obey my voice.*] It was not sacrifices and oblations which I required of your fathers in the wilderness, but obedience; it was to walk in that way of righteousness which I have commanded; then I should have acknowledged them for my people, and I should have been their God; and then it would have been well with them. But to my commands, 1. They hearkened not—paid no regard to my word. 2. They inclined not the ear—showed no disposition to attend to my counsels. 3. They walked in the imaginations of their evil heart—followed its irregular and impure motions, rather than the holy dictates of my Spirit. 4. They went backward and not forward. Instead of becoming more wise, obedient, and holy, they grew more corrupt; so that they became more profligate than their fathers.

Verse 28. *Nor receiveth correction*] They have profited neither by mercies nor by judgments: blessings and corrections have been equally lost upon them.

Verse 29. *Cut off thine hair*] גזזי נזירי gozzi nizrech, shear thy nazarite. The Nazarite was one who

took upon him a particular vow, and separated himself from all worldly connexions for a certain time, that he might devote himself without interruption to the service of God; and during all this time no razor was to pass on his head, for none of his hair was to be taken off. After the vow was over, he shaved his head and beard, and returned to society. See Numb. vi. 2, &c., and the notes there. Jerusalem is here considered under the notion of a Nazarite, by profession devoted to the service of God: but that profession was empty; it was not accompanied with any suitable practice. God tells them here to cut off their hair; to make no vain pretensions to holiness or religion; to throw off the mask, and attempt no longer to impose upon themselves and others by their hypocritical pretensions. On the same ground he orders them, ver. 21, to devote to common use the animals destined for sacrifice; and to make no more vain shows of religion while their hearts were not right with him. Dr. Blayney thinks the address is to the prophet, who was a Nazarite by virtue of his office, and who was called to cut off his hair as a token of mourning for the desolations which were coming upon his people. That cutting off the hair was a sign of distress and mourning may be seen, Ezra ix. 3, Isai. xv. 2, Jer. xli. 5, &c. But I think the other the more natural construction.

*On high places*] That the lamentation may be heard to the greater distance.

*The generation of his wrath.*] Persons exposed to punishment: used here as children of wrath, Eph. ii. 3.

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Hinnom, to <sup>a</sup>burn their sons  
and their daughters in the fire ;  
<sup>b</sup> which I commanded *them* not,  
neither <sup>c</sup> came it into my heart.

32 Therefore, behold, <sup>d</sup> the days come, saith  
the LORD, that it shall no more be called  
Tophet, nor the valley of the son of Hinnom,  
but the valley of slaughter : <sup>e</sup> for they shall  
bury in Tophet till there be no place.

33 And the <sup>f</sup> carcases of this people shall be

<sup>a</sup> Ps. cvi. 38.—<sup>b</sup> See Deut. xvii. 3.—<sup>c</sup> Heb. *came it upon my heart*.—<sup>d</sup> Ch. xix. 6.—<sup>e</sup> 2 Kings xxiii. 10. Ch. xix. 11. Ezek. vi. 5.—<sup>f</sup> Deut. xxviii. 26. Ps. lxxix. 2.

Verse 31. *Tophet—in the valley of the son of Hinnom*] Tophet was the place in that valley where the continual fires were kept up, in and through which they consecrated their children to Moloch.

Verse 32. *The valley of slaughter*] The place where the slaughtered thousands of this rebellious people shall be cast, in order to their being burnt, or becoming food for the beasts of the field and the fowls of the air, ver. 33. These words are repeated,

meat for the fowls of the heaven,  
and for the beasts of the earth ;  
and none shall fray *them* away.

34 Then will I cause to  
<sup>a</sup> cease from the cities of Judah, and from the  
streets of Jerusalem, the voice of mirth, and  
the voice of gladness, the voice of the bride-  
groom, and the voice of the bride : for <sup>b</sup> the  
land shall be desolate.

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Ch. xii. 9. xvi. 4. xxxiv. 20.—<sup>a</sup> Isai. xxiv. 7, 8. Ch. xvi. 9. xxv. 10. xxxv. 11. Ezek. xxvi. 13. Hos. ii. 11. Rev. xviii. 23.—<sup>b</sup> Lev. xxvi. 33. Isai. i. 7. iii. 26.

and their meaning more particularly explained, chap. xix. 6—15.

Verse 34. *Then will I cause to cease—the voice of mirth*] There shall no longer be in Jerusalem any *cause of joy* ; they shall neither marry nor be given in marriage, for the land shall be totally desolated. Such horrible sins required such a horrible punishment. And they must be *horrible*, when they move God to destroy the work of his own hands.

## CHAPTER VIII.

*The judgments threatened in the last chapter are here declared to extend to the very dead, whose tombs should be opened, and the carcases treated with every mark of indignity, 1—3. From this the prophet returns to reprove them for their perseverance in transgression, 4—6; and for their thoughtless stupidity, which even the instinct of the brute creation, by a beautiful contrast, is made to upbraid, 7—9. This leads to further threatenings, expressed in a variety of striking terms, 10—13. Upon which a chorus of Jews is introduced, expressing their terror on the news of the invasion, 14, 15; which is greatly heightened in the next verse by the prophet's hearing the snorting of Nebuchadnezzar's horses even from Dan, and then seeing the devastation made by his army, 16, whose cruelties God himself declares no intreaties will soften, 17. On this declaration the prophet laments most bitterly the fate of the daughter of his people, changing the scene unawares to the place of her captivity, where she is introduced answering in mournful responses to the prophet's dirge, 18—22. The variety of images and figures used to diversify the same subject is equally pleasing and astonishing. The dress is generally new, always elegant.*

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AT that time, saith the LORD,  
they shall bring out the  
bones of the kings of Judah,  
and the bones of his princes,  
and the bones of the priests, and the bones of  
the prophets, and the bones of the inhabitants  
of Jerusalem, out of their graves :

<sup>a</sup> 2 Kings xxiii. 5.

2 And they shall spread them  
before the sun, and the moon,  
and all the host of heaven,  
whom they have loved, and  
whom they have served, and after whom they  
have walked, and whom they have sought, and  
<sup>a</sup> whom they have worshipped : they shall not

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Ezek. iii. 16.

### NOTES ON CHAP. VIII.

Verse 1. *They shall bring out the bones*] This and the two following verses are a continuation of the preceding prophecy, and should not have been separated from the foregoing chapter.

In order to pour the utmost contempt upon the land, the victorious enemies dragged out of their

graves, caves, and sepulchres, the bones of kings, princes, prophets, priests, and the principal inhabitants, and exposed them in the open air ; so that they became, in the order of God's judgments, a reproach to them in the vain confidence they had in the *sun, moon, and the host of heaven*—all the planets and stars, whose worship they had set up in opposition to that

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be gathered, <sup>a</sup> nor be buried; they shall be for <sup>b</sup> dung upon the face of the earth.

3 And <sup>c</sup> death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem <sup>d</sup> slidden back by a perpetual backsliding? <sup>e</sup> they hold fast deceit, <sup>f</sup> they refuse to return.

6 <sup>g</sup> I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, <sup>h</sup> the stork in the heaven knoweth her appointed times; and <sup>i</sup> the turtle and the

crane and the swallow observe the time of their coming; but <sup>k</sup> my people know not the judgment of the LORD.

8 How do ye say, *We are wise*, <sup>l</sup> and the law of the LORD *is* with us? Lo, certainly <sup>m</sup> in vain made he *it*; the pen of the scribes *is* in vain.

9 <sup>n</sup> The <sup>o</sup> wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and <sup>p</sup> what wisdom *is* in them?

10 Therefore <sup>q</sup> will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to <sup>r</sup> covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have <sup>s</sup> healed the hurt of the daughter of my people slightly, saying, <sup>t</sup> Peace, peace; when *there is* no peace.

12 Were they <sup>u</sup> ashamed when they had com-

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<sup>a</sup> Ch. xxii. 19. — <sup>b</sup> 2 Kings ix. 36. Ps. lxxxiii. 10. Ch. ix. 22. xvi. 4. — <sup>c</sup> Job iii. 21, 22. vii. 15, 16. Rev. ix. 6. <sup>d</sup> Ch. vii. 24. — <sup>e</sup> Ch. ix. 6. — <sup>f</sup> Ch. v. 3. — <sup>g</sup> 2 Pet. iii. 9. <sup>h</sup> Isai. i. 3. — <sup>i</sup> Cant. ii. 12. — <sup>k</sup> Ch. v. 4, 5. — <sup>l</sup> Rom. ii. 17. — <sup>m</sup> Or, the false pen of the scribes worketh for falsehood.

Isai. x. 1. — <sup>n</sup> Ch. vi. 15. — <sup>o</sup> Or, Have they been ashamed, &c. — <sup>p</sup> Heb. the wisdom of what thing? — <sup>q</sup> Deut. xxviii. 30. Ch. vi. 12. Amos v. 11. Zeph. i. 13. — <sup>r</sup> Isai. lvi. 11. Ch. vi. 13. — <sup>s</sup> Ch. vi. 14. — <sup>t</sup> Ezek. xiii. 10. — <sup>u</sup> Ch. iii. 3. vi. 15.

of Jehovah. This custom of raising the bodies of the dead, and scattering their bones about, seems to have been general. It was the highest expression of hatred and contempt. Horace refers to it:—

Barbarus, heu, cineres insistet victor, et urbem  
Eques sonante verberabit ungula:  
Quæque carent ventis et solibus ossa Quirini  
(Nefas videre) dissipabit insolens. *Epod. xvi. 11.*  
“Barbarians fell shall wanton with success,  
Scatter the city’s flaming ruins wide;  
Or through her streets in vengeful triumph ride,  
And her great founder’s hallowed ashes spurn,  
That slept uninjured in the sacred urn.” FRANCIS.  
See this judgment referred to, Baruch ii. 24, 25.

Verse 4. *Moreover thou shalt say*] Dr. Blayney very properly observes, “In that part of the prophecy which follows next, the difference of speakers requires to be attended to; the transition being quick and sudden, but full of life and energy. The prophet at first, in the name of God, reproves the people’s incorrigibility; he charges their wise ones with folly, and threatens them with grievous calamities, ver. 4—13. In the three next verses he seems to apostrophize his countrymen in his own person, and as one of the people that dwelt in the open towns, advising those that were in the like situation to retire with him into some of the fortified cities, and there wait the event with patience, since there was nothing but terror abroad, and the noise of the enemy, who had already begun to ravage the country, ver. 14—16. God speaks, ver. 17, and threatens to bring foes against them that should be irresistible. The

prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land; whilst the voice of God, like that of conscience, breaks in upon her complaints, and shows her that all this ruin is brought upon her by her own infidelities, ver. 18—20. The prophet once more resumes his discourse; he regrets that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain, ver. 21, chap. ix. 1.”

*Shall they fall, and not arise? shall he turn away, and not return?*] That is, It is as possible for sinners to return from their sin to God, for his grace is ever at hand to assist, as it is for God, who is pouring out his judgments, to return to them on their return to him. But these held fast deceit, and refused to return; they would not be undeceived.

Verse 6. *As the horse rusheth into the battl.*] This strongly marks the unthinking, careless desperation of their conduct.

Verse 7. *The stork in the heaven*] The birds of passage know the times of their going and return, and punctually observe them; they obey the dictates of nature, but my people do not obey my law.

Verse 8. *The pen of the scribes is in vain.*] The deceitful pen of the scribes. They have written falsely, though they had the truth before them. It is too bold an assertion to say that “the Jews have never falsified the sacred oracles;” they have done it again and again. They have written falsities when they knew they were such.

Verse 10. *Therefore will I give their wives*] From

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mitted abomination; nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that

fall: in the time of their visitation they shall be cast down, saith the LORD.

13 <sup>a</sup> I will surely consume them, saith the LORD: *there shall be* no grapes <sup>b</sup> on the vine, nor figs on the <sup>c</sup> fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? <sup>d</sup> assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us <sup>e</sup> water of <sup>f</sup> gall to drink, because we have sinned against the LORD.

15 We <sup>g</sup> looked for peace, but no good *came*; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from <sup>h</sup> Dan: the whole land trembled at the sound of the neighing of his <sup>i</sup> strong ones; for they are come, and have devoured the land, and

<sup>a</sup> Or, in gathering I will consume.—<sup>b</sup> Isai. v. 1, &c. Joel i. 7.—<sup>c</sup> Matt. xxi. 19. Luke xiii. 6, &c.—<sup>d</sup> Ch. iv. 5. <sup>e</sup> Ch. ix. 15. xxiii. 15.—<sup>f</sup> Or, poison.—<sup>g</sup> Ch. xiv. 19. <sup>h</sup> Ch. iv. 15.—<sup>i</sup> Judg. v. 22. Ch. xlvii. 3.—<sup>k</sup> Heb. the fulness thereof.—<sup>l</sup> Ps. lxxii. 4, 5. Eccles. x. 11.—<sup>m</sup> Heb.

this to the end of ver. 15 is repeated from chap. vi. 13—15.

Verse 16. *The snorting of his horses was heard from Dan*] Dan lay in the way from Babylon to Jerusalem; and it was by this city, after the battle of Carchemish, that Nebuchadnezzar, in pursuing the Egyptians, entered Palestine.

*The whole land trembled at the sound of the neighing of his strong ones*] Of his war horses. This is a fine image; so terrible was the united neighing of the cavalry of the Babylonians that the reverberation of the air caused the ground to tremble. This is better, and more majestic, than the celebrated line of Virgil:—

Quadrupes dante pu-trem soni-tu quatit ungula campum.

It would be much easier to *shake the ground* with the prancings of many horses, than to cause an earthquake by the sound of the *neighing* of the troops of cavalry.

