A LITERAL TRANSLATION

OF

THE PROPHETS,

FROM

ISAIAH TO MALACHI.

WITH NOTES,

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

BY LOWTH, BLAYNEY, NEWCOME, WINTLE, HORSLEY, Etc.

IN FIVE VOLUMES.

VOL. III.—EZEKIEL.

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A New Edition.

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MDCCXXXVI.
I most gratefully acknowledge the important helps which I have received in my attempt to explain the prophet Ezekiel; as they will stamp on the following work its principal value. His Grace the Archbishop of Canterbury very obligingly allowed me a transcript of Archbishop Secker's valuable notes, from the manuscripts bequeathed to the Lambeth library; and likewise of that judicious writer's dissertation on the vision of the temple, which is inserted in its proper place. Dr. Woide, of the British Museum, deserves to be as well known for his courtesy in furnishing assistance to editors, as for the literary productions with which he has favoured the public. To this eminent scholar I am indebted for copying Archbishop Secker's remarks; for collations of a 1 Coptic version supposed to be of the second century, and of the Pachomian manuscript of the Septuagint version, ascribed to the tenth or eleventh century; for an English translation of the very learned J. D. Michaelis's annotations, subjoined to his German version of the bible; and for a curious extract relating to Ezekiel, translated from Professor Eichhorn's 2 introduction to the Old Testament, written also in the German language, and highly esteemed in that country. Learned notes on Ezekiel were also transmitted to me by the Rev. Mr. Henry Dimock, my worthy contemporary at Pembroke College in the University of Oxford.

It is uncertain whether Ezekiel calls himself a 3 priest, or the son of a priest. 4 Josephus says that he was carried to Babylon in his

1 See Bishop Lowth's preface to Isaiah, p. lxxvii.
2 Leipsic. 1783. 8vo.
3 Ezek. i. 4. The construction in the original is doubtful. The word of Jehovah came expressly unto Ezekiel the son of Buzi the priest. Here the word priest may be construed with Ezekiel, according to the Greek, the Vulgate, and our English version; or with Buzi, according to the points in the Arabic. The former construction is favoured by the close of Isai. xxxvii. 2.
4 Ant. x. vi. 3. See 2 Chron. xxxvi. 5, 6.
youth, with three thousand other captives of rank, at the time of Nebuchadnezzar's expedition to Jerusalem in the reign of Jehoiakim, king of Judah. The warlike and victorious king of Babylon made another descent on Judah, within so short an interval as three months and ten days after the conquest of Jehoiakim: at which time Jerusalem was so pressed by a vigorous siege, that Jehoiachin, who succeeded his father Jehoiakim in the throne of Judah, was compelled to a surrender; and so great a number of captives was taken to Babylon, that none remained in the conquered country except the poorest of the people. We may justly conclude that Ezekiel became an exile in the course of that calamitous year when Jerusalem was twice subdued; and probably at the latter period, as the captivity of Jehoiachin is the era from which he commonly dates his prophecies; and as the date from the beginning of his own captivity, which occurs in two places, may reasonably be supposed to coincide with his other general mode of computation.

The king of Chaldea planted his Jewish captives at Tel-abib, and other places on the river Chebar; which flows into the east side of the Euphrates at Circesium, or Carchemish, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of twenty two years: here he was present in body, though in visionary representation he was sometimes taken to Jerusalem.

That we may better understand the propriety and force of these divine revelations, the circumstances and disposition of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered.

Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah: and the tributary King bound himself to subjection by a solemn oath in the name of Jehovah. But, notwithstanding the divine judgments which had overwhelmed Judah during the reigns of his two immediate predecessors, he did evil in the sight of God, who alone could save by few or by many. Jerusalem was so idolatrous, impure, oppressive, and blood-thirsty,
that God is represented as smiting his hands together through astonishment at such a scene of iniquity. The prophet Jeremiah was rejected, insulted, and persecuted. False prophets abounded; whose language was, 2 Ye shall not serve the King of Babylon: 3 I have broken the yoke of the King of Babylon. They even limited the restoration of the sacred vessels, and the return of Jehoiachin and his fellow-captives, to so short an interval as two years. Zedekiah, blinded by his vices and by these delusions, flattered by the embassies which he had received from Edom Moab Ammon Tyre and Sidon, and probably submitting with his accustomed timidity to the advice of evil counsellors, rebelled against his powerful conqueror, and sent ambassadors into Egypt for assistance. Hence arose a third invasion of the Chaldeans. Pharaoh Hophrah, King of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was besieged. The Babylonians raised the siege, perhaps with a design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with great perfidy and pusillanimity, returned to his own country, and left the rebellious and perjured King of Judah to the rage of his enemies. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year a year of liberty to Hebrew servants. But such was his impiety, and so irreconcilable and fluctuating were his counsels, that on the departure of the Chaldeans he revoked his edict. Upon which God, by his prophet Jeremiah, proclaimed liberty to the sword, to the pestilence, and to the famine; and commissioned these messengers of his wrath to avenge him on his people. When the siege was resumed, we have a further instance of Zedekiah's extreme infatuation; his rejection of Jeremiah's counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus after a siege of eighteen months, Jerusalem was stormed and burnt; Zedekiah was taken in his flight; his sons were slain before his eyes; his eyes were afterwards put out, agreeably to the savage custom of eastern conquerors; and he was carried in chains to Babylon.

1 Ezek. xxii. 13. See also Jer. v. 1. vii. 6. 2 Jer. xxvii. 9. 3 Jer. xxvii. 2. 4 Jer. xxviii. 3, 4. 5 Jer. xxviii. 8. 6 Jer. xxxvii. 25. 7 Ezek. xvii. 15. 8 Jer. xxxvii. 5. 9 Jer. xxxvii. 7. 10 Exod. xxi. 2. 11 Jer. xxxiv. 11. 12 Jer. xxxiv. 17. 13 Jer. xxxviii. 17. 14 Jer. xxxix. 1, 2. 15 Jer. xxxix. 5, 6, 7.
PREFACE.

The exiles on the river Chebar were far from being awakened to a devout acknowledgment of God's justice, by the punishment inflicted on them. They continued 1 rebellious and idolatrous; they hearkened to 2 false prophets and prophetesses; and they so alienated God that he 3 refused to be enquired of by them. In vain did their great prophet Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone, to awe and alarm them by heightened scenes of calamity and terror.

We know few particulars concerning the Jews in Babylon. They enjoyed the instruction and example of the prophet Daniel; who was carried away captive to that city 4 in the third year of Jehoiakim, eight years before the captivity of Ezekiel. Jeremiah cautioned them not to be deceived by their false 5 prophets and diviners; against some of whom he denounced fearful judgments. He exhorted them to 6 seek the peace of the city where they dwell, to take wives, build houses, and plant gardens, till their restoration after seventy years. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that none should remain in that proud city, but that it should be desolate for ever. The messenger, when he had read the book containing these denunciations, was commanded to 7 bind a stone to it, and cast it into the Euphrates, and say, "Thus shall Babylon sink, and shall not rise from the evil which I will bring on her." It further appears, by 8 divine hymns now extant, that God vouchsafed to inspire some of these Babylonian captives with his holy spirit.

Nebuchadnezzar appointed 9 Gedaliah Ruler of the people that remained in Judea: and the scattered military 10 commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in 11 gathering the fruits of the earth; and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Ishmael slew Gedaliah; and compelled the wretched remains of the Jews

1 Ezek. ii. 3. xx. 39. 2 Ezek. xiii. 2, 17. 3 C. xx. 3. 4 Dan. i. 1. 5 Jer. xxix. 8, 9, 15, 21.
6 Jer. xxix. 5, 6, 7, 10. 7 Jer. li. 59—64. 8 See ps. lxxix. cii. cvi. cxxxvii. 9 2 Kings xxv. 23. Jer. xl. 5. 10 Jer. xl. 7, 11. 11 Jer. xl. 12.
in Mizpah, the seat of Gedaliah's government, to retire with him towards the country of the Ammonites, a people hostile to the Chaldeans. Johanan raised a force to revenge this mad and cruel act, pursued Ishmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with eight men to his place of refuge.

The succeeding event furnishes another signal instance of human infatuation. Johanan through fear of the Chaldeans, many of whom Ishmael had massed together with Gedaliah, conceived a design of retreating to Egypt: but, before he executed this resolution, he formally consulted the prophet Jeremiah. The prophet answered him in the name of Jehovah, that, if Johanan and the people abide in Judea, God would build them and not pull them down, would plant them and not pluck them up; but, if they went to sojourn in Egypt, they should die by the sword, by famine, and by pestilence, and should become an execration, and an astonishment, and a curse, and a reproach. Notwithstanding this awful assurance, and the many prophecies of Jeremiah which the most calamitous events had lately verified, Johanan defied the living God and his prophet, and madly adhered to his determination.

Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of thirteen years: and many think that the conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period; the Chaldean being able to make powerful detachments from his vast forces. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout: and at this time Johanan, and his Jewish colonists, experienced the vengeance of the conqueror together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations, that, according to the learned chronologer Marsham, this might justly be called the era of the subversion of cities.

Omnis eo terrore Ægyptus, et Indi, Omnis Arabs, omnes verterunt terga Sabæi.

Virg.

1 Jer. xli. 10. 6 Jer. xlii.
2 Jer. xxvii. 3. 7 See the prophecies, Jer. xxvii. 2, 3. xlvii. xlix. Ezek. xxv.
3 Jer. xlii. 11—15. 8 London ed. 1672. fol. p. 556. sec xviii.
4 Jer. xli. 3. 5 Jer. xli. 17.
How highly Grotius thought of Ezekiel, appears from the eulogium bestowed on him in the introduction to his commentary on that prophet. "He had great erudition and genius: so that, setting aside his gift of prophecy which is incomparable, he may deservedly be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various matters, particularly of architecture."

Bishop Lowth 1 characterizes Ezekiel as "much inferior to Jeremiah in elegance; but as equal even to Isaiah in sublimity, though their style of composition is very different. For he is bold, vehement, tragical, wholly intent on exaggeration: in his sentiments elevated, warm, bitter, indignant; in his images fertile, magnificent, harsh, and sometimes almost deformed; in his diction grand, weighty, austere, rough, and sometimes uncultivated: abounding in repetitions, not for the sake of ornament or gracefulness, but through indignation and violence. Whatever subject he undertakes to treat of, he pursues it diligently, he remains entirely fixed on it, and rarely deviates from his purpose; so that his reader is scarcely ever unable to discern the series and connection of his matter. Perhaps he is excelled in other respects by most of the prophets; but none in the whole compass of writers has ever equalled him in the manner of writing for which he seems to have been singularly qualified by nature, in force, impiety, weight, and grandeur. His diction is sufficiently perspicuous; almost all his obscurity lies in his matter: his visions are particularly obscure; and yet, as in Hosea Amos and Zechariah, they are interpreted by a narration which is plain and altogether historical. The greater part of Ezekiel, and what lies in the middle of his book, is poetical, whether we regard the matter or the diction: but he is for the most part so rude and void of composition in his sentences, that I am often doubtful what to determine in this respect."

In another 2 place he thus expresses his opinion on the last topic: "There are some prophecies, weighty perhaps and elevated, but by no means composed in a poetical style and turn of sentences: of which kind there is much in Ezekiel, who perhaps should be oftener placed among the orators than the poets."

He thinks 3 that, with respect to style, we may justly assign to

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1 Hebr. Præl. xxi. 279. 8vo. 2d ed.
2 H. P. 261.
3 H. P. 279.
Ezekiel the same rank among the Hebrews that Æschylus holds among the Greeks.

He remarks that this prophet is almost always employed in exciting the passion of terror: and, again, that it is customary with him to inspire us with terror rather than to move our pity; especially in his two lamentations on the city and king of Tyre. Thus also his two prophecies which denounce the fall of Pharaoh and Egypt, and his poetical parables on the Princes of Judah and on Jerusalem, convey scarcely any signification of grief, but breathe a remarkable spirit of menace and terror.

He places the first commendation of parable in the use of known and fit images, the signification of which is plain and determinate: and asks, "What can be more accurate in this way than the useless vine delivered over to the fire, under which image the ungrateful people of God are more than once represented? what, than the whelp of the lioness falling into a pit? by which how appositely are the captive princes of Judah marked out! What, than the beautiful, tall, and most flourishing cedar of Libanus, hiding its head in the clouds, but at length cut down and left; which exhibits the glory and fall of the Assyrian king in as lively colours as a picture? I shall subjoin one example more;—I mean that similitude under which the love of God to his people, and their allegiance to him, are expressed by colours taken from the holy covenant of marriage: which image Ezekiel has pursued with much freedom in two parables."

He quotes the following allegory, under which the fall of Pharaoh is threatened, as an instance of the dangerous and daring style in the application of a well known metaphor by which darkness is made to represent calamity; a topic on which the Hebrew poets give the full reins to poetical boldness:

* I will cover the heavens when I quench thee,
And I will clothe the stars thereof with black:

* The reader will observe that some parts of Ezekiel are here metrically disposed, which in the body of the following work are represented as prose. There is great difficulty in determining whether many parts of this prophet should be poetically

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1 H. P. 215.
2 H. P. 301.
3 C. xxvii. xxviii. 12—19.
4 C. xxxii.
5 C. xix.
6 H. P. 301.
7 C. xvi. xix. 10—14.
8 C. xvi. 1—9.
9 C. xxxi.
10 C. xvi. xxiii. H. P. 123, 4.
11 C. xxxii. 7, 8. H. P. 68, 70.
I will cover the sun with a cloud,  
And the moon shall not give her light.  
All the shining lights of the heavens will I clothe with black over thee,  
And will set darkness upon thy land,  
Saith the Lord Jehovah.

He thus compares the 1 description of the Egyptian multitude brought down to the pit, with similar images in Isaiah's triumphal ode over the King of Babylon: 3 "Ezekiel has excellently furnished the same scene [of the Hebrew Infernum poeticum] with the same ornaments of adjuncts; and has displayed a remarkable instance of that exaggeration which is deservedly esteemed the characteristic of this poet."

The same eminent writer, in his commentary on Isaiah, observes that the image, I have set my face as a flint, 4 "is expressed with great force by Ezekiel, in his bold and vehement manner.

Lo, I have made thy face firm against their faces,  
And thy forehead firm against their foreheads:  
As an adamant, firmer than flint, have I made thy forehead:  
Fear them not, neither be dismayed at their looks,  
Though they be a rebellious house."  C. iii. 8, 9.

He 5 introduces this as "a strong instance of the metaphor called Anthropopathia;" by which, from the necessity of expressing the divine attributes by sensible images, the qualities of men are ascribed to God:

Thus shall mine anger be accomplished;  
And I will cause my fury to rest upon them,  
And will be comforted.  C. v. 13.

He 6 considers "the description of well established peace, by the image of beating swords into ploughshares and spears into pruning-hooks, as very poetical;" and in his judgment "the prophet Ezekiel has presignified the same great event with equal clearness, though in the more abstruse form of an allegory; from an image, suggested by arranged or not. But as a poetical distribution obtains in the passages quoted from the critics referred to, a like division was observed in all the quotations, for the sake of uniformity in this introductory part.

1 Ezek. xxxii. 18—32.  
2 Isai. xiv. 9—19.  
3 H. P. 89.  
1 Isai. l. 7.  
3 p. 22.
the former part of the prophecy, happily introduced, and well pursued.

Thus saith the Lord Jehovah:
I will take from the highest branch of a lofty cedar, and will set it;
From the top of its young twigs I will crop off a tender one, and will plant it;
Upon a mountain which is high and eminent,
In a lofty mountain of Israel, will I plant it;
And it shall bring forth boughs, and bear fruit,
And shall become a goodly cedar:
And under it shall dwell every 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 raised high the low tree,
Have dried up the green tree,
'And have made the dry tree to flourish.
I Jehovah have spoken, and will do it. C. xvii. 22-4.

"The severity of God's judgments," says the same writer, "Ezekiel has set forth at large, after his manner, with great boldness of imagery, and force of expression. God threatens to gather them into the midst of Jerusalem, as into a furnace; to blow the fire upon them, and to melt them:

Son of man, the house of Israel
Is become unto me as dross:
All of them are as brass, and tin, and iron,
And lead, in the midst of the furnace:
They are as the dross of silver.
Therefore thus saith the Lord Jehovah:
Because ye are all of you become dross,
Therefore, lo, I will gather you
Into the midst of Jerusalem.
As men gather silver, and brass, and iron,
And lead, and tin, into the midst of the furnace,
To blow the fire upon it, to melt it;
So will I gather you in mine anger and in my fury,
And I will blow upon you and will melt you:
Yea, I will collect you,
And will blow upon you with the fire of my wrath,
And ye shall be melted in the midst thereof.
As silver is melted in the midst of the furnace,
So shall ye be melted in the midst thereof;
And ye shall know that I Jehovah,
Have poured out my fury upon you." C. xxii. 18-22.

1 v. 4. 2 P. 41.
In illustrating Isaiah xxiii. 14, "Howl, O ye ships of Tarshish, for your strong hold is destroyed," he subjoins: "The prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance:

Thus saith the Lord Jehovah concerning Tyre:
Shall not the isles shake
At the sound of thy fall,
When the wounded cry out, when great slaughter is made in the midst of thee?
Shall not all the princes of the sea
Come down from their thrones,
And lay aside their mantles,
And put off their embroidered garments?
Shall they not clothe themselves with trembling, and sit on the ground,
And tremble every moment, and be astonished at thee?
Shall they not utter a lamentation over thee, and say unto thee?

* How art thou destroyed that wast inhabited by sea-faring men!

'The renowned city
That was strong in the sea,
She and her inhabitants;
Who spread their terror
Through all the inhabitants of the earth!'

Now shall the isles tremble in the day of thy fall;
Yea the isles that are in the sea shall be troubled at thy departure."

C. xxvi. 15—18.

He has the following note on Isaiah ix. 4. "The burning of heaps of armour—was used by the Romans as an emblem of peace. And the Psalmist [xlvi. 9.] employs this image to express complete victory, and a perfect establishment of peace.—Ezekiel, in his bold manner, has carried the 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:

* Isaiah writes with uncommon force on a like subject.

Be ashamed, O Sidon; for the sea hath spoken,
Even the mighty sea, saying:
"I have not travailled, nor brought forth children,
Nor nourished young men, nor raised up virgins."

C. xxiii. 4.

Here the sea, the mighty sea, μέγα στένος έξελεφοντο, seems to be introduced as a mother lamenting that she is bereft of her offspring, and that she had multiplied and raised to maturity sons and daughters in vain.

1 H. the strength of the sea. 2 H. I am as if I had not &c. Bp. Lowth.
Behold, it cometh to pass and shall be done,
Saith the Lord Jehovah:
This is the day whereof I have spoken.
And they that dwell in the cities of Israel shall go forth,
And shall set on fire and burn the armour, the shields and the
bucklers,
The bows, and the arrows, and the handstaves, and the spears;
And they shall burn them with fire seven years:
So that they shall take no wood from the field,
Neither cut down any from the forests;
For they shall burn the armour with fire:
And they shall spoil those that spoiled them,
And shall plunder those that plundered them,
Saith the Lord Jehovah.”    C. xxxix. 8—10.

Lastly he thus enlarges on Isaiah xxxiv. 6:
The sword of Jehovah is glutted with blood,
It is made gross with fat;
With the blood of lambs and of goats,
With the fat of the kidneys of rams:
For Jehovah hath a sacrifice in Bozrah,
And a great slaughter in the land of Edom:

“Ezekiel has manifestly imitated this place of Isaiah: he has 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 bold-
ness of the imagery, by introducing God as summoning all the fowls
of the air, and 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 Jehovah:
Say unto the birds of every wing,
And unto every beast of the field;
Assemble yourselves and come, gather yourselves from every side,
To my sacrifice which I make for you,
Even a great sacrifice upon 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 princes of the earth shall ye drink;
Of rams, of bulls, of he-goats;
Of bulls, all of them fatlings of Bashan.
And ye shall eat fat till ye be full,
And ye shall drink blood till ye be drunken,
Of my sacrifice which I make for you.
Thus shall ye be filled at my table
With horses and with their riders,
With mighty men and with all warriors,
Saith the Lord Jehovah.”    C. xxxix. 17—20.
The sublime author of the Revelation, c. xix. 17, 18, has taken this image from Ezekiel, rather than from Isaiah. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and of the flesh of all men, both free and bond, both small and great.

Thus far this able and elegant writer; who, like Newton, Locke, and Clarke, raises the character of commentator on the scriptures to rank and dignity; and shews that the importance of their matter, and the varied beauty of their manner, may so enchant a man of superior learning, taste, and genius, as to engage him in the minute labour and obscure diligence of a verbal critic and annotator.

That eminent orientalist J. D. Michaelis, whose deep and extensive researches have so much elucidated the sacred writings, reprinted the Hebrew prelections at Goettingen, with large notes and additions. The following is his remark on Bishop Lowth's general character of Ezekiel:

"I ought to be almost angry with myself, and to suspect my own judgment, that I cannot agree with Lowth in a matter wholly depending on poetical taste; though I have endeavoured to adapt my sentiments to his opinion. For I am so far from thinking that sublimity should be praised in Ezekiel, much less a sublimity like Isaiah's, that I should rather impute to him more art and luxuriancy in adorning and amplifying his images than can consist with poetical force and sublimity. He is in some respect a perpetual imitator; and yet a new and peculiar one, not great but ingenious; for the images to which the Hebrew poetry had been long before accustomed, which had been invented by others but only seen by them with a glance through a lattice, and on which it is clear that they did not prolixly dwell, are wholly completed by him, and painted so fully and at large, as to make us assert that nothing can be added, that nothing is left in the mind of the reader: and when he does this, he deservedly gains the praise of a rich genius, and causes his readers to understand the ancient poets more perfectly; but he strikes us, and raises our admiration, in an inferior degree.

1 Note in prelect. xxi.
"I will illustrate this matter by a single example: a perusal of the prophet himself will afford others. Birds of prey are frequently, but concisely, mentioned by the best poets in describing great slaughters. Who is unacquainted with that passage in the beginning of Homer's Iliad?

'Aυτοῦς δ' ἐλωρία τεύχε κύνεσσων,
'Οἴνονοι τε πάντε.

It is a part of military boasting in the prose writers of the Hebrews; 1 I will give thy flesh to the fowls of the air and to the beasts of the field. Nor are the eastern poets unacquainted with the phrase. I assume what I have endeavoured to prove in my tract on understanding the Hebrew language; that רע is rightly rendered birds by the ancients. Asaph then says, He gave up their cattle to the hail, and their flocks to the birds. Ps. lxxviii. 48. Moses is more sublime:

I will spend my arrows upon them.
They shall be consumed by famine, and devoured by birds,
And by 2 bitter destruction.
I will also send the teeth of beasts upon them,
With 3 the poison of serpents of the dust.  Deut. xxxii. 23, 4.

But Habakkuk is more excellent than either, when he speaks of Jehovah about to conquer his enemies:

Before him went the pestilence;
Birds followed his footsteps:

that is, birds certain of their prey. Isaiah is somewhat more copious;—but so as not to make express mention of birds, and, as it were, of guests.

Jehovah hath a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
Wild goats shall fall down with them,
And bullocks together with bulls.
Their land shall be drenched with blood,
And their dust shall be made gross by fat.

Ezekiel, embracing in his mind all these particulars and more, as none can doubt, and studious to imitate the whole of them without the omission of any one, did not use the very images which were

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1 Sam. xvii. 44. 2 Pestisque atrocissimae. J. D. Michaelis. 3 Iraeundiamque. Id.
supplied, but, as he was luxuriant in a singular richness of genius, amplified them with new fictions, and made them in some degree novel, and his own, by exhausting in his poetry every thing likely to happen in a great slaughter. For, first, when he foretels the slaughter of Magog, c. xxxviii. xxxix. he sees the fields covered with as much warlike preparation and as many arms as are sufficient fuel to the Israelites for seven years: he sees the place destined for the sepulchres of the dead, which from that circumstance was to have an everlasting name; and the name is recorded by him: he relates the manner of marking where unburied carcasses lay; he finishes all the supplemental decorations, all the sportive fancies of the painter, so that he seems scarcely willing to leave any thing to the imagination of the reader, or untouched by his own pencil; and he afterwards subjoins the following passage, which is bold, and in some degree original: c. xxxix. 17—20. 'Here I seem to read a poet that will not easily dismiss whatever figure or fiction he has conceived in his mind: and who thinks that whatever can with probability be added to the picture is necessary to his poem: and who, for this very reason, approaches nearer to poets of mediocrity than to those of the first rank, because he omits nothing that is beautiful. But see how the author of the Apocalypse, himself a perpetual imitator, born with a more divine genius, and in whose prose-poem (if I may so call it) every thing receives a splendour, has contracted these images of Ezekiel: c. xix. 17, 18: a writer in this respect also a masterly one, that he has placed these words before battle was given, thus increasing the expectation of the reader, and expressing a certainty of victory: almost as historians have related, and have considered it as ominous, that eagles, presaging destruction, have accompanied armies destined to total overthrow.

"But Ezekiel does even more; he is so delighted with this image, so intent on the trackless spots of the muses worn by no foot, that he assigns to birds trees, which he uses as emblems of empires, and places the shades of them in the seats of the infernal regions: which is new, and certainly unattempted by the biblical poets.

Upon his ruin dwelt all the fowls of the heavens;
And upon his branches were all the beasts of the field:
To the end that none of all the trees by the waters

1 See the quotation p. xvi. Bishop Lowth followed Michaelis in suggesting this example. The comment on Isaiah was published in 1778; and Michaelis's notes on the Hebrew prelections were reprinted at Oxford in 1763.
2 Quoted above, p. xvii.
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Exalt themselves for their stature, 
Neither set their top among the thick boughs; 
1 Neither the oaks stand up in their height, 
Nor any trees that drink water; 
For all of them are delivered to death, 
Unto the lower parts of the earth 
In the midst of the sons of mortal man, 
Unto them that go down to the pit.— 
At the sound of his ruin I made the nations to shake, 
When I brought him down to the grave 
With them that go down to the pit; 
And all the trees of Eden, 
The choice and best of Lebanon, 
Even all that drank water, 
Were comforted in the lower parts of the earth. 
They also went down with him to the grave, 
To them that were slain by the sword.  C. xxxi. 13—17.

In this passage, though we easily admire the novelty of the fiction, 
the variety of manifold art, and the fruitfulness of the writer’s genius, 
yet we shall not be struck by sublimity.‘

“I almost forgot to mention that Ezekiel lived at a time when the 
glory and majesty of the Hebrew tongue began to fade, and a silver 
age to succeed a golden one: which in a short interval was to bring 
on an iron one. If we compare him with the Latin poets of Rome in 
her decline, we shall find a similar old age of the poetic faculty gra-
dually creeping on in very different nations.”

To explain the character of the prophet Ezekiel still more dis-
inctly, I shall add to these testimonies the sentiments of the learned 
Professor Eichhorn, in his introduction 2 to the Old Testament.

“§. 545 3. Ezekiel is distinguished by much originality. He 
commonly gives his relations in prose, and adds dignity to them by 
lively fictions of his inexhaustible imagination:—he creates great 
artificial images, and, by such means, new worlds: he passed his 
youth in his mother country:—here he gathered materials for his 
poems, which his rich imagination afterwards created.

“§. 547. The two 4 first visions are so accurately polished, and 
demanded so much art to give them their last perfection and propor-

1 The learned critic reads as the text now stands; and paraphrases thus: illasque 
adorant reliquae bibentes aquam. [Nomen est poeticum arborum.] 
2 3 vol. 8vo. Leipsic. 1763. 3 Of the third volume. 4 C. i.—vii. viii.—xi.
tion, that they cannot possibly be an unpremeditated work. And if, according to the commonly received opinion, they were publicly read by Ezekiel as we read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed, no doubt, to make deep impressions at first upon the people whom he was to guide, and, by highly labouring the divine appearances, to open their ears for his future oracles and representations. The more complete, sublime, and majestic the divine appearances were which he represented, the deeper veneration was impressed on the mind towards the prophet to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

"§ 548. The peculiarities of language in the first chapter are to be found in the middle and at the end of the book. The same enthusiasm, which in the beginning of his prophecies produced the magnificent divine appearances, must also have built the temple of God at the conclusion. As in the beginning every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words; thus also, in the middle and at the end, in every piece allegorical representation is succeeded by literal. Throughout the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

"§ 549. The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the xxxixth chapter; and consider the last nine chapters from the xlth as a separate book. This division is possible. From the xlth chapter a new elevated scene commences. Before there was nothing but oracles full of misfortunes, of punishments, of death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the xlvth chapter a new temple rises before the eyes of the holy Seer, he walks round about it in Palestine, he measures the city and country for their new inhabitants, he orders sacrifices, feasts, and customs. In short a Magna Charta is planned for priests, kings, and people, in future and latter times. Lastly, from hence prosaic expression predominates: at least, the prophet elevates himself by poetical colouring much more rarely than before.
"§. 550. A generally acknowledged character of Ezekiel is, that he minutely distinguishes every thing in its smallest parts. What the more ancient prophets brought together in one single picture, and to which they only alluded, and what they explained with the utmost brevity or shewed only from one side, that he explains and unfolds formally, and represents from all possible sides.

"Another character, and a principal one, which distinguishes his oracles is,—that no other prophet has given so free a course to his imagination.—Almost every thing is dressed in symbolical actions, in fables, narrations, allegories, or in the still higher poetry of visions. And as they are very complicate,—there resound from all sides complaints of darkness.—Whoever can look on these things with the eye of an eagle, and is not disturbed from the principal object by what is not essential;—he alone is able to comprehend the sense of the whole composition, and he scarcely conceives how any one can complain of obscurity. Meanwhile, how different soever the species of composition are which he hazards, they are all worked out in the same general form. What he represents in one image, picture, or vision, in allegory, parable, or narration, is explained in a short speech, which God, who is at his right hand, enables him to pronounce.

"§. 551. It is evident that he has shewn an inexhaustible imagination, and power of invention, throughout all the pages of his book. He uses all sorts of prophetic poetry, to appear always great and magnificent: and it cannot be denied that he has given all kinds of excellent pieces both in design and execution. Particularly, he is so used to ecstasies and visions, that he adopts the language proper to these even where he has no visions to describe.

"If the dress of vision fitted any prophet, it was certainly Ezekiel: he was even naturally led to it by his situation, and by the subjects which he was to represent. He was to describe, and foretell to his fellow captives, several facts which happened in Palestine, in Jerusalem, and in the king's palace. A narration and description in simple prose could not possibly suit a prophet: he must give his objects the requisite prophetic dignity by a particular dress.

"He therefore brought the scene of events nearer: for this purpose he chose high ecstasies, such as the Greek and Roman poets pretended to in their flights of enthusiasm: the hand of Jehovah came upon him,
and carried him to that place where what he intended to propose to his countrymen in their exile might be seen and considered. All ecstasies, in my opinion, are nothing but dresses, nothing but poetical fictions: and a poet of another age, and of another tone, of an inferior imagination and poetical endowments, would have given the same ideas quite another dress.

"Accustomed to this kind of poetry,—he represented the restitution of the Jewish state in a sublime vision: his imagination placed him upon graves, where he stood on decayed bones of the dead. He saw how the graves opened, the bones were clothed with flesh, and the dead came forth by a new creation. Could there be a more lively fiction for this case? Another poet would have represented the restoration of the Jews in simple words, and would have only compared it to a resurrection, or given it some other ornamental delineation. To view this intuitively in an example, compare Ezek. xxxvii. 1—14, and Isaiah xxvi. 19:

Thy dead shall live, their dead bodies shall rise:
Awake, and sing, ye that dwell in the dust:
For thy dew is as the dew of herbs;
And the earth shall cast forth the mighty dead.

"And however numerous the fictions of Ezekiel are, they all appear in a magnificent dress, and each in its peculiar splendid one. Lustre shines in him on every side. And if the poet has here and there overloaded his subject with ornaments, we shall be unable to refuse our admiration to his genius, notwithstanding these defects.

"The first part of his book may be an instance. The barren genius of Moses was gone, when God appeared only in a fiery bush in the wilderness: and, as the world improved in cultivation, a more luxuriant one succeeded in its place, which in process of time demanded wonderful figures and giant forms, that the representation of the divine appearance might please. Isaiah had already appeared in a higher style than Moses. To him God manifested himself in the pomp of an oriental king; and this 1 piece makes a strong impression by its unity, and gains on us by elevated simplicity, majesty, and dignity. But Ezekiel differs widely. Before him stands the chariot-throne of God with wonderful forms. He summons all the pomp that

1 Issai. vi.
nature and art can furnish, he abundantly employs fiction and composition, to give his divine appearance dignity, elevation, and majesty, and thus to make a suitable impression. The whole creation must lend him its most noble forms. Men, oxen, lions, and eagles support the throne. The Hebrew history must furnish all its wonderful scenes, to surround the chariot-throne with the greatest pomp imaginable. I admire the master hand of the artist, who knew how to compose in such a manner. I am astonished at the richness of his imagination that could give dignity to all the exalted scenes of the Hebrew history, and could combine them in one body. But, notwithstanding this, the scene in Ezekiel is far from making the same deep and heart-striking impression with that of Isaiah. A short view of the whole in Isaiah does wonders: in Ezekiel the prospect is dispersed; and, as it is not rounded, it astonishes rather than impresses. In Isaiah there is a majestic silence, which is only interrupted by the heavenly cry of the seraphs: in Ezekiel the noise of the restless wheels and moving wings confounds us. In Isaiah the eye is delighted with artless majesty: in Ezekiel it is consumed by the brightness of the fire which shines round about the chariot-throne.

"It almost seems that the poet himself felt the hurtful consequences of his ample representations; and that he endeavoured to prevent them by first giving a general sketch, and then every thing more determinate and in detail. But I doubt whether he has thus prevented them. This method is rather productive of another hurtful consequence; that he occasionally seems to correct himself, but really does not; that he occasionally seems to retract something, which, when accurately considered, is not the fact.

"The author of the Revelation, whose poetry is in the same style with that of Ezekiel, and full of imagination, for the most part has avoided the rocks on which his predecessor stranded; and for the most part has happily cut off the wild shoots of a heated imagination. He also has fictions of wonders and giant forms: but he has produced them only so far as to give the reader a full image before his eyes; he does not pursue them minutely,—and he does not distract or pain his reader.

"But as Ezekiel describes, designs, paints, and exhausts all minutiae, he sometimes injures his poems. According to my feeling, he should have broken off after he had given the chariot-throne restless wheels,

1 Isai. vi. 3.
and Cherubim full of living motions; but as he continues to describe
the motion of the throne by his wonderful forms, he makes unpleasing
impressions.

"Even where these consequences do not arise from the prolix
details of the prophet, he is misled by them to other faults which are
equally striking. They sometimes carry him to things which are
unnatural. Thus he has acted against nature in 1 slaying what is not
food. How much superior is 2 Isaiah in a similar representation!
And should not the great profusion of learning in the 3 elegy and funeral
lamentation over Tyre, when she was destroyed, be quite removed
from such a piece?

"On the contrary, it was a happy invention that his lofty poems are
sometimes interrupted by short speeches. They are not only useful
for the illustration of his symbols, but also for the repose of the mind.
By this change his readers are agreeably entertained; and their
imagination finds resting places, so as to soar more easily after the
imagination of the poet.

"Ezekiel therefore remains a great poet, full of originality, not-
withstanding all his faults: and, in my opinion, whoever censures
him as if he were only an imitator of the old prophets, can never
have felt his power. He must not in general be compared with
Isaiah, and the rest of the old prophets. Those are great; Ezekiel
is also great: those in their manner of poetry, Ezekiel in his: which
he had invented for himself, if we may form our judgments from the
Hebrew monuments still extant.

"The ideas which he has in common with them are general ideas,
which none of the ancient prophets took out of their own stock, but
probably from Moses, the prototype of the Hebrew poets and pro-
phets.—Faithless Israel is with him a shameless harlot; as with Isaiah
and other prophets: and was not the origin of this representation
already in Moses?

"In many poems, as far as we can discern, he is really new. The
great piece of Gog and Magog is his own: the chariot-throne of God
is his invention: the pleasing rainbow over the bright fire of God, to
fortify the eye of the seer half consumed by it, is his creation."

1 C. xxxix. 18. 20.  2 C. xxxiv. 6.  3 C. xxvii.
My own judgment on the distinguishing character of Ezekiel will naturally be expected, after so ample a detail of the sentiments which others have entertained on that subject. I do not consider him as the framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself, through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in divers manners, as by a voice, by dreams, by inspiration, and by plain or enigmatical vision. If he is circumstantial in describing the wonderful scenes which were presented to him in the visions of God, he should be regarded as a faithful representer of the divine revelations for the purpose of information and instruction; and not as exhausting an exuberant fancy in minutely filling up an ideal picture. It is probable that Buzy, his father, had preserved his own family from the taint of idolatry; and had educated his son for the priestly office in all the learning of the Hebrews, and particularly in the study of their sacred books. Josephus says that he was a youth at the time of his captivity; and his first revelation was made to him only five years after that period. This is a season of life when a fervour of imagination is natural in men of superior endowments. His genius led him to amplification; like that of Ovid, Lucan, and Juvenal, among the Roman poets: though he occasionally shews himself capable of the austere and concise manner; of which the viith chapter is a remarkable instance. But the divine spirit did not overrule the natural bent of his mind. Variety is thus produced in the sacred writings. Nahum sounds the trumpet of war, Hosea is sententious, Isaiah sublime, Jeremiah pathetic, Ezekiel copious. This diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen, seems wisely adapted to their capacities and circumstances; and must have had a forcible tendency to awaken them from their lethargy.

But let us descend to particulars. We sometimes find in Ezekiel that clear and flowing eloquence which Tully calls "genus orationis fusum atque tractum, et cum lenitate quadam sequi profluens."

2 Πάρε, ἵνα. Josiah is so called when he was sixteen years of age. 2 Chron. xxxiv. 3.  
3 De oratore. ii. xv.
The reader may observe instances of this, c. v. 5—17. vi. xiv. xviii. xx. 1—44. xxxiii. 1—20. xxxiv. xxxvi.

But his manner of writing is never enervated: it is often strong and masculine. A perusal of the following passages will reward the lover of Hebrew composition: they are mostly instances of the true deinoures, or exaggeration, which Quintilian defines to be, "rebus indignis, asperis, invidiosis, addens vim oratio." c. xx. 45—48. xxi. 3—7. xxii. 2—16. 24—31. xxxiii. 31—34. xxvii. 28—32. xxxv. 5, 6.

It is also evident that this prophet sometimes rises to the sublime. Let the truth of this assertion be tried by a few examples:

When I shall send upon you the evil arrows of famine. C. v. 16.

The king shall lament himself, and the prince shall be clothed with astonishment. C. vii. 27.

Thou therefore, son of man, prophesy,
And smite thine hands together;
And bring the sword twice, yea, bring it thrice:
It is the sword of the slain;
The sword of great slaughter; it entereth into their chambers.
That their heart may melt, and their overthrow may be multiplied,
I have set the terror of the sword against all their gates.
Ah! thou that art prepared for glittering, that art furbished for slaughter,
Get thee different ways, go to the right hand, go to the left hand,
Whithersoever thine edge is set.
I also will smite mine hands together,
And I will cause my fury to rest upon thee:
I Jehovah have spoken it. C. xxi. 14—17.

Lo, I am against thee, O Tyre;
And I will cause many nations to come up against thee,
As the sea causeth his waves to come up. C. xxvi. 3.

Thy rowers have brought thee into great waters:
The east wind hath broken thee in the heart of the seas.

Lo, I am against thee, Pharaoh king of Egypt;
The great dragon that lieth in the midst of his rivers,
That saith, "My river is mine own, and I have made it for myself.
C. xxix. 3.

1 Inst. orat. vi. 2.
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At Tahapanes the day shall be darkened;
When I break there the yokes of Egypt,
And 
 when the pride of her strength shall cease in her.
As for her, a cloud shall cover her,
And her daughters shall go into captivity.  C. xxx. 18.

Thus saith the Lord Jehovah:
In the day when he went down to the grave,
I caused the deep to mourn, I covered it, for him;
And I restrained the floods thereof, and the great waters were stayed;
And I clothed Lebanon with black for him,
And all the trees of the field fainted for him.  C. xxxi. 15.

Thou shalt go up, as a storm cometh;
Thou shalt be as a cloud to cover the land.  C. xxxviii. 9.

If this is the old age of the Hebrew language and composition, it is
a firm and vigorous one; and should induce us to trace its youth and
manhood with the most assiduous attention.

This Language is of very remote antiquity, and of a most curious
structure; it abounds in those nerves of language, verbs and substantives; it occasionally furnishes the onomatopoeia; its roots often
express the leading quality of the derivative: and it is singularly
concise, forcible, and majestic.

* As ואת is to be broken, נונ to howl, דוד to bray, גור to blow, עוץ and
to break, רעש to break, רעש to break, יר to shake, ונש to roar,ecn to pant,
ות to beat the tabret, &c.
† From the many instances which present themselves, I shall select the names for
idols or images; from which the copiousness of the Hebrew language in some respects
may also appear.
1. מים an idol, because it is worshipped with terror, or occasions terror to its
worshippers.
2. מלי an idol, because it is a thing of nought; or from מלא to lament,
as it is the cause of lamentation.
3. דכול an idol, from its polluting filthy nature: נכל signifyimg convocabio ster-
coris humani.
4.iare an image, supposed to be that of the sun, from יומ to be hot.
5. יכן an image, from יכן, in Hiphil, to set up.
6. יכן an image. Arab. pacem fecit.
7. יכן an idol, from יכן to grieve, because it occasions grief.
8. יכן an idol, from יכן to tremble, because it is worshipped with trembling, or
occasions trembling to its worshippers.
9. יכן an image, from יכן to engrave.
10. יכן an idol, from יכן to straiten, to distress; because it straitens and
distresses its worshippers.
11. יכן an image, from the Syriac verb imagine expresset.
12. יכן an image, from the Arabic root similia fuit.
13. יכן an idol, from יכן to be abominable.
14. יכן an image, probably of a man.
The defects commonly imputed to it are its want of copiousness, its want of perspicuity, and its want of culture and elegance.

It undoubtedly was not the language of a people famed for commerce, arts, and learning; of an extensive country, or powerful empire: the usual sources from which languages have derived their copiousness and polish. The Hebrews inhabited a narrow territory; and their religious rites were intended to exclude them from intercourse with the idolatrous nations which surrounded them. But it must be observed that the remains of this language are comprehended in one volume; ample indeed, and greatly diversified as to its matter and style, but of very inconsiderable bulk when compared with the Greek and Roman writings which have escaped the wreck of time. Hence it follows that we are not acquainted with its full extent. If the book of 1 Jasher and of 2 lamentations, all the odes 3 of Solomon, and all his 4 writings on natural history, were now extant; if the larger 4 annals of the kings of Judah and Israel, and the histories ascribed to several 5 prophets, had also been transmitted to us; the Hebrew tongue would have been enriched with many additional words and phrases, and many dark passages in the books which are preserved would have been placed in the clearest light. It is true, as 6 Le Clerc asserts, that there is a similar thread of narration, and much repetition of the same words and phrases, in the historical books of every age: but it is equally true that we find great variety in the manner and style of the poetical books, among which a large proportion of the prophetical writings is justly included.

On this supposed poverty of the Hebrew tongue let the reader weigh the opinion of an eminent judge; who appears to have studied the language as accurately, and to have understood it as intimately, as any modern critic.

"As 7 to the nature of the language itself, which you say is the most barren of all languages; I take this to be a charge which you cannot prove. What did the Hebrew writers then want words and phrases, to express properly and fully the subjects of which they

1 Josh. x. 13. 2 Sam. i. 18. 3 1 Kings iv. 32, 33.
2 2 Chron. xxxv. 25. 4 1 Kings xiv. 19, 29.
5 See 1 Chron. xxix. 29. 2 Chron. ix. 29, xii. 15, xiii. 22, xx. 34, xxxii. 32, xxxiii. 19.
6 Diss. de lingua Hebraica, p. viii. prefixed to his comment on the Pentateuch.
7 Lowth's Letter to Warburton. 2nd. ed. Lond. 1766.
treated? Far from it. I think, there might be produced from them
to amplified set off with as great copiousness of expres-
sion, as from almost any authors whatever. And, in several instances,
there are in Hebrew as many synonymous terms and phrases to
express the same ideas, as perhaps can be produced, in a like number
of instances taken at pleasure, even in the Greek language itself.

"Your Lordship enters further into this subject in another place;
which I shall therefore consider.

"Amant Hebrei, says Grotius, as you quote him, verborum,
copiam; itaque rem eandem multis verbis exprimunt. He does not
tell us the reason; but your Lordship is so good as to supply it. It
arises from the narrowness of the Hebrew language, which is the
scantiest of all the learned languages of the east: for when the
speaker’s phrase comes not up to his ideas, as in a scanty language
it often will not, he naturally endeavours to explain himself by a
repetition of the thought in other words: as he whose body is strait-
ened in room is never relieved but by a continual change of posture.
A reason so very refined, that I must suspect it has no good founda-
tion. The Hebrews are fond of a copiousness of words; and there-
fore express the same thing in many words: or, as you very rightly
explain it, by a repetition of the same thought in many words. Now
I think they would never have been able to satisfy this their fondness for
a copiousness of words, by repeating the same thought in other words;
unless they had at command different words, to express the same thought
in: that is, unless their language had been copious, and had abounded in
synonymous or parallel expressions. For example: the general subject of
the sixtith psalm is the blessedness of keeping the law; which is pursued
through twenty-two alphabetical stanzas, of eight distichs each, with
much sameness of thought, but great variety of expression. Instead
of twelve or fourteen synonymous terms to express the Law, and at
least four times as many parallel phrases to express the keeping of it;
if you reduce the psalmist to a single term or two, you strike him
dumb: be he ever so fond of pleonasm, and ever so eager to express
himself copiously, he will neither be able to attain, nor so much as to
testify, his desire, unless you give him his free range in the natural
copiousness of his language. Can it then possibly be ascribed to the
narrowness of his language, that the psalmist repeats his thought so
often in other words? to his inability, and at the same time his

1 See Caryzovii Critica sacra. P. 1 C. v. S. 4.
2 Divine legation, B. iv, Sect. iv.
eagerness, to express himself to his satisfaction, that he so often changes his posture? On the contrary; do we not evidently see, that he sets out with a formed design of amplifying his subject to a surprising extent, upon a plan, that necessarily required a hundred and seventy-six distichs, upon almost the same thought, and in confidence of an ample stock of words and phrases to carry him through it? This manner of repeating the same thing in synonymous or parallel terms prevails throughout the Hebrew poetry; and is a principal characteristic of the poetical style. The character of the poetical style in general must arise from the nature of the language; and the pleonastic character in particular must arise from the abundance of parallel terms and phrases in the language.

The next charge brought against the Hebrew tongue is its obscurity.

Le 1 Clerc argues that, in the Hebrew scriptures, penury of words begets ambiguity; because, "when proper expressions are wanting, figurative ones must be used, or generic terms must be applied to many particulars of a different nature. Thus it becomes difficult to distinguish the literal sense from the metaphorical; and to ascertain the various significations comprehended under the same general word."

So great is the number and so nice are the differences of sensible objects, and so active is the human mind in reflecting on its own operations and in combining a variety of abstract notions, that language must necessarily labour to furnish distinct appellations for every archetype in the vast storehouses of nature and intellect. Tully 2 therefore observes very justly that metaphor was the offspring of necessity; though it was afterwards recommended by the pleasure and delight which the mind takes in contemplating such analogies. But the nature of things, and the genius of a particular language and people, will usually determine, with sufficient accuracy, whether words are figuratively applied or not: and, where the figure is allowed, it is an acknowledged rule of criticism not to urge the similitude too far. Those who are conversant in the scriptures will observe a great daringness in metaphorical language. Due allowances must be made for these flights: they must be attributed to the glowing imagination

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1 Diss. de ling. Hebr. p. ix. 2 De oratore. iii. 38.
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of eastern writers: and attention must be given to the comparisons which the learned have drawn between the ardent expressions of the Hebrews and Arabs, whose manners and climate bear a great resemblance.

With respect to general terms, it is a remark applicable to all languages that ¹ words put on different significations as they are joined with others: and that the series of the discourse commonly serves to limit such words with due precision.

Le Clerc proceeds thus; "If we consider the various senses of the undeclinable particles, and the confusion of almost all the tenses in the verbs, and add to these the perpetual changes of genders, numbers, and persons; the perspicuity of the Hebrew tongue will not be matter of boast. Read Noldius on the Hebrew particles, and Glassius's sacred grammar, books well known to all and deservedly commended; and, when these have been examined, it will appear even to the pertinacious that perhaps no tongue is more full of ambiguity and obscurity than the Hebrew."

The significations of the Hebrew particles are often needlessly multiplied. They constitute a great nicety in the sacred language; which is true of the particles in ² Greek, and even in English: but it is a nicety which yields to penetration and industry. A disquisition into the force of what grammarians call the preter and future tenses of the Hebrew verbs is also curious and subtle. But the exigentia loci, the ancient translators, and the most judicious and learned commentators and philologists, afford ample assistance on this subject. The difficulties respecting these and other modifications of the Hebrew verb are allowed to be considerable; but no deep enquirer will assert that they are invincible. The potential mood, for instance, is not distinguished from the indicative by inflexions peculiar to itself. But still the competent judge of the language is able to determine when the verb is used in this form, by attention to the context and to the use of certain particles. On the other hand, precision is given to the language by the feminine terminations of verbs in the preter and

¹ Vid. Clerici art. crit. L. ii. sect. I. c. v.
² See Devarius Vigorus, and Hoogeveen on the Greek particles. The last work is contained in two large quarto volumes. In Johnson's Dictionary, but 10 senses, to 31, and for 42.
future tenses and in the imperative mood, as well as in the participial forms. It is true that the enallages of genders, numbers, and persons are bold and frequent: but they are rather unusual than inexplicable; and naturally arise from the warmth and enthusiasm which still prevail among the eastern nations.

In another work, Le Clerc gives additional reasons why many things cannot be understood in the Hebrew tongue and in the books of the Old Testament. 1. Because only one volume remains, and that of no great bulk; in which the genius and phraseology of the whole language cannot be comprehended. 2. Because in these books mistakes of transcribers exist, which disturb the sense, and which, through negligence or difficulty in transcribing, corrupted the text before any versions were made. 3. Because there are very many words which occur once, or very rarely; and that in places where neither the nature of the thing nor the context shews in what sense we should understand them. 4. Because, except the Mosaic rites and other customs appointed by divine authority, we either know not very many opinions of the Hebrews, or collect them from a few places by doubtful conjecture. 5. Because we have a very short compendium of their history; so that we are everywhere at a loss. 6. Because our surer assistances in overcoming these difficulties were furnished in those ages when the Hebrew tongue had been long disused, and was no otherwise known than by tradition among a few of the learned.

On each of these reasons it is necessary to make a short remark.

1. The Providence of God has preserved to us so large a volume of the Hebrew scriptures, written by so many authors, on such different subjects, and at such distant periods of time, that our materials for acquiring the language may justly be called ample ones, that obscurities affect only minuter parts, and that the curious enquirer is generally gratified in his researches though not always.

2. "The casual errors of transcribers," says Bishop Lowth, "may blemish parts; but do not destroy, or much alter, the whole. Important and fundamental doctrines do not wholly depend on single passages; an universal harmony runs through the holy scriptures; the

1 Ars critica. P. i. c. iv. sect. iii. §. 3.  
2 Pref. to Isaiah, p. lix.
parts mutually support each other, and supply one another's deficiencies and obscurities. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring its strength, and bringing on utter ruin and destruction."

3. There are very few words or phrases in the Hebrew scriptures of which a probable explanation cannot be given, either from the nature of the thing, or the context, or a comparison of the doubtful place with parallel ones, or the aid of the sister-languages, or the interpretations of the ancient translators: and our inability to solve such verbal difficulties in a manner altogether satisfactory will not affect our religious knowledge, or the regulation of our moral conduct.

4. The books of Moses contain an authentic system of the religious and political laws under which the Hebrews lived. The miscellaneous contents of their sacred writings largely explain their customs and opinions. Their own writers, since the volume of their sacred writings was completed, supply no small assistance on these subjects: and the accounts which historians and travellers give of the east, where manners continue unaltered through a course of ages, are a further source of most useful information.

5. The history of the Hebrews, though concise, is more authentic than that of any other ancient nation. Larger histories, both of that people and of the neighbouring kingdoms with which they had intercourse, would have been highly valuable and useful; particularly, in shewing the completion of some prophecies by recording facts which we now assume without injuring the grand argument from this topic: but enough is written for the purpose of instruction and example in all ages of the church.

6. The Greek version, though no part of it is supposed to be earlier than two hundred and fifty years after the Babylonish captivity, at which time the Hebrew tongue ceased to be vernacular, may still represent very old manuscripts, or very correct copies of them. This observation may be extended to the Chaldee paraphrase of Jonathan, made about the time of Christ; to the Syriac version, which is generally attributed to the first century; to the imperfect Greek versions of Aquila, Symmachus, and Theodotion, who lived in the second century; and even to the Latin version of which Jerom was the author.
in the fourth century. The Æthiopic and Arabic versions are generally allowed to be translations from the Greek. The period which some learned men have assigned to the Æthiopic is the apostolical age. Saadia rendered the Pentateuch into Arabic about the year 900 of the Christian era. The other Arabic versions of the Old Testament are of an uncertain date. We also derive important assistance from the Masoretic punctuation; from the grammars, lexicons, concordances, and commentaries of the later Jews, and from the more complete, learned, and judicious ones of modern times; from that invaluable discovery, the text of the Samaritan Pentateuch; and from that grand and highly useful undertaking, the collation of Hebrew and Samaritan manuscripts.

The difficulties in the Hebrew scriptures will be diminished in proportion as our external helps are multiplied; and as these inestimable books are carefully studied by men who add to sagacity and judgment a large share of human learning, and that insight into the nature of language which arises from logical and critical enquiries, and from an acquaintance with the structure of the learned tongues and of the kindred oriental dialects. "The Hebrew language, like others," says a competent judge, "has its ambiguities and anomalies; (for where is there one that has not?) yet it is in the main a regular and a beautiful language: like the works of God, at least in its original contrivance, wonderfully simple, and yet artificial; and very intelligible to those who will be at the pains to study it."

The last disparaging remark on the Hebrew language is, that it never received polish and elegance from a studious cultivation.

Whether we consider the historical style of Moses, or the orations and poems interspersed in his books; he is the first of the Hebrew writers in point of excellence as well as antiquity. In him the Hebrew language attained its perfection at once; as the Greek did, long afterwards, in the poetry of Homer, and in the prose of Herodotus. We cannot doubt but that succeeding writers formed themselves by this great model; and particularly the prophets who were trained in the schools instituted by Samuel. Among these we

3 1 Sam. xix. 20.
find that the art of music was cultivated; probably because it was
suited to the remarkable alternation which prevails in the Hebrew
poetry: so that they were sister-arts, and might well flourish to-
gether. How far they pursued the other arts and disciplines which tend
to polish and enrich a language, it is impossible to determine; but it
is hardy to assert, with Le Clerc, that they were neglected and de-
spised. On the rhythm and harmony of the Hebrew language we are
wholly unqualified to pass a judgment: and the pleasure which would
naturally have arisen from these sources is irrecoverably lost. Strength
appears to be its characteristic: but a strength by no means void of
manly beauty. Nor can its graceful dignity be always perceived in a
verbal translation; which not uncommonly disguises the original, as
much as a prosaic rendering would cast a veil over the beauties of
Homer or Sophocles. However, various kinds of beauty will ever
shine by their native splendour throughout the Hebrew scriptures.

We are often struck by the force and novelty of the eastern meta-
phor and periphrasis. The sword 2 devours flesh, and is made 3 drunk
with blood; the floods 4 clap their hands; the valleys, covered with
corn, 5 shout for joy and sing; a fountain is an 6 eye of water, the
Arabian Gulf is the 7 tongue of the Egyptian sea; a bird is 8 the
master of the wing, the pupil is 9 the daughter of the eye, * an
arrow is the 10 son of the quiver, a spark is the 11 son of the burning
coal, * the most terrible destruction is the 12 first-born of death.

The peculiar conformation, or parallelism, of the sentences, is the
grand artifice and principal characteristic of the Hebrew poetry; and
a copious source of exquisite embellishment. This subject is largely
and ably discussed in Bishop Lowth's excellent treatise on the Hebrew
poetry; and in the very instructive preliminary dissertation prefixed
to his comment on Isaiah. From the various examples of ornament
and elegance which might be produced, I shall select a very few; and

1 Sam. x. 5. 2 Deut. xxxii. 42. 3 Jer. xlv. 10. 4 Ps. xcviii. 8.
5 Ps. lxv. 13. 6 Gen. xlix. 22. 7 Isai. xi. 15. 8 Prov. i. 17.
9 Lam. ii. 18. 10 Lam. iii. 15. 11 Job. v. 7. 12 Job. xviii. 13.

* The passages marked with an asterisk occur in the prelections on the Hebrew
poetry; which may be considered as a storehouse of the beauties contained in the Old
Testament.
those of that particular class, where the following clauses so diversify
the preceding ones as to rise above them.

To bring him that is bound out of the dungeon;
And them that sit in darkness out of the prison house. Isai. xli. 7.

Who maketh a way in the sea;
And a path in the mighty waters. Isai. xlii. 16.

O Jehovah my God, thou art very great:
Thou art clothed with glory and majesty. Ps. civ. 1.

Jehovah is a great God;
And a great King above all Gods. Ps. xcv. 2.

Let the day perish wherein I was born;
And the night in which it was said, A man child is brought forth.
Job iii. 3.

He forsook God that made him;
And lightly esteemed the Rock of his salvation. Deut. xxxii. 15.

He found him in a desert land,
And in the waste howling wilderness:
He led him about, he instructed him;
He kept him as the apple of his eye. Deut. xxxii. 10.

My substance was not hidden from thee,
When I was made in secret,
And 1 curiously wrought in the lower 2 parts of the earth.
Ps. cxxxix. 15.

Thy wrath lieth hard upon me;
And thou hast afflicted me with all thy waves. Ps. lxxxviii. 7.

If Jehovah had not been on our side,
When men rose up against us;
Then had they swallowed us up alive,
When their anger was kindled against us:
Then had the waters overwhelmed us,
The stream had gone over our soul:

1 Wrought as embroidery, or needlework. Acupictus. Acupingendi artificium
Tua pinxit acus miracule textum. Ib. xxix.

2 The lower parts of the earth is a phrase equivalent to here below. Isai. xliv. 23.
Then the proud waters
Had † gone over our soul. Ps. cxxxiv. 2—5.

The comparisons in the Hebrew scriptures are apt, elegant, and
magnificent.

* The heavens shall be rolled up as a scroll:
And all their host shall fade,
As the leaf falleth from the vine,
And as the falling fig from the figtree. Isai. cxxxiv. 4.

* The land staggereth greatly, as a drunkard;
And moveth herself, as a lodge for a night. Isai. xxiv. 20.

Nebuchadnezzar shall array himself with the land of Egypt, as a shep-
herd arrayeth himself with his garment. Jer. xliii. 12.

Lament, as a bride, girded with sackcloth,
For the husband of her youth. Joel i. 8.

* I will be as the dew to Israel:
He shall blossom as the lily:
And he shall strike his roots as Lebanon:
His suckers shall spread,
And his glory shall be as the olive tree,
And his smell as ‡ frankincense. Hos. xiv. 5, 6

* As an eagle stirreth up her nest,
Fluttereth over her young ones,
Spreadeth abroad her wings, taketh them,
Beareth them on his pinions;
So Jehovah alone did lead him,
And there was no strange god with him. Deut. xxxii. 11, 12.

* As the rain cometh down,
And the snow from the heavens,
And returneth not thither;
But watereth the earth,
And maketh it bring forth, and spring up,
That it may give seed to the sower, and bread to the eater:
So shall my word be which goeth forth from my mouth;
It shall not return unto me void,
But it shall accomplish that which I have desired,
And prosper that for which I have sent it. Isai. lv. 10, 11.

As when the lion roareth,
Even the young lion, over his prey;

† ḫeḇ. Hare. ‡ See Chald.
PREFACE.

Though the whole company of shepherds be called forth against him, 
He will not be afraid because of their voice, 
Nor abase himself because of their multitude: 
So shall Jehovah God of hosts come down to fight 
For mount Sion, and for the hill thereof. 

Isai. xxxi. 4.

When the metaphorical style is continued, that species of writing arises which rhetoricians call allegory. I have already quoted one of Ezekiel's allegories, as an example of his poetical beauties. There is a well known allegory in the psalms, which is deservedly admired for its happy adjuncts, and for the natural manner in which it gradually passes from the figurative to the literal style.

* Thou didst bring a vine out of Egypt; 
Thou didst cast out the heathen, and plant it. 
Thou didst prepare a place before it, 
And didst cause it to take deep root; and it filled the land. 
The hills were covered with its shadow, 
And its boughs were like the goodly cedars. 
She sent forth her branches to the † sea, 
And her young shoots to the † river. 
Why hast thou then broken down her hedges, 
So that all who pass by the way pluck her? 
The boar out of the wood wasteth it, 
And the wild beast of the field devoureth it. 
Return, we pray thee, O God of hosts, 
Look down from heaven, and behold, 
And visit this vine; 
And the stock which thy right hand hath planted, 
And the † son of man whom thou madest strong for thyself. 
It is burnt with fire, it is cut down: 
They perish at the rebuke of thy countenance. 

Ps. lxxx. 8—16.

The prophet Nahum thus exults over the fall of Nineveh; whose king had lately taken Samaria, and carried the ten tribes of Israel into captivity.

"Where now is the habitation of the lions, 
And that which was the feeding-place of the young lions? 
Whither the lion and the lioness went,

† See versions and MSS.

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1 Page viii. 2 See Pref. Hebr. x. 125.
† The Mediterranean sea, and the river Euphrates, were the promised boundaries of Palestine, if the Israelites had faithfully served God. Deut. xi. 24, Josh. i. 4.
And the whelp of the lion; and none made them afraid. The lion tare for his whelps, And strangled for his lionesses; And filled his dens with prey, And his habitations with rapine.” Nah, ii. 11, 12.

Fable and parable are akin to allegory. The most ancient fable is that which Jotham addressed to the Shechemites, when his brother Abimelech, the son of Gideon by a bondmaid, was appointed king of Shechem, after he had hired vain and light persons to slay his brethren.

“The trees went forth to anoint a king over them: and they said to the olive-tree, Reign thou over us. But the olive-tree said to them, Should I leave my fatness, wherewith by me gods and men are honoured, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said to them, Should I leave my sweetness and my good fruit, and go to be promoted over the trees? Then said the trees to the vine, Come thou, and reign over us. And the vine said to them, Should I leave my wine, which cheereth gods and men, and go to be promoted over the trees? Then said all the trees to the bramble, Come thou, and reign over us. And the bramble said to the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come forth from the bramble, and devour the cedars of Lebanon.” Judg. ix. 8—15.

Another elegant fable occurs in the historical books of the Old Testament. When Amaziah, king of Judah, provoked Jehoash, king of Israel, to war, the monarch of the more powerful state returned him this proud answer: “The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter unto my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle.” 2 Kings xiv. 9.

Every reader must have been affected by the parable which Nathan uttered to David, when that great king had taken Bathsheba, the wife of Uriah, and had caused the death of his virtuous and magnanimous servant at the siege of Rabbah. “There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe.

1 Hebr. to be waved, or, to wave myself.
lamb, which he had bought and nourished up: and it grew up togeth­er with him and with his sons: it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that came unto him; but took the poor man's lamb, and dressed it for the man that came unto him.” 2 Sam. xii. 1—4.

Very beautiful parables occur in the 1 prophetical writings. I shall produce an example of one from Isaiah.

1 § I will sing now [a song] concerning my beloved,  
A song on my beloved concerning his vineyard.  
My beloved had a vineyard  
On a high and fruitful hill.

2 And he † fenced it round, and gathered out the stones thereof,  
And planted it with the choicest vine,  
And built a tower in the midst of it,  
And also hewed out a lake therein:  
And he looked that it should bring forth grapes,  
But it brought forth loathsome berries.

3 And now, O inhabitants of Jerusalem and men of Judah,  
Judge, I pray you, between me and my vineyard.

4 What could have been done more to my vineyard,  
That I have not done unto it?  
Wherefore, when I looked that it should bring forth grapes,  
Brought it forth loathsome berries?  

5 But come now, I will declare unto you  
What I will do to my vineyard.  
I will take away the hedge thereof, and it shall be wasted;  
I will destroy the wall thereof, and it shall be trodden down.

6 And I will make it a desolation;  
It shall not be pruned nor digged;  
But there shall come up briers and thorns:  
I will also command the clouds,  
That they rain no rain upon it.  
	Isai. v. 1—6.

† Or, dug it.

1 Ezek. xix. 2—9, 10—14. xxix. 3—5. xxxi. 3—14. xxxii. 2—6.

§ In the two first lines the prophet Isaiah addresses himself to his beloved country­men. Then follows a parabolical song, in which the case is supposed among men. Men, in such circumstances, would express disappointment and displeasure. Judge then, says God, v. 3, what I should do, in similar circumstances, with respect to my people.

It is observable, that according to †, Ar. and Chald. God is introduced speaking at the third line. For the verbs are read in the first person, I fenced &c. I looked.

Or the six verbs may have this force: And one fenced it round: that is, And it was fenced round &c. And it was expected that it should bring forth grapes, &c.
Many passages in the Hebrew scriptures are animated by the apostrophe.

* Judah is a lion's whelp.  
  From the prey, my son, thou art gone up.  
  He stoopeth down, he coucheth, as a lion,  
  And as a lioness: who shall rouse him up?  
  Gen. xlix. 9.

* They have corrupted themselves, † they are not his, they are blemished sons;  
  They are a perverse and crooked generation.  
  Do ye thus requite Jehovah,  
  O foolish nation, and not wise?  
  Is not he thy father that bought thee?  
  Did not he make thee and fashion thee?  
  Deut. xxxii. 5, 6.

The prosopopoeia is very frequent in the sacred poetry: of which figure there are 1 two kinds; one, when inanimate things are personified; another, when a probable speech is attributed to a real person.

* Canst thou send forth the lightnings, that they may go,  
  And say unto thee, Here we are?  
  Job xxxviii. 35.

* Ho! sword of Jehovah!  
  How long wilt thou not be quiet?  
  Put up thyself into thy scabbard, rest, and be still.  
  How can it be quiet, since Jehovah hath given it a charge?  
  Against Ashkelon, and against the havens of the sea, there hath he appointed it.  
  Jer. xlvi. 6, 7.

* The mother of Sisera looked out through a window,  
  And cried through the lattice:  
  Why doth his chariot delay coming?  
  Why tarry the wheels of his carriages?  
  Her wise princesses answered,  
  Yea, she returned to herself:  
  Have they not found and divided the spoil?  
  To every man a damsel or two;  
  To Sisera a spoil of divers colours,  
  A spoil of divers colours of needlework,  
  Of diverse colours of needlework on both sides: a spoil meet ‡ for his neck?  
  Judg. v. 28—30.

† See Samar.  
‡ See the lxx.

Grotius was so struck with this animated dramatic form that he remarks, Ostendit vel hic unus locus illis gentibus inviolas valde poeticasuisse.

Lively description is among the excellencies of the Hebrew poets. Joel thus prophetically describes the march of locusts, and the terror and destruction spread by them.

Blow ye the trumpet in Zion,
And sound an alarm in mine holy mountain:
Let all the inhabitants of the land tremble:
For the day of Jehovah cometh, for it is near:
A day of darkness and of gloominess;
A day of clouds and of thick darkness.
As the dusk spread upon the mountains
Cometh a people numerous and strong.
Like them there hath not been of old time;
And after them there shall not be,
Even to the years of many generations.
Before them a fire devoureth,
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness:
Yea, and nothing shall escape them.
Their appearance shall be like the appearance of horses,
And like horsemen shall they run:
Like the sound of chariots, on the tops of mountains shall they leap:
Like the sound of a flame of fire which devoureth stubble.

They shall be like a strong people set in battle array.
Before them shall the people be much pained:
All faces shall gather blackness.
They shall run like mighty men;
Like warriors shall they climb the wall:
And they shall march every one in his way:
Neither shall they turn aside from their paths:
Neither shall one thrust another:
They shall march each in his road:
And if they fall upon the sword, they shall not be wounded.
They shall run to and fro in the city, they shall run upon the wall,
they shall climb up into the houses:
They shall enter in at the windows, like a thief.  Joel. ii. 1—9.

The military array of the Medes and Babylonians, and the besieging and sacking of Nineveh, are described by the prophet Nahum with great force and animation.

The shield of his mighty men is made red:
The valiant men are clothed in scarlet:
PREFACE.

The chariots are as the fire of lamps, in the day when he prepareth them:
And the horsemen spread terror.
The chariots madden in the streets:
They run to and fro in the broad places:
Their appearance is as lamps, they run as lightning.
He recounteth his mighty men: they cast down in their march.
They hasten to the wall, and the covering is prepared.
The gates of the rivers are opened:
And the palace melteth with fear, and the fortress.
She is taken into captivity, she is brought up:
And her handmaids are carried away as with the moaning of doves,
Smiting upon their breasts.
And the waters of Ninevah are become as a pool of water:
And they flee; and men cry, "Stand, stand;" but none looketh back.
They make spoil of silver, they make spoil of gold:
And there is none end of the glorious store,
From all kinds of desirable furniture.
She is void, empty, and desolate:
And the heart melteth, and the knees smite together:
And there is great pain in all loins;
And the faces of them all gather blackness. Nah. ii. 3—10.

Bishop Lowth refers to the description of the horse in Job as universally admired; and as abundantly evincing how much this kind of beauty prevails in that ancient poem.

* Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as the grasshopper?
The glory of his nostrils is † terrible.
He ‡ paweth in the valley, and rejoiceth in his strength:
He goeth forth to meet the || armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The ‖ glittering spear and the lance.
He swalloweth the ground with ‡‡ fierceness and ‡‡ rage:
Neither believeth he that it is the sound of the trumpet.
|||| He saith among the trumpets, Ha, ha:

† H. terror.
‡ See versions.
|| H. armour.
§ H. flame of the.
	 Or, rushing.
	 Or, violence.
	 Or, When the trumpet soundeth again, he saith, Ha, ha. [See Chald.]

1 Prel. Hebr. xxxiv.
And he smelleth the battle afar off,
The thunder of the † captains, and the shouting.

Job xxxix. 19—25.

I shall in the next place select a few examples from among the many affecting elegies which occur in the Hebrew scriptures. David's most beautiful lamentation over Saul and Jonathan claims the first place.

* O glory of Israel, slain upon thine high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa, let there be no dew,
Neither let there be rain, upon you;
Nor fields ‡ that bear heave-offerings.
For there the shield of the mighty was cast away;
The shield of Saul, the †† weapons of him who was anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
Neither did the sword of Saul return, § empty.

Saul and Jonathan
Were mutually beloved, and dear, in their lives;
And in their death they were not divided.
They were swifter than eagles, they were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet †† and delightful apparel,
Who put ornaments of gold on your garments.

How are the mighty fallen,
In the midst of the battle!
O Jonathan, slain, upon thine high places!
I am distressed for thee, my brother Jonathan:
Thou wast very dear unto me:
Thy love to me was wonderful,
Surpassing the love of wives.

How are the mighty fallen,
And the weapons of war perished! 2 Sam. i. 19—27.

The prophet Jeremiah is peculiarly excellent in this species of writing.

* †† Is it nothing to you, all ye that pass by the way? Behold, and see,

† Or, leaders.
‡ H. of heave-offerings.
§ Or, in vain: or, without effect.
†† H. with delights.
PREFACE.

If there be any sorrow like unto my sorrow, which Jehovah hath brought upon me,
Wherewith he hath afflicted me, in the day of his hot anger.
For these things I weep, mine eye runneth down with water:
Because the comforter, the reliever of my soul, is far from me:
My sons are become desolate, because the enemy hath prevailed.
Lam. i. 12, 16.

Sometimes the grief of this poet expresses itself in a more lofty tone.

Interdum tamen et vocem querimonia tollit.

How hath the Lord covered the daughter of Sion with a cloud in his anger!
*And cast down from heaven to earth the beauty of Israel,*
And remembered not his footstool in the day of his anger!
He hath bent his bow like an enemy; he hath stood with his right hand like an adversary;
And hath slain [every † youth,] all that were desirable to the eye;
In the tabernacle of the daughter of Sion he hath poured out his fury like fire.
The elders of the daughter of Sion sit upon the ground, they keep silence;
They cast dust upon their heads, they gird themselves with sackcloth:
The virgins of Jerusalem hang down their heads to the ground.
Lam. ii. 1, 4, 10.

