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**COMMENTARY**

**Barnes' Notes on the Bible**  
**Volume 11 -**  
**Malachi**  
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*To the Students of the Words, Works and Ways of God:*

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## INTRODUCTION TO THE PROPHET MALACHI

The last prophet of the Old Testament, like the forerunner of our Lord, whom he foreannounced under his own name.<sup>f601</sup> “The messenger of the Lord,” willed to be but “the voice of one crying in the wilderness;” as his great successor, who took up his message, when asked, “Who art thou? What sayest thou of thyself?” said (~~3013~~John 1:23), “I am the voice of one crying in the wilderness, Make straight the way of the Lord.” He mentions neither his parentage, nor birthplace, nor date; nor did he add the name of his office (Habakkuk and Haggai add the title of their office, “the prophet.” ~~3013~~Habakkuk 1:1; ~~3001~~Haggai 1:1), and he has left it to be guessed, whether the name under which he is known, was the name which he bore among men; so wholly did he will to be hidden. No one before him is recorded to have carried his name. It may be that he framed it for himself, and willed to be known only as what it designated, “the messenger of the Lord.” This was a favorite title with him, since, in this brief prophecy, he uses it, as describing the priest’s office, and that of the forerunner (~~3017~~Malachi 2:7; 3:1); whereas, before him, except once by Haggai and once by Isaiah (~~3013~~Haggai 1:13; ~~3019~~Isaiah 42:19), it had been used only of the blessed angels.

There is, however, no ground to think that it was not his name. Even the Septuagint, which paraphrases it, “His messenger,” prefix to the book the name Malachi; and the title, “my messenger,” would not have described that he was “the messenger of God,” since the name of God had not preceded. “If names are to be interpreted,” Jerome says (Praef. ad Malachi T. i. p. 939 Vall.), “and history is to be framed from them, not a spiritual meaning to be derived, then Hosea who is called Saviour, and Joel whose name means, ‘Lord God,’ and the other prophets will not be men, but rather angels or the Lord and Saviour, according to the meaning of their name.” No special stress was laid upon the name, even by the Origenists, who supposed Haggai, Malachi and John the Immerser to have been angels (Id. on ~~3013~~Haggai 1:13 p. 751 Vall.). Origen himself supposed John the Immerser to have been an angel in human form (Origen, Commentary in Joan. T. ii. n. 25. Opp. iv. 85 de la Rue.), and Melchizedek (Jeremiah Ep. 73 ad Evang. n. 2.), as well as Malachi. More widely, that (In Matthew Tom. ii. n. 30. Opp. iii. 549), “they became the words in the prophets.” At the time of our Lord, some accounted him to have been Ezra, perhaps for

his zeal for the Law. His date must, however, have been later, since there is no mention of the building of the temple, whose service was in its regular order. In the New Testament, like others of the twelve, he is cited without his name (“It is written.” <sup><0110></sup>Matthew 11:10; <sup><0177></sup>Luke 7:27, or with Isaiah, “in the prophets,” <sup><4002></sup>Mark 1:2), or the substance of his prophecy, is spoken of or alluded to, without any reference to any human author (<sup><0117></sup>Luke 1:17,76; <sup><0170></sup>Matthew 17:10; <sup><0121></sup>John 1:21); so entirely was his wish to remain hidden fulfilled.

Yet he probably bore a great part in the reformation, in which Nehemiah cooperated outwardly, and to effect which, after he had, on the expiring of his 12 years of office (<sup><4054></sup>Nehemiah 5:14), returned to Persia, he obtained leave to visit his own land again (<sup><4636></sup>Nehemiah 13:6), apparently for a short time. For he mentions his obtaining that leave, in connection with abuses at Jerusalem, which had taken place in his absence, and which he began reforming, immediately on his arrival. But three chief abuses, the neglect of God’s service, the defilement of the priesthood and of their covenant, and the cruelty to their own Jewish wives, divorcing them to make way for idolatresses, are subjects of Malachi’s reproofs. Nehemiah found these practices apparently rampant. It is not then probable that they had been, before, the subjects of Malachi’s denunciation, nor were his own energetic measures probably fruitless, so that there should be occasion for these denunciations afterward. It remains, then, as the most probable, that Malachi, as the prophet, cooperated with Nehemiah, as the civil authority, as Haggai and Zechariah had with Zerubbabel (Hengstenberg, *Christ.* iii. 583), “So Isaiah cooperated with Hezekiah; Jeremiah with Josiah. Of a mere external reformation there is no instance” in Jewish history.

It does not appear, whether Nehemiah, on his return, was invested by the king of Persia with extraordinary authority for these reforms, or whether he was appointed as their governor. The brief account affords no scope for the mention of it. It is not then any objection to the contemporaneousness of Malachi and Nehemiah, that, whereas Nehemiah, while governor, “required not the bread of the governor,” i.e., the allowance granted him by the Persian government, as an impost upon the people, Malachi upbraids the people that they would not offer to their governor the poor things which they offered to Almighty God, or that the governor would not accept it, in that it would be an insult rather than an act of respect. For:

**(1)** the question in Malachi is of a free-offering, not of an impost;

(2) Nehemiah says that he did not “require it,” not that he would not accept it;

(3) there is no evidence that he was now governor, nor

(4) any reason why he should not accept in their improved condition, what he did not “require (<sup><3018></sup>Nehemiah 5:18), because the bondage was heavy upon this people.”

Presents were, as they are still, a common act of courtesy in the East.

Like John the Immerser, though afar off, he prepared the way of the Lord by the preaching of repentance. More than other prophets, he unveils priests and people to themselves, interprets their thoughts to them, and puts those thoughts in abrupt naked language, picturing them as demurring to every charge which he brought against them. They were not, doubtless, conscious hypocrites. For conscious hypocrisy is the sin of individuals, aping the graces which others possess and which they have not, yet wish to be held in estimation for having. Here, it is the mass which is corrupt. The true Israel is the exception (<sup><3016></sup>Malachi 3:16) — “those who feared the Lord, the jewels of Almighty God.” It is the hypocrisy of self-deceit, contented with poor, limited, outward service, and pluming itself upon it. Malachi unfolds to them the meaning of their acts. His thesis is themselves, whom he unfolds to them. He interprets himself, putting into their mouths words, betokening a simple unconsciousness either of God’s goodness or their own evil (<sup><3002></sup>Malachi 1:2). “Yet ye say, Wherein hast Thou loved us?” This was their inward thought, as it is the thought of all, ungrateful to God. But his characteristic is, that he puts these thoughts into abrupt, bold bad words, which might startle them for their hideousness, as if he would say, “This is what your acts mean.” He exhibits the worm and the decay, which lay under the whited exterior (<sup><3006></sup>Malachi 1:6). “Ye say, Wherein have we despised Thy Name?” Perhaps, they were already learning, not to pronounce the proper Name of God, while they caused it to be despised. Or they pronounced it with reverent pause, while they showed that they held cheap God and His service (<sup><3007></sup>Malachi 1:7). “Ye say, The table of the Lord is contemptible (<sup><3007></sup>Malachi 1:7,12). Ye say, the table of the Lord is polluted; and the fruit thereof, his meat, is contemptible.” Their acts said it. What a reading of thoughts (<sup><3013></sup>Malachi 1:13)! “Ye said also, Behold, what a weariness!” It is the language of the heart in all indevotion (<sup><3014></sup>Malachi 2:14). “Ye say, Wherefore?” as if innocently unconscious of the ground of God’s judgment (<sup><3018></sup>Malachi 3:8). “Wherein have we robbed Thee?” The

language of those who count the earth as their own (<sup>3027</sup>Malachi 2:17). “Ye say, Wherein have we wearied Him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and in them doth He delight, or, Where is the God of judgment?” The heart’s speech in all envy at the prosperity of the wicked!

Yet the object of all this unfolding them to themselves, is their repentance. We already have the self-righteousness of the Pharisees, and the Sadducees’ denial of God’s Providence. And we already have the voice of John the Immerser, “of the wrath to come.” They professed to (<sup>3008</sup>Malachi 3:1; 4:1) “delight in the coming of the messenger of the covenant;” yet their deeds were such as would be burned up with the fire of His coming, not, rewarded.

Pharisees and Sadducees are but two off-shoots of the same ungodliness; Pharisees, while they hoped by outward acts to be in favor with God, they become, at least, secret Sadducees, when the hope fails. First, they justify themselves. God had said to them (<sup>3008</sup>Malachi 2:8,9), “Ye are departed out of the way: I have made you base, as ye have not kept My ways.” They say (<sup>3084</sup>Malachi 3:14), “It is vain to serve God; and what profit, that we have kept His ordinance?” (affirming that they had done, what God called them to repentance for not doing) God said (<sup>3023</sup>Malachi 2:13), “Ye have covered the altar of the Lord with tears,” the tears of their wronged wives; they insist on their own austerities (<sup>3084</sup>Malachi 3:14), “we have walked mournfully before the Lord our God.” Then comes the Sadducee portion. God had called them to obedience and said (<sup>3080</sup>Malachi 3:10, [<sup>1974</sup>~uwbchaanuwniy), “Prove Me now herewith: they say, (<sup>3085</sup>Malachi 3:15, [<sup>1974</sup>~baachanuw), the workers of wickedness have proved God, and are saved.” God promised (<sup>1833</sup>µkta Wrvāw, <sup>3082</sup>Malachi 3:12). “All nations shall call you blessed;” they answer (<sup>1833</sup>pyrvam wnj na, <sup>3085</sup>Malachi 3:15. These last contrasts are Hengstenberg’s Christ. iii. 597. ed. 2), “and now we call the proud blessed. What have we spoken against Thee?” is the last self-justifying question, which Malachi records of them; and this, while reproaching God for the uselessness of serving Him, and choosing the lot of those who rejected Him.

Thereon Malachi abandons this class to their own blindness. There was hope amid any sin. However, it rebelled against God. This was a final denial of God’s Providence and rejection of Himself. So Malachi closes with the same prophecy, with which John the Immerser prepared our

Lord's coming, "His (~~1817~~ Luke 3:17) fan is in His hand, and He will thoroughly purge His floor; and will gather the wheat into His garner, but the chaff He shall burn with fire unquenchable." The unspeakable tenderness of God toward "those who fear His name," and the severity to those who finally rebel, are perhaps nowhere more vividly declared, than in these closing words of the Old Testament. Yet the love of God, as ever, predominates; and the last prophet closes with the word "Remember," and with one more effort to avert the curse which they were bringing upon themselves. Yet no prophet declares more expressly the rejection of the people, to whom he came to minister, the calling the Gentiles, the universal worship, in of the earth, of Him who was hitherto worshiped by the Jews only; and that, not at Jerusalem, but each offering, in his own place, the sacrifice which hitherto (as they had recently experienced, in their captivity at Babylon) could be offered up in Jerusalem only. To him alone it was reserved to prophesy of the unbloody sacrifice, which should be offered unto God "in every place" throughout the world "from the rising of the sun unto the going down thereof." It has been said (Nagelsbach in Herzog Real-Encyclopedia), "Malachi is like a late evening, which closes a long day, but he is at the same time the morning twilight which bears in its bosom a glorious day."

(Davison on prophecy pp. 456, 457. "Malachi, the last of the prophets, as in order, so in time; and even for that reason, by me chosen to fix my thoughts on, before others, because nearest, therefore, in conjunction with the Gospel: to which it leads us by the hand, and delivers us over; for that begins, where he ends." Pococke, Dedication.)

"When prophecy was to be withdrawn from the ancient Church of God, its last light was mingled with the rising beams of the Sun of Righteousness. In one view it combined a retrospect of the Law with the clearest specific signs of the Gospel advent (~~3018~~ Malachi 4:4). Remember ye the law of Moses My servant, which I commanded him on Mount Horeb, for all Israel, with the statutes and the judgments. Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord. Prophecy had been the oracle of Judaism and of Christianity, to uphold the authority of the one, and reveal the promise of the other. And now its latest admonitions were like those of a faithful departing minister, embracing and summing up his duties. Resigning its charge to the personal precursor of Christ, it expired with the Gospel upon its lips."

A school, which regards the “prophets” chiefly as “poets,” says that “the language is prosaic, and manifests the decaying spirit of prophecy.” The office of the prophets was, to convey in forceful words, which God gave them, His message to His people. The poetic form was but an accident. God, who knows the hearts of His creatures whom He has made, knows better than we, why He chose such an instrument. Zechariah, full of imagination, He chose some years before. But He preserved in history the account of the words which Zechariah spoke, not the words wherewith he urged the rebuilding of the temple, in his own book. If Malachi had spoken in imaginative language, like that of Ezekiel, to whom God says (~~2333~~ Ezekiel 33:32), “thou art unto them like a very lovely song of one that hath a pleasant voice and can play well on an instrument, and they hear thy words and they do them not,” it may be that they would have acted then, as they did in the time of Ezekiel. It may be, that times like those of Malachi, apathetic, self-justifying, complaining, self-complacent, needed a sterner, more abrupt, more startling voice to awaken them. “Wisdom was justified of her children.” God performed by him a reformation for the time being: He gave through him a warning to the generation, when our Lord would come, that He would come, as their Judge as well as their Saviour, and, how they would stand in the day of His coming. He gave it as a book to His whole Church, whereby to distinguish seeming from real service. Parting words are always solemn, as closing the past, and opening out a future of expectation before us. The position of Malachi, as the last of the prophets, bids us the more solemnly prepare for that dread day, our Lord’s second coming, which he foretold, in one with the first coming, warning us that we do not deceive ourselves, in unconsciousness of our own evil and remembrance of our seeming good, until He professes unto us (~~4073~~ Matthew 7:23), “I never knew you; depart from Me, ye that work iniquity.”