Verse 17. *I will send serpents*] These were symbols of the enemies that were coming against them; a foe that would rather slay them and destroy the land than get booty and ransom.

Verse 20. *The harvest is past*] The siege of Jerusalem lasted *two years*; for Nebuchadnezzar came against it in the *ninth* year of Zedekiah, and the city was taken in the *eleventh*; see 2 Kings xxv. 1—3. This seems to have been a proverb: “We expected deliverance the *first year*—none came. We hoped

<sup>a</sup> all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will not be* <sup>1</sup> charmed, and they shall bite you, saith the LORD.

18 *When* I would comfort myself against sorrow, my heart *is* faint <sup>m</sup> in me.

19 Behold the voice of the cry of the daughter of my people <sup>n</sup> because of them that dwell in <sup>o</sup> a far country: *Is not the LORD* in Zion? *is not her king* in her? Why have they <sup>p</sup> provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 <sup>q</sup> For the hurt of the daughter of my people am I hurt; I am <sup>r</sup> black; astonishment hath taken hold on me.

22 *Is there* no <sup>s</sup> balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people <sup>t</sup> recovered?

upon.—<sup>n</sup> Heb. because of the country of them that are far off.—<sup>o</sup> Isai. xxxix. 3.—<sup>p</sup> Deut. xxxii. 21. Isai. i. 4. <sup>q</sup> Ch. iv. 19. ix. 1. xiv. 17.—<sup>r</sup> Joel ii. 6. Nah. ii. 10. <sup>s</sup> Gen. xxxvii. 25. xliii. 11. Ch. xlvii. 11. li. 8.—<sup>t</sup> Heb. gone up.

for it to the *second year*—we are disappointed; we are not saved—no deliverance is come.

Verse 22. *Is there no balm in Gilead?*] Yes, the most excellent in the world. “*Is there no physician there?*” Yes, persons well skilled to apply it. “*Why then is not the health of the daughter of my people recovered?*” Because ye have not applied to the physician, nor used the balm. Ye die because ye will not use the remedy. But to apply this metaphor:—The *Israelites* are represented as a *man dying* through disease; and a disease for the cure of which the *balm of Gilead* was well known to be *specific*, when judiciously applied by a physician. But though there be *balm* and a *physician*, the people are not cured; neither their spiritual nor political evils are removed. But what may all this *spiritual* mean? The people are morally diseased; they have sinned against God, and provoked him to destroy them. They are warned by the prophet to repent and turn to God: they refuse, and sin on. Destruction is come upon them. Might they not have avoided it? Yes. Was it the fault of God? No. Did he not send his prophets with the richest offer of mercy? Did he not give them time, the best instructions, and the most effectual means of returning to him? Has not *mercy*, the heavenly *balm*, been ever at hand? And has not God, the great *Physician* been ever ready to apply it? Yes. Why then are they not converted and healed? Because they would not apply to the divine Physician, nor receive

the only remedy by which they could be spiritually healed. They, then, that sin against the only remedy must perish, because they might have had it, but would not. It is not because there is a deficiency of grace, nor of the means of grace, that men are not saved; but because they either make no use, or a bad use, of them. Jesus Christ, by the grace of God, has tasted death for every man; but few are saved, because they will not come unto him that they may have life.

In my old MS. Bible the text is rendered thus:—  
 Whether gumm is not in Galaad? Or a leche is not there? Why than the hid wounde of the daughter of my people is not alle helid?

How shall they escape who neglect so great a salvation? Reader, lay this to heart; and, while there is time, apply heartily to the great Physician for thy cure.

CHAPTER IX.

The prophet bitterly laments the terrible judgments about to be inflicted upon his countrymen, and points out some of the evils which have provoked the Divine Majesty, 1—9. Judea shall be utterly desolated, and the inhabitants transplanted into heathen countries, 10—17. In allusion to an ancient custom, a band of mourning women is called to lament over the ruins of Jerusalem, 17, 18; and even the funeral dirge is given in terms full of beauty, elegance, and pathos, 19—22. God is the fountain of all good; man, merely an instrument by which a portion of this good is distributed in the earth; therefore none should glory in his wisdom, might, or riches, 23, 24. The judgments of God shall fall, not upon the land of Judea only, but also upon many heathen nations, 25, 26.

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OH <sup>a</sup> that <sup>b</sup> my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for <sup>c</sup> they be all adulterers, an assembly of treacherous men.

3 And <sup>d</sup> they bend their tongues like their bow for lies: but they are not valiant for the

<sup>a</sup> Heb. Who will give my head, &c.—<sup>b</sup> Isai. xxii. 4. Ch. iv. 19. xiii. 17. xiv. 17. Lam. ii. 11. iii. 48.—<sup>c</sup> Ch. v. 7, 8. <sup>d</sup> Ps. lxxiv. 3. Isai. lix. 4, 13, 15.—<sup>e</sup> 1 Sam. ii. 12. Hos.

NOTES ON CHAP. IX.

Verse 1. *Oh that my head were waters*] מי יתן ראשי מים מי יתן רשתי מים, “who will give to my head waters?” My mourning for the sins and desolations of my people has already exhausted the source of tears: I wish to have a fountain opened there, that I may weep day and night for the slain of my people. This has been the sorrowful language of many a pastor who has preached long to a hardened, rebellious people, to little or no effect. This verse belongs to the preceding chapter.

Verse 2. *Oh that I had in the wilderness*] In the eastern countries there are no such inns or houses of entertainment as those in Europe. There are in different places public buildings called *caravanserais*, where travellers may lodge: but they are without furniture of any kind, and without food. Indeed they are often without a roof, being mere walls for a protection against the wild beasts of the desert. I wish to hide myself any where, in the most uncom-

truth upon the earth; for they proceed from evil to evil, and they <sup>e</sup> know not me, saith the LORD.

4 ‘Take ye heed every one of his <sup>a</sup> neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will <sup>b</sup> walk with slanders.

5 And they will <sup>c</sup> deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary

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iv. 1. — <sup>f</sup> Ch. xii. 6. Mic. vii. 5, 6. — <sup>g</sup> Or, friend. <sup>h</sup> Ch. vi. 28.—<sup>i</sup> Or, mock.

fortable circumstances, that I may not be obliged any longer to witness the abominations of this people who are shortly to be visited with the most grievous punishments. Several interpreters suppose this to be the speech of God. I cannot receive this. I believe this verse to be spoken by the prophet, and that God proceeds with the next verse, and so on to the ninth inclusive.

Verse 3. *They bend their tongues like their bow for lies*] And their lies are such that they as fully take away life as the keenest arrow shot from the best strung bow. The false prophets told the people that there was no desolation at hand: the people believed them; made no preparation for their defence; did not return to the Lord; and the sword came and destroyed them.

*They are not valiant for the truth*] They are bold in sin, and courageous to support their lies; but the truth they neither patronize nor support.

Verse 5. *And weary themselves to commit iniquity.*]

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themselves to commit iniquity.  
6 Thine habitation is in the  
midst of deceit; through deceit  
they refuse to know me, saith

the LORD.

7 Therefore thus saith the LORD of hosts,  
Behold, I will melt them, and try them;  
for how shall I do for the daughter of my  
people?

8 Their tongue is as an arrow shot out; it  
speaketh deceit: one speaketh peaceably to  
his neighbour with his mouth, but in heart  
he layeth his wait.

9 Shall I not visit them for these things?  
saith the LORD: shall not my soul be avenged  
on such a nation as this?

10 For the mountains will I take up a weep-  
ing and wailing, and for the habitations of  
the wilderness a lamentation, because they are  
burned up, so that none can pass through  
them; neither can men hear the voice of the  
cattle; both the fowl of the heavens and  
the beast are fled; they are gone.

11 And I will make Jerusalem heaps, and  
a den of dragons; and I will make the cities

of Judah desolate, without an  
inhabitant.

12 Who is the wise man  
that may understand this? and  
who is he to whom the mouth of the LORD  
hath spoken, that he may declare it, for what  
the land perisheth and is burned up like a  
wilderness, that none passeth through?

13 And the LORD saith, Because they have  
forsaken my law which I set before them, and  
have not obeyed my voice, neither walked  
therein;

14 But have walked after the imagination  
of their own heart, and after Baalim, which  
their fathers taught them:

15 Therefore thus saith the LORD of hosts,  
the God of Israel; Behold, I will feed them,  
even this people, with wormwood, and give  
them water of gall to drink.

16 I will scatter them also among the hea-  
then, whom neither they nor their fathers have  
known: and I will send a sword after them,  
till I have consumed them.

17 Thus saith the LORD of hosts, Consider  
ye, and call for the mourning women, that

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a Isai. i. 25. Mal. iii. 3.—b Hos. xi. 8.—c Ps. xii. 2.  
cxv. 3. Ver. 3.—d Ps. xxviii. 3. lv. 21.—e Heb. in the  
midst of him.—f Or, wait for him.—g Ch. v. 9, 29,  
h Ch. xii. 4. xxiii. 10. Hos. iv. 3.—i Or, pastures.—k Or,  
desolate.—l Heb. from the fowl even to, &c.—m Ch. iv.  
25.—n Isai. xxv. 2.—o Isai. xiii. 22. xxxiv. 13. Ch. x.

22.—p Heb. desolation.—q Ps. cvii. 43. Hos. xiv. 9.  
r Ch. iii. 17. vii. 43.—s Or, stubbornness.—t Gal. i. 14.  
u Ps. lxxx. 5.—v Ch. viii. 14. xxiii. 15. Lam. iii. 15, 19.  
w Lev. xxvi. 33. Deut. xxviii. 64.—x Lev. xxvi. 33. Ch.  
xliv. 27. Ezek. v. 2, 12.—y 2 Chron. xxxv. 25. Job ii. 3.  
Eccles. xii. 5. Amos v. 16. Matt. ix. 23.

Oh, what a drudgery is sin! and how much labour  
must a man take in order to get to hell! The tenth  
part of it, in working together with God, would bring  
him to the gate of glory.

Verse 7. Behold, I will melt them] I will put  
them in the furnace of affliction, and see if this will  
be a means of purging away their dross. See on  
chap. vi. 27.

Verse 10. Both the fowl of the heavens and the beast  
are fled] The land shall be so utterly devastated, that  
neither beast nor bird shall be able to live in it.

Verse 11. A den of dragons] תַּנִּימִים tannim is supposed  
to mean here jackals; the chakal is a beast frequent in  
the East, an attendant on the lion, the refuse of whose  
prey he devours. It is an animal that seems to have  
been bred originally between the wolf and the dog. The  
original is sometimes interpreted dragons, whales, &c.

Verse 12. Who is the wise man] To whom has God  
revealed these things? He is the truly wise man.  
But it is to his prophet alone that God has revealed  
these things, and the speedy fulfilment of the pre-  
dictions will show that the prophet has not spoken  
of himself.

Verse 15. I will feed them—with wormwood] They  
shall have the deepest sorrow and heaviest affliction.  
They shall have poison instead of meat and drink.

Verse 17. Call for the mourning women] Those  
whose office it was to make lamentations at funerals,  
and to bewail the dead, for which they received pay.  
This custom continues to the present in Asiatic  
countries. In Ireland this custom also prevails,  
which no doubt their ancestors brought from the  
East. I have often witnessed it, and have given a  
specimen of this elsewhere. See the note on Matt.  
ix. 23. The first lamentations for the dead con-  
sisted only in the sudden bursts of inexpressible  
grief, like that of David over his son Absalom, 2  
Sam. xix. 4. But as men grew refined, it was not  
deemed sufficient for the surviving relatives to  
vent their sorrows in these natural, artless expres-  
sions of woe, but they endeavoured to join others as  
partners in their sorrows. This gave rise to the cus-  
tom of hiring persons to weep at funerals, which the  
Phrygians and Greeks borrowed from the Hebrews.  
Women were generally employed on these occasions,  
because the tender passions being predominant in  
this sex, they succeeded better in their parts; and  
there were never wanting persons who would let out  
their services to hire on such occasions. Their lamen-  
tations were sung to the pipe, as we learn from Matt.  
ix. 23. See the funeral ceremonies practised at the  
burial of Hector, as described by Homer:—

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they may come; and send for cunning *women*, that they may come :

18 And let them make haste, and take up a wailing for us, that <sup>a</sup>our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because <sup>b</sup>our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off <sup>c</sup>the children from without, and the young men from the streets.

<sup>a</sup> Ch. xiv. 17. — <sup>b</sup> Lev. xviii. 28. xx. 22. — <sup>c</sup> Ch. vi. 11. <sup>d</sup> Ch. viii. 2. xvi. 4. — <sup>e</sup> Eccles. ix. 11. — <sup>f</sup> 1 Cor. i. 31.

Οἱ δ' ἐπεὶ ἰσαγαγον ἐλυτα ὄνματα, τὸν μὲν ἐπιτά Τρηῶν ἐν λεχεῖσσι θέσαν, παρα δ' εἶσαν αἰδοὺς, θρηῶν ἐξαρχοὺς. οἱ τε στονοῖσσαν αἰδοῖν Οἱ μὲν ἀρ' ἐθρηῖνον, ἐπὶ δὲ στίναχοντο γυναικες.

Il. lib. xxiv., ver. 719.

“Arrived within the royal house, they stretched The breathless Hector on a sumptuous bed, And *singers* placed beside him, who should chant The *strain funereal*; they with many a *groan* The *dirge* began; and still at every close The *female train* with many a *groan* replied.”

COWPER.