The Hebrew poets often celebrate the actions and praises of the Deity in poems which bear a resemblance to the ¹ hymns of Homer and Callimachus. Bishop Lowth instances in the civith, the cviith, and the cxxixith psalms, which are admirable in their kind. The ciid psalm is a sacred hymn which has always forcibly affected me,

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Bless Jehovah, O my soul;
And all that is within me bless his holy name:
Bless Jehovah, O my soul;
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thine infirmities:
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies:
Who satisfieth thy ‡ mouth with good things,
So that thou || renewest thy youth like an eagle.

‡ Or, vigour. Cocx. lex. 8vo.
|| והmith før And who reneweth. Syr. והmith ח 1 MS.

¹ See Psal. Hebr. xxix.
Jehovah executeth righteousness,
And judgment, for all them that are oppressed.
He shewed his ways unto Moses,
And his works unto the sons of Israel.
Jehovah is merciful and gracious,
Slow to anger, and plenteous in loving-kindness.
He will not always rebuke,
Neither will he keep his anger for ever.
He hath not dealt with us according to our sins,
Nor requited us according to our iniquities.
For as the height of the heavens over the earth,
So † high is his loving-kindness over them that fear him.
As far as the east is from the west,
So far doth he remove our transgressions from us.
As a father hath tender mercy on his children,
So hath Jehovah tender mercy on them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
The days of man are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof knoweth it no more.
But the loving-kindness of Jehovah is from everlasting
To everlasting upon them that fear him,
And his righteousness unto children's children;
Among those that keep his covenant,
And remember his precepts to do them.
Jehovah hath established his throne in the heavens,
And his kingdom ruleth over all.
Bless Jehovah [† all] ye his angels,
That excel in strength, that execute his word,
That hearken to the voice of his word.
Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works,
In all places of his dominion.
Bless Jehovah, O my soul.

Of the odes which occur in the Hebrew scriptures some are remarkable for grace and elegance, others for grandeur and sublimity. Of the beautiful odes the most distinguished seem to be the * sixteenth psalm, the * xxiivth, the lxxiid, and the cxivth; which last I shall subjoin.

When Israel went forth from Egypt,
And the house of Jacob from a people of a strange language;

† Secker. Lowth.
‡ The lx. Ar. * Eth. Vulg. 4 MSS. The following similar letters, ב, seem to have excluded כ. See v. 21, 22.
PREFACE.

Judah was 1 his holy portion,
Israel his kingdom.
The sea 2 saw him and fled,
Jordan turned back.
The 3 mountains skipped like rams;
The hills like 4 young ones of the flock.
What befell thee, thou sea, that thou fleddest?
Thou Jordan, that thou turnedst back?
Ye mountains, that ye skipped like rams?
And ye hills, like young ones of the flock?
4 Tremble, thou earth, at the presence of the Lord;
At the presence of the God of Jacob:
Who turned the rock into a pool of water
And the flint-stone into 5 springs of water.

The loftiness of Isaiah's triumphal ode over the fall of Babylon is justly insisted on by Bishop 6 Lowth with an enthusiastic warmth of admiration.

How hath the oppressor ceased! the 7 exactress of gold ceased!

† H. Sonn.

1 —his.—Jehovah's, by way of eminence. There is no doubt, says Hare, but that the suffix must be referred to God. He suspects that this is a fragment. Otherwise, he observes that it is a remarkable example of the relative without the antecedent. Perhaps דרל was once written ʾא ʾדרל, i. e. דרול ל or דרולנ: was the holy portion of Jehovah. But there is no trace of this reading in versions or MSS. We have an instance n. 7, how easily the 7 and 8 are confounded.

Judah is used in the feminine gender; as Jer. xxiii. 6. Hare—It is equivalent to Israel; and put, by synecdoche, for the whole people of God. See ps. lxxvi. 1, 2. "Judah was his holy, or peculiar inheritance; Israel was the people whom he vouchsafed to bear away."

Δὴ πάτε μοίνον ἐκν δοιν γένος δοις Ἰουδαίιν.
Ἐν δὲ Θεὸς θάνατι μέγα κρίνων βασιλέων.

Milton.

3 The mountains skipped.—Lightnings and earthquake caused Sinai, Horeb, and their range of hills, to tremble. Exod. xix. 18. Ps. xxix. 6. lxviii. 7, 8. Hab. iii. 6.
4 Tremble.—"The lxx and Syr. have the preterperfect." Secker. Kennicott adopts this reading; but with some doubt. Remarks on select passages &c. 1787. But Mudge justly observes, that "the answer is elegantly understood, and turned into a command." Ye had just cause to tremble: the earth hath just cause, when God appeareth.

6 See the close of his viiith, xiith, and xxviiith prelections: and his notes on Isaiah p. 88. The beautiful conduct and bold imagery of this ode are illustrated with great spirit and taste in his remarks; and strongly represented in his version of it into Alcaics. Two of our best poets, Mason and Potter, have also given excellent poetical translations of it in our own language. See other sublime odes Exod. xv. Deut. xxxii. Judg. v. Hab. iii.
—'the exactress of gold.'" A Chaldee word for the Hebrew רַבִּיָּה. Aurea,
How hath Jehovah broken the staff of wicked men, the sceptre of the rulers!

He that smote the people in wrath is smitten, without any to avert the stroke;

He that ruled the nations in anger, is persecuted without any to hinder.

The whole earth is at rest, and is quiet:

Even the fir-trees break forth into singing,

And the cedars of Lebanon rejoice over thee:

"Since thou hast lain down, no feller cometh up against us."

The grave from beneath is troubled because of thee, to meet thee at thy coming:

He stirreth up for thee the mighty dead, all the chiefs of the earth:

He raiseth up from their thrones all the kings of the nations.

All of them speak and say unto thee:

"Art thou also made weak as we? art thou become like unto us?

Is thy pride brought down to the grave, and the sound of thy viols?

Is the worm spread under thee, and doth the earth-worm cover thee?"

How art thou fallen from heaven, O bright star of the morning!

How art thou cut down to the earth, that didest weaken the nations!

Yet thou didst say in thine heart, "I will ascend into the heavens;

Above the stars of God I will exalt my throne;

And I will sit upon the appointed mount, and upon the sides of the north:

I will ascend above the heights of the clouds; I will be like The Most High."

But thou art brought down to the grave, to the sides of the pit.

H. son of the morning.
PREFACE.

They that see thee narrowly look at thee, and consider thee:

"Is this the man that made the earth to tremble, that shook kingdoms?
That made the world like a desert, and destroyed its cities?
That dismissed not his prisoners to their own home?"

All the kings of the nations, all of them,
Lie down in glory, each in his own tomb:
But thou art cast out of thy sepulchre, as an abominable branch;
As the raiment of them that are slain, that are thrust through with the sword,
That go down to the stones of the pit:
As a carcase trodden under foot, thou art not joined to them in burial;

1 That dismissed not &c.—Literally, That loosed not his prisoners homeward. There is no trace of דַּרְשָׁנָה in versions or MSS. Were this reading admitted, the literal rendering would be;

As for his prisoners, he opened not their prison-house:

and a more elegant one, that of our English version:

That opened not the house of his prisoners.

2 —of thy sepulchre.—It is said, v. 15, that the king of Babylon was "brought down to the grave, to the sides of the pit." Death had brought him down to the lower parts of the earth, to the caverns which were the receptacles of the dead. But he had not his honourable place allotted him in this mansion: he had no cell, or niche, where he was laid with his weapons of war, and his ensigns of royalty.

3 —branch.—Where יָרָא occurs elsewhere, Isa. xi. 1. lx. 21. Dan.-xi. 7, it signifies a young branch; which, according to the sense of the verb יָרָא, requires to be preserved with care. See Tayl. conc. Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered." Cocceius, in his lexicon, voc. יָרָא, has this illustration: ut surculus abominabilis, venenae, noxie arboria; qui non consistit in terra, ut crescat, sed proiectur, ut exesset. Vulg. Syr. Chald. Theod. represent the present reading in the text.

But d. Ar. have יָרָא, יָרָא, "as an abominable dead body:" Aq. has יָרָא, תַּכְסָא; and Syr. תַּכְסָא, "an untimely birth," יָבָא, which last would suit the place perfectly well. יָרָא seems a corrupt reading.

4 As the raiment.—Thus d. Syr. Ar. But Vulg. has obvolutus; Chald. tectus, obductus; Bp. Lowth, clothed; and Diederlein, objectus. יָרָא, the reading of many MSS. is either the substantive, or the participle passive. On the latter supposition I would render,

"Thou art covered with them that are slain, that are thrust through with the sword,

That go down to the stones of the pit; thou art as a carcase trodden under foot."

I prefer the former sense. Where the prosopopeia is not used, I conclude from v. 4 that a Jew speaks: and, according to Jewish ideas, the bloody raiment of the slain was an object of abhorrence.

But the reader will observe that in d. there are two translations; and that, in the former of them, the words יָרָא יָרָא are rendered, μετὰ πολλῶν τεθνηκότων. This circumstance may lead him to suspect the genuineness of the text.

5 —to the stones of the pit.—An emphasis will be given to this phrase, if we suppose a reference to the promiscuous burial of the common slain in pits covered with stones.

6 —trodlen under foot.—A great indignity. 2 Kings ix. 33. The punctuation is Green's, ubi supra.

—unto them.—Unto the kings, who partake of an honourable burial.
Because thou hast destroyed thy country, and slain thy people.
The seed of evil doers shall never be renowned.
Prepare ye slaughter for his children, because of the iniquity of
their fathers:
Lest they rise, and possess the earth; and fill the face of the world
with cities.
For I will rise up against them, saith Jehovah God of hosts;
And will cut off from Babylon the name, and the remnant;
And the son, and the son's son, saith Jehovah.
And I will make it an inheritance for the porcupine, and pools of
water;
And will sink it in deep mire and destroy it, saith Jehovah God of
hosts.
Jehovah God of hosts hath sworn, saying:
"Surely, as I have thought, so shall it be;
And as I have decreed, that thing shall stand:
That I will crush the Assyrian in my land, and on my mountains
tread him under foot:
And that his yoke shall depart from off them,
And his burden depart from off their shoulder."
This is the decree which is determined on the whole earth;
And this is the hand which is stretched out over all the nations.
For Jehovah God of hosts hath decreed; and who shall disannul it?
And his hand is stretched out; and who shall turn it back?
Isai. xiv. 4—27.

I cannot close this very confined and imperfect enumeration of
the excellencies contained in the Hebrew poets, without adding a few
instances of grand and sublime passages, where the conception is
elevated or the passion vehement. I need not remind the reader that
detached beauties of composition create a glare, which is softened
down by the gradation of colouring, and proper degree of shade,
allotted them in their natural situation.

§ H. decreed.

Bp. Lowth.
2 — be renowned. — מקרובים occurs for renowned, Ezek. xxiii. 23. Chald.
renders מקרובים, and Syr. סור, as if the reading in the Hebrew had been מקרובים, be
established.
3 — their fathers. — מקרובים, their father. 6. Syr. This resembles מקרובים.
4 And the son. — מקרובים, the son, 6 MSS. 3 originally, 1 ed.
6 — and destroy it. — Literally, perdendo.
7 — their shoulder. — All the ancients in the London polyglot render as if they
read סכונש, except the lxii: and in that translation abėrōn occurs Polygl. Antw. and
is added in edd. Grabe, Beit. as found by Origen in some other Greek versions.
These remarks are intended as supplemental to Bishop Lowth's.
8 See Hebrew prelections: xvi. xvii.
PREFACE.  

In many places sublimity arises from the greatness of the thought.

* Let them praise the name of Jehovah; 
  For he commanded, and they were created.  
  Ps. cxlviii. 5.

* He spake, and it was done: 
  He commanded, and it stood fast.  
  Ps. xxxiii. 9.

* Who hath measured the waters in the hollow of his hand; 
  And meted out the heavens with his span; 
  And comprehended the dust of the earth in a measure; 
  And weighed the mountains in scales, 
  And the hills in a balance?  
  Isai. xli. 12.

* Thy mercy, O Jehovah, reacheth to the heavens, 
  And thy faithfulness up to the clouds: 
  Thy righteousness is like the great mountains, 
  Thy judgments like the vast deep.  
  Ps. xxxvi. 5, 6.

Canst thou by searching find out God? 
Canst thou find out the Almighty to perfection? 
* It is as the heights of heaven: what canst thou do? 
* It is deeper than hell: what canst thou know? 
The measure thereof is longer than the earth, 
And broader than the sea.  
  Job. xi. 7—9.

Another source of the sublime is perturbation of mind, and impetuosity of passion.

Admiration expresses itself grandly and concisely:

* Who is like thee, O Jehovah, among the gods? 
  Who is like thee, glorious in holiness, 
  Fearful in praises, doing wonders? 
  Thou didst stretch out thy right hand, the earth swallowed them.  
  Exod. xv. 11, 12.

Nothing can be more magnificent than the following representation of the divine anger in the song of Moses:

* I † lift up mine hand to the heavens, 
  And say; As I live for ever, 
  Surely I whet my glittering sword,

† H. tibere.  
‡ Or, I swear.
And mine hand taketh hold on judgment.
I will render vengeance to mine enemies,
And will recompense them that hate me:
I will make mine arrows drunk with blood,
And my sword shall devour flesh;
Even with the blood of the slain and of the captives,
With the hairy head of the enemy. Deut. xxxii. 40—42.

In Isaiah these terrors are set in array against the enemies of the Jews:

Howl ye, for the day of Jehovah is near:
As a destruction from the Almighty shall it come.
Therefore shall all hands be slackened;
And every heart of man shall melt, and they shall be terrified.
Distresses and pangs shall seize them;
They shall be pained as she that travaileth:
They shall look on one another with amazement;
Their faces shall be as flames.
Lo, the day of Jehovah cometh,
Even fierceness, wrath, and hot anger;
That he may make the land a desolation,
And destroy her sinners out of her.
For the stars of heaven, and the constellations thereof,
Shall not send forth their light:
The sun is darkened at his going forth,
And the moon causeth not her light to shine.
And I will visit the world for its evil,
And the wicked for their iniquity.
And I will cause the arrogance of the proud to cease,
And will bring low the haughtiness of the terrible.
I will make a mortal more precious than fine gold;
Yea, a man than the pure gold of Ophir.
Therefore will I make the heavens to tremble,
And the earth shall be shaken out of her place;
In the wrath of Jehovah God of hosts,
And in the day of his hot anger. Isai. xiii. 6—13.

Struck by such passages as these, and by numberless others, for it is more difficult to choose examples than to find them, Mr. Addison says; "As the Jewish nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns, and divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans, in the poetry, as much as in

1 Spectator, N. 453.
the subject to which it was consecrated. This, I think, might easily be shewn, if there were occasion for it." And a learned French writer gives this character of the Hebrew language: "It is the true language of poetry, of prophecy, and of revelation: a celestial fire animates and transports it: what ardour in its odes! what sublime images in the visions of Isaiah! how pathetic and affecting are the tears of Jeremiah! One there finds beauties and models of every kind. Nothing is more capable than this language of elevating a poetic spirit; and we do not fear to assert that the Bible, superior to Homer and Virgil in a great number of places, can inspire still more than they that rare and singular genius which is the portion of those who dedicate themselves to poetry." Encyclop. Yverdon. 4°. Hebraique lan ue.

From particular beauties in the Hebrew writers, I might naturally pass on to their general character; to the lively dramatic spirit and enchanting simplicity of their historians, and to the discriminating marks and peculiar excellencies of their poets. But this field has been almost entirely occupied by the eminent author of the Hebrew Prelections. I shall therefore only add, as a supplement to that immortal work, the opinion which he elsewhere gives on "the characters of some of the principal Hebrew writers, and on the difference of style and manner which may, upon just grounds, be observed in them; yet only so far as may be necessary to throw some light on the question concerning the age of the book of Job.

"Moses stands at the head of the Hebrew writers; not only in point of time, but in regard also of literary merit, as an historian, as an orator, and as a poet. Whatever defects may be noted in his history upon the whole, when compared with the more regular and more laboured productions of the polished historians of Greece and Rome; yet in many parts of it he has given evident marks of superior abilities in the character of an historian. The history of Joseph, for instance, is an example of simple, noble, elegant, interesting, pathetic narration; of justness, neatness, and perspicuity of historic composition; to which nothing equal, or in any degree comparable, can be produced from Herodotus or Xenophon, Sallust or Livy. As an orator, his exhortations in the Book of Deuteronomy have a force, a spirit, and an elegance equal at least to any thing of the same kind in the prophets of a later age. As a poet, his prophetic ode is superior to every thing of its kind, except perhaps that of Isaiah, c. xiv: and
we have in this ode of Moses an excellent example of the poetical construction, or sententious style characteristic of the Hebrew poetry. It appears here in its just form, and full beauty; though properly tempered and chastised, nor carried to its utmost precision, and most laboured accuracy; which would not have been so suitable to the great sublimity of the subject. And a like instance of judgment may be observed in Isaiah's ode above-mentioned; for though that prophet is perhaps of all the Hebrew poets the most elegant composer in that style, yet in this ode he has not aimed at a studied exactness of the short sententious construction, but has chosen a more free and flowing manner of composition. It may perhaps be said, that this perfect accuracy of the sententious style was not yet acquired, but was the late effect of progressive refinement: and that for this reason the author of Job, who is acknowledged to be very accurate in this manner of writing, was of a later age. That this is not so, will evidently appear from other examples of the earliest times, which are most perfect in the sententious manner. In short, Moses's writings, in various forms and characters of composition, are in no respect inferior to the productions of later ages of the Jewish republic: and the language of Moses is the very purity of the Hebrew tongue. However succeeding writers may differ from him in style and manner; this difference is to be ascribed to the peculiar turn and genius of those writers, not to any improvements of science, or refinements of language, in a more civilized and polished age.

"But further: in the poetical style Moses has not only given some excellent examples of his own faculty, but has likewise preserved several specimens of poetry from other hands, and of a higher age. He has given us the prophecies of Jacob, which were in all probability delivered down to posterity in their genuine form, as taken from the mouth of the patriarch: these are in the same short sententious style; which, as it is the most distinguishing character of the Hebrew poetry, so it appears by this, and the other examples, to have been the most ancient, the genuine and original mark of it. He has given us the prophecies of Balaam; which are in this style the most perfect, the most polished, the most exquisite examples, that can be produced. There are certain odes of Horace, which, for their exquisite taste, the delicacy of composition, purity of diction, and elegance of form, one might safely pronounce to be peculiar to the Augustan age, and that no succeeding age could possibly have produced them. The prophecies of Balaam seem to me to have something of this kind of peculiar cast;
a neatness, a purity, and precision in the sententious manner, which later ages seldom attained. I hardly know any thing in this kind, which can be set in competition with them: except the exivth psalm, of a later age (not higher, I guess, than the time of David), and some parts of Job, of an age, as I suppose, somewhat earlier than that of Balaam. From these considerations I presume to mark the age of Moses as an age in which Hebrew composition, both prose and verse, was arrived at its full form of maturity and perfection; and to conclude that the excellence of the composition of the poem of Job is no bar to its being ascribed to that age.—And upon the most strict examination of the style, manner, language, and poetical composition of that poem, I believe it will appear to all proper judges to be more suitable to that age, the age equal or somewhat prior to the time of Moses, than to any other whatever."

But the grand topic in recommending the cultivation of the Hebrew language is the importance of the treasures which it unfolds. The venerable books written in Hebrew are indeed highly curious and instructive, apart from religious considerations. The historian, the geographer, the chronologer, the antiquarian, the naturalist, the poet, the orator, the legislator; the observer of human nature in its original simplicity, of the sources whence nations sprang, of society in its earliest stage, and of ancient eastern manners in their only genuine representation; will here find their researches amply rewarded, no less than the divine who raises his eye to the adorable ways of Providence in the religious and civil history of mankind. Such a vein of Hebraism runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature: and, as Luther observes, "those who read only versions of the Hebrew Scriptures see with the eyes of others; they stand with the people in the courts, and view the sacred rites at a distance: but whoever is acquainted with the original text itself, is admitted with the priests into the sanctuary, and is himself a witness and judge of all that is transacted in the recesses of the temple. Hence," says this learned Reformer, "though my knowledge of the Hebrew tongue is small, I would not barter it for all the treasures of the whole world."

The learned author of Critical Observations on Books Ancient and Modern [London, 1776. White] advances this ingenious position, that the prophets "never depart from the chronologic order of deli-

very, unless when they substitute a better order of arrangement; namely, either the order of historic accomplishment, or the still better order of oratorical and persuasive arrangement.” He quotes Jerom’s words, Non curae erat prophetis tempora servare, quae historiae leges desiderant; sed scribere utcunque audientibus atque lecturis utile noverant. Vol. II. 139. He quotes Le Clerc as saying, that “the prophets, before they put their last hand to their works, interspersed some historic additions for the benefit of their readers:” and Carpzovius, as “not only allowing, with Le Clerc, that the present body of prophecies are the genuine ones of the prophets, without being corrupted by any additions of later collectors; but also that they are not fragments, and that even the present disposition of them proceeded from the prophets themselves, and that this disposition was not made at random, but rather contrived with an express view to some particular useful end, and this even in regard to Jeremiah the most intricate of them all in arrangement.” Ib. 159.

The reader will find in the notes a few extracts from this useful work, relating to the method of arranging some prophecies in Ezekiel, which will be sufficient to shew how well the author’s idea deserves to be studied and pursued.—However, in the first place the genuine dates should be critically ascertained.

It must be observed that Kennicott’s and De Rossi’s MSS. added together often constitute the number of MSS. referred to in the following notes.
The probable Order of Time in which Ezekiel's Prophecies were communicated to him: with the various Dates in the Ancients and in Manuscripts.

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*Dublin, 1788.*
CHAPTER I.

1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were

*Hebr. in the midst of the captivity.

1. —thirtieth year.—From whatever date expositors calculate, whether from the birth of the prophet, or from the beginning of Nabolassar's reign, or from the renewal of the covenant with God in the eighteenth year of Josiah's reign, 2 Kings xxii. 3, &c. it is natural to expect that the period of time would have been specified. Elsewhere, throughout his book, Ezekiel dates from the captivity of King Jehoiachin, 2 Kings xxiv. 12. We seem therefore to have reason for questioning the integrity of the passage before us. Houbigant conjectures. "When I was in my thirtieth year." Possibly, "in the fifth year."

—fourth month.—Thammuz, which nearly corresponds to our July. See Chald. So is used for "in the first month:" c. xxix. 17. xxx. 20. for, "in the sixth month:" c. viii. 1.

—captives.—Carried away by Nebuchadnezzar with King Jehoiachin. See 2 Kings xxiv. 14.

—Chebar.—Strabo mentions the Aboras, a river of Anthemusia, which is a part of Mesopotamia. P. 748, marg. fol. Amst. 1707. That
2 open, and I saw visions of God. In the fifth day of the month, (this was the fifth year of king Jehoiachin's captivity,) the word of Jehovah came expressly unto Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.

4 And I looked, and lo, a stormy wind came from the north, a great cloud, and a fire infolding itself; and a brightness was round about it, and out of the midst thereof appeared as the colour of amber, even out of the midst of

* H. being was unto. † H. catching itself, or, taking hold of itself. ‡ H. to it round about. § H. eye.

Ammianus calls this river Abaras, and Ptolemy, Chaboras, may be seen in the notes on Strabo. See c. iii. 15. "It falls into the Euphrates near Karkemish." Michaelis.

2. —fifth year.—This was of course the fifth year of Zedekiah, who succeeded Jehoiachin: compare c. xxiv. 1, 2. xl. 1. Jer. xxxix. 1. lli. 4. 2 Kings xxiv. 8. xxv. 1: and as the city and temple were destroyed in the eleventh year of Zedekiah, 2 Kings xxv. 2, it follows that this vision appeared to Ezekiel six years before that event.

3. —came expressly.—Houbigant omits one אלי: so does MS. 384. Both are represented in Chald. See also 1 Kings xiii. 32.

4. —from the north.—This is supposed to denote the calamities which were to burst on Jerusalem from her northern enemies, the Chaldeans.

—great cloud.—וּלְעֹלַם, "and a great cloud," V. 6. Ar. 8 MSS. But Syr. Chald. omit ו and.

—inflending itself.—Se amplectens et continens, sed non diffundens. Globi ignis. Cocceius. Quam [nubem] ambiabat ignis vortices. Houbigant. The original word occurs again Exod. ix. 24, and should be rendered uniformly in both places: as Syr. does by a word which signifies inflammans, or, seea rapiens.

—round about it.—That is, the cloud.

—amber.—There was a bright pellucid appearance. Purior electro
5 the fire. Also out of the midst thereof was seen the likeness of four living creatures. And this was their appearance: * they had the likeness of a man: and † every one had four faces; and every one had four wings: and their legs ‡ straight legs, and the sole of their feet was as the sole of a calf’s foot; and they sparkled as the || colour of burnished brass; and they had the hands of a man under their wings on their four sides: even they § four had their faces and their wings. Their wings were joined one

* H. there was to them. † H. a straight foot. ‡ H. four faces were to every one, &c. || H. eye. § H. to them four were.

campum petit amnis. Virg. G. iii. 522. But Bochart shews that ἕλεκτρον, (the word in ô.) signifies amber, crystal, and a metal compounded of gold and silver or of gold and brass: and thinks that the last, called χαλκολίθαιας Rev. i. 15, best suits this place. Accordingly, he derives the original word from שׁוֹר brass, and אֵל, which, in Chaldee, is gold as from the mine. Vol. iii. 871. Lugd. Batav. 1712.

5. —their appearance.—We find מָרָאִים, and מַרְאָיוֹת, used singularly, Gen. xlii. 21, Cantic. ii. 14: but there is good authority in both places for omitting †: and it may well be omitted here.

—likeness of a man.—They had the human stature. Houbigant.

6. —four wings.—Rev. iv. 8, each of the living creatures has six wings: like the Seraphim, Isai. vi. 2. For לִחיִים, at the end of this verse, 2 MSS. read מִחיִים.

7. —straight legs.—The word לֶנְינָל may be rendered leg; as 1 Sam. xvii. 6. They were without any power of bending, but at the knee: in this circumstance resembling the legs of men, and not those of quadrupeds.

—as the sole of a calf’s foot.—This seems to denote strength and firmness.

—and they sparkled.—Houbigant so translates as to refer this to the living creatures. See v. 13. It may refer to their feet. See Dan. x. 6. Rev. i. 15. x. i. רוֹהֵי may be masculine as to the thing signified.

8. —hands.—Chald. many MSS. and some edd. read רוֹרי: but ô. Ar. Syr. read רוֹרי. Wings and hands are instruments, and natural signs, of swiftness and power.

9. —joined one to another.—Of the two in front, and of the two behind, the right wing of one reached to the left wing of the other; the
to another. They turned not about when they went:
10 they went every one straight forward. And as for the likeness of their faces, they four had the face of a man,
* H. her sister. 
† H. towards the side of its face.
‡ H. to them four was.

extremities of the expanded inner wings forming an arch. See the plate in Pradus’s continuation of Villalpandus: v. 1. p. 12: which in this respect is just.

They turned not about.—This circumstance is repeated v. 12, 17. c. x. 11: and is explained by its opposite, “they went every one straight forward;” versus plagam faciebus oppositam. Nold. not. 384. Statum suum, inter eundum, servabant, quo modo quatuor rotas quadrigarum, quae recto itinere feruntur. Houbigant. The wheels and horses of chariots bend, and make a circuit, in turning; but this divine machine, actuated by one spirit, moved uniformly together; the same line being always preserved between the corresponding cherubs and wheels, the sides of the rectangle limiting the whole being always parallel, and the same faces of each cherub always looking onward in the same direction with the face of the charioteer.

This proceeding directly on, in the same undeviating inflexible position, seems to shew their steadiness in performing the divine will, which advances to its destined goal right onwards. MSS. read בְּלָכַה הָמָשׁ.

10.—and they four—also they four.—MSS. twice read לְנַבְרְבִּים חָשׁ.

These living creatures are called Cherubim, c. ix. 3; and c. x, throughout. Some derive this word from the Syr. and Chald. כָּרֶב to plough: and Seeker says that the word probably denotes unwearied diligence in serving God. Sermons vol. vi. 210. The root may be כָּרֶב Syr. potens, magnus, fortis: or, formare imagines.

Cherubim cannot represent Jehovah; because, Rev. iv. 8, and v. 8, 9, they pay worship in heaven.

They cannot always represent angels alone; because, Rev. v. 9, they were redeemed to God by the blood of the Lamb, and v. 11, are distinguished from angels.

I am of Taylor’s opinion, Hebr. conc. in vocem, that, in the Apocalypse, they represent the people or body of the church of God; as the twenty-four Elders represent the ministers of the church.

But I do not think with him that, in the book of Revelation, they represent the church of God on earth. They seem to foreshadow the glorified state of Christ’s redeemed in heaven; who will serve God with
and the face of a lion, on the right side: and * they four had the face of an ox on the left side; also they † four had the face of an eagle. [Thus ‡ were their faces.] And || the wings § of every one were parted above: two wings of every one were joined, and two covered their bodies. And they went every one ** straight forward:

* H. to them four was.
† H. to them four was.
‡ H. And their faces.
|| H. their.
§ H. to.
** Towards the side of its face.

reason, with strength of affection, with perseverance, and with swift obedience: qualities which seem to be signified by the emblem here described.

Angels may have occasionally assumed this form; Gen. iii. 24; and they may have been represented under this form in the Holy of Holies: as it expresses their own nature, and that of those who will be like angels, ἱερὸς ἥλιος, in heaven. Luke xx. 36. “Quatuor excellunt in mundo: leo inter feras, bos inter jumenta, aquila inter volucres, homo vero super omnia: et Deus eminet super universa.” Ita Talmudici.

Ex horum animalium formas constabat cherubim, forte quod ha formas cum imaginum earum nominibus et antitypis, angelis nimium, optime convenirent. Nam vox cherubim potentes & sapientes denotat, & angeli creaturas alias potentia & sapientia longe antecedunt: bos enim et leo inter animalia summo corporis robore enitent, homo & aquila ingenii & visus acumine praestant: ideoque eorum tantum animalium φάραγις dignae videntur quae angelorum, potentia & sapientia precellementium, typi essent & emblemati, & augusto illo cherubim nomine insignirentur.”

Spencer. iii. iv. ii. p. 863.

—on the right side.—Perhaps with respect to Him who sat on the throne: v. 26.

Milton had a right notion of this hieroglyphic, when he says of the cherubic shapes, “Four faces each had wondrous;” and afterwards calls them “the fourfold visag’d Four.” Par. Lost. vi. 753, 845.

11. —[Thus were their faces.]—Houbigant omits וֹמְנִית וֹמְנִית, with 6. “Rectius, ni fallor, omiserunt 6.” Seeker.

—parted above.—In the act of flying.
—of every one were joined.—As explained on v. 9. who, that is, שׁנַי.

—their bodies.—Lege vel וֹמְנִית, וֹמְנִית vel וֹמְנִית. Houb.

12. —spirit.—Will. Chald. here and v. 20.
whithersoever the spirit was to go, they went: and they
turned not about when they went. And as for the likeness of the living creatures, their appearance was as burning coals of fire, as the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire came forth lightning.

And the living creatures ran and returned as the appearance of a flash of lightning.

And I beheld the living creatures, and lo, there was one wheel upon the earth by the living creatures, with its four sides. The appearance of the wheels, and their

* Or, moved itself.
† H. and brightness was to the fire.
‡ H. faces.

—when they went.—MSS. vary, some reading בולחלים.
13. —burning coals of fire.—Nine MSS. and two edd. read ובשורת; coals of burning fire.
 —it went up and down.—That is, the fire moved itself up and down. See Chald. Milton’s expression is, “And careering fires between.” That is, fires which ran swiftly, and as it were tilted, at each other. See Par. Lost vi. 756. and Newton’s note.
14. —ran.—Perhaps we should read ור, the two infinitives being used as currere & reverti in Latin. See my note on Malachi ii. 13. Houbigant proposes לפש ושב גזר, “ran and turned not.” The reading in Syr. Ar. may be לפש ושב ור, "ran and turned not." The present reading is consistent with v. 9. They ran, and returned; but always in a fixed relative position, as explained on v. 9, and straight forward.
 —a flash of lightning.—Beζεκ occurs in Theod. But one MS. and Chald. Ar. have ב⇌ז, as v. 13. Syr. translates by a word which signifies a falling star.
15. —And I beheld the living creatures,—And the appearance prius non agnos—
cunt ὁ. “Secker.
 —upon the earth.—Not lifted up. See v. 19.
 —with its four faces.—One wheel intersected another at right angles, like the two colures: and the four spherical portions thus formed seem to be called the four faces, or sides. See v. 16, 17. The Jews, as Grotius observes on v. 4, call this vision סזרוב, or, The Charist.
16. The appearance.—וימראות, And the appearance, MSS. and the ancients, except Chald.
work, was as the * colour of a beryl: and † they four had one likeness: and their appearance, and their work, was as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides: and they turned not about when they went. And as for their felloes, and ‡ their strake, I beheld them; and their strakes were full of eyes round about || them four. And when the living creatures went, the wheels went by them: and, when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went: [thither was their spirit to

* H. eye. † H. and strake to them. ‡ H. and strake to them. || H. to them four.

—beryl.—A gem of a bluish green; and probably called in the text tarshish, from the place whence it came.

—they four.—לארבעים 10 MSS. 2 MSS. originally, and 2 edd.

17. —sides.—בלכלים many MSS.SharedPreferences, at the end of the verse, 11 MSS.

—they turned not about.—From one straight course, and unbent line of direction. The axis of the former wheels was always parallel to that of the latter. See c. x. 11.

The wheels are supposed to express the revolutions of God's Providence; which are regular, though they appear intricate.

18. —felloes.—Summae curvatura rotae. Ovid. Nine or ten MSS. read ונהביהם. Many MSS. and edd. read ונהביהם מלאת ונהביהם, and 9 MSS. now read ונהביהם, and 4 originally read so.

—strake—strakes.—גוֹדְוָּה signifies brows, Lev. xiv. 9. Here I suppose גבָּה to denote canthus, seu ferrum quo rote vinciuntur: and גב, its root, signifies any part of a thing which rises above the rest. See Tayl. conc. and the margin of the English version. For גבָּה one MS. reads גבָּה: altitude eis.

—I beheld them.—For יראתם א. Ar. Houb. read יראתם. See הכנעש used with ל, ps. lxiv. 5, 6.

—full of eyes.—The eyes denote God's all-seeing providence. That the cherubim also were full of eyes, see c. x. 12.

20. —[thither was their spirit to go.]—On reading this clause it seemed to me that it was a various lection of שִׁם הָרוֹם לַלָּבָּת, which had crept
go:] and the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. When those went, these went: and when those stood, these stood: and, when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. And the likeness of a firmament over the heads of the living creature was as the colour of fearful ice, stretched forth over their heads above. And under the firmament their wings were * straight, one toward + another: also every one had two which covered on this side, and every one had two which covered on that side, their bodies. And I heard the sound of their wings as the sound of many waters, as the voice of the Almighty, when they went: the sound of their speech was as the sound of an host: and when they stood, they let down their wings. And there was a voice from the firmament, which was over their heads, [when they stood and let down their wings.]

* Or, upright.  † H. her sister.

into the text: and I was confirmed in this conjecture by observing the omissions in MSS. and that 9 or 10 MSS. for רבים שемые read שמים. Houbigant omits the clause, with ó. Syr.

—of the living creature.—See v. 22: and c. x. 16, 20.

22. And the likeness.—"And the likeness over the heads of the living creatures was as a firmament." See ó. "was the firmament." Secker.

—of fearful ice.—Not in its common state, but when it astonishes from its magnitude and splendor.

23. —straight.—Eporrectp. Houbigant.

——on this side—on that side.—See דנה דנ. xii. 5. On the right hand, and on the left.

24. —they let down their wings.—many MSS. and again, v. 25.

25. The three last words in the original are omitted by ó. Ar. Syr. See Cappellus and Houbigant. One of De Rossi's MSS. omitted the three words at first. Some MSS. omit the whole verse. I have translated as V. If we read רבים ונים, the passage will be clear.
And above the firmament, which was over their head, was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the * colour of amber, as the appearance of fire round about within it: from the appearance of his loins and upward, and from the appearance of his loins and downward, I even saw as the appearance of fire; and a brightness was † round about ‡ him. As the appearance of the bow which is in the cloud in the day of rain, so was the appearance of the brightness round about.

This was the appearance of the glory of Jehovah. And, || when I saw it, I fell upon my face.

---of a man.—The Representative of the Invisible God, his ever-blessed and only-begotten Son, who at length assumed human nature.

---within it.—Sc. יִּנְע the colour. See Nold. not. 891. and ס. MS. Ál. where, and in MS. Copt. we have ἐπιχατόν αὐτοῦ. Mr. Dimock ingeniously conjectures רֹעָבַם שִׁנְא, a fire of flames; as ps. cv. 32.

"Confer viii. 2. unde videntur omittenda quæ omittit cod. Vat." Secker.

---round about him.—That is, the man. One MS. reads יָם sc. שִׁנְא the fire. The nature of this brightness is explained in the next verse.

---is.—The Hebrew future is here frequentative: "is wont to be in the cloud."

---glory of Jehovah.—This glory assumed a different appearance, Isai. vi. 1, 2. Thus was God pleased to reveal himself to the prophets πολυπρόσω, in divers manners.

We need not allegorize the circumstances of this august vision too minutely. Many of them may serve only to fill up the splendour of the scene; though many, no doubt, have much significance; which should be pointed out rather by a correct judgment than a luxuriant imagination.
CHAPTER II.

1 And I heard a voice of one that spake: and he said unto me; Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the sons of Israel, to * a rebellious nation which † hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. Although the sons be of an † hardened countenance and of a firm heart, I do send thee unto them: and thou shalt say unto them, Thus saith the Lord Jehovah.

* H. rebellious nations. † H. hard of countenance, and firm of heart.

1. — son of man.—An imitation of the Syriac בָּנוֹת, which is repeated continually. Eichhorn.

—stand upon thy feet.—He had fallen prostrate, in the eastern manner. C. i. 28.

2. — the spirit.—The power of the Highest. Luke i. 35. See c. iii. 12, 14, 24. 1 Kings xviii. 12. 2 Kings ii. 16.

3. — sons of Israel.—6. Ar. have חֶבֶר house, for בָּנוֹת sons. See, on the contrary, בָּנוֹת for בָּנוֹת, c. iii. 1, 14 MSS. 1 ed. V. 6. Ar. Syr. and lb. v. 4, Syr. Chald. See also c. iv. 3. Perhaps the same contraction, א, may have been anciently used for both words.

—a rebellious nation.—4 MSS. and 1 originally: “the rebellious nation.” Houbigant reads דָּוִד: a nation of rebels:” and observes that Syr. translates in the singular number. Some suppose that nations may refer to both Israel and Judah. “ד יודי non agnoscent ô.” Secker.

4. Although.—See 1, quamvis, Nold. § 46. But 2 MSS. read אֵין manifest. Thus the rendering would be: “For the sons are, &c. heart, unto whom I send thee: and thou &c.” We may very well render—“day: and the sons are, &c., yet I do send, &c.”

—of an hardened countenance and of a firm heart.—6. MS. Al. and Theod. translate the original happily, by σκληροπρόσωποι καὶ στερεοκάρδιοι.

—the Lord Jehovah.—ז יי יהוה Jehovah our God: 3 MSS. Chald. One MS. and 6. MS. Vat. omit יי יהוה, Lord.
5 And they *, whether they will hear or whether they will forbear, for they are a † rebellious house, yet shall they
6 know that there hath been a prophet among them. And thou, son of man, be not afraid of them, and of their
words be not thou afraid; though briers and thorns be with thee, and thou dwell among scorpions: of their
words be not thou afraid, and at their looks be not thou
dismayed, though they be a rebellious house. But thou ‡
shalt speak my words unto them, whether they will hear or whether they will forbear: for they are || most
rebellious.
8 But thou, Son of man, hear what I say unto thee: Be
not thou rebellious, like that rebellious house: open thy
mouth, and eat that which I give thee.

* Or, as for them. ‡ Or, But speak thou.
† H. a house of rebellion. || H. rebellion.

6. — though briers &c.—גָּלֶל is a thorn c. xxviii. 24: and see under גָּלֶל Ar. Cast. lex. purgavit spinis palmam; and, aculei adnascentes palmarum rantis: and again under גָּלֶל Chald. spina. This leads to the sense of גָּלֶל, which does not occur elsewhere in Hebrew.

"Though thou art likely to be torn by briers and thorns, and to be stung by scorpions: that is, thou exposest thyself to injurious and malignant treatment." In Syr. and Chald. גלִל is to despise; and גלִל to rebel, to oppose. The sense therefore may be, "Though stubborn and proud men be with thee." Houbigant prefers the former sense; because briers and thorns seem parallel to scorpions.

— with thee. — גלָּל, 15 MSS. 3 edd.

7. — most rebellious. — בֵּית מְרִי, "a rebellious house," 19 MSS. 3 edd. 3 MSS. in the margin: גל. Ar. Syr. v. 5, 6, 8. c. iii. 9, 26, 27. So that there is full authority for admitting this various lection into the text.

8. — thou rebellious. — מְרִי is an adjective. c. xlv. 6.

—eat. — See c. iii. 1, 3, 10. God's words were to sink into him, that he might faithfully deliver them to others. Thus Christians eat bread and drink wine, partly to shew that they should receive and imbibe the doctrines of Christ, so as to practise them. John vi. "Take in, retain, digest." Seeker.
And when I looked, lo, an hand was put forth unto me; and lo, a roll of a book was therein: and he spread it before me; and it was written within and without; and there was written therein, "Lamentations, and mourning, and woe."

CHAPTER III.

And he said unto me: Son of man, eat that which thou findest; eat this roll; and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me: Son of man, cause thy belly to eat and fill thy bowels with this roll which I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

And he said unto me: Son of man, go, get thee unto the house of Israel, and speak my words unto them.

For thou art not sent unto a people of a strange speech, and of an hard language; but unto the house of Israel:

* H. sent.
† H. deep of lip and heavy of tongue.

10. —written. כָּתוֹב, this.
—in and without. Scriptus et in tergo, neauditus, Orestes.

Juv.

Quoted by Grotius.

The ancient books were rolled on cylinders of wood, or ivory; and, usually, the writing was only on the inside.

—and woe. Perhaps, וְאָדֹן.


3. —eat it. וּלְאָכֵלָה. 3 MSS. ד is the affix, according to the ancient versions and Chald. See Rev. x. 9. The substance, which had the appearance of a roll, was capable of being eaten. "Perhaps it was sweet, from the pleasure of being so honourably employed." Secker.
not unto many * people of a strange speech and of an hard language: surely, I have not sent thee unto them; they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for as to all the house of Israel, they are † of a firm forehead and of an hardened heart. Lo, I have made thy face firm against their † faces; and thy forehead firm against their || foreheads. As an adamant, firmer than § flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

Moreover he said unto me: Son of man, all my words which I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee unto them of the captivity, unto the sons of thy people, and speak unto them; and say unto them, “Thus saith the Lord Jehovah:” whether they will hear, or whether they will forbear.

Then the spirit lifted me up; and I heard behind me a voice as of a great ** shaking, which said, “Blessed be the

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6. — surely I have not sent thee.—Houbigant observes that all the ancients omit נב; and proposes either to expunge it, or to read יהוה, certe autem si. Jud. viii. 19. See בּ, surely, Nold. § 5.

8. — I have made firm.—Here, and in the following verse, may be an allusion to the prophet’s name; which signifies, God confirmeth.

12. — a great shaking.—שׁוּנָה in Cast. lex. is, concussus est cum strepitu. Quidam susurrus, qui tamen, præ frequentia eorum qui illum edunt, imitatur murmur vehemens. Gussietius. Ut quando cedri Libani moventur. Cocceius. The two latter refer to Ps. lxxii. 16.

— the glory of Jehovah.—Or, the glorious Jehovah.

— from his place.—By us his ministering spirits, who are now in the place where his glory dwelleth.
13 glory of Jehovah from his place." I heard also the sound of the wings of the living creatures which * touched one † another, and the sound of the wheels beside them, and the sound of a great ‡ shaking. So the spirit lifted me up, and took me away; and I went || in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar; and I dwelt where they dwelt, I even dwelt there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying;

17 Son of man, I have set thee a watchman unto the house of Israel: therefore hear the word from my mouth, and

* H. kissed. † H. her sister. ‡ Or, rustling. || H. bitter.

13. — touched.—See c. i. 9, 11.

14. — in bitterness.—Or grief, because of the calamities which I was to foretell. C. ii. 10. But ṃ. MS. Al. Pachom. and ed. Ald, καὶ μετέχων.

— in the heat of my spirit.—In hot indignation against my rebellious countrymen.

— strong upon me.—Urging and empowering me to execute my commission. Mr. Lowth refers to Jer. xx. 9.

15. — Tel-abib.—The prophet was before at some distance from this place, though on the same river. C. i. 3. iii. 12, 14. If the Chebar runs into the Euphrates from mount Masius, those of Jehoiachin’s captivity to whom Ezekiel prophesied were planted high up in the country, north of Babylon.

— and I dwelt &c.—Keri, many MSS. and edd. רומם וינפשם 5 MSS. Agreeably to this reading we may translate: "And I dwelt (forsake much as they dwelt there) I even dwelt &c." The English version follows the Vulgate. "Forte legendum, אינפש אשר." Secker. But Houbigant prefers אשרدمات: "for they dwelt there: and I dwelt there" &c.

— astonished.—בימים 2 MSS. As Ezra ix. 3. Astonished at the commission with which I was entrusted; and affected by the overpowering splendour of the vision.
18 warn them from me. When I say unto the wicked, Thou shalt surely die; and thou warrest him not, nor speakest to warn the wicked from his wicked way * to save his life; that wicked man shall die for his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his evil way; he shall die for his iniquity, but thou hast delivered thy soul. Again, when the righteous turneth from his righteousness and committeth iniquity, and I lay a stumbling-block before him, and he dieth because thou hast not given him warning; he shall die for his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand. Nevertheless if thou warn him, [even the righteous] that the righteous sin not, and he do not sin;

* Or, to cause him to live.

18. When I say.—בָּאַסְמָרִים, c. xxxiii. 8. Compare v. 17, 18, 19, and c. xxxiii. 7, 8, 9.
   —die.—An immature death, if not a violent one. The learned Michaelis understands the phrase of all the punishments of sin.
   —to save his life.—לִשְׁמוֹדֵה MSS. and edd. And 3 MSS. read in Hiphil לִשְׁמוֹדֵה; which Houbigant proposes as the best reading.
19. —thy soul.—That is, thyself. See c. iv. 14. The opposite to this clause is, “His blood will I require at thine hand.” v. 20.
20. —a stumbling-block.—Such a temptation to sin, and particularly to idolatry, as he might have resisted.
   —and he dieth.—זָרָוֹמָה 3 MSS. (See De Rossi) and Syr. Ar. express the connexive particle. It must also be observed that vau precedes. After writing this, I found that Houbigant proposes the same reading, as corresponding to what follows in the next verse: “and he do not sin.”
   —his righteousness—shall not be remembered.—MSS. and edd. read תַּהוֹכֵּנוֹת אָכְפּוֹתֵי.
21. [even the righteous.]—It is obvious to conjecture that the former נְצוֹרֵי is a gloss. But the ancients and Houb. read נְצוֹרֵי והואוֹרֵתא. “Nevertheless if thou warn the righteous.” Houbigant thinks that the second נְצוֹרֵי should be placed with 6. after the second אֶת; "that he sin not,
he shall surely live, because he is warned: also thou hast delivered thy soul.

22 And the hand of Jehovah was there upon me; and he said unto me; Arise, go forth into the plain, and there will I speak unto thee. Then I arose and went forth into the plain: and lo, the glory of Jehovah stood there, as the glory which I saw by the river Chebar: and I fell upon my face. Then the spirit entered into me, and set me upon my feet. And he spake unto me, and said unto me; Go, shut thyself within thine house. And thou, Son of man, lo, bands shall be put upon thee, and thou shalt be bound therewith; and thou shalt not go out among them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be unto them * a reprover: for they are a rebellious house. But, when I speak unto thee, I will open thy mouth; and thou shalt say unto them, "Thus saith the Lord Jehovah." He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

* H. for a man of reproving.

and he do not sin; the righteous shall surely live—" וּריִיוֹ הַמַּשָּׂאֵל MSS. and edd.

24. —spake unto me.—See c. xx. 3.

25. —bands shall be put upon thee.—They put, men put, or, they shall put &c. For the verb may be converted by the distant eau. This impersonal form is equivalent to the passive voice: and indeed the word, differently pointed, becomes passive: " are put:" that is, "shall be put." See Mr. Lowth on Isai. xlv. 18. At thy command, thy domestics shall bind thee. See c. iv. 8.

26. —dumb.—For some space of time, I will withhold revelations from thee.

— a reprover: for.—For, being a rebellious house, they are well deserving of reproof. Or, though they be a rebellious house.

27. —unto thee.—הַמַּשָּׂאֵל. MSS. and edd. See c. xiv. 4.

Thus saith the Lord.—The prophet was to declare his divine commission in these words. See c. ii. 4. c. iii. 11. It is more agreeable to
CHAPTER IV.

1 Thou also, son of man, take thee a * tile, and lay it before thee, and † pourtray upon it a city, even Jerusalem.
2 And lay siege against it, and build a tower against it, and ‡ cast up a mount against it: set a ‖ camp also against it, and place battering-rams against it round about. Moreover, take thou unto thee a plate of iron, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be § besieged, and thou shalt ** straiten it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the

* Or, brick. † Or, engrave. ‖ Or, tents. ‡ H. pour out. § H. in siege. ** Or, beset, or, distress.

these passages to suppose that the following words, "He that heareth— forbear," are the words of God to Ezekiel; not part of the message which the prophet was to deliver.

1. — and lay it. — רנהז़ MSS. and edd. here; and twice in v. 2; and again v. 3.

2. — a tower. — From רֶמֶשׁ Chald. רמ Syr. intropsectit, prospeicit.

3. — a plate of iron. — Probably such as cakes were baked on. See Tayl. conc. This may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege; or, according to others, that there was an iron wall between the besieged, and God whom the prophet represented.

——and set. — נdług וַהוֹרֵךְ. Seven MSS. omit the final ה.

——against it. — The city. Agreeably to what follows: "and it shall be besieged."

——to the house. — לָבֵן "to the sons." 6. Ar. 1 MS. originally. See on c. ii. 3.

4. Lie thou. — In his own house. C. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetic office during that part of each day when the people were likely to observe his conduct.
punishment of the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, * thou shalt bear the punishment of their iniquity. For I have appointed thee the years of the punishment of their iniquity, according to the number of days, three hundred and ninety days: and † thou shalt bear the punishment of the iniquity of the house of Israel. And, ‡ when thou hast accomplished them, lie again on thy right side; and ¶ thou shalt bear the punishment of the iniquity of the house of Judah forty days:

* Or, bear thou. † H. And thou shalt accomplish them, and shalt lie. ¶ Or, bear thou.

—lay the punishment &c.—That is, Declare that you thus represent the punishment &c.
—thou shalt bear &c.—Thou shalt presignify the punishment which they shall bear.

5. —three hundred and ninety days.—This number of years, see v. 6, will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians: see v. 9: deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1—4, the time during which the Chaldeans were on their expedition against the Egyptians. Jer. xxxvii. 5. Jackson, Chron. i. 383, follows the reading of 6. according to Origen, which is 190 years: and computes them from the 7th of Hoshea, when the siege of Samaria began, to the 2nd of Cyrus, when liberty of returning to their own country was granted to the Israelites. But he confesses that he cannot explain the term of 40 years, as the duration of the punishment undergone by the house of Judah; and thinks that no tolerable explanation has yet been given of it.

6. —forty days.—Reckon near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoiakim, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah. Manasseh's reformation, 2 Chron. xxxiii. 13, is sup-
7 * each day for a year † have I appointed thee. And thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered; and † thou shalt prophesy against it. And lo, I will put bands upon thee, and thou shalt not turn thee ** from one side to another, until thou have ended the days of thy siege. Also take thou unto thee wheat, and barley, and beans, and lentiles, and panic, and spelt, and put them in one vessel, and make them food for thee during the number of the days that thou liest on thy side: three hundred and ninety days shalt thou eat thereof. And thy provision which thou shalt eat, shall be by weight twenty shekels a day: from time to time shalt thou eat it. Thou shalt also drink water by measure, the sixth part of an hin: from time to

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* H. a day for a year, a day for a year. † Or, and let thine arm be uncovered. ‡ Or, have I appointed it unto thee. § Or, and prophesy thou. ** H. from thy side to thy side.

posed to have lasted during the remainder of his reign; and Josiah was uniformly a good king. ib. xxxiv. 2. Forty days may have been employed in spoiling and desolating the city and temple.

—have I appointed.—V. 6. Ar. Syr. read דוד; as v. 5.

7. —uncovered.—Disengaged from the upper garment worn in the east; and thus ready for action. See Tayl. conc. and Isai. lii. 10. •

—prophecy.—By these signs, and by occasional explanations of them.

8. —I will put bands.—God is said to do what was done in consequence of his command. See on c. iii. 25. This seems to shew the firmness of the Chaldeans in carrying on the siege till they took the city.

9. —lentiles, and panic, and spelt.—In Celsius the first of these is lens, Gr. φάινα; the second panicum; and the third zea, to which spelta is equivalent. They all serve to make a kind of bread, according to this author: and they were mixed together in one vessel, to denote the coarse food which should be used in the siege. See v. 16. In this v. 6 MSS. read דוד, and many MSS. read דוד.

10. —twenty shekels.—Not ten ounces, troy weight.

11. —the sixth part of an hin.—An hin was about ten pints. The prophet was to take this pittance from day to day, and in small portions from time to time of the same day, while he subjected himself to public notice. At other seasons he might be left to his natural liberty. The act denoted scarcity during the siege.
12 time shalt thou drink. * Thou shalt also eat a barley cake, † and with ‡ dung that cometh out of man shalt thou bake it in their sight. Also Jehovah said; Even thus shall the sons of Israel eat their polluted food among the nations whither I will drive them. Then said I: Ah, Lord Jehovah! lo, my soul hath not been polluted: for from my youth up even until now I have not eaten of that which died of itself, or was torn in pieces; neither hath abominable food come into my mouth. Then he said unto me, Behold, I have given thee cow's dung for man's dung; and thou shalt prepare thy food || therewith.

16 Moreover he said unto me: Son of man, lo, I will break the staff of bread in Jerusalem; and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment: that they may want bread and water, and be astonished § one with another, and pine away in their iniquity.

* H. And a barley cake, thou shalt eat it. † H. dung of the filth of man. ‡ H. and as for it. \|| Or. thereon. § H. a man and his brother.

The humane Mr. Howard allows a prisoner "a pound and a half of good household bread a day, and a quart of good beer: besides twice a day a quart of warm soup made from pease, rice, milk, or barley." 4th ed. 3. p. 40.

12. —dung.—Dathius observes that the dung of oxen and of camels was often used by the easterns as fuel for preparing their food. The command to use human dung expressed extreme necessity. Harmer i. 260.

15. —unto me.—After וַיֹּאמֶר. Ar. read ""י, i.e. הערים; which word occurs in one MS

16. —the staff of bread.—On which man leaneth for support. See Le Clerc. Lev. xxvi. 26.

Et quoniam non est quasi quod suffulciat artus,
Debile fit corpus, languescunt omnia membra,
Brachia palpebræque cadunt, poplitesque procumbunt.
Lucret. L. iv. 948.

17. —that they may want.—"Because they shall." Secker.

—with another.—בובא מגב 3 MSS. 1 ed. See De Rossi, ad fratrem suum. V. at one another.
CHAPTER V.

1 And thou, son of man, take thee a sharp * tool, even a barber's rasor shalt thou take thee, and shalt cause it to pass upon thine head and upon thy beard; and thou shalt take thee balances † to weigh, and shalt divide ‡ the hair.

2 A third part shalt thou burn || with fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part and smite about it with the § tool; and a third part shalt thou scatter in the wind, and I will draw out a sword after them. Thou shalt also take thereof a few in number, and shalt bind them in thy skirts. Then shalt thou take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall come forth a fire into all the house of Israel.

* Or, instrument. † H. of weight. ‡ H. them. || Or, in the fire. § Or, instrument.

1. —a sharp tool.—6. Ar. read מזרע, præ novaculæ, and thus furnish a beautiful sense. "Take thee a sharp sword, sharper than a barber's rasor shalt thou take it unto thee." Syr. seems to read as מזרע, "as sharp as a barber's rasor &c." Thus may be rendered a sword throughout.

—cause it to pass.—1 MS. 2 edd. 6. Ar. Syr. and cause it to pass.

—balances to weigh.—"Weighing scales," Secker.

2. —with fire.—שאבה, 1 MS.

—of the city.—Which the prophet had pourtrayed, or engraven.

—the siege.—The typical siege.

—and smite.—V. Syr. Houbigant. For the meaning of this typical representation, see v. 12. How those who seceded into Egypt after the murder of Gedaliah were destroyed, see Jer. xlili. 16. xliii. 11. xliv. 12, 27.

3. —skirts.—The extremities of thy garment. This denotes the few that were left in the land by Nebuzaradan. Jer. xl. 6. 2 Kings xxxv. 22.
Thus saith the Lord Jehovah: This is Jerusalem: * in the midst of the nations have I set her, and countries are round about her: and she hath changed my judgments into wickedness more than the nations; and my statutes more than the countries which are round about her: for they have refused my judgments; and as for my statutes, they have not walked in them. Therefore thus saith the Lord Jehovah: Because ye are changed more than the nations which are round about you, and have not walked in my statutes nor kept my judgments, but have done according to the judgments of the nations which are round about you; therefore thus saith the Lord Jehovah: lo, I, even I, am against thee, and will execute judgments in the midst of thee, in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like; because of all thine

* Or, among.

4. —thereof shall come forth a fire.—In consequence of Ishmael's conspiracy against Gedaliah, destruction shall spread itself among the small residue of the Jews. See Jer. xlii, xliii, xliiv. Houb. reads מִמֶּ֖רֶנ. 

5. —Thus saith.—In 6. Ar. the translation is "And thou shalt say unto all the house of Israel: Thus saith, &c." The four last words of v. 4. seem to have been originally repeated, with מְרָה prefixed to them, at the beginning of v. 5.

6. —more than the nations.—More than the nations have changed their judgments. See Jer. ii. 11.

—they have refused.—The nations have adhered to the religious rites transmitted down to them by their ancestors.

7. —Because ye are changed.—The connection with the foregoing verse leads to the reading מְרָה הָםִּרְבָּה from to change: inf. Niphal. Houbigant conjectures מַסְכָּה, "ye do violence."

—but have done.—ֶּל is omitted by 22 MSS. 4 edd. and Syr. See also c. xi. 12. However, a good sense arises from retaining it. "Neither have done according to the judgments [or manners] of the nations that are round about you:" sc. by persevering in the religion of your forefathers.

9. —the like.—The national punishment of the Jews, comprehending...
abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee; and I will scatter the whole remnant of thee towards all the winds. Therefore, as I live, saith the Lord Jehovah, surely because thou hast polluted my sanctuary with all thy detestable things, and with all thine abominations; even I also will diminish, and mine eye shall not spare, even I also will not have pity. A third part of thee shall die with the pestilence, or shall be consumed with famine in the midst of thee; and a third part shall fall by the sword round about thee; and a third part will I scatter towards all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and will be comforted: and they shall know that I Jehovah have spoken it in my zeal, when I have accomplished my fury upon them. Moreover I will make thee a desolation and a reproach among the nations which are round about thee, in the sight of all that pass by. And thou shalt be a reproach and a reviling, an instruction and an astonishment, unto the nations which are round about thee, when I shall execute upon thee my judgments in anger and in fury and in furious rebukes: I Jehovah have spoken it: When I shall send upon you the evil arrows of famine which are

* Or, every wind. † Or, jealousy. ☞ H. for a desolation. ☞ H. for a reproach.

what they suffered from Nebuchadnezzar, Titus and Adrian, has been remarkably signal.

11. —diminish.—Two or three MSS. Kenn. read מַצֵּר, "will cut off:" and 4 of De Rossi's MSS. and 5 originally.

12. A third part of thee.—Many MSS. read נַשָּׁתֵר. רָדִיָּה The ancients; and Houbigant in his translation.

—unto the nations.—בְּכֵם, "among the nations." MSS. V. 6. Ar

16. —upon you.—בִּכְס Syr.
for destruction, which I will send to destroy you; and shall encrease the famine upon you, and shall break your staff of bread; and when I shall send upon you famine, and evil beasts which shall bereave thee, and pestilence and blood shall pass through thee, and I shall bring the sword upon thee. I Jehovah have spoken it.

CHAPTER VI.

1 Also the word of Jehovah came unto me, saying;

2 Son of man, set thy face towards the mountains of Israel, and prophesy against them, and say; Ye mountains of Israel, hear the word of the Lord Jehovah. Thus saith the Lord Jehovah to the mountains and to the hills, to the streams and to the vallies: Lo, I, even I, will bring a

—evil arrows of famine.—This is poetical and sublime. Famine might be inflicted various ways; by locusts, hail, showers, blasts, drought, &c. See Grot.

—for destruction.—למשחתו 6. Syr.

17. —which shall bereave thee.—many MSS. 1 ed.

2. —of Israel.—“Israel being carried captive, Judah is called Israel: and perhaps possessed a great part of the country.” Secker.

3. —to the mountains and to the hills.—See Deut. xii. 2. Jer. ii. 20. iii. 6. c. xviii. 6. Philip II. king of Macedon, in his expedition against Sparta, sacrificed to the Gods on each of the hills, one of which was called Olympus and the other Eva. Polyb. i. v. p. 372. ed. Casaub. Cyrus, just before his death, offered sacrifices to Jupiter, the sun, and the other Gods, ἐπὶ τῶι ἄκροιν. Cyrop. i. viii. p. 647. ed. Hutchinson 4°. where see Diss. ii. p. xliii. Jupiter speaks of Hector as sacrificing to him ἵνα ἐν κυριείᾳ πολιτεύῃς. II. xxii. 17.

—Lo I.—See MSS. and the ancients.

—high places.—Set apart for idolatrous worship.
sword upon you, and I will destroy your high places: and your altars shall be desolate, and your * images shall be broken; and I will cast down your slain before your idols: and I will lay the carcases of the sons of Israel before your idols, and I will scatter your bones round about your altars.

6 In all your habitations the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and destroyed, and your idols may be broken and cease, and your † images may be cut down, and your works may be abolished: and that the slain may fall in the midst of you, and ye may know that I am Jehovah.

8 Yet will I leave a remnant, that ye ‡ may have some who shall escape the sword among the nations, when ye shall be scattered through the countries. And || they that escape of you shall remember me among the nations whither they shall be carried captives, when I have broken their whorish heart which departed from me, and their

* Or, sun-images. † Or, sun-images. ‡ H. in that there shall be unto you escapers from the sword. || H. the escapers.

4. —images.—Statuae solis, imaginés subdiales. Cast. lex. זהב to be warm.

5. —your idols.—V. 6. 10 MSS. read with the affix ב. But Syr. Ar. Chald. Theod. with יהוה: “the idols worshipped by them.” Four of De Rossi’s MSS. and 3 originally, read ב. ב.

6. In all.—6. MS. Al. prefix י and, or rather for. This verse seems addressed to the people of the land.

—shall be desolate.— many MSS. 3 edd.

8. —that ye may have.—Houbigant says that the true reading is לחיות, One of De Rossi’s MSS. reads thus originally. “Putaret quis legendum potius sumus, quod tum vel vel בכם לחיות, בכם לחיות.” Seeker.

—when ye shall be scattered.— ביהוהיכים 2 MSS.

9. —when I shall have broken.—That is, subdued. This is the reading of V. Syr. Chald. Houbigant. See אבריא when Nold. §. 18. It is equivalent to אבריא.
eyes which went a whoring after their idols: and they shall loathe * themselves for the evils which they have committed, in all their abominations: and they shall know that I Jehovah have not said in vain that I would do this evil unto them.

11 Thus saith the Lord Jehovah: Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for by the sword, by famine, and by pestilence, shall they fall. He that is far off shall die by the pestilence, and he that is near shall fall by the sword, and he that remaineth, and is preserved, shall die by the famine: and I will accomplish my fury upon them. Then shall ye know that I am Jehovah, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they offered † sweet savour to all their idols: and when I shall stretch out mine hand upon them, and make the land a desolation and an astonishment more than the desert towards Diblath, in all their habitations: they shall even know that I am Jehovah.

* H. their faces. † H. a savour of rest.

9. —they shall loathe themselves.—See the same construction with ב Job x. 1. Hebr. "they shall loathe their faces." So "the face of Jehovah" is Jehovah.

10. —that I Jehovah have not.—ใหญ סיר. "that I am Jehovah, and have not &c."

—this evil.—All this evil: 6. MS. Al. Pachom. Arab.


13. Then shall ye know.—Syr. ידיעות. "then shall they know." The sense of the present more authorised reading may be: "Then shall ye who survive know &c." Observe that the three first affixes, רית their, are read כ your in V. 6. and in some MSS.

14. —Diblath.—See Numb. xxxiii. 47. and Grot.
CHAPTER VII.

1 Moreover the word of Jehovah came unto me, saying:
2 Also, thou son of man, thus saith the Lord Jehovah unto the country of Israel:
   An end cometh, the end cometh,
   Upon the four corners of the land.
3 Now cometh the end upon thee:
   And I will send mine anger upon thee;
   And will judge thee according to thy ways,
   And will recompense upon thee all thine abominations.
4 And mine eye shall not spare thee, neither will I have pity:
   But thy ways will I recompense upon thee,
   And thine abominations shall be in the midst of thee;
   And ye shall know that I am Jehovah.

—*their habitations.*—Your habitations: 3 or 4 MSS. and 1 ed.
—*they shall even know.*—6. “ye shall know.” Ar. “ye shall even know”: representing רועיתם, or רועיתם. See the beginning of v. 13.

This chapter shews that, though Ezekiel’s eloquence is generally diffuse, he can occasionally give it strength. It bears strong marks of a poetical cast.

2. *Also, thou son of man.*—After these words 6. Ar. Syr. Houb. Dath. add את אמר say, as c. xi. 5, 17.
   *An end cometh.*—ךן חם komb. one MS. Kenn. V. 6. Ar. Syr.
   Chald. Houb. or rather, כן חם komb. 1 MS. De Rossi, and another originally: v. 6.
   —*the four.*—רבים 14 MSS. Masora. Houb.
4. —*spare thee.*—רנס is used with לפני, Jer. xxi. 7. c. vii. 4. xvi. 5.
   *But thy ways.*—הראביכו, “according to thy ways,” 6 MSS. Kenn. 4 De Rossi, v. 9.
   —*thine abominations shall be.*—חרים כנראה 11 MSS. See also MSS. v. 9. The punishment of your abominable idolatries shall be manifest among you.
Thus saith the Lord Jehovah:
Lo, evil cometh after evil:
An end cometh, the end cometh;
It * awaketh against thee; lo, it cometh;
The morning cometh upon thee;
O thou that dwellest in the land, the time cometh:
The day of tumult is near, and not of joyful shoutings.
Now will I shortly pour out my fury upon thee,
And accomplish mine anger against thee:
And I will judge thee according to thy ways,
And recompense upon thee all thine abominations.
And mine eye shall not spare, neither will I have pity:
According to thy ways will I recompense + thee,
And thine abominations shall be in the midst of thee;
And ye shall know that I Jehovah smite you.
Lo, the day, lo, it cometh;
The morning goeth forth.

* Or, waketh.
+ H. upon thee.

5. —after evil.—רְוָאָה after, is the reading of more than 20 MSS. Kenn. 3 edd. 7 MSS. De Rossi. Chald. Houb. But Syr. reads חָרָה, in the place of.

6. —It awaketh against thee.—Houbigant omits דָּבֵר with Chald. and says that "the end awaketh" has no sense in Hebrew or Latin: and, on examining דָּבֵר and דָּבָר in the concordances, I find no example of their use as here. However, the paronomasia is common in the Hebrew prophets. Two MSS. read דָּבֵר: and if we read דָּבְרָה for דָּבֵר, with Houbigant, we may render this hemistich, "Lo, the end cometh against thee." דָּבֲרָה is read here in 5 or 6 MSS. and in one MS. v. 7.

7. —of joyful shoutings.—I read with Houbigant רְדָבְרָה or דָּבְרָה, "celeusmatum, of acclamations." See Isa. xvi. 9, 10. Michaelis retains the common version; and proposes as one probable sense, "the joyful cries of the victorious. Isai. xl. 9."

8. —shortly.—Job xx. 5. favours this rendering: and MS. Copt. has a word equivalent to it. But Jer. xxiii. 23, the versions, and Houb. favour "de proximo, coninus, from near, from at hand:" making the sense, "Now will I draw near and pour out, &c." To pour out fury is a natural image. So Livy xxxix. 34. In Maronitas iram effundit.

10. —it cometh.—Perhaps we should read נב, as I do not find that
The rod hath blossomed; pride hath flourished;  
11 Violence hath risen up into a rod of wickedness.  
None of them shall remain, nor of their multitude,  
Nor of their concourse; neither shall there be wailing for them.

12 The time cometh, the day draweth near.  
Let not the buyer rejoice;  
Neither let the seller lament himself:  
For hot anger is upon all the multitude thereof.

13 For the * sellers shall not return to that which is sold,  
Although † they were yet alive.  
For the vision is against all the multitude thereof, ‡ it shall not return:

* H. seller. † H. their life were yet among the living.  
‡ Or, they.

The rod.—The rod of oppression, and of wickedness, v. 11, prevails among the Jews, and their pride increases.

11. None of them.—רֶוֹד, shall be, is understood. Therefore may be prefixed to this hemistich by way of connection.

Nor of their concourse.—I propose reading מַהְמִתֵּם, that is, מַהֲמַתִּם. Two or three MSS. insert the ח, “of their tumultuous ones,” which agrees with the marginal rendering in the English bible. Moerlius renders thus: Violentus (hostis) surrexit contra tribunum improbitatis; non (erunt) ex illis tribus improbitatis sociis et non (erunt) ex multitudine eorum neque ex turba (ab וְרַמַּת turbare) eorum, in quibus non (videbitur) luctus. “Ex sonitu eorum.” V. See Prov. i. 21. Isai. xiv. 11.

—wailing.—But וֹ (neither shall there be rest among them) is the reading of many MSS. 2 ed. V.

12. —lament himself.—As the enemy would soon have torn his property from him.

—thereof.—Of the land. v. 2, 9.

13. —return.—At the year of Jubilee.

Although.—Syr. Ar. and one Greek MS. in Montf. Hex. read וַלַּיְתֵּנ, “Neither shall their life be among the living.”

—the vision.—So all the ancients. But 2 MSS. read וַלַּיְתֵּנ, and a rasure seems to shew that this was the original reading of a third. Thus
Neither shall any strengthen himself by the iniquity of his life.

14 Blow ye the trumpet, and let all be ready:
Yet none goeth to the battle:
For [mine] hot anger is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within.
He that is in the field shall die by the sword;
And he that is in the city, famine and pestilence shall devour him.

16 But they * that are to escape of them, shall escape,
And shall be on the mountains as moaning doves.
Death consumeth them, each for his iniquity:

* H. the escapers of them.

the close of v. 12 is repeated, after the poetical manner. "For hot anger is upon all the multitude thereof." See also v. 14.

—*it shall not return.*—One MS. and 2 edd. supply נאם יוהו saith Jehovah: "quod et alios libros exhibere notant ad marg. biblias Bomberg. 1518." De Rossi. Thus a second hemistich is formed: "It shall not return, saith Jehovah." This variation must be pleasing to the espousers of themetrical system; as, from v. 2, the measure halts in this place only. Of a vision it may be said, It shall not return back unfulfilled: Isai. xliv. 23. lv. 11: Of anger, It shall not turn again, without fully avenging me. Isai. v. 25. ix. 12, &c.

—*by the iniquity.*—V. seems to read בטרון: and Chald. "by the iniquities." Syr. may read יחוונך: "Neither shall any strengthen his life by his iniquity."

14. —*and let all be ready.*—V. רוחנן, 2 MSS. 2 edd. and prepare, Syr. דראונך, and judge, 6. Ar.

_Yet none goeth &c._—Such is the judicial cowardice which prevails.

—*mine hot anger.*—Such is the judicial cowardice which prevails.

16. —*as moaning doves.*—Houb. reads הדרון moaning. But then we must read ירוב ירובות of the clefts; a word elsewhere used with the masculine termination.

_Death consumeth them._—So Houbigant. But 6. Ar. אם ישת אמי ישת, "I will slay all of them." And Syr. reads יומת יומת. "All of them shall die." From MSS. יוהומית, "All of them shall be put to death," seems a probable reading.
17. All hands shall be feeble, and all knees shall * flow with water:
18. They shall also gird themselves with sackcloth, and horror shall cover them;
   And upon all their faces shall be shame;
   And upon all their heads baldness.
19. Their silver shall they cast into the streets,
   And their gold shall be † as an unclean thing:
   Their silver and their gold shall not be able to deliver them,
   In the day of the wrath of Jehovah:
   They shall not satisfy their ‡ souls,
   Neither shall they fill their bowels:
   Because it was the stumbling-block of their iniquity.
20. For as to the beauty of their ornaments, they turned it to pride;
   And the images of their abominations, || and of their detestable things, they made therewith:

* Or, run down.
† H. for.
‡ H. soul; or, appetite, or, desire.
|| Or, even their.