# THE BOOK OF MALACHI

## NOTES ON MALACHI 1

<300>**Malachi 1:1.** *The burden of the word of the Lord to Israel* (Jerome)

“The word of the Lord is heavy, because it is called a burden, yet it hath something of consolation, because it is not ‘against,’ but to Israel. For it is one thing when we write to this or that person; another, when we write ‘against’ this or that person; the one being the part of friendship, the other, the open admission of enmity.”

“By the hand of Malachi;” through him, as the instrument of God, deposited with him; as Paul speaks of (<497>1 Corinthians 9:17; <308>Titus 1:3), “the dispensation of the Gospel (<459>2 Corinthians 5:19), the Lord of reconciliation; <417>Galatians 2:7, the Gospel of the uncircumcision, being committed to him.”

<300>**Malachi 1:2.** *I have loved you, saith the Lord* What a volume of God’s relations to us in two simple words, “I-have-loved you” (**µkta ytbha**). So would not God speak, unless He still loved. “I have loved and do love you,” is the force of the words. When? And since when? In all eternity God loved; in all our past, God loved. Tokens of His love, past or present, in good or seeming ill, are but an effluence of that everlasting love. He, the Unchangeable, ever loved, as the apostle of love says (<648>1 John 4:19), “we love Him, because He first loved us.” The deliverance from the bondage of Egypt, the making them His (<504>Romans 9:4), “special people, the adoption, the covenant, the giving of the Law, the service of God and His promises,” all the several mercies involved in these, the feeding with manna, the deliverance from their enemies whenever they returned to Him, their recent restoration, the gift of the prophets, were so many single pulses of God’s everlasting love, uniform in itself, manifold in its manifestations. But it is more than a declaration of His everlasting love. “I have loved you;” God would say; with (Pococke) “a special love, a more than ordinary love, with greater tokens of love, than to others.” So God brings to the penitent soul the thought of its ingratitude: I have loved “you:” I, you. And

ye have said, “Wherein hast Thou loved us?” It is a characteristic of Malachi to exhibit in all its nakedness man’s ingratitude. This is the one voice of all people’s complaints, ignoring all God’s past and present mercies, in view of the one thing which He withholds, though they dare not put it into words: “Wherein hast Thou loved us (<sup><19781></sup>Psalm 78:11)? Within a while they forgot His works, and the wonders that He had showed them (<sup><19463></sup>Psalm 106:13): they made haste, they forgot His works.”

“Was not Esau Jacob’s brother! saith the Lord: and I loved Jacob, and Esau have I hated.” (Lap.)

“While they were yet in their mother’s womb, before any good or evil deserts of either, God said to their mother (<sup><10273></sup>Genesis 25:23), The older shall serve the younger. The hatred was not a proper and formed hatred (for God could not hate Esau before he sinned) but only a lesser love,”

which, in comparison to the great love for Jacob, seemed as if it were not love. (Lap.)

“So he says (<sup><10281></sup>Genesis 29:31). The Lord saw that Leah was hated; where Jacob’s neglect of Leah, and lesser love than for Rachel, is called ‘hatred;’ yet Jacob did not literally hate Leah, whom he loved and cared for as his wife.”

This greater love was shown in preferring the Jews to the Edomites, giving to the Jews His law, Church, temple, prophets, and subjecting Edom to them; and especially in the recent deliverance (Lap.)

“He does not speak directly of predestination, but of pre-election, to temporal goods.”

God gave both nations alike over to the Chaldees for the punishment of their sins; but the Jews He brought back, Edom He left unrestored.

<sup><3008></sup>**Malachi 1:3.** *And I made his mountains a waste, and his heritage for the jackals of the wilderness* <sup>r602</sup>

Malachi attests the first stage of fulfillment of Joel’s prophecy (<sup><2089></sup>Joel 3:19, vol. i. pp. 214, 215), “Edom shall be a desolate wilderness.” In temporal things, Esau’s blessing was identical with Jacob’s; “the fatness of the earth and of the dew of heaven from above;” and the rich soil on the terraces of its mountain-sides, though yielding nothing now except a wild

beautiful vegetation, and its deep glens, attest what they once must have been, when artificially watered and cultivated. The first desolation must have been through Nebuchadnezzar (Josephus, Ant. x. 11. See vol. i. on <sup><3016></sup>Obadiah 1:16. p. 362), in his expedition against Egypt, when he subdued Moab and Ammon; and Edom lay in his way, as Jeremiah had foretold (<sup><2430></sup>Jeremiah 25:9,21)

<sup><3004></sup>**Malachi 1:4.** *Whereas Edom saith* (<sup><1559></sup>rmaj), Edom, for Idumaea, and so feminine).

*We are impoverished*,<sup>f603</sup> or, more probably, “we were crushed.” Either gives an adequate sense. Human self-confidence will admit anything, as to the past; nay, will even exaggerate past evil to itself, “Crush us how they may, we will arise and repair our losses.” So Ephraim said of old (<sup><2300></sup>Isaiah 9:9,10), “in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn-stones: the sycamores are cut down, but we will change them into cedars.” It is the one language of what calls itself, “indomitable;” in other words, “untameable,” conquerors or every other gambler; “we will repair our losses.” All is again staked and lost.

“They shall call them the border of wickedness.” Formerly, it had its own proper name, “the border of Edom,” as other countries (<sup><1204></sup>Exodus 10:14,19), “all the border of Egypt (<sup><1828></sup>Deuteronomy 2:18), the border of Moab (<sup><0910></sup>1 Samuel 11:3,7; 27:1; <sup><3212></sup>1 Chronicles 21:12), the whole border of Israel (<sup><4413></sup>2 Chronicles 11:13), the border of Israel (<sup><0712></sup>Judges 11:22), the whole border of the Amorite.” Henceforth, it should be known no more by its own name; but as “the border of wickedness,” where wickedness formerly dwelt, and, hence, the judgment of God and desolation from Him came upon it, “an accursed land.” In a similar manner, Jeremiah says somewhat of Jerusalem (<sup><3218></sup>Jeremiah 22:8,9. Compare <sup><1523></sup>Deuteronomy 29:23-28.) “Many nations shall pass by this city, and they shall say, every man to his neighbor, Wherefore hath the Lord done this unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshiped other gods and served them.” Only Israel would retain its name, as it has; Edom should be blotted out wholly and forever.

<sup><3005></sup>**Malachi 1:5.** *And your eyes shall see* Malicious pleasure in looking on at the misery of Judaea and Jerusalem, had been a special sin of Edom: now God would show Judah the fruit of its reversal, and His goodness

toward themselves.<sup>f604</sup> “Ye have assurance of His love toward you and providence over you, when ye see that ye are returned to your own land, and can inhabit it, but they cannot do this: but “they build and I throw down,” and ye, therefore, praise and magnify My name for this, and ye shall say, “The Lord shall be magnified on the border of Israel, i.e., His greatness shall be always manifest upon you;” high above and exalted over the border of Israel<sup>f605</sup> which shall retain its name, while Edom shall have ceased to be. Wickedness gives its name to Edom’s border, as in Zechariah’s vision it was removed and settled in Babylon (<sup><3006></sup>Zechariah 5:8,11).

<sup><3006></sup>**Malachi 1:6.** *A son honoreth his father, and a slave his lord* Having spoken of the love of God, he turns to the thanklessness of man. God appeals to the first feelings of the human heart, the relation of parent and child, or, failing this, to the natural self-interest of those dependent on their fellow-men. A “son” by the instinct of nature, by the unwritten law written in the heart, “honoreth his father.” If he fails to do so, he is counted to have broken the law of nature, to be an unnatural son. If he is, what by nature he ought to be, he does really honor him. He does not even speak of love, as to which they might deceive themselves. He speaks of “honor,” outward reverence only; which whoso showeth not, would openly condemn himself as an unnatural son, a bad slave. “Of course,” the Jews would say, “children honor parents, and slaves their masters, but what is that to us?” God turns to them their own mental admission.

“If I am a Father.” (Jerome) “Although, before ye were born, I began to love you in Jacob as sons, yet choose by what title ye will name Me: I am either your Father or your Lord. If a Father, render me the honor due to a father, and offer the piety worthy of a parent. If a Lord, why despise ye Me? Why fear ye not your Lord?”

God was their Father by creation, as He is Father of all, as Creator of all. He had come to be their Father in a nearer way, by temporal redemption and adoption as His special people, creating them to be a nation to His glory. This they were taught to confess in their psalmody (<sup><3940B></sup>Psalm 100:3), “He hath made us, and not we ourselves; we are His people and the sheep of His pasture.” This title God had given them in sight of the Egyptians (<sup><1042></sup>Exodus 4:22), “Israel is My son, My firstborn:” of this Hosea reminded them; (<sup><2801></sup>Hosea 11:1), “When Israel was a child, then I loved him, and called My son out of Egypt;” and Jeremiah reassured them

(<sup>-2319</sup>Jeremiah 31:9), “I am a Father to Israel and Ephraim is My firstborn:” this, Isaiah had pleaded to God (<sup>-2316</sup>Isaiah 63:16), “Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer, Thy name is from everlasting (<sup>-2348</sup>Isaiah 64:8). And now, O Lord, Thou art our Father; we the clay, and Thou our potter; and we all, the work of Thy hands.” God had impressed this His relation of Father, in Moses’ prophetic warning; (<sup>-1516</sup>Deuteronomy 32:6), “Do ye thus requite the Lord, O foolish people and unwise? Is not He thy Father that hath bought thee? hath He not made thee and established thee?” (Lap.) “God is the Father of the faithful:

- 1) by creation;
- 2) by preservation and governance;
- 3) by alimony;
- 4) by fatherly care and providence;
- 5) by faith and grace, whereby He justifies and adopts us as sons and heirs of His kingdom.”

“If I am a Father.” He does not throw doubt, that He is our Father; but, by disobedience, we in deeds deny it. Our life denies what we in words profess. “Where is My honor?” (Dionysius)

“Why obey ye not My precepts, nor honor Me with acts of adoration; praying, praising, giving thanks, sacrificing, and reverently fulfilling every work of God? For (<sup>-2480</sup>Jeremiah 48:10.) cursed is he that doeth the work of the Lord deceitfully.”

“And if I am your Lord, as I certainly am, and specially by singular providence.” (Lap.)

“He is our Lord by the same titles, that He is our Father, and by others, as that He has redeemed us, and purchased us to Himself by the Blood of His Son; that He is the Supreme Majesty, whom all creation is bound to serve; that, setting before us the reward of eternal glory, He has hired us as servants and laborers into His vineyard.” God Alone is Lord through universal sovereignty, underived authority, and original source of laws, precepts, rights; and all other lords are but as ministers and instruments, compared to Him, the Lord and original Doer of all. Hence, He says

(~~2308~~ Isaiah 42:8), “I am the Lord; that is My Name, and My glory will I not give to another.”

“Where is My fear?” which ought to be shown to Me. (Lap. as from Ambr.)

“If thou art a servant, render to the Lord the service of fear; if a son, show to thy Father the feeling of piety. But thou renderest not thanks, neither lovest nor fearest God. Thou art then either a contumacious servant or a proud son.”

“Fear includes reverence, adoration, sacrifice, the whole worship of God.” (Chrysostom de Incompr. Dei. Hom. ii. T. i. p. 459. Ben.) “Whoso feareth is not over-curious, but adores; is not inquisitive, but praises, and glorifies.”

(Dionysius) “Fear is twofold; servile, whereby punishment, not fault, is dreaded; filial, by which fault is feared. In like way service is twofold. A servant with a service of fear, purely servile, does not deserve to be called a son of God, nor is in a state of salvation, not having love. Whence Christ, distinguishing such a servant from a son of God by adoption, saith (~~4085~~ John 8:35), “The servant abideth not in the house forever, but the son abideth ever: and again (~~4055~~ John 15:15), The servant knoweth not what his Lord doeth.” But a servant, whose service is of pure and filial love, is also a son, of whom the Saviour saith, (~~4251~~ Matthew 25:21,23), “Well done, good and faithful servant, enter thou into the joy of thy Lord.” But since a distinction is made here between the son and the servant, he seems to be speaking of servile fear, which, although it doth not good well and meritoriously, i.e., with a right intention and from love, yet withdraws from ill, and is the beginning of wisdom, because it disposeth to grace. Whence it is written (Ecclesiasticus 1:21), ‘The fear of the Lord driveth away sins,’ and again Scripture saith (~~2146~~ Proverbs 16:6), “By the fear of the Lord men depart from evil.”

(Bern. Serm. 83 in Song of Solomon n. 4. Opp. c. 1560 Ben. Lap.)

“God requireth to be feared as a Lord, honored as a Father, loved as a Husband. Which is chiefest of these? Love. Without this, fear has torment, honor has no grace. Fear, when not enfreed by love, is servile. Honor, which cometh not from love, is not honor, but adulation. Honor and glory belong to God Alone; but neither of them will God accept, unless seasoned with the honey of love.”