St. Jerome tells us that even to his time this custom continued in Judea; that women at funerals, with dishevelled hair and naked breasts, endeavoured in a modulated voice to invite others to lament with them. The poem before us, from the *seventeenth* to the *twenty-second* verse, is both an illustration and confirmation of what has been delivered on this subject, and worthy of the reader's frequent perusal, on account of its affecting pathos, moral sentiments, and fine images, particularly in the *twenty-first* verse, where *death* is described in as animated a *prosopopœia* as can be conceived. See *Lowth's twenty-second* Prelection, and *Dodd*. The *nineteenth* verse is supposed to be the funeral song of the women.

“How are we spoiled!  
We are greatly confounded!  
For we have forsaken the land;  
Because they have destroyed our dwellings.”

Verse 20. *Teach your daughters*] This is not a common dirge that shall last only till the body is consigned to the earth; it must last longer; teach it to your children, that it may be continued through every generation, till God turn again your captivity.

Verse 21. *For death is come up into our windows*]

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22 Speak, Thus saith the LORD, Even the carcasses of men shall fall <sup>d</sup>as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 Thus saith the LORD, <sup>e</sup>Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches :

24 But <sup>f</sup>let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: <sup>g</sup>for in these *things* I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that <sup>h</sup>I will <sup>i</sup>punish all *them which are* circumcised with the uncircumcised ;

26 Egypt, and Judah, and Edom, <sup>k</sup>and the

2 Cor. x. 17. — <sup>e</sup> Mic. vi. 8. vii. 18. — <sup>b</sup> Rom. ii. 8. 9. <sup>f</sup> Heb. *viris upon*. — <sup>k</sup> Judith xiv. 10.

Here DEATH is personified, and represented as scaling their wall; and after having slain the *playful children* without, and the *vigorous youth* employed in the labours of the field, he is now come into the private houses, to destroy the aged and infirm; and into the palaces, to destroy the king and the princes.

Verse 22. *And as the handful after the harvestman*] The reapers, after having cut enough to fill their hand, threw it down; and the binders, following after, collected those handfuls, and bound them in sheaves. *Death* is represented as having *cut down* the inhabitants of the land, as the *reapers do the corn*; but so general was the *slaughter*, that there was none to *bury the dead*, to gather up these handfuls; so that they lay in a state of putrescence, *as dung upon the open field*.

Verse 23. *Let not the wise man glory in his wisdom*] Because God is the Fountain of all good, neither *wisdom*, nor *might*, nor *riches*, nor *prosperity* can come but *from* or *through* him. Nothing can be more rational than that the Source of all our blessings should be acknowledged. *Riches* cannot deliver in the day of death; *strength* cannot avail against him; and as a shield against him, our *wisdom* is foolishness.

Verse 24. *But let him that glorieth*] *To glory* in a thing is to depend on it as the means or cause of procuring *happiness*. But there can be no happiness but in being *experimentally acquainted* with that God *who exercises loving-kindness, judgment, and righteousness in the earth*. He who has God's mercy for his portion may well exult; for he need not fear the power of any adversary.

Sometimes the ancient heathen poets uttered sentiments of morality far beyond their dispensation. Witness PROCYLIDES on this subject:—

Μη γαυρου σοφην, μητ' αλεην, μητ' ενι πλουτη·  
Εις θεος εστι σοφος, δυνατος θ' αμα, και πολυλοβος.



A. M. cir. 3394.  
B. C. cir. 610.  
Ol. cir. XLII. 3.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 7.

children of Ammon, and Moab, and all *that are* <sup>a</sup> in the <sup>b</sup> utmost corners, that dwell in the wilderness: for all *these* nations

are uncircumcised, and all the house of Israel *are* <sup>c</sup> uncircumcised in the heart.

A. M. cir. 3394.  
B. C. cir. 610.  
Ol. cir. XLII. 3.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 7.

<sup>a</sup> Heb. *cut off into corners, or having the corners of their hair polled.*

<sup>b</sup> Ch. xxv. 23, xlix. 32. — <sup>c</sup> Lev. xxvi. 41. Ezek. xlv. 7. Rom. ii. 28, 29.

“If wisdom, strength, or riches be thy lot, Boast not; but rather think thou hast them not. ON<sup>e</sup> GOD alone from whom those gifts proceed Is wise, is mighty, and is rich indeed.”

Verse 25. *I will punish all them which are circumcised with the uncircumcised*] Do not imagine that you, because of your crimes, are the only objects of my displeasure; the *circumcised* and the *uncircumcised*, the *Jew* and the *Gentile*, shall equally feel the stroke of my justice, their transgressions being alike, after their advantages and disadvantages are duly compared. In like manner, *other nations* also were delivered into the hands of Nebuchadnezzar; these he immediately enumerates: *Egypt* and *Edom*, and the *Moabites* and the *Ammonites*, and the *Arabians of the desert*. All these nations were *uncircumcised* in that way which God required that rite to be practised as a sign of his *covenant*; and the Israelites,

that did practise it as a sign of that covenant, did not attend to its spiritual meaning, for they were all *uncircumcised in heart*. And it may be remarked, that these people were in general confederated against the Chaldeans.

Verse 26. *All that are in the utmost corners*] כִּלְכִלְכִּל קַרְנֵי אֶרֶץ *col ketsutsey phea*. These words have been variously understood. The *Vulgate* translates: *Omnes qui attonsi sunt in comam*; “All who have their hair cut short.” The *Targum, Septuagint, Syriac*, and *Arabic* have understood it nearly in the same way; and so our margin. Others think that the *insular* or *peninsular* situation of the people is referred to. Dr. *Blayney* thinks the *Arabians* are meant, who dwelt in the great desert, between Mesopotamia and Palestine. I really think our marginal reading should be preferred, as expressing the sense of all the ancient Versions.

CHAPTER X.

*The Jews, about to be carried into captivity, are here warned against the superstition and idolatry of that country to which they were going. Chaldea was greatly addicted to astrology, and therefore the prophet begins with warning them against it, 1, 2. He then exposes the absurdity of idolatry in short but elegant satire; in the midst of which he turns, in a beautiful apostrophe, to the one true God, whose adorable attributes repeatedly strike in view, as he goes along, and lead him to contrast his infinite perfections with those despicable inanities which the blinded nations fear, 3—16. The prophet again denounces the Divine judgments, 17, 18; upon which Jerusalem laments her fate, and supplicates the Divine compassion in her favour, 19—25.*

A. M. cir. 3397.  
B. C. cir. 607.  
Ol. XLIII. 2.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum, 10.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:  
2 Thus saith the LORD,

the heathen are dismayed at them.

A. M. cir. 3397.  
B. C. cir. 607.  
Ol. XLIII. 2.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 10.

<sup>a</sup> Learn not the way of the heathen, and be not dismayed at the signs of heaven; for

3 For the <sup>b</sup> customs of the people *are* vain: for <sup>c</sup> *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

<sup>a</sup> Lev. xviii. 3. xx. 23. — <sup>b</sup> Heb. *statutes, or ordinances, are vanity.*

<sup>c</sup> Isai. xl. 19, 20. xlv. 9, 10, &c. xlv. 20.

NOTES ON CHAP. X.

Verse 1. *Hear ye the word which the Lord speaketh unto you*] Dr. *Dahler* supposes this discourse to have been delivered in the *fourth* year of the reign of *Jehoiakim*. It contains an invective against idolatry; showing its absurdity, and that the Creator alone should be worshipped by all mankind.

Verse 2. *Learn not the way of the heathen*] These words are more particularly addressed to the ten tribes scattered among the heathen by the Assyrians, who carried them away captive; they may also regard those in the land of Israel, who still had the

customs of the former heathen settlers before their eyes.

*Be not dismayed at the signs of heaven; for the heathen are dismayed*] The Chaldeans and Egyptians were notoriously addicted to astrology; and the Israelites here are cautioned against it. The *signs* of the heavens may mean either the *sun*, *moon*, *planets*, and particular *stars* or *constellations*; or the *figures* or *characters* by which they represented these heavenly bodies.

Verse 3. *The customs of the people are vain*] חֻקֵּי חֻקְכוֹת; the statutes and principles of the sciences

A. M. cir. 3397.  
B. C. cir. 607.  
Ol. XLIII. 2.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 10.

4 They deck it with silver and with gold; they <sup>a</sup>fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, <sup>b</sup>but speak not: they must needs be <sup>c</sup>borne, because they cannot go. Be not afraid of them; for <sup>d</sup>they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none <sup>e</sup>like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for <sup>f</sup>to thee doth it appertain: forasmuch as <sup>g</sup>among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

<sup>a</sup>Isai. xli. 7. xlv. 7.—<sup>b</sup>Ps. cxv. 5. cxxxv. 16. Hab. ii. 19. I Cor. xii. 2.—<sup>c</sup>Ps. cxv. 7. Isai. xlvi. 1, 7.—<sup>d</sup>Isai. li. 23.—<sup>e</sup>Erod. xv. 11. Ps. lxxxvi. 8, 10.—<sup>f</sup>Rev. xv. 4.—<sup>g</sup>Or, *it liketh thee*.—<sup>h</sup>Ps. lxxxix. 6.—<sup>i</sup>Heb. *in one, or at once*.—<sup>k</sup>Ps. cxv. 8. Isai. xli. 29. Hab. ii. 18.

are vain, empty, and illusory. They are founded in nonsense, ignorance, idolatry, and folly.

One *cutteth a tree out of the forest*] See the notes on Isai. xl. 19 and xlv. 9, &c., which are all parallel places, and where this conduct is strongly ridiculed.

Verse 5. *They are upright as the palm tree*] As straight and as stiff as the trees out of which they are hewn.

Verse 7. *Who would not fear thee*] Who would not *worship* thee as the Author and Giver of all good? The *fear of God* is often taken for the whole of true religion.

*Among all the wise men of the nations*] Not even the wisest and most cultivated of the nations have ever found out any one equal to thee; but so exalted and holy art thou, that in all their wisdom and research they have never been able to find out the *true God*.

Verse 8. *The stock is a doctrine of vanities*.] Dr. Blayney translates,—“The wood itself is a rebuker of vanities.” The very tree out of which the god is hewn demonstrates the vanity and folly of the idolaters; for, can all the art of man make out of a log of wood an animate and intelligent being?

Verse 9. *Brought from Tarshish*] Some suppose this to be *Tartessus in Spain*, from which the Phœnicians brought much silver. *Uphaz*, *Calmet* thinks to be the river *Pison*; some think *Ophir* is intended.

*Blue and purple is their clothing*] These were the most precious dyes; very rare, and of high price.

Verse 10. *But the Lord*] The original word should be preserved, however we agree to pronounce it: *יהוה* *Yehovah is the true God*. He is without beginning, and without end. This is *true* of no being else.

*He is the living God*] His being is underived; and he gives *life* to all. He is the very *Fountain* whence *all life* is derived.

8 But they are <sup>1</sup>altogether <sup>2</sup>brutish and foolish: the stock <sup>3</sup>is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and <sup>4</sup>gold from Uphaz, the work of the workman, and of the hands of the founder: <sup>5</sup>blue and purple *is* their clothing: they *are* all <sup>6</sup>the work of cunning *men*.

10 But the LORD *is* the <sup>7</sup>true God, he *is* <sup>8</sup>the living God, and an <sup>9</sup>everlasting <sup>10</sup>King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, <sup>11</sup>The gods that have not made the heavens and the earth, *even* <sup>12</sup>they shall perish from the earth, and from under these heavens.

Zech. x. 2. Rom. i. 21, 22.—<sup>1</sup>Dan. x. 5.—<sup>2</sup>Bar. vi. 12, 72.—<sup>3</sup>Ps. cxv. 4.—<sup>4</sup>Heb. *God of truth*. Ps. xxxi. 5.—<sup>5</sup>1 Tim. vi. 17.—<sup>6</sup>Heb. *king of eternity*.—<sup>7</sup>Ps. x. 16.—<sup>8</sup>In the Chaldean language.—<sup>9</sup>See Ps. xcvi. 5. <sup>10</sup>Ver. 15. Isai. ii. 18. Zech. xiii. 2.

*And an everlasting king*] As he has *made*, so he *governs*, all things. His *sway* is felt both in the heavens and in the earth.

*At his wrath the earth shall tremble*] All storms, tempests, tornadoes, and earthquakes are the effects of his power; and when the *nations* are destroyed, or turned upside down, it is the effect of his displeasure.

Verse 11. *Thus shall ye say unto them*] This is the message you shall deliver to the Chaldean idolaters.

*The gods that have not made the heavens and the earth, even they shall perish*] Both they and their worshippers shall be destroyed; and idolatry shall *finally* be destroyed from the earth; and the heavens shall look no more on so great an abomination. It is suffered for a *while*: but in the *end* shall be destroyed. This verse is written in a sort of *Hebræo-Syriaco-Chaldee*; such a dialect as I suppose was spoken at that time in Babylon, or during the captivity. As it is a message to the Babylonians, therefore it is given in their own language. The *Chaldee* makes it the beginning of the copy of the epistle which the prophet Jeremiah sent to the rest of the elders of the captivity who were in Babylon. All the ancient Versions acknowledge this verse; and it is found in all MSS. hitherto collated, except one of Dr. Kennicott's numbered 526; and he has included it between lines, as doubting its authenticity. Dr. Blayney supposes that some public teacher during the captivity, deducing it by direct inference from the prophet's words, had it inserted in the margin, and perhaps usually read together with this section, in the assemblies of the people, in order that they might have their answer always ready, whenever they were molested on the point of religion, or importuned to join the idolatrous worship of the Chaldeans.

*Dahler* has left it entirely out of the text, and in-

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinius Prisci, R. Roman., cir. annum 10.