17. —shall flow with water.—So the Hebrew phrase is used, Joel iii.
18. —their faces.—Syr. Chald. read ʿemr̄, their faces.
    —their heads.—Syr. ʿemr̄, heads, ḍ.
19. —as an unclean thing.—They shall remove it from them, as if it had contracted legal pollution.
    They shall not satisfy.—Their silver and their gold shall not remove the distresses of famine during the siege: because they have employed them to adorn their idols, the iniquitous causes of their fall. See v. 20, and c. xvi. 17. xiv. 3. xlv. 12.
20. —of their ornaments.—פרוב, as Exod. xxxiii. 6; V. Syr. Houb. and perhaps one MS.
    —they turned it.—See Job i. 7. Isai. xxi. 4. Read, as V. 6. Syr. Houb. Mr. Dimock also proposes this reading.
    And the images.—Syr. reads ʿavǎwim.
Therefore have I appointed it unto them * as an unclean thing.

21 And I will give it into the hands of strangers for a prey;
And to the wicked of the earth for a spoil, and they shall defile it.

22 For I will turn my face from them;
† And men shall defile my secret place;
And ‡ robbers shall enter into it, and shall defile it.

23 Make a chain:
For the land is full of || bloody judgment,
And the city is full of violence.

* H. for.
† Or, And my secret place shall be defiled.
‡ H. breakers through.
|| H. judgment of bloods.

—and of their detestable things.—V. Syr. 11 MSS. and 1 ed. Kenn.
10 MSS. De Rossi. prefix 1, and.

According to the two last readings we may render:

"To the images of their abominations:
"And their detestable things they made therewith?" &c.

Or, by a different punctuation, the whole may stand thus:

For the beauty of their ornaments, which was for their pride,
They turned it into the images of their abominations:
And their detestable things they made therewith:
Therefore &c.

22. —into it.—The secret place or sanctuary. Read ר, and רודלוהו. The latter is the reading of 7 MSS. 1 ed. Keri. But some understand רע, the city.

23. Make a chain.—To denote that the people will be led away captive in chains. But δ. translate Καὶ ποιήσωσιν φυμαδον: et facient perturbationem. רע would answer to δ. but does not resemble the word in the text.

"And robbers shall enter into it,
"And shall defile it, and make it a waste place."

Possibly, נישע רע, faciendo evulsum, "making it a place plucked up;" in opposition to the passive participle, דעש, v. 22. Both the sense and the metre need a more satisfactory conjectural emendation than I can propose.
Therefore I will bring * cruel nations, And they shall possess their houses: I will also make the pride of the strong to cease, And their holy places shall be defiled.

Destruction cometh, and they shall seek peace, and there shall be none.

Calamity shall come upon calamity, And rumour shall be upon rumour: And they shall seek a vision from the prophet: And the law shall perish from the priest, and counsel from the elders.

The king shall lament himself, and the prince shall be clothed with astonishment; And the hands of the people of the land shall be troubled. I will do unto them according to their way, And according to their judgments will I judge them: And they shall know that I am Jehovah.

* H. evil of the nations.

— the pride of the strong.—Тης λογίας ἀβραών. ó. recte: ἐνώ, conf. xxiv. 21. xxx. 6. xxxiii. 28. Lev. xxvi. 19. the excellency of their strength: i.e. the temple.” Secker. Убо occurred originally in one of De Rossi’s MSS.

25. — cometh.—בunya one MS. “he maketh haste, who is to come. כפור הבנה.” Michaelis.


27. — and the prince.—ד軟שפא 2 or 3 MSS.
— with astonishment.—Mssor. V. Stupor. Houb. Perhaps we should read שפה, or שמה, or שמח. “To be clothed with desolation” seems harsh.
— according to their way.—Mr. Dimock proposes מחרים with V. ó. Syr. Ar. and observes that 6 MSS. and V. read וָשָׁפִּים. This reading is also found in 11 of De Rossi’s MSS. edd.
CHAPTER VIII.

1 Now it came to pass in the sixth year, in the sixth month, on the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me. And I looked, and lo, a likeness as the appearance of fire: from the appearance of his loins and downward, fire: and from his loins and upward, as the appearance of brightness, as the colour of amber. And he put forth the form of a hand, and took me up by a lock of mine head; and the spirit lifted me up between the earth and the heavens, and brought

* H. the eye.  † H. between the heavens.

1. —in the sixth month.—Fifth month. 6. Ar. Aq. Observe that, c. iv. 4, 5, 6, the prophet is commanded to lie on his left side three hundred and ninety days, and on his right side forty days: to which must be added the seven days mentioned c. iii. 15. But the interval between this vision, and c. i. 1, is only one year and two months, or four hundred and twenty days, reckoning thirty days in a month. Therefore this revelation was made to the prophet during his typical siege. "But Vignoles, v. ii. 447, thinks that the year was a lunar one with an intercalation of 30 days." Seeker. And, according to Michaelis, the Jews, and in general the people of Asia were used to lunar years of 354 days. Add to them two months, or 69 days, and you have 413 days. A whole month was intercalated from time to time into the lunar year to make it agree with the harvest year. Add 29 days, and you have 442 days.

—of the Lord Jehovah.—יְהוָה Lord is wanting in 3 MSS. and in 6. MS. Vat.

2. —as the appearance of fire.—Houbigant reads כָּמָרַת אָרוֹב, as the appearance of man; and confirms this reading from c. i. 26, from 6. and from the phrase his loins. Probably שִׁם a man, is the true reading; as it resembles שׁם, fire. "6. אָבוֹן, שֶׁם, recte. Conf. i. 26." Seeker.
me in the visions of God to Jerusalem, to the door of the inner gate which looketh toward the north, where was the seat of the idol of jealousy, [which provoceth to jealousy.]

4 And lo, the glory of the God of Israel was there, according to the vision which I saw in the plain.

5 Then said he unto me: Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north; and lo, northward, at the gate of the altar, this idol of jealousy in the entry. He said furthermore unto me: Son of man, seest thou what they do? even the great abominations which the house of Israel commit here, * so as to go far from my sanctuary. But † turn thee yet again, and thou shalt see great abominations.

7 And he brought me to the door of the court; and I looked, and lo, a hole in the wall. Then said he unto me; Son

* Or, that I should go far. † Or, thou shall still again see.

3.—in the visions of God.—By mental representation; for it seems most probable that every thing to c. xi. 24 passed while the prophet was in a trance. C. xi. 25, Ezekiel relates his vision to the elders who sat before him.

—\ which provoceth to jealousy. —The original word ננֵשָׂה, (as 3 MSS. 6 edd. read, see Kenn. & De Rossi) may be a gloss on the foregoing word, or a different reading of it. * Ar. Syr. Sym. omit it. See also v. 5. What this image was, which rivalled God and raised his jealousy, cannot be determined. See 2 Chron. xxxvi. 14. Deut. xxxii. 21.


—in the plain.—See c. iii. 22, 23.

5. —at the gate of the altar.—Probably so called from the time of Ahaz; who placed the brazen altar to the north of the altar built according to the model of that which he had seen at Damascus. 2 Kings xxvi. 14.

—in the entry.—Know See MSS. and edd. It is a substantive, used only here. V. has, in ipso introitu.

6. —what they do.—Read ישמְנו יַבֵּן, with some MSS.

—so as to go far from my sanctuary.—So 6. Ar. Syr. Houb. But V. Ch. as Engl. vers. "that I should go far" &c. and Michaelis supposes a reference to c. ix. 3. x. 18.
of man, dig now in the wall. And when I had digged in
the wall, lo, a door. And he said unto me, Go in, and
see the wicked abominations which they do here. So I
went in and saw; and lo, every form of creeping * things,
and of † abominable beasts, and all the idols of the house
of Israel, ‡ pourtrayed upon the wall || round about: and
seventy men of the elders of the house of Israel; and
Jaazaniah the son of Shaphan standing in the midst of
those who stood before them: and every man had his
censer in his hand, and a § thick cloud of incense went
up. Then said he unto me; Hast thou seen, O son of
man, what the elders of the house of Israel do in the
dark, every man in the chambers of his imagery? For
they say, “Jehovah seeth us not: Jehovah hath forsaken
the earth.” He said also unto me; ** Turn thee yet
again, and thou shalt see great abominations which these
do. Then he brought me to the door of the gate of

* H. thing.   || H. about about.
† H. beast which is abomination.   § H. a thickness of a cloud of the
‡ Or, engraved.   incense.
** Or, Thou shalt still again see.

10. —and of abominable beasts.—Syr. and 3 MSS. read ?שכ, “and
of beasts and of abominable things.” “Round the room in Thebes where
the body of King Osymandius seemed to be buried, a multitude of
chambers was built, which had elegant paintings of all the beasts sacred
11. —Jaazaniah.—Probably a prince of the people. See the close
of c. xi. 1.
—before them.—The idols.
12. —in the dark.—Hence Milton says of Ezekiel with great
propriety,

By the vision led
His eye surveyed the dark idolatries
Of alienated Judah. Par. Lost. i. 455.

—of his imagery.—מָשַׁלכְבוֹר, of his bed. The ancients. Hallet.
iii. 14.
Jehovah's house, which was toward the north; and lo,
women sat there weeping for Thammuz. Then said he
unto me; Hast thou seen this, O son of man? * Turn
thee yet again, and thou shalt see greater abominations
than these. And he brought me into the inner court of
Jehovah's house; and lo, at the door of the temple of
Jehovah, between the porch † and the altar, were about
five and twenty men, with their backs toward the temple
of Jehovah and their faces eastward; and these bowed
themselves eastward to the sun.

Then said he unto me; Hast thou seen this, O son of
man? Is it a light thing to the house of Judah, that they
commit the abominations which they commit here? For
they have filled the land with violence, and have returned

* Or, Thou shalt still again see. † H. and between.

14. — Thammuz. — With what impure rites the annual time of
lamenting Adonis was observed, see Univ. hist. i. 401, 3 Fol.

The love-tale
Infected Sion's daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw. Par. Løst. i. 453.

16. — between the porch and the altar. — See on Joel ii. 17.
— their backs toward the temple. — An expression of contempt to
Jehovah. See Mr. Lowth. "Hence it appears that the vestibule of
the temple was to the east." Spencer 442.
— bowed themselves. — מְשָׁרוֹשׁ, 7 or 8 MSS. Kenn. 3 of De Rossi's
MSS, and 7 originally.
— eastward.

Illi, ad surgentem conversi lumina solem,
Dant fruges manibus salsas. Æn. xii. 173.

17. — a light thing—that they commit. — See הָרְעָה thus used with מ.
Isai. xlix. 6.
— the abominations. — Three MSS. 2 originally, and the three most
ancient editions, prefix חַטָּבוּ : all the abominations. See De Rossi.
— have returned to provoke. — Have repeatedly provoked.
to provoke me to anger; and lo, they send forth a

* scornful noise through their nostrils. Therefore will I act in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet I will not hear them.

* H. a singing.

—*they send forth a scornful noise &c.—See דִּיבֵשׁ ps. i. 19. Prov. vi. 14, 19. חֹרֲשָׁה is found in 8 MSS. and 3 edd. and this word signifies in Chaldee "crepitus ignominiae causa." See Cast. lex. See also הָר, in the sense of per, Nold. §. 16. We may therefore adopt the rendering which I have proposed; and which is that of Aq. Symm. and, as to the sense, of ó. MS. Pachom. Vat. See on c. xxxiii. 31. Jerom and Origen observe that ἐκθέονοις τῷ κλήμα, "they put the branch," which is found in ó. MS. Al. is added from Theodotion. See Monf. Hex. and ó ed. Sixt Quint. In favour of our common version Dathius says, Recentissimus Persicæ religionis enarrator—Perronius, Itin. p. 665, in supellectile sacra Persarum Indiæ orientalis enumerat etiam fasciculum sarculorum, Barsom in lingua Persica veteri dictum, quem inter precandum manibus tenent. Michaelis says that they held it before their face opposite to the holy fire; and that it is represented in D’Auquetil’s voyages, tabl. iii. n. 3, 4. p. 665. Germ. ed. Ἄν ταῖς λυτραίαις καὶ ἱερημίαις τούς τῆς ἐλαίας θύλλοις προτείουσιν. Porphyry. in Antro nympharum. 8°. Romæ. 1630. p. 131. See also Spencer l. iv. v. 1117, who observes that the heathens, in the worship of their deities, held forth the branches of those trees which were dedicated to them.

Τίνας ποθ ἢθρας τάσας μοι θοάξετε,
Ἰς τηρίων κλάδοισιν ἔξεστις εμενοι;

Soph. ΩEd. Tyr. 1, 2, 3.

18. —*will I act.—Mr. Dimock supplies נָּב ו with ó. "deal with them in fury."
CHAPTER IX.

1. He cried also in mine ears with a loud voice, saying: Draw near, ye that have charge over the city, even every man with his destroying weapon in his hand. And lo, six men came from the way of the higher gate which looketh toward the north, and every man his slaughter-weapon in his hand: and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in and stood beside the brazen altar. And the glory of the God of Israel went up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed with linen, who had the writer's inkhorn by his side; and Jehovah said unto him, Go through

* H. the weapon of his destruction. † H. a weapon of his breaking in pieces. ‡ H. upon his loins.

1. — Draw near.—So Syr. Houb. However the English version very well supposes that the verb is used in Pihel. Secker observes that "another translation may be, They that have charge over the city are drawn near."

— ye that have charge.—See a like use of the original word, Isai. lx. 17. Ye that are appointed to avenge me on Jerusalem. This is prophetical of the slaughter which the Babylonians were to make.

2. — the north.—The Babylonians made their inroads into Palestine from the north.

— inkhorn.—That the easterns wore it suspended from the girdle, see Shaw's Travels, p. 293 fol. 227 4o.

3. — cherub.—That is, cherubim: as c. x. 2, 4. Transit a vehiculio. Grot.

— he called.—He who sat on the throne. c. i. 26. See c. x. 2. "He spake." Or, we may render, "And Jehovah called to the man clothed with linen, who had the writer's inkhorn by his side, and said unto him, &c."

4. — unto him.—אֲלֵוָיו MSS.
the midst of the city, even through the midst of Jerusalem; and * set a mark upon the foreheads of the men that sigh, and that cry out, for all the abominations that are done in the midst thereof. And to the others he said in mine † hearing; Pass ye after him through the city, and smite: let not your eye spare, neither have ye pity. Slay ‡ utterly old and young, and virgins and little children and women; but come not near any one upon whom is the mark; and begin at my sanctuary. Then began they at the elders who were before the house. And he said unto them, Pollute the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. And it came to pass || while they were smiting them that I was left; and I fell upon my face and cried, and said, Ah, Lord Jehovah! Wilt thou destroy all the remnant of Israel, in thy pouring out of thy fury upon Jerusalem? Then he said unto me, The iniquity of the house of Israel and Judah is § very exceedingly great, and the land is ** full of blood, and the city full of †† perverseness: for they say, “Jehovah hath forsaken the

* H. mark. \(\text{|| Or, after they had smitten}\)
† H. cars. \(\text{§ H. great in much much}\)
‡ H. to destruction. \(\text{** H. filled with bloods.}\)
†† Or, wrestling, or, turning aside, of judgment.

---set a mark.—One form of the Samaritan letter Thau resembles the capital Chi of the Greeks, which is a very natural and simple mark. But Harmer observes that the easterns used ink in sealing; whence appears the use of the inkhorn. ii. 466.

5. ---let not your eye spare.—MSS. read יִזְכַּר אֵלֶּה, and יָזֵכַר אִלָּה. All 1 MS. œ. Ar. Syr.
6. ---and young.—MSS. הָדוֹר זַר, 1 MS. o. Ar. Syr.
7. ---Pollute the house.—With the blood of the slain.
8. ---and go ye forth.—One MS. seems to have read originally רָצוֹא וּבָלָא, בְּדוֹרֵי זָרָא. So, xl. 13, הָלוֹנָא, הָלוֹנָא, הָלוֹנָא, הָלוֹנָא. is found in some MSS. and edd. for הָלוֹנָא, הָלוֹנָא, הָלוֹנָא.
---that I was left.—One (part, pres. Niphal) 12 MSS. But Houbigant proposes רָצוֹא, רָצוֹא, רָצוֹא, רָצוֹא, רָצוֹא, רָצוֹא, רָצוֹא, רָצוֹא. See e. viii. 12.
9. ---and Jehovah.—œ. and one MS. omit ֹ, and. See e. viii. 12.
10 earth; and Jehovah seeth not." Therefore as for me, mine eye shall not spare, neither will I have pity. Their way will I recompense upon their head. And lo, the man clothed with linen, who had the inkhorn * by his side, † returned answer, saying, I have done as thou hast commanded me.

CHAPTER X.

1 Then I looked, and lo, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said; Go in ‡ between the wheels even || under the cherub, and fill thine hands with coals of fire from between the cherubim, and scatter them over the city.

3 And he went in before mine eyes. (Now the cherubim stood on the right side of the house, when the man went

* H. upon his loins.
† H. brought back word.
‡ H. to between.
|| H. to under.


Most of this chapter has been explained in the notes on c. 1.

2. — under the cherub.—See הכבser ps. xviii. 11. c. ix. 3. The wheels were below the cherubim, and the firmament was above them.

—over the city.—A beautiful prophecy that Jerusalem should be burnt by the Babylonians.

3. — the right side of the house.—The right side is the south: for the east is the front, or forepart, according to the Hebrews. See Chald. Houbigant, and c. xvi. 46. The cherubim had moved from the situation mentioned c. vili. 3, 4.

—when the man went in.—The ancients and Houbigant read יהבכס; and Houbigant remarks that a circle over the word in MSS. points out the corrupt reading. But possibly חכז may be a gloss.
in; and the cloud filled the inner court: and the glory of Jehovah had been lifted up from the cherub to the threshold of the house; and the house was filled with the cloud, and the court was filled with the brightness of Jehovah's glory: and the sound of the cherubim's wings was heard even to the outer court, as the voice of Almighty God when he speaketh.) And it came to pass when he commanded the man clothed with linen, saying, "Take fire from between the wheels," and he went in and stood beside the wheel; that one cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and took thereof; and put it into the hands of him that was clothed with linen:† who took it, and went out. And I saw in the cherubim the form of a man's hand under their wings. And when I looked, lo, four wheels by the cherubim; one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the ‡ colour of a beryl-stone. And as for their appearances, they four had one likeness; as if a wheel had been in the midst of a wheel.

When they went, they went upon their four sides: they turned not about when they went: but to the place whither the head looked, || to that they went; they turned not about when they went. And their whole body,

---had been lifted up.—See c. ix. 3.
---as the voice of Almighty God.—Probably, as thunder. Michaelis.
---from between the cherubim.—The hand towards the opposite cherub.
---went out.—To execute the divine command.
---And I saw.—Syr. read אמה. The English version requires עזר, to agree with עזר. התרו.
---they turned not about.—Some MSS. edd. and versions read מבואר twice. Vau precedes.
---body.—is thus used c. xi. 19.
and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, * even the wheels which they four had. † As for the wheels, ‡ it was cried unto them, O wheel, in mine || hearing. And § every one had four faces: ** the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubim were lifted up: (this is the living creature which I saw by the river Chebar:) and when the cherubim went, the wheels went by them; and when the cherubim raised their wings to lift themselves up from the earth, the wheels also †† turned not themselves from †‡ beside them. When they stood, these stood; and when they were lifted up, these were lifted up with them: for the spirit of the living creature was in them. Then the glory of Jehovah departed from off the threshold of the house, and stood over the cherubim. And the

* H. their wheels to them four. § H. four faces were to every one.
† Or, To the wheels. ** H. the face of the first, &c.
‡ Or, one cried. †† H. they turned.
‖ H. ears. ‡‡ H. by.

—and their backs.—MSS. and edd. But Michaelis renders the word frons, from the Arab. Suppl. lex. Hebr.
even the wheels which they four had.—The true reading seems to be וְאָרַבְתָּא לְפִיָּהוּ “to their four wheels.” So V. 6. and thus אָרָבְתָּא is used c. i. 8, 17. Houbigant omits אָרָבְתָּא. We may read by a transposition of two letters, אָרָבְתָּא וְאָרָבְתָּא: “to them four and to their wheels.”

13. —O wheel.—The wheels were animated, therefore addressed; because capable of obeying the Great Charioteer. c. i. 20.
Wheel within wheel undrawn,
Itself instinct with spirit. Par. Lost. vi. 751.

Michaelis observes that the original word signifies a storm or whirlwind. Ps. lxxxvii. 18.

14. —of a cherub.—Or ox. See c. i. 10. from עֵרֶב arare. Ch. Syr. בָּשָׁר, many MSS.
17. —with them.—Ps. הָוָא, many MSS.
19. —and every one stood.—Mr. Dimock reads with ó. Syr. וְיֹבִעוֹר, and they stood.
cherubim raised their wings; and were lifted up from the earth, before mine eyes: when they went out, the wheels also were beside them; and every one stood at the door of the east-gate of Jehovah's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river Chebar: and I knew that they were the cherubim. * Every one had four faces apiece, and † every one four wings; and the likeness of the hands of a man was under their wings. And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves: they went every one ‡ straight forward.

CHAPTER XI.

1 Then the spirit lifted me up, and brought me unto the east-gate of Jehovah's house, even to that which looketh eastward; and lo, at the || door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then

* H. four faces were to every one. † H. towards the side of its face. ‡ Or, entrance.

20. —and I knew that they were the cherubim.—From reading and hearing about those that were represented in the Holy of Holies.

22. —their appearances and themselves.—Sc. רattività, I saw. "6. et, ut videtur, Ch. Syr. ut sit nominativus אורות, ut, Josh. vii. 15, Vel. potest legi אורות, ut abundet אורות ומראורים אורות." Seeker. ומראורים אורות, 1 MS.

1. —and brought me.—Five MSS. and 1 edd. read אורות. —which looketh eastward.—The two original words may be a gloss. Chald. reads ד ihtiyacı, "which was open eastward."
said he unto me; Son of man, these are the men that devise iniquity and * give wicked counsel in this city:
who say, "It is not near that we should build houses:
this city is the caldron, and we are the flesh." Therefore prophesy against them, prophesy, O Son of man. And the spirit of Jehovah fell upon me; and he said unto me; Say, Thus saith Jehovah: Thus have ye said, O house of Israel. For I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city; and ye have filled the streets thereof with the slain. Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: and I will bring you

* H. counsel.

3. It is not near &c.—The time is not near that we should build houses in a foreign land. Chald. Jer. xxxix. 5. Here we shall die in mature age; as the choice pieces are not taken out of the caldron till they are perfectly prepared. The image is suggested by the process at the Jewish sacrifices. See 1 Sam. ii. 13, 14. In opposition to this, God says, ver. 7, that if Jerusalem is the caldron, it is the caldron of the slain: and, ver. 11, that it should not be the caldron of many, who were destined to fly and to perish in the extreme parts of their country. See 2 Kings xxv. 6, 7, 21.

"The city is the caldron, and we are the flesh, is a proverb which means, We will share all fates with her; we will either be preserved or perish with her." Michaelis.

5. —Thus have ye said.—Ye have advanced the assertion mentioned ver. 3. "You have rightly said what you say: The city is the caldron, and we are the flesh, shall be fulfilled, but not as you understand it.—Many of you—will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron; but you shall be taken out, and elsewhere—cut in pieces."—Michaelis.

—I know—every one of them.—The affix מ is distributive.

6. —and ye have filled.—MSS. and edd. read מסלח יבגא.

7. —I will bring you forth.—Read המשיג with the ancients, Houbigant, and MSS. For the fact see Jer. lii. 27.
forth out of the midst thereof. Ye have feared the sword, and the sword will I bring upon; saith the Lord Jehovah.

And I will bring you forth out of the midst thereof, and will deliver you into the hand of strangers, and will execute judgments * upon you: ye shall fall by the sword. On the † borders of Israel I will judge you; and ye shall know that I am Jehovah. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof. On the ‡ borders of Israel I will judge you; and ye shall know that I am Jehovah: because ye have not walked in my statutes, neither have ye || executed my judgments; but have done according to the $ manners of the nations that are round about you.

And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah, Lord Jehovah, wilt thou make a full end ** of the remnant of Israel?

And the word of Jehovah came unto me, saying: Son of man, thy brethren, [even thy brethren] †† thy fellow-captives, and all the house of Israel, even all of them, are they unto whom the inhabitants of Jerusalem have said, Remove ye far from Jehovah: unto us is this land given in possession. Therefore say, Thus saith the Lord Jehovah: Although I have removed them far off among

* Or, among.
† H. border.
‡ H. border.
|| H. done.
§ H. judgments.
** H. with.
†† H. the men of thy captivity.
†† H. for a possession.

10. —borders.—Here, and v. 11, ἄγρα ὤραMountains; which is the reading of one MS. v. 10.

15. —even thy brethren.—Houbigant thinks that the second אגרף should be omitted with ᾧ. It is omitted in two MSS. and was at first in three of De Rossi's MSS.

—thy fellow captives.—Read דובר with ᾧ. Syr. Houb.

— even all of them.—רנוק, which agrees with ת冊, is found in 5 MSS. But Syr. Chald. Houb. read דובר.
the nations, and although I have scattered them in the countries; yet will I be unto them as a sanctuary for a short time, in the countries whither they are come.

17 Therefore say, Thus saith the Lord Jehovah: I will assemble you from the *people, and I will gather you from the countries in which ye have been scattered; and I will give you the land of Israel. And they shall come thither, and they shall take away from thence all the detestable things thereof, and all the abominations thereof.

19 And I will give them †one heart, and a new spirit will I put within them; and I will take away the heart of stone from their flesh, and will give them an heart of flesh:

20 that they may walk in my statutes, and keep my judgments, and do them; and they may be ||my people, and I may be ||their God. But if their heart walk after all their detestable things, and their abominations; their way will I recompense upon their heads, saith the Lord Jehovah.

* H. peoples.
† Or, another.
|| H. unto me for a people.
|| H. unto them for a God.

—are come.—Venerunt. Vulg.
17. —say.—In V. Syr. Ch. in 4 MSS. and in 4 of De Rossi’s originally.
19. —one heart.—See Jer. xxxii. 39. Cappellus observes that δ read νόμος another. See also Ar. But Syr. reads שורו new; which reading is found in 3 MSS. in the margin of a fourth, and in 2 edd. Comp. c. xxxvi. 26.
—within them.—The ancients, many MSS. and edd.
20. —their God.—The Greek, MS. A. Ald. MS. Copt. and Arab. add, saith the Lord.
21. But if—All—. I read לַא. Mr. Dimock makes the same conjecture, and refers to v. 18. 1 signifies si, quod si, Nold. §. 60. ל is the original reading of MS. 126. Houbigant observes that the former ל is a manifest corruption; and proposes לוכד. "Omnes autem qui ad abominationes suas . . . cunt."
22 Then the cherubim raised their wings; and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mount which is on the east-side of the city.

23 Then the spirit took me up and brought me into Chaldea, to those of the captivity, in vision by the spirit of God. And the vision which I had seen went up from me.

24 Then I spake unto them of the captivity all the words of Jehovah which he had shewed me.

CHAPTER XII.

1 2 The word of Jehovah also came unto me, saying; Son of man, thou dwellest in the midst of a rebellious house; they have eyes to see and see not, they have ears to hear and hear not; for they are a rebellious house. Therefore thou, son of man, prepare thee stuff for removing into

* Or, things.

22. —and the wheels were beside them.—See V. 6.

—of the God.—Of Jehovah God &c. 1 MS. and another in the margin. See the following verse. Mr. Dimock.

23. —went up from the midst of the city.—This was emblematical that God would desert Jerusalem.

— the mount.—Olivet.

2. —thou dwellest in the midst of a rebellious house.—He was among them of the captivity in Chaldea: c. 10. c. xi. 24: xiv. 22: xxiv. 2: and these seem to have disbelieved the prophecies that Jerusalem should be smitten and burnt, and its inhabitants scattered abroad. c. iv. 2. ix. 5. x. 2. xi. 9.

3. —stuff.—Instruments, furniture, goods; whatever is fitting for a particular purpose, as here for a long journey.
captivity, and remove by day before their eyes: thou shalt even remove from thy place unto another place before their eyes: it may be they will consider, though they be a rebellious house. And thou shalt carry forth the stuff, as stuff for removing into captivity, by day before their eyes: and thou shalt carry forth in the evening before their eyes, * as they that carry forth for removing into captivity. Before their eyes dig † thou through the wall, and carry forth thereby. Before their eyes thou shalt bear upon thy shoulder; in the twilight thou shalt carry forth: thou shalt cover thy face, and shalt not see the ground: for I have made thee a sign unto the house of Israel.

7 And I did so, as I was commanded: I carried forth my stuff, as stuff for removing into captivity, by day; and in the evening ‡ I digged through the wall with mine hand; I carried forth in the twilight, I bare upon my shoulder, before their eyes.

8 And the word of Jehovah came unto me in the morning, saying; Son of man, hath not the house of Israel, the

* H. as the carryings forth of captivity. † H. to thee.
‡ H. I digged me.

—by day.—"Removing in the day represents that the greater part of the Jews would be transported in the eleventh year of Zedekiah: removing at night relates to a particular circumstance which happened to Zedekiah and his soldiers." Michaelis.

—they will consider.—They will fear, יראים. Chald.

4. —thou shalt carry forth in the evening.—I suppose that the original verb, written at full length, would be מזרען. See v. 6, 7.

6. —a sign.—A type and figure of what should actually happen. See v. 12. Covering the face was a token of shame and grief.

7. —I carried forth &c.—This repetition is in the true spirit of the ancients. Compare Virg. Georg. iv. 538—553.

9. —hath not the house of Israel—said?—I know that they have said. As, “Are they not written in the book of the Chronicles &c.?” Houbigant.
rebellious house, said unto thee, What doest thou? Say unto them; Thus saith the Lord Jehovah: This prophecy concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, they shall go into captivity. And the prince that is among them shall bear upon his shoulder; in the twilight he shall carry forth; he shall dig through the wall to carry forth thereby; he shall cover his face, that he see not the ground with his† eyes. I will also spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon in the land of the Chaldeans; yet he shall not see it, though he shall die

* H. they shall go into removal, into captivity. † H. eye.

10. —concerneth the prince. —Onus istud Principis est. Cappellus. But Houbigant proposes הבנויה. "This prophecy is against the Prince, against Jerusalem, and against all &c." Chald. has בּ, and V. super. By the Prince King Zedekiah is meant.

—among them. —Perhaps בהומות, "in the midst thereof." i.e. of Jerusalem. See Arab. The same conjecture suggested itself to Mr. Dimock: and is further confirmed by the authority of Michaelis. So v.

12. Ar. reads בהומות, but Syr. בהומות. Syr. 7 MSS. perhaps an 8th, 2 at present, 2 at first, and 3 edd. Kenn.

11. —unto them. —"Unto you," כְּלָם Syr. 7 MSS. perhaps an 8th, 2 at present, 2 at first, and 3 edd. Kenn.

12. —in the twilight he shall carry forth. —אמר is the reading of 4 MSS. and of 2 at present. See also V. Chald. But אמר seems the true reading. See on v. 4. The punctuation of this clause is that of all the ancients.

—he shall dig. —6. Ar. Syr. For the fact, See Jer. xxxix. 4. lii. 7. 2 Kings xxv. 4. It is probable that the king and his companions fled through a breach made by themselves in the wall. Or, as Michaelis suggests, the gate through which they fled may have been walled up during the siege.

—cover his face. —"Agreeably to the customs of the Israelites. See 2 Sam. xv. 30." Michaelis.

13. —he shall be taken. —See 2 Kings xxv. 5.

—he shall not see it. —His eyes were put out at Riblah. ib. v. 7.
there. And all that are round about him to help him, and all his bands, will I scatter toward every wind; and
I will draw out the sword after them. And they shall know that I am Jehovah, when I shall disperse them among the nations, and scatter them in the countries.
But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come: and they shall know that I am Jehovah.

The word of Jehovah also came unto me, saying;
Son of man, eat thy food with quaking, and drink thy
water with trembling and with carefulness: and say unto the people of the land; Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem in the land of Israel: their bread shall they eat with carefulness, and their water shall they drink with astonishment; that her land may be desolate from all § that is therein, because

* H. his help.
† Or, and that they may know.
‡ H. men of number.
§ Or, their.

14. —to help him.—Præsidium ejus. V. The reading of is supported by 4 MSS. and other authorities in Bibl. Kenn. But Houbigant proposes יברע ר, "shall forsake him;" and, with more probability, יברענ, "I will scatter."

16. —a few men.—Hebr. men of number. This phrase is illustrated by ἀμαγρατοὶ ἀνδρὶ πολλῶν: Theocr. xvi. 87: and, populus nume-
rabilis utpote parvus. Hor. A. P. 206.
—declare.—Confessing that they were justly punished for their idolatries and immoralities.

19. —in the land of Israel.—So Chald. Israel being used of the country formerly inhabited by the twelve tribes. c. xiv. 1, 4. But Syr. לאר, and of.
—her land may be desolate.—בָּרֵצָה 4 MSS. "may be treated as guilty." לאר, their land, 7 or 8 MSS.
—from all that is therein.—Literally, says Houbigant, absque pleni-
tudine ejus: and he renders in the text, viduata frugibus. But מלבנ ה
of the violence of all that dwell therein; and the cities that are inhabited may be laid waste, and the land may become desolate; and ye may know that I am Jehovah.

Moreover the word of Jehovah came unto me, saying;
Son of man, what is that proverb which ye have in the land of Israel, saying, "The days are prolonged, and every vision faileth?" Therefore say unto them; Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, "The days draw near, and the effect of every vision." For there shall be no longer any vain vision, or smooth divination, within the house of Israel. For I Jehovah will speak the word which I shall speak, and it shall be performed; it shall be no more prolonged: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah.

* H. is unto you. † H. I have made, &c. ‡ H. I have made, &c. \\ H. thou shalt not prolong it any more.

fulness may refer to the inhabitants and cattle as well as to the produce of a country. "So that there shall be no fulness thereof." \( \text{\textit{vel, ut non. Nold. § 21.}} \)

22. —are prolonged.—Are wont to be prolonged—is wont to fail. See c. i. 28.

23. —and the effect of every vision.—The word, or matter, of every vision draweth near. "Perhaps, and every vision shall be fact. Et erit omnis visio. Syr. And so perhaps v 25 should be translated, When I the Lord speak, what I speak shall be fact, and it shall be done: it shall be no more prolonged. And in like manner v. 28." Secker.

24. —house of Israel.—For נב, house, MSS. and the ancients read תָּנָב, sons.

25. —will speak the word.—See Chald.

—it shall be no more prolonged.—It is possible that a feminine substantive may be understood. See on Hos. v. 9. But ג. read יָשָׁמָה, I will no more prolong.
26 The word of Jehovah also came unto me saying;  
27 Son of man, lo, the house of Israel say, The vision that  
* he seeth is for many days to come, and † he prophesieth  
28 of times that are far off. Therefore say unto them; Thus  
saith the Lord Jehovah: †† There shall none of my words  
be prolonged any more: the word which I shall speak  
shall be performed, saith the Lord Jehovah.

CHAPTER XIII.

1 2 The word of Jehovah also came unto me, saying: Son  
of man, prophesy against the prophets of Israel that pro-  
phesy, and say unto them that || prophesy out of their  
3 own heart, Hear ye the word of Jehovah: Thus saith  
the Lord Jehovah: Woe unto the foolish prophets, that  
4 go after their own spirit, and have seen nothing. Thy  
5 prophets, O Israel, are like the foxes in the deserts. Ye  
have not gone up into the breaches, neither § made up  
the ** fence for the house of Israel, to stand in battle

* Or, this man. † Or, this man. || H. are prophets.  
†† H. thou shalt no more prolong any § H. fenced up.  
** Or, walled up the wall. of my words.

27. —that he seeth.—In v. 21—25 there is a reference to the visions  
of all prophets: but v. 26—28 refer particularly to Ezekiel's prophecy.  
28. —be prolonged.—Houbigant translates יָשִׁימה here and v. 28,  
"in longum duces": and I see not how the construction can be otherwise  
rectified in this place.

3. and have seen nothing.—ינפライン non, nequaquam. Nold. § 2. "Et  
ad nihil vident." Houb. "And [go after] things which they have not  

4. —like the foxes.—They seize their prey in a cunning and  
cowardly manner, and then fly into lurking places.

5. —Ye have not gone up &c.—Ye have not exercised your propheti-
in the day of Jehovah. They have seen * vanity and
† lying divination; they say, Jehovah speaketh, whereas
Jehovah hath not sent them; and they have caused others
to hope that they would confirm the word.

7 Have ye not seen a † vain vision, and have ye not spoken
a lying divination; whereas ye say, Jehovah speaketh,
although I have not uttered it? Therefore thus saith the
Lord Jehovah: Because ye have spoken || vanity, and
have seen a lie, therefore, lo, I am against you, saith the

9 Lord Jehovah: and mine hand shall be against the
prophets that see § vanity, and that divine a lie: they shall
not be in the assembly of my people, neither shall they
be written in the writing of the house of Israel, neither
shall they enter into the land of Israel: and ye shall

10 know that I am the Lord Jehovah. Because, even
because they have seduced my people, saying, “Peace,”

* Or, falsehood.
† H. divination of a lie.
§ Or, falsehood.

oral office, and framed your own conduct, so as to stop the wrath of
Jehovah by admonitions and exhortations, and by personal goodness. C.

6. —and lying divination.—Houbigant observes that all the ancients
read הֵרַע, “and have divined a lie.”

—a they have caused others to hope.—See הֵרַע Ps. cxix. 49. “or,
hoped to establish the word.” Secker. “They hoped, however, that
their words would be fulfilled.” Michaelis.

7. —whereas ye say.— '=' מִנְחָא, saying, 5 MSS. Houb. who also
proposes מַמְאָר, as v. 6.

9. —assembly.—Of those who shall hereafter worship me in Jerusa-
lem. Or, in the secret council of those who shall consult on public affairs.

—writing.—Roll of those who shall return from captivity. “Genea-
logical tables. That is, they shall die without children.” Michaelis.

10. Because, even because.—Noldius says, “Repetitio intendit significi-
cationem.”

— they have seduced.— ' הֵרַע א. But in Syr. Chald. and Sam.
the root is written with ס. See Cast lex.
and there was no peace; and one built up a wall, and, lo,
others daubed it with untempered mortar; say thou unto
those who daub it with untempered mortar, that it shall
fall: there shall be an overflowing shower; and ye, O
great hailstones, shall fall; and * a stormy wind shall
rend it. Lo, when the wall is fallen, shall it not be said
unto you, where is the daubing with which ye daubed it?
Therefore thus saith the Lord Jehovah: I will even rend
it with † a stormy wind in my fury; and there shall be an
overflowing shower in mine anger, and great hailstones in
my fury, ‡ to consume it. Thus I will break down the
wall which ye have daubed with untempered mortar, and
will bring it down to the ground, so that the foundation

* H. a wind of storms.
† H. a wind of storms.
‡ Or, for a full end.

—a wall.—נֵּרִי occurs only here. Cappellus observes that it is
explained by רְוֵי כּוֹר v. 12. and that זהיא in Arab. signifies a wall. See
cinct. Gol. lex. See also, under רְוֵי, similar roots in Syr. רְוֵי which
signify cinct. circumedit.
—untempered mortar.—খ্রণ “quod non est paratum ut oportet.”
Cocceius. ἀνοπλώρον Symmachus. Cimento sine paleis: some commentators.
See c. xxii. 28.
11. —there shall be.—דֶּרֶח occurs 4 MSS. 6. Observe the paronomasia in
—and ye.—V. 6. Syr. render "And I will give, or, send. But then,
as Houbigant observes, we must read with 6. דֶּרֶח, "and they shall
fall." Houbigant proposes "et cum eo, sc. imbre." Perhaps
רְוֵי לאטר והקהני. For Guarini gives many instances of י prefixed to
nouns in construction. Gramm. 421. But see v. 18, 20, לָבֵּב, and
—great.—בְּכַל gemma, unio, crystallus. Job. xxviii. 18. The
Arabic article is prefixed. Hailstones of gems: i.e. as large as gems.
See Grot.
13. —rend.—בְּכַל, in Pēhil, may be rendered with V. erumpere
faciam. Sc. findendo nubes vel terram educam.
thereof shall be discovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that
I am Jehovah. Thus will I accomplish my fury upon the wall, and upon those that daubed it with untempered mortar; and will say unto them, The wall is * no more, and they that daubed it are † no more: even the prophets of Israel who prophesy concerning Jerusalem, and who see for her a vision of peace, and there is no peace, saith the Lord Jehovah.

Likewise, Son of man, set thou thy face against the daughters of thy people who prophesy out of their own heart; and prophesy against them, and say, Thus saith the Lord Jehovah: Woe to the women that ‡ sew pillows to all arm-holes, and make coverings upon the head of every

* H. not. † H. not. ‡ Or, apply cushions.

14. —and it shall fall.—זובך one MS. which I think right; and that we should read בחרך.


16. Even the prophets.—This verse explains the whole from v. 10. Jerusalem is the wall, which is to be destroyed, according to the sublime prophecy in v. 13; and those who daubed it with mortar unduly prepared are the false prophets.

18. —that few.—Gussetius approves of this sense; and observes that the original word is twice opposed to קיר lacerare, here v. 20, and Eccl. iii. 7. The general sense of applying suits Job xvi. 15.

—pillows.—So the ancients, and most expositors: and צבך has this sense in Chaldee. Symmachus renders by ἤπειρωμα. See חבך texit, and in Syr. Ar. induit.

— to all arm-holes.—See Jer. xxxviii. 12: and read רויס (written contractedly רויא) with Syr. Chald. 4 MSS. one of which is ancient, and a 3d in the margin. But V. 6. Symm. read רו.

This may be figurative language, designed to express that men were taught to recline at ease on their couches, and to partake of banquets. See what Harmer says concerning the eastern mode of sitting supported by pillows. ii. 98. Carpets, matrasses, and cushions are the furniture of divans. Russel’s hist. of Aleppo. 4°. 101. Sir John Chardin also men-
stature, to hunt souls! Will ye hunt the souls of my 19 people, and will ye save your own souls alive? And will ye pollute me among my people for handfuls of barley,

tions a matras with large cushions placed at the back and sides of the person who uses it as a bed. Harmer. ii. 123. See also Shaw's travels: 209: 4ª, who says that several velvet or damask bolsters were placed on the carpets or matrasses in Barbary.

——coverings.—See 6. and Cast. lex.

——upon the head of every stature.—Upon every head, ש wearable, of every stature. 6. 2 MSS. The false prophetesses did this without distinction of stature, or age.

——to hunt souls.—To destroy men, to expose them to God's vengeance by lulling them into security. See Prov. vi. 26. שׁומע signifies a person, or life.

This may be a strong eastern manner of expressing that these women hoodwinked their votaries, and kept them in spiritual darkness.

Or the covering of the head may have been of the ornamental or triumphal kind, to denote prosperity or victory; as pillows denoted tranquility and plenty: and both may have been significantly applied to the heads and arms of those who consulted the prophetesses. "The prophetesses may be represented as covering the head of those they by their prophecies destined to death; as the head of Haman was covered when he was really in those circumstances.

I am nevertheless disposed to understand the clause in a different sense. These prophetesses did the same thing by their flattering words as would have been best expressed if they had thought fit to signify the same thing by actions only, (as the prophets sometimes did) by making bolsters for the arms, and presenting them to the Israelitish women whom they wanted to assure of the continuance of their prosperity; and embroidering handkerchiefs proper to bind over the ornaments of females in a state of honour, and afterwards putting them on their heads." Harmer. ii. 98.

Perhaps incantations were used. See Chald. on v. 20: and we learn from 1 Sam. xxviii. 7, and from the Greek and Roman writers, that women employed themselves in magical rites. It is not impossible that every stature may refer to images of different sizes. Lanca & effigies erat, altera cerea. Hor. Sat. l. i. viii. 30.

Terque hæc altaria circum


—and will ye save your own souls alive?—See Syr. Houbigant, and
and for * pieces of bread; to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken to a lie? Therefore thus saith the Lord Jehovah: Lo, I am against your † pillows wherewith ye there hunt the souls, that they may escape; and I will rend them from your arms, and will let the souls go whose soul ye hunt, that they may

* Or, morsels of food. † Or, cushions.

Dathius. "Ye shall not save your own souls alive: ye shall die." Therefore to save souls alive is opposed to hunting souls: and, v. 19, this latter phrase is equivalent to slaying souls. Perhaps we should read לְכֵן חָ ostron. But see v. 11, 20, מֹזַע תֵּל. "This verse should seem to mean that these women made every body easy to their ruin, for their own profit." Secker.

"The easterns had, and still have, frequent amulets and ribands of charms, which they put principally at their hands and heads. Such charms these female prophets fabricated; and, as appears, attributed to them the power of preserving the life of those who wore them, and of bringing death on their enemies." Michaelis.

19. —pollute me.—Profane my name by making use of it as a sanc- tion to your lies: v. 7. Mr. Lowth.

—handfuls of barley.—For the humblest presents. It is well known how customary gifts were, and are to this day, in the east. MSS. read שֶׁזָּרְזָרָה שֶׁזָּרְזָרָה.

—to slay the souls &c.—By pronouncing the sentence of death on the righteous, and by assuring the wicked that they should live. See v. 22.

—a lie.—יִנְשָׁמָה, lying words. 6. Ar. 1 MS.

20. —there.—In Jerusalem. But שֶׁזָּרְזָרָה שֶׁזָּרְזָרָה is wanting in V. Syr. 2 MSS.

—that they may escape.—Sc. from your snares. מִכָּר signifies volare in Ch. Syr. See V. "Pro avolantibus:" "ut sint avolantes." Gussetius, voc. לְכֵּשָׁר, proposes another sense, "ut efflorescent;" and considers the word as expressive of prosperity. 6. have εἰς διασκορπιστρϊους, and Chald. "ut percant;" either of which senses would suit the place, though I cannot form any plausible conjecture how they read.

—from your arms.—From the arms of you my people, who are lulled into security by the false prophetesses.

—whose soul.—Read מַעֲשֵׂה דְּמִשָּׁר with Houb. 4 MSS. 1 originally, 6. and Syrus Hexaplaris Ambrosianus. See De Rossi.
21 escape. I will also rend your coverings, and deliver my people out of your hand; and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah. Because ye have grieved the heart of the righteous by falsehood, whom I have not grieved; and set yourselves to strengthen the hands of the wicked, that he should not turn from his evil way, that I should save his life; therefore ye shall no more see vanity, neither divine divinations: but I will deliver my people out of your hand, and ye shall know that I am Jehovah.

CHAPTER XIV.

1 Now certain men of the elders of Israel came unto me, and sat before me. And the word of Jehovah came unto me, saying:

3 Son of man, these men have set up their idols in their heart, and have put the stumbling-block of their iniquity before their face: shall I be enquired of at all by them?

——ye hunt.—Forte נוחת 1 MS.

22. —that I should save his life.—לחיותו 1 MS. “that he might live:” a reading favoured by the ancients. This and the following verse illustrate the general sense of the foregoing obscure ones, v. 17—20.

23. —ye shall no more see &c.—Ye shall soon perish.

1. Now—came.—Seven MSS. read ויבאו or להבוא which reading is represented by the ancients.

3. —have set up their idols in their heart.—Have a strong inward disposition to idolatry.

——and have put the stumbling-block &c.—And have actually placed before them idols which they worship. See on c. vii. 19.

——shall I be enquired of at all.—Houbigant rightly reads ביורות שיש, inf. Niphal: and Mr. Dimock proposes the same reading. See c. xvi. 4.
Therefore speak unto them, and say unto them, Thus saith the Lord Jehovah: Every one of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I Jehovah will answer him that cometh according to the multitude of his idols: that I may take the house of Israel in their own heart; because they are all estranged from me through their idols.

Therefore say unto the house of Israel:

Thus saith the Lord Jehovah: Turn ye, even turn yourselves, from your idols, and turn your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and

* H. with.
† H. man man.

4. —unto them. —יֵבִנה MSS. edd. See c. iii. 27.
—in his heart. —Eight MSS. read הב, as in v. 3.
—him that cometh. —See the authority in Bibl. Kenn. for reading הב. But, says Houbigant, this is barbarism; and he ingeniously proposes 'י by myself, as at v. 7: which one MS. seems to read, and which is favoured by Chald. Compare Chald. here, and at v. 7: and observe that at v. 7 the punctuation of Chald. should be, "et venerit ad prophetam ut interroget eum: in verbo meo ego Dominus respondabo ei, in verbo meo." הב is wanting in 2 MSS. " הב is entirely Syriac, and so strange to a Hebrew, that the Masoretes wanted to correct it to הב, and thus corrupted the text." Eichhorn. See the Syriac version. Perhaps הב is a gloss on יֵבִנה.

5. —that I may take &c. —Catch, surprise them, in their own consciences; when they perceive that I am acquainted with their secret idolatries.

6. —even turn yourselves.—See on c. xviii. 30: and Houbigant, who in both places reads הבスーパ in Hophal; that the verb in Hiphil may not be without a case. Can הבスーパ yourselves be understood?

7. —every one.—The declaration is general, and affects the captive Israelites, those who still remained in their own land, and the proselytes who dwelt there.
I Jehovah will answer him, even by myself: and I will set my face against that man, and will make him a sign and a proverb, and will cut him off from the midst of my people; and ye shall know that I am Jehovah. And when the prophet is deceived after he hath spoken a thing, I Jehovah have deceived that prophet; and I will stretch out mine hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet's iniquity shall be even as the punishment of his iniquity that seeketh unto him: that the house of Israel may no more go astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah.

The word of Jehovah also came unto me, saying:

Son of man, when a land sinneth against me by trespassing grievously, and I shall stretch out mine hand


---by myself I Jehovah.---This gives the clause an animated turn. But that we may render "to enquire for himself of me," see דַשָּׁנַה with בֶּא לַשׁוֹר. 1 Sam. xxviii. 7. 2 Kings i. 2, 16. 1 Chron. x. 14.

8. ---and will make him.---Five MSS. and 3 eod. read fully, יהוהים מ Hubb, from שָׁאוּר.

9. ---I Jehovah have deceived &c.---When any false prophet is deceived, the probable event proving contrary to his prophecy; I Jehovah have so superintended the course of things as to deceive that prophet.

13. ---a land.---See Mr. Lowth. "When the inhabitants of a land have filled up the measure of their iniquities, the few righteous shall not
upon it, and shall break the staff of the bread thereof, and shall send famine upon it, and shall cut off from it man and beast; though these three men were * in it, Noah Daniel and Job, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. If I cause noisome beasts to pass through a land, and they bereave it, and it be desolate, that none passeth through because of the beasts; though these three men were † in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. Or if I bring a sword upon that land, and say, "Sword, pass through the land," so that I cut off from it man and beast; though these three men were ‡ in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; but they only should be delivered. Or if I send a pestilence upon that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah Daniel and Job were || in it, as I live, saith the Lord Jehovah, they should deliver it." Secker renders thus; and I stretch out—and break—and send.

14.—Daniel.—He was taken captive in the third year of Jehoiakim. Dan. i. 1. After this, Jehoiakim reigned eight years. 2 Kings xxiii. 36. And this prophecy, as appears from c. viii. 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months. 2 Kings xxiv. 6, 8. Therefore at this time Daniel had been fourteen years in captivity. דְֵי נוּא, MSS.

15.—and they bereave it.—יטְּבְּלֵעֲדִיוֹן, "and I bereave it," 2 MSS. V. 6.

16.—though—three.—יְשֵׁלֶשִּׁים 16 MSS. 4 edd. 6. Ar. Syr. v. 18: Houbigant.

19.—upon that land.—עִבְּדַי, 15 MSS. and 2 edd. as v. 17.

—in blood.—Houbigant proposes, by pestilence; for which there is no external authority. Blood, says Grotius, denotes every kind of immature death. Michaelis suspects בִּרְכֹּר.
deliver neither son nor daughter, they should deliver **but**
their own souls by their righteousness. Therefore thus saith the Lord Jehovah: How much more when I send my four grievous judgments against Jerusalem, the sword and the famine and the noisome beast and the pestilence, 
**to cut off from it man and beast? Yet lo, therein shall be left** *escapers that shall be brought forth, both sons and daughters: lo, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil which I have brought upon Jerusalem, even concerning all that I have brought upon her. They shall even comfort you, when ye see their way and their doings: and ye shall know that I have not done without cause all that I have done against her, saith the Lord Jehovah.*

* H. An escaping.

21. —**How much more &c.**—If it is just with respect to other countries, that the good alone should escape punishment; how much more with respect to Jerusalem, after such repeated instructions and admonitions?

22. —**that shall be brought forth.**—But the versions and Houbigant read **תומזריאים, "that shall bring forth sons and daughters."**

—**ye shall see &c.**—Ye shall be made sensible of their guilt and reformation.

—**ye shall be comforted.**—By their confession of their idolatries, by a conviction of my justice, and by the spirit of allegiance to me which they shall propagate.

23. —**without cause.**—אֲלֹהִים מִסְקַנָּם MSS. and edd.
CHAPTER XV.

1 THE word of Jehovah also came unto me, saying:  
2 Son of man, what is the wood of the vine more than any  
* wood of a branch which is among the trees of the forest?  
3 Shall wood be taken of it to make into any work? or will  
4 men take a pin of it to hang any vessel thereon? Lo, it is  
  cast into the fire for fuel; the fire devoureth both the ends  
  of it, and the midst of it is burnt. Is it † meet for any  
  work? Lo, when it is whole it is not made into any work:  
  how much less, when the fire hath devoured it and it is  
  burnt, shall it then be made into any work?  
5 Concerning this matter, thus saith the Lord Jehovah:  
6 As the wood of the vine among the trees of the forest,  
† which I have † appointed for the fire for fuel, so have I  
7 appointed the inhabitants of Jerusalem. And I will set  
my face against them; they shall go out from ‖ one fire,  

* Or, branching wood.  
† Or, good, or, profitable.  
∥ H. will it profit, or, prosper?  
H. appointed it.  
† H. the fire.

2. —ie.—ימר is the future frequentative. What is the wood of the vine wont to be accounted &c.  
—wood of the vine.—“The vine is the noblest of all trees, as long as it brings forth fruit; but if it is cut down, its soft wood cannot be worked.  
—It is only fit for fuel.” Michaelis.  
3. —to make into any work.—“to do work” 1 MS. מַעֲשֹׂבָה to do work” 2 MSS. But see v. 5.  
—a pin.—See on Zech. x. 4.  
5. —hath devoured it and it is burnt.—Hath preyed on it in some degree, and it is partly burnt.  
6. Concerning this matter.—וַיְהִי quantum ad hoc; as διὰ τὸνοῖ Mark xii. 24. Nold. §. 4.  
7. —they shall go out.—V. and 6. render the original word as in the future tense.
and * another fire shall devour them: and ye shall know that I am Jehovah, when I set my face against them.
8 And I will make the land desolate, because they have † grievously trespassed; saith the Lord Jehovah.

CHAPTER XVI.

1 The word of Jehovah also came unto me, saying:
2 Son of man, cause Jerusalem to know her abominations; and say, Thus saith the Lord Jehovah unto Jerusalem:
3 Thy † rise and thy nativity were of the land of || Canaan; thy father was an Amorite, and thy mother an Hittite.

* H. the fire.
† H. trespassed a trespass.
‡ H. diggings out, or, dealings.
|| H. the Canaanite.

—another fire.—Some of the inhabitants of Jerusalem were destroyed in their own country, and others in Egypt. Jer. xlv. 14.

Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty. But she proved faithless and abandoned; and therefore God threatens her with severe vengeance, but graciously promises that hereafter he will fulfil his early covenant with her.

The allegory is easily understood; and, as Mr. Lowth observes, has much force, liveliness, and vehemence of eloquent amplification. The images are adapted to a people immersed in sensuality. See on c. xxiii, 1: and Bp. Lowth prael. Hebr. xxxxi. p. 403. ed. 24s. 8vo.

3. —they rise.—Prosapia tua. Houbigant. C. xxi. 30, induces me to prefer this sense, and to derive the original word from הרו כ to dig. See Isai. li. 1: and to observe that V. 6. Syr. render thy root. מברובים. 4 MSS. The word may also be rendered thy dealings, from כרל כ to sell. The idea of commercium, negotiatio, conversatio assidua, will suit every place where the word occurs; even Gen. xlix. 5, whether we read with the Hebrew or with the Samaritan.

—an Amorite &c.—Your degenerate and idolatrous conduct being
4 And as for thy nativity, in the day when thou wast born thy navel was not cut, neither wast thou washed in water * to supple thee; thou wast not salted † at all, nor swaddled ‡ at all. None eye pitied thee, to do unto thee any of these things, to have compassion on thee: but thou wast cast out || in the open field, to the loathing of thy person, in the day when thou wast born. And when I passed by thee, and saw thee § wallowing in thy ** blood, I said unto thee when thou wast in thy †† blood, Live: [yea, I said unto thee when thou wast in thy blood, Live.] †† I caused thee to encrease as the ||| bud of the field, and thou didst encrease and wax great, and camest to §§ excellent ornaments; thy breasts were fashioned,

* H. for a suppling.  
† H. in being salted.  
‡ H. in being swaddled.  
|| H. on the face of the field.  
§ H. kicking thyself.  
** H. bloods.  
†† H. bloods.  
†† H. I made thee a great number.  
||| Or, growth, or, branch.  
 §§ H. ornaments of ornaments.

suitable to such a descent. See Susan. 56. John viii. 44. It is the language of indignation and reproof, like

Duris genuit te cautibus horrens Caucasus.

Æn. iv. 366.

4. —in the day when thou wast born.—See the same construction in the original; Gen. xx. 20.

— to supple thee. —In moliem. שֵׁלֶךָ in Chald. signifies lene, molle reddidit; and שֵׁלֶךָ in Syr. is linitum, levit. So Kimchi, Capellus, Cast. lex. Houbigant. But Buxtorf, ad aspectum meum, that I might look on thee with favum et Schultens, to cleanse thee: from Arab. removere inquinamentum. Vid. Gol. lex. & Dath. in loc.


6. [yea I said unto thee &c.] —The four last words of this v. in the original are repeated by mistake. See 6. Ar. Syr. Houb.


—excellent ornaments. —Many MSS. and 4 edd. for read רִּיָּת עֵרִים, introduced from the margin into the text. For the two words Syr. reads
and thine hair grew, whereas thou wast naked and bare.

8 And I passed by thee and saw thee, and lo, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine. Then I washed thee with water; yea, I thoroughly washed away thy blood from thee; and I anointed thee with oil; and clothed thee with brodered work, and shod thee with badger's skin, and wrapped thee about with fine linen, and covered thee with silk, and adorned thee with ornaments: and I put bracelets upon thine hands, and a chain upon thy neck. And

* H. nakedness and bareness.
† H. bloods.
‡ H. ornament.

עַרְיָ֤ים cities. One interpreter in Montf. Hex. has εἰς ὀραν καλλωπισμοῦ, as if the true reading were בָּצָּר עַרְיָ֥ים, to the time of ornaments.

—thy breasts.—זְרֹיָֽים 1 MS. and another originally. V. ó. Ar. Syr. Houb.

—hair.—Pubes.

—naked.—Agreeably to the custom of the poorest Bedouines in the deserts.” Michaelis.

8. —skirt.—Ruth iii. 9. ὡταν δ' ὄρος χαλάνεν εὕρενοις πέτος.

Eurip. quoted by Grot.

Mr. Lowth thinks that v. 4, 5, 6 describe the deserted state of the Israelites in Egypt, and v. 7 their increase there.


10. —badger's skin.—Josephus and Bochart understand פֶּרֶן as the name of a colour. See Hieroz. iii. xxx. p. 989. and Cast. lex. “Shod thee with purple sandals.” But see Exod. xxv. 5.

—silk.—From פָּרְנֶשׁ, because the threads are finely drawn. Tayl. conc. From פָּרְנֶשׁ Arab. to paint, Cast. lex. Houbigant: and therefore the learned French critic says that the word may be rendered pictis. “A veil composed of fine hair.” See Michaelis.

11. —a chain upon thy neck.—ירוב in Arab. sign. 15, Cast. lex. denotes “a variegated collar of wool hung for ornament about the neck of an animal.”

It pectore summo
Flexilis obtorti per collum circulus aurii. Virg. Æn. v. 558.

F 2
I put a jewel in thy nostril, and ear-rings in thine ears, and * a kindly crown upon thine head. Thus wast thou adorned with gold and silver; and thy raiment was of fine linen, and of silk, and of brodered work; fine flour, and honey, and oil, didst thou eat; and thou wast † very exceedingly beautiful, and thou didst prosper into ‡ a queen.

And || thy renown went forth among the nations for thy beauty: for it was perfect through § my comeliness which I had put upon thee, saith the Lord Jehovah.

But thou hast trusted in thy beauty, and hast committed fornication because of thy renown, and hast poured out thy fornications on every one that passed by: *the like to

* H. a crown of goodliness.
† H. in much much.
‡ H. a kingdom.
§ Or, the comeliness from me.

---in thy nostril.—See on Hos. ii. 13, and Bishop Lowth on Isai. iii. 21.

13. —fine linen.—יִלָּל MSS. and e dd.
—didst thou eat.—הָלָל ְס, 12 MSS. 1 e dd.
—into a queen.—I conjecture המלך כ, which Chald. seems to favour: "and ye ruled over all kingdoms." See v. 30.

14. —my comeliness.—In ó. two translations of the original word occur, ἐν εἰρηναια, ἐν τῇ ἰδραύλης, for which Arab. has only one word, in gloria; both reading הלא, without the affix.

15. —because of thy renown.—Contra nomen tuum: Houb. a sense mentioned by the continuators of Pool’s annotations: "against thy renown: to the blasting of thy honour." But this clause is best explained by the foregoing. "Thy beauty raised thy confidence; thy renown corrupted thy heart."

—the like to which will not be again.—Chald here and v. 16: "But it was not right for thee to do thus." Which seems to be the true sense. δ oίν ζηταμ. δ. MS. A. ה抱住 2 MSS. I think that the genuine reading is בהנה גב, "which should not have been done." See the close of v. 16, and the parallel phrase המלך כ, Gen. xxxiv. 7.

After I had betrothed thee, or become thy God, v. 8, and adorned, or prospered, thee; and given thee abundance, and raised thee to high estate and reputation; v. 8—14; thou didst then commit spiritual fornication in revolting from me. v. 15.
16 which will not be again. And thou hast taken of thy garments, and made thee high places spread with diverse colours, and hast committed fornication thereupon: the like things to which have not come to pass, and will not be again. Thou hast also taken * thy goodly jewels of my gold and of my silver which I gave thee, and hast made thee images † of men, and hast committed fornication with them: and thou hast taken thy broidered garments and covered them, and hast set mine oil and mine incense before them. My food also which I gave thee, fine flour and oil and honey wherewith I fed thee, thou hast even set it before them for ‡ a sweet savour. And it hath come to pass, saith the Lord Jehovah, that thou hast taken thy sons and thy daughters whom thou hast borne unto me, and these hast thou sacrificed unto them || to be devoured.

21 Is this of thy fornications a small matter, that thou hast slain my sons; and hast delivered them up to cause them

* H. the jewels of thy goodliness. † H. of a male. ‡ H. a savour of rest. || H. to devour.

16. —high places.—Places of idolatrous worship, commonly built on eminences.

—the like things &c.—This construction supposes the verb substantive, and הבאות, and of the verb, to be understood with הבאות רบร, and with הבאות, whither thou shouldest not have come, neither should it have been done. That the preter and future have this force, see Gen. xxxi. 42. Numb. xxii. 33. Judg. viii. 19. Gen. xlv. 8. Lev. x. 18, 19.

17. —of n en.—Thus shewing thy flagitious and shameless spirit. See the note on Baal-peor. Hos. ix. 10.

19. —thou hast even set it.—וּנְשָׁה רַבָּר, all the ancients.

19, 20. —savour. And &c.—See this punctuation in Ḃ. Ar. Houbigant and Michaelis approve of it. “Perhaps, And it hath come to pass—that thou hast taken &c. For so Ḃ. V. may be construed. Comp. v. 23, 24.” Secker.

20. —thou hast borne.—וּנְשָׁה רַבָּר, MSS. and edd.

—of thy fornications.—מַחְטַמְנוֹת, MSS. and edd.

21. —my sons.—But בְנֵי, 4 MSS. Ḃ. Ar. thy sons.

—to pass through.—Two MSS. supply שָׁנֵב through the fire. As c.
to pass through the fire unto them? Also in all thine abominations, and thy fornications, thou hast not remembered the days of thy youth, when thou wast * naked and bare, and† wast wallowing in thy blood. And it hath come to pass, after all thy wickedness, (woe woe unto thee! saith the Lord Jehovah,) that thou hast also built unto thee an arched place, and hast made thee a raised place in every street: at every head of the way thou hast built thy raised place, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and hast multiplied thy fornications. Thou hast also committed fornication with † the Egyptians thy neighbours, great of flesh; and hast multiplied thy fornications, to provoke me to anger. Therefore, lo, I stretched

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xx. 31. Here causing to pass through the fire seems equivalent to slaying, and to sacrificing to be devoured: v. 20. Compare v. 36: c. xxiii. 37 and ps. cvi. 37, 8. See Robertson, clavis Pentateuchi, Lev. xviii. 21. and Tayl. conc. voc. תֶּהֶבַע; whether the phrase imports a burning alive, or only a rite of lustration and consecration. There is a very remarkable passage in Dion. Hal. Ant. Rom. L. 1. §. 88. p. 72, and marg. 75. ed. Hudson. Μετὰ δὲ τούτῳ πυρκαίας πρὸ τῶν σκηνῶν γενέσθαι κελεύσας, ἐξάγει τῶν λεών τὰς φλάγας ἵπτερβοσκοῦτα, τῆς δισώσεως τῶν μασσιμίτων ἑνα. “And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions.”

22. —thou hast not remembered.—רָבָה MSS.
— and wallowing.—וָסַלְתְּבָה, “and wallowing,” 6. MS. A. Syr.
— in thy blood.—בָּדַמ, “in thy bloods;” 9 MSS.

24. —a raised place.—נַבִּים הנב, answers to fornix; and בָּד מֶנֶס v. 16, and רָמָה here, may include the idea of lupanar; because impure practices were frequent in high places dedicated to the worship of idols.

25. —at every head of the way.—לֵא לָשׁוּם ו. 1 MS. v. 31. “at the head of every way;” which seems right.

—thy fornications.—Here and v. 26, 29, MSS. and some edd. have חֲרִימוֹת.

26. —the Egyptians.—They were remarkable for many gross idolatries.
out mine hand against thee, and diminished thine appointed portion, and delivered thee unto the will of them that hated thee, the daughters of the Philistines, who were ashamed of thy wicked way. Thou hast also committed fornication with the Assyrians, without being satisfied; yea, thou hast committed fornication with them, and yet thou wast not satisfied. Thou hast also multiplied thy fornication in the land of Canaan unto Chaldea; and yet herewith thou wast not satisfied. How weak is thine heart, saith the Lord Jehovah, in that thou doest all these things, the work of a woman committing fornication and bearing rule: in that thou buildest thine arched place at the head of every way, and makest thy raised place in every street; and hast not been as one that committeth fornication, in that thou scornest hire, but as a woman that committeth adultery, that instead of her husband taketh strangers! To all women that commit fornication men give a reward; but thou hast given thy rewards to all thy

* H. appointment.  † Or, lewd.  † H. the sons of Ashur.  ‡ H. without satiety.

27. —unto the will. —Syr. by rendering י seems to have read into the hand.

29. —unto Chaldea. —"And unto Chaldea. 6. MS. A. Syr." Mr. Dimock.

30. How weak is thine heart. —12 MSS. and 2 originally. לברוח heart is frequent, but I do not find לברוח heart elsewhere. "How shall I circumcise thine heart?" Houb. mundabo. V. διαβαίνο. 6. According to our translators, with whom other interpreters agree, the reading must be סמלות. Michaelis interprets the word from the Arab. speravit. “Quo desiderio exercuciante speras expectasque amasios tuos!” Suppl. ad. lex. Hebr.

—bearing rule.—And therefore no way restrained in her licentiousness.

31. —in that thou scornest hire. —6. read לְכַלֶם, or לְכַלֶּם, the former being a Hebrew word, and the latter a Chaldee, for to gather. "So as to gather hire." See Houbigant. 7. MS. 8. 9. MSS. 10. ריבה. 11. MS. If the root be נר, to put away,
lovers, and hast hired them to come unto thee from every side for thy fornications. And the contrary is in thee from other women in thy fornications, and * after thy manner none committeth fornication; in that thou givest hire, and no hire is given unto thee: therefore art thou contrary.

35 36 Therefore, O harlot, hear the word of Jehovah. Thus saith the Lord Jehovah: Because thy † wealth is poured out, and thy nakedness discovered, in thy fornications with thy lovers, and with all ‡ thine abominable idols, and in the || blood of thy children whom thou hast given unto them; therefore, lo, I will assemble all thy lovers unto whom thou hast been pleasing, and all them that thou hast loved, with all them that thou hast hated; I will even assemble them unto thee round about, and will uncover thy nakedness unto them, and they shall see all thy nakedness. And I will judge thee with the judgments of adulteresses, and of them that shed blood; and

* H. according to thee.  † H. the idols of thine abominations.  ‡ H. brass.  || H. bloods.

the word denotes the abominable hire of the harlot. Deut. xxiii. 18.

Arab. is liberalis fuit. Cast. lex. דנס vagina uteri." Michaelis.

34. —in that thou givest.—נזר 2 MSS. ó.

36. —thy wealth is poured out.—אָס tuum profusisti. Houb. See also V. ó. Syr. as if there were an allusion to the profligate gifts mentioned v. 33. But Chald. seems to suggest the true reading, בゅ shalt. "Because thy shame [thy shameful fornication v. 15. is poured out." The word does not elsewhere signify money. נזר. MSS.

— and in the blood.—רובים. MSS. edd. ó. Ar. Ch. Houb. Dath. But רִבָּמִי, in the blood, V.

— thou hast given.—נזר MSS. and edd.

37. — thy nakedness unto them.—אֱלַיוֹרֵם MSS. and edd. This is explained v. 39; that Jerusalem should be given into the hands of her enemies.

38. — of adulteresses.—Adultery, and idolatry which is spiritual adultery, were both capital offences by the law. Lev. xx. 10. Deut. xvii. 2—7.

— and of them that shed blood.—וּלעַשׁ תִּרְפָּה, MSS. and edd.
I will give thee to drink the blood of fury and of jealousy.

And I will give thee into their hand, and they shall destroy thine arched places, and shall cast down thy raised places; they shall also strip thee of thy garments, and shall take * thy goodly jewels, and leave thee † naked and bare: and they shall cause a company to come up against thee, and they shall stone thee with stones, and shall cleave thee asunder with their swords: and they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from being an harlot, neither shalt thou give hire any more: so will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast ‡ provoked me in all these things, behold, I will even

* H. the jewels of thy goodliness. † H. nakedness and bareness. ‡ Or, disquieted.

The law made this a capital offence. Ex. xxi. 12. That Jerusalem was guilty of shedding blood, see v. 21, 36.

—and I will give thee &c.—See Rev. xvi. 6. Isai. xlix. 26. I will drench thee with thine own blood, shed in my fury and jealousy.

39. —thine arched places.—דַּיְנֹת, 2 MSS.

—thy raised places.—רַמְחֹת, 16 MSS.

40. —a company &c.—Adulteresses were publicly stoned with stones: John viii. 5. Michaelis gives בָּשָׁם the sense of cutting asunder limb by limb; a mode of punishment among the Chaldeans. Suppl. ad. lex. Hebr. Comp. c. xxiii. 47. See Chald. There is also a reference in this and the following v. to the military engines, the sword, and fire, of the Babylonians.

41. —many women.—Nations, who shall triumph over thee. Chald.

42. —to rest.—"The phrase signifies, I will make my fury to rest upon thee, v. 13 and xxiv. 13. And here it means not reconciliation, but the satisfaction which arises from vengeance, together with a subsequent neglect." Secker.

43. —hast not remembered.—זָכְרוּ 15 MSS.

—behold.—יָהָד is wanting in 2 MSS. V. Ch.
recompense thy way upon thine head, and thou shalt not execute thy wicked device, because of all thine abominations.

44 Lo, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art the daughter of thy mother, that loathed her husband and her children; and thou art the sister of thy sisters, that loathed their husbands and their children: your mother was an Hittite, and your father was an Amorite. And thine elder sister was Samaria, she and her daughters, that dwelt at thy left hand: and thy sister was younger than thou, that dwelt at thy right hand, was Sodom and her daughters. Yet thou hast not walked in their ways, nor done according to their abominations;

* H. loathing.