“Saith the Lord unto you, O priests, who despise My Name,” literally “despisers of My Name,” habitually beyond others. The contempt of God came especially from those bound most to honor him. priests, as consecrated to God, belonged especially to God (Lap.).

“Malachi begins his prophecy and correction by the correction of the priests; because the reformation of the state and of the laity hangs upon the reformation of the clergy and the priest, for (~~3049~~Hosea 4:9), “as is the priest, such also is the people?”

He turns, with a suddenness which must have been startling to them, to them as the center of the offending.

“And ye say, Wherein have we despised Thy Name?” Before, it was ignorance of God’s love: now it is ignorance of self and of sin. They affect to themselves innocence and are unconscious of any sin. They said to themselves doubtless (as many do now) “we cannot help it; we do the best we can, under the circumstances.” Without some knowledge of God’s love, there can be no sense of sin; without some sense of sin, no knowledge of His love. They take the defensive, they are simply surprised, like Cain, (~~0049~~Genesis 4:9), “Am I my brother’s keeper?” or many of the lost in the day of judgment (~~4072~~Matthew 7:22,23), “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? And in Thy Name have cast out devils? And in Thy Name done many wonderful works?” and yet were all the while “workers of iniquity,” to whom He will say, “I never knew you.” And ~~4154~~Matthew 25:44,46 says: “Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?” And yet they “shall go away into everlasting punishment.”

~~3002~~**Malachi 1:7.** *Offering polluted bread upon Mine altar* This, continuing on the words, “despisers of My Name,”<sup>f606</sup> is the answer to their question, “Wherein have we despised Thy Name?” “Bread” might stand, in itself, either for the showbread, or for the *minchah* ~~44503~~, meal-offering, which was the necessary accompaniment of sacrifices and sometimes the whole. But here the “polluted bread” cannot be the showbread, since this was not put upon the altar, but upon its own table; and although the altar is, as here, also called “a table” (In ~~34122~~Ezekiel 41:22, the “altar” is called “the table that is before the Lord,” and in regard to the offering of the sacrifice, it is said, “they shall come near to my table,” ~~34115~~Ezekiel 41:15,16), in regard to the sacrifice hereon consumed, “the table” of the

showbread is nowhere called “altar.” The prophet then means by “bread,” either the meal-offering, as representing the sacrifice, or the offerings by fire altogether, as in Ezekiel (<sup><3407></sup>Ezekiel 44:7), “When ye offer My bread, the fat and the blood;” and in Leviticus<sup>f607</sup> “the offerings of the Lord, made by fire, the bread of their God, do they offer;” and of the “peace-offering (<sup><0811></sup>Leviticus 3:11), the priest shall burn it upon the altar; the bread of the offering made by fire unto the Lord:” and specifically, of animals with blemish, as these, it is forbidden (<sup><0225></sup>Leviticus 22:25), “Neither from a stranger’s hand shall ye offer the bread of your God of any of these, because their corruption is in them, blemishes in them: they shall not be accepted for you.” It was, as it were, a feast of God with man, and what was withdrawn from the use of man by fire, was, as it were, consumed by God, to whom it was offered.

It was “polluted,” in that it was contrary to the law of God which forbade to sacrifice any animal, “lame or blind” or with “any ill blemish,” as being inconsistent with the typical perfection of the sacrifice. Even the Gentiles were careful about the perfection of their sacrifices.

(Jerome)

“Blind is the sacrifice of the soul, which is not illumined by the light of Christ. Lame is his sacrifice of prayer, who comes with a double mind to entreat the Lord.”

(Dionysius)

“He offereth one weak, whose heart is not established in the grace of God, nor by the anchor of hope fixed in Christ. These words are also uttered against those who, being rich, offer to the Creator the cheaper and least things, and give small alms.”

“And ye say, Wherewith have we polluted Thee?”<sup>f608</sup> It is a bold expression. Yet a word, to which we are but too ill-accustomed, which expresses what most have done, “dishonor God,” comes to the same. Though less bold in expression, they are yet like in meaning (<sup><3139></sup>Ezekiel 13:19). “Will ye pollute Me anymore among My people?” or (<sup><3119></sup>Ezekiel 20:9,14,22), “that My Name should not be polluted before the pagan (<sup><3407></sup>Ezekiel 43:7). My holy Name shall Israel no more defile (<sup><3307></sup>Ezekiel 39:7), “I will not let them pollute My Name anymore.” (Lap.)

“Much more in the new law, in which the Sacrifice is Christ Himself our God, whence the Apostle says expressly (~~1~~1 Corinthians 11:27), “Whoso eateth this bread and drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.”

(Jerome)

“For when the sacraments are violated, Himself, whose sacraments they are, is violated.”

God speaks of our acts with an unveiled plainness, which we should not dare to use. (Dionysius)

“As we are said to sanctify God, when we minister to Him in holiness and righteousness, and so, as far as in us lies, show that He is holy; so we are said to pollute Him, when we conduct ourselves irreverently and viciously before Him, especially in His worship, and thereby, as far as in us lies, show that He is not holy and is to be dishonored.”

“In that ye say, the table of the Lord is contemptible,” literally “contemptible is it,”<sup>f609</sup> and so any contemptible thing might be offered on it. They said this probably, not in words, but in deeds. Or, if in words, in plausible words. (Remig.) “God doth not require the ornamenting of the altar, but the devotion of the offerers.” (Jerome) “What good is it, if we offer the best? Be what we offer, what it may, it is all to be consumed by fire.” (Lap.) “The pretext at once of avarice and gluttony!” And so they kept the best for themselves. They were poor, on their return from the captivity. Anyhow, the sacrifices were offered. What could it matter to God? And so they dispensed with God’s law.

(Lap. referring to Bellarmine de gemitu columbae.) “So at this day we see some priests and prelates, splendid in their tables and feasts, sordid in the altar and temple; on the table are costly napkins and wine; on the altar torn linen and wine-mace ( “villum (“the refuse of kernels and skins,”), potius quam vinum.”) rather than wine.” (Jerome)

“We pollute the bread, that is, the Body of Christ, when we approach the altar unworthily, and, being defiled, drink that pure Blood, and say, ‘The table of the Lord is contemptible;’ not that anyone dareth to say this, but the deeds of sinners pour contempt on the table of God.”

**Malachi 1:8.** *And if ye offer the blind for sacrifice, is it not evil?*

Others, "it is not evil," as we should say, "there is no harm in it." Both imply, alike, an utter unconsciousness on the part of the offerer, that it was evil: the one, in irony, that this was always their answer, "there is nothing amiss;" the other is an indignant question, "is there indeed nought amiss?" And this seems the most natural.

The sacrifice of the "blind" and "lame" was expressly forbidden in the law (<sup>(4852)</sup>Deuteronomy 15:21), and the sick in manifold varieties of animal disease. "Whatever hath a blemish ye shall not offer (<sup>(4822)</sup>Leviticus 22:22), blind or with limb broken, or wounded or mangy or scabby or scurfy." Perfectness was an essential principle of sacrifice; whether, as in the daily sacrifice, or the sin or trespass-offerings, typical of the all-perfect Sacrifice, or in the whole-burnt-offering, of the entire self-oblation. But these knew better than God, what was fit for Him and them. His law was to be modified by circumstances. He would not be so particular (as people now say so often.)

Is it then fit to offer to God what under the very same circumstances man would not offer to man? Against these idle, ungrateful, covetous thoughts God saith,

"Offer it now unto thy governor." He appeals to our own instinctive thought of propriety to our fellow creature, which may so often be a test to us. No one would think of acting to a fellow-creature, as they do to Almighty God. Who would make diligent preparation to receive any great one of the earth, and turn his back upon him, when come? Yet what else is the behavior of most Christians after holy communion? If thou wouldest not do this to a mortal man, who is but dust and ashes, how much less to God Almighty, the King of kings and Lord of lords! (Dionysius)

"The words are a reproof to those most negligent persons, who go through their prayers to God without fear, attention, reverence or feeling; but if they have to speak to some great man, prelate or prince, approach him with great reverence, speak carefully and distinctly and are in awe of him. Do not thou prefer the creature to the Creator, man to God, the servant to the Lord, and that Lord, so exalted and so Infinite."

**Malachi 1:9.** *And now entreat, I pray you, God<sup>f610</sup> that He will be gracious unto you* This is not a call to repentance, for he assumes that God

would not accept them. It is rather irony; “go now, seek the favor of God, as ye would not that of your governor.” “From your hand,” not from your fathers, not from aliens, “hath this been: will He accept persons from you?” The unusual construction seems to imply a difference of meaning; as if he would say, that it consisted not with the justice of God, that He should be an “accepter of persons,” (which He declares that He is not) which yet He would be, were He to accept them, while acting thus.

**Malachi 1:10.** *Who is there even among you?* This stinginess in God’s service was not confined to those offices which cost something, as the sacrifices. Not even services absolutely costless, which required only a little trouble, as that of closing the folding-doors of the temple or the outer court, or bringing the fire to consume the sacrifices, would they do without some special hire. All was mercenary and hireling service. Others have rendered it as a wish, “who is there among you!” i.e., would that there were one among you, who would close the doors altogether; so shall ye not kindle fire on Mine altar for nought, i.e., fruitlessly! But apart from the difficulty of the construction, it is not God’s way to “quench the smouldering flax.” He who bids, “Gather up the fragments that remain, that nothing be lost,” accepts any imperfect service rather than none. He does not break off the last link, which binds man to Himself. Then, if or when God willed His service to surcease, He would do it Himself, as He did by the destruction of the temple before the captivity, or finally by the Romans. It would have been an ungodly act (such as was only done by Ahaz, perhaps the most ungodly king of Israel) (<sup><4024></sup>2 Chronicles 28:24), and one which especially called down His wrath (<sup><4028></sup>2 Chronicles 29:8), to close the doors, and therewith to break off all sacrifice. Manasseh carried the worship of false gods into the temple itself; Ahaz, as far as in him lay, abolished the service of God. A prophet of God could not express a wish, that pious Israelites (for it is presupposed that they would do this out of zeal for God’s honor) should bring the service of God to an end.

He sums up with an entire rejection of them, present and future. “I have no pleasure in you;” it is a term of repudiation,<sup>f611</sup> sometimes of disgust (<sup><18700></sup>wpj <sup><12656></sup>ya <sup><1369></sup>yl k <sup><13627></sup>, <sup><2228></sup>Jeremiah 22:28; 48:38; <sup><3888></sup>Hosea 8:8.) “neither will I accept an offering at your hands.” He says not simply (<sup><2160></sup>Jeremiah 6:20), “your burnt-offerings are not acceptable, nor your sacrifices sweet unto Me, but, I will not accept it.” Such as they were, such

they would be hereafter. God would not accept their sacrifices, but would replace them.

**Malachi 1:11.** *For* The form of words does not express whether this declaration relates to the present or the future. It is a vivid present, such as is often used to describe the future. But the things spoken of show it to be future. The Jewish sacrifices had defects, partly incidental, partly inherent. Incidental were those, with which the prophet had upbraided them; inherent (apart from their mere typical character) that they never could be the religion of the world, since they were locally fixed at Jerusalem. Malachi tells them of a new sacrifice, which should be offered throughout the then pagan world, grounded on His new revelation of Himself to them. “For great shall be My Name among the pagan.” The prophet anticipates an objection (Pococke) which the Jews might make to him. (Joshua 7:9), “What then will God do unto His great Name?” Those by which He would replace them, would be more worthy of God in two ways:

- 1) in themselves,
- 2) in their universality.

“Then,” whatsoever the pagan worshiped, even if some worshiped an “unknown God,” His “Name” was not known to them, nor “great among them.” Those who knew of Him, knew of Him, not as the Lord of heaven and earth, but as the God of the Jews only; their “offerings” were not “pure,” but manifoldly defiled. A Hebrew prophet could not be an apologist for pagan idolatry amidst its abominations, or set it on a level with the worship which God had, for the time, appointed; much less could he set it forth as THE true acceptable service of God.<sup>f612</sup> Malachi himself speaks of it, as an aggravation of cruelty in their divorcing of their wives, that they (Malachi 2:11) “married the daughter of a strange god.” The worship of those Jews, who remained, out of secular interests, in foreign countries, could not be represented as “the pure offering;” for they made no offerings: then as now, these being forbidden out of Jerusalem; nor would the worship of such Jews, as were scattered in the large empire of Persia, be contrasted with that at Jerusalem, as “the” pure worship; else why should the Jews have returned? It would have been an abolition of the law before its time. Malachi prophesies then, as had Micah, Isaiah, Zephaniah (Zephaniah 2:11), of a new revelation of God, when, and in

which, people should “worship Him, every one from his place, even all the isles of the pagan.”

Our Lord Himself explains and expands it in His words to the Samaritan woman; (<sup><B02></sup>John 4:21,23,24), “Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth,” and declared the rejection of the Jews, sealing their own sentence against themselves (<sup><B4></sup>Matthew 21:41,43), “I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;” and before (<sup><B1></sup>Matthew 8:11,12), “Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, and the children of the kingdom shall be cast out into outer darkness.”

“Incense shall be offered unto My name,” literally I think, “there shall be incense, oblation made unto My name” (this is a mere question of construction),<sup>f613</sup> “and a pure oblation.”