12 He <sup>a</sup> hath made the earth by his power, he hath <sup>b</sup> established the world by his wisdom, and <sup>c</sup> hath stretched out the

heavens by his discretion.

13 <sup>d</sup> When he uttereth his voice, *there is a* multitude of waters in the heavens, and <sup>e</sup> he causeth the vapours to ascend from the ends of the earth; he maketh lightnings <sup>f</sup> with rain, and bringeth forth the wind out of his treasures.

14 <sup>h</sup> Every man <sup>i</sup> is <sup>k</sup> brutish in *his* knowledge: <sup>l</sup> every founder is confounded by the graven image: <sup>m</sup> for his molten image *is* false-

<sup>a</sup> Gen. i. 1, 6, 9. Ps. cxxxvi. 5, 6. Ch. li. 15, &c. — <sup>b</sup> Ps. xciii. 1. — <sup>c</sup> Job ix. 8. Ps. civ. 2. Isai. xl. 22. — <sup>d</sup> Job xxxviii. 34. — <sup>e</sup> Or, noise. — <sup>f</sup> Ps. cxxv. 7. — <sup>g</sup> Or, for rain. — <sup>h</sup> Ch. li. 17, 18. — <sup>i</sup> Or, is more brutish than to know. — <sup>k</sup> Prov. xxx. 2. — <sup>l</sup> Isai. xlii. 17. xlv. 11. 16.

roduces it in a note thus:—"After ver. 10 the Hebrew text is interrupted by a verse written in the Chaldean or Babylonian tongue. It is thus expressed:

Ye shall say unto them, Let the gods perish!

Who have not made the heavens and the earth.

Let them be banished from above the earth, and from under the heavens.

This verse can be considered only as a foreign insertion, not only on account of the difference of the language, but also because it interrupts the natural course of the ideas, and of the connexion of the tenth and twelfth verses."

As a curiosity I shall insert it in *Hebrew*, which the reader may compare with the Chaldee text, which I also subjoin.

כזאת תאמרו להם האלהים אשר לא עשו השמים והארץ יאבדו *cazoth tomeru lahem*; *ha-elohim usher lo asu hashshamayim vahaarets, yobedu min haarets, umin tachath hashshamayim elleh.*

כדכא תאמרין להון אלהיה די שמיא וארמא לא עברו וארמא *kidna temerun lehon*; *elahaiya di shemaiya vearka la abadu, yebadu meara umin techoth shemaiya elleh.*

The *Hebrew* is the translation of *Leusden*; the *Chaldee* is that of the common text. Had not *all the ancient Versions* acknowledged it, I also, principally on account of the *strangeness* of the language, as being neither *Chaldee* nor *Syriac*, should have doubted its authenticity.

Verse 13. *When he uttereth his voice, there is a multitude of waters*] This is a plain allusion to a storm of thunder and lightning, and the abundance of rain which is the consequence. Water is composed of two *gases*, *hydrogen* and *oxygen*: the electric or galvanic spark decomposes them, and they become *air*; when recomposed, they form *water*. The lightning acts upon the *hydrogen* and *oxygen*, which are found in the atmospheric air: they are decomposed, and water or rain is the consequence; which, being heavier than the air, falls down in the form of rain.

This verse and the *three* following are the same in 2912

hood, and *there is* no breath in them.

15 They *are* vanity, and the work of errors: in the time of their visitation <sup>a</sup> they shall perish.

16 <sup>b</sup> The Portion of Jacob *is* not like them: for he *is* the former of all *things*; and <sup>c</sup> Israel *is* the rod of his inheritance: <sup>d</sup> The LORD of hosts *is* his name.

17 <sup>e</sup> Gather up thy wares out of the land; O <sup>f</sup> inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will <sup>g</sup> sling out the inhabitants of

<sup>a</sup> Hab. ii. 18. — <sup>b</sup> Ver. 11. — <sup>c</sup> Ps. xvi. 5. lxxiii. 26. cxix. 57. Ch. li. 19. Lam. iii. 24. — <sup>d</sup> Deut. xxxii. 9. Ps. lxxiv. 2. — <sup>e</sup> Isai. xlvii. 4. li. 15. liv. 5. Ch. xxxi. 35. xxxii. 18. l. 34. — <sup>f</sup> See ch. vi. 1. Ezek. xii. 3, &c. — <sup>g</sup> Hab. inhabitress. — <sup>h</sup> 1 Sam. xxv. 29. Ch. xvi. 18.

substance, and nearly in words, as chap. li. 16, and following.

Verse 14. *Every man is brutish*] נבצר *nibar*, is a boor, acts as a brute, who may suppose that a *stock* of a *tree*, formed like a *man*, may be an intellectual being; and therefore shuns the *form* as though it had *life*. See Isai. xlv. 10, 11. Of which verses, by the way, Dr. *Blayney* gives the following version to correct that of Bishop *Louth*:

Ver. 10. Who hath formed a god?

Or set up a graven image that profiteth not?

11. Behold, all that are connected with it shall be ashamed,

And the artificers, they above all men!

They shall assemble all of them; they shall stand forth;

They shall fear; they shall be ashamed at the same time.

"That is, while they stand before the image they have set up, and worship it with a *religious dread*, the glaring absurdity of their conduct shall lead to their *shame* and *disgrace*." With due deference to this learned man, I think this interpretation too refined.

Verse 16. *The Portion of Jacob is not like them*] Every nation had its tutelary god; this was its *portion*; in reference to this God says, Deut. iv. 19: "He has divided the sun, moon, and stars, to all the nations under the heaven." And the Lord had taken the Israelites to be his *portion*; for "the Lord's portion is his people," Deut. xxxii. 9, and David says, "The Lord is the portion of mine inheritance," Ps. xvi. 5; cxix. 57. And hence Isaiah terms the *smooth stones of the brook*, to which divine honours were paid, the *portion* of those idolaters, chap. lvii. 6. But in the text he says, "The *Portion*, i. e., the God of Jacob, is not like them; for he is the former of all things," and they are formed by their foolish worshippers.

Verse 17. *Gather up thy wares*] Pack up your

A. M. cir. 3304. B. C. cir. 609. Ol. cir. XLV. 1. Tarquinius Prisci, R. Roman., cir. annum 17.

A. M. cir. 3404.  
B. C. cir. 600.  
Ol. cir. XLV. 1.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 17.

the land at this once, and will distress them, \* that they may find it so.

19 <sup>b</sup> Woe is me for my hurt!

my wound is grievous: but I said, <sup>c</sup> Truly this is a grief, and <sup>d</sup> I must bear it.

20 \* My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come,

<sup>a</sup> Esak. vi. 10. — <sup>b</sup> Ch. iv. 19. viii. 21. ix. 1. — <sup>c</sup> Ps. lxxvii. 10. — <sup>d</sup> Mic. vii. 9. — <sup>e</sup> Ch. iv. 20. — <sup>f</sup> Ch. i. 15. iv. 6. v. 15. vi. 22. — <sup>g</sup> Ch. ix. 11. — <sup>h</sup> Prov. xvi. 1. xx. 24. — <sup>i</sup> Ps.

goods, or what necessaries of life your enemies will permit you to carry away; for,

Verse 18. *I will sling out the inhabitants of the land*] I will project you with violence from your country. I will send you all into captivity. This discourse, from ver. 17, is supposed to have been delivered in the eleventh year of Jehoiakim.

Verse 19. *This is a grief, and I must bear it.*] Oppressive as it is, I have deserved it, and worse; but even in this judgment God remembers mercy.

Verse 20. *My tabernacle is spoiled*] The city is taken, and all our villages ruined and desolated.

Verse 21. *The pastors are become brutish*] The king and his counsellors, who, by refusing to pay the promised tribute to Nebuchadnezzar, had kindled a new war.

Verse 22. *The noise of the bruit is come*] How this silly French word *bruit*, which signifies *noise*, got in here, I cannot imagine. The simple translation is this: "The voice of the report! behold, it is come; yea, great commotion from the land of the north (Chaldea); to make the cities of Judea a desolation, a habitation of wild beasts." That is, the report we had heard of the projected invasion of Judea by Nebuchadnezzar is confirmed. He has entered the land; the Chaldeans are at the doors, and the total desolation of Judea is their sole object.

Verse 23. *O Lord, I know that the way of man is not in himself*] I will not pretend to dispute with thee; thou dost every thing wisely and justly; we have sinned, and thou hast a right to punish; and to choose that sort of punishment thou thinkest will best answer the ends of justice. We cannot choose;

A. M. cir. 3404.  
B. C. cir. 600.  
Ol. cir. XLV. 1.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 17.

and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

vi. 1. xxxviii. 1. Ch. xxx. 11. — <sup>k</sup> Heb. *diminish* me. <sup>l</sup> Ps. lxxix. 6. — <sup>m</sup> Job xviii. 21. 1 Thess. iv. 5. 2 Thess. i. 8. — <sup>n</sup> Ch. viii. 16.

thou hast appointed us to captivity; we must not repine: yet,

Verse 24. *Correct me, but with judgment*] Let not the punishment be to the uttermost of the demerit of the offence; else we shall be brought to nothing—totally and irrecoverably ruined.

Verse 25. *Pour out thy fury upon the heathen*] Even those who are now the executors of thy justice upon us will, in their turn, feel its scourge; for if judgment begins at us, who have been called thy house and thy people, shall they who have not acknowledged thee escape? It is impossible. The families and tribes which invoke thee not shall have thy fury poured out upon them, and especially they who "have eaten up Jacob and consumed him, and have made his habitation desolate." This was fulfilled in the Chaldeans. Nebuchadnezzar was punished with madness, his son was slain in his revels, and the city was taken and sacked by Cyrus; and the Babylonish empire was finally destroyed! This verse has been often quoted against those ungodly families who set not up the worship of God in their houses. These are spiritual Chaldeans; worse indeed than the Chaldeans ever were: they acknowledge God and his Christ; and yet neither worship nor serve him. How can that family expect the blessing of God, where the worship of God is not daily performed? No wonder their servants are wicked, their children profligate, and their goods cursed! What an awful reckoning shall such heads of families have with the Judge in the great day, who have refused to petition for that mercy which they might have had for the asking.

CHAPTER XI.

The prophet proclaims the tenor of God's covenant with the Jews of old, 1—5; and then reproves them for their hereditary disobedience, 6—19. In consequence of this the

*Almighty is introduced, declaring he will show them no pity, 11—13; forbidding Jeremiah to intercede, 14; rejecting their sacrifices, 15; and in a word, condemning this fair but unfruitful tree to the fire, 16, 17. In what remains of the chapter the prophet predicts evil to his neighbours of Anathoth, who had conspired against him, 18—23. "Let us," said they, "destroy this tree, with the fruit thereof," &c., alluding to what Jeremiah had said in the sixteenth verse.*

A. M. cir. 3406.  
B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 19.

**T**HE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem ;

3 And say thou unto them, Thus saith the LORD God of Israel ; <sup>a</sup> Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, <sup>b</sup> from the iron furnace, saying, <sup>c</sup> Obey my voice, and do them, according to all which I command you : so shall ye be my people, and I will be your God :

5 That I may perform the <sup>d</sup> oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, <sup>e</sup> So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, <sup>f</sup> and do them.

7 For I earnestly protested unto your fathers

<sup>a</sup> Deut. xxvii. 26. Gal. iii. 10. — <sup>b</sup> Deut. iv. 20. 1 Kings viii. 51. — <sup>c</sup> Lev. xxvii. 3. 12. Ch. vii. 23. — <sup>d</sup> Deut. vii. 12, 13. Ps. cv. 9, 10. — <sup>e</sup> Heb. Amen. Deut. xxvii. 15—26. — <sup>f</sup> Rom. ii. 13. James i. 22. — Ch. vii. 13, 25. xxxv. 15. — <sup>b</sup> Ch. vii. 26. — <sup>c</sup> Ch. iii. 17. vii. 24. ix. 14. — Or,

NOTES ON CHAP. XI.

Verse 1. *The word that came to Jeremiah*] This discourse is supposed to have been delivered in the first year of the reign of Zedekiah. See *Dahler*.

Verse 2. *Hear ye the words of this covenant*] It is possible that the prophet caused the words of the covenant made with their fathers in the desert. (Exod. xxiv. 4—8) to be read to them on this occasion ; or, at least, the *blessings and the cursings* which Moses caused to be pronounced to the people as soon as they had set foot in Canaan, Deut. xxvii., xxviii.

Verse 3. *Cursed be the man that obeyeth not*] After the reading, the prophet appears to *sum up* the things contained in what was read to them ; as if he had said, "Ye hear what the Lord saith unto you : remember, the sum of it is this : The man is cursed who obeyeth not ; and he is blessed who obeys. From these declarations God will not depart."

Verse 5. *So be it, O Lord*] Let thy promises be fulfilled ; and let the incorrigible beware of thy *threatenings* !

in the day that I brought them up out of the land of Egypt, <sup>g</sup> even unto this day, <sup>h</sup> rising early and protesting, saying, Obey my voice.

8 <sup>b</sup> Yet they obeyed not, nor inclined their ear, but <sup>i</sup> walked every one in the <sup>k</sup> imagination of their evil heart : therefore I will bring upon them all the words of this covenant, which I commanded *them* to do ; but they did *them* not.

9 And the LORD said unto me, <sup>l</sup> A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to <sup>m</sup> the iniquities of their forefathers, which refused to hear my words ; and they went after other gods to serve them : the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able <sup>n</sup> to escape ; and <sup>o</sup> though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inha-

*stubbornness.* — <sup>l</sup> Ezek. xxii. 25. Hos. vi. 9. — <sup>m</sup> Ezek. xx. 18. — <sup>n</sup> Heb. *to go forth of.* — <sup>o</sup> Ps. xviii. 41. Prov. i. 28. Isai. i. 15. Ch. xiv. 12. Ezek. viii. 18. Mic. i. 4. Zech. vii. 13.