—thine head. וָאִשָּׁר V. d. Ar. Syr. 3 MSS. originally, and Houbigant; who refers to c. xvii. 19. xxii. 31.

—and thou shalt not execute &c.—וּשָׁר V. d. MS. Al. Or render thus: “and thou shalt not commit deliberate wickedness, together with [or, in] all thine abominations.

For סְתֵּר Syr. has causal particles, as if יִר, which makes a good sense, were the true reading: and ò have סָלָל.] oves.

45.—that loathed &c.—In imitation of which unnatural practice, thou hatest me, thy husband, and offerest thy children to idols.

—sisters.—F. אֱלֹהוֹת נָו.

46.—elder sister.—“Samaria was the metropolis of a more powerful kingdom.” Michaelis.

—daughters.—Besides the literal sense, there is a reference in this word to the subordinate cities of Samaria and Sodom.

—left hand.—In determining the points, the Hebrews suppose the face to be eastward. Thus the situation of Samaria was northward, or on the left hand; and of Sodom southward, or on the right. See Mr. Lowth on this v. c. x. 3, and my note on Joel ii. 20. Job. xxiii. 8, 9, the four cardinal points may be enumerated.

47.—nor done.—וָאִשָּׁר, MSS. and edd. So v. 51.
(that was loathed as a small thing) but thou hast been corrupted more than they in all thy ways.

48 As I live, saith the Lord Jehovah, * Sodom thy sister hath not done, she nor her daughters, as thou hast done and thy daughters. Lo, this was the iniquity of Sodom thy sister: pride, fulness of food, and † prosperous rest, ‡ had she and her daughters; and the hand of the poor and needy she did not strengthen. And they were haughty, and committed abomination before me; therefore I took them away, as thou || hast seen.

51 § Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Do thou also bear thy confusion, who hast pleaded for thy sisters by thy sins which thou

* H. if Sodom thy sister hath done. || Or, seest.
† H. prosperity of rest. § H. And as for Samaria, according
‡ H. was to her and to her daughters. to half thy sins she hath not sinned.
hast committed more abominably than they: they are justified more than thou: therefore be thou also ashamed and bear thy confusion, in that thou hast justified thy sisters.

53 Yet I will bring again their captivity, even the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters; and I will bring again thy captivity in the midst of them: that thou mayest bear thy confusion, and mayest be confounded because of all that thou hast done, in that thou hast comforted them. And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. Although thy sister Sodom was *not* heard of from thy mouth in the day of thy pride;

* H. for a hearing of thy mouth.


—the captivity of Sodom.—Sodom and her daughters may mean cities placed in the district where Sodom stood. "Sodom was not where the lake is. See on Gen. xix. 24." Secker. "The Moabites and Ammonites, descended from Sodom, are called by this name. So the Moabites are called the remnant of Adama: Isai. xv. 9." Michaelis.

—and I will bring again.—Read יִשְׁרָבָר, as at the beginning of the verse. Syr. V. 6. Ch. Houb. Secker.

—thy captivity.—שַׁבֵּעֵר or שַׁבֵּעֵר, 8 MSS. The sense of this v. is again expressed v. 55: and both verses are to be explained by v. 61. I refer the words rather to the future restoration of the Jews than to their return from Babylon.

54. —that thou mayest bear thy confusion.—By being led into captivity; and by a diminution of thy glory when thou art restored.

—hast comforted them.—By exceeding them in wickedness.

55. —shall return.—יהָשַׁבֵּעֵר, or יָשָׁבֵעֵר, is the reading of MSS. thrice in this verse.

56, 57. *Although thy sister &c.*—The exemplary punishment of Sodom was not duly considered, and spoken of, by thee in the time of thy pros—
before thy wickedness was discovered, as in the time of thy reproach from the daughters of Syria and from all that were round about her, and from the daughters of the Philistines who despised thee round about. As for thy deliberate wickedness and thine abominations, * thou hast borne them, saith Jehovah. For thus saith the Lord Jehovah: I will even do with thee as thou hast done, who hast despised the oath so as to break the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then shalt thou remember thy ways and be confounded, when thou shalt receive thy sisters that are elder than thou, together with those that are younger than thou, and when I shall give them unto thee for daughters; but not by † the covenant now made with thee. For I

* Or, thou bearest them. † H. thy covenant.

perity and self-confidence; before thy humiliation shewed thy wickedness, and defeats and distresses were brought on thee by the Syrians and Philistines. But MSS. edd. read אֱרָם אדר מ instead of אֱרָם סֵרְיָא Syria.

58. —thy deliberate wickedness.—4 MSS. and 6 Syr. Ch. render plurally wickednesses.

—thou hast borne them.—V. 6. Ch. Syr. נָשַׁמֵּחֵם, which is the reading of 1 MS. or, the word may be in the participial form: portans es, vel, eris. They had already borne them in some degree, by the triumphs of the Syrians and Philistines over them: and v. 59, they were to bear the full burden of them.

—Jehovah. † אָוִית is prefixed in many MSS. and 3 edd. See also V. Syr.

59. —I will even do.—MSS.

—the oath.—Deut. xxix. 12, 14.

60. —I.—But though you have broken your covenant, yet will I remember mine. Houb.

—with thee.—MSS. and edd.

61. —when thou shalt receive thy sisters.—Converted with thee to Christianity.

—not by the covenant &c.—But by the new covenant under the gospel.
will establish my covenant with thee; and thou shalt know that I am Jehovah: that thou mayest remember, and be ashamed, and * not open thy mouth any more, because of thy confusion, when I † am pacified toward thee for all that thou hast done, saith the Lord Jehovah.

CHAPTER XVII.

1 The word of Jehovah also came unto me, saying:
2 Son of man, put forth a † dark speech, and speak a parable, unto the house of Israel; and say, Thus saith the Lord Jehovah: A great eagle, || with great wings, § with long feathers, full of plumage, and that had ** divers colours, came to Lebanon, and took the highest branch of
4 a cedar: he cropped off the top of its young twigs, and

* H. there may not be to thee any
* H. an acute.

† Or, I forgive thee.

|| H. great of wings.

§ H. long of penfeathers.

** H. embroidery, or, needlework.

3. — A great eagle.—Nebuchadnezzar: v. 12: fitly represented by the eagle,

Cui rex deorum regnum in aves vagas
Permisit. Hor.

There is much beauty in this parable; and in the resumption of its images, v. 22—24.

— with great wings.—It is said that they are frequently seven feet in extent.

Kal os e' aer' evros taniwteron.
Hes. Theog. 523.

— divers colours.—"An allusion to the various nations which composed the Babylonian empire." Michaelis.

— the highest branch.—Jehoiachin: v. 12. 2 Kings xxiv. 12.
carried it into a land of * traffick; he set it in a city of merchants. He took also of the † seed of the land, and put it in a ‡ fruitful field; || he placed it by great waters, he set it with § much care. And it grew, and became a vine which spread itself but was of ** low stature: its branches turned towards him, and its roots were under him: it even became a vine, and brought forth branches, and †† shot forth boughs.

* H. of a trafficker.  † Or, produce.  ‡ H. field of seed.  || H. placing it.  § Or, looking well to it.  ** H. low of stature.  †† H. sent.

4. —of traffick.—Babylon was a city of great commerce. For מרכז מסי שרשורים, of the Chaldeans.

5. —seed.—The verb רשת is used of planting, Isai. xvii. 10: and therefore by the substantive רשת may be understood a cion. Thus Virgil uses semina of a young vine fit for transplanting.

Mutatam ignorant subito ne semina matrem.

Georg. ii. 268.

Zedekiah, who was of the seed royal, is meant. v. 13. 2 Kings xxiv. 17. He was placed in Judea after the removal of Jehoiachin.

— in a fruitful field.—The land of Judea.

—he placed it.—רשת may be rendered copiendo, and be considered as the infinitive mood here and Hos. xi. 3. Dathius is of this opinion; and refers to Schultens, Inst. L. Hebr. p. 320.

—with much care.—Ἑκατεράμενον. 6. Cocceius renders the word curatio, observatio; and Gussetius, speculatio accuratissima. See זשת Prov. xxxi. 27. Dathius justly observes that the word signifies a willow tree in Arab. Gol. p. 1362.

6. —of low stature.—Alluding to the tributary state of Zedekiah.

v. 14.

—its branches turned.—F. דלוי תורה. The literal rendering is, ἐν τῷ βὴπεω, ὠτὲ βὴπεω.

—towards him.—Him who, v. 5, put it in a fruitful field.

—its roots.—F. ישראליות. See v. 7. In this and the foregoing clause the obedience and subjection due from Zedekiah to the King of Babylon are denoted. See v. 7.

—boughs.—נמאראות MSS. The root signifies ornavit; and boughs
There was also another great eagle* with great wings, and of much plumage: and, lo, this vine bent its roots towards him, and shot forth its branches unto him, that he might water it from the beds of its plantation. In a good † soil, by great waters, was it planted, that it might bring forth branches, and that it might bear fruit; that it might be a ‡ goodly vine.

Say thou; Thus saith the Lord Jehovah: Shall it prosper? || shall not its roots be pulled up, § and its fruit be cut off, that it wither? in all the leaves of its branching it shall wither: nor shall it be in the power of a mighty

* H. great of wings, and plenteous of feathers.
† H. field.
‡ H. a vine of goodness.
|| H. shall not one pull up, &c.
§ H. and shall not one cut off, &c.

may as properly be called the ornaments of trees as leaves. Sylvis honorem decuit. Hor.

7. —another great eagle.—Houbigant observes that all the ancients besides Chald. read for אצרו אזור וארק for אזרו אזור וארק. The King of Egypt is meant. v. 15.

—with great wings.—One MS. elegantly reads dominus alarum. But see v. 3.

—bent.—is to conceal in Syr. and to place under in Arab. Cast. lex. Houbigant reads with Chald. יבש ומכות, alarum increvavit. יבש ומכות, alarum incravit. 2 MSS. 1 Marg. See De Rossi.

—it branches.——ויר ביבית 1 MS.

—that it might water it.—That the King of Egypt might protect Zedekiah.

—from the beds of its plantation.—That is, where it was planted. ענרב, as MSS. represent the word here and v. 10, seems to signify channels of water running by beds. Gussetius renders it, rivulus, a murmure tamquam cervi quod edit. “E fontibus, e significatu Αθηνειουχος verbi scaturire. Licet etiam interpretari ex flexibus. Quippe Arab. significat flectere se, unde manfreus fluminis in dextram et sinistram.” Houbigant.

9. —Shall it prosper?——4 MSS. 2 originally. א precedes, as Houbigant observes, who adopts this reading, and refers to v. 10, 15.

—that it wither.—Sc. the fruit. Or, literally; and shall not one dry it up? Nonne exsiccatum quis exsiccatam? For this is the force of the verb in Pihel.
arm and of much people, * that it should not be taken away by the roots thereof. Yea, behold, being planted, shall it prosper? shall it not † utterly wither, when the east wind toucheth it? in the beds of its branching it shall wither.

11 Moreover the word of Jehovah came unto me, saying:
12 Say now to the rebellious house: Know ye not what these things mean? Say: Lo, the King of Babylon came to Jerusalem, and took her king and her princes, and ‡ led them with him to Babylon: and took of || the king's seed, and made a covenant with him, and § took an oath of him:
13 he took also the mighty of the land: that the kingdom might be ** low, so as not to lift itself up; but that it might keep his covenant, †† and might stand. But he rebelled against him in sending his ambassadors into

* H. that one should not take it away.            ‡ H. wither in withering.
† H. the seed of the kingdom.            § H. brought him to an oath.
‡ Or, carried.            ** Or, humble, or, base.
†† H. that it might stand.

—in the power of a mighty arm.—See Nold. ב §. 19. So we say, in man, for in the power of man. The meaning is explained, v. 15, 17.
— that it should not be taken away.— לָמֶשׁא וְאָשָׁר, 3 MSS. 2 ed. ut ne quis tollat. See מ Nold. §. 21. But Houbigant reads נֶדֶשׁ אֲשֹׁר “ne devastetur:” literally, “ne vastet quis:” and renders, “Neque efficient brachium potens, nec multitudo magna, ne radicitus evellatur.” The ancients give this sense: “Nor shall it require a mighty arm and much people, that it should be taken away by the roots thereof.” It is an effect which may be produced with ease, God being their enemy. נֶדֶשׁ אֲשֹׁר is supposed to be the Syriac or Chaldee infinitive; and is alleged as an instance of the prophet's debased style.

10 Yea, behold.—גָּדֹה, 3 MSS. V. Syr.
— utterly wither.—דָּרָה יִרְבָּר, 6 MSS. 2 edd. arescendo.
13. — and took an oath of him.—Read אָזְרָה יִרְבָּר. Five MSS. read אָזְרָה יִרְבָּר. See §. Chald. But Syr. reads אָזְרָה יִרְבָּר אֵזְרָה יִרְבָּר אֵזְרָה יִרְבָּר: “and entered with him into an oath.”
14. — and might stand.—The kingdom. יִנְבָּר, 1 MS. “that it might serve.” But Chald. “that it might serve him.”
Egypt, that they might give him horses, and much people. Shall he prosper, shall he escape, that doeth these things? when he hath broken the covenant, shall he escape? As I live, saith the Lord Jehovah, surely in the place of the king's dwelling that made him king, whose oath he hath despised, and whose covenant he hath broken, even in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army, and great company, deal with him in war; * when mounts are cast up, and towers are built, to cut off many persons. Because he hath despised the oath † by breaking the covenant, (when, lo, he had given his hand,) and hath done all these things, he shall not escape. Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will recompense it upon his own head: and I will spread my net upon him, and he shall be taken in my

* H. in the pouring out of a mount, and in the building of a tower.
† H. so as to break.

Zedekiah must have sent his ambassadors into Egypt, between the sixth month of his sixth year and the fifth month of his seventh year. Compare c. viii. 1. c. xx. 1.

16. _he hath broken._—Vulg. very properly places the stop at וָל אָה, cum eo. But ó Syr. read וָל אָה וָל אָה and וָל אָה וָל אָה: "because he hath despised my oath, [the oath taken in my name] and because he hath broken my covenant [the covenant to which I was a witness] with him, [the king of Babylon.]" Observe that the Arabic version supposes the stop at μετα' αὐτῶν in ó. and see v. 19, and 2 Chron. xxxvi. 13.

17. _deal with him._—The King of Babylon. וָל אָה MSS. and edd. See the phrase c. xx. 44. xxii. 14. Houbigant renders with Vataablus, subveniet ei, sc. Sedecia. All the ancients and one MS. read בּוּרְבַּחַב מִמְצָר, shall make war with him," sc. Nebuchadnezzar. That this is elegant Hebrew, see Gen. xiv. 2.

Accordingly, the Vulgate version renders thus: Et non in exercitu grandi, neque in populo multo, faciet contra eum Pharaoh prælum.

18. _his hand._—Dextra, quæ fidei testes esse solemant, perfidiâ sunt & sceleste violatæ. Cic. Philipp. xi. 5.
snare: and I will bring him to Babylon, and will plead with him there, for his trespass which he hath trespassed against me. And all his fugitives, with all his bands, shall fall by the sword; and they that remain shall be scattered to every wind: and ye shall know that I Jehovah have spoken it.

22 Thus saith the Lord Jehovah: I will take from the highest branch of a lofty cedar, and will set it; from the top of its young twigs I will crop off a tender one, and will plant it; upon a mountain which is high and eminent, in a lofty mountain of Israel, will I plant it; and it shall bring forth boughs, and bear fruit, and shall become a goodly cedar: and under it shall dwell every 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 raised high the low tree; have dried up the green tree, and have made the dry tree to flourish. I Jehovah have spoken, and will do it.

* H. a mountain of loftiness.

20. —and I will bring him.—مزביבאינאוליתיו 14 MSS. 2 edd. —for his trespass.—כמעלו 5 MSS. 4 originally. But the preposition is frequently omitted. על מעלו, 1 MS.

21. —fugitives.—מקבריהו MSS. But Chald Syr. seem to read מבריהו chosen ones. Καὶ πάντες οἱ ἐξελέκτροι αὐτοῦ, is one of the two versions which we find in Theodoret. See Cappellus. Secker approves of rendering chosen men.

Ductores Danaûm, delecti, prima virorum.

Lucret. i. 87.

— with all his bands.—וכל, and all, 7 MSS. Syr.

22—24. These verses may have a reference to Zerubbabel, to the Maccabees, to the Messiah, and to the future restoration of the Jews.

22. —and will set it.—ו. MS. Vat. Syr. 1 MS. Houb. omit. ונוהוו, דגנוהוו. See v. 5. and Bp. Lowth on Isai. ii. 2.

23. —fruit.—"The cones which the cedar produces." Michaelis.

24. The high tree and the green tree refer to Nebuchadnezzar; the low and the dry tree, to the Jews.
CHAPTER XVIII.

1 Moreover the word of Jehovah came unto me, saying:
2  "What mean ye, that ye use this proverb concerning
3  the land of Israel, saying, "The fathers eat sour grapes,
4  and the children's teeth are set on edge?" As I live,
5  saith the Lord Jehovah, † ye shall not have occasion any
6  more to use this proverb in Israel. Lo, all souls ‡ are

* H. what is it to you, O ye, using  † H. if there shall be to you occasion
&c. any more.
‡ H. souls, they are mine.

In this chapter we have a beautiful instance of the clear and flowing
style.

2. At the beginning of this ch. 6. Ar. Syr. read מתי יב, Son of man.
eat.—In the parallel place, Jer. xxxi, 29, 10 MSS. and 1 ed. read
י口コミ, 1 MS. read so originally, and 5 MSS. have a rasure where the
should stand. There are many instances where the future has the force
of the present. See Numb. xxiii. 9. Jon. i. 8.

Chald. explains the proverb rightly: "the fathers have sinned, and the
sons are smitten." In the second commandment, it is expressly declared
that the children should be punished in this life for the idolatry of the
fathers. Idolatry was high treason, while the theocracy subsisted; and
was to be restrained by the severest sanctions under a dispensation
appointed for these among other wise purposes, to preserve the Israelites
from the general taint of idolatry, and to maintain and propagate the
knowledge of the one God. The general principle of the law cannot be
better explained than in Tully's words: "Hoc praecedere legibus comparatum
est, ut caritas liberorum amiciocres parentes reipublicae redderet." Epist. ad Brutum. xii.

3. —ye shall not—use.—In the destruction by the Babylonians, the
good were to escape: c. ix. 4, 6: but they were only to deliver them-
selves. c. xiv. 14, 20, 21. Whenever the children had suffered temporal
evils for the idolatry of their fathers, they had justly incurred a punish-
ment solemnly denounced. With respect to the impending calamity from
Nebuchadnezzar, God's purpose was to observe another rule of conduct.

4. —souls.—Persons, and their lives.
mine: as the soul of the father, so also the soul of the son * is mine: the soul that sinneth, it shall die.

5 6 But if a man be just, and do judgment and justice; if he have not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbour’s wife; if he come not near to a removed woman, and do not oppress any, if he restore the debtor his pledge, spoil none by violence, give his food to the hungry, and cover the naked with a garment, give not forth upon usury and take not encrease, withdraw his hand from iniquity, execute † true judgment between man and man, walk in

* H. son, they are mine. † Or, a woman set apart for unclean. ‡ H. the judgement of truth.

6. —eaten upon the mountains.—Feasted on the sacrifices there offered to false gods. See c. vi. 2.

—lifted up his eyes.—In prayer and adoration.

come not near.—בֵּית 2 MSS. But the vau may convert at a distance; or the future tense may have the force of the present, or of the past. There being a change in the original from the past form to the future, here and in the three following verses; this change is denoted by the use of the present tense, though בֵּית, v. 12, shews that the version of our translators is a just one.

—a removed woman.—Lev. xx. 18. Our translators use this rendering, c. xxxvi. 17.

7. —the debtor.—5 is understood. The preposition is often thus omitted in English; as in the translation of this passage. See the law, Ex. xxii. 26.

eoil none by violence.—Hebr. rapinam non rapiat, ἀρναμανον τινα ἀρπάζων, Lev. vi. 2.; xix. 13.

8. —upon usury.—See Deut. xxiii. 19, 20: whence it follows that taking encrease is not malum per se; but agreeable to justice, if duly circumstanced. Every kind and degree of usury was forbidden to the Israelites among each other, to promote a spirit of mutual kindness. But this law was peculiar to them; like their not reaping the corners of their fields, and their not gleaning their vine-trees and olive-trees. Lev. xix. 9, 10. Deut. xxiv. 19—22.
my statutes, and keep my judgments, * to deal truly; he
is just, † he shall surely live, saith the Lord Jehovah.

10 But if he beget a son that is a robber, a shedder of blood,
and that doeth [to his brother] ‡ any one of these things,
and doeth not all those duties; but hath even eaten upon
the mountains, and hath defiled his neighbour's wife, hath
oppressed the poor and needy, hath often spoiled by
violence, hath not restored the pledge, hath lifted up his
eyes unto idols, hath committed abomination, hath given
forth upon usury and taken increase; shall he live? He
shall not live. He hath done all these abominations:
|| he shall surely die: his § blood shall be upon him.

14 But, lo, if he beget a son, that seeth all the sins of his
father which he committed, that even seeth them and doeth

* H. to execute truth.
† H. in living he shall live.
‡ H. of any one.
§ H. bloods.

9. —to deal truly.—To do what is right. Cappellus observes that א transposes ות א into ות א, "to do them."

he shall surely live.—He shall be preserved from the sword, from
pestilence, and famine. Grot.

10. —and that doeth to his brother.—6. read ות א. Three MSS.
V. Syr. omit ות א; and this word may be a part of ות א or ות א, which
a transcriber was about to write instead instead ות א or ות א; which latter
word is the reading of MSS. and edd. Chald. Houb. translate "to his
brother." See v. 18.

12. —hath often spoiled by violence.—Hebr. rapita rapuit, ἄποκλεισα
ἐπάκερα. See v. 7. But 2 MSS. and 6. read מולו, as v. 7, 16.

—hath committed abomination.—This may refer to the two last
clauses of v. 6.

He shall die an immature death: "ante diem." Grot.

—his blood shall be upon him.—The words are most naturally
understood of a death by the shedding of blood; but may be applied to any
kind of death judicially inflicted. Houbigant observes that we should
read יד ורא ו Greenville.

15 not such like; hath not eaten upon the mountains, nor
lifted up his eyes to the idols of the house of Israel, hath
16 not defiled his neighbour's wife, nor oppressed any, hath
not * taken a pledge, nor spoiled by violence, but hath
given his food to the hungry, and hath covered the naked
with a garment, hath turned away his hand from the poor,
hath not taken usury nor increase, hath executed my
judgments, hath walked in my statutes; he shall not die
for the iniquity of his father, he shall surely live. As for
his father, because † he hath greatly defrauded and
‡ hath greatly spoiled his brother by violence, and hath
done that which is not good among || his people, lo, he
shall die for his iniquity.
19 Yet ye say, Why? doth not the son bear the iniquity of
the father?
When the son hath done judgment and justice, hath
kept all my statutes, and hath done them; § he shall

* H. pledged a pledge. † H. in spoiling hath spoiled.
‡ H. in defrauding he hath defrauded. || H. his peoples.
§ H. living he shall live.

28. אָדוֹן, the reading in the text, may be rendered and feareth, with ó.
Ar. V. Houb.
  15. —hath not defiled.—דָּלָא MSS. edd. the ancients.
  16. —with a garment.—The preposition ב is in like manner under-
stood, c. xvi. 10.
  17. —hath turned away his hand from the poor.—In opposition to
lifting it up against him. But ó. read בִּרְוי, or, rather, יַרְוָי. אֲרו
דַּדיע. See v. 8.
  18. I suppose פְּשַׁע 20. and לוֹכָּב 20. to be infinitives; as גָּשִׁים, in the
accusative case, requires. Observe that ó. Ar. omit גָּשִׁים.
   —that which is not good.—That which is in a high degree wicked.
Pro sollicitis non tacitus reis. Hor. for eloquent.
   —his people.—ó. read יָעָב, my people. Cappellus.
  19. —Why? &c.—Why sayest thou, v. 17, that the son shall not die
for the iniquity of his father? Is not this contrary to what we expe-
rience? God replies, that now every man shall bear his own burthen.
See on v. 3.
20 surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But when the wicked shall turn from all his sins which he hath committed, and shall keep all my statutes, and shall do judgment and justice; * he shall surely live, he shall not die: all his transgressions which he hath committed shall not be remembered unto him; for his righteousness which he hath done he shall live. † Have I any pleasure at all that the wicked should die? saith the Lord Jehovah: † and not that he should turn from his ways and live? But when the righteous turneth from his righteousness, and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousnesses which he hath done shall not be remem-

* H. living he shall live. † H. in having pleasure have I pleasure. † Or, have I not pleasure that.

20. —of the wicked.—דִּישׁרֵע, MSS. edd.
21. —from all his sins.—תְּשַׁאֲתָיו, MSS. edd. and the ancients. i. e. תְּשׁאֲתָיו.
23. —he shall not die.—ולא, 11 MSS. ὅ. Ar. Syr. V.
23. —that the wicked should die.—בַּמֵּתוֹ, (as which follows) 12 MSS. perhaps 2 more, 8 originally, v. 32, c. xxxiii. 11, Syr. Chald. Houb. But בַּמֵּתו governs an accusative case, ps. xxxiv. 12: and here we may render, “Do I at all desire the death of the wicked?” though the former reading is preferable.
23. —from his ways.—מִרְמָרֵיהוּ, many MSS. and edd. V. But ὅ. Ar. Syr. מִרְמָרֵיהוּ, as c. iii. 19; “from his evil way.”
24. —All his righteousnesses.—אֲדֹנֵךְ, or אֲדֹנֵךְ, MSS. V. ὅ. Chald. righteousnesses.

Cappellus observes that ὅ. omit the words ἰδεῖτα ρωίι, and he thinks that they are superfluous, and perplex the sentence. Syr. omits ῥωίι. Honigbant proposes to make the passage clear by reading ἰδεῖτα ῥωίι. “Keeping all that the Hebrew hath, it may be translated—iniquity, according to
bered: in his trespass which he hath trespassed, and in his sin which he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth from his righteousness, and committeth iniquity, he shall die because of those deeds; for his iniquity which he hath committed he shall die. Also when the wicked man turneth from his wickedness which he hath committed, and doeth judgment and justice, he shall save his soul alive. Because he seeth, and turneth from all his transgressions which he hath committed, *he shall surely live, he shall not die. Yet † saith the house of Israel, The way of the Lord is not equal. Are not my ways equal, O house of Israel? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Turn ye, even turn yourselves, from all your transgressions; and let not iniquity ‡ be your cause of falling. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart, and a new spirit: for why will

* H. in living he shall live. † H. say. ‡ H. be unto you for a stumbling-block.

all the abominations that the wicked man doeth, shall he do it and live? Seeker.

25. —Is not my way equal?—יִהְיֶה יָשָׁר 2 MSS. “are not my ways equal?” See v. 29. Some MSS. have אחרוני יחות here and v. 29: and c. xxxiii. 17, 20.

26. —he shall die because of those deeds.—Morietur in eis. V. ולרעים, “because of such things,” κατά τὸ σημανώμενον. See c. xxxiii. 18.

28. —he seeth.—He considereth. V. He feareth. Houb. but then we must read ירולה. Compare v. 14.

29. —your ways unequal.—יִהְיֶה יָשָׁר MSS. and edd.

30. —even turn yourselves.—רָאוּשְׁבּוֹ קִבּוֹ in Hophal. Houb. So 1 MS. But see v. 32, and ps. lxxxv. 3 + 4. See on c. xiv. 6.

—your cause of falling.—לָמַשְׁבָּלוֹ 5 MSS.
32 ye die, O house of Israel? seeing I have no pleasure in the death of him that dieth, saith the Lord Jehovah. Wherefore turn yourselves, and live.

CHAPTER XIX.

1 Moreover, * take thou up a lamentation for the princes of Israel, and say:
What was thy mother? A lioness:
She lay down among lions;
In the midst of young lions she nourished her whelps.

2 And she brought up one of her whelps; he became a young lion;
And he learned to † seize the prey, † he devoured men.

3 The nations also heard of him; he was taken in their pit;
And they brought him in chains unto the land of Egypt.

4 When she saw that he was become weak, her hope was lost;

* Or, utter.  † H. to pray upon the prey.
† Or, to devour.

32. Wherefore turn yourselves.—In Hiphil, וּשְׁבֵּר, V. Chald. 10 MSS. 2 edd.

1. —princes.—אָמוֹנָה prince. ë. Ar. Houb. ë follows. But two princes are spoken of.

2. —A lioness.—An allusion to Gen. xlix. 9, says Grotius. Judea was among the nations like a lioness among the beasts of the forest: she had strength and sovereignty.

3. —one of her whelps.—Jehoahaz, the son of Josiah, is meant; whom Pharaoh-nechoh put in bands, and took into Egypt. 2 Kings xxiii. 33, 34.

4. —in chains.—Instrumentum ferreum, in modum spine acutae; quo olim captivi fīgebantur. Cast lex. voc. הָרָד. “They put rings into his nose.” Michaelis.

5. —that he was become weak.—Sc. the whelp that had been taken
And she took another of her whelps, and she made him a young lion.

6 And he went up and down among the lions; he became a young lion;

And he learned * to seize the prey, † he devoured men.

7 And he brought evil upon ‡ their palaces, and laid waste their cities;

And the land was desolate, and all that was therein, from the voice of his roaring.

8 Then the nations set themselves against him on every side from the provinces,

* H. to prey upon the prey,
† Or, to devour.
‡ H. his.
|| H. the fulness thereof.

into Egypt. see 12 MSS. 2 edd. See the word, Isai. xiv. 10. The reading of ó. seems to be אשת: see Mic. iv. 7: “that he was removed far off,” which makes a satisfactory sense.

—her hope was lost.—The rendering may very well be, “And she saw that he was become weak, and that her hope was lost” that is, he who was the object of her hope.

—took another.—For one ó. Ar. Houb. read אבוא one another. See c. xvii. 7. Jehoiachim, or Eliakim, another son of Josiah, succeeded Jehoahaz. 2 Kings xxiii. 34.

7. And he brought evil upon their palaces.—ó. read רעיםר from pascere: Chald. רעיםר et vastavit, from רעים in Hiphil, or רעים mascare in Conterere. See Boch. Hieroz. L. iii. c. iv. p. 760. Ἐκάσωρε, Cappellus.

Sixteen MSS. and 2 edd. Chald. Grot. Houb. read ארכובית, his palaces. See Isai. xiii. 22. The word is derived from רום to be high; and signifies arx, castellum, palatium. The affixes, א and י, are used indiscriminately to agree with ארכובית unless with ó. we read the land for their cities: or, with Syr. תון in the cities.

—from the voice.—Or, “because of the voice of his roaring,” which spread terror and fright.

8. set themselves against him.— thơεκαν εἰς αὑτῶν. ó. ἔνθερτο αὑτῶν. Another Greek version in Montf. Hex. But Houb. conjectures ירונם, et castra posuerunt; or rather, ירונם, et coierunt. The Chaldeans, Syrians, Moabites, and Ammonites, afflicted Judah in the reign of Jehoiakim; and Nebuchadnezzar bound him in fetters, and carried him to Babylon. 2 Kings xxiv. 2. 2 Chron. xxxvi. 6.
And spread their net over him: he was taken in their pit.

9 And they put him in ward in chains,
And brought him to the king of Babylon, *who brought him into strong holds;
That his voice might no more be heard
Upon the mountains of Israel.

10 Thy mother was like a vine, like a pomegranate,
Planted by the waters:

* H. and he.

—in their pit.—"The Arabs dig a pit where the lions are observed to enter; and, covering it slightly with reeds, or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice." Shaw. 172. 4°.

9. And they put him.—רותנזורו, 8 MSS.
—And brought him.—רבייאرؤية, 3 MSS. ḥ. MS. Al. Ar. V. Syr. Chald.

—who brought him into strong holds.—רבייאرؤية 1 MS. ḥ. MS. Vat. Syr. "and he [the king of Babylon] brought him into strong holds [or, into toils]." This seems right. But ḥ. MS. Al. Ar. V. read, "they even brought him." and 19 MSS. 2 edd. which may be written for רבייאرؤية, "they even brought him." So Chald.

The unhappy fate of these princes, mentioned v. 4, and v. 8, 9, is a just subject of lamentation.

10. like a pomegranate.—We may read עבוק with ḥ. a reading pointed out by Cappellus and Pradus, both of whom observe the similitude of the corresponding letters in this word and in בֵּרֵך. See an instance of a like double comparison, and asyndeton, Numb. xxiv. 6. is feminine, Jer. lii. 23; but it there signifies the fruit, not the tree. "עבוק, as pod." Seeker. Houbigant proposes is like; which indeed occurs in Chald. but rather as a paraphrase of כ, the particle of similitude, than as a reading. If we read המ, part. pres. Niphal, I think that we must likewise read המ; as Houbigant seems inaccurate in asserting that המ is used with כ. Two MSS. omit המ.

—Planted by the waters.—This circumstance is mentioned of the vine, c. xvii. 8. Ray says of the pomegranate, umbras amare aiunt et rigationes. Hist. plant p. 1462. fol.
She was fruitful, and full of branches, by reason of many waters.

11 * And she had strong rods
For the sceptres of them that bear rule:
And her stature was raised high † amidst the thick boughs,
And her height was seen among the multitude of her branches.

12 But she hath been plucked up in fury, she hath been cast down to the ground;
And the east wind hath dried up her fruit:
† Her strong rods have been broken off and dried up, the fire hath consumed her.

13 And now she is planted in the desert,
In || a dry and thirsty land.

* H. And there were to her rods of strength.  † H. the rods of her strength.  ‡ H. a land of drought and thirst.
14. And a fire is gone forth out of a rod of her branches, which hath devoured her fruit:
And there is not in her a strong rod, a sceptre to rule.
This is the lamentation; and it shall be for a lamentation.

CHAPTER XX.

1. Now it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain men of the elders of Israel came to inquire of Jehovah, and sat before me. Then came the word of Jehovah unto me,
saying: Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah: Are ye come to enquire of me? As I live, * I will not be enquired of by you, saith the Lord Jehovah.
4. Wilt thou not judge them, wilt thou not judge them, Son of man? Cause them to know the abominations of

* H. if I will be enquired of.

14. — a fire is gone forth. — A prophecy of the dreadful effects which would arise from Ishmael's conspiracy against Gedaliah. See Jer. xli. 7. xliii. 22.

In c. xvii. the king of Judea was compared to the highest branch of a cedar; and the king of Babylon to an eagle. With a like decorum, in the two beautiful parables of this chapter Judea is compared to a lioness, and her king to a young lion; and the country is again represented under the image of a fruitful, branching, and lofty vine.

In this c. to v. 44, we have another striking instance of the clear and flowing style observable in c. xviii.

1. — in the fifth month, on the tenth &c. — b. MS. V. read בְּעֵשֶׁר בְּחֵמֶשׁ " on the fifteenth day of the month."


— say unto them. — לָטֹב אוֹ לְוָמָּכָה MSS. edd. So again v. 7.

their fathers: and say unto them, Thus saith the Lord Jehovah: in the day when I chose Israel, and * lifted up mine hand unto the seed of the house of Jacob, and was known unto them in the land of Egypt, when I † lifted up mine hand unto them, saying, I am Jehovah your God; in that day when ‡ I lifted up mine hand unto them, to bring them forth out of the land of Egypt unto a land which I had || espied for them, flowing § with milk and honey, ** which is the glory of all lands; I then said unto

* Or, sware unto.
† Or, sware unto.
‡ Or, sware unto.
|| Or, sought, or, searched out.
§ H. of milk.
** H. this.

Lewish : and c. xxii. 2 : where V. has nonne? and 6. MS. A. ὡς κραυείς ; and c. xxiii. 36 : ὡς κραυείς ; 6. Wilt thou not argue with them, reprove, and condemn them? But Houbigant reads מַשֶּׁרִים in Hithpael, “Make thyself a judge with them;” and many MSS. and edd. omit the וֹ of מַשֶּׁרִים. This form of the verb does not occur elsewhere. VV. 5—9. The forefathers of the Israelites were rebellious and idolatrous in Egypt: but God spared them.

5. —Israel.—In 6. Ar. the reading is הבניי ישראל, the house of Israel. The house of Jacob follows.

—lifted up mine hand.—That is, sware: this being a gesture used in swearing. Gen. xiv. 22. Exod. vi. 8. Dan. xii. 7. Rev. x. 5, 6. “Among the Jews, the juror held up his right hand towards heaven; which explains a passage in the cxlvth psalm [v. 8] whose mouth speaketh vanity, and their right hand is a right hand of falsehood. The same form is retained in Scotland still.” See Paley’s excellent book on moral and political philosophy, p. 159. 40. This manner of taking an oath is allowed by law to a certain description of Protestant dissenters in Ireland called Seceder. 21, 22 G. 3. c. lvii.

6. —flowing with milk and honey.—Bochart, Hier. p. ii. L. iv. c. xii. 520, observes that this phrase occurs about twenty times in the scriptures; and that it is an image frequently used in the classics: as

'Ps de γαλακτι πίθων,
'Ps de οὐρ, βεί de μελισσών

—the glory of all lands.—The construction of this line may be, הָיִר [ים]. This [circumstance of flowing with milk and honey] is a
them, Cast ye away every man the abominations of his

glory to all lands. But the rendering of V. “quae est egregia inter omnes terras,” is a probable one, and founded in truth. “That land is the glory.” Seeker. “Judaea uber solum. Exuberant fruges nostrum ad morem.” Tac. hist. v. §. vi. Commentators understand fruges of corn, wine, and olives. “Non minor loci ejus apricitatis quam ubertatis admiratio est,” says Justin of the valley of Jericho. L. xxxvi. c. iii. Josephus represents Galilee as wholly under culture, and everywhere fruitful; as throughout abounding in pastures, planted with all kinds of trees, and inciting by the good quality of the land those who are least disposed to the labour of tillage. He describes Perea as for the most part barren and rough, and too churlish for the growth of cultivated fruits: but adds that, where there is soil, it bears every thing; that the plains are planted with various trees; and that it is chiefly prepared for the produce of the olive, the vine, and the palm-tree. He observes that the nature of Samaria differs in nothing from that of Judea, that both have mountains and plains, have soil for agriculture, bear much, are planted with trees, and are full of wild and of cultivated fruits. B. J. L. iii. c. iii. Again, B. J. L. vi. c. i. §. 1. we find that, when the Romans besieged Jerusalem, they laid bare a country round about that city ninety stadia in circuit, which had been before adorned with trees and gardens. See Numb. xiii. 27. Deut. viii. 7, 8, 9. 1 Kings v. 11. 2 Kings xviii. 32. Pietro della Valle in Shaw’s travels, 4°. p. 367. That the mountains were cultivated is plain. See ps. lxxii. 16. Isai. v. 1. vii 25.

Juvat Ismara Baccho

Conserere, atque olea magnum vestire Tabernum.

Virg. G. ii. 37.

“We were drawn up the Rhine by horses. The grapes grow on the brant rocks so wonderfully, that ye will marvel how men dare climb up to them; and yet so plentifully, that it is not only a marvel where men be found to labour it, but also where men dwell that drink it.” Ascham’s letters. 4°. p. 372. How some of the mountains were cultivated we learn from Maundrell. “Their manner was to gather up the stones, and place them in several lines along the sides of the hills, in form of a wall. By such borders they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains. Of this form of culture you see evident footsteps, wherever you go in all the mountains of Palestine.” p. 65. 8vo. Oxford. 1746.

7. —— the abominations of his eyes.—His idols. See c. xviii. 6.
eyes, and pollute not yourselves with the idols of Egypt:

8 I am Jehovah your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominaions of their eyes, neither did they forsake the idols of Egypt. Then I said that I would pour out my fury upon them, that I would accomplish mine anger against them, in the midst of the land of Egypt. But I acted for my name's sake, that it should not be polluted in the sight of the nations in the midst of whom they were; in whose sight I was known unto them, in bringing them forth out of the land of Egypt.

9 And I brought them forth out of the land of Egypt, and led them into the desert. And I gave them my statutes, and my judgments I made known unto them; † which if a man do, he shall even live by them. Moreover also I gave them my sabbaths, that they might be || a sign

* H. brought them, or, caused them to enter. † Or, appointed. || H. for a sign.

8. —neither did they forsake &c.—The fact, that the Israelites were idolaters in the land of Egypt, and God's exhortation to them v. 7, are not recorded in the books of Moses. But it may be collected, from their proneness to idolatry in the desert, that they had learnt it from the Egyptians. See Houbigant, and c. xxiii. 3, 8. Josh. xxiv. 14.

— I threatened.

9. But I acted.—See the full phrase v. 44: "I acted or dealt, מנה, with them." Syr. reads מנה I spared, here and v. 14, 22.

VV. 10—17. The forefathers of the Israelites were rebellious in the desert; but God spared them, yet did not bring that generation into the promised land.

11. —live by them.—Lev. xviii. 5. Enjoy a long life, and every temporal blessing. Eternal life, though not promised, would also have been the lot of the true Israelite.

12. —sabbaths.—Not only the seventh day, but other solemn days of rest.

—a sign.—A mark of distinction to mankind that I was their Creator and God, and they my creatures and people; and a memorial to themselves, which might constantly suggest to them that they were set
between me * and them; that they might know that I
13 Jehovah sanctified them. But the house of Israel rebelled
against me in the desert: they walked not in my statutes,
and my judgments they despised, † which if a man do,
he shall even live by them; and my sabbaths they greatly
polluted. Then I said that I would pour out my fury
upon them in the desert, that I would consume them.
14 But I acted for my name's sake, that it should not be
polluted in the sight of the nations in whose sight I
brought them forth. Yet ‡ I lifted up mine hand unto
them in the desert, that I would not bring them unto the
land which I had given them, flowing with milk and
honey, || which is the glory of all lands: because they
despised my judgments; and my statutes, they walked
not in them; and my sabbaths they [greatly] polluted:
for their heart went after their idols. Nevertheless mine
eye spared them, that I did not destroy them; neither
did I make a full end of them in the desert.
18 But I said unto their sons in the desert; Walk not in
the statutes of your fathers, neither keep their judg-

* H. between them.
† H. the man that doeth them, &c.
‡ Or, I swear.
|| H. this is.

apart by me to be a holy and peculiar nation. Exod. xxxi. 13. See
"And I said unto the house of Israel in the desert; Walk in my statutes,
and keep my judgments and do them, which if a man do, he shall even
live by them." &c. This is very agreeable to the prophet's manner.
Observe how v. 8, and v. 21, are introduced.
15. — given them.—Add לזרום, to them V. 6. Ar. Syr. 1 MS. Houb.
16. — they [greatly] polluted.—Syr. 5 MSS. and 2 editions add
הואים. MSS. and eed. "consummationem
cum eis."
17. — a full end of them.—תומך MSS. and eed. "consummationem
cum eis."

VV. 18—22. Notwithstanding God's admonitions and forbearance, the
sons of that rebellious race were also rebellious: and yet God extended his
mercy to them.
19. merits, nor pollute yourselves with their idols. I am Jehovah your God: walk in my statutes, and keep my judgments and do them; and hallow my sabbaths, and let them be a sign between me and you, that ye may know that I am Jehovah your God. But the sons rebelled against me: they walked not in my statutes, neither kept they my judgments to do them; which if a man do, he shall even live by them: and my sabbaths they polluted. Then I said that I would pour out my fury upon them, that I would accomplish mine anger against them in the desert. Nevertheless I withdrew mine hand, and acted for my name's sake, that it should not be polluted in the sight of the nations, in whose sight I brought them forth.

22. Moreover [also] I lifted up mine hand unto them in the desert, that I would scatter them through the nations, and that I would disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes had been after their fathers' idols. Moreover also I gave unto them statutes that were not good, and

* H. and between you.  † Or, turned back.  ‡ Or, averse unto them.

21. —and my sabbaths.—חמן. MSS. edd. and all the ancients.

Vv. 23—26. But though God spared them, yet he foretold that at length his people should be led into captivity for their idolatries; and in consequence of their guilt, he gave them up to a reprobate mind and to deserved punishment.

23. Moreover [also].—Nine MSS. and 3 edd. read בד. See vv. 15, 25. Compare ps. civ. 26, 27.

25. —I gave unto them statutes &c.—I permitted them to observe statutes, or idolatrous rites, of an evil and execrable nature. See a like λιτωρίας Prov. xvi. 29. xvii. 26. xx. 23. xxviii. 21. c. xviii. 18. c. xxxvi. 31. Rom. i. 28. So Horace: relict non bene parmula.
judgments by which they should not live: and I polluted them in their * gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate; to the end that they might know that I am Jehovah.

Therefore speak unto the house of Israel, O son of man, and say unto them; Thus saith the Lord Jehovah: Moreover in this your fathers dishonoured me, in that they † grievously trespassed against me: for when I brought them into the land, concerning which ‡ I lifted up mine hand that I would give it unto them; then they

* Or, offerings. † H. trespassed a trespass. ‡ Or, I swear.

Oi δεινα κατοθητα πελευθαι ποτε
Μέλλοντες. Lycophr. 540.
Tristique palus inamabilis unda
Alligat. Virg. See Toup. Epist. crit. 82.

In like manner Milton:

"Such resting had the sole
Of unblest feet."
Par. Lost: i. 237.

—by which they should not live.—Whoever observed the statutes of Moses lived by them. v. 11, 13, 21. Therefore the law of Moses is not meant in this place: but such practices as are mentioned in the following verse.

26. —I polluted them.—I suffered them to pollute themselves by their sacrifices to idols.

—that I might make them desolate.—The consequence of which was, that they would be exposed to my anger, and at length would acknowledge my hand in the judgments inflicted on them.

VV. 27—31. God reminds those who consulted him of the idolatries committed by their fathers on every high hill, and under every green tree. He expostulates with them on this account, and because they polluted themselves in like manner; and refuses to answer them.

27. —dishonoured me.—בִּטְקָל "to treat contumeliously by words or deeds." Tayl. conc. suppl. Cocceii lex.
saw every high hill, and every thick tree; and there they
* offered their sacrifices, and there they presented † their
provoking oblation, and there they placed ‡ their sweet
savour, and there they poured out their drink-offerings.

29 Then I said unto them, What is § go? [Nevertheless, the name thereof is called
Bama, [that is, the high place,] unto this day.]

30 Therefore say unto the house of Israel; Thus saith the
Lord Jehovah: Are ye polluted ** after the manner of
your fathers? And do ye commit fornication †† after their
abominations? And, in that ye offer your gifts, in that
ye make your sons to pass through the fire, are ye
polluted with all your idols unto this day? And shall I
be enquired of by you, O house of Israel? As I live, saith
the Lord Jehovah, ‡‡ I will not be enquired of by you.

* H. sacrificed.
† H. the provocation of their oblation.
‡ H. the savour of their rests.
§ H. are coming.
∥ H. Bama.

29. —poured out their drink-offerings.—The Hebrew phrase is
expressed in V. ò. libaverunt libationes suas: ἵππεισαν τὰς σπνόδας
αὔτῶς.

30. Then I said unto them &c.—The Hebrew phrase is
expressed in V. ò. libaverunt libationes suas: ἵππεισαν τὰς σπνόδας
αὔτῶς.

29. —poured out their drink-offerings.—The Hebrew phrase is
expressed in V. ò. libaverunt libationes suas: ἵππεισαν τὰς σπνόδας
αὔτῶς.

30. —Are ye polluted.—Or, Are ye not polluted? See Mr. Lowth
on v. 4.

—after the manner.—דנקוררר 1 MS. "according to the way."

31. —your sons.—One MS. and 2 edd. read וּבנֵ֔יהֵ֔י יִשְׂרְאֵל "and your
daughters."

31. —unto this day.—Six MSS. and 1 in the margin add דֹּרֵי גז "this
day."
32 And that which cometh into your mind shall * not be at all; that ye say, We will be as the nations, as the families of the countries, † serving wood and stone. As I live, saith the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I reign over you. And I will bring you forth from the ‡ people, and I will assemble you from the countries, wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the desert of the †† people, and there § will I plead with you face to face. Like as I pleaded with your fathers in the desert [when I brought them out] of the land of Egypt; so will I plead with you, saith the Lord Jehovah: And I will cause you to pass under the rod, and I will bring you under the chastisement of the covenant. I will also purge out from among you the rebels, and the transgressors against me; I will bring

* H. in being shall not be. † H. peoples. ‡ H. in serving. †† H. peoples. § H. Or, contend in judgment.

VV. 32—38. The Israelites shall continue the people of Jehovah. He will shew himself their God by punishing them. After their captivity, they shall be restored to their land. But the most rebellious shall be destroyed.

36. —the desert.—Between Judea and Babylon, through which ye shall pass into captivity. But some think that the barren lands, in which the Babylonians planted these captives, are meant. "The desert of the people is the desert in the neighbourhood of the Chaldeans and of other nations." Michaelis.

—plead with you.—Punish you in the face of the world, and fill you with conviction that my punishments are just.

36. —the desert.—After this word ḍ. MS. Alex. ed. Ald. and Arab. add when I brought them out. Hallet. iii. 16.

37. —the rod.—Of punishment; and will bring you under the chastisement due to you for breaking my covenant. But there may be an allusion to the custom of numbering flocks and herds by striking them with a rod; and of thus severing some for preservation, and some for slaughter. See Lev. xxvii. 32: and Mr. Lowth.
them forth out of the country * where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah.

39 And as for you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve ye every one his idols: yet here-after ye shall surely hearken unto me, and ye shall not pollute mine holy name any more with your † gifts and with your idols. For in mine holy mountain, in ‡ a lofty mountain of Israel, saith the Lord Jehovah, there shall all the house of Israel serve me, even all of them, in the land: there will I accept them: and there will I require your heave-offerings, and the first-fruits of your presents, in all

* H. of their sojournings.
† Or, offerings.
‡ H. a mountain of loftiness.

38. — but they shall not enter. — בִּשְׁלֹא אָנָּנוּ, or בִּשְׁלֹא אֵנֵה, MSS. V. 6. Ar.

I think that those are referred to, who, after the murder of Gedaliah, went into Egypt, called here the land of their sojournings. Some of these were to be carried into Chaldea with the captive Egyptians: Jer. xlili. 11: though the greater part were to be consumed: Jer. xlv. 12. Some of the obstinately rebellious Jews might also sojourn in other neighbouring countries subdued by Nebuchadnezzar, as Edom, Moab, Ammon, Tyre, &c. and might thence be taken into captivity.

The small number who returned from Egypt into Judea were righteous men; and not such as are here called rebels and transgressors.

VV. 39—44. In allusion to v. 32, God foretells that, however idolatrous the Israelites were at present, at their restoration they should all of them serve him, with remorse for their past transgressions, and with acknowledgements of his power and mercy.

39. — Go ye, serve ye &c.—Go at present, and serve your idols; persist in your idolatries, agreeably to the stubbornness of your hearts. An indignant concession. Hallet, vol. iii. 16, prefers the reading of ̂וָּדָיָר, כָּשְׂכָּדָה, cast away, for serve.

—surely.—The original is equivalent to לְשׁוֹנָא אֲזֵרָה אֵינוֹ. I am not a God of truth if ye shall not hearken unto me, and if ye shall not pollute &c.

40. — Serve me.—יִעְבֹּרָה, MSS.
—even all of them.—וְכָל 3 MSS. and 2 in the marg.

It is obvious to conjecture לְכָל. Either of these readings is satisfas-
your holy * things. In your sweet savour I will accept you, when I bring you forth from the † people, and when I assemble you from the countries, wherein ye have been scattered; and I will be sanctified because of you in the sight of all the nations. And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country concerning which I ‡ lifted up mine hand that I would give it to your fathers. And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe || yourselves for all your evils which ye have committed. And ye shall know that I am Jehovah, when I deal with you for my name's sake; not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.

45 The word of Jehovah came also unto me, saying:
46 Son of man, set thy face toward the way of the south, and drop thy word against the south, and prophesy against the forest of the south field; and say to the forest of the

* Or, offerings.  
† H. peoples.  
‡ Or, I swure.  
|| H. your faces.

tory. All of the house of Israel that are restored shall serve me in Jerusalem. There shall be no separation of tribes, no calves in Dan and Bethel. 40, 41. We may point thus: "and the first fruits of your presents. In all your holy things, in your sweet savour, I will accept you."

41. —because of you.—The nations shall consider me as a great and holy God, when they observe my deliverance of you and your obedience to me.

43. —ye shall loathe yourselves.—See c. vi. 9.
44. —deal with you.—See c. xxii. 14.
46. —forest of the south.—Ezekiel was in the northern part of Chaldea; and therefore Judea was to the south of him. Secker supposes that a city is called a forest rather from its inhabitants than its buildings. In this v. there are three Hebrew words for the south; which are rendered in V. by Auster, Africus, and ager meridianus.
south, Hear the word of Jehovah: Thus saith the Lord Jehovah:

Lo, I will kindle in thee a fire, and it shall devour in thee every green tree, and every dry tree: the *flaming flame shall not be quenched, and all faces shall be burnt therein from the south to the north. And all flesh shall see that I Jehovah have kindled it: it shall not be quenched. Then said I: Ah, Lord Jehovah! they say † of me, Doth he not speak parables?

* H. flame of flaming. † Or, unto.

47. —every green tree &c.—The righteous and the wicked. C. xxi. 3. Luke xxiii. 31. Many of these two classes were alike to be led into captivity; though in other respects a great difference was made between them. See Bp. Lowth on Isai. ix. 17.

—*the flaming flame.*—Flamma succensionis. V. rightly. שֶׁלֶם is a substantive. Job. xv. 30. Cantic. viii. 6.

—*from the south to the north.*—“The length of Jerusalem extended itself from south to north.” Michaelis.

48. —it shall not be quenched.—*ונָלַי and it &c. ó MS. A. Ar. Syr. 1 MS. 1 ed.

Devoted kingdoms are elsewhere represented under the image of a forest, which God threatened to burn or cut down. See Isai. x. 18, 34. Jer. xxi. 14. xxii. 7. xlvi. 23. Zech. xi. 2. See also Isai. xxxvii. 24.

49. —Doth he not speak parables?—Hence we learn that Ezekiel's parabolical manner had been objected to him. God therefore commands him, c. xxi, to utter plainly what, v. 47, 48, he was here instructed to deliver parabolically.
CHAPTER XXI.

1 Also the word of Jehovah came unto me, saying:
2 Son of man, set thy face toward Jerusalem, and drop thy word against the holy places, and prophesy against the land of Israel; and say unto the land of Israel, Thus saith [the Lord] Jehovah:

Lo, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked. Seeing then that I cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south to the north. And all flesh shall know that I Jehovah have drawn forth my sword out of its sheath: it shall not return any more. Thou therefore, O son of man, sigh;

In this chapter, as in c. vii, we have an instance of Ezekiel's forcible and animated manner.

2. —Jerusalem—the holy places—the land of Israel.—These expressions correspond to the three Hebrew words which denote the south, c. xx. 46.
   —the holy places.—Three MSS. read כרקוים, their sanctuary, with ó. Ar. Syr. Two MSS. read כרקוים, my sanctuary. But see ps. lxviii. 36, and five or six other passages in the concordances. Different divisions of the temple were holy in different degrees.
   3. Jehovah.—ó. MS. Al. Syr. V. 16 MSS. 2 edd. supply ייוננ “the Lord Jehovah.”

4. —the righteous and the wicked.—A plain reference to the green and dry tree, c. xx. 47: on which see the note.
   —from the south to the north.—See these words c. xx. 47. Four MSS. and perhaps two more, read דרזר ‘אלא.

5. —all flesh &c.—Parallel to the beginning of c. xx. 48.
   —it shall not return.—Into its scabbard. So, c. xx. 48, the fire was not to be quenched. One MS. ó. MS. Al. Syr. read נתב, “and it shall not return.”
with the breaking of thy loins, and with bitterness, shalt
thou sigh before their eyes. And it shall be, when they
shall say unto thee, Wherefore sighest thou? that thou
shalt say, For the * rumour, because it cometh: and
every heart shall melt, and all hands shall be feeble, and
every spirit shall fail, and all knees shall flow with water:
lo, it cometh, and shall be brought to pass, saith the Lord
Jehovah.

8 Also the word of Jehovah came unto me, saying:

9 Son of man, prophesy, and say, Thus saith [the Lord]
Jehovah: Say, A sword, a sword is sharpened, and also
† furbished. It is sharpened that it may † make a sore
slaughter, it is || furbished that § it may glitter: alas! the
sceptre of my son is destroyed: it despiseth every tree.

* Or, report. † H. slay a slaughter.
† Or, brightened. || Or, brightened.
§ H. that there may be a glittering to it.

6. —with the breaking of thy loins.—Ut latera dirumpas. Houb.

—shall melt.—See ps. cvii. 26.
—and all hands &c.—See c. vii. 17.
—shall fail.—See Isai. xlii. 4. lxi. 3.
—all knees &c.—See c. vii. 17.

9. —the Lord Jehovah.—זיחז is added in MSS. edd. V. ô. MS. Al.
Ar. Syr. Chald.

10. —it is furbished.—מורתה, 3 MSS. as v. 9: though more MSS.
read מַרְתָּה in Pyhal.
—alas! &c.—The text is plainly corrupt. For וה, if there be no
such particle of exclamation or admiration, we may read
אֲנָא אוֹ or עַל שׁוֹשֶׁנְךָ in Syr. is debilitatus, infirmatus est. Cast. lex. See also נָסְתָּם ib.
שׁוֹשֶׁנְךָ, from שׁוֹשֶׁנְךָ, Hebr. is directus, spoliatus est. Houbigant reads
רֵעֶשׁ שׁוֹשׁנְךָ et deiciet, from the Syr. שׁוֹשׁנְךָ. Dathius renders ut deiciet;
and thinks that the ancient interpreters read a word derived from שׁוֹשׁנְךָ or שׁוֹשֶׁנְךָ, either of which, according to him, signifies in Arab. debilitari, infirmari. See also שׁוֹשֶׁנְךָ, sign. 14. Cast. lex. Observe that in Chald. שׁוֹשֶׁנְךָ is
perturbatus, and the substantive perturbatio, afflictio.

As ô. render אֲנָא כֶּם וּנְשֵׁי, and Syr. כֶּם וּנְשֵׁי, ad exagitation-
And it is given to be * furbished that it may be † haundled; this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Cry and howl, son of man; for this cometh to pass among my people, this cometh to pass among all the princes of Israel: terrors by reason of the sword are among my people: therefore smite upon

* Or, brightened. † H. holden in the palm of the hand.

dum, luxandum, elevandum, efferendum, Cast. lex. it is probable that the former read a substantive with לִפְּשֵׁת as ad direptionem; and the latter a verb with לִפְּשֵׁת ad extirpandum, destruendum, or ad auferendum.

Vulg. renders, qui moves sceptrum filii mei, succedisti omne lignum: which Capellus understands of Nebuchadnezzar, who took away the sceptre and overturned the kingdom. If the participle ἐφηκέν were equivalent to מִכָּל, I would read it in the text on this authority, and render the Hebrew, "O thou that swayest the sceptre of my son, it [the sword] despiseth every tree." One MS. reads שָׁמֵעַ, and the latter ש is on a rasure in two MSS. According to this MS. the rendering may be, "Alas! for the prince, for the sceptre of my son."

—the sceptre.—This seems the true rendering, rather than the tribe; on account of the following clause, and of c. xix. 11.

—of my son.—See the people of God so called, Exod. iv. 22, 3. Hos. xi. 1. The Hebrew may be so pointed as to admit of rendering my sons.

—it despiseth.—Easily falling it. מָעָסִית, 14 MSS. See also MSS. v. 13.

11. And it is given.—Et dedit quis eum, i. e. datus est is gladius. But V. Houb. אַלְכָּד “And I have given.”

—to be furbished.—The Hebrew may signify by a different punctuation, ad expoliendum eum, ut expoliat quis eum; the affix being added to the infinitive mood.

—this sword.—הַרְוַר is omitted in 1 MS. and it seems a marginal note, supplying the noun which governs דִּיָּו אֲנָה.

12. —for this cometh to pass.—Understanding הַרְוַר הַרְוַר. But it may be supplied: "For it falleth upon my people, it falleth upon all the princes of Israel."

—among my people.—For רַע, with, 2 MSS. and 1 ed. read לֹא upon. The true reading of the whole clause seems to be,
thy thigh. * For it is tried: and what if it also despise the sceptre? It shall not remain, saith the Lord Jehovah.

Thou therefore, son of man, prophesy, and smite thine hands together; and bring the sword twice, yea, bring it thrice: it is the sword of the slain; the sword of great slaughter; it entereth into their chambers. That their

* Or, For there hath been a trial of. † H. the palm of the hand to the palm of the hand.
† H. double the sword, yea treble it.

Or, "may have been written for לֹא-הָרוּב מַגְּרוֹן, if we read מַגְרֹּרִים; whence a question may arise whether לֹא-הָרוּב מַגְּרוֹן may not be in statu constructo before מַגְּרוֹן.


Here the action is expressive of grief.

13. —For it is tried. —Ori ἵππωμεν. Aq. Quia probavit quis eum gladium. Or יִרְאֶה, (for so 5 MSS write it here, and 10 MSS. Isai. xxviii. 16) may be a substantive: Quia probatio fuit. The sense may be: For the firmness of the sword has been proved: and what if it destroy not only the common branches, but even the rod of the sceptre? [v. 10. c. xix. 11.] Will not this be just vengeance? It [the sceptre] shall not remain. The regal succession shall end in Zedekiah.

V. reads ולא יהוה ילאה ירהויה "Quipple hic probatus fuit, et seu fractum, cum ei non pepercerit, non erit amplius." Dathius prefers ויהי בּהָרוּב אֶיךָ, agreeably to ס. MS. Al. "Immo tunc gladius iste operam suam mihi probaverit, si virgam illum ita everterit ut non amplius extet."

14. —smite thine hands. —A sign of grief, c. vi. 11: of rage, Numb. xxiv. 10: of astonishment, c. xxii. 13: but many think it here, and v. 17, a gesture of encouragement to the victorious Chaldeans.

—and bring the sword &c.—I render תְׁרֶפָּלָה, "et duplicabis." Two MSS. read תְׁרֶפָּלָה, וּשְׁלַשְׁתֶּהוּ, and V. Syr. supply the connexive particle. If therefore we read ונישלתהו, "et triplicabis eum," the sense will be clear.

—slaughter. —I suppose with Houbigant that עלילה is occasio, a substantive omitted in lexicons.

—it entereth into their chambers. —"Conclavia penetrans eis." or, as 12 or 14 MSS. and 1 ed. read לעמכ vobis. I think this more elegant than עִידָרוּתוֹ, the reading of one MS. even if this word could signify in Kal terrens, terreem afferens, as Houbigant renders it, and were used
heart may melt, and their overthrown may be multiplied, I have set * the terror of the sword against all their gates. Ah! thou that art prepared for glittering, that art furnisheds for slaughter, get thee different ways, go to the right hand, go to the left hand, whithersoever thine edge

* Or, the terrible sword.

with 5. If we follow the ancients in reading a word which expresses the notion of fear, seems preferable: trepidationum eis.

The sword is to be brought thrice; and three clauses describing the sword follow.

15. —may melt.—Perhaps חמות, or חמות. See Syr. and 6. MS. Al. בואו בראובأشياء פשוור קדשה,ビル בל לד. —their overthrown.—Pointing the word as Jer. xviii. 23.


—that art furnisheds.—One MS. reads מָצוּר, מָצוּר, F. i.e. מָצוּר, מָצוּר, "set, appointed:" from יָהוּ. Dathius observes that Arab. is manu prehendit, and Arab. glabrum, levem esse.

16. —get thee different ways.—In the hexaplaris 1 MS. and perhaps 3 more, in Kennicott's collations; 3 MSS. and 1 originally, in De Rossi's; from מִתָּא which seems an elegant verb. Στεροπέων, 6. MS. Al. nuda te, seems the reading of Chald. who renders unseathed thyself. V. and 6. render ἐτέοιον, fromῶριν in Hithpael; for in this version, and in Arab. we have two renderings of the same Hebrew word. This is likewise the rendering of Syrus Hexaplaris, as De Rossi observes. Dathius follows Syr. strenue age; and observes that אָיזָר Arab. in the seventh and eighth conjugations signifies unius fuit, in unum coalescit.

—go to the left hand.—is wanting in one MS. I suspect that this word is an imperfect writing of שלבש, inserted in some ancient MS. and not expunged for fear of deforming the copy. But it is difficult to assert that "dextrorum-vade, pone te" may not be an Hebraism for "pone te ut dextrorum vadas:" as שבל, with a verb, expresses a repeated action. Two MSS. have והשמרים, which may be rendered lay where. Chald. understands the right hand and the left of south and north. See on c. xvi. 46.

—thine edge.—F. מְצוֹרָה thine edges; with which מְצוֹרָה, or
is set. I will also smite mine hands together, and I will cause my fury to rest upon thee. I Jehovah have spoken it.

Moreover the word of Jehovah came unto me, saying:

Also thou, son of man, appoint thee two ways by which the sword of the king of Babylon may come: from one country both of them shall go forth: and choose thou a place, choose it at the head of a way to the city: thou shalt appoint a way by which the sword may come towards Rabbah of the sons of Ammon, and towards Judah, against Jerusalem the fenced city. For the king of Babylon stood at the parting of the way, at the head of two ways: to use divination, he mingled his arrows,

* H. the palm of mine hand to the palm of mine hand.
† Or, a tract.
‡ Or, against.
§ H. mother.

Vatablus

as MSS. and edd. read, may agree. Houbigant proposes as 2 Kings viii. 11: firmasti faciem tuam.

17. —smite mine hands.—See on v. 14.
—rest upon thee.—6. Ar. 1 MS. supply ב. See c. xxiv. 13. The weight of my fury shall fall and rest on thee.

19. —appoint thee.—So as to represent them to the eyes of thy countrymen. See c. iv. 1. “Designa in tabella, lapide, aut terra.”

Vatablus

shall go forth.—They shall be two branches of the road which the king of Babylon took from his own country.

choose thou.—I think that we should read בֵּית ברה twice.

a place.—See 37 Tayl. conc. xiv.

to the city.—Jerusalem. But 6. ed. Rom. omit the former אֶרֶץ, and for the latter אֶרֶץ read בֵּית ברה: which suggests this rendering; Et tractum in capite viae urbis, in capite viae pones. Secker prefers this reading: but renders רֵית jaculare, vel sortes projice, from Joel iii. 3.

20. —against Jerusalem.—Et 3 or 4 MSS. 6. Ar. Syr. and Jerusalem; represented as strongly fortified, in which she prided herself.

21. —stood.—shall stand, 6. Ar. But the action may have taken place soon before this revelation to the prophet. See c. xxiv. 1, 2.

he mingled his arrows.—This is the rendering of V which Pocock
he consulted with images, he looked in the liver. Towards
his right hand * fell the divination against Jerusalem; to
set battering-rams, to open the mouth in slaughter, to lift
up the voice in shouting, to set battering-rams against the
gates, to † cast up a mount, to build a tower. But it
shall be unto them as ‡ a vain divination in their sight,

* H. was.
‖ H. pour out.
‡ H. a divination of vanity.

prefers. See Mr. Lowth. Houbigant adopts miscere, but also suggests
succutere, and refers to Jer. iv. 24. נְכֵלֶק Arab. is commoveit, perturbavit.
" Not much different was βελομάρεια, in which divination was made by
arrows shaken together in a quiver." Potter's Arch. Grcc. V.i.L.ii.c.xvi.
"Seven divining arrows were kept at the temple of Mecca; but generally
in divination the idolatrous Arabs made use of three only; on one of
which was written, My Lord hath commanded me, on another, My Lord
hath forbidden me, and the third was blank. If the first was drawn, they
looked on it as an approbation of the enterprise in question; if the second,
they made a contrary conclusion; but if the third happened to be drawn,
they mixed them, and drew over again, till a decisive answer was given
by one of the others." Sale's Koran. Prel. 126. Pocock, spec. hist.
Arab. p. 329, is referred to by Mr. Lowth as treating fully of this mode
of divination. See on Hos. iv. 12.

—images.—Teraphim were idols of the human form. See on Hos.
iii. 4.

22. Towards his right hand.—כימビュー 2 MSS.
—against Jerusalem.—ביוורשלם 2 MSS. and in all the ancients we
find a preposition: which indeed only expresses the force of the genitive
case, as it now stands in the original text. "Caditque in dextera ejus
omen Jerusalem." Houb. "Divinationes ejus indicant versus dextram
pergundum esse, versus Jerusalem." Dathius. "In dextera ejus erat
divinatio cadens ad declinandum ad Jerusalem." Chald. Supposing the face
towards the east, the southern branch of the two roads, which was towards
the right hand, led to Jerusalem: for this city lay to the south of Rabbah.
"You must represent Nebuchadnezzar as coming from Dan, and marching
along the Jordan. Here Rabbah was situated at the left hand, and Jeru-
usalem at the right." Michaelis.

—in slaughter.—ברצורת in a loud cry, 6. Houb.
—to build.—לremium, and to build, MSS. edd. 6. Ar. Syr. Ch.

23. But &c.—כמס Mss. But this process shall be unto the Jews,
when some of their friends behold it and report it at Jerusalem, as a
even to them who had sworn oaths unto them: but he calleth to remembrance their iniquity, that they may be taken. Therefore thus saith the Lord Jehovah: Because your iniquity is remembered, in that your transgressions are discovered, † so that your sins appear in all your doings; even because ye are remembered, ye shall be taken with the hand.

And thou, prophane wicked prince of Israel, whose day is come, in the time of the punishment of iniquity, even in the end thereof; thus saith the Lord Jehovah: Remove the diadem, and take off the crown: hath not this, even this, abased the exalted, and exalted the abased? I will overturn, overturn, overturn it: moreover this shall not

* H. remembered unto you. † H. to the end that your sins may appear.

deleitful lot, such as the event would not verify: it shall even appear so to the Jews who had sworn false oaths to the Chaldeans, 2 Chron. xxxvi. 13, and ought therefore to have expected the divine vengeance: [read נְשָׁבְעִי] But he, Nebuchadnezzar, is mindful of their perjury; and gladly turns his army first against them, to revenge himself on them. "Kai ἀθανόν. ὃς ἀναφέρεται, ὑπὸ τῆς ἐπανάκμασεν. Ὁ τὸν φέρεται. Recte, ni fallor." Secker.

24. —is remembered.—The Hebrew word should be pointed as in the inf. Niphal.
— in all. —רבי, and all, Syr. 2 MSS. originally.
25. —prince.—Zedekiah.
—of iniquity.—See this clause repeated c. xxxv. 5; where δ. render ἐν κακῷ δικαίας, ἐπὶ ἐκχάρων. See also v. 29.
26. —diadem.—The original word is often used for the priestly mitre. See Chald.
—this.—בֶּלכָּם, this kingdom of Babylon. See v. 27.
—abased.—doingi e. i. e. וּבֶשָּׁם, וּבֶשָּׁם, וּבֶשָּׁם.
—and exalted.—I read וּבֶשָּׁם, וּבֶשָּׁם, וּבֶשָּׁם. See δ. The following word is read וּבֶשָּׁם in MSS. For the sense here given, see Vulg.
27. I will overturn.—The literal rendering is, An overturning, an overturning, an overturning I will set it. See וּבֶשָּׁם Isai. xxiv. 1.
—this.—This kingdom of Judah.
be any more, until he come whose right it is, and I shall give it him.

28 And thou, son of man, prophesy, and say:
Thus saith the Lord Jehovah concerning the sons of Ammon, and concerning their reproach.
Then shalt thou say:
O sword, O sword, thou art drawn * to slay, thou art furbished to consume because of thy glittering: while they see vanity † concerning thee, while they divine falsehood ‡ concerning thee; that I may bring thee upon the necks of them that are slain of the wicked, whose day is come in the time of the punishment of their iniquity,

30 even in the end thereof. Hath he caused it to return into its sheath? In the place where thou wast || created, in the land of thine origin, I will judge thee: and I will

* Or, for slaughter  † Or, for.  ‡ Or, for.  || Or, born.

—until he come.—Zerubbabel, the restorer of the Jews; or rather the Messiah, who is their king, Luke i. 32, 33, and under whose dispensation their kingdom will be re-established with great splendour. See on Hos. iii. 5. Secker compares whose right it is, ἡ καθήκος, ὁ. with Shiloh, ἡ ἀνάκεφαλαία, ὁ. Gen. xlix. 10. See also Theol. repos. iii. 254.

28.—the sons of Ammon.—Why these are mentioned, see v. 20. See on Amos i. 13—15.

—their reproach.—Which they should sustain in being conquered by Nebuchadnezzar. See Jer. xxvii. 3, 6.

to consume.—Houbigant reads לְהַזְבָּד ad fulgendum; Dathius לְהַזְבָּד ad consumendum. I prefer לְהַזְבָּד ad devorandum, consumendum; or, rather, as ὁ. read and perhaps Chald. לְהַזְבָּד ad consummationem.