This sacrifice, which should be offered, is designated by the special name of “meal-offering.” (<sup><B1></sup>Leviticus 2:7 (verse 14 in English) and the verses following.) God would not accept it from the Jews; He would, from the Pagan. It was a special sacrifice, offered by itself as an unbloody sacrifice, or together with the bloody sacrifice. (<sup><B1></sup>Leviticus 6:17 (verse 10 in Hebrew)), “It is most holy, as the sin-offering and as the trespass-offering.” In the daily sacrifice it was offered morning and evening, with the lamb. Since this was typical of the precious blood-shedding of the “Lamb without spot” upon the cross, so was the meal-offering which accompanied it, of the holy eucharist.

The early Christians saw the force of the prediction, that sacrifice was contrasted with sacrifice, the bloody sacrifices which were ended by the “One full perfect and sufficient sacrifice oblation and satisfaction” made by our Lord “on the altar of the cross for the sins of the whole world,” and those sacrifices which He commanded to be made on our altars, as a memorial of Him. So Justin, who was converted probably 133 A.D., within 30 years from the death of John, says (Dial. c. Tryph. 117 pp. 215, 216 Oxford translation also 28, 29 pp. 104, 105. Ibid.)

“God has, therefore, beforehand declared, that all who through this name offer those sacrifices, which Jesus, who is the Christ, commanded to be offered, that is to say, in the eucharist of the bread and of the cup, which are offered in every part of the world by us Christians, are well-pleasing to Him. But those sacrifices, which are offered by you and through those priests of yours, He wholly rejects, saying, “And I will not accept your offerings at your hands. For from the rising of the sun even to the going down of the same, My Name is glorified among the Gentiles; but ye profane it.”

He points out further the failure of the Jewish explanation as to “their” sacrifices, in that the Church was everywhere, not so the Jews. (Dial. c. Tryph. 117 pp. 215, 216 Oxford translation also 28, 29 pp. 104, 105. Ibid.)

“You and your teachers deceive yourselves, when you interpret this passage of Scripture of those of your nation who were in the dispersion (The Jews then must have interpreted it of themselves in the present, and so of the times of Malachi alter the return of others from Babylon.) and say that it speaks of their prayers and sacrifices made in every place, as pure and well-pleasing, and know that you speak falsely, and endeavor in every way to impose upon yourselves; first, because your people are not found, even now, from the rising to the setting of the sun, but there are nations, in which none of your race have ever dwelt: while there is not one nation of people, whether Barbarians, or Greeks, or by whatsoever name distinguished, whether of those (nomads) who live in wagons, or of those who have no houses, or those pastoral people that dwell in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of all things, through the name of the crucified Jesus. And you know that at the time when the prophet Malachi said this, the dispersion of you through the whole world, in which you now are, had not yet taken place; as is also shown by Scripture.”

Irenaeus in the same century (iv. 17. 5. pp. 356, 357. Oxford translation. See also his Fragment xxxvi. pp. 554, 555. Oxford translation)

“He took that which is part of the creation, namely, bread, and gave thanks, saying, ‘This is My body.’ And the cup likewise, which is of the creation which pertains unto us, He professed to be His own blood, and taught people the new oblation of the New Testament;

which the Church receiving from the apostles offers unto God in the world: unto Him who giveth us nourishment, the firstfruits of His own gifts, in the New Testament; of which in the twelve prophets Malachi gave beforehand this intimation (quoting ~~<3000>~~Malachi 1:10,11); most evidently intimating hereby, that while the former people should cease to make offerings to God, in every place sacrifice should be offered unto Him, and that in pureness; His Name also is glorified among the Gentiles. Now what other name is there, which is glorified among the Gentiles, than that which belongs to our Lord, by whom the Father is glorified, and man is glorified? And because man belongs to His Own Son, and is made by Him, He calls him His Own. And as if some King were himself to paint an image of his own son, he justly calls it his own image, on both accounts, first that it is his son's, next, that he himself made it: so also the Name of Jesus Christ, which is glorified in the Church throughout the whole world, the Father professes to be His own, both because it is His Son's, and because He Himself wrote and gave it for the salvation of men. Because, therefore, the Name of the Son properly belongs to the Father, and in God Almighty through Jesus Christ the Church makes her offering, well saith He on both accounts, 'And in every place incense is offered unto My Name, and a pure sacrifice.' And incense, John in the Apocalypse declares to be the prayers of the saints. Therefore, the offering of the Church, which the Lord hath taught to be offered in the whole world, is accounted with God as a pure sacrifice, and accepted of Him."

Tertullian contrasts the (c. ~~<1000>~~Judges 1:5. p. 214 Edinb. Tr. Add c. Marcion. iii. 22)

"sacerdotal law through Moses, in Leviticus, prescribing to the people of Israel, that sacrifices should in no other place be offered to God than in the land of promise, which the Lord God was about to give to the people Israel and to their brethren, in order that on Israel's introduction thither, there should be there celebrated sacrifices and holocausts, as well for sins as for souls, and nowhere else but in the holy land (~~<1870>~~Leviticus 17:1-6; ~~<1515>~~Deuteronomy 12:5-14,26,27), and this subsequent prediction of the Spirit through the prophets, that in every place and in every land there should be

offered sacrifices to God. As He says through the angel Malachi, one of the twelve prophets (citing the place).”

Hippolytus, a disciple of Irenaeus, 220 A.D. martyr, in a commentary on Daniel, says that (Interpret. in Daniel n. xxii. p. 110, published from the Chisian codex of cent. x. in Daniel sec. Septuagint Romae 1772. The passage is quoted loosely by Jerome in Daniel c. 9. Opp. v. 689. Vall.) “when Anti-Christ cometh, the sacrifice and libation will be taken away, which is now in every place offered by the Gentiles to God.” The terms “Sacrifice offered in every place” are terms of Malachi.

So Cyprian, in his Testimonies against the Jews, sums up the teaching of the passage under this head (Testim. ad Quirin. i. 16. pp. 23 and 31. Oxford translation), “That the old sacrifice was to be made void, and a new sacrifice instituted.”

In the (vii. 30 (on their age, especially of that of their substance, see Pusey, The real presence the doctrine of the early Church pp. 605-609.)) “apostolic Constitutions,” the prophecy is quoted as “said by God of His ecumenical Church.”

Eusebius says,<sup>f614</sup>

“The truth bears witness to the prophetic word, whereby God, rejecting the Mosaic sacrifices, foretells that which shall be among us. ‘For from the rising of the sun’ etc. We sacrifice then to the supreme God the sacrifice of praise; we sacrifice the divine, reverend and holy oblation: we sacrifice, in a new way according to the New Testament, the pure sacrifice. The broken heart is also called a sacrifice to God — We sacrifice also the memory of that great Sacrifice, performing it according to the mysteries which have been transmitted by Him.”

Cyril of Jerusalem (Cat. xviii. 25.) speaks of it only as prophesying the rejection of the Jews and the adoption of the Gentiles.

In the liturgy of Mark (Assem. Cod. Literally, vii. 19, 20), it is naturally quoted, only, as fulfilled “in the reasonable and unbloody sacrifice, which all nations offer to Thee, O Lord, from the rising of the sun to the setting thereof,” not in reference to the cessation of Jewish sacrifices.

Chrysostom dwells on its special force, coming from so late a prophet. (Ad. <sup>(1062)</sup>Judges 5:12. Opp. i. 647, 648 Montf. See also his Expos. in Psalm 112. n. 2. Opp. v. 288, 289, and Qued Christus sit Deus Opp. i. 582, “Seest thou, how plainly he both cast out Judaism and exhibited Christianity effulgent and extended over the whole world?”)

“Hear Malachi, who came after the other prophets. For I adduce, for the time, no testimony either of Isaiah or Jeremiah or any other before the captivity, lest thou shouldst say that the terrible things which he foretold were exhausted in the captivity. But I adduce a prophet, after the return from Babylon and the restoration of your city, prophesying clearly about you. For when they had returned, and recovered their city, and rebuilt the temple and performed the sacrifices, foretelling this present desolation then future, and the taking away of the sacrifice, Malachi thus speaks in the Person of God (<sup>(3010)</sup>Malachi 1:10 (end) and Mal 1:12 (beginning)). When, oh Jew, happened all this? When was incense offered to God in every place? when a pure sacrifice? Thou couldest not name any other time, than this, after the coming of Christ. If the prophet foretellet not this time and our sacrifice, but the Jewish, the prophecy will be against the law. For if, when Moses commandeth that sacrifice should be offered in no other place than the Lord God should choose, and shutteth up those sacrifices in one place, the prophet says that incense should be offered in every place and a pure sacrifice, he opposeth and contradicteth Moses. But there is no strife nor contention. For Moses speaketh of one sacrifice, and Malachi of another. Where doth this appear? (From the place, not Judaea only; from the mode, that it should be pure; from the offerers, not Israel, but the nations), from East to West, showing that whatever of earth the sun surveys, the preaching will embrace. He calls the former sacrifice impure, not in its own nature but in the mind of the offerers; if one compares the sacrifice itself, there is such a boundless distance, that this (that offered by Christians) might in comparison be called ‘pure.’”

Even the cold, but clear, Theodoret has (ad. loc.)

“Foretelling to the Jews the cessation of the legal priesthood, he announces the pure and unbloody sacrifice of the Gentiles. And first he says to the Jews, ‘I have no pleasure in you, saith the Lord of

hosts, and I will not accept a sacrifice at your hands.’ Then he foreshows the piety of the Gentiles, ‘For from the rising of the sun’ etc. (<3011>Malachi 1:11), You then I will wholly reject, for I detest altogether what you do. Wherefore also I reject the sacrifice offered by you; but instead of you, I have the whole world to worship Me. For the dwellers in the whole earth, which the rising and setting sun illumines, will everywhere both offer to Me incense, and will sacrifice to Me the pure sacrifice, which I love. For they shall know My name and My will, and shall offer to Me reverence due. So the Lord said to the Samaritan woman, ‘Woman, believe Me, that the hour cometh and now is, when neither in this mountain, nor in Jerusalem shall ye worship the Father.’ The blessed Paul, being instructed in this, says (<3488>1 Timothy 2:8), ‘I will that men pray everywhere’ etc., and the divine Malachi clearly taught us in this place the worship now used, for the circumscribed worship of the priests is brought to an end, and every place is accounted fit for the worship of God, and the sacrifice of irrational victims is ended, and He, our spotless Lamb, Who taketh away the sin of the world, is sacrificed.”

Lastly, Augustine (de Civ. Del. xviii. 35. 3),

“Malachi, prophesying of the Church which we see propagated through Christ, says most plainly to the Jews in the person of God, ‘I have no pleasure in you, and will not receive an offering at your hands. For from the rising of the sun’ etc. Since we see this sacrifice through the priesthood of Christ after the order of Melchizedek, now offered to God in every place from the rising of the sun to its setting; but the sacrifice of the Jews, of which it is said, ‘I have no pleasure in you, neither will I accept an offering from your hands,’ they cannot deny to have ceased; why do they yet expect another Christ, since what they read as prophesied and see fulfilled, could not be fulfilled, except through Him?”

<3012>**Malachi 1:12.** *And ye have profaned* (wta <h853> μϋλ ι j m <h2490> μτα <h859>) are habitually profaning it), *in that ye say* It was the daily result of their daily lives and acts. (Cyril)

“It is probable that the priests did not use such words, but that by their very deeds, they proclaimed this aloud: as in the, ‘The fool

hath said in his heart, There is no God.' For in that he is seen to be a despiser, though he say it not in words, yet, by their very deeds and by the crookedness of their lives, they all but cry out, There is no God. For they who live as though God beheld not, and do all things recklessly and unholily, by their own deeds and works deny God. So they who are not earnest to preserve to the holy altar the reverence becoming to it, by the very things which they do, say,

*The table of the Lord is despised* Not the “table of showbread,” since it is so called in reference to the sacrifice offered thereon. Ezekiel had probably so called the altar, which he saw in his vision of the new temple. (<sup>2446</sup>Ezekiel 44:16.) It is what was before called “the altar;” an altar, in regard to the sacrifices offered to God; a “table,” in regard to the food of the sacrifice therefrom received. Both names, “altar” (<sup>4163</sup>Matthew 5:23; <sup>310</sup>Hebrews 13:10.) and “table” (<sup>402</sup>1 Corinthians 10:21.) being received in the New Testament, both were received in the early Church. For each represented one side of the great eucharistic action, as it is a Sacrifice and a sacrament. But the title “altar” was the earliest. (Ignat. ad Philad. n. 4. p. 32. Cotel.)

It may be here a different profaneness of the priests. They connived at the sin of the people in sacrificing the maimed animals which they brought, and yet, since they had their food from the sacrifices, and such animals are likely to have been neglected and ill-conditioned, they may very probably have complained of the poverty of their lot, and despised the whole service. For the words used, “its produce, the eating thereof is contemptible” belong to their portion, not to what was consumed by fire. With this agrees their cry.

<sup>3013</sup>**Malachi 1:13.** *What a weariness!* What an onerous service it is! The service of God is its own reward. If not, it becomes a greater toil, with less reward from this earth, than the things of this earth. Our only choice is between love and weariness.