Verse 6. *Proclaim all these words*] Let the same covenant, with the blessings and cursings, be read in every city of Judah, and in all the streets of Jerusalem, that all the people may know their duty, their privileges, and their danger.

Verse 9. *A conspiracy is found*] They were all *fratres conjurati*, sworn brothers, determined to cast off the divine yoke, and no longer to have God to reign over them.

Verse 10. *They are turned back to the iniquities of their forefathers*] A great reformation had taken place under the reign of Josiah, and the public worship of idols had been abolished, and most of the high places destroyed ; but under the reign of his son and his successors, they had *turned back again* to idolatry, and were become worse than ever. It required a *captivity* to cure them of this propensity ; and God sent one : after that, there was no idolatry among the Jews.

Verse 12. *Go, and cry unto the gods*] See chap. ii. 28.

A. M. cir. 3406.  
B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 19.

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 B. C. cir. 598.  
 Ol. cir. XLV. 3.  
 Tarquinius Prisci,  
 R. Roman.,  
 cir. annum 19.

bitants of Jerusalem go, and  
 \*cry unto the gods unto whom  
 they offer incense: but they  
 shall not save them at all in

the time of their <sup>b</sup> trouble.

13 For according to the number of thy <sup>c</sup> cities  
 were thy gods, O Judah; and according to  
 the number of the streets of Jerusalem have  
 ye set up altars to that <sup>d</sup> shameful thing, even  
 altars to burn incense unto Baal.

14 Therefore \*pray not thou for this people,  
 neither lift up a cry or prayer for them: for  
 I will not hear them in the time that they cry  
 unto me for their <sup>f</sup> trouble.

15 <sup>e</sup> What <sup>b</sup> hath my beloved to do in mine  
 house, seeing she hath <sup>i</sup> wrought lewdness  
 with many, and <sup>k</sup> the holy flesh is passed from  
 thee? <sup>l</sup> when thou doest evil, then thou <sup>m</sup> re-  
 joicest.

16 The LORD called thy name, <sup>n</sup> A green  
 olive tree, fair, and of goodly fruit: with the  
 noise of a great tumult he hath kindled fire  
 upon it, and the branches of it are broken.

<sup>a</sup> Deut. xxxii. 37, 38. — <sup>b</sup> Heb. evil. — <sup>c</sup> Ch. ii. 28.  
<sup>d</sup> Heb. shame. Ch. iii. 24. Hos. ix. 10. — <sup>e</sup> Exod. xxxii.  
 10. Ch. vii. 16. xiv. 11. 1 John v. 16. — <sup>f</sup> Heb. evil.  
<sup>g</sup> Ps. l. 16. Isai. i. 11, &c. — <sup>h</sup> Heb. What is to my beloved  
 in my house? — <sup>i</sup> Ezek. xvi. 25, &c. — <sup>k</sup> Hag. ii. 12, 13, 14.  
 Thus i. 15. — <sup>l</sup> Or, when thy evil is. — <sup>m</sup> Prov. ii. 14.

Verse 14. Therefore pray not thou for this people] I am determined to give them up into the hands of their enemies; I will neither hear thy intercession, nor regard their prayers. Their measure is full.

Verse 15. What hath my beloved to do in mine house] This has been supposed to refer to Abraham, Moses, or such eminent servants of God, whose intercession was very powerful. Were even they to appear as intercessors, their prayer should not be regarded. Others think that this is an endearing expression, which properly belonged to the Israelites. When God took them into covenant with himself, they were espoused to him, and therefore his beloved; but now that they have forsaken him, and joined themselves to another, what have they to do with his house or its ordinances, which they wish now to frequent with vows and sacrifices, when they see the evil fast coming upon them? This is probably the cause of this very obscure passage. Dr. Blayney translates, "What hath my beloved to do in my house whilst she practiseth wickedness? Shall vows and holy flesh (sacrifices) be allowed to come from thee? When thou art malignant, shalt thou rejoice?"

Verse 16. The Lord called thy name, A green olive tree] That is, he made thee like a green olive—fair, flourishing, and fruitful; but thou art degenerated, and God hath given the Chaldeans permission to burn thee up.

Verse 18. The Lord hath given me knowledge of it]

17 For the LORD of hosts,  
 \*that planted thee, hath pro-  
 nounced evil against thee, for  
 the evil of the house of Israel

and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that <sup>p</sup> they had devised devices against me, saying, Let us destroy <sup>q</sup> the tree with the fruit thereof, <sup>r</sup> and let us cut him off from <sup>s</sup> the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that <sup>t</sup> triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, <sup>u</sup> that seek thy life, saying,

<sup>a</sup> Ps. lii. 8. Rom. xi. 17. — <sup>b</sup> Isai. v. 2. Ch. ii. 21. — <sup>c</sup> Ch. xviii. 18. — <sup>d</sup> Heb. the stalk with his bread. — <sup>e</sup> Ps. lxxxiii. 4. — <sup>f</sup> Ps. xxvii. 13. cxvi. 9. cxlii. 5. — <sup>g</sup> 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. vii. 9. Ch. xvii. 10. xx. 12. Rev. ii. 23. — <sup>h</sup> Ch. xii. 5, 6.

The men of Anathoth had conspired against his life, because he reproved them for their sins, and denounced the judgments of God against them. Of this God had given him a secret warning, that he might be on his guard.

Verse 19. I was like a lamb or an ox] Dahler translates, "I was like a fattened lamb that is led to the slaughter." Blayney, "I was like a tame lamb that is led to slaughter." The word אלוף alluph, which we translate ox, is taken by both as an adjective, qualifying the noun כבש kebes, a lamb. It may probably signify a lamb brought up in the house—fed at home (אלוף alluph), instructed or nourished at home; perfectly innocent and unsuspecting, while leading to the slaughter. This meaning the word will bear in Arabic, for أليف alaf signifies accustomed, familiar (to or with any person or thing); a companion, a comrade, an intimate friend. I therefore think that כבש אלוף keches alluph signifies, like the familiar lamb—the lamb bred up in the house, in a state of friendship with the family. The people of Anathoth were Jeremiah's townsmen; he was born and bred among them; they were his familiar friends; and now they lay wait for his life! All the Versions understood אלוף alluph as an epithet of כבש kebes, a chosen, simple, innocent lamb.

Let us destroy the tree with the fruit] Let us slay the prophet, and his prophecies will come to an end. The Targum has, Let us put mortal poison in his

A. M. cir. 3406.  
 B. C. cir. 598.  
 Ol. cir. XLV. 3.  
 Tarquinius Prisci,  
 R. Roman.,  
 cir. annum 19.

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B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.  
cir. annum 19.

<sup>a</sup> Prophecy not in the name of the LORD, that thou die not by our hand :

22 Therefore thus saith the LORD of hosts, Behold, I will <sup>b</sup> punish them : the young men shall die by the sword ; their

<sup>a</sup> Isai. xxx. 10. Amos ii. 12. vii. 13, 16. Mic. ii. 6.  
<sup>b</sup> Heb. *visit upon*.

food ; and all the Versions understand it something in the same way.

Verse 20. *Let me see thy vengeance on them*] Rather, *I shall see* (אָרָא *ereh*) *thy punishment inflicted on them.*

Verse 22. *Behold, I will punish them*] And the punishment is, *Their young men shall die by the sword*

sons and their daughters shall die by famine :

23 And there shall be no remnant of them : for I will bring evil upon the men of Anathoth, *even* <sup>c</sup> the year of their visitation.

<sup>c</sup> Ch. xxiii. 12. xlv. 21. xlviii. 44. l. 27. Luke xix. 44.

of the Chaldeans ; and *their sons and daughters shall die by the famine* that shall come on the land through the desolations occasioned by the Chaldean army.

Verse 23. *The year of their visitation.*] This punishment shall come in that year in which I shall visit their iniquities upon them.

CHAPTER XII.

*This chapter is connected with the foregoing. The prophet expostulates with God concerning the ways of Providence in permitting the wicked to prosper, 1—4. It is intimated to him that he must endure still greater trials, 5, from his false and deceitful brethren, 6 but that still heavier judgments awaited the nation for their crimes, 7—13. That God however, would at length have compassion on them ; restore them to their land ; and turn his judgments against those that oppressed them, if not prevented by their becoming converts to the true religion, 14—17.*

A. M. cir. 3406.  
B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.  
cir. annum 19.

**R**IGHTEOUS <sup>a</sup>art thou, O LORD, when I plead with thee : yet <sup>b</sup>let me talk with thee of *thy* judgments : <sup>c</sup>Wherefore doth the way of the wicked prosper ?

*wherefore* are all they happy that deal very treacherously ?

2 Thou hast planted them, yea, they have taken root : <sup>d</sup>they grow, yea, they bring forth fruit : <sup>e</sup>thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, <sup>f</sup>knowest me : thou

<sup>a</sup> Ps. li. 4. — <sup>b</sup> Or, *let me reason the case with thee.*  
<sup>c</sup> Job xii. 6. xxi. 7. Ps. xxxvii. 1, 35. lxxiii. 3, &c. Ch. v. 28. Hab. i. 4. Mal. iii. 15. — <sup>d</sup> Heb. *they go on.* — <sup>e</sup> Isai. xxix. 13. Matt. xv. 8. Mark vii. 6. — <sup>f</sup> Ps. xvii. 3. cxxxix.

NOTES ON CHAP. XII.

Verse 1. *Righteous art thou, O Lord, when I plead with thee*] The prophet was grieved at the prosperity of the wicked ; and he wonders how, consistently with God's righteousness, vice should often be in affluence, and piety in suffering and poverty. He knows that God is righteous, that every thing is done well ; but he wishes to inquire how these apparently unequal and undeserved lots take place. On this subject he wishes to reason with God, that he may receive instruction.

Verse 2. *Thou art near in their mouth*] They have no sincerity : they have something of the *form* of religion, but nothing of its *power*.

hast seen me, and <sup>g</sup>tried mine heart <sup>h</sup>toward thee : pull them out like sheep for the slaughter, and prepare them for <sup>i</sup>the day of slaughter.

4 How long shall <sup>k</sup>the land mourn, and the herbs of every field wither, <sup>l</sup>for the wickedness of them that dwell therein ? <sup>m</sup>the beast are consumed, and the birds ; because the said, he shall not see our last end.

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou

1. — <sup>g</sup> Ch. xi. 20. — <sup>h</sup> Heb. *with thee.* — <sup>i</sup> James v. 1. <sup>k</sup> Ch. xxiii. 10. Hos. iv. 3. — <sup>l</sup> Ps. cvii. 34. — <sup>m</sup> Ch. iv. 2 vii. 20. ix. 10. Hos. iv. 3.

Verse 3. *But thou, O Lord, knowest me*] I know that the very secrets of my heart are known to thee and I am glad of it, *for thou knowest that my heart is toward thee*—is upright and sincere.

Verse 4. *How long shall the land mourn*] The hypocrites and open sinners are a curse to the country ; *pull them out, Lord*, that the land may be delivered of that which is the cause of its desolation.

Verse 5. *If thou hast run with the footmen*] If the smallest evils to which thou art exposed cause thee to make so many bitter complaints, how wilt thou feel when, in the course of thy prophetic ministry thou shalt be exposed to much greater, from enemies much more powerful ? *Footmen* may here be the

A. M. cir. 3406.  
B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.  
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B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.  
cir. annum 19.

A. M. cir. 3406.  
B. C. cir. 598.  
Ol. cir. XLV. 3.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 19.

contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in *the* swelling of Jordan?

6 For even *thy* brethren, and the house of thy father, even they have dealt treacherously with thee; yea, *they* have called a multitude after thee: *believe* them not, though they speak *fair* words unto thee.

7 I have forsaken mine house, I have left mine heritage; I have given *the* dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it *crieth* *out* against me: therefore have I hated it.

9 Mine heritage is unto me as a *speckled* bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, *come* to devour.

<sup>1</sup> Josh. iii. 15. <sup>1</sup> Chron. xii. 15. Ch. xlix. 19. l. 44.  
<sup>2</sup> Ch. ix. 4. xi. 19, 21. — <sup>3</sup> Or, *they cried after thee fully.*  
<sup>4</sup> Prov. xxvii. 25. — <sup>5</sup> Heb. *good things.* — <sup>6</sup> Heb. *the love.*  
<sup>7</sup> Or, *pellet.* — <sup>8</sup> Heb. *giveth out his voice.* — <sup>9</sup> Or, *having*

symbol of *common evil events*; horsemen, of evils much more terrible. If thou have sunk under small difficulties, what wilt thou do when great ones come?

*And if in the land of peace, wherein thou trustedst*] I believe the meaning is this, "If in a country now enjoying peace thou scarcely thinkest thyself in safety, what wilt thou do in the swellings of Jordan? in the time when the enemy, like an overflowing torrent, shall deluge every part of the land?"

The overflowing of Jordan, which generally happened in harvest, drove the lions and other beasts of prey from their coverts among the bushes that lined its banks; who, spreading themselves through the country, made terrible havoc, slaying men, and carrying off the cattle.

Perhaps by *footmen* may be meant the *Philistines*, *Edomites*, &c., whose armies were composed principally of *infantry*; and by the *horses*, the *Chaldeans*, who had abundance of *cavalry* and chariots in their army. But still the words are *proverbial*, and the above is their meaning.