29.—they see.—The Ammonites.

—whose day &c.—See on v. 25.

30.—Hath he &c.—The king of Babylon; though he has now turned his march another way. No. In place &c. בֹּשֶׁחַ i. e. בָּשָׁשׁ.

created.—Where thou, O Ammonite, becamest a nation.

thine origin.—See on c. xvi. 3. The Ammonites were destroyed in their own country. The Jewish nation was sent into exile.
pour upon thee mine indignation, \* in the fire of my wrath I will blow upon thee, and will deliver thee into the hands of brutish men, † skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land: thou shalt not be remembered: for I Jehovah have spoken it.

CHAPTER XXII.

1 Moreover the word of Jehovah came unto me, saying:
2 Now thou, son of man, wilt thou not judge, wilt thou not judge ‡ the bloody city, and shew her all her abominations, and say? Thus saith [the Lord] Jehovah: The city sheddeth blood in the midst of her, that her time may come; and maketh idols || against herself, to defile herself. In thy blood which thou hast shed thou art become guilty, and in thine idols which thou hast made thou hast

\* Or, in my fiery wrath. ‡ H. artificers of destruction. || Or, within.

31. ---in the fire of my wrath.—Hebr. x. 27. we have πυρὸς θηλος. See a like boldness of expression c. xxxvi. 5. Zeph. i. 18. iii. 8.
—blow upon thee.—To melt thee, as it were, in the furnace. See c. xxii. 20, 21.

32. ---thou shalt not be remembered.—אכלי 2 MSS. Syr. Ar. And thou &c. Compare c. xxv. 10. The Jewish people now subsist. The Ammonites are lost in the mass of mankind; and have been long forgotten.

2. ---wilt thou not judge.—See c. xx. 4. There is no repetition of this verb in 2 MSS. 6. Ar. Syr. and it was not repeated in 2 MSS. originally.
3. The city.—O city, that &c. 6. Ar. Seeker.
4. In thy blood.——ברכים MSS.
defiled thyself; and thou hast caused thy days to draw near, and hast brought on the time of thy years. Therefore have I made thee a reproach unto the nations, and a mocking unto all countries. The countries that are near, and that are far from thee, shall mock thee, O thou * whose name is defiled, who art much troubled. Lo, the princes of Israel every one was in thee † with his arm, to shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by violence with the stranger: in thee have they oppressed the fatherless and the widow. Mine holy things thou hast despised, and my sabbaths thou hast defiled. In thee have been men ‡ who dealt in slander to shed blood; and in thee have they eaten upon the mountains; in the midst of thee have they committed presumptuous wickedness. In thee have they uncovered their father's nakedness, in thee have they humbled her that was polluted || in her separation. And one man hath committed abomination with his neighbour's wife; and another hath defiled his daughter-in-law, with presumptuous wickedness; and in thee another hath humbled his sister, his father's daughter. In thee have they taken a reward to

* H. defiled of name, much of trouble. † H. men of slander. ‡ Or, according to his power was in thee. || H. of separation.

and hast brought on the time of thy years.—V. Houb. ורהב וו. יבז וunlikely MSS. and edd. ל, the time, 2 MSS. 1 in the marg. and all the ancients. The time of vengeance is meant.

unto the nations.—among the nations. MSS. edd.

—whose name is defiled.—The construction in the Hebrew, polluta nominis, is the same as polluta separationis, v. 10.

—with his arm.—His uplifted arm of violence. But per suas quisque familias, Houb. and 6. Syr. render, “against his own seed, or, relations.”

—uncovered &c.—By defiling his wife.

—have they humbled.—יונע 3 MSS. humilivit quis. But Houbigant.
shed blood. Thou hast taken usury and encrease, and thou hast gained of thy neighbour by violence: and hast forgotten me, saith the Lord Jehovah. Therefore, lo, I have smitten mine hands together at thy gain which thou hast made, and at thy * blood which hath been in the midst of thee. Shall thine heart endure, or shall thine hands be strong, in the days when I shall deal * with thee? I Jehovah have spoken it, and will do it. I will even disperse thee among the nations, and will scatter thee in the countries, and will consume thy defilement out of thee: and I will be profaned because of thee in the sight of all the nations; and thou shalt know that I * am Jehovah.

17 Moreover the word of Jehovah came unto me, saying: Son of man, the house of Israel is become unto me as dross: all of them are as * brass, and tin, and iron,

* H. bloods which have been.  † Or, copper.

14. —and at thy blood.—יְנֵשׁ, or יְנֵשׁ, 4 MSS. יְנֵשׁ, 4 MSS.
15. —consume.—As by fire dross is purged away. See Mr. Lowth, who refers to c. xxxiii. 27.
16. And I will be profaned.—Suffer my name to be profaned for a time. C. xx. 9, 14. xxxvi. 21, 22. All the ancients read the verb in the first person: and 1 MS. originally read יְנֵשׁ. Or, And thou shalt be polluted within thee, by being carried into captivity among the Chaldeans. Amos vii. 17. Isai. xlvi. 6. Houbigant reads יֹעַר. “Et mirabilem faciam immunditiam tuam praes te, [turpitudinem tuam divulgabo ultra quam speras,] et profana eris in ea [immunditia.]” Syr. renders from יְנֵשׁ, et exterrebo te, נִבּוֹלָתוֹרִים: Chald. has et sanctificabor in te: ונברלדותו בר.
18. —dross.—Grotius derives the word from בָּשֵׁב, and extends its signification to every mixture which ought to be separated from precious metals; as the alloy of copper, tin, iron, or lead.
and lead, in the midst of the furnace: they are as the dross of silver.

19 Therefore thus saith the Lord Jehovah: Because ye are all of you become dross, therefore, lo, I will gather you into the midst of Jerusalem. * As men gather silver, and † brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger, and in my fury, and I will blow upon you and will melt you: yea, I will collect you, and will blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I Jehovah have poured out my fury upon you.

23 Moreover the word of Jehovah came unto me, saying:

24 Son of man, say unto her; Thou art a land which is not watered with showers, nor rained upon, in the day of indignation. There is a conspiracy of her prophets in

* H. According to the gathering of. † Or, copper.

---furnace.—Rather the crucible, or vessel in which metals were fused.
---dross of silver.—The construction requires דומין.
19. ---of Jerusalem.—Which shall be as the crucible.
20. As men gather.—The particle ב is understood here, as frequently, before the substantive קבשה, congregatio.
---to melt it.—---that it may be melted. 1 MS. א. Syr.
---and I will blow upon you.—Houbigant reads דבורהית, the foregoing part of this verse requiring this word, as he justly observes.
21. ---in the midst thereof.—Of Jerusalem, or, of the fire: but her, v. 24, 25, 26, inclines me to supply the former word. Compare ps. cxix.
24 ---her.—Jerusalem: v. 19.
---watered with showers.—Houbigant reads מָסְרָה, part. Pual, with מָשָׂרָה, whose
the midst of her: they are like a roaring lion * tearing the prey: they have devoured † souls; they have taken treasure and precious things: they have multiplied her widows in the midst of her. Her priests have violated my law, and polluted my sanctuary: they have not distinguished between the holy and the polluted, neither have they made known the difference between the defiled and the clean; and from my sabbaths they have hidden their eyes, and I am profaned in the midst of them. Her princes in the midst of her are like wolves ‡ tearing the prey: they set themselves to shed blood, and to destroy souls, that they may § get gain. And her prophets have daubed for them with untempered mortar, seeing falsehood and divining for them a lie; saying, “Thus saith the Lord Jehovah,” when Jehovah hath not spoken. The people of the land have done violence, and have exercised robbery, and have oppressed the poor and needy: and to the stranger they have done violence without measure. And I sought for a man among them that should ** make up the fence, and that should stand in the breach before me, for the land, that I should not destroy it; but I found none. Therefore have I poured on them mine indignation, in the fire of my wrath have I consumed them; their way have I recompensed upon their head, saith the Lord Jehovah.

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princes; as Cappellus and Houbigant observe. The latter critic prefers, which, says he, may be interpreted cujus, vel, quoniam.

---they have taken.—רַכִּים 2 MSS.

treasure.—רָכִיו in Aphel Chald. is possedit.

26. Her priests.—See a parallel place, Zeph. iii. 4.

---hidden their eyes.—Absenting themselves from the holy rites to be performed in my courts.

28. —have daubed.—See on c. xiii. 10.

29. —without measure.—See Jer. xxx. 11. But Chald. “by that which is not right.”

30. —make up the fence &c.—See on c. xiii. 5.
CHAPTER XXIII.

1 Moreover the word of Jehovah came unto me, saying:
2 Son of man, there were two women the daughters of one
3 mother. And they committed fornication in Egypt, in
4 their youth they committed fornication: there were their
breasts pressed, even there the paps of their virginity
5 were bruised. And their names were Aholah the elder,
6 and Aholibah her sister: and they became mine, and
7 bare sons and daughters: Moreover, as for their names,
8 Samaria is Aholah, and Jerusalem is Aholibah.
9 And Aholah committed whoredom † when she was
10 mine; and she doted on her lovers, on the Assyrians her

* Or, men bruised &c.
† H. when she was under me.

The style of this chapter, like that of c. xvi, is adapted to men among
whom, at that time, no refinement subsisted. Large allowance must be
made for language addressed to an ancient eastern people, in the worst
period of their history; all whose ideas were sensual; and whose grand
inducement to idolatry seems to have been the brutal impurities which it
couraged.

The parable explains itself. There is great strength in v. 31—34,
46, 7.

3.—pressed.—מלוכלך 4 MSS. But compressorunt may
answer to contractarunt; quidam, or homines, being understood
before each verb.

That the Israelites were idolaters in Egypt, see c. xx. 8.

4. Aholah.—That is, Her tent, or, tabernacle: idolatrous Samaria
pitching her own tabernacle, in opposition to God's dwelling-place in
Jerusalem.

——Aholibah.—That is, My tent, or, tabernacle, is in her: alluding to
the temple in Jerusalem.

——and they became mine.—Mihi nupserant. Dathius.

5. ——when she was mine.—So Houbigant and Dathius: as if the pre-
position expressed, "when she was under my dominion." See 2 Kings
viii. 20 Hos. iv. 12.
neighbours; *who were* clothed in blue, captains and rulers, all of them *desirable young men*, horsemen, riding on horses. And she bestowed her whoredoms upon them, *even upon all* the choice *young men* † of Assyria: and, among all on whom she doted, with all their idols she was defiled: neither forsook she her whoredoms *brought* from Egypt: for they lay with her in her youth, and they bruised the paps of her virginity, and poured their fornication upon her. Wherefore I delivered her into the hand of her lovers, into the hand of the ‡ Assyrians upon whom she doted. These uncovered her nakedness, they took her sons and her daughters, and they slew her with the sword. And she was a name of *reproach* among women; for they executed || judgment upon her.

And her sister Aholibah saw this, and § was more corrupt in her doting than she; and in her whoredoms, than the whorings of her sister. She doted on the **Assyrians, captains and rulers, her neighbours, clothed †† most gorgeously, horsemen, riding on horses, all of them ‡‡ desirable young men. Then I saw that she was de-filed, ||| that they both took one way. And she added to her whoredoms: for she saw men pourtrayed upon the

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8. —*they lay with her.*—הָרַצְוָס MSS. The Egyptians are meant.


12. —*most gorgeously.*—Syr. and Houb. read בַּלָּהִים in blue, as v. 6. But see c. xxvii. 24. xxxviii. 4.

14. —*men pourtrayed.*—Viros sculptūras, vel, operis insculptī. For must be here a substantive; or the particle *Pual, insculptī.* In the
wall, images of Chaldeans pourtrayed with vermilion,
girded with girdles upon their loins, exceeding in dyed
attire upon their heads, in their appearance all of them
leaders, after the * manner of the † Babylonians, even of
Chaldea, the land of their nativity: and she doted upon
them, ‡ as soon as she cast her eyes on them; and sent
messengers unto them into Chaldea. And the Babyl-
onians came to her into the bed of || love, and they
defiled her with their whoredoms; and she was defiled
with them so that her soul was alienated from them.
And she discovered her fornications, and she discovered
her nakedness: and my soul was alienated from her,
like as my soul had been alienated from her sister. For
she multiplied her whoredoms, in calling to remembrance
the days of her youth, wherein she committed whoredom
in the land of Egypt: for she doted on their paramours,
whose flesh was as the flesh of asses, and whose issue was
as the issue of horses.

Now since thou hast repeated the deliberate wickedness

* Or, likeness.
† H. the sons of Babel.
‡ H. at the sight of her eyes.
|| H. loves.

sense of the parable, the defiled men, worshipped by the Chaldeans, must
be meant. These the inhabitants of Chaldea had represented on the
walls in Jerusalem: and the Jews desired to possess the idols, that they
might pay them divine honours.

15. —exceeding &c.—Flowing, luxuriant, in the turbans worn by
them. See Cappellus, and Tayl. conc.
—leaders.—Qui triginta presunt. Cast. lex.
17. —her soul &c.—That is, she, through satiety loathed them. See
Chald. ܡܐ Aleppo. is expelit, restinxit sitim. But still, c. xvi. 29, she
desired other paramours.
18. —she discovered her fornications &c.—She was open and notorious
in them, and in the highest degree shameless.
20. —paramours.—Dathius observes that the original word is here
used of males. The Egyptians are meant, whose idolatry was very gross.
21. —repeated.—Iterasti. Dathius. The word may signify, num-
of thy youth, in that they bruised thy paps in Egypt, and that they pressed the breasts of thy youth; therefore, O Aboliah, thus saith the Lord Jehovah: Lo, I will raise up thy lovers against thee from whom thy soul is alienated; and I will bring them against thee on every side; the Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains, and rulers, leaders, and renowned, all of them riding on horses. And they shall come unto thee with scythed cars, with chariots, and carriages, and with a great company of people: the buckler, the shield, and the helmet shall they appoint

* H. the sons of Babyl. || H. wheel.
† H. the sons of Ashur. ¶ H. peoples.
‡ H. young [or, chosen] men of desire.

bered again. See 1 Sam. xiv. 17. Chald. may read hast remembered.

—in Egypt.—1 MS. V. 6. Ar. Syr.

—that they pressed.—The verb מטוען should be here read, as v. 3. See V. Syr. Houb. and Dathius. The Vulgate and Syr. read וַחֲמַם and that they pressed; which, or answering to בְּכֶשֶׁר יְמִין, seems the true reading.

22. —is alienated.—"The Chaldeans, against whom the Jews revolted, rebelling against Nebuchadnezzar." Michaelis.

23. Pekod and Shoa and Koa.—All the ancients but Vulg. understand these words as names of places. Pekod occurs Jer. i. 21. The subdivisions of the Babylonish empire are little known to us.

—and all.—רָעִיל "and all" 2 MSS. 6. Ar. Syr. "The Assyrians were now under the king of Babylon, and served him as auxiliary troops." Michaelis.

—with them.—אֲחֹת מַסְדָּר MSS.

24. —scythed cars.—See Cast. lex. Tayl. conc. צַלַע in Arab. is concilium. 6. read מָצָאֵר from the north, which Houbigant approves of. Forte, who i.e. הָבָא, "with armour." Cum instrumentis armorum: Chald. See סַלְעָה, סַלְעָה.

carriages.—So, c. xxi. 10, the word occurs for wheel-carriages.

the buckler.—Properly, a shield with a sharp point. See Cast. lex. In poetical language, the armour and the weapon are put for the warrior.
against thee round about: and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal with thee in fury: they shall take away thy nose and thine ears; and thy posterity shall fall by the sword; they shall take thy sons and thy daughters, and thy posterity shall be devoured by the fire. They shall also strip thee of thy garments, and shall take thy goodly jewels. Thus will I make thy deliberate wickedness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord Jehovah: Lo, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is alienated: and they shall deal with thee in hatred, and shall take all the fruit of thy labour,

—set judgment.—I will so dispose events that they shall erect themselves into judges over you.
—according to their judgments.—Well known to be rigorous.
25. —deal with thee.—יָתְמָן, MSS.
—take away &c.—A punishment of adultery which rage sometimes dictated.

Populataque tempora ruptis
Auribus, & foedas inhonesto vulnere naves.
Æn. vi. 496.

—thy posterity.—Οἱ καταλαλόντων σου. Ὑ Reliquias tuae. Houb. Some may think that by the latter part of this v. the word is restrained to offspring. Comp. Am. ix. 1.
26. See a parallel passage c. xvi. 39.
27. —unto them.—Houbigant translates from the land of the Egyptians; and the original word admits of that rendering. Or, Egypt imports the inhabitants of Egypt.
29. —all the fruit of thy labour.—See the note on Hos. xii. 8. appendix. So Virgil G. ii. 514.
and shall leave thee * naked and bare, and the nakedness of thy whorings shall be discovered, and thy deliberate wick-
edness, and thy foul whoredoms. I will do these things unto thee, because thou hast gone a whoring after the nations, and because thou hast been defiled with their idols. Thou hast walked in the way of thy sister; there-fore will I give her cup into thine hand. Thus saith the Lord Jehovah: Thou shalt drink thy sister's cup, † which is deep and large: thou shalt be a laughing-stock and a derision: it ‡ containeth much. Thou shalt be filled with drunkenness and grief, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out; and thou shalt break the sherds thereof, and pluck off thine own breasts: for I

* H. nakedness and bareness. † H. the deep and the large. ‡ H. it multiplieth to contain.

Hinc anni labor, hinc patriam parvosque nepotes Sustinet.

Ex agricultura habet totius anni substantiam.

Serv.

Proventus ex labore annuo. Heyne.

—and the nakedness &c.—Thy nakedness: 6. MS. Al. "The nakedness of thy whorings" may mean, "thy open and shameless whorings." We should read יְנוּנָלָה, unless יְנוּנָלָה can be understood as the participle passive.

30. I will do.—This rendering supposes that the verb should be written יְנוּנָלָה. But 4 MSS. and a 5th in the marg. have יְנָנָלָה, as V. Ch. Houb. They do i. e. men do: which form is well rendered passively by Syr. These things are done &c.

33. —with drunkenness and grief.—Thy drunkenness shall be a state of heavy affliction. We may render the two next clauses; "The cup of thy sister Samaria is a cup of astonishment and desolation."

34. Thou shalt even drink &c.—An imitation of ps. lxxv. 8. Isai. li. 17.

—and thou shalt break &c.—Comp. Job ii. 8. xli. 30. Thou shalt tear away thy breasts with the sharp pieces of the broken cup, through grief and madness. המ באrab. detrahere de corpore pellem.
35 have spoken it, saith the Lord Jehovah. Concerning this matter, thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy deliberate wickedness and thy whoredoms.

36 Moreover, Jehovah said unto me: Son of man, wilt thou not judge Abolah and Aholibah? Yea, declare unto them their abominations: because they have committed adultery, and blood is in their hands; even with their idols have they committed adultery; and also their sons, whom they bare unto me, have they caused to pass through the fire unto them to be * devoured. Moreover they did this unto me: they defiled my sanctuary in the same day, and my sabbaths they polluted: for when they had slain their sons to their idols, then came they to my sanctuary on the same day to pollute it; and, lo, thus they did in the midst of mine house. And, furthermore, ye sent for men † to come from far; unto whom a messenger was sent, and, lo, they came: for whom thou didst wash thy-

* Or, consumed. H. for food. † H. coming.

36. —Yea, declare.—רתו נון "and wilt thou not declare?" 1 MS. V. 6. Ar.

37. —unto them.—וְלִבְלֵיהֶם ed. Vanderhooght. Syr. "to the idols." If we read וְלִבְלֵיהֶם, sibi, with 13 MSS. 2 edd. it is redundant. Observe that the former part of the first clause is enlarged on in the second clause; and that the remaining part, "and blood is in their hands," is explained by the last clause. Therefore blood-guiltiness was incurred by an actual sacrifice of their children; they were devoured by the flames; they were slain.

v. 39. See on c. xvi. 21.

38. —in the same day.—On the very day when they had contracted the deepest defilement by their idolatrous and horrid rites, they came into my courts to observe my sabbaths.

39. —and, lo, &c.—Indignation is expressed at so complicated a breach of the law.

40. And furthermore &c.—וְלִבְלֵיהֶם refers to רכ v. 37.

—ye sent.—וְלִבְלֵיהֶם thou hast sent. Chald. See v. 14—16, where Aholibah is spoken of.
self; paint thine eyes, and adorn thyself with ornaments:
and didst sit on a * stately † bed, and with a table prepared before it, whereupon thou didst place mine incense
and mine oil. Also the voice of a great company at ease was with her: and together with the men, among the multitude of men, were brought Sabeans from the desert;

* Or, glorious.
† Or, couch.

——paint thine eyes.——See Bishop Lowth on Isai. iii. 16. "The syrma is a black impalpable powder, and so volatile as to spread itself like down upon a small brass wire fixed in the cork of the bottle which contains it. The extremity of the wire is applied to the interior corner of the eye, resting it upon the eyelids, and drawing it softly towards the temples, in order to leave within the eyelids two black streaks." &c. Mem. of Baron de Tott. Svo. i. 156. Robinson. 1785. יַעֲמֹד occurs only here in the Hebrew; but its sense is confirmed by Chald. Syr. Êth. Ar. in Cast.-lex. The powder is called Alcohole from this root.

41. —before it.——The bed, or couch. But V. 2 MSS. and 4 originally, יָנָה, before thee. A table, well-spread, was placed before the couch; and a feast, after a sacrifice to idols, partaken of. The lecisternia of the Romans were borrowed from this eastern idolatrous rite. See Livy. v. xiii.

——mine incense and mine oil.——Which should have been offered to me.

Sir John Chardin thus describes an Asiatic bride. "They place her on a bed, they set smoking some incense-pots, and serve up sweet meats on a table placed before her." Harmer. ii. 123.

"The stately bed, on which Aholibah is represented as sitting, seems to mean the floor of an idol-temple." Ib. 64.

42. —at ease.——שָׁלֹשׁ 5 MSS. Feasting and making merry.

——was with her.——מָנָה Syr. went up.

——and together with.——For יָנָה Syr. reads יִנְחֵץ and also.

——the multitude of men.——Who were present at her idolatrous feasts.

——were brought Sabeans.——שֵׁם הַיָּם is the reading of MSS. and edd. written as Joel iii. 8: Isai. xlv. 14: in which places the word denotes certain inhabitants of Arabia. Or, possibly, the ancient Zabian idolaters may be meant. See Spencer de leg. Hebr. L. ii. c. 1. sect. 1. Read סְמָכָא יִמְואֵי. Houb.
who put bracelets upon their hands, and a * goodly crown upon their heads. Then said I concerning her that was old in adulteries; Now they will commit whoredoms with her, even with her. And they went in unto her, as men go in unto a woman that committeth whoredom: after this manner they went in unto Aholah, and unto Aholibah; women of deliberate wickedness. Therefore righteous men † shall judge them according to the judgment of adulteresses, and according to the judgment of women that shed blood: for they are adulteresses, and blood is in their hands. For thus saith the Lord Jehovah: Bring up a company upon them, and give them to be ‡ removed

* H. a crown of goodliness. † H. they shall judge. ‡ H. for a removing and a spoil.

---upon their hands.---רמֵשָׁהם, 5 MSS. and 5 originally: רמֵשָׁה, 6 MSS. and 3 originally. V. Chald. But Syr. reads with the text, ורמֵשָׁה; "the hands of the two women." That the Sabeans themselves wore bracelets and crowns, seems more agreeable to the context.

43. ---old in adulteries.---Aholibah, who had been long idolatrous. See v. 40.

---now they will commit &c.---אֲדָוָה יְנִדוּ, MSS. Houbigant's note is, "Casus rectus esse attrahitur ad obliquum, per Affixum יְנִדוּ, quod antecessit." יְנִדוּ is supposed by him to have a preposition, as על, ב, על, which it understood before it, of which construction I do not at present find other instances; and יְנִדוּ to be used as Zech. vii. 5; where see my note. V. reads יְנִדוּ. "Then I said unto her [Aholah] that was old in adulteries; Now will she [Aholibah] commit her whoredoms, even she."

44. ---And they went in.---וַיַּאֲסָר עליה, or וַיַּאֲסָר, 2 MSS. all the ancients, and Houbigant.

---women.---אַשָּׁר וָאֵשׁ, MSS. "роў וָאֵשׁוֹר. 6. "Secker.

45. ---judge them.---אָדָוָה, 10 or 11 MSS. Houbigant. They shall be, as it were, solemnly pronounced guilty by just judges. See c. xvi. 38.

46. ---upon them.---אֲדָוָה רִבְרָה, MSS. and edd.

---and give.---רָבָּר, 10 or 11 MSS. The regular imperative may be here used, as the regular infinitive often is. See V. 6. Syr. So עֲרֹך, or עֲרֹך see MSS. c. xxiv. 3.
and spoiled: and let the company stone them with stones, and cut them asunder with their swords; their sons and their daughters let them slay, and their houses let them burn with fire. Thus will I cause deliberate wickedness to cease out of the land, that all women may be admonished, and may not do according to your deliberate wickedness: and they shall recompense your deliberate wickedness upon you; and ye shall bear the sins of your idols; and ye shall know that I am Jehovah.

CHAPTER XXIV.

1 Moreover the word of Jehovah came unto me in the ninth year, in the tenth month, on the tenth day of the month, saying: Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem on this same day. And utter a parable unto the rebellious house, and say unto them: Thus saith the Lord Jehovah: Set on a caldron, set it

* Or, fixed, or, established, himself.


49. —and ye shall know.—1 MS. 2 originally. Syr. The verb, in the masculine gender, must mean the people to whom the parable was addressed.

2. —this same day.—See 2 Kings xxv. 1. Jer. xxxix. 1. lii. 4.

3. —a caldron.—See on c. xi. 3: where it is shewn that the image is a more dignified one than it may at first appear to the generality of readers. Si cui minus placebit—meminerit vatem sacerdotem hoc ex suis sacris duxisse, minime veritum, no id deforme aut humile unquam haberi
4. on, and also pour water into it. Gather the pieces thereof into it, even every good piece: Fill it with the thigh and the shoulder, even with the * choice joints.

5. Take the choice of the flock, and pile also the bones under it: make it boil † well, and let them ‡ seethe the joints of it therein.

6. Concerning this matter, thus saith the Lord Jehovah: Woe to || the bloody city, to the caldron whose scum is in it, even whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; I have set it upon the top of a rock;

* H. the choice of the bones.
† Or, prepare.
‡ H. its boilings.
|| H. the city of bloods.

posset, quod cum sacrosancto templi ministerio esset conjunctum. Præl. Hebr. x.

4. —joins.—So Vatablus, and Houbigant. "Carnes nominantur ab ossibus quibus adhaerent, quoniam secundum ossa exsecantur." Houb. The good pieces, the choice joints, the choice of the flock, are the great men of Jerusalem.

5. —and pile also.—The verb בְּנָה is used in another sense ps. lxxxiv. 10. Michaelis learnedly and ingeniously deduces the significations of this word from the Arab. in orbem ire. 1 Habitatio: a tentoriorum orbiculari vico, vocato Doumar. Shaw pref. p. viii. 4°. 2. Pyra, a rotunditate. 3. Ætas, generatio: quia temporis est longior orbis. Compare suppl. ad lex. Hebr. and Tayl. conc. This is one instance of the many beautiful improvements which may be made in our knowledge of the Hebrew language.

—the bones.—The useless bones, v. 10; which the coals, v. 11, would consume. This was to shew what a general destruction of the meaner sort would be caused by the Chaldeans.

6. —to the caldron.—To the city, resembling a caldron whose scum is in it. Scum denotes wickedness.

—bring it out &c.—Bring out many of the choice pieces; all of which without distinction shall be the prey of the enemy.

7. —her blood.—The blood shed by the inhabitants of Jerusalem.

—I have set it—I have not poured it.—6. read שְׁמַריוֹת, and שְׁמָרָיוֹת; which v. 8 requires.
I have not poured it upon the ground to cover it with dust: that I might cause fury to come up, that I might take vengeance, I have set her blood on the top of a rock, that it should not be covered.

Concerning this matter, thus saith the Lord Jehovah: Woe to the bloody city! I will also make the pile for fire great. Take much wood, kindle the fire, waste away the flesh, prepare it as a compound, and let the bones be burnt: then place it empty upon its coals, that its brass may be hot and may burn, and that its filthiness may be dissolved in the midst of it, and its scum may be wasted away. Her scum is iniquities: neither doth her great
scum go forth out of her: her scum shall be in the fire.

13 In thy filthiness is deliberate wickedness. Because I have cleansed thee, and thou wast not cleansed, thou shalt not be cleansed from thy filthiness any more, until

14 I have caused my fury to rest upon thee. I Jehovah have spoken it. It shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, * shall they judge thee, saith the Lord Jehovah.

15 Moreover the word of Jehovah came unto me, saying:

16 Son of man, lo, I take from thee the desire of thine eyes † by a sore disease: yet thou shalt not mourn nor weep, nor shall † thy tears run down. Sigh thou in silence; make not mourning for the dead, bind the ornament of thine head upon thee, and put thy shoes on thy feet, and cover not thy || mouth, and eat not the food of wretched men.

* Or, thou shalt be judged. † H. thy tear come. † Or, by a mortal stroke. ‖ H. the upper lip.


—shall they judge thee.—The Chaldeans. But Sabbath י have judged thee, 3 MSS.: which reading V. ó. Ar. Syr. Ch. may render I will judge thee; the past tense being sometimes used in prophetic language to express the certainty of a future event.


—the ornament of thine head.—Thy tiara.

—cover not thy mouth.—See on Mic. iii. 7. and compare 2 Sam. xv. 30: xix. 4.

18 So I spake unto the people in the morning; and my wife died in the evening: and I did in the morning as I was commanded.

19 And the people said unto me: Wilt thou not tell us what these things are unto us; that thou dost thus? Then I said unto them: The word of Jehovah came unto me, saying:

21 Say unto the house of Israel; Thus saith the Lord Jehovah: Lo, I will pollute my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul affecteth; and your sons and your daughters, whom ye have left, shall fall by the sword. And ye shall do as I have done: ye shall not cover your mouth,

Here וגובה is used in its strict sense, with a reference to its root אֶגוֹרָתָוָה.

Has inter medianque, due mortalibus aegris

Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores.

Virg. Aen. xi. 183.

Ὁς γὰρ ἐπεκλώσαντο θεοί δειλοίς βροτοῖς,
Ζῶειν ἁχνωμένοις. Il. xxiv. 525.

18. —I did in the morning.—“Sy. adds, of the next day.” Seeker.

19. —are unto us.—לְךָ may be redundant: accordingly, V. & Syr. do not render it.

—that thou dost thus.—For 2 MSS. read אני: “which thou dost.”

21. —the desire.—רוֹא וּרְאָת V. Syr. Ar. “and the desire.”

—and that which your soul affecteth. animae affectus motus est in aliquid, et si alter meruerat. Cast. lex. Notat animi affectum piu—ad jucunditate ab aliquo fruendum. Cocceius. Hence מַהְמוֹל may be used for an object of affection in general. Schultens, animad. phil. thinks the word parallel to מַכְשֹׁף, v. 25. and explains מַכָּש כְּאֹד qui desiderio evertur. the desire, 1 MS. 2 originally. 1 now. 2 cdd. which Dathius rightly rejects.
23 nor eat the food of wretched men: and your ornaments shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and moan one to another. Thus Ezekiel shall be unto you a sign; according to all that he hath done shall ye do, when this cometh: and ye shall know that I am the Lord Jehovah.

25 And as for thee, O son of man, shall it not be, in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereunto they lift up their soul, and their sons and their daughters; that one who escapeth shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened unto him that escapeth, and thou shalt speak and be no more dumb: and thou shalt be a sign unto them, and they shall know that I am Jehovah.

* H. every man to his brother. † H. for the hearing of the ears. † H. an escaper. || H. the escaper.

23. —ornaments.—MSS. edd.
24. —one to another.—That is, privately.
25. —when this cometh.—V. ö. point thus.
26. —one who escapeth &c.—See c. xxxiii. 21, 22, 23, &c.
CHAPTER XXV.

1 Moreover the word of Jehovah came unto me, saying:
2 Son of man, set thy face against * the Ammonites, and
3 prophesy concerning them; and say unto † the Am-
monites,

Hear the word of the Lord Jehovah: Thus saith the
Lord Jehovah: Because thou saidst, Aha, against my
sanctuary when it was profaned, and against the land of
Israel when it was made desolate, and against the house
of Judah when they went into captivity; therefore, lo, I
will deliver thee to the sons of the east for a possession;
and they shall set their palaces in thee, and shall make in
thee their dwellings: they shall eat thy fruit, and they
shall drink thy milk. And I will make Rabbah a stable
for camels, and ‡ the Ammonites a couching-place for
flocks: and ye shall know that I am Jehovah. For thus
saith the Lord Jehovah: Because thou hast clapped thine
hands, and stamped with thy § feet, and hast rejoiced,
with all thy despite, ** heartily, against the land of Israel;
7 therefore, lo, I will stretch out mine hand upon thee, and

* H. the sons of Ammon.
† H. the sons of Ammon.
‡ H. the sons of Ammon.
|| H. hand.
§ H. foot.
** H. in soul.

The chronological order of this chapter is after c. xxxiii. 21 &c. at a
time when not only the taking of Jerusalem was known, but also the
conduct which the surrounding nations pursued in consequence of that
event.

2.—against the Ammonites.—All the ancients but V. represent the
same preposition, by, twice.
will deliver thee for a spoil to the nations, and will cut thee off from among the * people: I will destroy thee, and thou shalt know that I am Jehovah.

8 Thus saith the Lord Jehovah: Because Moab saith, [and Seir,] Lo, the house of Judah is like all the nations; therefore, lo, I will open the side of Moab from his cities, even from his borders will I open the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim. Unto the sons of the east will I give it for a possession, together

* H. peoples.

7. —for a spoil.—לְדַיְבָּה 12 MSS. Keri, Houb. c. xxvi. 5. xxxvi. 5. But, according to some, הב דבי conveys the notion of dapes opipares, cibus exquisitor. The letters are easily confounded. Thus we have דַיְבָה for דַיְבָה, c. xlvii. 13.

— to the nations.—בְּנֵגֶד, among the nations, 1 MS. 2 originally. 6. Ar.

8. —[and Seir].—רֵשִׁיעָה is omitted in 6. MS. Vat. and in Arab. The note in ed. Sixt. Quint. is, In plerisque libris sequitur, Καὶ ὁρισμ. quod dicit S. Hieronymus in lxx non haberi, sed de Theodotionis editione additum esse. Possibly רֵשִׁיעָה may be a corruption of רָצָעֶה, Zoaar being a city of Moab. Jer. xlviii. 34.

—like all the nations.—Subdued by Nebuchadnezzar indiscriminately with them.

Observe that the house of Israel and Judah is the reading of 6. Ar. and that 1 MS. has בְּנֵי יִשְׂרָאֵל in the margin.

9. —the side.—See חֵרוּם Numb. xxxiv. 11.

—from his cities.—In פַּלְעַמְיָה and פַּלְעַמְיָה we seem to have an instance of a double reading inserted in the text. See 6. MS. Vat. and Arab. If either of these words occurred twice, we might render distributively, “from every one of his cities.”


—will I give it.—The tau in the original is merely conversive, as v. 13.
with the sons of Ammon: that Rabbah of the sons of Ammon may not be remembered among the nations: and on Moab will I execute judgments; and they shall know that I am Jehovah.

12 Thus saith the Lord Jehovah: Because Edom hath dealt in * taking vengeance on the house of Judah; and they have greatly offended, and avenged themselves upon them; therefore thus saith the Lord Jehovah: I will stretch out mine hand upon Edom, and will cut off from it man and beast; and I will make it desolate from Teman, and unto Dedan they shall fall by the sword. I will also shew my vengeance upon Edom by the hand of my people Israel; and they shall deal with Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord Jehovah.

15 Thus saith the Lord Jehovah: Because the Philistines have dealt in vengeance, and have taken vengeance with despite heartily, for destruction, with the old hatred; therefore thus saith the Lord Jehovah: Lo, I will

* H. in avenging vengeance.

—that Rabbah.—Rabbah is found in Syr. and thus the passage is satisfactorily restored. "That thou mayest not mention the sons of Ammon among the nations," seems an unusual transition.

12. —and they have greatly offended.—Et deliquerunt delinquendo. But 17 MSS. 3 edd. read with Houbigant מַעַשְׂה, et deliquerunt delictum. Some give מַעַשְׂה the idea of a sacrilegious offence; Judah being God's heritage. יָסַר, 1 MS.

13. Teman and Dedan were noted cities of Idumea, See Jer. xlix. 7, 8. Tema was a son of Ishmael: Gen. xxv. 15: Dedan was a grandson of Abraham by Jokshan: 1 Chron. i. 32: Gen. xxv. 3.

14. —by the hand.—After the restoration of the Jews, Edom was subdued by them. See on Amos i. 12.
stretch out mine hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea-ports. And I will execute great * vengeance upon them, with † furious rebukes: and they shall know that I am Jehovah, when I shall shew my vengeance upon them.

CHAPTER XXVI.

1 And it came to pass in the twelfth year, in the first month, on the first day of the month, *that* the word of Jehovah came unto me, saying: Son of man, because Tyre hath said against Jerusalem, "Aha, she is broken; the merchandise of the † people is turned unto me;

* H. vengeances. † H. rebukes of fury. ‡ H. peoples.

16. —Cherethites.—See on Amos ix. 7. Compare Zeph. ii. 5. In the original there is a paronomasia.

1. —in the twelfth year.—6. MS. Al. read "in the twelfth year," for "in the eleventh year." The same MS. reads, "on the first day of the first month;" agreeably to Ezekiel's usual manner of dating facts: supplying בֶּן שֶׁש וָיֵשׁ בַּר שֶׁש וָיֵשׁ; or, as Houbigant conjectures, בַּשְׁש וָיֵשׁ בַּר שֶׁש וָיֵשׁ; which word, says he, occurring twice, transcribers by a common mistake inserted it only once. Arab. supplies a like omission 2 Kings xxv. 3: rendering, "on the ninth day of the fourth month." The Coptic MS. reads in the text "the tenth year." It is plain that the date in the text must be posterior to whatever is the true date c. xxxiii. 21: because this prophecy was delivered after the taking of Jerusalem was known to Ezekiel and his people. See v. 2.

2. —Tyre.—Fuit Tyrus emporium totius orientis nobilissimum, ditione non tam terestri quam per mare late sparsa, opibus copiosissimis florentissimum. Illius splendorem, rem nauticam, vires conductitias, mercatumque uberrimum graphicè descriptaej Ezekiel. Marham. can. chron. sec. xviii. p. 537.

—the merchandise.—Houbigant reads כָּרָבָה בָּר, as c. xxvii. 3: and this is the reading of Chald.: the Hebrew word, as it is differently
3 * she that was full is become desolate;” therefore thus saith the Lord Jehovah:

Lo, I am against thee, O Tyre; and I will cause many nations to come up against thee, as the sea causeth his waves to come up: and they shall destroy the walls of Tyre, and throw down her towers: and I will scrape off her earth from her, and I will make her like the top of a rock. She shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord

* H. the full is the desolate.

pointed, signifying mercatris or mercatura. 6. Ar. read וְלָשָׁן הָאֹרֶךְ and וְלָשָׁן. Εἰςγένος, συνεργός ὑπόλοιπος, τὰ ἔθνη ἑπετράπερν πρὸς μέ. “Aha, she is broken, she is brought low: the people are turned about unto me.” Possibly the true reading may be, דְּשֶׁרַת לְמָצְוֹת: “thou art broken, thou art brought low:” &c.

— she that was full.—Read סַרְבּוֹנָה, with 6. Ar. Chald. Houb.

3. — as the sea &c.—They shall be as loud, as numerous, as irresistible, as the waves of the sea. This is one of the beautiful and expressive images which occur in the magnificent prophecy here recorded.

4. — her earth.—An allusion to the custom in Palestine of fertilizing particular spots by carrying mould to them from other places less eligible for the purpose of sowing or planting.

5. — the top.—The bare shining surface of a rock.

5. — for the spreading of nets.—“The present inhabitants of Tyre are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing.” Maundrel. p. 49. The Jesuit Hadrianus Parvillerus resided ten years in Syria; and Huetius heard him say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun waves and winds, and useful only for the drying of fishermen’s nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy. See Bishop Newton on the prophecies. i. 190. 4th. Diss. xi.

— in the midst of the sea.—Probably Old Tyre, or its suburbs, stood in the sea on a peninsula, See v. 17: and c. xxvii. 4. Thus Carthage is alluded to in Appian as πόλις ἐν τῇ ἑλάσσῃ, a city in the sea. Libyca. p. 41. ed. H. Steph. c. 51. Vitr. in Isai. p. 666. Vitringa thinks it pro-
Jehovah. And she shall be for a spoil to the nations: and her daughters that are in the field shall be slain by the sword: and they shall know that I am Jehovah.

7 For thus saith the Lord Jehovah: Lo, I will bring against Tyre Nebuchadnezzar, king of Babylon, a king of kings, from the north; with horses, and with chariots, and with horsemen, and with a company of much people. Thy daughters in the field shall he slay with the sword; and he shall set a tower against thee, and * cast up a mount against thee, and lift up the buckler against thee: and his battering-rams shall he set against thy walls, and thy towers shall he break down with mattocks. By the

* H. pour out.

bable that insular Tyre served as a station for the ships of Old Tyre. “Alexander employed the ruins and rubbish of the old city in making his causeway from the continent to the island, which henceforth were joined together. It is no wonder therefore, as Bishop Pocock observes, Travels i. b. 1. c. 20. p. 81, 82, that there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is buried in the sand.” Bishop Newton. Diss. xi. However, Dr. Pocock mentions a great bay, south of Tyre, and assigns some reasons for supposing that Old Tyre stood in a corner of this bay. Travels. ib.

7. ——and with a company &c.—עַקֹּבַי 2 or 3 MSS. But a more important reading is זִבְּעָן, for זִבְּעָה, which is found in 3 MSS. and is confirmed by א.

That Nebuchadnezzar besieged Tyre for thirteen years in the reign of Ithobal, see Jos. contr. App. i. §. 20, 21, p. 451, 2: ed. Haverc. Compare Ant. x. xi. §. 1, p. 538. See Jer. xxvii. 3, 6. Ezek. xxix. 18—20: and on Amos i. 10.

8. ——the buckler.—“In forming the testudo.” Michaelis.

9. ——his battering-rams.—Percussiones arietis sui. וּפְרֵסָה percussit. כּוּבִּים Chald. contra, adversus, e regione. See Cappellus.

—with mattocks.—The original word is derived from יְרָךְ to lay waste; and here denotes some tool, as a pickaxe, by which besiegers demolished walls, when they approached them under cover.
abundance of his horses, their dust shall cover thee; by the sound of the horsemen, and of the * carriages, and of the chariots, thy walls shall shake; when he entereth into thy gates, † as men enter into a city which is broken up.

11 With the hoofs of his horses he tread on all thy streets: thy people shall he slay with the sword, and thy  

† strong fortress shall go down to the ground. And they shall spoil thy substance, and make a prey of thy merchandise; and they shall destroy thy walls, and break down || thy pleasant houses; and thy stones, and thy wood, and thy earth, they shall lay in the midst of the waters. And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place for the spreading of nets: thou shalt be built no more: for I Jehovah have spoken it, saith the Lord Jehovah.

* H. the wheel.  † H. according to the enterings of.  ‡ H. the fortress of thy strength.  || H. the houses of thy desire.

10. —broken up.—Which is stormed through a breach. See 2 Kings xxv. 4. Jer. lii. 7.

11. —fortress.—This is true of Old Tyre. New Tyre, taken by Alexander, was built on an island: and of this Quintus Curtius says, Post excidium renata, nunc, longa pace cuncta refovente, sub tutela Romana mansuetudinis acquiescit. iv. iv. 21. The same author refers to Old Tyre. When Alexander was desirous of sacrificing to Hercules, the ambassadors replied, Esse templum Herculis extra urbem, in eam sedem quam Palætyron ipsi vocant; ibi regem Deo sacrum rite facturum. iv. ii. 4. And, again, when insular Tyre was to be joined by a mole to the continent, he observes; Magna vis saxorum ad manum erat, Tyro vetere praebente. iv. ii. 18. Duplicem Tyrum agnoscent Strabo, Plinius, Ptolemæus; Insularem & Palætyrum.—Scylax de Insulari Tyro, ante- quam peninsula fieret, Βασίλεια Τύρου καὶ λιμήν, ὅπως ὁκτὼ στάδια ὀπό γῆς. De Palætyro dieinde, Ἀλλή πόλις Τύρου, λιμένα ἐχουσα ἐντὸς τείχους,
Thus saith the Lord Jehovah concerning Tyre: Shall not the isles shake at the sound of thy fall, when the wounded cry out, when * great slaughter is made in the midst of thee? Shall not all the princes of the sea come down from their thrones, and lay aside their mantles, and put off † their embroidered garments? shall they not clothe themselves with ‡ trembling, and sit on the ground, and tremble every || moment, and be astonished at thee? And shall they not utter a lamentation over thee, and say unto thee: "How art thou destroyed § that wast inhabited by sea-faring men, the renowned city: that was strong in the sea, she and her inhabitants: who spread their terror through all the inhabitants of the earth!" Now shall the isles tremble in the day of

* Or, when the slayer slayeth. † H. tremblings. ‡ H. the garments of their embroidery. || H. at moments. § H. inhabited, or, peopled, from the seas.


15. —when great slaughter is made.—In occidendo occasione; or, as 1 MS. reads, רָדָּר, cum occidit occisor.

16. —clothe themselves with trembling.—With fear productive of trembling. See like bold expressions, c. vii. 27. ps. xxxv. 26. cix 29. cxxii. 18.

—sit on the ground.—A posture expressive of grief. See Bishop Lowth on Isai. iii. 26.

—and tremble &c.—See this repeated, c. xxxii. 10.


—of the earth.—Syr. reads רֹשֵׁב יָם וַאֲרָץ. But Houb. and Dath. prefer רוֹשׁ יָם וַתָּלְקָד, toti aride.

18. —the isles.—יָם, the ships: Vulg. Dath. Houbigant proposes דָּמִים, דָּמִים occurs in 5 MSS. and originally in 2 others:
thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord Jehovah:

19 When I shall make thee a desolate city, as the cities that are not inhabited, when I shall bring up the deep upon thee, and the great waters shall cover thee; and when I shall bring thee down with them that descend to the pit, to the people of old time; and shall set thee in the lower parts of the earth, in the desolate places of old time, with them that descend to the pit, that thou be not inhabited; and when I shall appoint glory in the land of the living;

21 I will then make thee * a terror, and thou shalt be no more: and thou shalt be sought for, but shalt not be found any more for ever, saith the Lord Jehovah.

* H. terrors.

it is also the reading of 6. Ar. Syr. The Syrians traded to these places, and planted colonies in many of them.

—the isles that are in the sea.—Here אָילֵי which often signifies the sea-coasts, seems to denote an island properly so called: though indeed it may be said of coasts, occasionally projecting into the sea, that they are in the sea. See v. 5, 17.


19. —the deep.—Part of the city towards the port may have stood on ground recovered from the sea.

20. Compare Isai. xiv. 11, 15. c. xxxii. 18.

—the lower parts of the earth.—Literally, in terra inferioritatum.

—appoint glory.—To Nebuchadnezzar thy conqueror. Houbigant reads with 6, for הרוביאי ינני לי aec stabis;” and Mr. Dimock, without having consulted Houbigant, observes of this reading that only one letter is omitted, and confirms it by Syr. as well as by 6. very justly adding that “the force of the negative particle is carried on, as in other instances.” 6. legebant הָרוֹבִּי יִאני ni fallor, recte.” Secker.

—of the living.—3 MSS.

21. —be found.—See on v. 5.
CHAPTER XXVII.

1 Moreover the word of Jehovah came unto me, saying:
2 Also thou, son of man, utter a lamentation for Tyre;
3 and say concerning Tyre:
   O thou that art situated at the * entering in of the sea,
   that art a merchant of the † people to many ‡ isles; thus
   saith the Lord Jehovah: O Tyre, thou hast said, “I am
4 perfect || in beauty.” Thy borders are in the heart of
5 the seas; thy builders have perfected thy beauty. Of
   fir-trees from Senir they have made thee all thy ship-
   boards: they have taken cedars from Lebanon to make
6 masts for thee: of the oaks from Bashan have they made

* H. enterings in.
† H. peoples.
‡ Or, coasts.
|| H. of beauty.

2. Also.—See c. xxvi. 17.
3. ——situated.—רָשָׁב תְּשֵׁבָה or רְשָׁב תְּשֵׁבָה. MSS. edd. The ancients
   render, “unto Tyre, which is situated &c. which is a merchant &c.”
   ——of the sea. Which formed its harbour.
4. ——Thy borders &c.—See on c. xxvi. 5, 19.
5. ——from Senir.—A part of the ridge of mount Hermon, in the
   eastern half-tribe of Manasseh. Deut. iii. 9. 1 Chron. v. 23.
   ——thy ship-boards.—Some account for the use of the dual number by
   supposing the planks on each side of a ship to be meant. Dathius
   understands the word of the ornaments placed at the head and stern of a
   ship; but observes that V. reads לְדוֹר יִבְּשָׁם “tabulata maris,” and that
   Chald. explains these two words by כְּנַר, “omnem pontem tuum.”
Boards of the sea may mean ship-boards.
   ——cedars.—Michaelis brings two sufficient witnesses to prove that the
   name יִרְעָם is given by the present inhabitants of Lebanon to the tree
   which has the botanical characters of the cedar. Suppl. ad lex. Hebr.
   ——masts.—Though cedars have a thick and not a lofty trunk, masts
   consisting of different parts may be made of different cedars duly sized, or
   properly shaped if of too large a size.
thine oars: thy benches have they made of ivory, *inlaid* in box from the *isles of Chittim. Fine linen with embroidered work from Egypt was †spread forth by thee,

* Or, coasts. † H. that which was spread forth.

6. —*oaks.*—That they might be strong. Cels. i. 72.

Nunc, o lecta manus, validis incumbite remis.

Æn. x. 294.

Houbigant translates *alnos*, quia alnus quercu multo levier. According to *ō* the oars were of fir. For that translation should be pointed thus: τοῦ ποιησάνσας ιστοὺς. Ἐλαίνους ἡ τής Βασανίδος ἐποίησαν τὰς κόπτας σου, κ. λ.

—*thy benches.*—Perhaps the seats in the cabins of the royal galleys. In *ō* the word is read plurally.


Quale per artem

Inclusum buxo, aut Orcia terebintho,

Lucet ebur. Æn. x. 139.

We may allow that the benches of some Tyrian ships were adorned with streaks of ivory inlaid in box. But in one MS. † is wanting; and the insertion of this word may have arisen from the similar ending of †, written †, or †, with the *kibbutz* for the *eau*. Then the rendering would be, "Thy benches they have made of box-trees" &c. agreeably to what precedes from the beginning of v. 5. Mr. Dimock concurs with me in omitting †.

—*Chittim.*—Italy. Vulg. Bochart. Numb. xxiv. 24. Dan. xi. 30. "The islands and coasts of the Mediterranean." Bp. Lowth on Isai. xxiii. 1. Corsica was famous for the box-tree. Chittim was a son of Javan. Gen. x. 4. Cetia was a city of Latium: The Cetii were a people of Italy; and Cetus was a river near Cumæ. Boch.


Bishop Newton compares this luxury in the Tyrian shipping with the elegance and magnificence of Cleopatra's galley, when she sailed on the river Cydnos to meet Antony. On prophecy. Diss. xi. Plut. i. p. 927. ed. Par.
to be * thy standard: blue and purple from the † isles of
Elisha were thy covering. The inhabitants of Sidon and
Arvad were thy rowers: thy wise men, O Tyre, that were
in thee, were thy pilots: the ancients of Gebal, and the
wise men thereof, were in thee ‡ thy calkers. All the
ships of the sea, with their mariners, were in thee to trade
in thy market. They of Persia, and of Lud, and of
Phut, were || thy warriors in thine army: they hanged
the shield and the helmet in thee; they set forth thy
glory. The § men of Arvad, and thine army, were upon

* H. unto thee for a standard.
† Or, coasts.
‡ H. the strengtheners of thy breaches.
|| H. thy men of war.
§ H. sons.

——of Elisha.——Peloponnesus, famous for its purple. Boch. Hellas:
Michaelis, spic. geogr. who observes that in the Samaritan copy the word
is written שִׁילָן. It is also written thus in one Hebr. MS. and the † is
on a rasure in another. "Nec equidem Peloponnesum exclude, in qua—
Hellenes—consedisse—dicuntur ab Herodoto." Mich. ubi supr.
——thy covering.——Perhaps the awning placed over part of the ship.
Harmer. ii. 520.

8. ——Arvad.—The island Aradus, at the mouth of the river Eleutherus,
on the coast of Phœncia. The Arvadite is mentioned Gen.
x. 18.
——thy wise men, O Tyre.—"Videtur latere nomen loci sub literis
וראוב." Secker.

9 ——Gebal.—Probably Biblos, on the coast of Phœncia. E. Giblitis
Græci fecere Biblos. Boch. de Phœn. col. L. 1. c. 1. p. 345. Gebal,
mentioned ps. xxxiii. 7, is in Arabia.
——to trade in thy market.—Ut commercia tua exercerat. Houb. Ad
negotiandum negotiationem tuam. Cappellus. לַתָּר מְלָדוּת 5 MSS. See v. 27.

10. ——Lud.—We read that Mizraim begat Ludim. We also read
that Lud was a son of Shem. Gen. x. 13. 22. Bochart thinks that Lud
denotes African Ethiopia; but Michaelis places this people westward in
spic. geogr.
——Phut.—The African Nomades. Boch. See on Nah. iii. 9.

11. ——and thine army.—Forte בֵּית ליובִּיל "were in thine army:" as v.
thy walls round about, and the Gammadim were in thy
towers: they hanged their quivers upon thy walls round
about: they made thy beauty perfect. Tarshish was
thy trafficker, through the multitude of all thy substance;
with silver, iron, tin, and lead, they furnished thy fairs.
Javan, Tubal, and Meshech, these were thy merchants in
the * persons of men; and with vessels of brass they fur-

* H. soul of man.

et quæ sequuntur." Secker.

—Gammadim.—Probably a people of Phœnicia; and perhaps the
inhabitants of Ancon, ἴχνος and דֶּמֶם signifying a cubit. Pliny men-
tions Gamale a city of Phœnicia; for which some propose to read Gamade.
L. ii. C. xeci. שָׁמָרִים, guarde, is the reading of d. Ar. Syr. Hallet iii.
18. חְבוֹרִים, et Cimmerii, 8 MSS. These were ancienly inhabitants of
Crim Tartary. "Parvula simulacra, plerumque cubitalia, in domibus
aut turribus etnicorum, in earum tutelam, aut presidium, collocata."
Spencer. ii. xxiv. iii. 464.

—quivers.—So the word signifies in Syr. See V. 6. and Jer. li. 11.
12. — Tarshish.—See on Jonah i. 3. Michaelis thinks that there
was only the Spanish Tarshish; and that ships sailed to it from Ezion-
geber round Africa. Spic. geogr. Spain was ancienly remarkable for
silver mines. Plin. l. xxxiii. c. vi.

—they furnished.—Dederunt sic accipiendum ut fecerunt esse nun-
dinas tuas. Houb.

—Tubal and Meshech.—Sons of Japheth. Gen. x. 2. The people
called Tibareni and Moschi are here meant; who are generally men-
tioned together, and were situated towards mount Caucasus. See Bochart
and Michaelis.

—in the persons of men.—'Ανδραποδίσταρι, or sellers of men for slaves,
are branded by St. Paul as highly criminal. 1 Tim. i. 10. Thessaly
abounded with them:

*Εμπορος ἦκον ἐκ Θεταλίας παρὰ πλείστων ἀνδραποδιστῶν.

Aristoph. Plut. 521.
nished thy market. They of the house of Togarmah furnished thy fairs with horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: many † isles were the mart of thine ‡ handy-work: they returned thee for thy price horns, ivory, and ebony. Syria was thy

* H. sons.
† Or, coasts.
‡ H. hand.

Bochart observes that Pontus, to which the Tibareni extended themselves, was remarkable for slaves.

Mancipiis locuples eget æris Cappadocum rex. Hor.

And that the Grecian slaves were the most valuable of any.

Quibus Argivæ pulchraque ministrant Thessalides, famulas et quæ mernere Lacesnas.

Claud. l. ii. in Eutropium.

Nec tener Argolica missus de gente minister.

Mart. iv. 66.


14—Togarmah.—Some think that the Turcomanni are thus called. Bochart supposes that Cappadocia is meant. Michaelis prefers Armenia; which abounded in horses, and among the inhabitants of which a tradition prevailed that they were descended from Thorgom. The Greek scholiast on Ezekiel says, that some understood Togarmah of the Armenians: on which Michaelis lays much stress. Spic. geogr. p. 76. See Gen. x. 3. and c. xxxviii. 6.

15.—Dedan.—A city in the Persian Gulf, no called Daden. Boch. Mich. To this place the inhabitants of the eastern isles, or sea-coasts, brought their wares.

—the mart.—ะתרוחך 1 MS. the marts.
—horns.—Some think that the long horns of the ibex, a kind of goat, are meant. Of these cups and bows were formed
—ebony.—Sola India nigrum

Fert ebenum. Virg. G. ii. 117.

trafficker, through the multitude of thine handy-works; with rubies, purple, and embroidered work, and fine linen, and coral, and carbuncles, they furnished thy fairs. 17 Judah, and the land of Israel, * were thy merchants: with wheat, myrrh, and panic, and honey, and oil, and balm, they furnished thy market. Damascus was thy trafficker in the multitude of thine handy-works, through the multitude of all thy substance; in the wine of Helbon,  

* H. these were.

originally. See De Rossi. "The Syrian trade is mentioned afterwards under the name of Damascus; and some merchandises are also mentioned which are not proper for Syria. The Syrians could buy purple from Tyre, but sell none to Tyre." Michaelis.

carbuncles.—Some sparkling gem; the root of the original word being דרב carbula.

thy fairs.—Three MSS. omit the preposition ב in the original. See v. 12, 13. and Houbigant.

17. — with wheat, myrrh.—The present reading is, "with wheat of Minnith," a city or district of the Ammonites, Judg. xi. 33. Houbigant reads with ג' יהסמה לידת לש; see Gen. xliv. 11: and observes that a produce of Judah or Israel must be referred to, and that wheat of Minnith is wholly unknown in the sacred writings. Syr. translates by ṣα�דר, rice. The Rev. Henry Dimock, in a learned sermon on Matth. v. 18, Oxford. 1783, proposes שיר לואמי ידש, wheat, olive.

— and panic.—Mr. Dimock, ubi supr. conjectures דסה, and the fig. As Syr. renders by a word which signifies millet, which panic resembles, I have translated by this latter word from the similarity of its sound to דסה. See Grotius. Panis fit e panico rarius. Plin. l. xviii. c. vii. The Massilians, when besieged by Caesar, panico vetere omnes aleabantur. B. C. ii. xxii. Though, according to Galen, it is dry and affords not much nutriment; it might be useful in voyages, because it could be preserved for a long time. V. Luther, Houb. Dathius, and many others, suppose the word to mean boleam. Casia. ג' .

18. —of Helbon.—'Ex Xαλβαν. ג' MS. Vat. Mr. Dimock prefers זאלת, of Lebanon. See Hos. xiv. 7. But he observes that Strabo and Hesychius mention Chalybonian wine as the produce of Syria. "It was so excellent that the Persian king drank no other: and Posidonius says that it grew in Damascus of Syria." Athen. Deipn. L. i. c. xxii. Casau-
and in white wool. Dan also, and Javan from Uzal, were in thy fairs: they furnished wrought iron: casia, and sweet reed, * were in thy market. Dedan was thy merchant in gorgeous apparel for † horsemen. Arabia, and all the princes of Kedar, these were traffickers ‡ in thine handy-work: in lambs, and rams, and goats, in these they became thy traffickers. The merchants of Sheba and

* H. was. † H. riding. ‡ H. of thine hand.

bon's note is, Chalybonium vinum Strabo, Hesychius, Eustathius, nasci in Syria scribunt. See Strabo p. 735. marg. It is observed that, in Suidas, for ὁμο ταὐδίκων we should read ταὐδίκως. Mr. Louth says that Helbon is the same part of Syria which is called Chalybonitis by Ptolemy; and that it is now called Aleppo.

19. Dan also &c.—For Ἰρα. Theod. and V. read Ἰρ. According to Drusius some Greek copies have Δαδας, and Jerom's text has Dedan. Grotius thinks that Dan in the kingdom of Israel can scarcely be meant here; and finds that a city named Dana is placed by Ptolemy in the island of Ceilan. Ἰρα is a city of Idumea. See Phaleg. l. iv. c. vi. The very learned Michaelis, on Gen. x. 27, supposes Vadan, as well as Javan, to be a city, or people, of Arabia Felix.

By Javan from Uzal we may understand inhabitants of the district of Javan, or Jeman, in Arabia, from Uzal a city of that district. Boch. Phaleg. l. ii. c. xxi. Gen. x. 27. From Uzal. & Ar. Syr. “Azal nomen Sanae, quae metropolis Arabiae Felicis.” Camusus, teste Golio. Michaelis on Gen. x. 27.


22. Sheba.—A people of Arabia Felix.

Solis est theura virga Sabæis. Virg. G. ii. 117.
RAAMAH, these were thy merchants: with the chief of all spices, and with all precious stones, and with gold, they furnished thy fairs. Haran, and Calneh, and Eden, were thy merchants: Sheba, Ashur, and Chilmad, were in thy market. These were thy merchants in excellent wares; in mantles of blue and of embroidered work; and in chests of rich apparel, bound with cords and made of cedar,

* H. wrappers.
† Or, variegated.

--- RAAMAH.---Raamah was son of Cush and father of Sheba. Gen. x. 7. According to Bochart, Raamah is a city of Arabia on the Persian Gulf. But Michaelis, spic. geogr. alleges authority for supposing that it may be a city of Arabia Felix. 23. Haran.---Not Charan, or Charræ, a city of Mesopotamia; but Haran Alcarin in Arabia. Michaelis.——Calneh.---This is the reading of Grotius and Houbigant. Calneh, or Ctesiphon, in Babylonia, is mentioned Gen. x. 10. Is. x. 9. Am. vi. 2. But Michaelis observes that Chald. here understands Canneh of the city Nesibis in Mesopotamia. Spic. geogr. 227, 9. However, in his note on this verse he says that Canna is a cape and port of Arabia Felix on the Indian sea, in the country of Hadramaut.


——Sheba.---“This is probably another Saba, as it appears from Gen. x, 7, 28, that there were three nations of this name.” Michaelis.


——of rich apparel.—Cenis bicolor, teniae: Arab. وَفِصْرُ وَفِصْرُ وَفِصْرُ وَفِصْرُ, vestis e contortis filiis contexta. Gol.

——bound &c.—We find אָרוֹוָיָ and אָרוֹוָיָ in MSS. This description of the chests seems unnatural, and אָרוֹוָיָ does not occur elsewhere. It is very difficult to propose a satisfactory sense. Possibly may denote "cords of fine linen, purple, or silk;” Esth. i. 6; תַּנְבִּיס, “tur-
25 * among thy merchandise. The ships of Tarshish were thy chief traders in thy market: and thou wast filled, and wast made very glorious, in the heart of the seas.
26 The rowers have brought thee into great waters: the east-wind hath broken thee in the heart of the seas. Thy substance, and thy fairs, thy markets, thy sailors, and thy pilots, thy ¶ calkers, and the traders in thy market, and all thy warriors that are in thee, and all thy company that is in the midst of thee, shall fall in the heart of the seas, in the day of thy fall. At the sound of the cry of thy pilots the suburbs shall shake: and all that handle the oar shall come down from their ships, the mariners and all the pilots of the sea shall stand upon the ¶ shore, and

* Or, in thy market.
† H. the strengtheners of thy breaches.
‡ H. land.

bans bound on the head, or some other ornament bound about the body:” and perhaps we should read rows of jewels for the neck, hands, or feet.” See וְרָוָיına Cocc. lex.

—among thy merchandise.—Or, בַּשְׁמֵיהֶיה ב של “in these was thy merchandise.” See 6. MS. A1.

25. —thy chief traders.—See שָׁרָה Tayl. conc.
26. —into great waters.—Altum urges. Hor. Under these beautiful and expressive figures Tyre is represented as brought into danger by her statesmen, and destroyed by Nebuchadnezzar. Grotius refers to Hor. od. 1. i. xiv.

27. —thy markets.—See עִירָהמ 1. 6 MSS. and 2. one MS.

—and all thy company.—ב לוכַלּוֹ מִן MSS. edd. 6. Syr. Ch. V. reads, “with all thy company.”

—shall fall in the heart of the seas.—The image may be carried on from v. 26: “Shall cease with respect to thee, as if they were sunk in the ocean.” Or, “Shall fall, notwithstanding thy strong situation in the sea.” See v. 32.

28. At the sound of the cry &c.—Some of the Tyrian pilots endeavoured to escape, but were intercepted in the suburbs. See c. xxvi. 15.
29. —and all the pilots.—All the ancients supply and.

—upon the shore.—The shore of the adjoining island; from which they viewed the conflagration of their city.
shall cause their voice to be heard for thee, and shall cry out * bitterly, and shall cast dust upon their heads, they shall wallow themselves in ashes: and they shall make their head bald for thee, and gird them with sackcloth: and they shall weep for thee with bitterness of soul, and bitter mourning: and in their wailing they shall * take up for thee a lamentation, and shall lament over thee, saying, “What city is as Tyre, which is cut off in the midst of the sea?” When thy wares went forth from the seas, thou didst satisfy many † people: with the multitude of thy substance, and of thy merchandise, thou didst enrich the kings of the earth. Now art thou broken in the seas, and thy merchandise in the midst of the waters; and all thy company in the midst of thee are fallen. All

* H. in bitterness. † Or, utter. ‡ H. peoples.

Jerom says, from the ancient histories of the Assyrians, that, when the safety of the city was despaired of, great numbers of the Tyrians secured themselves and their riches in their ships.

31. —and they shall make &c.—Three MSS. read יְלִיהָ; and MSS. and edd. read יָלָיָה. קְרָתָה. Φαλακρόσουσιν ἐπὶ σὲ φαλάκραμα. Theod.

32. —in their wailing.—Reading by transposition כלים על. V. The present reading signifies their sons, or, their children; sc. of the mariners and pilots: 6. Ar. Syr. Theod. some MSS. and edd. represent it, and Dathius says that beyond doubt it is the true reading.

—which is cut off.—I read נָרִים with Houbigant; but suppose it the participle Niphal, excissa: in which I have the pleasure to find the concurrence of Mr. Dimock. “Quis fuerat per maria Tyro similis?” Houb. But נָרִים 14 MSS. 3 edd. “as she that is put to silence:” quàe obmutuit: V. Part. Pahul from רָבֹא silere.

33. —went forth &c.—Were landed at the several marts.

—of thy substance.—2 MSS.


—are fallen.—After 6. read בֵּין עָשִׂים, πάντες οἱ κομήθατα σου,
35 the inhabitants of the isles are astonished at thee; and their kings * are horribly afraid, they are troubled in their countenance. The traffickers among the people hiss at thee: thou art become † a terror; and thou shalt not be any more for ever.

CHAPTER XXVIII.

1 Also the word of Jehovah came unto me, saying:
2 Son of man, say unto the prince of Tyre,
   Thus saith the Lord Jehovah: Because thine heart is lifted up, and thou hast said, "I am a god, I sit in the seat of God, in the heart of the seas;" whereas thou art a man, and not God, though thou set thine heart as the heart of God: lo, thou art wiser than Daniel, there is no secret which can be hidden from thee: by thy wisdom and

* H. are afraid with horror. † H. terrors.

as Cappellus observes. "And all thy company in the midst of thee: all thy rowers are fallen."
36. —a terror.—See c. xxvi. 21.

2. —the prince of Tyre.—Ithobal. See on c. xxvi. 7.
   —in the seat of God.—"Inaccessible by mortals." Secker.
3. —wiser than Daniel.—In thy own conceit. That the wisdom of Daniel might be famous at this time, see on c. xiv. 14; and on c. xxvi. 1.
   —which can be hidden.—There is no abstruse matter which men can hide from thee. This form of expression is rightly understood by the authors of the Vulgate version and of the Chaldee paraphrase. Omne secretum non est absconditum a te. Et omne secretum [arcanum, mysterium] non abscendetur a te. In like manner V. and Ch. render ʾănî, v. 16. See also c. xxx. 4. ʾāḥāḇ ה, et ablata fuerit. Vulg. So Luke xii.
by thine understanding thou hast gotten thee substance,
and hast gotten gold and silver in thy treasures: by the
greatness of thy wisdom, and by thy merchandise, thou
hast multiplied thy wealth, and thine heart is lifted up
because of thy wealth: therefore thus saith the Lord
Jehovah: Because thou hast set thine heart as the heart
of God, therefore, lo, I will bring upon thee strangers,
the terrible of the nations; and they shall draw their swords
against the beauty of thy wisdom, and shall defile thy bright-
ness. They shall bring thee down to the pit, and thou
shalt die the death of the slain, in the heart of the seas.
† Wilt thou indeed say, "I am a god," before them that
kill thee? whereas thou art a man, and not God, in the
hand of them that slay thee. Thou shalt die the death
of the uncircumcised by the hand of strangers: for I have
spoken it, saith the Lord Jehovah.

* H. by the deaths.  † H. Saying wilt thou say.  ‡ H. deaths.

48. ἐπὶ παρέθυσεν τοὺς περισσότερον αἰνήσουσιν αὐτῶν. See also Luke
vi. 38.
5. —and by thy merchandise.—Five MSS. and the ancients read with
the καυ. The Hebrew is well represented in V. In multitudine—mul-
tiplicasti.
6. —Because.—Resumed from v. 2.
7. —their swords.—After this word ἐλιβάριν. Ar. add ὁδεγόνη. And they
shall draw their swords [against thee, and] against the beauty of thy
wisdom.
8. —and thou shalt die.—Read ἀνάῳρα, with the Dagesch forte in the
last letter.
—in the heart of the seas.—Notwithstanding the proud, and seem-
ingly impregnable, situation of thy city. See c. xxvii. 27, 32.
9. —before them that kill thee.——תּוֹדְרִינֶךָ plurally, 22 MSS. 3 edd. 6.
Ar. Syr. V.
—them that slay thee.——מִחרְלָיָה מִשְׂרָי V. Syr.
10. —of the uncircumcised.—Contemptissimorum: Houb. from the
Arab. עָרָל אַמְוֵת fuit. But Dathius agrees with Schnurrer that the
11 The word of Jehovah came also unto me, saying;
12 Son of man, * take up a lamentation for the king of 
Tyre, and say † concerning him,
   Thus saith the Lord Jehovah:
   Thou art like a signet of ‡ curious engraving;
   Thou art full of wisdom, and perfect in beauty.
13 Thou hast been in Eden, the garden of God.
Every precious stone hath been thy covering;
The ruby, the topaz, and the diamond,
The beryl, the onyx, and the jasper,
The sapphire, the emerald, and the carbuncle:
And of gold was the workmanship of thy tabrets, and of 
thy pipes, because of thee:

* Or, utter. † Or, unto. ‡ H. of similitude, or, form, or, figure.

Jews might proudly call other nations the uncircumcised, as the Greeks gave them the contemptuous name of barbarians. See 1 Sam. xvii. 36.
12. —a signet of curious engraving.—See Jer.xxii. 24. Hagg. ii. 23. Houbigant observes that all the ancients read similitudinis: hoc est, effigiem habens in sculptura suâ. This is also the reading of 8 MSS. and of 3 originally. Dathius renders, Tu es annulus bene figuratus.
13. —in Eden.—Thou hast enjoyed every delight. Houbigant proposes מיעון, as Eden; and 1 MS. reads thus; but, as it seems, by accident.

—thy covering.—In the canopy of thy throne. Or, thy garments have been adorned with them.

—The ruby &c.—Observe, with Cappellus and Menochius, that ó enumerate twelve precious stones. See Exod. xxviii. 17—20. Rev. xxi. 19, 20. The Greek version also adds, “and silver and gold.”

—And of gold.—Six MSS. 2 edd. and V. read דוד. The tabrets and pipes might be bound with gold.

Tibia non, ut nunc, orichalocta vincita. Hor. But ó Syr. read thou hast filled; and perhaps for תמר, הורוס, וTimeString, or (see MSS.) תמר, or the midst of thee, i.e. of thy treasures: see ó. v. 16: and they seem to understand ניבים, or ניבים as 2 MSS. read, in the sense of antrum, excavatio, “caverns serving for repositories;” the root in Sam. Ar. signifying foderere. V. reads יוסי, decoris tui.

—because of thee.—Mr. Lowth. Or, in the city subject to thee.
In the day when thou wast born they were prepared.