*And ye have snuffed (puffed) at it,*<sup>f615</sup> i.e., at the altar; as a thing contemptible. “Ye, have brought that which was taken by violence.”<sup>f616</sup> In despising any positive law of God, they despised the lawgiver; and so, from contempt of the ceremonial law, they went on to break the moral law. It were indeed a mockery of God, to break a law whereby He bound man to man, and therefrom to seek to appease Himself. Yet in rough times, people, even in Christianity, have made their account with their souls, by

giving to the poor a portion of what they had taken from the rich. “God,” it was said to such an one, “rejects the gifts obtained by violence and robbery. He loves mercy, justice and humanity, and by the lovers of these only will He be worshiped.” (Ecclesiasticus 34:18-20.) “He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous, and the gifts of unjust men are not accepted. The Most High is not pleased with the offerings of the wicked, neither is He pacified for sin by the multitude of sacrifices. Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before the father’s eyes.”

~~3014~~ **Malachi 1:14.** *Cursed is the deceiver* (Pococke)

“The fraudulent, hypocritical, false or deceitful dealer, who makes a show of one thing, and doth or intends another, nor doth to his power what he would make a show of doing; as if he could deceive God in doing in His service otherwise than He required, and yet be accepted by Him.”

The whole habit of these men was not to break with God, but to keep well with Him on as easy terms as they could. They even went beyond what the law required in making vows, probably for some temporal end, and then substituted for that which had typical perfection, the less valuable animal, the ewe<sup>f617</sup> and that, diseased. It was probably, to prevent self-deceit, that the law commanded that the oblation for a vow should be (~~1829~~ Leviticus 22:19,21), “a male without blemish, perfect;” lest (which may be a temptation in impulsive vows) repenting of their vow, they should persuade themselves, that they had vowed less than they had. Ordinarily, then, it would not have been allowed to one, who had not the best to offer, to vow at all. But, in their alleged poverty, the prophet supposes that God would so far dispense with His own law, and accept the best which anyone had, although it did not come up to that law. Hence the clause, “which hath in his flock a male.” (Jerome)

“If thou hast not a male, that curse in no wise injureth thee. But saying this, he showeth, that they have what is best, and offer what is bad.”

They sinned, not against religion only, but against justice also. (Lap.)

“For as a merchant, who offers his goods at a certain price, if he supply them afterward adulterated and corrupted, is guilty of fraud

and is unjust, so he who promised to God a sacrifice worthy of God, and, according to the law, perfect and sound, is fraudulent and sins against justice, if he afterward gives one, defective, mutilated, vitiated, and is guilty of theft in a sacred thing, and so of sacrilege.”

Clergy or “all who have vowed, should learn hence, that what they have vowed should be given to God, entire, manly, perfect, the best. For, reverence for the Supreme and Divine Majesty to whom they consecrate themselves demandeth this, that they should offer Him the highest, best and most perfect, making themselves a whole-burnt-offering to God.”

(Greg. in Ezekiel L. i. Hom. xii. 30. Opp. i. 305 Ben. L),

“They who abandon all things of the world, and kindle their whole mind with the fire of divine love, these become a sacrifice and a whole-burnt-offering to Almighty God.”

(Augustine de Civ. Del. x. 6. L), “Man himself, consecrated and devoted in the name of God, is a sacrifice.” He then offers a corrupt thing who, like Ananias, keeps back “part of the price,” and is the more guilty, because, while it was his own, it was in his own power.

*I am a great King* (Dionysius)

“As God is Alone Lord through His universal Providence and His intrinsic authority, so He Alone is King, and a King so great, that of His greatness or dignity and perfection there is no end.”

*My Name is dreadful among the pagan* Absence of any awe of God was a central defect of these Jews. They treated Him, as they would not a fellow-creature, for whom they had any respect or awe or fear. Some remaining instinct kept them from parting with Him; but they yielded a cold, wearisome, heartless service. Malachi points to the root of the evil, the ignorance, how awful God is. This is the root of so much irreverence in people’s theories, thoughts, conversations, systems, acts, of the present day also. They know neither God or themselves. The relation is summed up in those words to a saint (Catherine of Sienna),

“Knowest thou well, Who I am, and who thou art? I am He Who Is, and thou art she who is not.”

So Job says in the presence of God (<sup><1807></sup>Job 42:5,6), “I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself and repent in dust and ashes.” To correct this, God, from the beginning, insists on the title which He gives Himself. (<sup><15016></sup>Deuteronomy 10:16,17; 7:21. Nehemiah uses it in his prayers (<sup><16015></sup>Nehemiah 1:5; 9:32) and Daniel (<sup><2004></sup>Daniel 9:4.) It occurs also (<sup><16018></sup>Nehemiah 4:8 (14 Eng.) <sup><1978></sup>Psalms 47:3; 68:36; 89:8; 96:4; 99:3; 111:9; <sup><3021></sup>Zephaniah 2:11.

“Circumcise the foreskin of your hearts and be no more stiff-necked: for the Lord your God is God of gods and Lord of lords, the great God, the mighty and the terrible;” and in warning (<sup><1538></sup>Deuteronomy 28:58,59), “If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God, then the Lord thy God will make thy plagues wonderful” etc.

## NOTES ON MALACHI 2

**<311>Malachi 2:1.** *And now this is My commandment unto you*, not a commandment, which He gave them, but a commandment in regard to them. As God said of old, upon obedience (<sup><1852></sup>Leviticus 25:21, מְקִל <sup><18705></sup> ytkrb <sup><1293></sup> ta <sup><1853></sup> ytywxw <sup><16680></sup>), “I will command My blessing unto you,” so now He would command what should reach them, but a curse. (Lap.)

“He returns from the people to the priests, as the fountain of the evil, whose carelessness about things sacred he had rebuked before. Let the priests of the new law hear this rebuke of God, and conceive it dictated to them by the Holy Spirit to hear, from whom God rightly requires greater holiness, and so will punish them more grievously, if careless or scandalous in their office.”

All Christians are, in some sense (<sup><1111></sup>1 Peter 2:9), “a royal, holy priesthood,” over and above the special “Christian priesthood;” as the Jews, over and above the special priesthood of Aaron, were a (<sup><12916></sup>Exodus 19:6), “kingdom of priests.” What follows then belongs, in their degree, to them and their duties.

**<311>Malachi 2:2.** *If ye will not lay to heart*, namely, the rebukes addressed to them, “to give glory to God.” For the glory of God is the end and aim of the priesthood. This should be the principle and rule of their whole life, (“Ad majorem Dei. gloriam,” the motto of Ignatius Loyola.) “to the greater glory of God.” “I will send the curse upon you,” namely, that which He had threatened in the law upon disobedience; and will “curse your blessings,” will turn your blessings into a curse. He does not say, I will send you curses instead of blessings, but, I will make the blessings themselves a curse. (<sup><13623></sup>Psalms 69:23.) “The things which should have been to their wealth became to them an occasion of falling;” to the proud, the things which lift them up; to the gluttonous, their abundance; to the avaricious, their wealth; which, if used to the glory of God, become blessings, do, when self not God is their end, by God’s dispensation and Providence, become a curse to them. (Dionysius)

“The goods of nature, the goods of fortune, the goods of the Church allowed to you, I will turn to your greater damnation, permitting you to abuse them to pride; and your damnation shall be

the more penal, the more good things ye have received from Me. Whence Christ declares in the Gospel (<sup><4238></sup>Luke 12:48), ‘Unto whomever much is given, of him shall be much required.’”

*Yea, I have cursed them* (literally, it), i.e., each one of the blessings, “already.” God’s judgments as well as His mercies are individual with a minute care, showing that it is His doing. The curse had already gone forth, and had begun to seize upon them from the time that they began to despise His Name. His judgments do not break in at once, but little by little, with warnings of their approach, that so we may turn to Him, and “escape the wrath to come.”

<sup><398></sup>**Malachi 2:3.** *Lo, I will rebuke the seed for your sake,*<sup>f618</sup> i.e., that it should not grow. He who worketh by His sustaining will all the operations of nature, would at His will withhold them. Neither priests nor Levites cultivated the soil; yet, since the tithes were assigned to them, the diminution of the harvest affected them. The meal-offering too was a requisite part of the sacrifice. (See also <sup><3013></sup>Joel 1:13; 2:14.)

*And spread dung upon your faces, the dung*<sup>f619</sup> *of your solemn feasts,* or, “of your sacrifices.”<sup>f620</sup> It was by the law carried without the camp and burned with the animal itself. They had brought before the face of God maimed, unfitting sacrifices; they should have them cast back, with their refuse, upon them; (Abarb. Pococke) “as a lord that rejecteth a gift, brought to him by his servant, casts it back in his time.” (Rib.) “Of your sacrifices, not of Mine, for I am not worshiped in them: ye seek to please, not Me, but yourselves.” So God said of Eli (<sup><923></sup>1 Samuel 2:30), “them that honor Me I will honor, and they that despise Me shall be lightly esteemed.”

*And one shall take you away with it,* literally “to it.” They should be swept away, as if they were an appendage to it, as God said (<sup><1140></sup>1 Kings 14:10), “I will take away the remnant of the house of Jeroboam, as a man taketh away dung, until all be gone.” As are the offerings, so shall it be with the offerers.

<sup><3124></sup>**Malachi 2:4.** *And ye shall know that I have sent this commandment unto you:* this, which He had just uttered. They who believe not God when threatening, know that He is in earnest and not to be trifled with, through His punishing. “That My covenant might be with Levi.”<sup>f621</sup> God willed to punish those who at that time rebelled against Him, that He might spare

those who should come after them. He chastened the fathers, who showed their contempt toward Him, that their sons, taking warning thereby, might not be cut off. He continues to say, what the covenant was, which He willed still to be, if they would repent.

**Malachi 2:5.** *My covenant was with him life and peace;* literally “the life and the peace;” that, which alone is true “life and peace.” The covenant was not with Levi himself, but with Aaron, his representative, with whom the covenant was made in the desert, as is indeed here expressed; and, in him, with all his race (By the article in [ywl h](#)<sup><13878></sup> v. 8. See <sup><0252></sup>Numbers 25:12,13.) after him, who succeeded him in his office; as, when it is said, that (<sup><1359></sup>1 Chronicles 6:49), “Aaron and his sons offered upon the altar of burnt-offering,” it must needs be understood, not of Aaron in person alone and his sons then living, but of any of his race that succeeded in his and their room. So our Lord promised to be with His Apostles (<sup><1330></sup>Matthew 28:20), “always to the end of the world,” i.e., with them and those whom they should appoint in their stead, and these others, until He should Himself come. God promised, if they would keep the law, that they should live in peace on the earth; yea, that they should have peace of mind and a life of grace. “Life” is an indefectible being, which man does not forfeit by sin, to which death is no interruption, changing only the place of the soul’s life.

*And I gave them to him,* in, or as, “fear,” (Dionysius)

“Fear, not servile but filial and pure, as Paul bids Christians (<sup><1352></sup>Philippians 2:12), ‘work out your own salvation with fear and trembling.’”

God gave them an awful gift, to be held with fear and awe, for its very preciousness, as one would hold anxiously what is very precious, yet very fragile and easily marred.

*And he feared Me, and was afraid before My Name* Malachi unites two words, the second expressive of strong fear, by which a man is, as it were, crushed or broken. They are often united in Hebrew, but as expressing terror, which men are bidden not to feel before men. Toward man it is ever said (<sup><1321></sup>Deuteronomy 1:21; 31:8; <sup><1300></sup>Joshua 1:9; 10:25; <sup><1321></sup>1 Chronicles 22:13; 28:20; <sup><1405></sup>2 Chronicles 20:15,17; 32:7; <sup><2507></sup>Isaiah 51:7; <sup><2704></sup>Jeremiah 23:4; 30:10; 46:27; <sup><1506></sup>Ezra 2:6; 3:9), “fear not, neither be ye dismayed;” toward God Alone, it is a matter of praise. Man’s highest fear is too little,

for he knows not, who God is. So Isaiah says (<sup><2182></sup>Isaiah 8:12,13), “Fear ye not their fear (the fear of this people), nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear and let Him be your dread.” (Cyril)

“What can be more precious (than this fear)? For it is written (<sup><1133></sup>Proverbs 13:13), ‘He who feareth the Lord will be rewarded.’ (Ecclesiasticus 1:11), ‘The fear of the Lord is honor and glory and gladness and a crown of rejoicing.’ He saith, “the fear, wherewith he feareth Me and was afraid,” i.e., he received the fear of God in his whole heart and soul. For these reduplications and emphases suggest to the hearer how rooted in virtue are those thus praised.”

<sup><3116></sup>**Malachi 2:6.** *The law of truth was in his mouth* Apart from those cases, which were brought to the priests at the tabernacle (<sup><6170></sup>Deuteronomy 17:9,10,11; 19:17 (add <sup><6216></sup>Deuteronomy 21:5; <sup><6423></sup>Ezekiel 44:23,24), hence, the use of [~’]lohiym) <sup><4430></sup> <sup><6216></sup>Exodus 21:6; 22:7,8), in which their voice was the voice of God through them, to teach the law was part of the office both of the priest and Levite. Of the priest God says; (<sup><6101></sup>Leviticus 10:11), “that ye may teach the children of Israel all the statutes, which the Lord hath spoken unto them by the hand of Moses:” of the tribe of Levi generally Moses says (<sup><6530></sup>Deuteronomy 33:10), “They shall teach Jacob Thy judgments and Israel Thy law.” After the schism of the ten tribes, a prophet says to Asa, that “Israel” had (<sup><4153></sup>2 Chronicles 15:3), “for long time been without the true God and without a teaching priest and without law.” They are evil times, of which Ezekiel says (<sup><3175></sup>Ezekiel 7:26), “the law shall perish from the priest;” and God says of corrupt priests (<sup><3118></sup>Jeremiah 2:8), “The priest said not, where is the Lord? And they that handle the law knew Me not. (<sup><2225></sup>Ezekiel 22:26; <sup><3114></sup>Zephaniah 3:4) They did violence to My law.” Upon their return from the captivity Ezra was known to Artaxerxes as (<sup><5172></sup>Ezra 7:12,21), “a scribe of the law of the God of heaven,” and he looked upon him apparently, as one who should keep the people in good order by teaching it. (<sup><5175></sup>Ezra 7:25,26), “Thou, Ezra, after the wisdom of thy God which is in thy hand, set magistrates and judges, which may judge all the people which are beyond the river, all such as know the laws of thy God, and teach ye them that know them not: and whosoever will not do the law of thy God or the law of the king, let judgment be executed speedily upon him.” Ezra says of himself, that he (<sup><5170></sup>Ezra 7:10), “had prepared his heart to seek the law of the Lord and to do it and to teach in Israel statutes and judgments.”