Verse 6. *For even thy brethren, and the house of thy father*] Thou hast none to depend on but God: even thy brethren will betray thee when they have it in their power.

*Believe them not*] Do not trust to them; do not commit thyself to them; they are in heart thy enemies, and will betray thee.

Verse 7. *I have forsaken mine house*] I have abandoned my temple.

*I have given the dearly beloved of my soul*] The people once in covenant with me, and inexpressibly dear to me while faithful.

*Into the hand of her enemies.*] This was a condi-

10 Many *pastors* have destroyed *my* vineyard, they have *trodden* my portion under foot, they have made my *pleasant* portion a desolate wilderness.

11 They have made it desolate, *and being* desolate *it* mourneth unto me; the whole land is made desolate, because *no* man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 *They* have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and *they* shall be ashamed of your revenues because of the fierce anger of the LORD.

14 Thus saith the LORD against all mine

*talons.* — <sup>1</sup> Or, *cause them to come.* — <sup>1</sup> Isai. lvi. 9. Ch. vii. 33. <sup>2</sup> Ch. vi. 3. — <sup>3</sup> Isai. v. 1, 5. — <sup>4</sup> Isai. lxiii. 18. — <sup>5</sup> Heb. *portion of desire.* — <sup>6</sup> Ver. 4. — <sup>7</sup> Isai. xlii. 25. — <sup>8</sup> Lev. xxvi. 16. Deut. xxviii. 38. Mic. vi. 15. Hag. i. 6. — <sup>9</sup> Or, *ye.*

tion in the covenant I made with them; if they forsook me, they were to be abandoned to their enemies, and cast out of the good land I gave to their fathers.

Verse 8. *Mine heritage is unto me as a lion*] The people are *enraged* against me; they *roar like a furious lion* against their God. They have proceeded to the most open acts of the most flagrant iniquity.

Verse 9. *Is unto me as a speckled bird*] A bird of *divers colours*. This is a people who have corrupted the worship of the true God with heathenish rites and ceremonies; therefore, the different nations (see ver. 10), whose gods and forms of worship they have adopted, shall come and spoil them. As far as you have followed the surrounding nations in their worship, so far shall they prevail over your state. Every one shall take that which is his own; and wherever he finds his own gods, he will consider the land consecrated to them, and take it as his property, because those very gods are the objects of his worship. The fable of the *daw* and *borrowed plumes* is no mean illustration of this passage.

*Dahler* translates the whole verse thus:—

Birds of prey! inundate *with blood my heritage.*

Birds of prey! come against her from all sides.

Run together in crowds, ye savage beasts!

Come to the carnage!

Verse 10. *Many pastors have destroyed my vineyard*] My people have had many kinds of enemies which have fed upon their richest pastures; the Philistines, the Moabites, Ammonites, Assyrians, Egyptians, and now the *Chaldeans*.

Verse 11. *No man layeth it to heart.*] Notwithstanding all these desolations, from which the land



A. M. cir. 3401.  
B. C. cir. 603.  
Ol. XLIV. 2.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 14.

evil neighbours, that <sup>a</sup> touch the inheritance which I have caused my people Israel to inherit; Behold, I will <sup>b</sup> pluck them out of their land, and pluck out the house of Judah from among them.

15 <sup>c</sup> And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, <sup>d</sup> and will bring them again, every man to his heritage, and every man to his land.

<sup>a</sup> Zech. ii. 8.—<sup>b</sup> Deut. xxx. 3. Ch. xxxii. 37.—<sup>c</sup> Ezek. xxviii. 25.

everywhere mourns, and which are so plainly the consequences of the people's crimes, no man layeth it to heart, or considereth that these are God's judgments; and that the only way to have them removed is to repent of their sins, and turn to God with all their hearts.

Verse 12. *The sword of the Lord shall devour*] It is the sword of the Lord that has devoured, and will devour: this is what no man layeth to heart. They think these things come in the course of events.

Verse 13. *They have sown wheat, but shall reap thorns*] All their projects shall fail: none of their enterprises shall succeed. They are enemies to God, and therefore cannot have his blessing.

Verse 14. *Against all mine evil neighbours*] All the neighbouring nations who have united in desolating Judea shall be desolated in their turn: they also are wicked, and they shall be punished. If I make them executors of my justice, it is to them no proof of my approbation. God often uses one wicked nation to scourge another; and afterwards scourges the scourger by some other scourge. In some places a felon who was condemned to be hanged is made

16 And it shall come to pass, if they will diligently learn the ways of my people, <sup>e</sup> to swear by my name, The LORD liveth; (as they taught my people to swear by Baal;) then shall they be <sup>f</sup> built in the midst of my people.

17 But if they will not <sup>g</sup> obey, I will utterly pluck up and destroy that nation, saith the LORD.

<sup>d</sup> Amos ix. 14.—<sup>e</sup> Ch. iv. 2.—<sup>f</sup> Eph. ii. 20, 21. 1 Pet. ii. 5.—<sup>g</sup> Isai. lx. 12.

the common hangman for the county; he himself being still under the sentence of death,—

Till soon some trusty brother of the trade  
Shall do for *him* what *he* has done for *others*.

Verse 15. *I will return, and have compassion on them*] This is a promise of restoration from the captivity, and an intimation also that some of their enemies would turn to the true God with them; *learn the ways of his people*; that is, would abjure idols, and take Jehovah for their God; *and be built in the midst of his people*, that is, Jew and Gentile forming one church of the Most High.

Verse 17. *I will—destroy that nation*] Several of them did not obey, and are destroyed. Of the Moabites, Ammonites, and Chaldeans, not one vestige remains. The *sixteenth* verse is supposed to be a promise of the conversion of the Gentiles. See Eph. ii. 13—22.

From the *thirteenth* verse to the end is a different discourse, and *Dahler* supposes it to have been delivered in the *seventh* or *eighth* year of the reign of *Jehoiakim*.

## CHAPTER XIII.

*This chapter contains an entire prophecy. The symbol of the linen girdle, left to rot for a considerable time, was a type of the manner in which the glory of the Jews should be marred during the course of their long captivity, 1—11. The scene of hiding the girdle being laid near the Euphrates, intimated that the scene of the nation's distress should be Chaldea, which that river waters. The next three verses, by another emblem frequently used to represent the judgments of God, are designed to show that the calamities threatened should be extended to every rank and denomination, 12—14. This leads the prophet to a most affectionate exhortation to repentance, 15—17. But God, knowing that this happy consequence would not ensue, sends him with an awful message to the royal family particularly, and to the inhabitants of Jerusalem in general, declaring the approaching judgments in plain terms, 18—27. The ardent desire for the reformation of Jerusalem, with which the chapter concludes, beautifully displays the compassion and tender mercy of God.*

A. M. cir. 3405.  
B. C. cir. 599.  
Ol. cir. XLV. 2.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 18.

THUS saith the LORD unto me, Go and get thee <sup>a</sup> a linen girdle, and put it upon thy loins, and put it not in

water.

2 So I got a girdle according to the word of the LORD, and put it on my <sup>b</sup> loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner <sup>c</sup> will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which <sup>d</sup> walk in the <sup>e</sup> imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that <sup>f</sup> they might be unto me for a people, and <sup>g</sup> for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the

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<sup>a</sup> Lev. vi. 10. — <sup>b</sup> Isai. xi. 5. — <sup>c</sup> Lev. xxvi. 19. — <sup>d</sup> Ch. ix. 14. xi. 8. xvi. 12.

#### NOTES ON CHAP. XIII.

Verse 1. *Thus saith the Lord unto me*] This discourse is supposed to have been delivered under the reign of *Jecooniah*, the son and successor of Jehoiakim, who came to the throne in the *eighteenth* year of his age; when the Chaldean generals had encamped near to Jerusalem, but did not besiege it in form till Nebuchadnezzar came up with the great body of the army. In these circumstances the prophet predicts the captivity; and, by a symbolical representation of a rotten girdle, shows the people their totally corrupt state; and by another *of bottles filled with wine*, shows the destruction and madness of their counsels, and the confusion that must ensue.

*Go and get thee a linen girdle*] This was either a vision, or God simply describes the thing in order that the prophet might use it in the way of illustration.

*Put it not in water.*] After having worn it, let it not be washed, that it may more properly represent the uncleanness of the Israelites; for *they* were represented by the *girdle*; for "as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah." And as a girdle is as well for *ornament* as *use*; God took them *for a name, and for a praise, and for a glory*, ver. 11.

Verse 4. *Go to Euphrates, and hide it there*] Intending to point out, by this distant place, the country into which they were to be carried away captive.

Verse 7. *And, behold, the girdle was marred; it was*

<sup>e</sup> Or, *stubbornness.* — <sup>f</sup> Exod. xix. 5. — <sup>g</sup> Ch. xxxiii. 9.

*profitable for nothing.*] This symbolically represented the state of the Jews: they were corrupt and abominable; and God, by sending them into captivity, "marred the pride of Judah, and the great pride of Jerusalem," ver. 9.

Verse 12. *Every bottle shall be filled with wine?*] The bottles were made for the purpose of being filled with wine; and it is likely, from the promising appearance of the *season* and the *grapes*, that there was a great likelihood of a *copious vintage*; and this made them say, "Do we not certainly know that every bottle shall be filled with wine? Have we not every prospect that it will be so? Do we need a revelation to inform us of this?"

Verse 13. *Behold I will fill all the inhabitants of this land—with drunkenness.*] You pretend to take this *literally*, but it is a *symbol*. *You*, and your *kings*, and *priests*, and *prophets*, are represented by these bottles. The *wine* is God's *wrath* against you, which shall first be shown by *confounding* your deliberations, filling you with foolish plans of defence, causing you from your divided counsels to fall out among yourselves, so that like so many drunken men you shall reel about and jostle each other; defend yourselves without plan, and fight without order, till ye all fall an easy prey into the hands of your enemies. The ancient adage is here fulfilled:—

Quos Deus vult perdere, prius dementat.

"Those whom God determines to destroy, he first renders foolish."

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inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, <sup>a</sup> with drunkenness.

14 And <sup>b</sup> I will dash them <sup>c</sup> one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, <sup>d</sup> but destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 <sup>e</sup> Give glory to the LORD your God, before he cause <sup>f</sup> darkness, and before your feet stumble upon the dark mountains, and, while ye <sup>g</sup> look for light, he turn it into <sup>h</sup> the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for your pride; and <sup>i</sup> mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto <sup>k</sup> the king and to the queen,

<sup>a</sup> Isai. li. 17, 21. lxviii. 6. Ch. xxv. 27. li. 7.—<sup>b</sup> Ps. ii. 9.—<sup>c</sup> Heb. a man against his brother.—<sup>d</sup> Heb. from destroying them.—<sup>e</sup> Josh. vii. 19.—<sup>f</sup> Isai. v. 30. viii. 22. Amos viii. 9.—<sup>g</sup> Isai. lix. 9.—<sup>h</sup> Ps. xlv. 19.—<sup>i</sup> Ch. ix. 1. xiv. 17. Lam. i. 2, 16. ii. 18.—<sup>k</sup> See 2 Kings xxiv. 12.

Verse 16. *Give glory to—God*] Confess your sins and turn to him, that these sore evils may be averted.

*While ye look for light*] While ye expect prosperity, he turned it into the shadow of death—sent you adversity of the most distressing and ruinous kind.

*Stumble upon the dark mountains*] Before you meet with those great obstacles, which, having no light—no proper understanding in the matter, ye shall be utterly unable to surmount.

Verse 17. *My soul shall weep in secret places*] If you will not hearken to the Lord, there is no remedy: destruction must come; and there is nothing left for me, but to go in secret, and mourn and bewail your wretched lot.

Verse 18. *Say unto the king and to the queen*] Probably Jeconiah and his mother, under whose tutelage, being young when he began to reign, he was left, as is very likely.

*Sit down*] Show that ye have humbled yourselves; for your state will be destroyed, and your glorious crown taken from your heads.

Verse 19. *The cities of the south shall be shut up*] Not only the cities of the north, the quarter at which the Chaldeans entered, but the cities of the south also; for he shall proceed from one extremity of the land to the other, spreading devastation every where, and carrying off the inhabitants.

Verse 20. *Where is the flock—thy beautiful flock?*] Jerusalem is addressed. Where are the prosperous multitudes of men, women, and children? Alas!

2920

Humble yourselves, sit down: A. M. cir. 3405.  
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for your <sup>1</sup> principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*; Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them <sup>m</sup> that come from the north: where *is* the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall <sup>n</sup> punish thee? for thou hast taught them *to be* captains, and as chief over thee: shall not <sup>o</sup> sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, <sup>p</sup> Wherefore come these things upon me? For the greatness of thine iniquity are <sup>q</sup> thy skirts discovered, and thy heels <sup>r</sup> made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are <sup>s</sup> accustomed to do evil.

Ch. xxii. 26.—<sup>1</sup> Or, head-tires.—<sup>m</sup> Ch. vi. 22.—<sup>n</sup> Heb. visit upon.—<sup>o</sup> Ch. vi. 24.—<sup>p</sup> Ch. v. 19. xvi. 10.—<sup>q</sup> Isai. iii. 17. xlvii. 2, 3. Ver. 26. Ezek. xvi. 37, 39. Nah. iii. 5.—<sup>r</sup> Or, shall be violently taken away.—<sup>s</sup> Heb. taught.

are they not driven before the Babylonians, who have taken them captive?

Verse 21. *Thou hast taught them to be captains, and as chief over thee*] This is said of their enemies, whether Assyrians or Chaldeans; for ever since Ahaz submitted himself to the king of Assyria, the kings of Judah never regained their independence. Their enemies were thus taught to be their lords and masters.