14 I made thee as the anointed covering Cherub;
Thou wast upon the holy mountain of God;
Thou didst remain amidst the stones of fire.

15 Thou wast perfect in thy ways from the day when thou wast born,

* H. created.  † H. walk to and fro.  ‡ H. created.

See v. 18. בָּךְ is not expressed. V. Syr. and may denote that the foregoing word is differently read, זכּוֹר; two MSS. as I have observed, omitting מַשְׁמַר.

—in the day &c.—Ed. Complut. ס. Ar. Syr. read מַשְׁמַר. The sense is the same, whether we interpret, From, or, In, the day of thy nativity.


—the anointed covering Cherub.—The particle of similitude כָּל, as, like, is understood. The two Cherubim of beaten gold were part of the ark, and therefore anointed. Exod. xxv. 18, 21. xxx. 26. One MS. reads מַשְׁמַר, which answers to extendus, in Vulg. and which Grotius thought to be Jerom’s reading. See Exod. xxv. 20. The two Cherubim covered, מַשְׁמַר, the mercy seat with their wings.

In this lamentation, wisdom beauty magnificence splendour and perfection are attributed to the king of Tyre. He likewise bore an exalted and sacred office. On these accounts he is compared to one of the angelic orders. Procudulbio vox illa, Cherub, potentiam & magnitudinem illam indicat, qua rex ille vicinos, immo & semetipsum, superavit, ex quo Deus illum ad sedem regiam exivisset. Spencer. p. 844.

—Thou wast &c.—The image of the Cherub is pursued. "Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain. Thou wast, as it were, conversant among the twelve precious stones on the breast plate of the high priest, which shone like fire." See Mr. Lowth. Whenever God, who dwelt between the Cherubim, was approached, the high priest wore his breast plate. Exod. xxviii. 30. 1 Sam. xxviii. 6. The allegory is bold, after Ezekiel’s manner.

"Thinking himself more than a mortal, is expressed by being, as Adam was, in paradise; and, as the Cherubim were, in a place not to be approached." Secker.
Until iniquity was found in thee.

16 Through the multitude of thy merchandise they have filled the midst of thee with violence;
And thou hast sinned, therefore I will cast thee as profane out of the mountain of God;
And I will destroy thee, O covering Cherub, from amidst the stones of fire.

17 Thine heart was lifted up because of thy beauty:
Thou hast corrupted thy wisdom by reason of thy brightness:
I will cast thee to the ground;
I will lay thee before kings, that they may see their desire on thee.

18 Through the multitude of thine iniquities, by the unrighteousness of thy traffick,
Thou hast profaned thy sanctuaries:
Therefore will I bring forth a fire from the midst of thee,
† which shall devour thee;
And I will bring thee to ashes upon the earth,
Before the eyes of all that look upon thee.

* Or, the midst of thee is filled.  † H. it.

15.—was found &c.—F. בפשעך. Until degeneracy of manners was found in thee, and the people had filled up the measure of their iniquity.

16.—they have filled.—Three MSS. two of which are among the most ancient, read מְלָא. Houbigant conjectures מְלָא plenum est. Syr. &c. Ar. read very well מְלָא, thou hast filled.

17.—that they may see &c.—לראותה 1 MS. "Forte lo."
Secker. For the phrase, see Obad. 12, 13. Ps. liv. 8. lxx. 11. cxviii. 7.

18.—thy sanctuaries.—Or, thy sanctuary. See MSS. edd. "The lxx read וְִֽהָֽאֵֽחַ in the first person, which agrees with והָ֑אֵֽחַ in v. 17. Mr. Dimock.

—from the midst of thee.—See v. 16.—From the midst of that city over which thou rulest. Thee, in the following line, seems to include both the city and its king.
19 All that know thee among the * people shall be astonished at thee:
   Thou † shalt become a terror; and thou shalt not be any more for ever.

20 The word of Jehovah came also unto me, saying:
21 Son of man, set thy face against Sidon, and prophesy against her, and say:
   Thus saith the Lord Jehovah: Lo, I am against thee, O Sidon; and I will be glorified in the midst of thee.
   And they shall know that I am Jehovah, when I execute judgments in her, and am sanctified in her. And I will send upon her pestilence, and blood in her streets. And the wounded shall fall in the midst of her, by the sword which shall be upon her from every side: and they shall know that I am Jehovah.
24 And there shall be no more unto the house of Israel a

* H. peoples.
† H. art become terrors.

19. —Thou shalt become, &c.—Repeated from c. xxvii. 36. MS. Copt. adds at the end of this v. “Ego Dominus, ego dixi.”
21. —Sidon.—The mother-city of Tyre. See Justin l. xviii. c. iii.
22 —And they shall know.—“And thou shalt know,” ידיעך, 6. here, and 6. MS. A. v. 23.
—judgments in her.—ךְָבָב, in thee, 6. Ar. Chald. 3 MSS. and a fourth now.
—sanctified in her.—ךְָבָב, in thee, 6. Ar. 1 MS. originally, and a second now.
23. —upon her.—ךְָבָב, upon thee, 6. MS. Al. It is wanting in one MS.
—in her streets.—In thy streets, 6. Ar. 1 MS.
—shall fall.—ובָּגָל one MS. ascribed to the beginning of the twelfth century, 3 originally, V. 6. Ar. Syr. וַנַפְשָה זִרועָל, 1 MS.
—in the midst of her.—Of thee, 6. Ar.
—upon her.—Upon thee, 6. Ar.
pricking brier, or a grieving thorn, of all that are round about them that despised them: and they shall know that I am [the Lord] Jehovah.

25  Thus saith the Lord Jehovah: When I assemble the house of Israel from the * people among whom they are scattered; then will I be sanctified through them in the sight of the nations, and they shall dwell in their land which I gave to my servant, even to Jacob; they shall even dwell therein securely, and shall build houses and plant vineyards and dwell securely, when I have executed judgments upon all that despised them round about: and they shall know that I am Jehovah their God.

* H. peoples.

24. —grieving.—הבעיבא, MSS. 3 edd.
—of all.—Nebuchadnezzar subdued all the ancient enemies of the Jews.
—that I am [the Lord] Jehovah.—יוה, the Lord, is omitted in 9 MSS. 6. MS. Vat. But 6. MS. Al. read as at the end of v. 26, Jehovah their God.

25. —among whom.—For נב ו מSS. and some edd. read פש.
—even to Jacob.—So Chald. The other ancients and 1 MS. read עקיב יacob. Or, rather, the ancient translators render thus; as does the author of the English version.
CHAPTER XXIX.

1 In the tenth year, in the tenth month, on the twelfth day of the month, the word of Jehovah came unto me, saying; Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him and against * all Egypt: Speak and say:

Thus saith the Lord Jehovah: Lo, I am against thee,

* H. Egypt all of it.

1. —tenth year.—The twelfth year: 6. MS. Vat. and "Αλλος in Montf. Hex. Dathius justly remarks that this and the three following chapters are joined together, because they treat of the same subject; though they consist of prophecies uttered at very different periods of time.


—twelfth day.—First day: 6. The period assigned in the present text is during the siege of Jerusalem; and, agreeably to v. 6, 7, may be immediately after Pharaoh's retreat, foretold by Jeremiah, c. xxxvii. 7.


Sacerdotes illi Ægyptii, qui Herodoto sciscitanti de rebus Ægyptiacis respondebant, ea quae ad laudem gentis faciebant tantum docuerunt, cætera quæ ad illorum ignaviam, servitutem, & tributa quæ Chaldæis pendebant, tacuerunt. Atqui ex Beroso & Jeremia constat illos reges Ægyptios precario regnasse, & Babyloniis vectigales fuisse. Scalig. in Fragm. p. 11.

Eusebius Psammi dat annos 12, Vaphri 30, id est, undecim plures quam iis impertitus est Herodotus. Hiatus ists, sive annorum undecim ἀναρχία, cum calamitasibus Ægypto a Nabuchodonoso illatis convenienter se habet. Marsham. 543.
Pharaoh king of Egypt; the great * dragon that lieth in the midst of his rivers, that saith, “My † river is mine own, and I have made it for myself:” and I will put hooks in thy jaws, and I will make the fish of thy rivers cleave to thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall cleave to thy scales. And I will leave thee in the desert,

* Or, crocodile. † Or, rivers are—made them.

3. —the great dragon.—תנור חוה 17 MSS. The crocodile is alluded to. “Among the ancients it was a symbol of Egypt; and appears so on Roman coins.” Michaelis. Milton has this sublime passage in view:

Thus with ten wounds
The river-dragon tam’d at length submits.

Par. Lost. xii. 190.

See Addison. Spect. n. 369. D’Herbelot cites an eastern poet, who, celebrating the prowess of a most valiant Persian prince, said, He was dreadful as a lion in the field, and not less terrible in the water than a crocodile. Harmer. ii. 529. See c. xxxii. 2: where both these comparisions are used.

—rivers.—The Nile had seven mouths. Rivers also emptied themselves into it, and channels were cut from it.

—have made it for myself.—That עשה הוא may be equivalent to עשה יש, see on Zech. vii. 5. This vaunting language agrees with what Herodotus relates of Pharaoh-Hophra, (See Jer. xlv. 30) or Apries. “This is said to have been the persuasion of Apries, that no God was able to deprive him of his kingdom.” L. ii. §. 169. p. 186. Ed. Wess. See Grotius.

4. —hooks.—תנור חוה MSS. odd. Houbigant. See on c. xxxviii. 4. This refers to the conquest of Egypt by Nebuchadnezzar: see Jer. xliii. 10. xlv. 30: and also to the defeat of Apries by the Cyreneans, and by Amasis. Herod. ii. §. 161.

—the fish.—Pharaoh’s subjects, or auxiliaries.

—and all the fish.—תנור חוה is wanting in four MSS. חוה is sometimes used before the nominative case. Or, we may point thus: “And all the fish of thy rivers: they shall cleave to thy scales.”

5. —thee in the desert.—In siccum solum. Dathius. Or, we may here have an allusion to the heavy loss which Apries and his Egyptian
even thee and all the fish of thy rivers: thou shalt fall on the * open field, thou shalt not be gathered together nor assembled: to the beasts of the field, and to the fowls of the heavens, I have given thee for food. And all the inhabitants of Egypt shall know that I am Jehovah; because they have been a staff of reed to the house of Israel: when they took hold of thee with their hand, thou wast crushed, and didst tear all their shoulder; when they leaned on thee, thou wast broken, and didst strain all their loins.

8 Therefore thus saith the Lord Jehovah: Lo, I will bring a sword upon thee, and will cut off from thee man and beast: and the land of Egypt shall be † desolate and waste; and they shall know that I am Jehovah. Because

* H. the face of the field. † H. for desolation and wasteness.

army sustained in the expedition against the Cyreneans; towards whom they must have marched over the desert. Herod. ii. § 161. Apries himself did not fall in battle; but was taken prisoner by Amasis, and strangled by the Egyptians. Herodotus, ii. § 169. Jer. xlv. 30.

—thou shalt fall.—ordova. MSS. edd. Houb. A king is said to be defeated, or victorious, when his armies are so. See Mr. Lowth.

—nor assembled.—To the dead, in the sepulchres allotted for them. קבר signifies to bury, Hos. ix. 6. Jer. viii. 2.

6. —they have been a staff of reed.—The image is taken from 2 Kings xviii. 21. Isai. xxxvi. 6. Dathius observes that ò. Syr. V. render thou wast, והיו, חורת; or, והיו, חורת: but that perhaps they had translated thus to make the connection with the following verse more easy. חורות, ye were, 1 MS.

7. —with their hand.—כבס, with the hand, MSS. edd. כבש, with their hand ò. Houb.

—and didst strain.—רומעו, a transposition found in Pol. syn. and Tayl. conc. and approved of by Houbigant, who renders luxasti, vacillare fecisti. Dissolvesti. V. “Omnino legendum ῥομύεται. Patet res ex ps. lxix. 28.” Secker.
thou hast said, "The river is mine, and I have made it."

10 therefore, lo, I am against thee and against thy river;
and I will give up the land of Egypt to * desolation † by
the sword and to wasteness, from Migdol to Syene, even
to the border of ‡ Ethiopia. There shall not pass through
it the foot of man, and the foot of beast shall not pass
through it; neither shall it be inhabited forty years.

And I will make the land of Egypt § waste, in the midst
of lands that are wasted; and her cities, in the midst
of cities that are made desolate, shall be || waste forty years:
and I will scatter the Egyptians through the nations, and

* H. desolations.  † Or. to. ‡ H. Chus.  § H. a wasteness.
|| H. a wasteness.

9. — and I have made it.—from v. 3, 1 MS. another originally,
and a third now. I greatly prefer this reading.

10. — by the sword.—and to the sword: 6. Ar. The word is
omitted in Syr. as if it were a different reading of the preceding word.

— and to wasteness.— ישמחם 6. Ar. Chald. and * 알טר in Montf.

Hex.

— from Migdol &c.—So c. xxx. 6, we should render "from Migdol
to Syene," as Mr. Lowth, and Prideaux, ann. 573, observe. The ה in
דר may be local. Migdol, or Magdolus, is mentioned Exod. xiv. 2.
Numb. xxxiii. 7. Jer. xliv. 1. xlvii. 14: and from the passage in Exodus
it appears to be situated towards the north of Egypt. Antoninus places
it at the entrance into Egypt, twelve miles from Pelusium. Boch. Phal.
iv. xxvii. p. 277. It is well known that Syene was to the south of Egypt,
under the tropic of Cancer, and bordering on African Ethiopia.

— even to.—יתו, to, 6 MSS. The preposition also signifies * juxta.
Nold. § 14.

11. — forty years.—After the total defeat of Apries by the Cyreneans,
in which so many Egyptians fell that the whole nation was enraged against
their king, a civil war with Amasis followed, a conquest of Egypt by
Nebuchadnezzar, and another conquest of it by Cyrus. We learn from
this passage during what period of years Egypt was desolated, and, in a
manner, deserted.

12. — in the midst of lands that are wasted.—By the extensive con-
quests of Nebuchadnezzar, and afterwards of Cyrus.

— shall be waste.—ריהנומד MSS. 2 edd. c. xxx. 7.

— scatter the Egyptians.—Berosus informs us that Nebuchadnezzar
will disperse them through the lands. Yet thus saith the Lord Jehovah: After the end of forty years, I will assemble the Egyptians from among the people whither they are scattered. And I will bring again the captivity of the Egyptians, and will cause them to return into the land of Pathros, unto the land of their origin; and they shall be there a low kingdom: it shall be the lowest of the kingdoms, neither shall it exalt itself any more above the nations: and I will diminish them, that they rule not over the nations. And they shall no more be the confidence of the house of Israel, calling their iniquity to remembrance when they turn after them: but they shall know that I am [the Lord] Jehovah.

Now it came to pass in the twenty-seventh year, in the first month, on the first day of the month, that the word of *H. peoples. + H. to the house of Israel a confidence.

carried many Egyptians captives to Babylon; and Megasthenes, that he transplanted others to Pontus. See Bp. Newton on the prophecies. Svo. i. 362. 3d ed. 4°. p. 198, 9.

13 —the end of forty years.—Probably at the settlement of the kingdom by Cyrus.


—a low kingdom.—In general, it shall be tributary and in subjection to strangers; to Nebuchadnezzar, to Cyrus, to Cambyses, to Artaxerxes Ochus, to the Macedonians, to the Romans, to the Mamaluks, and to the Turks. See Bishop Newton on the prophecies: Dissert. xii.

16. And they shall no more be.—So all the ancients; as if they read יָפָה.

—calling their iniquity to remembrance.—Causing God to remember, and to punish, the iniquity of his people.

—the Lord Jehovah.—יָפָה is wanting in 12 MSS. and in 6. MS. Vat.

17. —the twenty-seventh year.—If the date be genuine, (and there
Jehovah came unto me, saying: Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet neither he nor his army had wages from Tyre, for the service which he served against it. Therefore thus saith the Lord Jehovah; Lo, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and *share her spoil, and †seize her plunder; and she shall be wages for his army. For his labour wherewith he served against it, I have given him the land of Egypt; because of that which they have done against me, saith the Lord Jehovah.

* H. spoil. † H. plunder.

is no variation in the ancient versions, or in MSS.) this is the last prophecy which Ezekiel uttered. Prideaux argues that the Phœnician annals agree with this date. Anno 573. Nebuchadnezzar 32.

18. —Nebuchadnezzar.—Ten MSS. and ó. Ar. V. Syr. read thus. So v. 19, 5 MSS. and ó. Ar. V. Syr.

—made bald.—By the helmet, by disease, and by labour.

—heeled.—Worn, galled, by bearing burthens.

—had wages.—"We have read in the histories of the Assyrians, that, when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships, and fled to Carthage, or to some islands of the Ionian and Egean sea." Hieron. on Isai. xxiii. 6. "When the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering of the rams, whatsoever precious things in gold silver clothes and various kinds of furniture the nobility had, they put them on board their ships, and carried them to the islands; so that, the city being taken, Nebuchadnezzar found nothing worthy of his labour." Hieron. in loc. Bishop Newton on prophecy. Diss. xi.

20. —they have done against me.—The Egyptians. So Chald. See v. 3. But Houbigant renders as our English version: "quia operam suam pro me posuerunt, cum urbem Tyrum, ex meis consiliis delendam, deleverunt..stringify pertinet ad ייוהיז." Pro eo quod laboraverit mihi: יהוה. Vulg.
21 In that day I will cause the horn of the house of Israel to bud; and I will give thee an opening of thy mouth in the midst of them: and they shall know that I am Jehovah.

CHAPTER XXX.

1 The word of Jehovah came also unto me, saying;
2 Son of man, prophesy, and say,
   Thus saith the Lord Jehovah: Howl ye, alas for the day! Because the day is near, it is near: the day of Jehovah shall be a day of * clouds, it shall be the time of
   * H. a cloud.

21. —the horn.—The enlargement of Jehoiachin may be referred to. See 2 Kings xxv. 27. Jer. iii. 31. Daniel, and Shadrach, Meschach and Abednego, were also advanced to authority. Dan. ii. 48, 49. iii. 30. These marks of favour bestowed on the Jews were preludes to their general restoration. Whatever event is foretold, Ezekiel lived to be animated by it in the execution of his prophetic office.

—of the house.—See c. xxiv. 27. The accomplishment of Ezekiel's prophecies would give him authority. Ezekiel might also take occasion to observe how Jeremiah's predictions were fulfilled: Jer. xlviii. 10. xliii. 17.

1. —came also unto me.—Probably at the time mentioned c. xxix. 17.
2.—alas for the day!—דועז is repeated in ס. Ar. Vulg. "alas, alas, for [or, because of] the day!"
   —it is near.—Syr. reads without רְ, and ס. omit וָ. So if נָוָּו were a different reading of וָּו, וָּו. "Because the day of Jehovah is near: it shall be a day of clouds, and the time of the nations."
3. —the time.—The appointed time of the nations, whom Nebuchadnezzar was to destroy.
the nations. And the sword shall come upon Egypt; and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and * they shall take away her multitude, and her foundations shall be destroyed. Ethiopia, and Phut, and Lud, and all Arabia, and Chub, and † the men of every country that is ‡ in league, shall fall with them by the sword.

Thus saith Jehovah: They that uphold Egypt shall fall, and the pride of her strength shall come down: from Migdol to Syene shall they fall in her by the sword, saith the Lord Jehovah. And they shall be wasted in the midst of lands that are wasted; and her cities shall be in the midst of cities that are made desolate. And they

* Or, her multitude shall be taken away. † H. the sons. ‡ H. of league.
shall know that I am Jehovah, when I shall set a fire in Egypt, and all her helpers shall be destroyed. In that day messengers shall go forth from me in ships, to make Ethiopia afraid that dwelt securely; and great pain shall come upon them in the day of Egypt; for, lo, it cometh.

Thus saith the Lord Jehovah: I will make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. He, and his people with him, the terrible of the nations, shall be brought to make the land desolate: and they shall draw their swords against Egypt, and shall fill the land with slain. And I will make the rivers dry, and I will sell the country into the hand of evil men; and I will lay waste the country, and all that is therein, by the hand of strangers: I Jehovah have spoken it.

Thus saith the Lord Jehovah: I will destroy the idols, and will cause the images to cease, out of Noph; and there

* H. broken.  † H. dryness.  ‡ H. the fulness thereof.

9. —from me.—Omitted in 6. Ar. and, I think, rightly. If we retain the original word, the sense given by expositors is, “as if sent by me,” the army of Nebuchadnezzar, raised up by me against Egypt, occasioning this message.

—in ships.—Up the Nile, to Ethiopia; it being a more secure way of communicating intelligence in a time of general commotion. But 6. συνεδριαντες, and Symm. ἐν ἐνετει: reading, according to Cappellus, ἠσπαζοντες; according to Houbigant, ἥξαι ῥᾳδιον, currentes.

—that dwelt securely.—Syr. and Chald. read יושב יבשות. V. reads יושב יבשות, Αἰθιοπία confidentiam; or, read יושב יבשות, Αἰθιοπία confidentem. τὴν πεπαυθαν. Aq.

—in the day.—יבוש, 39 MSS. 1 ed. V. 6. Ar. Syr.

—it cometh.—זְרַע הָאֵב, the event: or, זְרַע הָאֵב; great pain.

10. —multitude of Egypt.—It was a very populous country.

12. —dry.—The fertility of Egypt depended on the rise of the Nile.

—evil men.—The haughty and cruel Babylonians. See c. vii. 24.

13. —Noph.—Memphis; now Cairo, which is called at this day Menoph. See on Hos. ix. 6.
shall be no more a prince of the land of Egypt:
and I will cause fear in the land of Egypt. And I will
lay waste Pathros, and will set a fire in Zoan, and will
execute judgments in No. I will also pour my fury
upon Sin, the strength of Egypt; and I will cut off the
multitude of No. And I will set a fire in Egypt; Sin
shall be greatly pained, and No shall be broken up, and
Noph shall be straitened in the day-time. The young
men of On and of Phi-beseth shall fall by the sword, and
the women shall go into captivity. At Tahapanes also

* Or, no longer.  † Or, from.  ‡ H. shall have straiteners of the day-time.

—no more a prince.—This may refer to the future government of
Egypt by foreigners; or to the general destruction of Egyptian princes by
Nebuchadnezzar and Amasis. "Josephus against Apion, l. ii. §. 11,
saith, All men know οὖς Περσῶν, καὶ μετ' ἐκείνους, ἤγγομένων τὶς Ἁγίας
Μακεδόνως, Ἀλγυπτίως μὲν ἱδωλεῖν, ἀνθρώπως οὖς ἰδεῖν διαφέρουσιν.
" Seeker. Cambyses destroyed the idols of Egypt. But ὅ. read
γορόλιτα, great men and nobles, for idols and images.

14. —Zoan.—Or Tanis.

—No.—Diospolis, or Thebes. Boch. See on Nah. iii. 8.

15. —Sin.—Pelusium, a strong city on the frontiers of Egypt.
Bochart. Syene: ὅ. v. 16: and Michaelis.

16. —broken up.—See c. xxvi. 10. 2 Kings xxv. 4.

—shall be straitened in the day time.—That is, besieged. Fortified
cities are always shut by night: when they are shut by day, it is a time of
danger. Et quoad Noph, angustantes erunt interidiu. See the status
constructus in this prophet, c. xxi. 12. xxxii. 15. Et in Memphis an-
πολέμων αὐθημερῶν: "Allos in Montfacon. For ὁ. read
λαμπάλα, λαμπάλα, καιροι, καιροι, οἱ ὑποκειόμενοι, καιροί, οἱ ἐν σαρακέες,
et defluent aquae. See c. vii. 17. Syr. reads, for
למאולא, וּלמאולא, יַעַרְבּוּ יַעַרְבּוּ, וְלֹא יַעַרְבּוּ יַעַרְבּוּ
et in ruinam: וְלֹא יַעַרְבּוּ יַעַרְבּוּ
and begins the following verse with
אֶת‐נוף: et Noph in
acervos.

17. —On.—Heliopolis. Gen. xli. 45. On was the Egyptian name of the
sun.

—Phi-beseth.—Or Bubastum.

—and the women.—ὁ. MS. Vat. Ar. ed. Ald. probably
written "הוֹרְנִים.

18. —Tahapanes.—Daphnae Pelusiaceae. The word should be
written uniformly in our translation.
the day shall be darkened; when I break there the yokes of Egypt, and the pride of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments on Egypt; and they shall know that I am Jehovah.

20 Now it came to pass in the eleventh year, in the first month, on the seventh day of the month, that the word of Jehovah came unto me, saying:

21 Son of man, I have broken the arm of Pharaoh king of Egypt. And, lo, it shall not be bound up, to apply medicines; a bandage shall not be put about it, to strengthen it for holding the sword. Concerning this matter thus saith the Lord Jehovah: Lo, I am against Pharaoh king of Egypt, and I will break his arm, even the strong and the stretched out arm; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among

—_the yokes._—The word_hemath_ the staff: 2 MSS. Syr. See Isa. xiv. 5. eginweva. 6. "The yokes imposed by the Egyptians." See c. xxxiv. 27.

—as for her._—לארדוי 1 MS. and 6. "and as for her."

20.—_on the seventh day of the month._—בנֵצָרוֹ, 3 MSS. on the first day: and so MS. Copt.

21. —_I have broken._—I have determined to break, by Nebuchadnezzar. See v. 24. So Jer. xlvii. 20, 21, 25. l. 2. Isa. xxi. 9, a future event is spoken of as past. Mr. Lowth.

—the arm._—See the same image, Jer. xlvii. 25. "The horn of Moab is cut off; and his arm is broken, saith Jehovah."

—_be bound up._—See Isa. i. 6. c. xxxiv. 4.

—_shall not be put._—לֵא שָׁרוֹ הוּבִיָגר. Houbigant.

—to strengthen it._—The word before this, לְצָבֵהוֹ, to bind it, is omitted in 1 MS. and by 6. and greatly weakens the sentence.

22. —_arm._—So V. But the other ancients and MSS. read plurally.

—the stretched out._—Thus 6. reading וּלְאִישׁוֹ, or אִישׁוֹ, and Theod. μέγα. The present corrupt text is rendered by Houbigant, "brachium sanum ut et vulneratum," and by Dathius, "dextrum et sinistrum."
the nations, and I will disperse them among the countries.

And I will strengthen the arms of the king of Babylon, and will put my sword in his hand. But I will break the arms of Pharaoh, and he shall groan before him with the groanings * of a deadly wounded man. I will even strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know that I am Jehovah, when I shall put my sword into the hand of the king of Babylon, and shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and will disperse them among the countries; and they shall know that I am Jehovah.

CHAPTER XXXXI.

1 Now it came to pass in the eleventh year, in the third month, on the first day of the month, that the word of
2 Jehovah came unto me, saying: Son of man, say to Pharaoh king of Egypt, and to his multitude,
   Unto whom art thou like in thy greatness?
3 Lo, the Assyrian was as a cedar in Lebanon,
   * Or, of one that is slain.

24. —before him.—Two MSS. read יד, before me. Mr. Dimock.
25. —I will even strengthen.—The vau may be merely conversive.

3. —the Assyrian.—Meibomius takes רזת to be a species of cedar.
   "Nec tamen facile possum concoquere Assyrium illum, qui nescio quomodo, valde certe incommode, ut mihi quidem videtur, huc se ingessit." Preel. Hebr. x. Secker observes, that this seems an admonitory compari-
   son of Pharaoh to the late Assyrian empire, under the image of a cedar, applied v. 18 to Pharaoh. He adds that יד v. 2, 18, is much oftener who than what. The learned author of critical observations on books says:
With beautiful branches, and with a shadowing shroud, and of an high stature; And his top was among thick boughs.

4 The waters made him great, the deep set him up on high; It brought its streams about his plantation, And sent forth its little rivers Unto all the trees of the field.

5 Therefore his height was exalted Above all the trees of the field; And his boughs were multiplied, and his branches became long, Because of many waters, when he shot forth.

* H. beautiful of branch. † H. lofty of stature. ‡ Or, channels, or, rivulets.

"This historic recital is expressly brought as an argumentative confirmation of the prophet's veracity in declaring that Egypt would soon after meet with like fate. This is particularly indicated by v. 18; which serves as a moral to the preceding funeral panegyric over Assyria." ii 186. "The destruction of the great kingdom of Assyria at Nineveh could not have happened sooner than about the beginning of Zedekiah's reign." Ib. 180.

--- thick boughs.---See c. xix. 11; where the sense of this word seems to be fixed by the parallel clause. But 6. give it the signification of ענבר ירсход: which Bishop Lowth approves of: prael. Hebr. x. The top, or leader, is well supposed to represent the king of Assyria; and the thick boughs, his subordinate Kings and Rulers.

4. --- the deep.---The subterraneous waters. Houb.

---It brought.---Read שליחים, as 6. render שֵׁליחָת, and which follows; or שליחים, eundo: "going with its streams."

---his plantation.---Read טָמִיר מָצָר; v. 3, and טָמִיר, v. 5.

---little rivers.---An allusion to the small artificial channels through which water was usually distributed in eastern gardens. See Bishop Lowth on Isai. i. 20.

5. --- was exalted.---MSS. 1 ed.

---when he shot forth.---Houbigant considers שליח as a verb neuter.

Ev τῷ ἔκριναι αὐτῶν. "Allos, in Montfaucon."
6 In his boughs all the fowls of the heavens made their nest;
And under his branches all the beasts of the field brought forth their young:
And under his shadow dwelt an assembly of great nations.
7 Thus was he beautiful in his greatness, in the length of his branches:
For his root was by many waters.
8 The cedars in the garden of God could not hide him;
The fir-trees were not like his boughs,
And the plane-trees were not as his branches:
Not any tree in the garden of God Was like unto him in his beauty.
9 I made him beautiful in the multitude of his branches;
So that all the trees of Eden,
Which were in the garden of God, envied him.
10 Therefore thus saith the Lord Jehovah:
Because he was high in stature,
And set his top among the thick boughs,
And his heart was lifted up in his height;

6. — an assembly.—אֶ-רֶבֶּל, coetus, V. Houb. xxxii. 3.
8. — the fir-trees—the plane-trees.—In the garden of God must be supplied.
— as his branches.—בִּקְרֵסָה, here, and אִמָּרְבָּרֶחַ, i. e. v. 12, 13, MSS. and edd.
9. — So that &c.—The order of the clauses in the Hebrew is:
So that all the trees of Eden envied him,
Which were in the garden of God.
10. — he was high.—נְבֵן, V. Syr. Houb. Dathiuis.
—in stature.—כִּמְנָפְחָה, Syr. Houb. “in his stature.”
—his heart was lifted up.—This allegory is boldly pursued; though here, and v. 11, 14, 15, 16, 17, 18, its imagery is not supported with the scrupulous accuracy of polished writers. Est quidem genus parabolæ, cui unice proposita est rei subjectæ exornatio; qualis est insignis illa apud Ezekielum Cedrus Libani; qua nulla est, si ipsam imaginem spectemus,
11 Therefore I delivered him into the hand of a mighty one
of the nations,
That * dealt hardly with him; I drave him out for his
wickedness.
12 And strangers, the terrible of the nations, cut him down,
and left him:
Upon the mountains, and in all the valleys, his branches
fell;
And his boughs were broken by all the streams of the
land;
And all the people of the earth went down from his
shadow, and left him.

* H. in dealing dealt.

aptior aut venustior; si lineamenta et colores, nulla elegantior, nulla
ornatio; in qua tamen Vates [v. 11, 14, 15, 16, 17,] proprias quaedam
admissit mediis translatis permista; an quod hujus Parabolae ratio its
ferat, an ex ipsius fervido ingenio, styli accuratoris leges minus interdum

11.——a mighty one.—בּיָרוּ Mss. edd. Either, a mighty king of the
nations, or, a mighty nation.

——That dealt hardly with him.—Exacted severe punishment of him.
See מְשָׁע v. xx. 44. xxii. 14. and observe the force of the future, v. 13:
If we render shall deal, the sense may be; Who shall punish his former
arrogance and cruelty by dealing severely with him in his vanquished
state.

——for his wickedness.—בּיָרוּ, according to his wickedness. V. Syr.
Mss. edd.

12.——cut him down.—Virgil has a like comparison with respect to
the fall of Troy.

Ac veluti summis antiquis in montibus ornum
Quum ferro accisas crebrisque bipennisbus instant
Erure agricolae certatim; ills usque minatur,
Et tremesfacta comam concusso vertice nutat;
Vulneribus donec paulatim evicta supremum
Congemuit, traxitque jugis avulsa ruinam.

Æn. ii. 626.
Upon his ruin dwelt all the fowls of the heavens;  
And upon his branches were all the beasts of the field:

To the end that none of all the trees * by the waters  
Exalt themselves for their stature,  
Neither set their top  
Among the thick boughs;  
Neither the oaks stand up in their height,  
† Nor any trees that drink water:  
For all of them are delivered to death,  
Unto the lower parts of the earth  
In the midst of the sons of mortal man,  
Unto them that go down to the pit.

Thus saith the Lord Jehovah:  
In the day when he went down to the grave,  
I caused the deep to mourn, I covered it, for him;  
And I restrained the floods thereof, and the great waters  
were stayed;  
And I ‡ clothed Lebanon with black for him,

* $H$ of the waters.  
† $H$. All that drink.  
‡ $H$. I caused Lebanon to be black.

13. Upon his ruin &c.—Even the fallen trunk and broken branches  
of this stately tree afforded shelter to birds and beasts.  
——And upon.—יְעַל 3 MSS.  
14. To the end that.—The supposed measure is:  
Ut non eleventur propter altitudinem suam  
Omnes arbores aquarium.  
——Neither the oaks.—I read אָלֵילָם, or אֲלֵילָם.  
——that drink water.—A poetical periphrasis for trees; as master of the  
wing, for birds.  
——the lower parts.—רֶחֶם הַתוֹר 4 MSS. as c. xxvi. 20. xxxii. 18. “ter-  
ram profunditatum.”

15. I caused the deep to mourn &c.—Houbigant omits כְּסָויִית, with  
6. If we render “I caused the deep to mourn, I covered it, for him,”  
the sense is, I caused it to cover itself in token of grief. Clarius. Grotius.  
2 Sam. xv. 30. or, I covered it with a mourning vest. Isai. l. 3. c.  
xxxii. 7.
And all the trees of the field fainted for him.

16 At the sound of his ruin I made the nations to shake,  
When I brought him down to the grave  
With them that go down to the pit:  
And all the trees of Eden,  
The choice and * best of Lebanon,  
Even all that drank water,  
Were comforted in the lower parts of the earth.

17 They also went down with him to the grave,  
To them that were slain by the sword;  
And his seed, and those that abode under his shadow,  
Were destroyed in the midst of the nations.

18 Unto whom art thou like in strength,  
In glory, and in greatness, among the trees of Eden?  
Thou shalt be brought down with the trees of Eden  
To the lower parts of the earth;

* H. good.

---fainted.—עלץא ע. Syr. Houbigant, and perhaps one MS. The literal rendering of the present text may be, "And as for all the trees of the field, there was fainting for him."

16. —Were comforted.—Because he became as one of them. Isai. xiv. 10.

---lower parts.—חרותיות, 1 MS.

17. —And his seed.—See 6. Syr.

---were destroyed.—א. supply ἀπώλεσαντο, and Chald. were broken. The Greek word suggests ἀπέβης, or ושימר, but the former is preferable, because it approaches nearer to נשבע רוה, the reading of Chald. See also c. xxxii. 12. Houbigant reads א澧ער ו et perierunt, for א澧ער ו.  
---that abode.—ן. Houb. See on c. xxx. 16.


---among the trees of Eden.—"Forte ענף, ut his verbis fiat responsio." Secker.

---lower parts.—חרותיות, 1 MS.
Thou shalt lie down in the midst of the uncircumcised,  
With them that are slain by the sword.  
This is Pharaoh, and all his multitude,  
Saith the Lord Jehovah.

CHAPTER XXXII.

1 It came to pass also in the twelfth year, in the twelfth month, on the first day of the month, that the word of  
2 Jehovah came unto me, saying: Son of man, * take up a

* Or, utter.

—uncircumcised.—See on c. xxviii. 10. "Nations that admitted circumcision held the uncircumcised in the utmost contempt. The Egyptians, at least the priests and learned among them, were circumcised; but now they shall lie among the uncircumcised." Michaelis.

—his multitude.—יָעִם, 10 MSS. In this verse the latter part of v. 2 is resumed; and the allegory under which the Assyrian is represented is applied to Pharaoh.

"To the preceding funeral panegyric over Assyria, the fate of which was past, Ezekiel prophetically subjoins a similar panegyric over Egypt, though its fate was still future; making plainly here a happy variation only in the oratorical figure of πρὸ ὀμμάτων ποιεῖν. For by that figure past events are brought down, and represented as now present before our eyes; whereas on the contrary by this prophetic figure future events are anticipated, and represented as already past." Obs. on books, ii. 188.

1. —in the twelfth year.—So Chald. 6. MS. V. Ar. — But MS. Al. ἐνδικάτῳ, polyg. Lond. ed. Breitinger marg.; and διδάσκό, ed. Sixt. Quint. and Ald. and of λοερ in Monf. Hex. In the eleventh year is also the reading of Syr. and of 9 MSS. and 4 originally: and Houbigant prefers it, that v. 17 may contain a posterior date to what occurs here.

— in the twelfth month.—Tenth. 6. MS. V. but ed. Breit. and Ald. διδάσκατῳ.
lamentation for Pharaoh king of Egypt, and say unto him;
Thou art like a lion among the nations:
And thou art as a * dragon in the seas,
And breakest forth in thy rivers,
And troublest the waters with thy feet, and foulest thy rivers.

3 Thus saith the Lord Jehovah:
I will spread my net over thee
Amidst an assembly of many † people;
And they shall bring thee up in my drag:

4 And I will leave thee on the land,
I will cast thee upon the ‡ open field,
And I will cause all the fowls of the heavens to remain upon thee,
And I will satiate with thee the beasts of the whole earth.

* Or, a crocodile. † H. peoples. ‡ H. the face of the field.

2. —a lion.—Houbigant reads בכסף. The verb is used with ב, ב, and ב; and I do not elsewhere find it without one of the prepositions.
—among the nations.—בנログ Chald.
—a dragon.—Compare c. xxix. 3, &c.
—And breakest forth.—ō. Ar. Syr. read as the text now stands: but derive the word from בנר cornea petere. Sed minus commode, says Capello, nisi quis velit metaphoram esse a tauris lascivientibus, qui huc illuc discurrentes cornua jactant & quasi ventilant. בנר cornea crumpere may refer to the act of the crocodile when he bursts above the water to seize his prey. I find in Gussetius, Nec alienum est בנר ג, ps. xxii. 10, ab actu crocodilorum, dum caput exserunt ut respiratione se reficiant. In 1 MS. and 2 others originally, the reading is בנר והנוך, and restest.
—foulest thy rivers.—כדרותי MSS. edd. o. Ar.

3. —And they.—The great company assembled at such a spectacle.
But V. 6. Ar. תאורותי, or ייואל, or I will bring thee up.

4. —the beasts of the whole earth.—כדרותי 3 MSS. Syr. all the beasts of the earth: which answers to all the fowls of the heavens in the preceding line. We find in 6. Ar. and 1 MS. all the beasts of all the earth.
5 And I will lay thy flesh upon the mountains,
And fill the valleys with thine height.

6 And I will water the earth with thy gore;
* Thy blood shall be on the mountains;
And the streams shall be filled with thee.

7 And I will cover the heavens when I quench thee,
And I will clothe the stars thereof with black;
‡ I will cover the sun with a cloud,
And the moon shall not give her light.

8 All the shining lights of the heavens I will clothe with black § over thee,
And will set darkness upon thy land,
Saith the Lord Jehovah.

9 And I will grieve the heart of many ** people,

* H. of thy blood.
† H. cause the stars thereof to be black.
‡ H. The sun, I will cover it with a cloud.
§ Or, for.
** H. peoples.

5. — with thine height. — But R. Salamo Cappellus and Moerlius derive
from רמות רמה projectio tua, secu, cadavere tuo: on which Gusse-
tius observes, sed nullum alid derivatum non significat fallaciam.


— Thy blood. — There shall be of thy blood on the mountains: i. e. part of thy blood shall be &c. But Houbigant and Dathius transpose thus:

And I will water the earth with thy blood;
Thy gore shall be on the mountains; &c.

7. — cover — clothe — with black. — Compare this sublime passage with c. xxxi. 15.

8. — All the shining lights. — Perhaps we should read in Hiphil, agreeably to b. παύρα τὰ φαινόντα [in Hiphil] φαντ.: "all that
When I bring thy captives among the nations,
Into countries which ye have not known.
10 Yea, because of thee I will astonish many * people,
And their kings shall be † horribly afraid because of thee,
When I brandish my sword before them:
And they shall tremble ‡ every moment, every one || for
his life in the day of thy fall.
11 For thus saith the Lord Jehovah:
The sword of the king of Babylon shall come upon thee:
12 By the swords of the mighty will I cause thy multitude to fall:
_They are_ the terrible of the nations, all of them;
And they shall spoil the pride of Egypt,
And all her multitude shall be destroyed.
13 I will also cause all her beasts to perish
From beside the great waters:
Neither shall the foot of man trouble them any more,
Nor shall the hoofs of beast trouble them.

* H. peoples.
† H. afraid with horrid fear.
‡ H. moments.
|| Or, for himself.


It is well known that the destruction of kingdoms is denoted by the
strong figurative language used in this and the foregoing verse. See
Bishop Lowth on Isai. xiii. 10.

9. — _thy captives._—שָׁבְרָה is the reading of 6. and of Houbigant. If
שָׁבְרָה can signify _contractos tuos_, the text may stand.
—ge _have not known._—וְיֵרְעָה, or _noster_, V. 6. Syr. Chald. _noster_,
vel, _noster eos._

"So that they cease to be beside." There were large and fertile meadows
on the banks of the Nile.
—_trouble them._—The country shall be so deserted, that the waters
of the river shall not be fouled by man or beast.
—_any more._—During the space of forty years. C. xxix. 11.
14. Then will I make their waters clear,  
And will cause their rivers to run as oil,  
Saith the Lord Jehovah;
15. When I shall make the land of Egypt * desolate,  
And the land shall be † destitute of all that was therein;  
When I shall smite all that dwell therein;  
And they shall know that I am Jehovah.
16. This ‡ is the lamentation, which they shall ‡ utter: the daughters of the nations shall ‡ utter it: for Egypt and for all her multitude shall they ‡ utter it, saith the Lord Jehovah.

17. It came to pass also in the twelfth year, [in the first month,] on the fifteenth day of the month, that the word of Jehovah came unto me, saying; Son of man, wail for the multitude of Egypt, and cast them down, || even her, and the daughters of the famous nations, unto the lower parts of the earth, with them that go down to the pit: saying,

* Or, a desolation. † H. lament.  ‡ H. desolate from the fulness thereof. || Or, together with.

14. Then will I &c.—On the contrary, the Nile shall then be clear and smooth.
16. which they shall utter.—רָכוֹנְנוֹן, 7 MSS.
17. twelfth year.—Eleventh year. Syr. 1 MS. and another ancient one in the margin: reading לִשְׁחֹר, which I prefer.
in the first month.—This is the addition of δ. Ar.
18. and cast &c.—רָכוֹנְנוֹן is found in MSS. and edd. and we may very well render with Houbigant, “And cast them down, [represent them as cast down,] thou and the daughters of the famous nations.” Jubetur prophetas, ut ipse, cum filiabus gentium, plangat Egyptum. Houb. See v. 16. “Cast. The prophets are said to do what they foretel. See c. xliii. 3. Jer. 1. 10.” Secker.
famous.—MSS. edd.
with them.—unto, MSS.
to the pit.—Imitari nostrum carmen elegantissimum Jesaiac, c.
19 "Come down from * the pleasant waters,
And be thou laid with the uncircumcised."

20 They shall fall in the midst of them that are slain by the sword.
She is delivered to the sword: draw her to the pit, and all her multitudes.

21 The † strongest of the mighty men shall speak unto him
Out of the midst of the ‡ pit, together with them that helped him:

* H. the waters of pleasantnesses. † H. strong. ‡ Or, grave.


19. —the pleasant waters.—Of the Nile. I suppose that נוץ ברא is the true reading. The version, which produces a beautiful sense and a good pause, may be seen in Syr. Theod. and Houbigant. Mr. Dimock also proposes it.

20. —to the sword.—So Chald.

—draw her. Drag her carcase to the sepulchre. But Chald. renders ut consumat, perdat, esscindat; reading, for סשהמשוד, סכום משבת, or some such word. Or, "She is delivered to the sword, (which is drawn) [quem strinxerunt eum] and all her multitude." See Cocc. lex.

—multitudes. multitude, 3 MSS. 4 originally.

21. —The strongest. מפועה MSS. edd. and Houbigant.

—pit. The spacious sepulchre, full of receptacles hewn round about its sides, in which the dead were deposited. See v. 23. To this region of the dead the land of the living is opposed, v. 23 &c.

'Ὑπὲρ δὲ τοῦ Μειμονέων, θήκαι βασιλέων ἐν σπηλαίοις λατομητὶ περὶ τεταράκοντα, βαρμαστὸς κατασκευασμέναι, θέας ἀξιὰς ἐν δὲ ταῖς θήκαις ἐπὶ των ὀξείδων ἀναγραφῆς δηλοῦσαι τὸν πλοίων τῶν τοῖς βασιλέων, καὶ τὴν ἐπικράτειαν, ὡς μέχρι Σκυθῶν, καὶ Βακτρίων, καὶ Ἱβδῶν, καὶ τῆς νῦν Ἱουνίας διασκευασαν' καὶ φόρων πλῆθος, καὶ στρατοὺς περὶ ἐκατον μυρίδας. Strabo of Egyptian Thebes. L. xvii. p. 816. or 1171. See on v. 25.

—that helped him.—Pharaoh's adversaries and auxiliaries shall address him.
Who are gone down, who lie, uncircumcised, slain by the sword.

22 There is Assyria, and all her company:
Her graves are round about her:
All of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit,
And her company is round about her grave:
All of them slain, fallen by the sword,
Who caused their terror in the land of the living.

24 There is Elam, and all her company
Round about her grave:
All of them slain, fallen by the sword;
Who are gone down uncircumcised into the lower parts
of the earth;
Who caused their terror in the land of the living:
Yet have they borne their shame with them that go down
to the pit;

This difficult verse may be otherwise distributed:
The strongest of the mighty men shall speak unto him out of the midst
of the pit:
They are gone down, they lie, together with them that helped him,
Uncircumcised, slain by the sword.

22. —her company.—חייליהם, 1 MS. קהתים his company, 6. Houb. But the other countries mentioned, as Elam, Meshech, and
Tubal, and Edom, are used with feminine affixes. On the conquest of
Assyria, see c. xxxi. 3.

——Her graves.—סבתיה, 1 MS. סבתיה, Syr. “round about her
graves.” as v. 23, 24.

23. Whose graves.—Read קברותיה, with 9 MSS. 3 edd.
——her grave.—קברותיה, 10 MSS.
——their terror.—חריזם, 6. Ar. Houb. 1 MS. and the ו is erased
in another MS.: a reading agreeable to v. 25, 26.

24. —Elam.—Strabo places the Elymaei near the Persians and the
Susians; p. 524. marg. L. xi: and, p. 732. marg. L. xv, he mentions
them as bordering on Susis and Sitacene. Pliny says, Susianen ab Ely-
25 They are * laid in the midst of the slain. 
She hath her bed among all her multitude; 
Her graves are round about her; 
All of them uncircumcised, slain by the sword: 
Though they caused their terror in the land of the living, 
Yet have they borne their shame with them that go down to the pit; 
They are † laid in the midst of the slain.

26 There is Meshech, Tubal, and all her multitude: 
Her graves are round about her: 

* H. put. † H. put.

viii. 2: on which latter text Bochart remarks, Elam aliquando latius sumitur, ita ut vicinas aliquot provincias ad Euleum annem includat. Phaleg. L. i. c. ii. That Elam was subdued, see Jer. xxxv. 25. xlix. 34—39. Dan. viii. 1, 2, where it appears to be a province under the king of Babylon. “The invasion of Elam (Persia) was apparently effected by the joint forces of Cyaxares and Nebuchadnezzar.” Obs. on books. ii. 180. “After the expulsion of the Scythians, Cyaxares reduced all the nations who had, at his defeat by the Scythians, revolted from him, among which probably Persia was one: and this happened before the capture of Nineveh, which is mentioned as the very latest event in his reign.” Ib. 192. Cyaxares is supposed to have died in the fourth year of Zedekiah.

26.—of the slain.—The punctuation is suggested by Houbigant.
—Her graves.—קִבְרֵיהֶנָּה, 10 MSS. 3 edd.
—round about her.—סְבִיבְודֵהֶנָּה, Houbigant.
—they caused.—הוֹנִים 2 MSS. V. Syr. Ar. Houb.
—They are laid.—הוֹנִים הוֹנִים. V. Syr. Houb.

26. —Meshech, Tubal.—See on c. xxvii. 13. See also Jer. xxv. 26. The Scythians may be comprehended, who anciently governed Asia. “This is no other than the well known expulsion of the Scythians from Media by Cyaxares; as Jackson has already rightly observed. i. 363.” Obs. on books. i. 192. “And Tubal.” δ. Syr. V. Ar.
—round about her.—סְבִיבְודֵהֶנָּה, Houb. But δ. Syr. read סְבִיבְודֵהֶנָּה.
All of them uncircumcised, slain by the sword,
Though they caused their terror in the land of the living.
And these lie down with the mighty,
That are fallen of old time,
That are gone down to the pit with their weapons of war,
And have laid their swords under their heads;
And the punishment of their iniquity is upon them,
Though they were the terror of the mighty in the land of the living.

There is Meshech, and Tubal, and all her multitude round about her graves.

—slain.—“Forte legendum יִלְּהַרְתָּה, ut supra. Præcedit ∥.” Secker.
27. And these.—Houbigant proposes יְֹרָה, and thinks that כִּי arose from לַהָר written for יִלְּהַרְתָּה. Dathius has the same criticism. 6. Ar. Syr. omit the negative particle; which Cappellus approves of. Two MSS. 1 ed. and 271 A, read כִּי, and Syr. also omits the connexive particle.

The present reading is thus defended: “Herodotus informs us, 1. i., that Cyaxares massacred the Scythian invaders by inviting them to an entertainment, and making them drunk; on which he slew them. Now to this the prophet seems to refer in these words.” Obs. on books. ii. 193.

—of old time.—6. Ar. Houb. Dathius. But the text, as it now stands, furnishes an apposite sense.

—their swords.—

Ingenti mole sepulchrum
Imponit, suaque arma viro.Æm. vi. 233.

Mr. Lowth. See also Bishop Lowth on Isai. p. 90. Δὴλον καθαιρομένη ἀπὸ Λθηραίων,—καὶ τῶν θρήκων ἀναρεβετῶν δόσαι ἂν τῶν τεθνωσῶν ἐν τῇ νῆσῳ, ὑπὲρ ἡμῶν Κάρες ἐφάνεσαν, γνωσθέντες τῇ τε σκεφῇ τῶν ὀπλῶν ἐυνεκδαμμένης, καὶ τῷ τρόπῳ ὃν ἐν ἔτι βασιλεύσει. Thucyd. i. 8. referred to by Moerius. See Isai. xiv. 18.

—iniquity.—לַעָרָתָה MSS. perhaps from מַעְרָתָה, a substantive which does not occur elsewhere. I was pleased to find my own rendering confirmed by Dathius, who thinks the sense equivalent to the phrase “they have borne, or bear, their shame?” v. 24, 30. “Videtur οἷον pronomen reciprocum, ille, ipse.” Dathius.
28 And thou also shalt be broken in the midst of the uncircumcised,
And shalt lie down with them that are slain by the sword.
29 There is Edom, her kings, and all her rulers,
Who in their might are laid with them that are slain by the sword;
They lie down with the uncircumcised,
With them that go down to the pit.
30 There are the princes of the north,
All of them, and all the Sidonians:
Who are gone down with the slain
In their terror, ashamed of their might;
And lie down uncircumcised with them that are slain by the sword,
And bear their shame with them that go down to the pit.
31 Pharaoh shall see them,
And shall be comforted over all his multitude slain by the sword;

* H. p[.u][t.]

29. —in their might.—In the midst of their boasted might.
—With them that go down.—יִתְנֶ, 19 MSS. 6. Ar. It is generally supposed that Edom was subdued during the siege of Tyre.
30. —of the north.—Probably the Syrian kings, who reigned at Damascus.
—Sidonians.—אֵו הַמַּשְׁרֹי, 1 MS. 2 MSS. as if יִתְנֶ had been written contractively for the regular plural. "But 6. read נְזֵרוּ הַמַּשְׁרֹי, see 2 Chron. xvii. 2. or perhaps בְּרָנוּ, see De Rossi. The mention made of the Sidonians, and not of the Tyrians, persuades me that this prophecy was delivered during the siege of Tyre." Mr. Desv. in.
—In their terror.—So, "in their might," v. 29. But Houbigant proposes, מִבּוֹדוֹט, "Ashamed of their terror, and of their might."
31. —comforted.—See c. xxxi. 16.
—his multitude.—מְחַלְּף, 4 MSS. 3 in the margin, 1 ed. Houb.
—slain by the sword.—See this punctuation in V. Syr. But 6. MS. A. and Chaldean point thus: Pharaoh shall see them, and shall be comforted
Even Pharaoh, and all his host, 
Saith the Lord Jehovah.

32 Though I caused his terror in the land of the living, 
Yet shall he be laid in the midst of the uncircumcised, 
With them that are slain by the sword, 
Even Pharaoh and all his multitude; 
Saith the Lord Jehovah.

CHAPTER XXXIII.

1 The word of Jehovah came also unto me, saying;
2 Son of man, speak unto the sons of thy people, and say unto them;
   * When I bring the sword upon a land, and the people of the land take a man out of their borders, and set him.
   
   * H. a land when I bring a sword upon it.

over all his multitude; Pharaoh shall be slain by the sword, and all his host, saith the Lord Jehovah. Herodotus affirms that Apries, or Pharaoh-Hophra, was strangled: οὐκ ἔμεινεν ἀπένεκος. L. ii. p. 154. marg. 186. ed. Wess. But the enemies of Apries may have used the sword against him, before he expired.
32. —his terror.—6. Ar. Syr. Dathius. But וַיִּזְהָרָה 9 MSS. Keri, V. Houb. “For I have caused my terror &c. And he shall be laid &c.”
   —his multitude.—וַיִּהַפְצֵר 8 MSS. 1 marg. 6. V.

1. It is plain that Ezekiel uttered what is contained in this chapter to v. 20, before Jerusalem was taken by the Babylonians: but how long before is uncertain.
2. —out of their borders.—The proper places to station watchmen.
   “When the prophet had confirmed his predictions of evil both to the Jews and Heathens by exemplifications of the like predictions already fulfilled among the latter; he proceeds to apply home the conclusion arising hence, by an expostulation and pathetic address to the hearts and
3 for their watchman, and he seeth the sword coming on the
land, and bloweth the trumpet, and warneth the people,
and they hear; whosoever heareth the sound of the
trumpet, and taketh not warning, and the sword cometh
and taketh him away, his blood shall be upon his own
head: he heard the sound of the trumpet, and took not
warning; his blood shall be upon him: but he that taketh
warning shall * save his life. But if the watchman see
the sword coming, and blow not the trumpet, and the
people be not warned, and the sword come, and take away
any person from among them; he is taken away for his
iniquity, but his blood will I require at the watchman's
hand.

7 * So thou, son of man, I have set thee a watchman unto
the house of Israel: therefore hear the word from my

* H. deliver his soul, or, himself.  † Or, And as for thee.

consciences of the Jews.—But to what Jews is this addressed? To the
Jews who were already in captivity. In order then that this address
might make the stronger impression on them, and produce its wished-for
effect, he immediately subjoins an information, which he represents as
having been just then received, of the actual capture and destruction of
the city of Jerusalem, agreeably to his foregoing prophecies against it:
the accomplishment of which prediction against the Jews themselves,
joined to his historic narrations before of the accomplishment of many
others against the Heathens, both complete his arguments in favour of
the credit and veracity of his predictions against Egypt or other nations,
and also prove by a conspicuous example the truth of that maxim with
which he had concluded his late address to the captive Jews, “That God
will judge every one after his ways, both Jews and Heathens.” Obs. on
books, ii. 196, 7.

3. ——and they hear.—One MS. reads זכרון, et audientis erit. Both
6. and Chald. are capable of the punctuation here proposed.

5. ——shall save.—The verb in the original may be converted into
the future by the distant vau.

6. ——for his iniquity.—The land was full of idolatry at the time
when this was spoken.
mouth, and warn them from me. When I say unto the wicked, "O wicked man, * thou shalt surely die," and thou speakest not to warn the wicked from his way; that wicked man shall die for his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked of his way, that he turn from it, and he turn not from his way; he shall die for his iniquity, but thou hast delivered † thy soul.

Thou also, son of man, say unto the house of Israel: Thus have ye ‡ spoken, saying; Surely our transgressions and our sins are upon us, and we pine away for them: how then shall we live? Say unto them: As I live, saith the Lord Jehovah, || I have no pleasure in the death of the wicked; but in that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Thou, also, son of man, say unto the sons of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression: and as for the wickedness of the wicked, he shall not fall thereby in the day when he turneth from his wickedness: neither shall the righteous be able to live in the day of his sin. When I say

* H. dying thou shalt die. † Or, thyself. ‡ H. said. || H. if I have pleasure.

8. When I say.—רמאשב, c. iii. 18. Compare v. 7, 8, 9, with c. iii. 17, 18, 19.

10. —we pine away.—We experience their bitter consequences in famine and disease, and in the invasions and insults of the Babylonians.

—shall we live?—How can such assurances be true, as were given us c. xviii. 17, 19, 22, 27, 28, 32?

11. Compare c. xviii. 23, 32.

—his way.—6. MS. A. and Ar. supply יושב, "from his wicked way."

—for why &c.—This line occurs c. xviii. 31.

12. —to live in the day.—הנות is omitted 6. MS. Al. and ed. Ald. and
unto the righteous, "He shall surely live;" and he trusteth in his righteousness, and doeth iniquity; all his righteousnesses shall not be remembered, but for his iniquity which he hath committed, even for it shall he die.

14 Again, when I say unto the wicked, "Thou shalt surely die;" and he turneth from his sin, and doeth judgment and justice, and the wicked returneth the pledge, giveth that again which he had taken by violence, walketh in the statutes of life so as not to commit iniquity;

15 † he shall surely live, he shall not die: all his sins which he hath || committed shall not be remembered unto him; he hath done judgment and justice, § he shall surely live. Yet the sons of thy people say, "The way of the Lord is not equal." But as for them, their way is not equal. When the righteous man turneth from his righteousness, and committeth iniquity, he shall die

19 ** because of it. And when the wicked turneth from his

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* H. Living he shall live.
† H. Dying thou shalt die.
‡ H. living he shall live.
|| H. sinned.
§ H. living he shall live.
** H. for them.

in Syr. Houbigant thinks it beyond a doubt that the true reading is, רֹאשׁוֹת וּרְשָׁעִים, as at the beginning of the verse, and in opposition to רֹאשׁוֹת וּרְשָׁעִים. "And as for the righteousness of the righteous, he shall not be able to live thereby" &c.

— of his sin. See 6. MS. Al.

13. — all his righteousnesses. — 4 MSS. 3 edd.

— be remembered. — תוברכו Mss. edd. See c. xviii. 24.

15. — and the wicked. — רֶשֶׁע is wanting in 2 MSS. 6. Ar. Syr. but it seems to be repeated with elegance.

— he shall surely live. — דֵי מִי for הָוִי MSS. Houb. so again, v. 16.

16. — his sins. — תִּשְׂא אֵיכָה, i. e. מִשְׁאָה וְאָבֶד, MSS. edd.

17. — the Lord. — Here, and v. 20, some MSS. have מִי מִי; as c. xviii. 25, 29.

wickedness, and doeth judgment and justice, he shall live because of them. Yet ye say, "The way of the Lord is not equal." I will judge you every one according to his ways, O house of Israel.

21 Now it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped out of Jerusalem came unto me, saying, The city is smitten. And the hand of Jehovah had been upon me in the evening before he that had escaped came; and he had opened my mouth until he came unto me in the morning; * and my mouth was opened, and I was no longer dumb.

22 And the word of Jehovah had come unto me, saying;

* Or, he even opened my mouth.

20. —I will judge.—Compare c. xviii. 30. At the end of this v. ó. MS. Al. Ar. and MS. Copt. add, "saith the Lord."

21. —twelfth year.—Eleventh year: Syr. and 8 MSS. reading יָשָׁר, which, says Dathius, Doederlein approves of: and it seems preferable. In ó. ed. Ald. and Sixti Quinti, we find the tenth year, a plain mistake; as the Babylonish army entered Jerusalem in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month. 2 Kings xxxv. 3, 4.

—In the tenth month.—Twelfth month: ó. MS. V. Al. but the tenth, ed. Ald.

If we read the eleventh year, near six months will pass between the taking of Jerusalem and the communication of that event to Ezekiel. As the Hebrew text now stands, the interval must be one year, five months, and twenty-six days.

22. —and my mouth was opened.—Chald. furnishes a very good reading; וַיַּעֲמֹד, and I opened. See c. xxiv. 25, 26, 27. If in c. xxxii. 17, we read the twelfth year, the first month, and the fifteenth day of the month, the interval between the revelation recorded v. 24 and the immediately preceding one is eight months and twenty days.
24 Son of man, they that inhabit those waste places in the land of Israel * speak, saying:

Abraham was one, and he inherited the land: but we are many: unto us is the land given for an inheritance.

25 Therefore say unto them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes to your idols, and shed blood: and shall ye possess the land? Ye stand with your swords, ye commit abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Thus shalt thou say unto them: Thus saith the Lord Jehovah: As I live, surely they that are in the waste places shall fall by the sword; and him that is † in the open field I will ‡ give to the beasts || to be devoured; and they that are in the strong holds, and in the caves, shall die of the pestilence. And I will make the land a deso-

* H. say. † H. on the face of the field. ‡ H. I will give him. || H. to devour him.

24. This seems to be the word spoken by Ezekiel before the messenger came.

---waste places.---The country and the city had been now laid waste by the Babylonians.

---unto us.---Who are many; and preferable in the sight of God to Abraham, a single individual. They thought that they should remain unmolested in the land, when the Babylonians had left them in it; not expecting to suffer those severe calamities which ensued in consequence of Gedaliah's murder. Jer. xli.

25.---with the blood.---Contrary to the law: Deut. xii. 16.

---your eyes.---עיניך, the ancients, MSS. edd.

26.---with your swords.---Ready to commit acts of violence on every one that passes. But Houb. reads על רבבתך, in your street, openly practising idolatry. ורבבתך, contra socium vestrum, i.e. populares vestros impugnatis. Doederlein apud Dathium.

27.---unto them.---עליך, MSS. edd.

---I will give.---The verb is converted by the distant vau.

---caves.---In the mountains; which caves were the usual places of refuge in times of danger.
lation and an astonishment, and the pride of its strength shall cease: and the mountains of Israel shall be made desolate, that none shall pass over. Then shall they know that I am Jehovah, when I make the land a desolation and an astonishment, because of all their abominations which they have committed.

30 And as for thee, O son of man, the sons of thy people speak concerning thee near the walls, and in the doors of the houses, and speak one to another, even every man to his * neighbour, saying; Come, I pray you, and hear what is the word that goeth forth from Jehovah. And my people come unto thee, † according to the manner in which the people come, and sit before thee, and hear thy words, but do them not: for they make mockings with their mouths, and their heart goeth after gain. And, lo, thou art unto them as a song ‡ that is sung to musical

* H. brother. † H. according to the coming of the people. ‡ H. of musical instruments.

30. —near the walls &c.—“Dr. Pococke informs us that the Copties spend their holydays—sitting under their walls in the winter. The better sort of houses in the east have porches, or gateways, according to Dr. Shaw, with benches on each side, where the master of the family receives visits.” Harmer i. 22.

—one to another.—יִדְרָע, 1 MS. Houb.

31. —the people come.—Syr. omitted, and כֶּלֶם, and מָשְׁבָּח, and א. MS. Al. read מַעֲשֵׂי, whence arises this version: “And my people come unto thee, and my people sit before thee.”

—mockings.—Chald. suggests לְעֵנִים, jests, marg. Engl. vers. In א. Ar. Syr. דְּמוּ חָלַע is omitted, and בִּבוּב, or בְּבוּב, suggested as the true reading. “For a lie is [or, lies are] in their mouth.” See on c. viii. 17.

—and—after—יָשְׁרֵהוּ אִרָא. Ar. Syr. V. 8 MSS.

instruments, of one that hath a pleasant voice, and that can play well on an instrument: and they hear thy words, but they do them not. And when this cometh to pass, (lo, it shall come to pass,) then shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 2 The word of Jehovah came also unto me, saying; Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them;
O ye shepherds, thus saith the Lord Jehovah: Woe unto

33. —this cometh to pass.—Sc. הָרְבָּרוֹת, this matter, this event; the destruction of Jerusalem.
—lo, it shall come to pass.—See a like parenthesis proposed, c. xxxii. 20.

1. —came also unto me.—"It is probable that this prophecy immediately followed the preceding. At or before the arrival of the news that Jerusalem was conquered, the prophet was to speak of the tyranny and carelessness of the governors, and to promise the return of the people." Michaelis. "Ezekiel still continues his prophetic cares and foresight toward those who survived the desolation of Jerusalem, both those who continued in Jerusalem and also the captives elsewhere. Of the former some false hopes seem to have been formed by the captive Jews, that this remnant would be still able to preserve the existence of the Jewish state in Palestine. c. xxxiii. 24." Obs. on books. ii. 199. "The negligence of the governors being pointed out as a cause of the incredulity of the people, the transition here is natural, and the connexion close between this prophecy and the foregoing one; as also between the beginning of this prophecy and its conclusion. For, considering that in part the people suffered for the faults of their shepherds, mercy now urged the prophet to declare from God that he would judge between them—save the flock, and—set up one shepherd over them, who should feed them, even his servant David. Ib. 201, 2.

2. —shepherds.—"The king, his counsellors, and the heads of the people." Michaelis.
O ye shepherds.—Houbigant reads הָרְבָּרוֹת; which is confirmed by Syr.
the shepherds of Israel that feed themselves! Should not 3 the shepherds feed the flock? Ye eat the milk, and ye clothe you with the wool, and ye slay * that which is fat:

4 but ye feed not the flock. The weak ye have not strengthened, and the sick ye have not healed, and † that which was broken ye have not bound up, and ‡ that which was driven away ye have not brought again, and || that which was lost ye have not sought: but with force have ye ruled over them, and with rigour. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, [and to the fowls of the heavens,] when they were scattered. My flock wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the land; and none did search or seek after them.

* H. the fat. † H. the broken. ‡ H. the driven away. || H. the lost.

and v. 9. Vulg. and ô. MS. Vat. omit אליהם. The English version may stand. The rendering “and say unto them, even unto the shepherds,” would require אליהם, according to Houbigant.

—shepherds of Israel that feed themselves.—The beauty of the original may be expressed in Latin or Greek, though not in English: pastoribus qui pascunt semetipos: τοῖς ποιμένοις οι ποιμανώντων ιαυρίοις.

—the flock.—The original word includes goats, throughout this chapter. See v. 17.

3. —and ye slay.—So V. ô. Syr. 3 MSS. 1 of the year 1106; 1 originally, and 1 now. In the four verbs the future is frequentative.

4. The weak.—דומד ההוועה in the singular number, 1 MS. V. ô. Syr.

5. —no shepherd.—None, in effect: none deserving of the name.

—and to the fowls &c.—The words בְּלַעֲזֵם are added by ô. MS. A. and Arab. But they are wanting, v. 8.

—when they were scattered.—The original word is omitted by ô. Ar. Syr. Houbigant joins it to the following verse, Illæ dispersæ sunt, errantque &c. The two Hebrew verbs are of different genders, as they now stand. But the alteration to דלי in v. 6 would be slight; and is favoured by ô. Ar. Syr.

6. —upon all the face.—“Upon the face of all,” 3 MSS. Arab. ô. ed.
7 Therefore, ye shepherds, hear the word of Jehovah:  
8 As I live, saith the Lord Jehovah, surely because my flock became a prey, and my flock became meat to all the beasts of the field, forasmuch as there was no shepherd, neither did my shepherds search after my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of Jehovah:  
9 Thus saith the Lord Jehovah: Behold, I am against the shepherds; and I will require my flock at their hand, and will cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, and they shall not be meat for them.  
10 For thus saith the Lord Jehovah: Behold, I, even I, will search after my flock, and will diligently seek them: * as

* H. according to the diligent seeking.

Ald. and in the Antwerp polyglot. In 6. MS. A. the reading is, παντὶ προσώπῳ πάσης.  
10. — require.—The original word is translated search after, v. 6. The beauty of the reference is lost in the translation.  
10. — shall not be.—The original word is translated woe, MSS.—"This must surely have been said before Zedekiah was taken: and so must v. 2. Some would translate, I have required. But what needed they then to be called upon, as v. 7, 9, for what they knew already, and have a woe pronounced, as v. 2, that was already executed: unless it be to be executed in another world?" Seeker.  

If the prophecy in this chapter is connected with that in the foregoing, the time of its delivery is ascertained c. xxxiii. 22: and the woes denounced, and admonitions given, may be extended to the time of the captivity, and to the calamities which befell some of the ruling Jews in Egypt after the murder of Gedaliah. Jer. xl. 1, 18, &c. If the conquest of Jerusalem, and the taking of Zedekiah, are referred to, the time when Ezekiel delivered the prophecy contained in this chapter cannot be fixed with precision.  
11. — diligently seek.—The Hebrew word signifies, to seek early, to seek in the morning.
a shepherd diligently seeketh his flock, in the day when he is among his flock that are spread abroad; so will I diligently seek my flock, and will deliver them out of all the places where they have been scattered in the day of clouds and of thick darkness. And I will bring them out from the people, and gather them from the countries; and will bring them to their own land, and feed them upon the mountains of Israel, by the streams, and in all the dwelling-places of the land. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie down in a good fold; and in a fat pasture shall they feed, upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord Jehovah. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen the sick; and will keep the fat and the strong, and will feed them with discretion.

And as for you, O my flock, thus saith the Lord Jehovah: Behold, I will judge between cattle and cattle,
18 even the rams and the he-goats. *Seemeth it a small thing unto you that ye eat up the good pasture; but that ye tread down with your feet the remainder of your pastures? and that ye drink the clear waters; but that ye foul with your feet what remaineth? and that my flock eat what ye have trodden with your feet, and drink what ye have fouled with your feet?*

19 Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat cattle and the lean cattle. Because ye thrust with your side and with your shoulder, and push all the weak with your horns, till ye scatter them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will raise up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. And I Jehovah will be their God, and my servant David a prince among them: I Jehovah have spoken it. And I will make with them a covenant of peace,

*H. the clearness, or, depth, of the waters. †H. and between.*

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use violence towards them. See v. 20. Glassius rightly observes that rams and he-goats are put in apposition with לְשֹׁךְ, and cattle.
18. —unto you.—See thus used Numb. xvi. 9. Isai. vii. 13. יִרְדֹּעַ is understood before הבוא.
20. —unto them.—So Chald. But אֲלִילֵיכֶם unto you. V. 2 MSS. 1 ed. In 2 MSS. the word is omitted: 6. MS. Vat. and Syr. read only יהוה אלהים; and 6. MS. A. ed. Ald. and Arab. read יָדוֹרְו יָדוֹרְו אלָלָה יָדוֹרְו.
21. —my servant David.—This prophecy may refer to Zerubbabel, to Christ, and to a future descendant of David who shall reign over the Jews after their restoration. See on Hos. iii. 5. יָדוֹר is read for יִלְדֹּם in 21 MSS. and seems the true reading for יָדוֹרְו.
22. —with them.—With David. 6. Ar.
and will cause evil beasts to cease out of the land: and they shall dwell safely in the desert, and shall sleep in the woods. And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in its season, there shall be plentiful showers. And the trees of the field shall yield their fruit, and the earth shall yield her increase; and they shall be secure in their land, and shall know that I am Jehovah, when I shall break the bands of their yoke, and shall deliver them from the hand of those that served themselves of them. And they shall be no more a prey to the nations, neither shall the beasts of the land devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up for them a peaceful plantation, and they shall be no more consumed by famine in the land, neither bear the reproach of the heathen any more. Thus shall they know that I, Jehovah their God,

* H. showers of blessing.  
† H. a plantation of peace.

26. — and the places round about. — the reading of 6 MSS. and 3 originally, V. 6. Syr. Chald. “And I will make them round about my hill a blessing.”

— plentiful showers. — See on Joel ii. 14.

27. — shall yield their fruit. — Hebr. give. So, καὶ ἐβίβασον καρπὸν, Matth. xiii. 8.

— served themselves. — Exacted service.