(Pococke)

“God’s (<sup><B91C></sup>Psalm 119:142) law is the truth; the true doctrine of this law did he teach the people, and instruct them in the true meaning and intent thereof, that, according to the right rule, they might frame all their actions; nothing of it did he conceal from them, nor teach any thing contrary to it or false. This was in his mouth; nothing contrary to it was found in his lips.”

*And iniquity was not found in his lips* He expresses the perfectness of that teaching, first positively, then negatively. The true priest taught truth without any admixture of wrong. (Opus imp. in Matthew ap. Chrysostom Hom. 25. T. vi. App. p. cix. Ben.)

“Not only is he a betrayer of the truth, who, transgressing the truth, openly teaches a lie for the truth; but he too, who does not freely utter the truth, which he ought to utter freely, or who does not freely defend the truth which he ought to defend freely, is a betrayer of the truth. <sup><5100></sup>Romans 10:10, ‘For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’”

“Nothing,” says Ambrose (Ambrose Ep. xi. ad Theod. n. 2. 3. Ben. L.) to the Emperor Theodosius,

“is so perilous to the priest with God, so disgraceful with men, as not to utter freely what he thinks. For it is written (<sup><B946></sup>Psalm 119:46), ‘I spake of Thy testimonies before kings, and was not ashamed.’ And, therefore, a priest’s silence ought to displease your Clemency; his freedom, to please you. For you are involved in the peril of my silence, art aided by the good of my free speech.”

*He walked with Me* To awe of God, truthfulness of teaching, he adds a devout continual contact with God. Like the patriarchs of old, Enoch and Noah, he (<sup><01634></sup>Genesis 5:24; 6:9) “walked with God.” He not only lived in the presence, but walked up and down with Him, through his whole life, as a Friend, “having respect in all things to Him and His glory.”

*In peace and equity* The inward peace with God overflowing in peace to men. The brief words comprise the duties of both tables; as that (<sup><8124></sup>Hebrews 12:14; <sup><5128></sup>Romans 12:18), “Follow peace with all men, and holiness, without which no man shall see God; (<sup><4731D></sup>2 Corinthians 13:11.)

Live in peace, and the God of love and peace shall be with you; (<sup><418B></sup>Matthew 5:9.) blessed are the peacemakers, for they shall be called the children of God.” (Pococke) “God’s covenant with him was of peace (<sup><301B></sup>Malachi 2:5), so he observed it on his part.” Even “equity,” or real considerate justice, would alienate those, whom it found wrong, so he joins with it “peace,” that even equity was not administered but with love. (Cyril)

“To have peace with God, what is it but to will to be mended and to do what He willeth, and in nothing to offend Him?”

*And turned away many from iniquity* They, the true priests of the Old Testament then, were not satisfied with their own sanctification, but were zealous for the salvation of souls. What a history of zeal for the glory of God and the conversion of sinners in those, of whom the world knows nothing; of whose working, but for the three words (<sup><4571></sup>w[<sup><4772></sup>m byvh <sup><4772></sup>μybrw) in the closing book of the Old Testament, we should have known nothing! The prophets upbraid the sins of the many; the Psalms are the prayers given to and used by the pious; such incidental sayings as these, record some of the fruits. “Be of the disciples of Aaron,” said Hillel (Pirke Aboth c. i. Section 13 Pococke) “who loved peace and followed peace, and who loved men and brought them near to the law.”

Yet even under the Gospel Gregory complains (Gregory Hom. xvii. in Evang. n. 3 and 8. Opp. i. 1496, 1499. Ben. L.)

“The world is full of priests; yet in the harvest of God the laborers are few. For we undertake the priestly office, but do not fulfill its work. We receive the fruit of holy Church in daily stipend, but labor not for the everlasting Church in preaching.”

(Op. Imperf. in Matthew cxxiii. Hom. xliii. App. p. clxxxiii. Ben. L.)

“There are many priests,” says a writer in the 4th century, “and few priests; many in name, few in deed. See then, how ye sit on your thrones, for the throne maketh not the priest, but the priest the throne; the place sanctifieth not the man, but the man the place. Whoso sitteth well on the throne, receiveth honor from the throne; whoso ill, doth injustice to the throne. Thou sittest in judgment. If thou livest well and teachest well, thou wilt be a judge of all; if thou teachest well and livest ill, thine own only. For by teaching well and

living well thou instructest the people, how it ought to live; by teaching well and living ill, thou teachest God, how He should condemn thee.”

(Gregory Hom. in Ezekiel L. i. Hom. xi. nn. 9. and 11. Opp. i. 1285. L.)

“We who are called priests, above the ills which we have of our own, add also the deaths of others. For we slay as many as we, in tepidity and silence, see daily go to death. He who is placed under thee dies without thee, when in that which causes his death, thou hast withstood him. For to that death, which thou hast not withstood, thou wilt be added.”

~~<3012>~~ **Malachi 2:7.** *For the priest's lips should keep knowledge* (Lap.)

“He assigns the reason for what he had just said, the law of truth was in his mouth; they had done what it was their duty to do; as in Ecclesiasticus it is said of Aaron (Ecclesiasticus 45:17), ‘God gave unto him His commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in His laws.’ So Paul requires of Titus to ordain such overseers, as shall be able to (~~<5009>~~ Titus 1:9), ‘exhort by sound doctrine and to convince gainsayers.’ Wherefore Ambrose (de fideiii. c. 15. n. 128. Opp. i. 519. Ben.) calls the Bible, which contains the law of God, ‘the book of priests,’ as specially belonging to them, to be specially studied by them. Jerome notes that he says keep, not ‘give forth,’ that they should speak seasonably, and give their fellow-servants meat in due season.”

*For he is the messenger (or angel) of the Lord of hosts* Malachi gives to the priest the title which belongs to the lowest order of the heavenly spirits, as having an office akin to theirs; as Haggai does to the prophet, (~~<5721>~~ Haggai 2:11.) as an extraordinary “messenger” of God; and Paul tells the Galatians (~~<8014>~~ Galatians 4:14), “ye received me as an angel of God, as Christ Jesus;” and Christ, by John, speaks to the leaders of the seven congregations, good or bad, or of mixed good and bad, as “the angels (~~<6020>~~ Revelation 1:20) of those churches.”

(Dionysius)

“Since in the heavenly hierarchy the order of angels is the lowest, and in the eucharistical hierarchy the order of the priesthood is the highest”

(Jerome),

“most truly is the priest of God called angel, i.e., messenger, because he intervenes between God and man, and announces the things of God to the people; and, therefore, were the Urim and Thummim placed on the priest’s breastplate of judgment, that we might learn, that the priest ought to be learned, a herald of divine truth.”

Much more in the New Testament. (Greg. Naz. Orat. ii. n. 73. p. 48 Ben.)

“Who, as it were in a day, can form one of earth, to be the defender of truth, to stand with angels, to give glory with archangels, to transmit the sacrifices to the altar above, to be partaker of the priesthood (συνιερευσοντα) of Christ, to reform the thing formed, and present the image, to re-create for the world above, to be a god (θεον <sup><2316></sup> εσομενον <sup><2071></sup> και <sup><2532></sup> θεοποιησοντα <sup><4160></sup>) and make men partakers of the divine nature?” (~~6004~~ 2 Peter 1:4.)

(Chrysostom de Sacerdotio iii. 4. Opp. i. 382 Ben.)

“The priesthood is enacted on earth, but is ranked with the heavenly ranks. Very rightly. For not man, not angel, not archangel, not any other created power, but the Paraclete Himself hath ordained this office, and persuaded them, while yet abiding in the flesh, to conceive the ministry of the angels. Wherefore, he who is consecrated as priest, ought to be pure, as if he stood among the heavenly powers.”

(Id. in ~~2301~~ Isaiah 6:1. Hom. v. 1. Opp. vi. 132),

“The throne of the priesthood is placed in the heavens, and he is entrusted with ministering things of heaven. Who saith this? The King of heaven Himself. For He saith, ‘Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.’ So the priest standeth in the

middle between God and human nature, bringing down to us divine benefits, and transmitting thither our supplications.”

**Malachi 2:8.** *But ye* ( $\mu\tau\alpha\omega$ <sup><1859></sup>, emphatic.) *are departed out of the way* (Lap.) “of knowledge, truth, equity, fear of God, which I appointed to Aaron and the Levites.” “Ye have caused many to stumble at the law.” He does not simply say, “in the law,” but “at” it. The law was what they stumbled at. They did not only misunderstand the law, through the false teaching of the priests, as though it allowed things which in truth were sins (although this too); itself was their source of stumbling. As Jesus Himself was “a rock of offence” whereon they stumbled, because through His divine holiness He was not what they expected Him to be, so contrariwise the law became an offence to them through the unholiness and inconsistency of the lives and ways of those who taught it; much as we now hear Christianity spoken against, because of the inconsistency of Christians. So Paul saith to the Jews (<sup><8124></sup>Romans 2:24), “The name of God is blasphemed among the Gentiles through you, as it is written;” and, for the sins of Eli’s sons (<sup><9127></sup>1 Samuel 2:17, Pococke) “men abhorred the offering of the Lord.”

*And have corrupted the covenant of Levi;* as it is said in Nehemiah, (<sup><6139></sup>Nehemiah 13:29), “They have defiled the priesthood, and the covenant of the priesthood and of Levi, that covenant which was life and peace” (<sup><9115></sup>Malachi 2:5), and, therefore, forfeited them.

**Malachi 2:9.** *Therefore have I made you contemptible* They had said in their hearts (<sup><3007></sup>Malachi 1:7), “The table of the Lord is contemptible.” So God would requite them (Kimchi) “measure for measure.” Yet not only so, but in their office as judges, against the repeated protestations in the law (<sup><8195></sup>Leviticus 19:15), “Thou shalt not respect the person of the poor, nor honor the person of the mighty, in righteousness shalt thou judge thy neighbor (<sup><6117></sup>Deuteronomy 1:17), ye shall not respect persons in judgment (<sup><6169></sup>Deuteronomy 16:19), thou shalt not wrest judgment,” he says,

*Ye have accepted persons in the law* You have interpreted the law differently for rich and poor, or have put it in force against the poor, not against the rich. It would include actual bribery; but there are many more direct offences against equal justice. How differently is the like offence against the eighth commandment visited upon the poor who have real temptation to it, and the rich who have none, but the lust of the eyes!

*Crows he condones, vexes the simple dove* That contempt which they cast upon God and His law, by wresting it out of respect to persons, that so they might gain favor and respect from them, so honoring them more than Him, and seeking to please them more than Him, will He cast back on them making them contemptible even in the eyes of those, from whom they thought by that means to find respect.

<sup><3920></sup>**Malachi 2:10.** *Have we not all one Father?* (Jews (Ibn E., Tanchum, Kimchi Abarb. ap. Pococke) have understood the “one father” to be Jacob; Cyril, to be Abraham. The parallelism is, I think, decisive against both. Although Abraham is especially spoken of as their father, yet the appeal to that relation would not hold against the marriage, condemned here, since he was the father of the descendants of Ishmael as of Isaac, of the bitterest foes of Israel, the paganish Edomites. Ammon and Moab, inveterate persecutors of Israel, were his near kindred. Ammonitesses and Moabitesses were as much forbidden by Ezra (<sup><4300></sup>Ezra 9:2) as women of the different nations of Canaan, Ashdod or Egypt.)

*Hath not one God created us?* Malachi turns abruptly to another offence, in which also the priests set an evil example, the capricious dismissal of their Hebrew wives and taking other women in their stead. Here, as before, he lays down, at the outset, a general moral principle, which he applies. “The one Father” (it appears from the parallel), is manifestly Almighty God, as the Jews said to our Lord (<sup><4301></sup>John 8:41), “We have one Father, even God.” He created them, not only as He did all mankind, but by the spiritual relationship with Himself, into which He brought them. So Isaiah speaks (<sup><2301></sup>Isaiah 43:1,7,21, add <sup><2342></sup>Isaiah 44:2,21,24), “Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel. Every one that is called by My Name; I have created Him for My glory; I have formed him; yea I have made him.