Verse 22. *Are thy skirts discovered*] Thy defenceless state is every where known; thou art not only weak, but ignominiously so. It is thy scandal to be in so depressed a condition; thou art lower than the basest of thy adversaries, and thou art so because of thy sin.

Verse 23. *Can the Ethiopian change his skin*] Can a black, at his own pleasure, change the colour of his skin? Can the leopard at will change the variety of his spots? These things are natural to them, and they cannot be altered; so sin, and especially your attachment to idolatry, is become a second nature; and we may as well expect the Ethiopian to change his skin, and the leopard his spots, as you to do good, who have been accustomed to do evil. It is a matter of the utmost difficulty to get a sinner, deeply rooted in vicious habits, brought to the knowledge of himself and God. But the expression does not imply that the thing is as impossible in a moral as it is in a natural sense: it only shows that it is extremely difficult, and not to be often expected; and a thousand matters of fact prove the truth of this. But

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24 Therefore will I scatter them <sup>a</sup> as the stubble that passeth away by the wind of the wilderness.

25 <sup>b</sup>This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast <sup>c</sup> forgotten me, and trusted in <sup>d</sup> falsehood.

26 Therefore <sup>e</sup> will I discover thy skirts

<sup>a</sup> Ps. i. 4. Hos. xiii. 3.—<sup>b</sup> Job xx. 29. Ps. xi. 6.  
<sup>c</sup> Ps. l. 22. Isai. lxxv. 11. Ch. xxiii. 27.—<sup>d</sup> Ch. x. 14.  
<sup>e</sup> Ver. 22. Lam. i. 8. Ezek. xvi. 37. xxiii. 29. Hos. ii. 10.

still, what is impossible to man is possible to God. See on ver. 27.

Verse 24. *The wind of the wilderness.*] Some strong tempestuous wind, proverbially severe, coming from the desert to the south of Judea.

Verse 25. *Trusted in falsehood.*] In idols, and in lying prophets.

Verse 26. *Therefore will I discover thy skirts upon thy face*] It was the custom to punish lewd women by stripping them naked, and exposing them to public view; or by throwing their clothes over their heads, as here intimated. Was this the way to correct the evil?

Verse 27. *I have seen thine adulteries*] Thy idola-

trous thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy <sup>f</sup>neighings, the lewdness of thy whoredom, and thine abominations <sup>g</sup> on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? <sup>h</sup> when shall it once be?

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<sup>f</sup> Ch. v. 8.—<sup>g</sup> Isai. lxxv. 7. Ch. ii. 20. iii. 2, 6. Ezek. vi. 13.—<sup>h</sup> Heb. *after when yet?*

tries of different kinds, practised in various ways; no doubt often accompanied with gross debauchery.

*Woe unto thee, O Jerusalem! wilt thou not be made clean?*] We see from this, that though the thing was difficult, yet it was not impossible, for these Ethiopians to change their skin, for these leopards to change their spots. It was only their obstinate refusal of the grace of God that rendered it impossible. Man cannot change himself; but he may pray to God to do it, and come to him through Christ, that he may do it. To enable him to pray and believe, the power is still at hand. If he will not use it, he must perish.

CHAPTER XIV.

This chapter begins with foretelling a drought that should greatly distress the land of Judea, the effects of which are described in a most pathetic manner, 1—6. The prophet then, in the people's name, makes a confession of sins, and supplication for pardon, 7—9. But God declares his purpose to punish, forbidding Jeremiah to pray for the people, 10—12. False prophets are then complained of, and threatened with destruction, as are also those who attend to them, 13—16. The prophet, therefore, bewails their misery, 17, 18; and though he had just now been forbidden to intercede for them, yet, like a tender pastor, who could not cease to be concerned for their welfare, he falls on the happy expedient of introducing themselves as supplicating in their own name that mercy which he was not allowed to ask in his, 19—22.

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THE word of the LORD that came to Jeremiah concerning <sup>a</sup> the dearth.

2 Judah mourneth, and <sup>b</sup> the gates thereof languish; they are <sup>c</sup> black unto

<sup>a</sup> Heb. *the words of the dearths, or restraints.*

NOTES ON CHAP. XIV.

Verse 1. *The word—that came—concerning the dearth.*] This discourse is supposed to have been delivered after the fourth year of Jehoiakim. Concerning the dearth. We have no historic record of any dearth that may fall in with the time of this prophecy, and perhaps it does not refer to any particular dearth: but this was a calamity to which Judea was very liable. They had ordinarily very dry summers, for scarcely any rain fell from April to the middle of October; and during much of this time, the rivers were generally either very low or entirely

the ground; and <sup>d</sup> the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water;

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<sup>b</sup> Isai. iii. 26.—<sup>c</sup> Ch. viii. 21.—<sup>d</sup> See 1 Sam. v. 12.

dry. They kept the rain of the winter in tanks and reservoirs; and if little fell in winter, a dearth was unavoidable. See an account of a dearth in the time of Elijah, 1 Kings xviii. 5, through which almost all the cattle were lost.

Verse 2. *The gates thereof languish*] The gates being the places of public resort, they are put here for the people.

*They are black unto the ground*] Covered from head to foot with a black garment, the emblem of sorrow and calamity.

Verse 3. *Their nobles have sent their little ones*] So

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they returned with their vessels empty; they were <sup>a</sup>ashamed and confounded, <sup>b</sup>and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And <sup>c</sup>the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 O LORD, though our iniquities testify against us, do thou *it* <sup>d</sup>for thy name's sake: for our backslidings are many; we have sinned against thee.

8 <sup>e</sup>O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonied,

as a mighty man <sup>f</sup>that cannot save? yet thou, O LORD, <sup>g</sup>art in the midst of us, and <sup>h</sup>we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, <sup>i</sup>Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; <sup>k</sup>he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, <sup>l</sup>Pray not for this people for *their* good.

12 <sup>m</sup>When they fast, I will not hear their cry; and <sup>n</sup>when they offer burnt-offering and an oblation, I will not accept them: but <sup>o</sup>I will consume them by the sword, and by the famine, and by the pestilence.

13 <sup>p</sup>Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you <sup>q</sup>assured peace in this place.

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<sup>a</sup> Ps. xl. 14.—<sup>b</sup> 2 Sam. xv. 30.—<sup>c</sup> Ch. ii. 24.—<sup>d</sup> Ps. xxv. 11.—<sup>e</sup> Ch. xvii. 13.—<sup>f</sup> Isai. lix. 1.—<sup>g</sup> Exod. xxix. 45, 46. Lev. xxvi. 11, 12.—<sup>h</sup> Heb. *thy name is called upon us*. Dan. ix. 18, 19.—<sup>i</sup> See ch. ii. 23, 24, 25.—<sup>k</sup> Hos. viii. 13, ix. 9.—<sup>l</sup> Exod. xxxii. 10. Ch. vii. 16. xi. 14.

<sup>m</sup> Prov. i. 28. Isai. i. 15. lviii. 3. Ch. xi. 11. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13.—<sup>n</sup> Ch. vi. 20. vii. 21, 22.—<sup>o</sup> Ch. ix. 16.—<sup>p</sup> Ch. iv. 10.—<sup>q</sup> Heb. *peace of truth*.

general was this calamity, that the servants no longer attended to their lords, but every one was interested alone for himself; and the nobles of the land were obliged to employ their *own children* to scour the land, to see if any water could be found in the tanks or the pits. In the dearth in the time of Elijah, Ahab the king, and Obadiah his counsellor, were obliged to traverse the land *themselves*, in order to find out water to keep their cattle alive. This and the three following verses give a lively but distressing picture of this dearth and its effects.

Verse 4. *The ground is chapt*] The cracks in the earth before the descent of the rains are in some places a cubit wide, and deep enough to receive the greater part of a human body.

Verse 6. *Snuffed up the wind like dragons*] תַּנִּימִים *tannim* here probably means the *hippopotamus*, who, after feeding under the water, is obliged to come to the surface in order to take in fresh draughts of air; or it may mean the *wild asses*.

Verse 7. *O Lord, though our iniquities testify against us*] We deeply acknowledge that we have sinned, and deserve nothing but death. Yet *act for thy name's sake*—work in our behalf, that we perish not.

Verse 8. *O the hope of Israel*] O thou who art the only object of the *hope* of this people.

*The Saviour thereof in time of trouble*] Who hast never yet abandoned them that seek thee.

*Why shouldst thou be as a stranger in the land*] As one who has no interest in the prosperity and safety of the country.

*And as a wayfaring man*] A traveller on his journey.

*That turneth aside to tarry for a night?*] Who stays the shortest time he can; and takes up his lodging in a *tent* or *caravanserai*, for the dead of the night, that he may pursue his journey by break of day. Instead of *dwelling among us*, thou hast scarcely paid the most transient visit to thy land. O come once more, and dwell among us.

Verse 9. *Yet thou, O Lord, art in the midst of us*] Thy ark, temple, and sacred rites, are all here; and thou thyself, who art every where present, art here also: but, alas! thou dost not *reveal* thyself as the Father of mercies, who forgivest iniquity, transgression, and sin.

*We are called by thy name; leave us not.*] Let us call thee our Father, and say thou to us, "Ye are my sons and daughters!" O leave us not!

Verse 10. *Thus have they loved to wander*] And the measure of your iniquity being now full, ye must be punished.

Verse 11. *Pray not for this people*] They are ripe for destruction, intercede not for them. Oh, how dreadful is the state of that people in reference to whom the Lord says to his ministers, *Pray not for them*; or, what amounts nearly to a prohibition, withholds from his ministers the spirit of prayer and intercession in behalf of the people!

Verse 13. *Ah, Lord God! behold, the prophets say unto them*] True, Lord, they are exceedingly wicked; but the false prophets have deceived them; this is some mitigation of their offence. This plea

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14 Then the LORD said unto me, <sup>a</sup>The prophets prophesy lies in my name: <sup>b</sup>I sent them not, neither have I commanded

them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, <sup>c</sup>yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; <sup>d</sup>and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; <sup>e</sup>Let mine eyes run down with tears night and day, and let them not cease: <sup>f</sup>for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into <sup>g</sup>the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest <sup>h</sup>go about into a land that they know not.

19 <sup>i</sup>Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and <sup>k</sup>there is no healing for us? <sup>l</sup>we looked for peace, and <sup>m</sup>there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for <sup>n</sup>we have sinned against thee.

21 Do not abhor <sup>o</sup>us, for thy name's sake, do not disgrace the throne of thy glory: <sup>p</sup>remember, break not thy covenant with us.

22 <sup>q</sup>Are there <sup>r</sup>any among the <sup>s</sup>vanities of the Gentiles that can cause rain? or can the heavens give showers? <sup>t</sup>art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these <sup>u</sup>things.

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<sup>a</sup>Ch. xxvii. 10.—<sup>b</sup>Ch. xxxiii. 21. xxvii. 15. xxix. 8, 9. <sup>c</sup>Ch. v. 12, 13.—<sup>d</sup>Pa. lxxix. 3.—<sup>e</sup>Ch. ix. l. xiii. 17. Lam. i. 16. ii. 18.—<sup>f</sup>Ch. viii. 21.—<sup>g</sup>Ezek. vii. 15.

<sup>h</sup>Or, *make merchandise against a land, and men acknowledge*

it not. Ch. v. 13.—<sup>i</sup>Lam. v. 22.—<sup>k</sup>Ch. xv. 18.—<sup>l</sup>Ch. viii. 15.—<sup>m</sup>Pa. cvi. 6. Dan. ix. 8.—<sup>n</sup>Pa. lxxiv. 2, 20. cvi. 45.—<sup>o</sup>Zech. x. 1, 2.—<sup>p</sup>Deut. xxxii. 21.—<sup>q</sup>Pa. cxxxv. 7. cxlvii. 8. Isai. xxx. 23. Ch. v. 24. x. 13.

God does not admit; and why? the people believed them, without having any proof of their divine mission.

Verse 14. *The prophets prophesy lies*] They say they have *visions*, but they have them by *divination*, and they are false. The people should know their character, and avoid them; but they love to have it so, and will not be undeceived.

Verse 15. *By sword and famine shall those prophets be consumed.*] Jeremiah had told Jehoiakim that, if he rebelled against Nebuchadnezzar, he should be overthrown, and the land wasted by *sword* and *famine*: the false prophets said there shall be neither *sword* nor *famine*, but *peace* and *prosperity*. The king believed them, and withheld the tribute. Nebuchadnezzar, being incensed, invaded and destroyed the land; and the false prophets fell in these calamities. See 2 Kings xxv. 3; Lam. ii. 11—19.

Verse 16. *And the people—shall be cast out*] They shall be destroyed, because they preferred their *lying words* to my truth, proclaimed by thee.

Verse 17. *For the virgin daughter of my people is broken*] *First*, the land was sadly distressed by *Pharaoh-necho*, king of Egypt. *Secondly*, it was laid under a heavy tribute by *Nebuchadnezzar*. And, *thirdly*, it was nearly desolated by a *famine* afterwards. In a few years all these calamities fell upon them; these might be well called a *great breach*, a *very grievous blow*.

defend, support, and fill them with all good things! But when the conditions of a covenant are broken by one of the contracting parties, the other party is not bound; and the covenant is necessarily annulled.

Verse 22. *Are there any among the vanities of the Gentiles*] Probably the dearth was now coming, as

there had been a long want of rain. It was the prerogative of the true God to give rain and send showers at the prayers of his people.

*Therefore we will wait upon thee*] If thou do not undertake for us, we must be utterly ruined.

CHAPTER XV.