29. — a peaceful plantation. — Houbigant and Dathius render plantarium, i. e. locus ubi plantatur. For these critics read לְשֹׁם, with δ. Ar. Syr. and observe that not renown but security, prosperity, and consequent exemption from famine, are insisted on.

— consumed by famine. — Gathered into the sepulchre among their deceased ancestors, in consequence of famine.

30. Thus shall they know. — Four MSS. one originally, one now, and three edd. read רֶוֶרֶא הָאָלָים “Thus shall the nations know:” which is a very good reading.
am with them, and that they, even the house of Israel, are
my people, saith the Lord Jehovah. For ye my flock,* the flock of my pasture, are men, and I am Jehovah your God, saith the Lord Jehovah.

CHAPTER XXXV.

1 Moreover the word of Jehovah came unto me, saying; Son of man, set thy face against mount Seir, and prophesy against it, and say unto it,

Thus saith the Lord Jehovah: Behold, I am against thee, O mount Seir, and I will stretch out mine hand against thee, and will make thee a desolation and an astonishment. Thy cities I will lay waste, and thou shalt be desolate; and thou shalt know that I am Jehovah.

* H. ye the flock. † H. make a waste. ‡ H. a desolation.

—am with them.—דַּבְּרַה is wanting in 3 MSS. and in Ḥ. Ar. Syr. "that I am Jehovah their God, and that they" &c.
31. —For ye.— 가운데, 1 MS. and 1 originally.
—are men.—דַּבְּרַה is omitted in Ḥ. Ar. and some may approve of this omission. “For ye are my flock, ye are the flock of my pasture, and I” &c. But Cappellus refers to c. xxxvi. 38; and Dathius remarks that the prophet thus explains how the foregoing allegory is to be understood.
—and I am Jehovah.—For יִנְאָשֵׁי, and I, see 1 MS. Ḥ. Ar. Syr. V. יִנְאָשֵׁי Jehovah, is supplied in 11 MSS. a reading supported by all the ancients, except Chald. Suppose that transcribers wrote "יִנְאָשֵׁי"; and the preceding י in יִנְאָשֵׁי accounts for the omission of the following י.

“The prophet goes on to shew that the same reason, which will operate in favour of the Jews, will not operate in favour of the Heathen; especially not in favour of the Jews’ relations the Edomites: for they shewed no mercy and therefore deserved to receive none; and because they had a perpetual hatred, were to be made a perpetual desolation.” Obs. on books. ii. 202.

3. —I am against thee.—Three MSS. read יִנְאָשֵׁי.
5 Because thou hast borne * the old hatred, and hast † shed the blood of the sons of Israel by the sword, in the time of their calamity, in the time of the punishment of iniquity, even in the end thereof; therefore, as I live, saith the Lord Jehovah, surely in blood will I deal with thee, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee. Thus will I make Mount Seir a desolation and an astonishment, and will cut off from it him that passeth out and him that returneth. And I will fill thy mountains with thy slain: as for thine hills, and thy valleys, and all thy streams, they that are slain by the sword shall fall therein. I will make thee ‡ perpetual desolations, and thy cities shall not be inhabited: and ye shall  

* H. the hatred of old time. † Or, poured out. ‡ H. desolations of eternity.

5. —the old hatred.—See c. xxv. 15. The ancient hatred of Esau towards Jacob is referred to.

— and hast shed &c.—See the phrase, ps. lxiii. 11. Jer. xviii. 21. In these places many of the ancients render the verb to deliver up; perhaps deriving it from יְדֹר to gather together. The root may be, נֶר to cut asunder. נֶר, in Hiphil, may be understood of spilling, or pouring out, like water. יִלּוּ יְם הָרָם may mean with the edge of the sword; but the phrase often denotes the means, or instrument.

6. —in blood will I deal with thee.—I find that Cappellus concurs in this interpretation: "agam tecum in sanguine."

—blood shall pursue thee.—"Thy blood-guiltiness shall pursue thee: thou shalt be punished for it." Michaelis. They that slay with the sword. Chald.

—hast not hated.—Hast shed blood so largely. See Mr. Lowth.

7. —and an astonishment.—Houbigant conjectured וּפִשְׁבָּה; and 11 MSS. confirm this conjecture: which was also the reading of 5 MSS. originally.

—him that passeth out and him that returneth.—Every one. See on Mal. ii. 12.

8. —thy mountains—thy slain.—6. MS. A. and ed. Ald. and Arab. read וְלַעֲלֵי הָרִים and וְלַעֲלֵי הָרִים. But Chald. reads the affix ו, his, throughout the verse.

9. —be inhabited.—So the ancients, Houbigant, and Dathiis. 4 MSS. וְלַעֲלֵי הָרִים many MSS.
10 know that I am Jehovah. Because thou hast said, "These two nations and these two countries shall be mine, and we will possess it;" whereas Jehovah was there; therefore, as I live, saith the Lord Jehovah, I will do according to thine anger, and according to thine envy, which thou hast used from thine hatred against them; and I will make myself known among them, when

12 I shall judge thee. And thou shalt know that I, Jehovah, have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, "They are laid desolate, unto us are they given to be devoured." Thus with your mouth have ye magnified yourselves against me, and multiplied your words against me: I have heard them, [saith the Lord.]

14 Thus saith the Lord Jehovah: When the whole land rejoiceth, I will prepare desolation for thee: as thou

— and ye shall know.—ותיון, and thou shalt know, ó. Ar. Syr.
10. —two nations.—Israel and Judah.
11. —which thou hast used &c.—We may render, "Because thou hast dealt with them out of thine hatred."
—hast used.—עיןשיה; MSS.
—from thine hatred.— دمشق ותפוח; MSS.
—among them.—" In thee. ó. See v. 12." Secker.

It follows from this verse that the prophecy contained in this chapter was delivered after the destruction of Jerusalem, and before the conquest of Edom by Nebuchadnezzar.

12. —They are laid desolate.—So Keri, which the common version follows, and 3 MSS. See also V. ó. Syr. Houb.
—I.—And I. ó. MS. A. Ar. Syr.
—saith the Lord.—This addition is found in ó. MS. A. and Arab.
14. —rejoiceth.—After the restoration from Babylon.
—desolation.—See on Amos i. 12.
didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be * desolate, O mount Seir; and all Edom, even all of it: and they shall know that I am Jehovah.

CHAPTER XXXVI.

1 Also, thou son of man, prophesy unto the mountains of Israel; and say;
2 Ye mountains of Israel, hear the word of Jehovah: thus saith the Lord Jehovah: Because the enemy hath said against you, "Aha! even † the ancient high-place is in our possession;" therefore prophesy, and say; Thus saith the Lord Jehovah: Because they have made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the nations; and ‡ ye are taken up in the lips of talkers, and in the defam-

* H. a desolation. † H. the high-place, or, hill, of old time. ‡ H. are caused to come up, [or, are come up] to the lip of the tongue, and to &c.

15. —so will I do &c.—I will make thee desolate; and others shall rejoice over thee.
—and they shall know.—"and thou shalt know," 6. Ar.

2. —the ancient high-place.—The hill of Sion. I suppose that we should read בַּמָּה; which denotes a place of worship in general, because, in the idolatrous ages, such were usually situated on high places. See on c. vi. 2. Michaelis observes the affinity of βωμός to בַּמָּה. Suppl. Hebr. lex. If בַּמָּה, pl. בַּמָּתִים, height, be feminine, the present reading might stand. See Dr. Jubb, in Bp. Lowth's Isaiah: c. liii. 9.

3. —Because.—The ancient 5 MSS. and 2 originally. As c. xiii. 10. and elsewhere.
—the residue.—The nations which remained unconquered by the Babylonians.
ing of the people; therefore, ye mountains of Israel, hear the word of the Lord Jehovah:

Thus saith the Lord Jehovah to the mountains and to the hills, to the streams and to the valleys, to the desolate wastes, and to the forsaken cities, which are become a prey, and a derision, to the residue of the nations that are round about: therefore thus saith the Lord Jehovah:

Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all * Edom, who have appointed my land to themselves for a possession, with joy of their whole heart, and with a † spiteful mind, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say to the mountains and to the hills, to the streams and to the valleys: Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my fury, because ye have borne the reproach of the nations. Therefore thus saith the Lord Jehovah: I have ‡ lifted up mine hand, saying, surely the nations that are round about you shall also bear their reproach.

But ye, O ye mountains of Israel, shall shoot forth your branches, and shall bear your fruit to my people Israel; for they are near § coming. For, behold, I am for you,

* H. Edom, all of it. † H. with despite of mind. ‡ Or, I have sworn. || H. they shall. § H. to come.

4. —of the Lord.—ﹺ𐤐𐤃𐤓𐤌 is wanting in 2 MSS. and in ó. Ar.
5. —all.—𐤃𐤊𐤀𐤉𐤋 7 MSS. 2 edd. Houb.
6. —with a spiteful mind.—Twenty-six MSS. read יבּהמ, as c. xxv.15.
7. —to cast it out.—propter expelli eam, Houb. But some consider the word as the Chaldee or Syriac infinitive, which Ezekiel was prone to use. See c. xvii. 9.
8. —their reproach.—Reproach cast on them by others.
9. —your branches.—ליניסענב, 5 MSS.
10. —for they §c.—For they [my people Israel] are near [in time] coming [from Babylon into their own land.] ἡτὶ ἐγγὺςουι τοῦ ἀνθρώπου, is the true reading of ó. not ἐγνῇους. See ed. Grabe and ed. Breitinger.
and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, even all the house of Israel, all of them: and the cities shall be inhabited, and the waste places shall be built. And I will multiply men upon you, and beasts; and they shall encrease and bring forth: and I will cause you to be inhabited according to your ancient state, and will do you good according to your † first time: and ye shall know that I am Jehovah.

12 Yea, I will cause men to walk upon you, even my people Israel: and they shall possess thee, and thou shalt be their inheritance, neither shalt thou henceforth bereave them of men any more. Thus saith the Lord Jehovah: Because they say of you, "Thou land devourest men, and thou bereavest thy nation;" therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord Jehovah. Neither will I † cause the reproach of the nations to be heard against

* H. it. † Or, beginnings. † H. cause men to hear.

10. — all of them.— כלו 2 MSS. 2 in the marg. כל 1 MS.
11. — and they shall encrease &c.—Seven MSS. transpose the words: "and they shall bring forth and encrease." But the two Hebrew words are omitted by δ.
——according to your first time.—Read בראשהיבס, with δ. Ar. Syr. Chald.
12. —cause men to walk.— "בג, ed. Rom. Ch. recte ut vindetur. beget, or, cause to be born." Secker.
——possess thee.— יון is understood here, and v. 13.
——bereave them of men.— By the sword, famine, and pestilence; which were God's judgments on his people for their idolatries.
13. —they say of you.— י, of thee, δ. Ar. Syr. The adjoining nations observed the heavy sufferings of Israel and Judah; and accused the land of exterminating its inhabitants.
——Thou land devourest.—Read מ, thou, with MSS. edd.
14. —no more.— For a long period of years: and absolutely no more, after the future restoration.
——bereave.— מ MSS. eed. the ancients, and Keri.
thee any more, neither shalt thou bear the upbraiding of the * people any more, neither shalt thou bereave thy nation any more, saith the Lord Jehovah.

16 The word of Jehovah came also unto me, saying:
17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way was before me as the defilement of a removed woman. Wherefore I poured my fury upon them for the blood which they had shed upon the land, and because they had polluted it with their idols. And I scattered them among the nations, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. And when they came to the nations whither they went, they polluted mine holy name, in that it was said concerning them, "These are the people of Jehovah, and they are gone forth out of his land."

21 But I have had pity on them for mine holy name, which the house of Israel have polluted among the nations, whither they are gone.

22 Therefore say unto the house of Israel: Thus saith the Lord Jehovah: Not for your sakes do I this, O house of Israel, but for mine holy name, which ye have polluted among the nations, whither ye are gone. And I will sanctify my great name which hath been polluted among the nations, which ye have polluted in the midst of them; and the nations shall know that I am Jehovah, saith the

* H. peoples.

15. —bereave. —חָשַׁל 2 MSS. 2 in the margin. 1 ed. V. Chald. and Keri.
20. —they came. —רָבִּים 8 MSS. 1 ed. all the ancients, Houbigant, Dathius.
   —his land. —Their land. 6. MS. A.
21. —have polluted. —זְעַלָּדוּר, MSS. edd.
Lord Jehovah, when I shall be sanctified because of you in their sight. For I will take you from among the nations, and gather you out of all countries; and bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be cleansed from all your defilements, and from all your idols will I cleanse you. I will also give you a new heart, and a new spirit will I put within you; and I will remove the heart of stone from your * flesh, and will give you an heart of flesh. And my spirit will I put within you, and cause you to walk in my statutes, and to keep my judgments and do them. And ye shall dwell in the land which I gave to your fathers; and ye shall be my people, and I will be your God. I will also † save you from all your defilements; and I will call for the corn and will multiply it, and will not send famine upon you. And I will multiply the fruit of the tree, and the encrease of the field; that ye may ‡ receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves for your iniquities and for your abominations.

* Or, body. † Or, deliver. ‡ Or, bear, or, undergo.

23. —*in their sight.*—ליצויים MSS. edd. all the ancients, Houbigant, Dathius. Here the English version forsakes the text.
23, 24. We may render: "in their sight; and I shall take you &c."
—*the nations.*—14 MSS. read כִּים לְעַנְמוֹת for כִּים לְעַנְמוֹת: agreeably to Syr. Ar. Chald.
25. This verse is pointed as in 6. V. Houbigant. It illustrates the usefulness of attention to other sources of criticism than a servile regard to the Masoretic distribution of clauses.
26—28. This prophecy will be fully accomplished at the general conversion and final restoration of the Jews.
31. —*not good.*—See on c. xx. 25.
32. Not for your sakes do I this, saith the Lord Jehovah; be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord Jehovah: In the day when I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited and the waste places to be built, and when the desolate land shall be tilled, whereas it was desolate in the sight of all that passed by: then shall * it be said, "This land that was desolate is become as the garden of Eden; and the cities that were waste, and desolate, and ruined, are become fenced and are inhabited." Then the nations that are left round about you shall know that I Jehovah have built the ruined places, and planted the land which was desolate: I Jehovah have spoken it, and I will do it. 37. Thus saith the Lord Jehovah: I will yet seek to do this for the house of Israel: I will encrease them with men, like a flock: as the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am Jehovah.

* H. shall men say.

32. At the end of this v. 6. MS. Al. and Ar. add, "saith the Lord:"
MS. Copt. reads, "dicit Adonai Dominus, domus Israelis."
33—35. The Vulgate version connects these verses.
35. —are inhabited.—Men inhabit.
36. —and planted.—נשתערי, "and planted," 2 MSS. 6. Ar. Syr. V.
— the land which was desolate.—The ancients render as if they read הנופו, the desolate places.
—like a flock.—Compare ps. civ. 41. Job xxi. 11.
38. as the &c.—As the flock of holy ones, or, of holinesses, i.e. as the numerous flocks destined for sacrifices, even as the numerous flocks assembled in Jerusalem during her passover and other yearly solemnities, so &c.
CHAPTER XXXVII.

1 The hand of Jehovah was upon me; and Jehovah brought me forth in the spirit, and set me in the midst of a valley * which was full of bones, and caused me to pass by them round about; and, lo, there were very many on the † face of the valley, and, lo, they were very dry. Then he said unto me; Son of man, ‡ can these bones live? And I answered, O Lord Jehovah, thou knowest. Then he said unto me, Prophecy over these dry bones, and say unto them, O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you; and ye shall live, and shall know that I am Jehovah.

* H. and it was full. † Or, surface. ‡ Or, shall.

1. —Jehovah brought me.—See 6. Otherwise, יי would be masculine and feminine in the same verse.

3. —live?—Immediately, and in your sight. The prophet replies in a doubting manner, because he knew not the scope of the vision. Houbigant.

4. —unto me.—Six MSS. 6. ed. Ald. and Arab. supply ב יי, "O son of man."

—Prophecy over.—Speak by prophetical impulse over, or to, or concerning, these bones. Ad haec ossa. Houb. de istis ossibus. V. Dathius.

—unto them.—Perhaps, ל אליווהש. But MSS. read אליווה here, and לアルיווה in v. 8.
7 So I prophesied as I was commanded: and as I prophesied there was a noise; and, behold, there was a shaking, and the bones drew near, bone to its bone. And when I looked, behold, there were sinews upon them, and the flesh came up, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto breath, prophesy, O son of man, and say unto breath, Thus saith the Lord Jehovah: Come from the four winds, O breath; and blow upon these slain, that they may live.

8 So I prophesied as he commanded me; and the breath came into them, and they lived and stood on their feet, a very exceedingly great host. Then he said unto me; Son of man, these bones are the whole house of Israel: behold, they say, "Our bones are dried, and our hope is lost; as for us, we are cut off." Therefore prophesy, and say unto them; Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and bring you into the land of Israel. And ye shall know that I am

7. —I was commanded.—יִצְוָנִי, he commanded me, 1 MS. 6. Ar. Syr. V. v. 10.
—*as I prophesied.—בַּחֲנָנֵנִי* 6 MSS. and 2 originally.
—*drew near.—Eichhorn here observes an error in language, וַחֲנַנֵנִי* for וַחֲנַנֵנִי.
—*to its bone.—To its corresponding bone in the human body.

8. —*covered them.—The verb may be passive, obducebatur. See Syr.

9. —*slain.—Probably Jews slain in the Babylonish wars; as the valley, represented in vision, might be one near Jerusalem.

11. —*as for us.—Houbigant observes that יִלְדוּ is so redundant as to add emphasis, and express entire excision.

12. —*your graves.—In the land of their captivity, the Jews seemed as absolutely deprived of their own country as persons committed to the grave are cut off from the living. The foregoing similitude shewed in a strong and beautiful manner that God, who could even raise the dead, had power to restore them.
Jehovah, when I open your graves, and cause you to come up out of your graves, O my people, and put my breath within you, and ye live; and I place you in your own land: ye shall even know that I Jehovah have spoken it, and have done it, saith Jehovah.

15 The word of Jehovah came also unto me, saying;
16 Moreover, son of man, take thee one stick, and write upon it, "For Judah, and for the sons of Israel his companions:" then take another stick, and write upon it, "For Joseph, the stick of Ephraim and of all the house of Israel his companions." Then join them one to another into one stick, and let them become one in thine hand.
18 And when the sons of thy people shall speak unto thee, saying, Wilt thou not shew us * what thou meanest by these? say unto them, Thus saith the Lord; Behold, I will take the stick of Joseph, which was in the hand of Ephraim and of the tribes of Israel his companions, and will put them with it, even with the stick of Judah, and will make them one stick, and they shall be one in mine hand. And the sticks whereon thou † writest, shall be in

* H. what these are unto thee.
† H. shalt write.

16. —and for the sons.—רַבְלֵי בִּי, "and for all the house," 2 MSS. —his companions.—רְבָּרוֹנִים, or רְבָּרָיו, MSS. eod. twice.
19. —which was &c.—Which was wielded as a sceptre in the hand of Ephraim, and of the other nine tribes of Israel the companions of their chief tribe Ephraim.

In this verse, וּכְשֵׁנִים, תֹּברֵי, אֵלְיוֹתָם, are readings confirmed by MSS. and eod.

—in mine hand.—רֹבִי יִחְוֹרֶד, "in the hand of Judah," is the reading of 6. Arab. from the abbreviation "רֹּבִי, as Cappellus curiously observes. I prefer this reading, as it makes the prophecy more definite. "In the hand of Judah: first, under Zerubbabel, and hereafter under a great king of that tribe."
21 thine hand before their eyes. And say thou unto them, Thus saith the Lord Jehovah: Behold, I will take the sons of Israel from among the nations whither they are gone, and will gather them from every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they be defiled any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them from all their backslidings wherein they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

24 And my servant David shall be king over them, and they shall have one shepherd: and they shall walk in my
judgments, and observe my statutes, and do them. And
they shall dwell in the land which I gave to my servant
Jacob, wherein your fathers dwelt; they shall dwell
therein, and their sons and their sons' sons for ever; and
David my servant shall be their prince for ever. And I
will make with them a covenant of peace: it shall be an
everlasting covenant with them: and I will place them,
and multiply them; and will place my sanctuary in the
midst of them for ever. My tabernacle also shall be with
them: yea, I will be their God, and they shall be my
people. And the nations shall know that I Jehovah
sanctify Israel, when my sanctuary shall be in the midst
of them for ever.

25. —*your fathers.*— אבותיך, "their fathers," ó. Ar. Syr. which
is a preferable reading: and accordingly both Houbigant and Dathius
translate *eorum.*

26. —*covenant with them.*— אבותיך, MSS.
    —*and I will place them.*—Houbigant proposes אבותיך, and *I will
lead them.* Chald. has אבותיך, and *I will bless them.* Syr. omits the
word. One MS. and ó. Ar. omit the whole clause. Dathius says, Potest
ex Hebraismo pleonastice dictum esse. The force of the two verbs may
be, "I will so place them in their land as to multiply them." See ps.
1xxxv. 8. Isai. li. 17, where the verbs without the *copula* signify, *ita bibent
ut exuvant: bibiut ut exuvare.

    —*my sanctuary.*—If we understand *for ever* in a limited sense, or
suppose the condition of obedience implied, the rebuilding of the temple
may be here foretold. At the final restoration of the Jews, God will place
his sanctuary and tabernacle among them *for ever* in a larger sense.
CHAPTER XXXVIII.

1 The word of Jehovah came also unto me, saying:
2 Son of man, set thy face against Gog of the land of Magog, prince of Rhos Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rhos Meshech and Tubal. And I will turn thee back, and put

2. —Gog.—Gen. x. 2, we learn that Magog was the second son of Japhet. Ezekiel uses Magog for the country of which Gog was prince. Michaelis compares the word Gog with Kak, or Chak, the general name of kings among the ancient Turks, Moguls, Tartars, Cataians, and Chinese: Spic. Geogr. p. 34: and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks called Scythia, and we Tartary. The Turks are generally allowed to be of Scythian origin. "Scythopolis and Hierapolis, which the Scythians took when they overcame Syria, were ever after by the Syrians called Magog. See Plin. l. v. c. xxiii." J. Mede. Disc. l. p. 280. The Arabs call the Chinese wall Sud Yagog et Magog, that is, Agger Gog et Magog. Hyde's works by Sharpe. ii. 426.

The Scythians ruled over Media for twenty-two years, before they were expelled from that country by Cyaxares, early in the reign of Zedekiah. After their expulsion, Nebuchadnezzar assisted in invading them. See obs. on books. ii. 181, 2. It follows that at this time they were a remarkable people on the theatre of the world.

—of the land.—"And the land." 6. Ar. Syr.

—of Rhos.—This word is understood of a people by 6. Symm. Theod. and Houbigant. Bochart shews that the river Araxes was called Rhos; whence the Russi, who seem to have first settled in Taurica Chersonesus. Geogr. l. iii. c. xiii.

—Meshech and Tubal.—See on c. xxvii. 13.

3. —prince.—And the prince. 6. Ar.

4. —turn thee back.—A few that escape shall return home.
hooks into thy jaws; and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in gorgeous apparel, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Lybia with them; all of them with shields and helmets: Gomer, and all his bands; the house of Togarmah from the north-quarters, and all his bands; even many * people with thee. Prepare even prepare thyself, thou and all thy † company that are assembled unto thee: and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into a land brought back from the sword, and gathered out of many ‡ people, unto the mountains of Israel which had been

* H. peoples. † H. assembly. ‡ H. peoples.

hooks.—See. c. xxix. 4. It is an allusion to the manner of taking the crocodile. Consult Bishop Lowth on Isai. xxxvii. 29. “And I jaws. It seems as if those words should be joined to the preceding verse.” Seeker.

5. —Ethiopia.—Arabia Chusæa.

6. Gomer.—The most ancient Celts, who were perhaps originally situated on the confines of Europe and Asia. Michaelis spic. geogr. p. 22, 3. “Cimmerians: a very old and celebrated people, who inhabited the peninsula of Crim Tartary.” Michaelis’s note on this place.

—-Togarmah.—See on c. xxvii. 14.

7. Prepare &c.—We may read הֵרְמִית paratus esto twice. Syr. omits הֵרְמִית; and δ. omit the copulative ύαυ: “Prepare prepare thyself.”

—and be thou a guard.—And do thou, confiding in thy courage and discipline, watch and guard them. But Houbigant renders, “et quibus es praefectus;” “and of whom thou hast the charge.”

8. After many days.—It seems to me that the prophecy remains to be fulfilled, after the future re-establishment of the converted Jews in their own land; when the Mahometans and Pagans will invade them. On this supposition, the subject matter of c. xxxviii, xxxix, is well connected with the promises of distant blessings made towards the close of c. xxxvii.

long desolate: but * its inhabitants shall be brought forth from among the † people; and they shall dwell securely all of them. And thou shalt go up, as a storm cometh, thou shalt be as a cloud to cover the land; thou and all thy bands, and many ‡ people with thee.

10 Thus saith the Lord Jehovah: It shall come to pass || at the same time that things shall arise in thine heart, and thou shalt think an evil thought; and shalt say, “I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely; all of them dwelling without walls, and having neither bars nor gates: § to take a spoil, and ** to divide a prey; to turn mine hand against the desolate places that become inhabited, and against a people gathered out of the nations, possessing cattle and goods, dwelling in the †† middle of the earth.”

13 Sheba, and Dedan, and the merchants of Tarshish, and

* H. it shall be brought forth.
† H. peoples.
‡ H. peoples.
|| H. in that day.
§ H. to spoil.
** H. to prey.
†† Or, heights.

---long.---From the time of the Roman desolations.
---but its inhabitants &c.—The land is often put for those who inhabit it. See Jer. xliii. 11.
---dwell.—One of De Rossi’s MSS. added originally י Jazeera, super eam, with V. Syr.
---with thee.—מִּי, 6 MSS. and 4 originally.
12. ---mine hand.—רַז, Ὅ. Arab.
---in the middle of the earth.—In editis terræ locis. Houb. Sic Hierosolyma vocatur propter situm sublimiorem. Dathius. Hebræi de Judæa intelligunt, quæ in medio terræ. Cast. lex. where it is observed that, Judg. ix. 37, רַז שָׁר is plainly the same with רַז שָׁר, loca alitiora, v. 36.
13. —the merchants of Tarshish.—The traders to Tarshish; that is, the people situated on the coasts of the Mediterranean or the Red Sea,
all the villages thereof, shall say unto thee; "Art thou come * to take a spoil? hast thou † gathered thy company ‡ to divide a prey? to carry away silver and gold, to take away cattle and goods, to || divide great spoil?"

14 Therefore prophesy, son of man, and say unto Gog, Thus saith the Lord Jehovah: In that day, when my people Israel dwelleth securely, shalt thou not rise up and come from thy place, from the north quarters, thou and many people with thee, all of them riding upon horses, a great company, and a mighty host? Shalt thou not come up against my people as a cloud to cover the land? shall it not be in the latter days that I will bring thee against my land; that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes?

17 Thus saith the Lord Jehovah: Art not thou he of whom I spake in old time § by my servants the prophets of Israel, who prophesied in those days and years, that I would bring thee against them? And it shall come to

* H. to spoil. † H. assembled thine assembly. ‡ H. to prey. || H. to spoil. § H. by the hand of.

successors to those who formerly had commerce with Tarshish. Chald. has, "the traders on the sea," understanding Tarshish of any distant place.

---the villages.---This is the translation of ó. Syr. Theod. Houb. נביאים, their villages, ó.

15. ---rise up.---Cappellus observes that ó. read תער, which Houbigant and Dathius greatly prefer. The latter critic refers to Jer. vi. 22. "הער recte, ni fallor. Confer Jer. vi. 22." Secker.

16. ---shall it not be.---ויבר is understood: as c. xxxix. 8.

---the nations.---Two MSS. and 1 originally, add ככ all, with ó. Ar. See c. xxxix. 23.


---the prophets.---Whose predictions on this subject were never committed to writing, or are now lost.

---in those days.---לימי, from &c. 1 MS. ó. MS. Al. Arab.

---and years.---רשנים ó. Ar. Syr. Houb.
pass in that day, * when Gog shall come against the land of Israel, saith the Lord Jehovah, that my fury shall come up in mine anger and in my jealousy. In the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea shall shake at my presence, and the fowls of the heavens, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all the men that are upon the face of the ground; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and with an overflowing shower and great hailstones; fire and brimstone will I rain upon him. Thus will I magnify myself and sanctify myself, and will be known in the sight of many nations; and they shall know that I am Jehovah.

* H: in the day when.

19. —in mine anger and in my jealousy.—See this punctuation in Syr. "in my jealous anger."

—a great shaking.—Houbigant says rightly that an earthquake is described in this and the following verse. Compare Zech. xiv. 3, 4, 5.

20. —at my presence.—"משליי Nhiều א. Ar. at the presence of Jehovah." Secker.

—the steep places.—רֶדֶךְ has the sense of gradus in the sister languages. Mr. Dimock proposes החמונות, the towers, agreeably to the rendering of Syr. Chald. "Many mountains in Palestine, which had vineyards, had also terraces, which were surrounded with a wall that the rain might not wear away the small quantity of soil, and leave the rock naked." Michaelis.


22. —fire.—שָׁפָן 3 MSS. א. Syr. According to this reading we may translate, "And I will plead against him with pestilence and with blood:
CHAPTER XXXIX.

1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rhos Meshech and Tubal: and I will turn thee back, and leave but a sixth part of thee, when I cause thee to come up from the north-quarters, and bring thee upon the mountains of Israel.

2 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the [many] * people that are with thee: to the ravenous birds of every † sort, and to the beasts of the field, have I given thee to be devoured: thou shalt fall upon the face of the field: for I have spoken it, saith the Lord Jehovah. And I will send a fire on Magog, and on

* H. peoples.  † H. wing.

and an overflowing shower, and great hailstones, and fire, and brimstone, will I rain upon him." Compare Rev. xx. 8, 9; where see Lowman, that the event may be literally fulfilled by a combination of enemies to the Christian name. It is plain that the extraordinary circumstances mentioned v. 19—22 remain to be accomplished on the future enemies of the Jews, when his people are reinstated in God’s favour.

2. —and leave but a sixth part of thee.—רשבאשנאותו ק 2 MSS. perhaps a reduplicative from ἀφίλω to deceive. See Chald. et seducam te: “And I will turn thee back, and will greatly deceive thee.” Mr. Dimock proposes רושבנאותו, and deceive thee.

—when I cause.— Postquam. See Nold. § 42.

4. —people.—MSS. edd. read עמים ורבים, many people, with Syr.

them that dwell securely in the sea-coasts; and they shall know that I am Jehovah. So will I make mine holy name known in the midst of my people Israel: neither will I cause mine holy name to be polluted any more: and the nations shall know that I am Jehovah, the Holy One in Israel.

Behold, it cometh to pass and shall be done, saith the Lord Jehovah: this is the day whereof I have spoken.

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the armour, the shields, and the bucklers, the bows, and the arrows, and the handstaves, and the spears; and they shall burn them with fire seven years: so that they shall take no wood from the field, neither cut down any from the forests; for they shall

—in the sea-coasts.—The maritime regions, whether on the Mediterranean, see c. xxxviii. 13, or the Red Sea, see ib. or the Euxine, or the Caspian. Michaelis gives ἐς the general sense of regio, terra habitat. See his suppl. ad lex. Hebr. and spic. geogr. Gen. x. 5. Mede thinks the Greek ἐς derived from ἐς, and that Ægyptus is ἐς Cuphti, Æthiopia ἐς Theophi, &c. Disc. L. p. 281. See also Disc. xlix. p. 272.

7. —cause mine holy name to be polluted.—Or, “I will not pollute mine holy name” by seeming to desert my people. But 6. read בָּרִי, βεβηλωθήσεται, “Neither shall mine holy name be polluted any more.”

—in Israel.—Four MSS. read בָּרִי without ב: “the Holy One of Israel.” See also V. 6. MS. Al. Ar. Syr.

8. —have spoken.—See c. xxxviii. 17.

9. —set on fire and burn the armour.—Only one verb is expressed in 6.

Bishop Lowth observes, on Isai. ix. 4, that some heathen nations burnt heaps of arms to the supposed god of victory; and that among the Romans this act was an emblem of peace. Among God’s people it might shew trust in him as their defender.

—seven years.—The victory shall be so great that, during this period of time, they shall suffice for fires on the mountains, and in the open fields; where the slain shall fall, and whither the inhabitants of the adjoining cities shall occasionally go forth. See viz ב used with ב Isai. xliii. 2.
burn the armour with fire: and they shall spoil those that spoiled them, and shall plunder those that plundered them, saith the Lord Jehovah.

11 And it shall come to pass, in that day, that I will give unto Gog a renowned place, a place of burial in Israel, the valley of them that pass to the east of the sea: and it shall stop the nostrils of them that pass: and there shall they bury Gog, and all his multitude: and they shall call it THE VALLEY OF THE MULTITUDE OF GOG. And seven months shall the house of Israel be burying them, that they may cleanse the land: yea, all the people of the land shall bury them; and it shall be renown to them in the day when I shall be glorified, saith the Lord Jehovah.

12 And they shall set apart men of continual employment passing through the land, even passing through and burying those that remain upon the face of the land, to cleanse it: after the end of seven months shall they search. And those that are appointed shall pass through the land; and, when any seeth a man’s bone, then shall he set up

* H. a place of a name.† H. of continuance.
† Or, through which men pass to.‖ H. those that pass through.
§ H. build.

11. —a renowned place.—See 6. V. Houbigant.
— the valley.—הָרֵי מִשְׁמַשְׁיֹת MSS.
— of the sea.—The Dead Sea, or the Sea of Gennesareth.
— stop the nostrils.—In Cast. lex. the Arabic verb עזר אורי signifies odoratu caruit, and the noun privatio odoratus. Secker observes that there is no authority for the common translation: that 6. seem to read אורי וחבריאמ אורי, omitting Syr. et claudent vallem: and that perhaps we should render, caque [vallis] obturat i. e. claudit vada. "Et ea (detinet) frasat transunentes: habemiam injustit transaeuntibus." Cocc. lex.
— his multitude.—מנים MSS. 6.
14 —even passing through.—אַחַת ותֵּבְרָיו is the accusative case governed by אָתוֹ בִּנְיָמִין. But 6. Syr. omit the words.
— to cleanse it.—From putrid carcasses.
— after the end.—After seven months have been employed in burying the dead, · 12, search shall be made for carcasses still remaining unburied: so numerous shall the slain be.
a mark by it, till the buriers bury it in the valley of
the multitude of Gog. Also the name of a city shall
be multitude. Thus shall they cleanse the land.

17 And thou, son of man, thus saith the Lord Jehovah: Say
unto the birds of every wing, and unto every beast of the
field; Assemble yourselves and come, gather yourselves
from every side, to my sacrifice which I make for you,
even a great sacrifice upon 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 princes of the earth shall
ye drink; of rams, of bulls, and of he-goats; of bulls, all
of them fatlings of Bashan. And ye shall eat fat till ye
be full, and ye shall drink blood till ye be drunken, of my
sacrifice which I make for you. Thus shall ye be filled
at my table with horses and with their riders, with mighty
men and with all warriors, saith the Lord Jehovah.

* H. sacrifice. † H. sacrifice. ‡ H. men of war.

16. —of a city.—To be built near the great burial-place.

17. —to my sacrifice.—This bold imagery is founded on the custom
of invitations to feasts after sacrifices. See Gen. xxxi. 54. 1 Sam. xvi.
3. Zeph. i. 7. Compare Isai. xxxiv. 6, which Ezekiel seems to have
imitated; and Rev. xix. 17, 18, where we find Ezekiel’s animated
address to the birds of prey, and even some of his expressions. The
prophet has indulged the bent of his genius in a sublime amplification.

18. —of rams, of bulls.—It is observable that סֵרוֹם
bulls, for סֵרוֹם לְבָשָׁס: and that this was originally the reading of 1 MS.
Kings, princes, and tyrants, (see Chald.) are naturally expressed by rams,
bulls, and he-goats.

20. —at my table.—At the table which is, as it were, spread by me.
A continuation of the allegory. “The table of God is the field covered
with dead bodies, the place of the slaughter of Magog. It is impossible
to conceive how unbelievers could quote this verse to prove that the Jews
of old times eat the flesh of horses, and even of men. Voltaire, though
cautioned that not Jews, nor men, but wild beasts and birds, were invited
to this feast of slaughter, that is, to the consumption of the slain, yet
insisted to the last on his strange accusation.” Michaelis.

— with their riders.—This is the translation of ο. Syr. V. Cappellus,
Houbigant, and Dathius. See also Rev. xix. 18.
And I will set my glory among the nations; and all the nations shall see my judgment which I have executed, and mine hand which I have laid upon them. So the house of Israel shall know that I am Jehovah their God, from that day and forward: and [all] the nations shall know that the house of Israel were carried away captives for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; and all of them fell by the sword. According to their defilement of themselves, and according to their transgression, I did unto them, and hid my face from them.

Concerning this matter thus saith the Lord Jehovah: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and be jealous for mine holy name: and they shall forget their reproach, and all their trespasses whereby they trespassed against me, when they dwelt securely in their land, and none made them afraid; when I bring them back from the * people, and gather them from the lands of their enemies, and am sanctified because of them in the sight of many nations. And they shall know that I am Jehovah their God, in that I caused them to be carried away captives among the nations, and afterwards collected them into their own land. And none of them will I leave there any more, neither hide my face any more from them, when I have poured my spirit upon the house of Israel, saith the Lord Jehovah.

* H. peoples.

23. —*all the nations.*—יִלְעָד is supplied by δ. Ar. but omitted MS. Copt. See c. xxxviii. 16.
—*all—by the sword.*—The whole nation was subdued; and very many were put to the sword.
25. —*the captivity.*—שְׁבוּרָה MSS.
26. *and they shall forget.*—Houbigant. See Isai. liv. 4.
PRELIMINARY REMARKS

ON CHAPTERS XL—XLVIII.

"VITRINGA hath proved, in 2 vols. in Dutch, and a defence of them against the son of Coccæus, that this temple agrees with Solomon's, and with that which was afterwards built by Zerobabel and Herod." Secker.

"Men. Ben Isr. de resurrectione I. 3. c. 8. p. 314 &c produces 21 instances to shew that this prophecy of Ezekiel was not fulfilled under the second temple; and therefore is yet to be fulfilled." Secker.

"This is certainly not the temple of Zerobabel, nor the division of the land nor the governors that we find either from Zerobabel's time to the destruction of the Persian empire, or from Simon the Prince to the destruction of the Jewish kings of the Hasmonean race: nor the temple which Herod the Great began to build in the 18th year; much less is Herod the Prince mentioned in the xlvth chapter. I am not therefore able to give an historical account of these chapters." Michaelis.

"Hæc mea est de tota hac pericopa sententia, quam modestæ aliorum examini submitto. Non vaticinium continet, neque prædictur quid futurum sit; sed præcipit quid fieri debeat, si totus populus, omnes tribus, ex captivitate in patriam suam redierint. Omnibus libertas concedebatur, omnes poterant redire. Jam præcipit Deus, quæ tunc debeat esse ratio cultus sacræ, quæ divíso terræ inter tribus singulas. Nihil in tota descriptione extat, quod non potuisset executioni dari si modo omnes redissent et terram a Deo eis concessam occupasset. In nova hæc terræ promissa occupatione, quam Deus populo obtulit, idem accidit quod in priori; cum, duce Joshua, terram tam diu desideratam essent ingressi. Ilia divisio etiam admodum diversa fuit ab ea, quæ ex Dei voluntate fieri debebat. Socræs enim populi, bellum periculosum & diiuturnum formidans, in causa fuit ut magna terræ pars primis ejus incolis relinquueretur. Atque eadem socræs, sive amor bonorum præséntium, retinebat eos, ut mallent exules vivere inter gentes, quam redire in patriam vel vastatam vel occupatam ab aliis. Numerus certe eorum, qui redierunt, erat admodum exiguus, si estimetur ad eum qui de decem tribubus remanserunt. Quanquam enim ex his quoque se nonnulli Judæis et Benjaminitis.
adjunxerunt, pauci tamen illi erant, neque hi paries praestandis ant
implendis iis, quae Deus per Ezekielem omnibus praecoperat." Dathius.

"The temple described by Ezekiel should have been built by the new
colonists; the customs and usages which he orders should have been
observed by them; the division of the country should have been followed
by them. That the temple did not arise out of its ruins according to his
model, and that his orders were in no manner obeyed, was the fault of
Israel. How far were they behind the orders of their first lawgiver
Moses? what wonder therefore that they as little regard their second
lawgiver Ezekiel? He supposes the return of all the tribes; which was
agreeable to the prophecies of the other prophets, and to the will of
Cyrus: but only Judah and Benjamin preferred the habitations of their
ancestors to the country of Chaldea; and thus the great plan of Ezekiel
was at once destroyed." Eichhorn.

A Dissertation on Ezekiel's Vision of the Temple, Ordinances of the
Priest, Division of the Land, flowing of waters out of the Temple, &c.
By Archbishop Secker.

Ezek. c. 40—48.

The Israelites mentioned in this vision are said to be the twelve tribes:
Joseph is to have two shares of the land, and Levi none; but in the
names of the gates Levi is mentioned, and but one named from Joseph.
The country allotted them is described by geographical marks to be
the land of Canaan. Indeed the shares of the several tribes are not the
same, which they were in Joshua; nor is any of the country beyond
Jordan divided amongst them. And 47. 22, 23, orders, that the proscytes
sojourning in each tribe shall have an inheritance in land with
those of the tribe in which they sojourn. This doth not seem to have
been practised before the captivity. For though the Kenites, Judg. 1. 16,
or rather part of them, 1 Sam. 15. 6, dwelt among the Jews, yet as they
had neither house, nor vineyard, nor field, but dwelt in tents, Jer. 35.
7—9, as did Abraham, who had not a foot of the land in possession, Acts 7.
5, their case was not the same with that which is appointed here. But
still in this alteration it appears, that the twelve tribes are meant literally,
else there would be no distinction between them and the proselytes*.

* The meaning may possibly be, that the Gentile converts to Christianity shall have
the same privileges with the Jewish. But supposing this, the twelve tribes must mean
real Israelites: and they are considered as the principal inhabitants in this vision:
whereas the Gentile proselytes to Christianity have greatly exceeded the Jewish.
There is indeed a difficulty in the execution of this order, unless the several tribes in
their captivity were kept distinct. For else how could it be determined amongst
And surely the vision must relate to those Israelites, who were to return in a short time from Babylon, not to those of a future age. It belonged to those who had been idolaters*, and practised their idolatrous worship in God's temple, so that only the wall was between him and idols: Comp. c. 8: and part of whose idolatries had been honouring the carcases of their kings: 43. 7—9: and if they repented, the pattern of the house was to be shewn them, v. 11, which had been a small consolation, had it not been to be built for above 2000 years after. And as no other cause of God's anger against them is mentioned or hinted at but their idolatry, surely the vision must relate to their return from that captivity, before which they had been idolaters, not from one before which they had not †.

Besides, the temple to be built, or rather represented in this vision as built, is plainly the Jewish temple. Learned men, as Villalpandus and others, apprehend it to be of the same dimensions with Solomon's, and Vitringa is said to have proved it in a Dutch work to be of the same dimensions also with Zerobabel's and Herod's. And Lowth apprehends there might be probably need of so exact a description of it, as is given in this vision, in order to enable them to build one of the same dimensions. Moses had the dimensions of the tabernacle revealed to him, Exod. 25 &c. and David of the temple, 1 Chr. 28. 11, 19; and no one after the captivity could be supposed to remember these. But there is a description of Solomon's temple 1 Kings 6, which we must suppose them to have had then, and which would be a great direction to them, though not so particular as Ezekiel's‡. Zerobabel's temple was indeed much inferior to Solomon's, Hagg. 2. 3; but this might be in ornaments, not things essential. The old people wept when the foundations of it were laid Exzr. 3. 12. but this might be joy or tenderness, not sorrow at its being of less dimensions, and indeed Solomon's was not very large ||.

which of them the proselytes sojourned? But perhaps the meaning is, that where they sojourned after the return, and before the division of the land, there they should have a share. It is foretold, Zech. 2. 11, that Zion should have many proselytes at the return from Babylon; for that time appears by v. 6, 7, to be meant.

* They and their Kings. c. 43. 7.
† It should also be observed that as a person, with a line of flax in his hands, measures here the city as well as temple, so Zech. 2. 1, 2, a person appears with a measuring line in his hand going to measure Jerusalem, the length and breadth of it; and this was when Zion, that dwelt with the daughter of Babylon, was commanded to flee from the land of the north. v. 6, 7.
‡ And it is not easy to conceive, why directions so minute as his should be given, but in order to a real literal building. For surely no certain allegorical sense can be given of each. And to make them all only as ornaments of a parable is loading it with ornaments beyond measure.
|| Some make the measures of Ezekiel's temple and other things foretold so large, that the meaning cannot be literal. But I have not yet seen sufficient authority for this. Or if the measures were much larger than Solomon's temple, or than it was possible the temple, &c. should be, it might mean, not that no literal temple was intended,
The glory of the Lord had been seen by Ezekiel leaving the first house, 10. 19, and going to a mountain on the east (as it must naturally do, when it went out of the house, because the entrance of it was from the east) and standing there. 11. 23. And from the east it returned to this temple in the vision, and filled the house. 43. 1—5. 44. 4. Now the glory of the Lord* entered into Solomon’s temple at the dedication of it, so that the priest could not enter into it to minister. 1 Kings 8. 10, 11. 2 Chron. 5. 13, 14. This was before Solomon’s prayer. And again after this prayer fire came down from heaven, and consumed the sacrifice, and the glory filled the house so that the priests could not enter. 2 Chron. 7. 1, 2. One supposes therefore, it was not always in the same degree. But after this I know not that we have any mention of it in the historical books, though there is a vision of it Is. 6. Nor, I think, doth Josephus say any thing of it afterwards, though he doth say Antiq. 3. 8, 9, that the prophetic shining of the breast-plate and stone of the high priest’s right shoulder left off 200 years before his time: τοὺ θεοὶ δυνατοὶ νόμος ἐστὶν ἡ παράβασις τῶν νόμον. We are not surely to think, that the glory of the Lord staid till the return from the captivity, much less stays till a future return, on any hill to the east of Jerusalem; nor indeed is it said, but only that it went to a hill in the east, and returned by the way of the east. But are we to suppose that it did, or will literally return at all to the temple there described? It is said here that it did, but it is said in a vision†. And neither Ezra, who gives the history of the building of the temple, nor Nehemiah, nor the prophets, who wrote afterwards, nor Josephus, mention it, which yet surely some of them would, though one should indeed have thought the departing of it at the Babylonish captivity should have been mentioned too. But if it did not return at the return from Babylon, it is not likely, if Christianity be true, to return at any future return of the Jews. For will God’s glory now inhabit a temple built on the principles of Judaism, as this of Ezekiel’s plainly is?

Strangers uncircumcised in heart, and in flesh, had been brought into the temple, and the prophet was directed to tell the people of this; and to charge that into this new temple no stranger uncircumcised in heart or flesh should enter. 44. 6—9. Surely this direction and charge must relate to a time near the commission of that offence, and to the next temple that was built after it, not a time distant; we know not how much

but that it should be a very large and spacious one, as certain numbers are put for uncertain, and hyperbolical ones for real ones, as in the burning the weapons of Gog’s army, and burying their carcases.

* I think it is not mentioned from the entering into Canaan till now.

† Which perhaps may mean only, that God will as certainly direct and protect his people as if he was visibly present by a symbol amongst them.
above 2000 years; especially as the last temple had no such crime allowed in it, and therefore there was no need to caution against it in a yet future one. And a literal circumcision must be meant here. For the crime under the former temple had been, admitting persons literally uncircumcised; and the repetitions of that being forbid, the same circumcision must be meant; besides that the sense is determined by adding in the flesh as well as in heart. Uncircumcised, when opposed to uncircumcised in heart, means literally, Jer. 9. 25, 26; much more then where in flesh is added.

Further, * sacrifices were to be offered in this temple, c. 43, 44, 45, 46, of blood and fat, 44. 7, the blood to be sprinkled on the altar, 43. 18, and God promises to accept them: 43. 27. Now though Christians are said in the New Testament to offer sacrifices, and their worship is understood to be meant in the Old Testament when incense and a pure offering is mentioned, Mal. 1. 11; yet the word there is מַעַן, which denotes particularly a bread offering, and I believe the goats, bullocks, rams for sin, peace, burnt offerings, with their times, and quantities of flour and oil added to them, as described in these chapters, cannot be understood of other, than real Jewish sacrifices†.

Besides, they were to be offered by priests of the line of Aaron, and those of the sons of Zadoc, because the other priests had been guilty of idolatry, and those priests were to be employed only in lower offices in the temple: 44. 10—16. 48. 11. Now this seems to intimate a more speedy restoration of the temple, than the 70 years of Jer. Dan. Zech. will allow, and Ezekiel never mentions a number of years, but only that the time of return is near. After the 70 years scarce any could be supposed capable of officiating, that had officiated in an idolatrous worship before. But the prohibition may be designed for their posterity. And for their posterity in Zerobabel’s temple it might. But surety not in a time yet future, when nothing but a revelation can determine who are Zadoc’s posterity, and when it would seem very strange, a punishment should commence for what their forefathers did so long ago. And not only the sons of Aaron as such would not be put to officiate in a Christian temple of the Jews, but Christian ministers would scarce be described in this manner. But supposing this temple to be that to be built after the return from Babylon, all would be easy.

Further still, ceremonial laws of sacrifice and purification and distinc-

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* There was to be an altar of such dimensions as are exactly specified, 43. 13, &c.
† Which, if the epistle to the Hebrews be true, to say nothing of the rest of the New Testament, God will not accept now, and therefore they must not be understood of future times.
tion between what the priests might do, and what the people might &c. were to be in force under this temple. c. 43. c. 44. Whether some of these may differ from the Mosaic, I have not particularly examined: if they do, Ezekiel must be considered as being in part a new legislator; and I believe David and Solomon varied in some things from the rules of Moses. But still all these things cannot be designed, either to have allegorical meanings only, or to be ornaments of a parable only.

The prince mentioned in this vision, chap. 44—48, cannot be the Messiah, but the ruler for the time being of the Jewish nation. It is directed, where he should sit in the temple to eat his share of the sacrifices, when and how he should go in and out, what he shall offer is specified very minutely for the sabbath day, for his voluntary offering &c. Particularly, it is directed, 45. 22, that at the passover he shall offer a bullock, a sin offering for himself and all the people. To guard him against the temptation of oppressing the people, he hath a provision of land allotted him, 45. 8; where it follows, and my princes shall not more oppress my people *. It is directed, 46. 16. &c. that if he give land out of his inheritance to one of his children, it shall be perpetual; but if to another, it shall be only to the Jubilee. And the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: he shall give his sons inheritance out of his own possession. These are plainly political rules for common princes, and for a succession of them. Nor is there any thing great said either of the character, or the dignity and dominion, of any particular prince in this vision: though there are considerable things said of the prosperity of the branch of the cedar, which God would plant in the mountain of Israel, but not more than would be proper concerning a flourishing king of Israel. 17. 22, &c. Nor doth he any where say † more of the people of the Jews, than that they should return, and live happily in their own land, one people under one king, God's servant David, and should not be wicked any more or longer, but have his tabernacle amongst them for ever. See particularly c. 37. 24, and 39. 25 &c. And accordingly in this vision it is said, 43. 7 ‡, that the temple here described was the place of God's throne, where he would dwell for ever in the midst of the children of Israel, and his holy name should neither they nor their kings defile any more by their idolatries. This must relate to their return from a captivity, into which they had been sent for idolatry. And in order to preserve the truth of the prophecy,

* The princes, it seems, had oppressed them, whence it follows v. 9, Let it suffice you O princes of Israel—take away your exactions from my people.
† Or prophecy any thing against that kingdom, in which he lived; though not only Isaiah, who lived before, but Jeremiah, who lived in a remote part of the empire, did.
‡ On the house being filled with the glory of the Lord.
the words for ever and no more must be explained, as they must in several other places for the same purpose. But supposing them to be understood of a long time only, they will preclude any plea, that the things here foretold were to have been fulfilled if the Jews had been pious; but were not, they being otherwise.

Some object against understanding the description of the temple &c. literally, that the waters said to flow from the temple, and the increase of them, and their sweetening the Dead Sea, and the trees upon their banks with leaves for medicine, 47. 1—12, cannot be so understood, and direct the rest not to be so understood. But there was some literal foundation for this also. For there was much water conveyed in pipes to the temple for washing the place and the sacrifices and the priests, as Aristeas affirms, whose book must have been written whilst the temple stood, and Light-foot from the Rabbins, and the nature of the things shews. And if I understand Lowth right, they ran out at the east end of the temple, and these several pipes uniting their streams with one another, and with the water of Siloam, and Kidron, and others, which were formerly more plentiful about Jerusalem, than in later times, and with waters from cisterns, see Reland, p. 294, 299, 300, 303, 856—860, might in a short space grow deep and considerable, and might also have trees on their banks, though I find no mention of any, and though Reland p. 295 mentions a place, where Kidron had none. What virtue the leaves of these trees might have I know not. But I see not why Grotius should think, these waters must be those of the fountain Callirhoe: for that being a medicinal water, as Josephus and Pliny say it was, see Reland p. 302, 303, hath no connexion with the medicinal virtue of the trees on its banks. And though Solinus in Grotius says, it was Hierosolymis proxima, yet that proximity might be at some miles’ distance, and these waters were at a town which took its name of Callirhoe from them, and was near the Dead Sea. Reland p. 302, 678. Grotius also understands the healing of the waters to mean only, that this river shall pass through the Dead Sea, without being hurt by it, as the Rhone through the Leman Lake, and others. But no river passes through the Dead Sea, but all are lost in it. And though perhaps a larger quantity running in might make fish live in it; yet neither hath this ever literally happened, nor doth it appear to what very great purpose it would serve. Can it be intended then only as an hyperbolical expression, that in some time then future Jerusalem should have a more plentiful supply of water *, or in general, that it should have

* Which might be by repairing of the aqueducts, of which as Solomon and Hezekiah took care, so did afterwards Nehemiah and Simon. See Notes on Zech. 14. 8 in Pool.
every thing they could wish * ? Is. 41. 17—20 promises the Jews plenty of water in the wilderness, where there was none before, and that a variety of trees should grow there; and 43. 19, 20, that they should be for his people to drink, and that the beasts, dragons, and owls, should honour him for them. And from 35. 6—10, and 48. 20, 21, one should think this was to be at the journey from Babylon, in which, if any miracles of this kind had been literally performed, surely the book of Ezra, or Nehemiah, would have mentioned them. But Is. 44. 1—5 rather directs to understand these promises of God's spirit, which should extend to the fiercest of the Gentiles, as well as be abundantly poured on the Jews; and to these waters every one that is thirsty is invited, Is. 55. 1, and shall draw water with joy out of the wells of salvation, Is. 12. 3; and God feeds his sheep by the waters of rest. Ps. 23. And this seems the most natural interpretation of what is said here, and Joel 3. 18, that a fountain shall come forth of the house of the Lord, and water the valley of Shittim, which was near the Dead Sea; and Zech. 14. 8, that living waters should flow from Jerusalem, half to the eastern, half to the west sea †. Indeed Commentators mention some springs at Jerusalem that flowed literally some to the one, some to the other; but I know not on what authority. And were it literally true, it would still seem also a figure of what v. 9 expresses, "And the Lord shall be king over all the earth." And which Isaiah 2. 3, and Micah 4. 2, express in terms nearer akin to this figure: The Lord shall go forth of Zion, and the word of the Lord from Jerusalem ‡. And the conversion of the Gentiles is foretold in the Old Testament under the figure of taming wild beasts, and may be well understood here in Ezek. by healing the waters of the Dead Sea, of which yet some places would not be healed ||. But still this doth not prove, that the rest of the prophecy is not to be understood literally, any more than that the return from the captivity is not to be understood so. Nor doth any thing determine this increase of religious knowledge and practice to Christianity. Yet the mention of fishers favours it, as the apostles were some of them

* As indeed a promise of streams of water in uncommon places seems, Is. 30. 25, to mean plenty of good and happiness.
† Conformably to which Ezek. 47. 9 mentions two rivers, though before and after only one is mentioned. But see Hebr. Bib.
‡ And Is. 11. 9. brings it nearer still, The earth shall be full of the knowledge of the Lord as the waters cover the sea. Refer ad n. 1. And it hath been already observed here, that Zech. foretells, there should be many proselytes after the return from Babylon.
|| If the waters mentioned in the above place of Zech. 14. 8, be the same with the fountain opened to the house of David, and the inhabitants of Jerusalem for sin and uncleanness, Zech. 13. 1, this would turn one's thoughts to water for washing, not drinking, i.e. to expiation, not instruction. But the fountain, Zech. 13. 1, seems rather parallel to the clean water sprinkled Ezek. 36. 25. For the water of sprinkling was for והדנה והזרע, Numb. 19. 9, 18, which are the very words used Zech. 13. 1.
such, and Christ tells them, they should be fishers of men. But on the other hand this makes a confusion of figures: first, to make the waters a symbol of religious knowledge and divine grace, then instantly to represent the conversion of men, by pulling them out of these waters in which alone they can live: whereas considering it only as an ornament consequential to the waters being made wholesome, this difficulty is avoided.

Some indeed have understood v. 8, that these waters were to flow through Galilee; and so ð. translate it, and so Ch. Syr. may be understood. Whether the word may not also be an appellative in them I know not. But if it be Galilee, it must be also eastern Galilee, and no such country is named elsewhere *. Besides no waters from Jerusalem could flow through Galilee; but they did flow through the east country, to the Dead Sea, which is called the East Sea, v. 18; and these very waters are said to flow that way in Joel, and part of them to flow that way in Ezekiel. And the word must in some places of scripture signify something different from Galilee, and probably signifies a country, or boundary. Nor doth the New Testament, or any old Christian writer, so far as I can learn, apply this text to Christ's preaching. Still, without question, Christianity had spread true religion vastly more, than Judaism did; and therefore this part of the prophecy is more applicable to Christianity. And as these waters flowed out after the temple was built, and it is not said how long after, or how long they were in coming to be so great a stream; the building of the temple, and the rules about worship, and about the prince, may be literal, and belong to Judaism, and this of the waters be figurative, and belong chiefly to Christianity. But then † the division of the land cannot well be both literal and true; for few of the twelve tribes returned, and we have no ground to think any such division was made to those that did. Nor yet did their sins hinder these things. For, as was mentioned above, it is in this vision foretold, they should not sin ‡.

* Upper and lower are: but one lay just south of the other.
† The city and temple were not built according to these directions; for they were not separate from one another as c. 45. c. 48 require them, and accordingly Revol. 21. 22 says there was no temple in the city, but gives another reason; nor were there such portions assigned, so far as appears, to people, prince, or priests at Jerusalem.
‡ And probably for some time after their return from captivity they sinned less than ever they had done in the same time before.

One should not think Ezekiel had respect to the tree of life, in what he says of the trees on the bank of this river. For though indeed in Hebrew tree may be used for such trees, yet Gen. 2. 9 placing the tree of life in the midst of the garden intimates there was but one, whereas in Ezekiel there are many trees, and it should seem of several sorts. Yet Revol. 22. 2, plainly referring to this place, calls the tree [for he says ἡληον though he must mean in the plural] ἡληον σώματος.
CHAPTER XL.

1 In the five and twentieth year of our captivity, in the first month, on the tenth day of the month, in the fourteenth year after that the city was smitten, on the self-same day the hand of Jehovah was upon me, and he brought me thither: in the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which was as the * frame of a city over against me.

* Or, building.

1. —in the first month.—For ברואשון read with ἀρ. I read with ἀρ. as c. xxix. 17. xxx. 20. xlv. 18, 21.

—fourteenth year.—See on c. i. 1, 2. The eleventh year of Zedekiah, in which Jerusalem was taken, was also the eleventh year of Jehoiachin’s captivity, from which the prophet dates: and therefore the twenty-fifth year of Jehoiachin’s captivity was the fourteenth year after the taking of Jerusalem.

—on the self-same day.—Ἐν τῇ ἡμέρᾳ ἡκέβρυ. ὧν ea igitur die. Houb. illo inquam die. Dathius. —and he brought me thither.—Jehovah brought me in vision from the land of my captivity. “This clause is not in ὧν. Syr. seems improper to be said before v. 2, and hath probably crept in here from v. 3. Some perhaps may think that for ירשלם, שמה, as v. precedes.” Secker.

2. —a very high mountain.—If mount Moriah cannot be so called, the station may be considered as merely represented in vision, without a corresponding real one. “This probably signifies nothing more than that Jerusalem and the true worship of God should be very much exalted, and made known to all the world. A similar image we find in Isai. ii. 2.” Michaelis.

—upon which.—בל also signifies apud, prope.

—over against me.—רַבִּי. Houbigant. But if the mountain was no more than a visionary representation, the common reading and translation may stand: “by which was as the frame of a city on the south.”
3 And when he had brought me thither, behold, there was a man whose appearance was as the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and * set thine heart unto all that I shall shew thee: for to the intent that I might shew them unto thee art thou brought hither: declare all that thou shalt see unto the house of Israel.

4 And, behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits in length, by the cubit: and an hand-breadth: and he measured the breadth of the building, one reed; and the height, one reed.

5 Then came he to the gate ‡ which looked toward the

* Or, regard.  ‡ H. Whose face was the way toward the east.

3. —of brass.—Bright and sparkling.
4. —said unto me.—One MS. adds וַיֵּאָמַר, and said: but see v. 45.
—set thine heart unto.—See Exod. ix. 21. Deut. xxxii. 46. "Diligently attend to."
—shew them unto thee.—Perhaps וַיַּשְׁמַע, as מְן follows.
—art thou brought.—וַיָּבָא, 2 MSS. and 5 other MSS. and 2 edd. omit the מְן at the end.

5. —by the cubit and an hand-breadth.—Each cubit containing a cubit and an hand-breadth; called the great cubit c. xii. 8, and supposed equal to half a yard. According to Michaelis, the Hebrew measures are:
1. The finger's breadth.
2. Four fingers, or hand-breadth.
3. Ell; the smaller of five hand-breadths, the larger of 6. 4. Rod; of 6 ells. He also allows the Rabbinical account, that a finger is equal to the length of 6 barley grains.
—of the building.—Of the outer wall; which was three yards high, and three yards broad. This wall surrounded a part which corresponded to the court of the Gentiles, and served as a security against the precipices of the mount on which the temple stood. The word is here translated by διάφορος, and in many following places by διάφορος.

6. Then came he &c.—After having passed the court of the Gentiles, he came to the eastern gate of the court of Israel. Villalp.
east, and went up the steps thereof, and measured the *upper threshold of the gate, one reed broad, and the other threshold of the gate, one reed broad. And every chamber was one reed long, and one reed broad; and between the chambers were five cubits: but the threshold of the gate, by the porch of the gate within, was one reed.

[He measured also the porch of the gate within, one reed.] Then he measured the porch of the gate, eight cubits; and the pillars thereof, two cubits: now the porch of the gate was inward. And the chambers of the gate, eastward, were three on this side, and three on that side; they three had one measure, and the pillars had one measure on this side and on that side. And he measured

* Or, lintel.

—the steps thereof.—בְּמֶעָלָיוֹת שֶבֶך, seven steps, is the reading of א. Arab. See v. 22, 26. בְּמֶעָלָיוֹת ב. MSS.

—the upper threshold &c.—Liminis utriusque superioris et inferioris latitudinem mensum est. Dathius. The breadth of these was equal to the breadth of the wall.

7. And every chamber &c.—These chambers for the porters were built on each side of the gateway; but, as they projected beyond the walls of the gateway half a cubit on each side, they of course left the passage between them only five cubits: see Houbigant: whereas, according to v. 6, the inner threshold of the gate was a reed, or six cubits.

8. He measured &c.—Houbigant omits this verse with א. Syr. V. 10 MSS. and 1 ed. He observes that the four first words are repeated from the beginning of v. 9, and the three last from the end of v. 7; and that the whole is inconsistent with v. 9. Possibly the porch of the inner gate, mentioned v. 16, is here represented as measured.

9. the porch.—This portico looked inward, i. e. into the first court. Lowth. It was eight cubits in breadth.

—and the pillars thereof.—וּאֹאֲלֵי לְיוֹם, or אֹאֲלֵי לְיָי, 9 MSS. These were side-pillars, or half-columns, of stone; which supported the lintel, and were each one cubit broad.

10. eastward.—The three chambers were in a line eastward.

—and the pillars.—וּאֹאֲלֵי לְיָי, 6 MSS. Their side-pillars, or half-columns, or fronts of the doors, were equal.

—and on that side.—וּמֶפֶש, 15 MSS. 2 edd.
the breadth of the entry of the gate, ten cubits; and the
length of the entry of the gate, thirteen cubits. The border also before the chambers was one cubit on this side, and the border was one cubit on that side; and every chamber was six cubits on this side, and six cubits on that side. Then he measured the gate from the roof of one chamber to the roof of another: the breadth was five and twenty cubits; and door was over against door. He measured also the pillars, sixty cubits: and they were by

11. —ten cubits.—The breadth of the gate exceeded that of the porch by two cubits, that is, by the breadth of the two side-columns mentioned v. 9. See Houbigant.

—of the length.—2 MSS. א. V.

of the entry of the gate.—See Houbigant.

12. The border.—Some understand this of a projecting rail, or balustrade. Houbigant says that, as the vestibule was only thirteen cubits long, that space was occupied by two chambers and by the additional breadth of two side-columns; and that the third chamber was not in the area of the vestibule, but between the columns of the court within. Others rightly place the three chambers in the interval mentioned v. 15.

—on this side.—The former part of this verse will correspond with the latter, if מ is supplied after א, ו, म, א with MS. n. 90.

—six cubits on that side.—MSS: and throughout the chapter.

13. —of another: the breadth.—We may read לבה רוחב “from roof of every chamber to roof: and the breadth” &c. These opposite chambers of the vestibule were six cubits broad: v. 7. To these twelve cubits add ten for the breadth of the vestibule, v. 11; and three cubits for the walls on which the beams of the chamber rested; and the whole breadth of the roof will be twenty-five cubits.

14. Observe how א. and Syr. differ from the text. In א. MS. A. the measure is twenty cubits, but in MS. Vat. and Ar. twenty-five.

He measured also.—Houbigant reads רוכב.

—and they were &c.—Houbigant renders, Parastadibus erant portae in circuitu atrii: literally, “and to the pillars of the court were gates round about:” the singular being twice used distributively for the plural, as v. 7, 16. He thinks that the length to which these pillars extended is here meant, and not, as most suppose, their height: and understands the
15 the pillars of the court of the gate round about. And from the front of the gate of the entrance unto the front of the porch of the inner gate, were fifty cubits. And there were narrow windows to the chambers, and to their pillars within the gate round about; and likewise to the porches were windows round about within: and upon each pillar were palm-trees.

17 Then he brought me into the outer court; and, lo, there were rooms, and a pavement made for the court round about: thirty rooms were upon the pavement. And the pavement towards the side of the gates, by the length of sixty cubits of the length of the porticos of which the wing of the outer enclosure consisted; which porticos were distinguished by columns, and were empty and without chambers. He observes that the angel had only a reed of six cubits; is nowhere represented as ascending; and measured only the height of the outer wall, v. 5, and of the altar, v. 42.

The rendering in the text supposes the pillars ranged within the area, on each side of the portico, to the distance of thirty cubits north and as many south, though not extending as far as the thirty chambers mentioned v. 17; fifteen of which chambers may have been situated on one side of the portico, and fifteen on the other, to the extremity of the building.

15. And from.—Houbigant reads ההנהך. The outer vestibule was thirteen cubits long: v. 11. The length of the inner vestibule is here added.

— the entrance.—MSS. edd. ForOUNDS, 3 MSS. read ענו כן.

16. — and to their pillars.—Read אינונחת with Houbigant. The flat semi-columns, mentioned v. 10, had windows with narrow openings outward, but widening within.

— were windows.—V. 6. and 2 MSS. read והולנעת, without vau prefixed.

17. — the outer court.—The court of Israel, or of the people: the outer of the two courts mentioned 2 Kings xxii. 5. Herod added a third, called the court of the Gentiles.

— upon the pavement.—Over the paved cloister, upon the higher pavement. Perhaps we should read על הריצבום.
19 the gates, was the lower pavement. Then he measured the breadth, from the front of the lower gate unto the front of the inner court without, an hundred cubits eastward.

20 Then he brought me northward; and as for the gate that looked toward the north, in the outer court, he measured the length thereof and the breadth thereof. And the chambers thereof were three on this side, and three on that side; and the pillars thereof, and the porches thereof, were as the measure of the former gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And the windows thereof, and the pillars thereof, and the palm-trees thereof, were as the measure of the gate which looked toward the east; and they went up unto it by seven steps, and the porches thereof were in front. And there

18. —the lower pavement.—Which lay on either side of the entry formed by the gates. This paved cloister was equal in breadth to the length of the entry between the two gates. See v. 11, 15.

19. —the lower gate.—The western gate of the entry; from which to the opposite eastern front of the inner court were one hundred cubits. The breadth of the area, comprehended between the gate of the outer square and that of the inner, was one hundred cubits.

—eastward.—In the direction which looked towards the eastern part, from which the mensuration began.

20. Then he brought me &c.—See 6. Ar. Houb. (as v. 17, or, קיוות, or, נדפים, in v. 19.

21. Manuscripts have זאלאימי, ףאוליו, and מים, חראיו: and Houbigant reads זאלאים. But that the singular may be used distributively for the plural, see v. 14. There are like variations in MSS. v. 23, 24, 25.

—fifty cubits.—See v. 16.

—five and twenty cubits.—See v. 13.

22. —and the pillars thereof.—Syr. reads אאלי, which is naturally followed by and the palm-trees thereof. See v. 16. Mention is made of the porches in the close of the verse.

—in front.—So Houbigant, who reads וleonim.
was a gate of the inner court over against the gate toward
the north, as toward the east; and he measured from gate
to gate an hundred cubits.
24 Then he led me toward the south; and, behold, a gate
toward the south: and he measured the pillars thereof, and
the porches thereof, according to those measures. And
there were windows in it, and in the porches thereof round
about, like those windows: the length was fifty cubits, and
the breadth five and twenty cubits. And * there were
seven steps in going up to it, and the porches thereof
were in front: and it had palm-trees, one on this side and
another on that side, on the pillars thereof. And there
was a gate of the inner court toward the south; and he
measured from gate to gate toward the south, an hundred
cubits.
28 And he brought me to the inner court by the south gate;
and he measured the south gate according to those mea-
sures. And the chambers thereof, and the pillars thereof,
and the porches thereof, were according to those measures:
and there were windows in it, and in the porches thereof,
round about: the length was fifty cubits, and the breadth
five and twenty cubits. And the porches round about

* Or, the steps thereof were seven steps.

23. — inner court.—Or, court of the priests.
— as toward the east.—Read כְּלַקְרוֹזֵי as ó. Houb. "as there was a
gate over against that toward the east." See v. 19.
26. — in going up to it.—Ascensus ejus; MSS. add.
— in front.—See v. 22. "in the front of the gates:" the singular and
plural number being both used to the substantive understood distribu-
atively.
29. — fifty cubits.—See v. 15, 21.
— five and twenty cubits.—See v. 13, 21.
30. This verse is omitted in ó. MS. Vaf. and Michaelis thinks that it
is not genuine. It is wanting in 2 MSS. and was at first wanting in a
third.
were five and twenty cubits long, and five cubits broad.

31 Also the porches thereof were toward the outer court; and palm-trees were upon the pillars thereof; and in the going up thereof were eight steps.

32 And he brought me into the inner court toward the east; and he measured the gate according to those measures. And the chambers thereof, and the pillars thereof, and the porches thereof, were according to those measures: and there were windows in it, and in the porches thereof round about: the length was fifty cubits, and the breadth five and twenty cubits. And the porches thereof were toward the outer court; and palm-trees were upon the pillars thereof, on this side and on that side; and in the going up to it were eight steps.

35 And he brought me to the north gate, and measured it according to those measures; the chambers thereof, the pillars thereof, and the porches thereof: the length was fifty cubits, and the breadth five and twenty cubits. And the porches thereof were toward the outer court; and palm-trees were upon the pillars thereof, on this side and on that side; and in the going up to it were eight steps.

38 And as for the rooms and their entries in the porch of the gates, there they washed the burnt-offering.

—long.—Villalpandus, and others, interpret this of height: which, says Houbigant on v. 11, is always denoted by נבשו or קומך; as v. 5, 42. The porticos about the door of each adjacent chamber within the gateway extended in length twenty-five cubits; and the breadth of each portico was five cubits. See v. 7, 16.

31. —the going up.—מַעְלוֹת, steps, 2 MSS. But מַעְלוֹת, its steps, is a reading of better authority here and v. 34, 37.