This people have I formed for Myself; they shall show forth My praise.” And from the first in Moses’ song (<sup><4505></sup>Deuteronomy 32:6), “Is not He thy Father that created (Ēnq Ēyba) thee? Hath He not made thee and established thee?” This creation of them by God, as His people, gave them a new existence, a new relation to each other; so that every offence against each other was a violation of their relation to God, who had given them this unity, and was, in a nearer sense than of any other, the common Father of all. “Why then,” the prophet adds, “do we deal treacherously, a man against his brother, to profane the covenant of our fathers?” He does not

yet say, wherein this treacherous dealing consisted; but awakens them to the thought, that sin against a brother is sin against God, Who made him a brother; as, and much more under the Gospel, in which we are all members of one mystical body (<sup><418D></sup>1 Corinthians 8:12), “when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.” He speaks of the sin, as affecting those who did not commit it. Why do we deal treacherously? So Isaiah, before his lips were cleansed by the mystical coal, said (<sup><204B></sup>Isaiah 6:5), “I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,” and the high priest Joshua was shown in the vision, clothed with defiled garments; (<sup><30XB></sup>Zechariah 3:3,4. See ab. pp. 354,355) and the sin of Achan became the “sin of the children of Israel” (<sup><400D></sup>Joshua 7:1,11), and David’s sinful pride in numbering the people was visited upon all. (2 Samuel 24.) He teaches beforehand, that (<sup><462B></sup>1 Corinthians 12:26), “whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.” They “profaned” also “the covenant of their fathers,” by marrying those whom God forbade, and who would seduce, as pagan wives had Solomon, from His worship. Paul in sanctioning the remarriage of widows, adds, “only (<sup><407D></sup>1 Corinthians 7:39.) in the Lord,” i.e., Christian husbands. (Hengstenberg, Christ. iii. 595.)

“He who treated as null the difference between the Israelites and a pagan woman, showed that the difference between the God of Israel and the God of the pagan had before become null to him, whence it follows.”

<sup><30D1></sup>**Malachi 2:11.** *Treacherously has Judah dealt; an abomination is committed in Israel* The prophet, by the order of the words, emphasizes the “treachery” and the “abomination.” This have they done; the very contrary to what was required of them as the people of God. He calls the remnant of Judah by the sacred name of the whole people, of whom they were the surviving representatives. The word “abomination” (**hb**[**wt** <sup><48441></sup>]) is a word belonging to the Hebrew, and is used especially of things offensive to, or separating from, Almighty God; idolatry, as the central dereliction of God, and involving offences against the laws of nature, but also all other sins, as adultery, which violate His most sacred laws and alienate from Him.

*Hath profaned the holiness of the Lord which He loved*, in themselves, who had been separated and set apart by God to Himself as a (<sup><0290B></sup>Exodus

19:6.) “holy nation. (<sup><2118></sup>Jeremiah 2:3.) Israel was holiness to the Lord.” (Pococke)

“The Lord is holy, perfect holiness; His name, holy; all things relating to Him, holy; His law, covenant and all His ordinances and institutions holy; Israel, His special people, an holy people; the temple and all things therein consecrated to Him, holy; Jerusalem, the city of the great God, holy; yea, the whole and of His inheritance, holy; so that whosoever doth not observe those due respects which to any of these belong, may be said to have profaned the holiness which He loved.”

Unlawful marriages and unlawful lusts were in themselves a special profanation of that holiness. The high priest was to (<sup><6214></sup>Leviticus 21:14,15), “take a virgin of his own people to wife, and not to profane his seed among the people.” The priests who “married strange wives, defiled the priesthood and the covenant of the priesthood” (<sup><4632></sup>Nehemiah 13:29). The marriage with idolatresses brought, as one consequence, the profanation by their idolatries. The prohibition is an anticipation of the fuller revelation in the Gospel, that (<sup><4165></sup>1 Corinthians 6:15-20) the body is the temple of the Holy Spirit, and so, that “sins against the body” are profanations of the temple of God. (Pococke)

“As those who acknowledge, worship and serve the true God are called His (<sup><6219></sup>Deuteronomy 32:19; <sup><4618></sup>2 Corinthians 6:18) sons and daughters, so they that worshiped any strange god are, by like reason, here called the daughters of that god. Hence, the Jews say, (Maimonides in Issure biah, c. 12. 1. Pococke) ‘He that marrieth a pagan woman is, as if he made himself son-in-law to an idol.’”

*Hath married the daughter of a strange god* And so he came into closest relation with idols and with devils.

<sup><3122></sup>**Malachi 2:12.** *The Lord will cut off the man that doeth this, the master and the scholar*, literally “The Lord cut off from the man that doeth this, watcher<sup>f622</sup> and answerer.” A proverbial saying apparently, in which the two corresponding classes comprise the whole.<sup>f623</sup> Yet so, probably, that the one is the active agent; the other, the passive. The one as a “watcher” goes his rounds, to see that nothing stirreth against that which he is to guard; the other “answereth,” when roused. Together, they express the two opposite classes, active and passive sin; those who originate the

sin, and those who adopt or retain it at the instigation of the inventor or active propagator of it. It will not exempt from punishment, that he was led into the sin.

*From the tabernacles of Jacob* Perhaps “he chose the word, to remind them of their unsettled condition,” out of which God had brought them.

*And him that offereth an offering unto the Lord of hosts;* i.e., him, who, doing these things, offereth an offering to God, to bribe Him, as it were, to connivance at his sin. In the same meaning, Isaiah says, that God hateth (<sup><2013></sup>Isaiah 1:13.) “iniquity and the solemn meeting,” and (<sup><2608></sup>Isaiah 61:8), “I hate robbery with burnt-offering;” or Solomon (<sup><1058></sup>Proverbs 15:8), “The sacrifice of the wicked is an abomination to the Lord (<sup><1080></sup>Proverbs 28:9); he that turneth away his ear from hearing the law, his prayer shall be an abomination.” And God by Amos says (See vol. i. p. 299 on <sup><1021></sup>Amos 5:21), “I hate, I despise, your feast-days, and will not accept your solemn assemblies.” In one sense the sacrifice was an aggravation, in that the worship of God made the offence either a sin against light, or implied that God might be bribed into connivance in the breaking of His laws. The ancient discipline of removing from communion those guilty of grievous sin was founded on this principle.

<sup><3023></sup>**Malachi 2:13.** *And this ye have done again,* adding the second sin of cruelty to their wives to the taking foreign women; “they covered the altar of God with tears,” in that they by ill-treatment occasioned their wives to weep there to God; and God regarded this, as though they had stained the altar with their tears.

*Insomuch that He regardeth not the offering anymore* God regarded the tears of the oppressed, not the sacrifices of the oppressors. He would not accept what was thus offered Him as a thing well-pleasing (<sup><47522></sup>WXR) to Him, acceptable to win His good pleasure.

<sup><3024></sup>**Malachi 2:14.** *And ye say, Wherefore?* They again act the innocent, or half-ignorant. What had they to do with their wives’ womanly tears? He who knows the hearts of all was Himself the witness between them and the wife of youth of each; her to whom, in the first freshness of life and their young hearts, each had plighted his troth having been entrusted by her with her earthy all. (<sup><0349></sup>Genesis 31:49,50.) “The Lord,” said even Laban, when parting from his daughters, “watch between me and thee, when we are absent, the one from the other; if thou shalt afflict my daughters, or if thou

shalt take wives beside my daughters, no man is with us; see, God is witness between me and thee.”

*And he dealt treacherously against her*, violating his own faith and her trusting love, which she had given once for all, and could not now retract. “And she is thy companion;” she has been another self, the companion of thy life, sharing thy sorrows, joys, hopes, fears, interests; different in strength, yet in all, good and ill, sickness and health, thy associate and companion; the help meet for the husband and provided for him by God in Paradise; and above all, “the wife of thy covenant,” to whom thou didst pledge thyself before God. These are so many aggravations of their sin. She was the wife of their youth, of their covenant, their companion; and God was the Witness and Sanctifier of their union. Marriage was instituted and consecrated by God in Paradise. Man was to leave father and mother (if so be), but to cleave to his wife indissolubly. For they were to be (<sup><4006></sup>Matthew 19:6), “no more twain, but one flesh.” Hence, as a remnant of Paradise, even the pagan knew of marriage, as a religious act, guarded by religious sanctions. Among God’s people, marriage was a (<sup><3017></sup>Proverbs 2:17) “covenant of their God.” To that original institution of marriage he seems to refer in the following:

<sup><3015></sup>**Malachi 2:15.** *And did not He*, God, of whom he had spoken as the witness between man and his wife, “make one,” namely, Adam first, to mark the oneness of marriage and make it a law of nature, appointing “that out of man (created in His own image and similitude), woman should take her beginning, and, knitting them together, did teach that it should never be lawful to put asunder those, whom He by matrimony had made one?” (Marriage Service.) (Lap.)

“Between those two, and consequently between all other married, to be born from them, He willed that there should be one indivisible union, for Adam could be married to no other save Eve, since no other had been created by God, nor could Eve turn to any other man than Adam, since there was no other in the world. ‘Infringe not then this sanction of God, and unity of marriage, and degenerate not from your first parents, Adam and Eve.’”

(Chrys. de libello repud. n 2. Opp. iii. 28. Ben. Rib.)

“If divorce had been good, Jesus says, God would not have made one man and one woman, but, having made one Adam, would have

made two women, had He meant that he should cast out the one, bring in the other; but now by the mode of creation, He brought in this law, that each should have, throughout, the wife which he had from the beginning. This law is older than that about divorce, as much as Adam is older than Moses.”

*Yet had he the residue of the spirit;* (<0007>Genesis 2:7), “the breath of life, which He breathed into Adam, and man became a living soul.” All the souls, which God would ever create, are His, and He could have called them into being at once. Yet in order to designate the unity of marriage, He willed to create but one. So our Lord argues against divorce (<0904>Matthew 19:4-6), “Have ye not read, that He which made them at the beginning, made them male and female?” They both together are called “one man” (<0027>Genesis 1:27), and, therefore, should be of one mind and spirit also, the unity of which they ought faithfully to preserve.

*And wherefore one?* “Seeking a seed of God,” i.e., worthy of God, for from religious marriage, religious offspring may most be hoped from God; and by violating that law, those before the flood brought in a spurious, unsanctified generation, so that God in His displeasure destroyed them all. “And take heed to your spirit,”<sup>f624</sup> which ye too had from God, which was His, and which He willed in time to create. He closes, as he began, with an appeal to man’s natural feeling, “let none deal treacherously against the wife of his youth.”

<0016>**Malachi 2:16.** *He hateth putting away*<sup>f625</sup> He had allowed it “for the hardness of their hearts,” yet only in the one case of some extreme bodily foulness<sup>f626</sup> discovered upon marriage, and which the woman, knowing the law, concealed at her own peril. Not subsequent illness or any consequences of it, however loathsome (as leprosy), were a ground of divorce, but only this concealed foulness, which the husband “found” upon marriage. The capricious tyrannical divorce, God saith, “He hateth:” a word.<sup>f627</sup> Naturally used only as to sin, and so stamping such divorce as sin.

*One covereth violence with his garment*<sup>f628</sup> or, “and violence covereth his garment,”<sup>f629</sup> or, it might be, in the same sense, “he covereth his garment with violence” (In <0362>Job 36:32, the thing covering is in the accusative, with I [ <0521> of the thing covered), so that it cannot be hid, nor washed away, nor removed, but envelopes him and his garment; and that, to his shame and punishment. It was, as it were, an outer garment of violence, as

Asaph says (<sup><19716></sup>Psalm 73:6), “violence covereth them as a garment;” or David (<sup><19498></sup>Psalm 109:18), “he clothed himself with cursing as with a garment.” It was like a garment with “fretting leprosy,” unclean and making unclean, to be burned with fire. (<sup><18137></sup>Leviticus 13:47-58.)

Contrariwise, the redeemed saints had (<sup><16074></sup>Revelation 7:14) “washed their robes and made them white in the Blood of the Lamb.” Having declared God’s hatred of this their doing, he sums up in the same words, but more briefly; “and this being so, ye shall take heed to your spirit, and not deal treacherously.”

<sup><3027></sup>**Malachi 2:17.** *Ye have wearied the Lord with your words*

(Dionysius) “By your blasphemous words, full of unbelief and mistrust, you have in a manner wearied God. He speaks of God, after the manner of men, as a man afflicted by the ills of others. Whence also the Lord says in Isaiah (<sup><20114></sup>Isaiah 1:14), “I am weary to bear them,” and (<sup><24624></sup>Isaiah 43:24), “thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities.” In like way the Apostle says (<sup><4040></sup>Ephesians 4:30.)

With the same contumacy as before, and unconsciousness of sin, they ask, “Wherein?” It is the old temptation at the prosperity of the wicked. “Does God love the wicked? if not, why does He not punish them?” (Jerome) “Grieve not the Holy Spirit of God.” “The people, when returned from Babylon, seeing all the nations around, and the Babylonians themselves, serving idols but abounding in wealth, strong in body, possessing all which is accounted good in this world, and themselves, who had the knowledge of God, overwhelmed with want, hunger, servitude, is scandalized and says, ‘There is no providence in human things; all things are borne along by blind chance, and not governed by the judgment of God; nay rather, things evil please Him, things good displease Him; or if God does discriminate all things, where is His equitable and just judgment?’ Questions of this sort minds, which believe not in the world to come, daily raise to God, when they see the wicked in power, the saints in low estate; such as Lazarus, whom we read of in the Gospel, who, before the gate of the rich man in his purple, desires to support his hungry soul with the crumbs which are thrown away from the remnants of the table, while the rich man is of such savagery and cruelty, that he had no pity on his fellow-man, to whom the tongues of the dogs showed pity; not understanding the time of judgment, nor that those are the true goods, which are for ever, say, He is pleased with the evil, and, Where is the God of judgment?’”