God declares to Jeremiah that not even Moses and Samuel, whose prayers had been so prevalent, could divert him from his purpose of punishing so wicked a people, 1. Accordingly their captivity is again announced in a variety of images so full of terror, 2—9, that the prophet complains of his own hard fate in being obliged to deliver such unwelcome messages, 10; for which too he is reprov'd, 11—14. Immediately he appeals to God for his sincerity, and supplicates pardon, 15—18; and God tempers his reproof with promising again to protect him in the faithful discharge of his duty, 19—21.

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THEN said the LORD unto me, ' Though <sup>b</sup> Moses and <sup>c</sup> Samuel stood before me, yet my mind could not be toward

this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; <sup>d</sup> Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will <sup>e</sup> appoint over them four <sup>f</sup> kinds,

<sup>a</sup> Ezek. xiv. 14, &c. — <sup>b</sup> Exod. xxxii. 11, 12. Ps. xcix. 6. <sup>c</sup> 1 Sam. vii. 9. — <sup>d</sup> Ch. xliii. 11. Ezek. v. 2, 12. Zech. xi. 9. — <sup>e</sup> Lev. xxvi. 16, &c. — <sup>f</sup> Heb. families. — <sup>g</sup> Ch. vii. 33. Dent. xxviii. 26. — <sup>h</sup> Heb. I will give them for a re-

saith the LORD: the sword to slay, and the dogs to tear, and <sup>g</sup> the fowls of the heaven, and the beasts of the earth, to devour and destroy.

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4 And <sup>h</sup> I will cause them to be <sup>i</sup> removed into all kingdoms of the earth, because of <sup>k</sup> Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For <sup>l</sup> who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside <sup>m</sup> to ask how thou doest?

6 <sup>n</sup> Thou hast forsaken me, saith the LORD, thou art <sup>o</sup> gone backward: therefore will I

moving. — <sup>1</sup> Dent. xxviii. 25. Ch. xxiv. 9. Ezek. xxiii. 46. <sup>2</sup> Kings xxi. 11, &c. xxiii. 26. xxiv. 3, 4. — <sup>3</sup> Isai. li. 19. <sup>m</sup> Heb. to ask of thy peace. — <sup>n</sup> Ch. ii. 13. — <sup>o</sup> Ch. vii. 24.

NOTES ON CHAP. XV.

Verse 1. *Though Moses and Samuel*] Moses had often supplicated for the people; and in consequence they were spared. See Exod. xxxii. 11 and following verses, Numb. xiv. 13. Samuel also had prayed for the people, and God heard him, 1 Sam. vii. 9; but if these or the most holy men were now to supplicate for this people, he would not spare them.

*Cast them out of my sight, and let them go forth.*] Do not bring them into my presence by your prayers; let them go forth into captivity.

Verse 2. *Whither shall we go forth?*—*Such as are for death, to death*] Some shall be destroyed by the pestilence, here termed death. See chap. xviii. 21. Others shall be slain by the sword in battle, and in the sackage of cities. Others shall perish by famine, shall be starved to death through the mere want of the necessaries of life; and the rest shall go into captivity. There shall be different sorts of punishments inflicted on them according to the nature of their transgressions. Some shall be punished in one way, and some in another.

Verse 3. *I will appoint over them four kinds*] There shall appear four instruments of my justice. 1. The sword to slay. 2. The dogs to tear what is slain. 3. The fowls of the heaven to feed on the dead carcasses. And, 4. The wild beasts to destroy all that the fowls have left.

Verse 4. *I will cause them to be removed into all kingdoms of the earth*] This seems to have respect to the succeeding state of the Jews in their different generations; and never was there a prophecy more literally fulfilled; and it is still a standing monument of divine truth. Let infidelity cast its eyes on the scattered Jews whom it may meet with in every civilized nation of the world; and then let it deny the truth of this prophecy, if it can. The Jews are scattered through every nation, and yet are not a nation; nor do they form even a colony on any part of the face of the earth. Behold the truth and the justice of God!

Verse 5. *Who shall go aside to ask how thou doest?*] Perhaps there is not a more despised nor a more degraded people under the sun. Scarcely any one thinks himself called upon to do a kind office for a

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stretch out my hand against thee, and destroy thee; <sup>a</sup> I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave them of <sup>b</sup> children, I will destroy my people, since <sup>c</sup> they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them <sup>d</sup> against the mother of the young men, a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

9 <sup>e</sup> She that hath borne seven languisheth: she hath given up the ghost; <sup>f</sup> her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 <sup>g</sup> Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily <sup>h</sup> I will cause <sup>i</sup> the

enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the <sup>k</sup> spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies <sup>l</sup> into a land which thou knowest not: for a <sup>m</sup> fire is kindled in mine anger, which shall burn upon you.

15 O LORD, <sup>n</sup> thou knowest: remember me, and visit me, and <sup>o</sup> revenge me of my persecutors; take me not away in thy long-suffering: know that <sup>p</sup> for thy sake I have suffered rebuke.

16 Thy words were found, and I did <sup>q</sup> eat them; and <sup>r</sup> thy word was unto me the joy and rejoicing of mine heart: for <sup>s</sup> I am called by thy name, O LORD God of hosts.

17 <sup>t</sup> I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my <sup>u</sup> pain perpetual, and my wound incurable, which refuseth to be healed?

<sup>a</sup> Hos. xiii. 14.—<sup>b</sup> Or, *whatsoever is dear*.—<sup>c</sup> Isai. ix. 13. Ch. v. 3. Amos iv. 10, 11.—<sup>d</sup> Or, *against the mother city a young man spoiling, &c.*, or *against the mother and the young men*.—<sup>e</sup> 1 Sam. ii. 5.—<sup>f</sup> Amos viii. 9.—<sup>g</sup> Job iii. 1, &c. Ch. xx. 14.—<sup>h</sup> Or, *I will entreat the enemy for thee*.—<sup>i</sup> Ch. xxxix. 11, 12. xl. 3, 4, 5.—<sup>j</sup> Ps. xlv. 12.

Ch. xvii. 3.—<sup>k</sup> Ch. xvi. 13. xvii. 4.—<sup>l</sup> Deut. xxxii. 22. <sup>m</sup> Ch. xii. 3.—<sup>n</sup> Ch. xi. 20. xx. 12.—<sup>o</sup> Ps. lix. 7. <sup>p</sup> Ezek. iii. 1, 3. Rev. x. 9, 10.—<sup>q</sup> Job xxiii. 12. Ps. cxix. 72, 111.—<sup>r</sup> Heb. *thy name is called upon me*.—<sup>s</sup> Ps. i. l. xxvi. 4, 5.—<sup>t</sup> Ch. xxx. 15.

Jew. Their character is bad in society, and they are not at all solicitous to redeem it.

Verse 6. *I am weary with repenting.*] With repeatedly changing my purpose. I have often, after purposing to punish, shewed them mercy. I will do it no longer; it is useless. I took them often at their promise, and in every instance they have failed.

Verse 7. *I will fan them with a fan*] There is no pure grain; all is chaff.

*In the gates of the land*] The places of public justice: and there it shall be seen that the judgments that have fallen upon them have been highly merited. And from these places of fanning they shall go out into their captivity.

Verse 8. *The mother of the young men*] The metropolis or mother city, Jerusalem.

Verse 9. *She that hath borne seven*] She that hath had a numerous offspring; Jerusalem, the parent of so many cities, villages, and families in the land. *Seven* signifies a complete or full number.

Verse 10. *A man of contention to the whole earth*] To the whole LAND, to all his countrymen; though he had done nothing to merit their displeasure.

Verse 11. *I will cause the enemy to entreat thee well in the time of evil*] This was literally fulfilled; see chap. xxxix. 11, &c. Nebuchadnezzar had given strict charge to Nebuzar-adan, commander in chief,

to look well to Jeremiah, to do him no harm, and to grant him all the privileges he was pleased to ask.

Verse 12. *Shall iron break the northern iron and the steel?*] Shall our weak forces be able to oppose and overcome the powers of the Chaldeans? *necho-sheth*, which we here translate *steel*, properly signifies brass or copper united with tin, which gives it much hardness, and enables it to bear a good edge.

Verse 13. *Thy substance—will I give to the spoil without price*] *Invaluable property* shall be given up to thy adversaries. Or, *without price*—thou shalt have nothing for it in return.

Verse 15. *O Lord—remember me, and visit me*] Let me not be carried away into captivity; and it does not appear that he had ever been taken to Babylon. After the capture of the city he went into Egypt; and either died there, or was put to death by his countrymen.

Verse 16. *Thy word was—the joy and rejoicing of mine heart*] When I did receive the prophetic message, I did rejoice in the honour thou hadst done me; and I faithfully testified thy will to them. They have become mine enemies; not because there was any evil in me, but because I was faithful to thee.

Verse 18. *Will thou be altogether unto me as—waters that fail?*] Meaning either springs, which in the height of summer grow dry; or, like that phe-



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wilt thou be altogether unto me  
as a liar, *and* as waters that  
fail?

19 Therefore thus saith the  
LORD, <sup>d</sup> If thou return, then will I bring thee  
again, *and* thou shalt <sup>e</sup> stand before me: and  
if thou <sup>f</sup> take forth the precious from the vile,  
thou shalt be as my mouth: let them return  
unto thee; but return not thou unto them.

<sup>a</sup> See ch. i. 18, 19. — <sup>b</sup> Job vi. 15, &c. — <sup>c</sup> Heb. *be not sure*.  
<sup>d</sup> Zech. iii. 7.

nomenon in the sandy desert, where, by a peculiar  
action of the air on the rising vapours, the resemblance  
of water is produced, so that the traveller, deceived,  
rejoices that he is come, in the sandy desert, to the  
verge of a beautiful lake; but the further he travels,  
it is still at the same distance, and at last vanishes;  
and he finds the whole was an illusion, for the waters  
have failed. Nothing can exceed the disappointment  
of the farmer whose subsistence absolutely depends  
on the periodical rains, when these fail, or fall short  
of their usual quantity. Sometimes the rice is sown  
and springs up in the most promising manner; but  
the latter rains fail, and whole fields of young rice  
wither and perish.

Verse 19. *If thou return*] By repentance unto me,—

*Then will I bring thee again*] Restore thee to thy  
own country. But some think the words are spoken  
to the prophet in reference to his ministry. He had  
greatly repined because of the persecutions which he

20 And I will make thee unto  
this people a fenced brasen  
wall: and they shall fight  
against thee, <sup>b</sup> but they shall not  
prevail against thee: for I *am* with thee to save  
thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand  
of the wicked, and I will redeem thee out of  
the hand of the terrible.

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<sup>e</sup> Ver. 1. — <sup>f</sup> Ezek. xxii. 26. xlv. 23. — <sup>g</sup> Ch. i. 18. vi. 27.  
<sup>h</sup> Ch. xx. 11, 12.

endured. The Lord reprehends him, and is about to  
take from him the prophetic gift; but exhorts him  
first to take the *precious* from the *vile*—not to attend  
to the deceitful words of the people, but boldly de-  
clare the message he had given him; not to return  
unto the people, but let the people return unto him.  
And then he should be as *God's mouth*—his words  
should appear to be what they were, the genuine  
words of God; and the people should be obliged to  
acknowledge them as such.

Verse 20. *I will make thee—a fenced brasen wall*] While thou art faithful to me, none of them shall be able to prevail against thee.

Verse 21. *I will deliver thee out of the hand of the wicked*] From the power of this evil people.

*And I will redeem thee out of the hand of the terrible.*] Out of the power of the Chaldean armies. Every thing took place as God had promised, for no word of his can ever fall to the ground.

## CHAPTER XVI.

*On account of the evils which threatened his country, the prophet is forbidden to encumber himself with a wife and family, or to bear any share in the little joys and sorrows of his neighbours, which were to be forgotten and absorbed in those public calamities, 1—9, which their sins should draw on them, 10—13. A future restoration however is intimated, 14, 15, after those calamities should be endured, 16—18; and the conversion of the Gentiles is foretold, 19—21.*

A. M. cir. 3400.  
B. C. cir. 604.  
Ol. XLIV. 1.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 13.

THE word of the LORD came  
also unto me, saying,

2 Thou shalt <sup>a</sup> not take thee  
a wife, neither shalt thou have

sons or daughters in this place.

3 For thus saith the LORD concerning the  
sons and concerning the daughters that are  
born in this place, and concerning their mothers

<sup>a</sup> 1 Cor. vii. 26. — <sup>b</sup> Ch. xv. 2. — <sup>c</sup> Ch. xxii. 18, 19. xxv. 33.

## NOTES ON CHAP. XVI.

Verse 1. *The word of the Lord came also unto me*] This discourse *Dahler* supposes to have been delivered some time in the reign of *Jehoiakim*.

Verse 2. *Thou shalt not take thee a wife*] As it would be very inconvenient to have a family when

that bare them, and concerning  
their fathers that begat them in  
this land;

4 They shall die of <sup>b</sup> grievous  
deaths; they shall not be <sup>c</sup> lamented; neither  
shall they be buried; *but* they shall be <sup>d</sup> as  
dung upon the face of the earth: and they  
shall be consumed by the sword, and by

<sup>d</sup> Ps. lxxxiii. 10. Ch. viii. 2. ix. 22.

the threatened desolations should come on the place. The reason is given in the following verses.

Verse 4. *They shall die of grievous deaths*] All prematurely; see chap. xiv. 16.

*As dung upon the face of the earth*] See chap. viii. 2. *Be meat for the fowls*] See chap. vii. 33.

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B. C. cir. 604.  
Ol. XLIV. 1.  
Tarquinius Prisci,  
R. Roman.,  
cir. annum 13.