36. —the chambers.—אֶחָדָם, and the chambers, 4 MSS. 6. Ar. Syr.
37. —the porches thereof.—See V. 6. v. 31, 34.
38. —in the porch.—Nine MSS. and 3 edd. read אֲלֵילָה, which resembles אַלֵילָה. Otherwise we must read בְּהֵמָּה, in the pillars.

—of the gates.—Both the inner and outer gate. See v. 44. But שלָּמִין seems the true reading, as in v. 39, 40, 41, and Syr.

—they washed.—See Lev. i. 13.
And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering.

And on the side without, at the going up to the door-way of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables: four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables for the burnt-offering were of hewn stone: their length was a cubit and an half, and their breadth a cubit and an half, and their height a cubit: whereupon also they laid the instruments where-with they slew the burnt-offering and the sacrifice. And there were edges, of an hand-breadth, prepared within round about: and upon the tables was the flesh of the offering.

And he brought me to the inner gate; and, behold, there were two rooms in the inner court; one on the side of the north gate, and its prospect was toward the south; and one on the side of the south gate, and the prospect was toward the north. And he said unto me, This room, whose prospect is toward the south, is for the priests that


44. And he brought me ὄς.—It is clear that v. 45, 46, refer to the chambers mentioned in this verse; and therefore Mr. Lowth and Houbigant justly prefer the reading of ὅ. For הָוּהַמָּשׁ Houbigant proposes יִוּלֵכִים ס, יִוּלָּהוֹנִים ס, יִוּלָּהוֹנִים ס.

—and behold.—יַרְדטֵת, ὅ. Houb.

—two rooms.—שָׂרַים, בְּשָׂרִים (rather שָׂרָה) for נַשְּׂרִים. Houb. from ὅ.

—one.—אָנָשִׁים (rather אָנוֹשׁ) for אָנוֹשׁ. Houb. from ὅ.

—and its prospect.—Read אַרְוַיִיו, as in v. 45, 46; or, וְיָמָן, which, as Houbigant observes, is parallel to the other מְעוֹן in this verse.

—toward the south.—הָיוֹרָם, for ὅ. Houb. from ὅ.

—and one.—Καὶ μία. ὅ.
keep the charge of the house. And the room, whose prospect is toward the north, is for the priests that keep the charge of the altar: these are the sons of Zadok, who come near to Jehovah, from among the sons of Levi, to minister unto him.

47 Then he measured the court; the length was an hundred cubits, and the breadth an hundred cubits; it was square: and the altar was before the temple.

48 Then he brought me to the porch of the temple; and he measured the pillars of the porch, five cubits on this side and five cubits on that side: and the breadth of the gate was three cubits on this side and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth ten cubits: and they went up to it by ten steps: and there were columns by the porch, one on this side and another on that side.

46. —Zadok.—The lineal descendent of Aaron, through Eleazar and Phineas. See 1 Chron. vi. 53. Numb. xxv. 13.

48. —measured the pillars of the porch.—דָּבָר נַחַת, the porch, 2 MSS. and 1 originally; V. ó. MS. Al. Syr. The reading of the text, דָּבָר, or דָּבָש as one MS. reads and another in the margin, is explained by v. 9; and the thickness of the piers, or doorcase, must be understood. If the breadth of the porch be meant; it was measured in two parts, corresponding to the valves of the doors.

—of the gate.—The folding gate, each part of which measured three cubits.

49. —ten cubits.—This is the reading of ó. ed. Ald. See 1 Kings vi. 3.

—ten steps.—Read בַּשָּׁל with ó. and with Houbigant in his version.
CHAPTER XLI.

1 Afterward he brought me to the temple; and he measured the pillars; six cubits was the breadth on this side and six cubits was the breadth on that side, which was the breadth of the tabernacle. And the breadth of the door-way was ten cubits; and the sides of the door-way were five cubits on this side and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

2 Then he went inward, and measured the pillars of the door, two cubits; and the door, six cubits; and the breadth

In Josephus, the πρόσωπος, or vestibule, was 20 cubits long, according to the breadth of the house, and 10 broad. Ant. viii. iii. 2.

1. — the pillars. — But αὐλάμ, ὁ. the porch: and we find アウルム and アウルム in MSS. See on c. xl. 48.

— of the tabernacle. — As appears from Exod. xxvi. 16, 22, 23: where the west side of the tabernacle consists of eight boards, each a cubit and a half broad. But ὁ. read αὐλάμ, the porch; and Houbigant proposes יתאש, taken distributively: "this was the breadth of the pillars." In this verse commentators understand הבינה of thickness; as v. 5.

2. — of the door-way. — The door-way, or entrance, filled up by folding gates.

— the sides. — The walls on each side. Thus the whole breadth was twenty cubits: as was that of Solomon's temple, 1 Kings vi. 2.

— forty cubits. — According to the dimensions of that part of the temple which was before the Most Holy Place in Solomon's structure. 1 Kings vi. 17.

3. — the pillars. — The pillar on which each valve hung was one cubit broad.

— the door. — Each valve was three cubits broad. See c. xl. 48.
of the door-way, seven cubits [on this side, and seven cubits on that side.] And he measured the length thereof, twenty cubits, and the breadth, twenty cubits; according to the front of the temple.

Then he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits round about, round about the house. And the chambers were one over another, three stories, thirty, in rows; entering into the wall which was built for the house for the side- * H. chamber over chamber thrice.

——cubits [on &c. —The words inserted between brackets have the authority of 6. Ar. and are agreeable to the tenour of the descriptions in other places. Houbigant. Thus the whole breadth was twenty cubits: according to the dimensions in next verse.


——according to. —Two MSS. read ןוינ—ףורי, secundum. Nold. 13. See Mr. Lowth.

5. —six cubits. —This was the thickness of the temple-wall, as it ran even with the lowest story of chambers.

——side-chamber. —See 1 Kings vi. 5, 8.

——four cubits. —Syr. reads seven. The breadth of the lowest chamber is five cubits, 1 Kings vi. 6. Josephus makes the length and breadth five cubits, and the height twenty. Ant. Jud. viii. iii. 2.

——round about. —וּלַעֲלוּת, pertinent ad מָבָּב מַעַרְב, tertium de templorum dictu. Houb.

6. —three stories. —See 1 Kings vi. 6. שֵׁלָשׁ signifies thrice: Exod. xxxiv. 23, 24. 2 Kings xiii. 18, 19.

——thirty. —See Jos. Ant. Jud. viii. iii. 2: where it appears that round Solomon's temple were chambers, three stories high, each story consisting of thirty chambers. It is supposed that twelve were placed to the north of the temple, twelve to the south, and six to the east.

——in rows. —I suppose ב understood before מֶעָמִים, as 1 Kings vii. 4, 5.

——entering &c. —The beams of the chambers entering into the outer wall, built opposite to that of the temple.
chambers round about, that the beams might be holden; for they were not holden in the wall of the house. And there was a widening and a winding about * still upward to the side-chambers; for the winding about of the house went * still upward, round about the house; therefore the breadth of the house was upward: and from the lowest chamber they went up to the highest by the midst. I saw also the height of the house round about: the foundations of the side-chambers were a full reed of six cubits to each chamber. The thickness of the wall, which was for the

* H. upward upward.

—holden.—The original word is a doubtful term of architecture, not used elsewhere. Perhaps "that the beams might be holden firm in the wall." כימתם or נרובת, being understood. For though the beams of the chambers were admitted into the outer wall, they rested on the projections of the inner wall: either from reverence to the sacred place, or to secure it from fire.

7. —a widening and a winding about.—Perhaps an hendiadys for a winding stair-case which widened upward, as the inner wall decreased in thickness; this wall being six cubits thick as high as the first story; five, from the floor of the second story to that of the third; and four, from the floor to the ceiling of the third story: and thus there was a rest of one cubit in breadth to support the beams of the stories.

—for the winding about &c.—For the stairs widened as they rose.

—the breadth of the house.—That is, of the chambers in each story; each upper story being larger than that immediately below it by one cubit.

—and from.—I read with Houbigant יון, which much resembles יון.

8. —the height of the house.—Of the chamber, which rose to three stories.

—the foundations.—12 MSS. 1 ed. Keri. By the foundations many understand the inner side-wall of the lower chambers, on which the beams of their ceilings rested. See v. 5. This seems to be confirmed by the next verse; which mentions the thickness of the outer wall, into which the beams of the chambers were inserted. See v. 6.

—a full reed.—מלוא, i.e. מלא. See MSS.

—to each chamber.—I conjecture מצל מש, from similarity of sound.
side-chambers without, was five cubits: and the space which was left was the * place of the side-chambers which belonged to the house. And between the rooms was the breadth of twenty cubits, round about the house on every side. And the doors of the side-chambers for the space which was left were one door toward the north and another door toward the south: and the breadth of the space which was left was five cubits round about.

12 And the building which was before the separate place, at the side toward the west, was in breadth seventy

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See v. 11. Some render הַלְעָלָה, ad axillum usque: as if a cubit were meant which reached to the arm-pit, instead of the elbow. See Cocceius. But Michaelis justly objects to the introduction of a new measure: and supposes the word equivalent to הַמִּים, and thus to express a cubit and a hand-breadth. See v. 5. Suppl. ad lex. Hebr. Houbigant renders separatus, making it agree with calamus.

9. —the space which was left.—הַמִּים MSS. There was a space besides, for a walk, or gallery of communication, along the chambers. This space was five cubits broad: v. 11.

10. —twenty cubits.—This seems to be the distance between the rooms built round the wall which enclosed the inner court. Singula vero conclavia distabant inter se viginti cubitos. Dathius.

11. And the doors &c.—And the entrance into the side-chambers, which entrance belonged to the galleries, was one entrance northward and another southward.

12. —the building &c.—The wall; as c. xl. 5. This wall, at the west end of the temple, measured seventy cubits from north to south: for

The breadth of the temple, v. 2, was . . 20 cubits
 of the two side walls, v. 5, . . 12
 of the two chambers v. 5, . . 8
 of their outer walls, v. 9, . . 10
 of the space which was left, v. 11, . . 10
 of the outerwall on each side, v. 12, . . 10

70
cubits; and the wall of the building was five cubits thick round about, and the length thereof was ninety cubits.

13 Then he measured [before] the house, an hundred cubits long; even the separate place, and the building, and the walls thereof, an hundred cubits long. Also the breadth towards the front of the house, and of the separate place toward the east, was an hundred cubits. And he measured the length of the building before the separate place, and that which was behind it, and the side-buildings thereof on this side and on that side, an hundred cubits.

—ninety cubits.—This wall extended further, from west to east, by 20 cubits; for

The length of the temple, v. 2, 4, was . . . 60 cubits
The breadth of one side wall, at the west, was
of one chamber . . . . . 4
of one outer wall . . . . . 5
of the space that was left . . . . . 5
of the outer wall at each end . . . . . 10

—90

—the separate place.—By the separate place most understand the temple; and some make it equivalent to the space which was left: v. 11; which latter sense seems the more probable one, as the word is distinguished from ויהי, v. 14.

—before the house.—This is the reading of ṣ. Ar. The outer enclosing wall westward was an hundred cubits long.

—the building.—1 MS. The two walls of the space that was left seem to be meant.

—and the walls thereof.—וכוכותיהם. ṣ. and their walls: the extreme surrounding wall.

14. —towards the front.—See ṣ. V. Here, again, the wall of circuit was an hundred cubits eastward.

15. —the length of the building.—This is called the length of the wall which enclosed the area, because it was parallel to the length of the temple.

—and that &c.—is the reading of Syr. Houbigant reads וכרך, and places ולפי before אשה. Thus the wall of circumference to the north and to the south is represented as measuring an hundred cubits.

—and the side-buildings thereof.—MSS. cdd. et appendices
16 And the inner-temple, and the porches of the court, the thresholds, and the narrow windows, and the side-buildings round about their three stories overagainst every threshold, were overlaid with wood round about from the ground up to the windows; and the windows were covered.

17 Upon the space above every door, and upon the inner house, and without, and upon all the wall round about, within and without the house, were made cherubim and palm-trees, so that a palm-tree was between cherub and cherub: and every cherub had two faces; and the face of a

**eius.** Houb. Dath. The root being בָּרֵך, *avellere*, projecting pillars of the separate place, or buildings detached from it and placed by the wall of circuit, may be meant.

16. *And the inner &c.*—This is Houbigant's punctuation.

——*the thresholds.*—Both upper and lower.

——*and the narrow windows.*—דַּעְמַת נֶגְדְו, 2 MSS. See v. 26.

——*side-buildings.*—This general term may have a different sense here and v. 15. Here it may mean the galleries of the chambers.

——*overagainst every threshold.*—Above, opposite to, the lower threshold.

——*were overlaid.*—Erat tectorium ligni. Cocceius says, ex contextu patet notio. Some derive the word from the Chald. *decorticavit*; the wood being fitted for the use by taking off the bark. See Pol. Syn. For the fact, see 1 Kings vi. 9, 15.

——*from the ground.*—מָדוֹר הַמָּצָּה, as v. 20. Houb.

——*covered.*—With lattices, or curtains, or both.

17.——*and upon.*—יעל, 1 MS.

——*the house.*—Houbigant reads לְבָנְת. Perhaps we may read מִרְמָה, the preposition ב being understood. Thus the rendering will be "according to the measure of each, were made &c." For the measures must have differed, according to the different positions.

18.——*were made.*—Houbigant and Dathius point the two verses thus. The participle is distributive, as v. 19.

——*cherubim and palm-trees.*—See 1 Kings vi. 29.

——*two faces.*—Which appeared; the other two being supposed below the plane.
man was toward a palm-tree on one side, and the face of a lion toward a palm-tree on the other side: it was made upon all the house round about: from the ground unto above the door were cherubim and palm-trees made on the wall of the temple.

21. As for the temple, the posts were squared; and as for the front of the sanctuary, the appearance of the one was as the appearance of the other.

22. As for the altar of wood, the height thereof was three cubits, and the length thereof two cubits, [and the breadth thereof two cubits:] and the corners thereof, and the base thereof, and the walls thereof were of wood. And he said unto me, This is the table which is before Jehovah.

23. And the temple and the sanctuary had two doors.

24. And the two doors had two leaves apiece, they were * turning leaves; two leaves for one door, and two leaves

* Or, leaves which turned about.

20. —on the wall. בקירוב, Ch. V. Houb.

21. —the temple. ודרומיהם is the reading of 3 MSS. of one originally and of Houbigant. But observe דמשק, v. 22.

— the posts. מזון 1 MS. For the fact, compare 1 Kings vi. 33. vii. 5. Both the pillars and door cases were squared, not round and arched.

22. —of wood. —Moses was commanded to make it of Shittim wood, two cubits high, one long, and one broad: and here the Arabic version makes the length and breadth one cubit: though in 6. two cubits are assigned to the three dimensions. Exod. xxx. 1, 2. xxxvii. 25.

—the base thereof. —�אינונ is the reading of 6. basis quà pavimento adhaerebat et insigebatur altare. See Mich. suppl. ad lex. Hebr. The probable root is from the Arab. נר inferior frut, whence מזון quod inferiorius est. See Cast. lex.

—walls. —Sides, or edges. See c. xl. 43.

—the table. —The altar is thus called, c. xlv. 16. Mal. i. 7, 12. And by altar the apostle means table, Hebr. xiii. 10.

24. —one door. —That of the temple.

—the other door. —That of the sanctuary. See 1 Kings vi. 34.
25 for the other door. And there were made on them, even on the doors of the temple, cherubim and palm-trees, like as were made upon the walls: and there were beams of wood upon the front of the porch without. And there were narrow windows and palm-trees, on this side and on that side, on the sides of the porch, and on the side-chambers of the house; and also beams.

CHAPTER XLII.

1 Then he led me forth to the outer court, * the way toward the north; and he brought me to the rooms which were before the separate place, and which were before the

* The way was the way.

25. —And there were made.—I suppose עטרות to be the true reading, as v. 11, 19. Houb.
——on the doors.—
——upon the walls.—See v. 17—20. 1 Kings vi. 32, 35.
——beams of wood.—The heads of the beams which supported the second story appeared in the front of the vestibule. Villalp.
26. —on this side &c.—Compare c. xl. 10, 16.
——and also beams.—Continued along the stories of the side-chambers. Or we may render, and on the beams. Sc. were palm-trees.

1. —outer court.—Outer with respect to the temple itself. The court of the priests is meant. Houbigant. But 6. MS. Vat. reads “the inner court.”
——the rooms.—ר았ים, 1 MS. 6. But the singular may be used distributively. In 6. MS. Al. and Ar. the reading is “fifteen rooms.” See c. xl. 17.
——the separate place.—See c. xli. 12.
building toward the north. The length was an hundred cubits toward the north-gate; and the breadth was fifty cubits. Before the gates which belonged to the inner court, and before the pavement which belonged to the outer court, were side-buildings against side-buildings in three stories. And before the rooms was a walk of ten cubits' breadth inward, and of an hundred cubits long; and their doors were toward the north. Now the upper rooms were shortened: for the galleries took of those more than of the lowest and middlemost of the building. For they were in three stories; but had not pillars, as the pillars of the courts: therefore they were straitened more than the lowest, and than the middlemost from the ground. And

—the building.—The wall of separation.

2. The length.—In 6. MS. Vat. and in Arab. נוח is omitted in the beginning of the verse. נוח is also omitted before דצומ in 6. Ar. and Ar. seems to read, for נוח, דצומ, as the rendering is. The sense is much more clear and natural if we render as in the text, or, "toward the north." The whole length of the rooms will then be meant; the breadth of which was fifty cubits; according to the length of the whole gateway, or entrance, described, c. xl. 15, 21.

3. —the gates.—אשנימי, 6. both the outer and inner gate. See c. xl. 15, 18, 38. But Syr. נוה, the gate.

—side-buildings.—These buildings looked two ways; toward the temple, and toward the pavement of the outer court: c. xl. 17.

4. —and of an hundred cubits long.—See 6. Syr. חמה, נוהא ה iphone. Syr. This was the length of the outer enclosing wall of the area in which the temple stood.

—doors were toward the north.—And therefore the angel brought Ezekiel to the outer court towards the north.

5. —took of those.—אנו, did eat, 4 MSS. 1 marg. and Bibl. Ven. ann. 1518. marg.

6. —had not pillars.—To support the galleries; but the breadth of these was taken out of the middle and upper rooms themselves. See Bernard L'Ami in Mr. Lowth.

—they were straitened.—אנו, Houb. Or, Sepositum quid erat ab eis præ &c.
as for the wall that was without, overagainst the rooms, toward the outer court which was before the rooms, the length thereof was fifty cubits. For the length of the rooms that were in the outer court was fifty cubits; also of those opposite to them: in all an hundred cubits. And from the bottom of these rooms was the entry from the east, as one came to them from the outer court.

In the breadth of the wall of the court toward the south, before the separate place, and before the building, were also rooms. And the way before them was like the appearance of the rooms which were toward the north, as long as they and as broad as they; and all their goings out were both according to their fashions and according to their doors. For in like manner were the doors of the rooms which were toward the south: there was a door in

7. —without.—In the court of the priests.
   —fifty cubits.—Equal in length to one wing of the rooms; and perhaps divided by steps.
   —also of those opposite to them.—See Houbigant. The length of the other wing was also fifty cubits. Between these wings might be a gateway. These wings, divisions, or ranges, of apartments, if detached from each other, must extend themselves on each side somewhat beyond the wall of one hundred cubits which enclosed the temple. C. xli. 13, 14, 15.

9. And from the bottom.—Read הולשכות ומעדות with Masora, MSS. and Houbigant.
   —from the east.—The length of the building was east and west; and the stairs were placed at the east end.
   —the outer court.—See on v. 1.

10. —toward the south.—Read רֵעֵב וּרְוֵרָם with 6. Ar.

11. —before them.—See one MS. and bibl. Ven. marg.
   —and as broad as they.—וּרְוֵרָם, 6.
   —and all.—וּרְוֵרָם, 6. "they were as long as they and as broad as they, and according to all their goings out, and according to their fashions, and according to their doors."

12. For in like manner were the doors.—Perhaps we should read יהוהי, "And as for the doors."
the head of the way, even the way before the wall which looked eastward as one came to them.

13 Then he said unto me, As for the north rooms and the south rooms, which are before the separate place, they are holy rooms where the priests that approach unto Jehovah shall eat the most holy things: there shall they lay the most holy things, both the offering of flour, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but there shall they lay their garments wherein they minister; for they are holy: and shall put on other garments, and shall approach to the place which belongeth unto the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed five hundred cubits, even with the measuring reed round.

* H. wind.

which looked. The chambers on the south side, like their corresponding ones on the north side, were entered from the east.

13. and the south rooms. The ancients, except Chald. read והشابו, and the vau may have been omitted from the similarity of the preceding letter.

the most holy things. See Lev. vi. 17. xxiv. 9.

14. enter therein. From the inner court toward the temple. For there must have been an inner access to these rooms; as well as the outer one at the east ends, mentioned v. 9, 12.

wherein. הבוב, 4 MSS. 1 originally, and in 2 the † is on a rasure.

and shall put on. ולleşר, MSS. edd.

15. measured it. The side on which the gate stood.

16. five hundred cubits. Read, here, and v. 17, 18, 19, אמות for קנים with Arab. and with o. v. 17, 20. See Cappellus. MSS. and edd. establish the reading of חמש ממואות. Houbigant observes that, according to Josephus, the circuit of the mount on which the temple stood did
17 about. He measured the north * side five hundred
cubits, with the measuring reed round about. The south
† side he measured, five hundred cubits, with the mea-
suring reed round about. On the west ‡ side he
measured five hundred cubits, with the measuring reed.
20 On the four || sides he measured it: it had a wall round
about, five hundred cubits long, and five hundred cubits
broad; to make a separation between the holy and
the prophane place.


not exceed four stadia, or five hundred Roman paces; and that therefore
one side could only measure one hundred and twenty-five paces. See
Ant. xv. xi. 3. Now 125 paces amount to 625 feet, at 5 feet to a pace;
and 500 cubits, supposing each equal to a foot and a half, amount to 750
feet; which is itself too large a measure for Josephus's dimensions of the
mount. Yet from c. xliii. 12, it appears that the mount admitted of the
mensuration here given. Josephus speaks of the πεπίβολος built by Solo-
mon; if Houbigant refers to the place which I have quoted: and, B. J.
v. v. 1, he makes the whole compass, comprehending Antonia, to be six
stadia. "The Roman stade was 625 Roman feet, which Josephus takes
to be equal to the Jewish feet, or small ells, without considering the differ-
ence which may be between them." Michaelis.

18, 19. —round about.—יָסֹרֵם סִתיְבָּי, 2 MSS. לֲסַמִּית סִתיְבָּי 2 MSS. and
2 others originally. Vulg. reads, בְּנֵי יָסֹרֵם, joining it to v. 18. סָמִית primo
א, 1 MS.

20. —measured it.—The holy place.
—a wall.—This was the outermost wall of circuit.

The vision in c. xl, xli, xlii, seems designed to shew that, if the Jews
repented of their iniquities and idolatries, their temple should be rebuilt,
and their worship according to the Levitical law should be restored. The
buildings might at first be erected after the general plan here described,
without deviation from it, though without ability to execute every part:
and the whole might afterwards resemble it in many respects, though
never exactly. However the Jews should have proceeded conformably
to the directions here given.
CHAPTER XLIII.

1. Then he led me to the gate, even the gate that looked toward the east. And, lo, the glory of the God of Israel came from the east: and the sound thereof was as the sound of many waters: and the earth shined with his glory. And the appearance which I saw was as the appearance which I saw when he came to destroy the city: and the appearance [of the chariot] was as the appearance which I saw by the river Chebar: and I fell upon my face. And the glory of Jehovah came into the house by the way of the gate whose prospect was toward the east. Then the spirit took me up, and brought me into the inner court; and, lo, the glory of Jehovah filled the house. And I heard one speaking unto me out of the

1. —even the gate.—שער is omitted in ḥ. Ar. Syr. V. but expressed in Chald.

2. —from the east.—"It had removed thither, xi. 23: and was now returning." Seeker.

3. —and the sound thereof.—See c. i. 24.

4. —And the appearance.—Omit והמראה ו, and read והמראה ו, with ḥ. and Houbigant.

5. —when he came.—בכת 2 MSS. Vulg. "Αλλασ in Montf. Hex. cum veniret (Dominus,) Houb. C. ii. 10. ix. 5, &c. But Chald. explains thus, "cum prophetarem ad perdendam civitatem." may be corrupted from "בכת יוהו מהלאה יוהו ההא, when Jehovah came.

6. —and the appearance.—The word ירהב, or רבד, of the chariot, is supplied by ḥ. The Jews called the vision ירהב. See Grot. on c. i. 4. ירהב ירהב is the reading of 2 MSS. as well as of ḥ.

4. —came into the house.—To shew that God would again accept that place and its sacred rites, and afford the Jews his protection. Grot.
7 house; and the man was standing by me. And he said unto me: Son of man, [thou seest] the place of my throne, and the place of the soles of my feet; * where I will dwell in the midst of the sons of Israel for ever; and the sons of Israel shall no more defile mine holy name, neither they nor their kings, by their fornication, and by the carcases of their kings, in the midst of them: in that they set their threshold by my threshold, and their post near my post, and there was only a wall between me and them; † and in that they polluted mine holy name by their abominations which they committed: wherefore I have consumed them in mine anger. Now let them remove far away from me their fornication, and the carcases of their kings; and I will dwell in the midst of them for ever.

* Or, for I will dwell there. † Or, them: thus they polluted.

7. —[thou seest] the place.—זאת won is supplied by 6. But Dathius remarks that ה is sometimes prefixed to the nominative case: "This is the place" &c. See c. xliv. 3.

—where I will dwell.—Virtually; though not by a cloud between the cherubim in the Holy of Holies, as in the former temple. But 6. שםי יש לי, "my name shall dwell."

—for ever; and the sons.—Perhaps, "if the sons" &c. See Nold. § 60. Or, after for ever the condition of obedience, which is expressed v. 9, must be understood, and extended to iniquities, v. 10, as well as idolatries.

—and by the carcases of their kings.—Here, and v. 9, the context seems to require נאשׁלום; "and the graven images." "It seems that some monuments of the deceased kings were erected near the wall which surrounded the temple and the courts. This vicinity was regarded as a profanation of the temple." Michaelis.

"Manasseh and Amon were buried in the king's garden, hard by the walls of the temple. 2 Kings xxxi. 18, 26." J. Mede. Disc. ii.

—in the midst of them.—זאת won, 6. But I prefer וּבֵין חֹבֶיתָם, "and in their high places." See 6. Syr. for prefixing the vau.

8. —in that they set &c.—See 2 Kings xvi. 14. xxii. 4, 5. c. viii. 3.
And thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, let them know the form of the house, and the pattern thereof, and the goings out thereof and the comings in thereof, and all the forms thereof, and all the statutes thereof, and all the laws thereof: and write it in their sight, that they may observe all the forms thereof and all the statutes thereof, and do them.

This is the law of the house upon the top of the mount: all the border thereof round about shall be most holy: lo, this is the law of the house.

And these are the measures of the altar by cubits; each cubit being a cubit and an hand-breadth: now the bottom

10. And thou.—Houb. 19 MSS. and 8 originally: 6. Ar. V. Syr. Houb. —shew the house to the house of Israel.—Houbigant reads דִּבְאוֹר. One MS. reads בְּנֵי אֶרֶץ בַּיְתֵי חֲבֵרוֹת; which is a more elegant reading, and probably from the contraction ב. —the pattern.—Houb. 2 MSS. and perhaps 3 others. But Houbigant also proposes וְהָבוֹת, as v. 11. Houbigant suspects a corruption in וְהָבוֹת, and observes that 6. read וְהָבוֹת, וּמִדְרְדֵר. [rather Kai τῶν ὁπαῦν αὐτῷ etc.] Perhaps, וְהָבוֹת וּמִדְרְדֵר, “and its measures and its pattern.”

11. —the form of the house.—“זִנּוּר, Kai διαργάσσεις, 6. Sic enim vertunt Cantic. viii. 9. nec male.” Secker. —statutes thereof.—After this clause 6. and Houb. omit זִנּוּר. The words are omitted in one MS. the first time they occur: and in 4 MSS. and 7 originally, the second time they occur.

12.—of the mount.—This is the punctuation of 6. Ar. V. Syr. Chald. Houb. —lo, this is the law of the house.—Houbigant omits this, with 6. Syr. It may serve for emphasis.

13.—the bottom.—The base of the altar. It had a border, or rim: and seems to have been called יִרְכוּנ, the lap, sinus, from its hollowness or capacity, which bore a general resemblance to that made by the flowing eastern garments when prepared to receive any thing. Ps. lxxix. 12. Isai. lxv. 6. Luke vi. 38. See again v. 17. See Villalp.
shall be a cubit high and a cubit broad, and the border thereof by the edge thereof round about shall be a span; and this shall be the outer part of the altar. And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits; and the breadth a cubit. And the surface of the altar shall be four cubits; and from the surface of the altar and upward shall be four horns. And the surface of the altar shall be twelve cubits long by twelve broad, square on the four

—a cubit high. דְּבָרָה is again omitted after span; and thrice after cubits, v. 14, 15.
—border.—A rim, rising round the four sides to the height of a span, or half a cubit.
—the outer part.—Ambitus, pars quae longius prominebat. Houb.
14. —from the bottom.—From the ground to the surface of that projecting part which formed the lower ledge.
—to the lower ledge.—To the lower area, narrowing, or imbenching; diazoma, crepido. On this the priests walked round the altar; and it was called the lower and lesser ledge, in opposition to the higher and greater ledge mentioned v. 17.
—one cubit.—This was the breadth of the lower, or greater, ledge: so that the side of the altar at the base was wider by two cubits (one at each end) than the side of the lower ledge.
—and from the lesser ledge to the greater.—The lower ledge is called the greater, in 6. Ar. see MS. Al. הבֹּרֶךְ וְהַמּוֹרָפָה being supplied after הבֹּרֶךְ וְהַמּוֹרָפָה: and therefore some say that here the mensuration is downward.
—four cubits.—Twice as high as from the surface of the ground to the surface of the greater ledge.
—a cubit.—However, the decrease in breadth shall be only one cubit on a side.

15. And the surface of the altar.—The true reading seems to be הנני אשא, the light of God, or רֶחֶם, the lion of God. It here denotes the hearth of the altar of burnt offerings, on which the sacrifices were consumed.
—four cubits.—High, from the surface of the ledge immediately below it.
17. **the ledge.**—It shall project on each side a cubit beyond the area of the hearth.

**half a cubit.**—High, and probably as much broad: but the breadth is contained in the fourteen cubits.

**the bottom.**—It is generally thought that this is a repetition of what was affirmed v. 13.

**ascent.**—See Exod. xx. 26. Talm. Bab. It was an inclined plane.

Thus the altar is ten feet high and twenty broad; as Solomon's, 2 Chron. iv. 1.

For the base, v. 13, is in height

From the surface of the base to the first ledge, v. 14, is

From the lower edge to the upper, v. 14, are

From the upper ledge to the Ariel, v. 15, are

And as to the breadth: the upper ledge, v. 17, was

Add a cubit on each side for the higher ledge: v. 14, latter part

Add a cubit on each side for the lower ledge: v. 14, former part

Add a cubit on each side for the base, v. 13,

The altar of burnt offerings, described Exod. xxvii. 1. xxxviii. 1, was smaller than this; because it was to be removed from place to place with the tabernacle.

19. **shall thou give.**—Command to be given. Or, thy people shall give. אֱרָעִי MSS. here and v. 20.
priests the Levites that are of the seed of Zadok, that
approach unto me, saith the Lord Jehovah, to minister
unto me, a young bullock for a sin-offering. And thou
shalt take of the blood thereof, and put it on its four horns,
and on the four corners of the ledge, and on the border
round about: and thou shalt cleanse and purge it. And
thou shalt take the bullock of the sin-offering; and * it
shall be burnt in the appointed place of the house, with-
out the sanctuary. And on the second day thou shalt
offer a kid of the goats without blemish for a sin-offering;
and they shall cleanse the altar, as they cleansed it with
the bullock. When thou hast made an end of cleansing
it, thou shalt offer a young bullock without blemish, and a
ram out of the flock without blemish: thou shalt even
offer them before Jehovah, and the priests shall cast salt
upon them, and shall offer them up for a burnt-offering to
Jehovah. Seven days shalt thou sacrifice every day a
goat for a sin-offering: they shall also sacrifice a young
bullock, and a ram of the flock, each without blemish.
Seven days shall they purge the altar and purify it, and
consecrate it. And when they have finished these days,

* H. one shall burn it.

25. —seven days &c.—Compare Exod. xxix. 36, 37: where only a
bullock is mentioned.
26. —shall they purge.—יִכְפֹּרֵה יָאִים, MSS. edd. Or, point thus, with
Houbigant:—“blemish seven days. And they shall purge” &c.
—and consecrate it.—The altar. Houbigant. The expression in the
original, “and they shall fill its hand,” is metaphorical; the priests
being consecrated to their office partly by the act of filling their hands
with what they were to offer. Exod. xxix. 24. But יָרָדִים, their hands,
is the reading of 6. MS. Vat. and ed. Ald. “the priests shall consecrate
themselves.”
it shall be that on the eighth day, and forward, the priests shall sacrifice upon the altar your burnt-offerings and your peace-offerings: and I will accept you, saith Jehovah.

CHAPTER XLIV.

1 Then he brought me back the way of the gate of the outward sanctuary which looked toward the east; and it was shut. Then said Jehovah unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah the God of Israel entered in by it, therefore it shall be shut. *It is for* the prince; the prince he shall sit in it to eat food before Jehovah: he shall enter by the way of the porch of that gate, and by the same way shall he go out.

2 Then brought he me the way of the north gate before the house: and I looked, and, lo, the glory of Jehovah filled the house of Jehovah: and I fell upon my face.

1. —*of the outward sanctuary.*—In opposition to the temple itself, which was the inner sanctuary. This was called the outward sanctuary, because none but priests entered into it. The gate is to be understood of the inner gate which immediately communicated with the court of the priests. Houbigant.

2. —*opened.*—Unless at particular seasons. See c. xlili. 4. xlvii. 1, 2.

3. *It is for the prince.*—ירש is sometimes used before the nominative case. The word princes comprehends Zerbabbel, and other governors of the Jews after their return from Babylon. That the kings had a corresponding place, see 2 Chron. vi. 13. xxxiii. 13. xxxiv. 31.

—to eat food.—Compare Deut. xii. 7, 18. xv. 20.

4. —*filled the house.*—As appeared by the light which shone through the windows.
5 And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah and all the laws thereof; and mark well the enterings in of the house with all the goings out of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord Jehovah: * let it suffice you of all your abominations, O house of Israel, in that ye brought † strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my food, the fat, and the blood; and ye brake my covenant with all your abominations: neither did ye keep the charge of mine holy place; but ye set for keepers of my charge in my sanctuary keepers for yourselves.

* H. let it be enough [or, much] for you. † H. the sons of a stranger.
9 Thus saith the Lord Jehovah: No stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary; of any strangers that are among the sons of Israel. But even the Levites who departed far from me when Israel went astray, who went astray from me after their idols, shall bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering at the house: they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and were a stumbling-block of iniquity to the house of Israel; therefore have I lifted up mine hand against them, saith the Lord Jehovah, and they shall bear their iniquity: and they shall not come near unto me to do the office of a priest unto me, and to come near unto any of mine holy things in the most holy place: but they shall bear their shame, and their abominations which they have committed: and I will make them keepers of the charge of the house, for all the service thereof, and for all which shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the sons of Israel went astray from me, they shall draw

* H. son of a stranger.  † Or, officers.  ‡ Or, sworn.  || Or, concerning.

10. —*the Levites.*—Many of the priests and Levites lived to see the second temple. Ezra iii. 12. But the descendants of former idolatrous priests and Levites may be meant. See v. 15.

—*Israel.*—Some MSS. and V. Syr. add יבצ, the sons of Israel.

13. —*to do the office of a priest.*—In offering up sacrifices.

—*in the most holy place.*—Probably the outer building of the temple, which was forty feet square. But see c. xliii. 12.

15. —*the Levites.*—“And the Levites.” V. Syr. 2 MSS. originally. The whole passage, from v. 10 to v. 16, naturally refers to the period of time when the second temple was rebuilt.
near unto me to minister unto me, and shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah. They shall come into my sanctuary, and they shall draw near unto my table to minister unto me, and shall keep my charge.

And it shall come to pass that when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen ornaments upon their heads, and shall have linen drawers upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the outer court [even into the outer court] unto the people, they shall put off their garments wherein they ministered, and lay them in the holy rooms, and shall clothe themselves with other garments, and they shall not sanctify the people in their garments. Neither shall they shave their head, nor

17.—in the gates.—Where they had chambers assigned to them for particular offices. See c. xl. 39, 39.

18. —any thing that causeth sweat.—In sudore, seu, sudantes. Dathius. MODO instabili, segniter, laxe. Guseetius. מַעַר, significatu Chaldaico, veste lacera. Houbigant. מַעַר כֹּל. Ar. V. MSS.

19. —even into the outer court.—The ancients, 4 MSS. Houbigant, and Dathius, omit the repetition of the three Hebrew words: and 8 of De Rossi's MSS. omitted them originally.

—sanctify.—Some interpret this, Bless. See Numb. vi. 23, 24. But Houbigant renders, "ne populum per eas religione obstringant:" whatever touched any thing holy becoming itself holy, and no longer to be profaned by vulgar use. Exod. xxx. 29. Lev. vi. 27. c. xlvi. 20. "What touched the altar, or furniture of the tabernacle was holy. Probably what the holy garments touched was so too." Seeker.

20. —shave.—See Lev. xxi. 5. Sacrorum ministri seipso ad vivam cutem aut calvitiem non radent, nec eorum cessariem proxiam & incultam gerent; sed, utriusque extremita vanitatem declinantes, capita tondebunt solummodo. Spencer. 581.
suffer their locks to grow long; they shall surely poll
their heads. Neither shall any priest drink wine, when
they enter into the inner court. Neither shall they take
for their wives a widow, or her that is put away: but they
shall take virgins of the seed of the house of Israel, or a
widow that is the widow of a priest. And they shall
teach my people the difference between the holy and the
prophane, and cause them to discern between the defiled
and the clean. And in controversy they shall stand to
judge; after my judgments shall they judge it; and they
shall keep my laws and my statutes in all * mine assem-
blies, and they shall hallow my sabbaths. And they shall
come unto no dead person † to defile themselves: but for
father, or for mother, or for son, or for daughter, or for
brother, or for sister that hath no husband, they may
defile themselves. And after his cleansing, they shall
reckon unto him seven days. And in the day when he
goeth into the sanctuary, into the inner court, to minister
in the sanctuary, he shall offer his sin-offering, saith the

* Or, my solemn feasts. † H. for defilement.

21. — drink wine. — See Lev. x. 9, 10, 11.
23. — the holy &c. — What places, according to the ceremonial law,
are holy, and what common; what things are defiled, and what clean.
24. — to judge. —_literal reading of ó. Syr. Chald. Houb. and
לָמְשַׁעֲדָת, to judgment, has the authority of MSS. edd. and Keri. But ó.
read יַרְבְּבַן רֵד, a controversy of blood.
— after my judgments shall they judge it. — הבָּשָׁם, in judgment,
2 MSS. Perhaps, הבָּשָׁם, כְּמִשְׁפּוּתִי, כְּמִשְׁפּוּת, כְּמִשְׁפּוּת, כְּמִשְׁפּוּת. Nine or ten MSS. read יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִшְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת, יִשְׁפּוּת. יִשְׁפּוּת, יִשְׁפּo

25. — they shall come. — יָרְבְּבַן רֵד may be distributive: but 1 MS. and
Houb. read plurally.
— dead person. — Lev. xxi. 1, 2, 3.
— or for brother. — וְלָמְשַׁעֲדָת. MSS. ó. Ar. Syr. V.
26. — they shall reckon. — יָרְבְּבַן רֵד. Ar. Syr. 1 MS. originally: he shall
reckon.
27. — his sin-offering. — See Lev. iv. 3.
28 Lord Jehovah. They shall have no inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession. They shall eat the offering of flour, and the sin-offering, and the trespass-offering: and every devoted thing in Israel shall be theirs. And the first fruits of all things, the first born of all things, and every heave-offering of all things from all your heave-offerings, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause a blessing to rest on thine house. The priests shall not eat of any thing that dieth of itself, or that is torn; whether it be of fowl or of beast.

* Or, a prey.

28. They shall have no inheritance.—Read נַהֲרוּת וְנַהֲרוּת with V. Cornelius a Lapide, Houbigant, and Dathius: for thus the former part of the verse corresponds to the latter. The two latter critics remove saith the Lord Jehovah from the end of the foregoing verse, and place that clause after inheritance.

Perhaps, And I will be unto them an inheritance; even I will be their inheritance. “And their priesthood shall be &c. This I have added from Josh. xviii. 7.” Michaelis. See Numb. xviii. 20. Deut. x. 9. xviii. 2.

29. —devoted thing.—As a field, or a beast. See Lev. xxvii. 28. Numb. xviii. 14, 18.

30. —the first fruits.—So נַהֲרוּת is used Deut. xxvi. 10. See the law, Exod. xxxiii. 19. xxxiv. 26. Numb. xviii. 13. Neh. x. 35. The punctuation is adopted from 6. where the reading is, בְּכָל וְסֹזְרָה. —the first born.—See Exod. xxii. 29, 30. Neh. x. 36.

—every heave-offering.—See Exod. xxxix. 28. Lev. x. 15. Numb. v.

9. Neh. x. 37. יִרְבּ in Chald. is commiscuit.

—your dough.—Numb. xv. 19, 20, 21.

31. —dieth of itself.—Lev. xvii. 15. xxii. 8.

—torn.—Of beasts in the field. Exod. xxii. 31. Lev. xxii. 8.
CHAPTER XLV.

1 Moreover, when ye shall divide the land by lot for inheritance, ye shall offer an oblation to Jehovah, * an holy portion of the land; the length shall be five and twenty thousand cubits, and the breadth ten thousand; this shall be † an holy portion in all the borders thereof round about. [And] of this there shall be for the sanctuary five hundred cubits in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. Even of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and therein shall be the sanctuary, even

* H. holiness. † H. holiness.

1. divide—by lot.—See Josh. xxiii. 4.
—ye shall offer an oblation.—Ye shall heave, as it were, an heave-offering, as the first fruits of the land itself. Mr. Lowth. See c. xliv. 30.
cubits.—Houbigant reads thus for the second יチェ. Michaelis prefers cubits to rods. It may be collected from v. 2 that the cubit was the measure to be used. "Duplex יチェ non agnoscent ὁ Syr. Vulg. Videtur vel prius ortum ex יiences, vel posterius ex יチェ: non geminatur v 3." Secker.
—the borders thereof.—הָבָרֹת כּ.
2. [And].—the ancients, except Chald. 3 MSS. and 1 in the margin; and Houbigant.
five hundred.—This agrees with c. xliii. 16—20, as amended.
suburbs.—Pomærium, spatium sine sedibus. Houb. A part excluded or cast out of walls or precincts. Tayl. conc.
3. Even of this measure.—Igitur secundum mensuram hanc (paulo ante indicatam) metitor &c. Corn. a Lapide. This verse is a repetition of v. 1, 2.
—shall thou measure.—הָבָרֹת 9 MSS. 3 edd. Houb.
4. This holy &c.—Or thus: “This is the holy portion of the land: it shall be for the priests” &c.

— and an holy place for the sanctuary.—למקוהות, to shew that the preposition is omitted.

5. — for cities to dwell in.—עירום לשבעה, gates. Civitatem. Th. See the note in Montf. Hex.

6. — five thousand &c.—This rectangle contained an area of about seventeen miles in circuit; which was more than four times the circuit of Jerusalem. See Jos. B. J. v. iv. 3; where that city is said to be thirty-three stadia in circumference. Much therefore is here allowed for the convenience of the inhabitants.

7. — oblations.—In ḥ., we find δαρὰξ δας and δαρὰξ ὕβ; and therefore they read תרמורת twice, comprehending the portions of the priests and also of the Levites.

—from the east side eastward.—Perhaps we should read וקもりה. See c. xl. 6.

— length &c.—As one of the portions. ḥ.

— overagainst every one of the portions.—To be assigned to the adjoining tribes. See c. xlviii. 8.
border eastward. As for the land, it shall be unto him a possession in Israel, that my princes may no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes.

Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your oppressions from my people, saith the Lord Jehovah.

Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure; that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be according to the homer. And the shekel shall be twenty gerahs: the pieces of silver of twenty shekels, five and twenty shekels, and fifteen shekels shall be together your maneh.

This is the heave-offering which ye shall offer; the sixth part of an ephah out of an homer of wheat, and the sixth
part of an ephah out of an homer of barley. And as for
the statute concerning oil, [even the bath of oil,] ye shall
offer the tenth part of a bath out of a cor: a cor is ten
baths; for an homer is ten baths. And ye shall offer one
lamb out of the flock, out of two hundred, from the
watered pastures of Israel; for the offering of flour, and
for the burnt-offering, and for the peace-offerings, to make
reconciliation for you, saith the Lord Jehovah. All the
people of the land † shall give this heave-offering with the
prince in Israel. And it shall belong to the prince to give
burnt-offerings, and the offering of flour, and the drink-
offering, in the feasts, and in the new moons, and in the
sabbaths, and in all the solemn assemblies of the house of

* Or, kid. † H. shall be for this.

חישהוים, et sextabitis. The sixth part of an ephah from each homer,
was the sixtieth part of the whole.

14. — concerning oil.—After this, one MS. omits דבש והשמם; of
which words there is no trace in Syr. The tenth part of a bath from
each cor is the hundredth part of the whole.

—a cor is ten baths.—V. Ch. read here.

—for an homer &c.—The homer is universally reckoned equal to
the cor. This is the proportion observed in Chald. and in Syr. if we
render, De oleo vero, ex decem mensuris quibus constat corus dictam
sumant mensuras uniis. In 6. the proportion is too large: “one bath of
ten baths.”

15. — from the watered pastures.—The reading in 6. is משemoth,
mיכל, from all the families.

—for the offering of flour.—To accompany it, Exod. xxix. 30, 40:
and for a burnt-offering, Lev. i. 10: and for peace-offerings. Lev. xvii.
3, 5.

—for you. —יולימך. 6. But if we read, “from all the families,” or,
“from the families,”משמות may refer to משמות, kατα το σημαινόμενον.

16. — with the prince.—See 6 Nold. § 9. and Mr. Lowth.

17. — burnt-offerings.—זועלו, or, the burnt-offering,
7 MSS.

—and in all.—MSS. odd. 6. Ar. V. Syr. Chald.
Israel: he shall sacrifice the sin-offering, and the offering of flour, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord Jehovah: in the first month, on the first day of the month, thou shalt take a young bullock without blemish, and shalt cleanse the sanctuary. And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And in like manner shalt thou do on the seventh day of the month, for him that ereth and for him that is simple: so shall ye make reconciliation for the house.

19 In the first month, on the fourteenth day of the month, ye shall have the passover, a feast of seven days: every one shall eat unleavened bread. And upon that day shall the prince sacrifice for himself, and for all the people of the land, a bullock for a sin-offering. And seven days of the feast he shall sacrifice a burnt-offering to Jehovah, seven

---he shall sacrifice.—By the priest, at his own charge.

18. —thou shalt take.—See on c. xliii. 19.

cleanse the sanctuary.—See Lev. xvi. 16. A yearly ceremony seems to be here enjoined, and not a mere dedication. "The regulations about the sacrifices, which here follow, are in several circumstances very different from the Mosaical ones." Michaelis.

19. —the posts.—It seems that we should read מזוזה twice: see V. 6. unless the word may be taken distributively.


that ereth.—See Lev. iv. 2, 13, 27.

that is simple.—That wants understanding to conduct himself, so as to avoid legal defilement.

21. In the first.—רייש א. Syr.

seven days.—"Legendum videtur נOfBirth, ut Exod. xii. 15." Secker. Both these readings are found in MSS.


23. —seven days.—Lev. xxiii. 8.
bullocks and seven rams without blemish daily the seven
days; and a kid of the goats daily for a sin-offering. And
he shall sacrifice an offering of flour, an ephah for a
bullock and an ephah for a ram; and of oil an hin for an
ephah.

25 In the seventh month, on the fifteenth day of the month,
during the feast, he shall do the like seven days; accord-
ing to the sin-offering, according to the burnt-offering,
and according to the offering of flour, and according to
the oil.

CHAPTER XLVI.

1 Thus saith the Lord Jehovah: The gate of the inner
court, that looketh toward the east, shall be shut the six
days of work; but on the * sabbath-day it shall be
opened, and on the day of the new moon it shall be
opened. And the prince shall enter by the way of the
porch of that gate without, and shall stand by the post of
the gate; and the priests shall sacrifice his burnt-offering,
and his peace-offerings, and he shall bow down himself at
the threshold of the gate: then he shall go forth, but the
gate shall not be shut until the evening. Likewise the
people of the land shall bow down themselves at the door
of this gate before Jehovah, on the sabbaths and on the

* Or, day of rest.

---a kid of the goats &c.—Numb. xxviii. 15. xxix. 5.
25. —seven days.—Lev. xxiii. 34.
---according to the burnt-offering.—וּעָדוֹן, and according to the
burnt-offering, 2 MSS. א. Syr. Ch.
4 new moons. And the burnt-offering, which the prince shall bring unto Jehovah on the sabbath-day, shall be six lambs without blemish, and a ram without blemish. And the offering of flour shall be an ephah for a ram; and the offering of flour for the lambs * as he is disposed to give; and of oil an hin for an ephah. And in the day of the new moon there shall be a young bullock without blemish; and six lambs, and a ram, without blemish. And he shall sacrifice as an offering of flour an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand shall attain unto; and of oil an hin for an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land enter before Jehovah on the solemn assemblies, he that entereth the way of the north gate, to bow down himself, shall go forth the way of the south gate; and he that entereth the way of the south gate shall go forth the way of the north gate: he shall not return the way of the gate by which he entered, but shall go forth overagainst it. And be that is prince in the midst of them shall enter when they enter, and

* H. from the giving of his hand.

4. ---lambs without blemish.---תומיפים, MSS.
5. ---as he is disposed to give.---See Deut. xvi. 17. For the proportions of flour and oil, see c. xlv. 24.
6. ---bullock without blemish.---תומימו, many MSS. as Houbigant proposed.
7. ---ram without blemish.---תומימו, MSS.
4—7. "These laws of the proportion of the flour-offering, and the burnt-offerings, are again very different from the Mosaic laws. Numb. xv. 4—12." Michaelis.
9. ---but shall go forth.---ואצז, all the ancients: Houbigant. Vau follows.
shall go forth when they go forth. And in the feasts, and in the solemn assemblies, the offering of flour shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give; and an hin of oil for an ephah. And when the prince shall sacrifice a free-will offering, even a burnt-offering or peace-offerings for a freewill-offering unto Jehovah, the gate that looketh toward the east shall be opened for him, and he shall sacrifice his burnt-offering and his peace-offerings, as he was wont to do on the sabbath-day: then he shall go forth, and the gate shall be shut after he goeth forth.

And he shall sacrifice for a burnt-offering daily unto Jehovah a lamb of the first year without blemish: he shall sacrifice it every morning. And he shall sacrifice with it an offering of flour every morning; even the sixth part of an ephah, and the third part of an hin of oil to moisten the fine flour, as an offering of flour to Jehovah; by a perpetual statute continually. He shall sacrifice the

* H. one shall open for him the gate.  † H. the son of his year.  ‡ H. one shall shut the gate.  § H. by morning by morning. So v. 14, 15.
lamb, and the offering of flour, and the oil, every morning, for a continual burnt-offering.

16 Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, the inheritance thereof shall belong to his sons; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, it shall be his to the year of liberty, when it shall return to the prince: but his inheritance given to his sons shall be theirs. Moreover the prince shall not take of the people's inheritance, to force them out of their possession; but he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

19 Then he brought me through the entry which was at the side of the gate into the holy rooms belonging to the priests, which looked northward: and, lo, a place was there in the side thereof westward. And he said unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, and where they shall bake the offering of flour: that they carry them not forth into

*u* $H.$, it shall be. $\dagger$ $H.$, oppress.

13—15. "Here is only mention made of a morning offering, and the evening offering is entirely omitted: which makes an important difference between this and the old laws. Exod. xxxix. 38—46." Michaelis.

16. —the inheritance thereof.—"Out of his inheritance. 6. as v. 17." Seeker.

17. —but his inheritance.—Houbigant reads רַבְּלָתָם with 6. Syr. "but the inheritance of his sons &c." Seeker approves of this reading.

19. Then he brought me &c.—See c. xliv. 4.

—*the side thereof.*—Perhaps בְּיוֹרָבְרֹת. Syr. has the affix. Houbigant reads בְּיוֹרָבְרֹת, in laterc occidentali.

20. —shall boil.—2 Chron. xxxv. 13.

—*the trespass-offering.*—That part of this, and of the sin-offering, and of the offering of flour, was the portion of the priest, see Numb. xviii. 9, 10.
21 the outer court, to sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, lo, * in every corner of
22 the court there was a court. In the four corners of the court were small courts, forty cubits in length and thirty
in breadth: the four corners were of one measure. And there was a row of building round about in them, even round about them four; and it was made with boiling-
24 places under the rows round about. Then he said unto me, These are the houses of them that boil; where the ministers of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

1 Afterward he brought me again unto the door of the house; and, lo, waters issued forth from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right threshold of the house, on the south

* H. a court in the corner of the court, a court in the corner of the court.
2 of the altar. Then he brought me out by the way of the gate northward; and led me round by the way without unto the outer gate which was by the way that looked eastward; and, lo, waters ran from the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits; and he caused me to pass through the waters, and the waters were to the ankles. Again he measured a thousand cubits; and he caused me to pass through the waters, and the waters were to the knees. Again he measured a thousand cubits, and he caused me to pass through [the waters,] and the waters were to the loins. Again he measured a thousand cubits, and it was a river which I could not pass through: for the waters were lifted up, and were waters to swim in, a river which could not be passed through.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me and caused me to return by the

* Or, were swoln. † H. of swimming.

c. xl. 6. Or התהזה inferne, adverbially: from beneath, from the right side of the threshold of the house.” The waters are said to flow from the right, or south part; because the face is supposed to look eastward, when the points of the heavens are to be fixed. See on Joel ii. 20.

2. —from the right side.—When the prophet came to the outer eastern gate, still he saw waters running from the south side of that gate.


4 —the waters were to the knees.—See for כבמים, MSS. 1 ed.

—and he caused me to pass through [the waters].—In 7 MSS. כבמים is added; it stood originally in an eighth, perhaps in a ninth, and is found in the margin of a tenth.

5. —were lifted up.—Ἐξήσπευσαν. 6. lifted up their proud waves. But MS. Pachom. reads ἔβρασαν. These waters beautifully represent the gradual progress of the gospel. See Isai. ii. 2—4. Christ and his apostles often taught in the second temple. Compare the allegory with Joel iii. 18. Zech. xiv. 8. Isai. lv. 1. John vii. 38.

6. —caused me to return.—From the temple along the brink of the
brink of the river. Now as I returned, lo, on the brink of the river were very many trees on this side and on that side. Then said he unto me, These waters issue forth toward the eastern border, and go down to the desert, and go into the sea; they go forth into the salt sea, and the waters shall be healed. And it shall come to pass that every living thing which moveth, whithersoever the river shall come, shall live: and there shall be very many fish: because these waters shall come thither and shall heal, therefore every thing shall live whither the river shall

river. But 3 MSS. and Syr. and placed me. However, is the reading best supported.

8. —they go forth into the salt sea.—I read. See Montf. Hex. and Syr. has "in mare, in aquas fœtentes." The healing of the waters supposes that their bad quality is expressed: and v. 10, 11, restrain the sense of דומלת to the Dead Sea or Sea of Sodom, called Gen. xiv. 3. Deut. iii. 17, "in contradistinction to the Sea of Galilee, the water of which was fresh." Tayl. conc.

—shall be healed.—This finely represents the tendency of the gospel to heal the corruptions of human nature.

9. —whithersoever the river shall come.—Michaelis: dividing into Ch. "the river shall come, the sea shall live." Yet Maundrell observed two or three shells of fishes on the shore. Bishop Pococke found its water very salt; and on tasting it his mouth was constricted, as if it had been a strong alum water. The Bishop observes, "It has been said by all authors, and is the common opinion, that there is no fish in this lake: the fresh water fish of the river Jordan probably would not live in it. After I left the holy land, it was positively affirmed to me that a monk had seen fish caught in this water; and possibly there may be fish peculiar to the lake, for which this water may not be too salt:"—but this is a fact that deserves well to be inquired
come. And it shall come to pass that fishers shall stand upon it; from En-gedi even to En-eglaim there shall be a spreading forth of nets; and their fish shall be, according to their kinds, as the fish of the great sea exceeding many. As for the miry places thereof, and the pits thereof, they shall not be healed; they shall be appointed for salt. And by the river upon the brink thereof, on this side and on that side, shall grow all trees for food,

into. The air about this lake has always been thought to be very bad." See the very curious accounts of this lake which Bishop Newton has collected, vol. ii. 4o. 204. "The Dead Sea is more brackish than any known sea or salt-well in the world. It contains as much salt as water can dissolve, viz. the fourth part of the weight of the water: and this is the reason why neither men nor animals sink in the Dead Sea. If you throw fishes into so heavy a water, they cannot swim in it; but fall immediately on their side." Michaelis.

10. ---shall stand.---There is authority in MSS. for עָמוֹר and עָמֹר, which latter Houbigant prefers.

---from En-gedi.---This is the punctuation of Syr. Vulg. Arab. and may be that of 6. En-gedi was in the wilderness of Judah. Josh. xv. 61, 62. De L'isle places it towards the south west point of the Dead Sea.

---to En-eglaim.---This city is placed by De L'isle at the north of the Dead Sea, where the Jordan runs into it. Eglaim is mentioned Isai. xv. 8, as a place on the borders of Moab, which country ran on the east of the Dead Sea.

---and their fish shall be.---It is obvious to correct the text by reading יִצְוָא: הלֹמִים.

---according to their kinds.---In their several kinds, each kind as numerous as the fish of the Great Mediterranean Sea.

In v. 9, 10, there is an amplification of what is said in v. 8, that the waters should be healed: and the salutary effect of the gospel is strongly illustrated.

11. ---the miry places.---MSS. that is, as I suppose, בּעָזְאָרִים, or בּעָזָארִים, or בּעָזָארִי, from בְּעָזָאר, oenum, lutum.

---they shall not.---ונֵּב, 16 MSS. and, as Houbigant observes, all the ancients. וּנֵב precedes.

---for salt.---They shall remain filled with salt water. The allego-
whose leaf shall not fade, neither shall their fruit come to an end: every month they shall bring forth * new fruit, because their waters † issue forth from the sanctuary: and their fruit shall be for food, and their leaf for healing.

13 Thus saith the Lord Jehovah: This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel. Joseph shall have two portions. And ye shall inherit it ‡ one as well as another; concerning which I || lifted up mine hand to give it unto your fathers: and this land shall fall unto you for an inheritance.

15 And this shall be the border of the land toward the north side, from the great sea towards the way of Hethlon, as

* Or, early. † H. they issue. ‡ H. every man as his brother. || Or, sware.

critical sense is, that some shall reject the gospel, and some receive it without obeying it.

12. — and their fruit shall be.—דרוייתו. MSS. edd.

— for healing.—Perhaps, לזרוחם. The leaves of some plants and trees have a healing quality.

This verse, in its allegorical sense, expresses the blessed state of the good in this life: see Jer. xvii, 7, 8: and their perfect happiness in the future paradisiacal state. See Rev. xxii. 1, 2; where ξυλον is used for trees, as γυμ. From v. 1 to v. 12 we have one of the most striking allegories in the Hebrew scriptures.

13. This shall be the border.—יו is the reading of 5 MSS. and was that of 7 originally. Houbigant reads ייו, and refers to v. 15. Here Grotius's note is, Hae assignatio, & quae sequitur capit postremo, locum habitura fuisset si Decem tribus, non minus quam Judæ & Benjaminis, se ad Deum convertissent: sic enim pariter imperassent reditum. Nunc pauci tantum permixti Judæ & Benjamina redivere, ique sedes cum illis habuere communes.

14. — shall fall.—A metaphor taken from the falling of the lot.

15. — Hethlon.—Mentioned again, c. xlviii. 1. De L'isle writes it Hethalon with Vulg. and places it between Tyre and Damascus.
16 men go to Zedad: Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; and Hazarhatticon, which is by the border of Hauran. Also the border from the sea shall be Hazar-Enan by the border of Damascus, and Ziphron, northward, and the border of Hamath: this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel  by

* H. of Jordan.

--- Zedad.---See Numb. xxxiv. 8.---It is written Sedada in De L'isle, with Vulg. and placed east of Hethlon, nearly in the same latitude.

16. --- Hamath.---In the northern part of the tribe of Naphtali.

--- Berothah.---Some say that this was a small town east of Zedad. Berytus, in Phoenicia, seems too far north.

--- Sibraim.---Or, Sabarin, is situated, according to De L'isle, between Hethlon and Zedad: but it is expressly said to be between Hamath and Damascus. Syr. reads "and Sepharvaim."


--- Hauran.---The city Aurana, and the district Auranitis, are in the north east limit of the Holy Land.

17. Also &c.---The north border eastward is ascertained v. 15, 16. Here it is shewn how far it extends itself northward.

--- Hazar-Enan.---Or, the village of Enan. See Numb. xxxiv. 9. This is placed by De L'isle to the north of Cesarea Philippi.

--- Ziphron.---Houbigant observes that Syr. renders by a proper name, et Zaphion: and both he and Dathius translate, et Zaphon ad aquilonem. Ziphron occurs in the parallel place, Numb. xxxiv. 9.

--- this is.---Read זָפִּיר, as v. 20, here and v. 18, 19. See MSS. and Houbigant.

18. --- and from the land of Israel.---From the extremity of the land of Israel eastward beyond Jordan.

--- from the border.---The northern border, mentioned in the foregoing verse. See v. 20. Mr. Lowth. For זָפִיר, φωυκάρος, which Michaelis translates the palm-forest here, and v. 19.
Jordan, from the border to the east sea: this is the east side. And the south side southward shall be from Tamar to the waters of strife in Kadesh, as far as the river by the great sea: this is the border southward on the south side. The west side also shall be the great sea, from the border to the country overagainst the way that goeth to Hamath.

And ye shall divide this land among you, even among the tribes of Israel. And it shall come to pass that ye shall cause it to fall unto you for an inheritance, and unto the sojourners that sojourn among you, who beget children among you: and they shall be unto you as he that is born in the land among the sons of Israel; they shall cause the land to fall unto them for an inheritance together with you, among the tribes of Israel. And it shall come to pass that, in what tribe the sojourner sojourneth, there shall ye appoint him his inheritance, saith the Lord Jehovah.

---the east sea.---ל ים, some MSS. The Dead Sea is here meant. The Sea of Chinnereth is also mentioned, Numb. xxxiv. 11.

19. ---southward.---Or, towards Teman, which is the name of an Idumean city. See on Hab. iii. 3. But a pleonasm may be allowed. See c. xlvi. 23. Exod. xxvi. 18. xxvii. 9. xxxvi. 23. xxxviii. 9. Possibly ימינו may be rendered, toward the right hand.

---Tamar.---Called Hazazon-tamar, or Engedi, 2 Chron. xx. 2.

---of strife.---MSS. read יריב, as c. xlvi. 23, in construction with Kadesh, which place is on the south limit of Judah.

---as far as the river.---Besor, which runs into the sea not far from Gaza. See on Am. vi. 14.

20. ---from the border.---The southern-border, mentioned in the foregoing verse. Mr. Lowth.

---the way that goeth.---The way by which men come to Hamath.

22. ---shall cause it to fall.---Shall divide. See v. 14.

23. ---sojourner.---When a proselyte.
CHAPTER XLVIII.

1. Now these are the names of the tribes: from the north end, towards the country by the way of Hethlon as one goeth to Hamath, Hazar-Enan, the border of Damascus northward, towards the country of Hamath: and let his east side be the sea: Dan one. And by the border of Dan, from the east side to the west side, Asher one. And by the border of Asher, from the east side even to the west side, Naphtali one. And by the border of Naphtali, from the east side to the west side, Manasseh one. And by the border of Manasseh, from the east side to the west side, Ephraim one. And by the border of Ephraim, from the east side even to the west side, Reuben one. And by the border of Reuben, from the east side to the west side, Judah one.

2. And by the border of Judah, from the east side to the west side, shall be the oblation which ye shall offer, five and twenty thousand cubits in breadth, and in length as one of the portions, from the east side to the west side: and the sanctuary shall be in the midst of it. The oblation which ye shall offer unto Jehovah shall be five and twenty thousand in length, and ten thousand in breadth.

1. —Hazar-Enan.—If before this word we supply, the boundary shall be, what follows will be nearly parallel to v. 17.

2. —and let &c.—One MS. reads ורויィו. See Vulg.

3. —from the east side to.—One or 6 MSS. and are found in MSS. from this v. to the end of v. 7.

4. —to the west side.—In twice, 5 or 6 MSS.

5. —one of the portions.—Given to the adjoining tribes.

6. —unto Jehovah.—For his sanctuary and priests. See c. xliv. 1.
And of these cubits shall be the holy oblation for the priests; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of Jehovah shall be in the midst of it. It shall be for the priests that are sanctified, [of] the sons of Zadoc, who kept my charge, who went not astray when the sons of Israelwent astray, as the Levites went astray. And it shall be a most holy oblation for them, out of the oblation of the land, by the border of the Levites. And, over-against the border of the priests, the Levites shall have five and twenty thousand in length, and in breadth ten thousand: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it; neither shall any one exchange or transfer the first fruits of the land: for they are holy unto Jehovah. And the five thousand which are left in breadth, over-against the five and twenty thousand in length, shall be a profane place for

10. —in length.—Vulg. supplies longitudinis, which Houbigant thinks necessary.

8—10. “Comparing this with v. 15, it appears that the sanctuary was not to be in the city: which also appears from xlv. 1, 7.” Secker: who also observes that והר השם, and the mountain of the sanctuary, is the reading of ò. Ar. at the close of v. 10.

11. —that are sanctified.—נדמיישים, ò. Syr. Chald. 3 MSS. and יבון, 1 MS. But V. Houb. sanctuarium, and marg. Engl. vers. the sanctified portion shall be for the priests. Sacerdotibus destinatum. Dathiuss.

12. —oblation.—חרמות, 3 MSS.

—out of the oblation.—Out of the whole oblation.

13. —the Levites shall have.—The lxx and Ar. translate as if they read יול-animation, as c. xlv. 5. We may translate, And as for the Levites, they shall have over-against &c.

14. —or transfer.—יובל, Keri, 7 MSS. and 3 originally.

15. —five thousand.—See c. xlv. 6.
the city, to dwell in, and for the suburbs: and the city
shall be in the midst of it. And these shall be the mea-
sures thereof: the north side four thousand and five
hundred, and the south side four thousand and five hun-
dred, and the east side four thousand and five hundred,
and the west side four thousand and five hundred. And
the suburbs of the city shall be toward the north two hun-
dred and fifty, and toward the south two hundred and
fifty, and toward the east two hundred and fifty, and
toward the west two hundred and fifty. And the residue
in length, overagainst the holy oblation, shall be ten
thousand eastward and ten thousand westward: it shall be
overagainst the holy oblation; and the encrease thereof
shall be for food to them that serve the city. And as to
him that serveth the city, he shall serve it out of all the
tribes of Israel. All, the oblation shall be five and twenty
thousand by five and twenty thousand: ye shall offer the

16. —and the south side four thousand and five hundred.—One вместо, 4 MSS.

According to Josephus, B. J. v. 4. 3. Jerusalem was thirty-three
stadia in circuit: which the square here described does not greatly
exceed.

17. —the suburbs.—The city and suburbs together make a square of
ten thousand.

18 —and the encrease thereof.—וּרְכַבֶּאֹת, 4 MSS. Keri.

——serve the city.—Perform burthensome offices of public utility:
whether of a higher or lower kind. "Unto those citizens who are pos-
sessed of land of which they make arable land, or gardens." Michaelis.

19. —he shall serve it.—וְעַלְבוֹרָות, 18 MSS. 1 ed.

20. —by five and twenty thousand.—This square is composed of three
rectangles: that for the priests, v. 9, 25,000 by 10,000; that for the
Levites, v. 13, 25,000 by 10,000: and that for city and suburbs, 5000 by
5000, v. 16, 17, adding 10,000 on each side, v. 18, making together a
rectangle of 25,000 by 5000.
holy oblation four square, together with the possession of the city.

21 And the residue shall be for the prince, on this side and on that side of the holy oblation and of the possession of the city; overagainst the five and twenty thousand of the oblation toward the border of the land eastward, and westward overagainst the five and twenty thousand toward the border of the land westward, even overagainst the portions shall be for the prince: and the holy oblation, and the sanctuary of the house, shall be in the midst thereof.

22 Even from the possession of the Levites, and from the possession of the city which shall be in the midst, shall be for the prince: between the border of Judah and between the border of Benjamin shall be for the prince.

23 And as for the rest of the tribes, from the east side unto the west side, Benjamin one. And by the border of Benjamin, from the east side unto the west side, Simeon one. And by the border of Simeon, from the east side

—together with the possession of the city.—So Nold. § 8. Compare c. xlv. 7.

21. —the border of the land.—So Houbigant. The portion of the prince ran eastward to the Jordan, or the Dead Sea, and westward to the great sea; retaining its breadth of 25,000 cubits from north to south.

—and westward.—One seems superfluous; and yet there is no external authority for omitting either.

—the portions.—Utramque divisionem. Houb. Beside these [or, joining to] these] portions, shall be that belonging to the prince. Mr. Lowth. The portions are those of Judah and Benjamin. Compare c. xlv. 7.

—in the midst thereof.—Keri, 2 MSS. one originally and perhaps another, and Bibl. Venet. marg. The whole oblation, and of course the temple, shall lie between the two portions belonging to the prince.

22. —the Levites.—Including the priests: as c. xlv. 15.

—which shall be in the midst.—Houbigant reads השם ובוNER; and observes that most of the versions omit השם. Chald. alone renders it.
unto the west side, Issachar one. And by the border of
Issachar, from the east side unto the west side, Zebulon
one. And by the border of Zebulon, from the east side
unto the west side, Gad one. And by the border of Gad,
at the south side southward, the border shall be even from
Tamar to the waters of strife in Kadesh, as far as the
river by the great sea. This is the land which ye shall
cause to fall for an inheritance unto the tribes of Israel;
and these are their portions, saith the Lord Jehovah.

And these are the goings out of the city: on the north
side shall be four thousand five hundred cubits by measure:
and the gates of the city shall be after the names of the
tribes of Israel, three gates northward; one gate of
Reuben, one gate of Judah, one gate of Levi. And on
the east side shall be four thousand and five hundred: and
three gates; one gate of Joseph, one gate of Benjamin,

25. — Issachar.—This tribe was anciently placed between Zebulon
to the north and the half tribe of Manasseh to the south; and was divided
from the tribe of Simeon, not only by the half tribe of Manasseh, but by
the tribes of Ephraim Dan and Benjamin.

28. — from Tamar.—See on c. xlvii. 19.

29. — for an inheritance.— asm. as c. xlv. 1. xlvii. 22.

Chald. prefixes ̀ב.

"Since there is no doubt but that other things which are said in these
chapters relating to the temple and the land of Israel are of a prophetic
nature, it seems safer to determine that the above-mentioned measures
were observed both in building the temple and in assigning the lots to the
tribes; though we know not how these things were done, because
there is a great chasm in the sacred history from the time of Ezra to that
of the Maccabees." Houbigant.

These portions may have been given to some of the twelve tribes, as
they returned: and may hereafter be given to such as return when the
Jewish people shall be restored to their own land, and who know their
tribe either by tradition or by the instruction of inspired prophets.

32. — one gate of Joseph.— asm. asm. asm. asm. asm. asm. all the ancients.

There being a gate named after Levi, the gate of Joseph includes Ephraim
and Manasseh the sons of Joseph.
one gate of Dan. And on the south side shall be four thousand and five hundred by measure: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulon. And on the west side four thousand and five hundred: and their gates three; one gate of Gad, one gate of Asher, one gate of Naphtali. It shall be round about eighteen thousand cubits: and the name of the city from that day shall be, Jehovah is there.

34. And on the west side.—רומא יא 4 MSS. and 5 originally: all the ancients.


35. —eighteen thousand.—A square, each side of which was four thousand five hundred. It must be observed that the square is considered throughout these descriptions as a perfect figure. See also Rev. xxii. 16.

—from that day.—Houbigant thinks that וְרומא יא א was omitted from its similitude to וְרומא יא א, which follows. See Arab. Vulg.

—Jehovah is there.—Jehovah occasionally protected Jerusalem; he filled it with glory by his visible Representative the Messiah; and he will gloriously manifest himself in this city at its restoration.
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