*Where is the God of the judgment?* (Lap.)

“i.e., of that judgment, the great, most certain, most exact, clear-sighted, omniscient, most just, most free, wherein He regards neither powerful nor rich nor gifts, nor anything but justice? For He is the God of the judgment, to whom it belongs by nature to judge all men and things by an exact judgment: for His nature is equity itself, justice itself, providence itself, and that, most just, most wise. To Him it belongs to be the Judge of all, and to exercise strict judgment upon all; and He will exercise it fully on that decisive and last day of the world, which shall be the horizon between this life and the next, parting off time from eternity, heaven from hell, the blessed from the damned forever, through Christ, whom He constituted Judge of all, quick and dead.”

## NOTES ON MALACHI 3

**Malachi 3:1.** God answers their complaints of the absence of His judgments, that they would come, but would include those also who clamored for them. For no one who knew his own sinfulness would call for the judgment of God, as being himself, chief of sinners. Augustine pictures one saying to God, “Take away the ungodly man,” and that God answers, “Which?”

*Behold, I send My messenger before My face, and he shall prepare My way before Me* THEY, then, were not prepared for HIS Coming, for whom they clamored. The messenger is the same whom Isaiah had foretold, whose words Malachi uses <sup>f630</sup> ~~308~~ Isaiah 40:3: “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. (~~4076~~ Luke 1:76.) Thou, child,” was the prophecy on John the Immerser’s birth, “shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His way, to give knowledge of salvation unto His people, for the remission of their sins.” Repentance was to be the preparation for the kingdom of Christ, the Messiah, for whom they looked so impatiently.

He who speaks, is He who should come, God the Son. For it was before Him Who came and dwelt among us, that the way was to be prepared. He speaks here in His divine nature, as the Lord Who should send, and Who should Himself come in our flesh. In the Gospel, when He WAS come in the flesh, He speaks not of His own Person but of the Father, since (Lap.)

“indivisible are the operations of the Trinity, and what the One doth, the other Two do, since the Three are of one nature, power and operation.”

Whence Christ, in order to give no excuse to the Jews to speak against Him before the time, refers it, as He does His life (~~4167~~ John 6:57). His doctrine (~~4076~~ John 7:16) words (~~4161~~ John 3:11; 5:43; 8:38,40,47,55; 12:49; 14:10,24) and works (~~4064~~ John 4:34; 5:19,20,26,30,36; 6:38; 8:28; 9:4; 10:25,32,37,38; 14:10,11) to the Father.

(Rib.)

“Those works, which do not relate to that which uniquely belongs to each Person, being common, are ascribed now to One Person, now to Another, in order to set forth the One Substance in the Trinity of Persons.”

Thus, John says (<sup><4124></sup>John 12:41.) Isaiah spoke of the unbelief of the Jews, when he “saw” the “glory” of God the Son “and spake of Him,” and Paul says (<sup><4825></sup>Acts 28:25.) that the “Holy Spirit spake” then “by” him.

*And he shall prepare the way before Me.*” (Pococke)

“The same is God’s way here, and Christ’s there, an evident proof that Christ is one God with the Father, and that, in Christ, God came and was manifest in the flesh.”

The prophets and all who turned men to righteousness, or who retained the knowledge of the truth or of righteousness or of God in the world, did, in their degree, prepare the way for Christ. But John was His immediate forerunner “before His Face,” the herald of His immediate approach; from where he is called (Thom. 3 p. q. 38. art. 1. ad 2. See Tertullian in Marc. iv. 33. pp. 317, 318. Edinburgh translation) “the end of the law, and the beginning of the Gospel,” (Greg. Naz. Orat. 21. n. 3 p. 387 Ben.) “the lamp before the Light, the voice before the Word, the mediator between the Old and the New Testament;” (Chrysol. Serra 21. Bibl. Patr. vii. 917.) “the link of the law and of grace; a new morning star; a ray, before the true Sun should burst forth,” the end of night, the beginning of day.

*And the Lord, whom ye seek, shall suddenly come to His temple* He, Whose Coming they sought for, was Almighty God, “the God of Judgment.”<sup>f631</sup> He who should come, was “the Lord,” again Almighty God, since, in usage too, none else is called “the Lord,” (<sup>wdah</sup> <sup><h136></sup> <sup><4237></sup> Exodus 23:17; 34:23; <sup><2024></sup> Isaiah 1:24; 3:1; 10:16; 33; 29:4 (all, beside this place.)) as none else can be.

The temple also, to which He was to come, the temple of God, is His own. “The messenger, or the Angel of the covenant,” plainly, even from the parallelism, is the same as “the Lord.” It was “one,” for whom they looked; one, of whose absence they complained; (<sup><3017></sup> Malachi 2:17), “where is the God of judgment?” one, who should come to His temple (<sup>wl kyh</sup> <sup><h1964></sup> I a <sup><h413></sup> awby <sup><h935></sup> <sup><3001></sup> Malachi 3:1), one whose coming they sought and prepared “to have pleasure in;” (<sup>μyXpr</sup> <sup><h2655></sup>, <sup>μyvqbm</sup> <sup><h1245></sup> Ibid.) one, of

whom it is repeated, “lo, He cometh,” (ab<sup><1935></sup> hnj<sup><1209></sup>) one, in the day of whose coming, at whose appearing, it was asked, “who shall stand?” (Pococke) “All Christian interpreters are agreed that this Lord is Christ (<sup><4126></sup>Acts 2:36), whom God hath made both Lord and Christ, and (<sup><4406></sup>Acts 10:36.) Who is Lord over all; by whom all things were made, are sustained and governed; Who is (as the root of the word (Pococke, (as Abulwalid, Menahem, Parchon, Kimchi) derives <sup><1113></sup>ˆwda from ˆda) implies) the basis and foundation, not of any private family, tribe or kingdom, but of all; (<sup><4186></sup>1 Corinthians 8:6.) by whom are all things and we by Him: and whose we are also by right of redemption; and so He is (<sup><6174></sup>Revelation 17:14; 19:16.) Lord of lords and King of kings, deservedly called the Lord.” As then the special presence of God was often indicated in connection with “the Angel of the Lord,” so, here, He who was to come was entitled the Angel or messenger of the covenant, as God also calls Him the covenant itself. <sup><2406></sup>Isaiah 42:6, “I will give Thee for a covenant of the people, a light of the Gentiles.” He it was (<sup><2610></sup>Isaiah 63:9), “the Angel of His presence,” who saved His former people, in whom His “Name was,” and who, by the prerogative of God, would (<sup><1222></sup>Exodus 23:21), “not pardon their transgressions.” He should be (<sup><8124></sup>Hebrews 12:24; 8:6), “the Mediator of the new and better covenant” which is promised (<sup><2613></sup>Jeremiah 31:32,33; <sup><3889></sup>Hebrews 8:9), “not according to the covenant, that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt,” which “My covenant they broke, although I was a husband unto them, saith the Lord; but this shall be the covenant, that I will make with the house of Israel after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God and they shall be My people.”

*whom ye seek, are seeking, whom ye delight in*, i.e., profess so to do; “He will come,” but will be very different from Him whom ye look for, an Avenger on your enemies. Judgment will come, but it will begin with yourselves.

*Shall suddenly come* (Pococke) “unawares, when men should not think of them; whence perhaps it is that the Jews reckon the Messiah among what shall come unawares.” (“Buxt. Lex. Ch. et Talm. v. j μn<sup><15255></sup>” Pococke) As, it is here said of His first Coming, so it is said of His second Coming (which may be comprehended under this here spoken of) that except they diligently watch for it (<sup><4215></sup>Luke 21:35), “it shall come upon them unawares

(<sup><4135></sup>Mark 13:36.) suddenly (<sup><4244></sup>Matthew 24:44.) in such an hour as they think not.” (Schmieder) “The Lord of glory always comes, like a thief in the night, to those who sleep in their sins.”

*Lo, He will come:* he insists again and calls their minds to that Coming, certain, swift, new, wonderful, on which all eyes should be set, but His coming would be a sifting-time.

<sup><492></sup>**Malachi 3:2.** *And who may abide the day of His coming? And who shall stand when He appeareth?* The implied answer is, “No one;” as in the Psalm (<sup><4003></sup>Psalm 130:3), “If Thou, Lord, wilt mark iniquities, O Lord, who shall stand?” Joel had asked the same,<sup>f632</sup> “The day of the Lord is great and very terrible; and who can abide it?” (Lap.)

“How can the weakness of man endure such might; his blindness, such light; his frailty, such power; his uncleanness, such holiness; the chaff, such a fire? For He is like a refine’s fire. Who would not fail through stupefaction, fear, horror, shrinking reverence, from such majesty?”

Malachi seems to blend, as Joel, the first and second coming of our Lord. The first coming too was a time of sifting and severance, according as those, to whom He came, did or did not receive Him. The severance was not final, because there was yet space for repentance; but it was real, an earnest of the final judgment. (<sup><4003></sup>John 9:39, “For judgment,” our Lord says, “I am come into this world, that they which see not may see, and they which see might be made blind;” and again (<sup><4021></sup>John 12:31), “Now is the judgment of this world;” and (<sup><4018></sup>John 3:18, “He that believeth not is condemned already, because he hath not believed on the name of the Only-Begotten Son of God; (<sup><4036></sup>John 3:36.) He that believeth not the Son, shall not see life, but the wrath of God abideth on him.” As, on the other hand, He saith (<sup><4054></sup>John 6:54.) “whoso eateth My Flesh and drinketh My Blood hath eternal life;” and (<sup><4047></sup>John 6:47, “he that believeth on the Son hath everlasting life;” “hath,” He saith; not, “shall have;” “hath it,” in present reality and earnest, though he may forfeit it: so the other class is “condemned already,” although the one may repent and be saved, the other may (<sup><4318></sup>Ezekiel 33:18.) “turn from his righteousness and commit iniquity;” and if he persevere in it, “shall die therein.” It is then one ever-present judgment. Every soul of man is in a state of grace or out of it; in God’s favor or under His wrath; and the judgment of the Great Day, in which the secrets of men’s hearts shall be revealed, will be but an outward

manifestation of that now hidden judgment. But the words, in their fullest sense, imply a passing of that judgment, in which men do or do not stand, as in those of our Lord (<sup><4215></sup>Luke 21:35,36.) “As a snare shall that day come on all those that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man;” and Paul (<sup><4013></sup>Ephesians 6:13.) “Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand;” and in the Revelation (<sup><4706></sup>Revelation 6:16,17.) “They said to the mountains and rocks; Fall on us, and hide us from the wrath of Him that sitteth upon the throne, and from the wrath of the Lamb. For the great day of His wrath is come, and who shall be able to stand?” Asaph says of a temporal, yet for this life, final destruction; (<sup><4706></sup>Psalm 76:6,7), “At Thy rebuke, O God of, Jacob, both the chariot and horse are cast into a deep sleep. Thou art to be feared, and who may stand in Thy sight, when Thou art angry?”

*For He is like a refiner’s fire, and like fuller’s soup* Two sorts of materials for cleansing are mentioned, the one severe, where the baser materials are inworked with the rich ore; the other mild, where the defilement is easily separable. (Jerome) “He shall come like a refining fire; (<sup><4703></sup>Psalm 50:3,4), ‘a fire shall burn before Him, and it shall be very tempestuous round about Him. Then He shall call the heaven from above, and the earth, that He may judge His people;’ streams of fire shall sweep before, bearing away all sinners. For the Lord is called a fire, and a (<sup><4704></sup>Deuteronomy 4:24.) consuming fire, so as to burn our (<sup><4112></sup>1 Corinthians 3:12.) wood, hay, stubble. And not fire only, but fuller’s soap.<sup>f633</sup> To those who sin heavily, He is a refining and consuming fire, but to those who commit light sins, fuller’s soap, to restore cleanness to it, when washed.” Yet, though light in comparison, this too had its severity, for clothes which were washed (of which the word is used) were trampled<sup>f634</sup> on by the feet. (Jerome, Ibid.)

“The nitrum and the fuller’s soap is penitence.” Yet the whiteness and purity so restored, is, at the last, perfected. Inspiration could find no more adequate comparison for us, for the brightness of our Lord’s raiment from the glory of the Transfiguration, than (<sup><4013></sup>Mark 9:3), “exceeding white as snow; so as no fuller on earth can white them.”

Our Lord is, in many ways, as a fire. He says of Himself; (<sup><D124></sup>Luke 12:49), “I am come to send a fire upon earth, and what will I, if it be already kindled?” John Baptist said of Him (<sup><D116></sup>Luke 3:16), “He shall baptize you with the Holy Spirit and with fire.” He kindles in the heart “a fire of love,” which softens what is hard, the will.

(Translation of Whitsun-hymn, Veni Sancte Spiritus, in Hymns for the Week and the Seasons p. 105. 1848.)

*“Wash whate’er of stain is here,  
Sprinkle what is dry or sere,  
Heal and bind the wounded sprite;  
Bend whate’er is stubborn still,  
Kindle what is cold and chill,  
What hath wandered guide aright.”*

But as God is “a consuming fire,” Who must burn out the dross, unless we be (<sup><412></sup>Jeremiah 6:29,30) “reprobate silver” which “the founder melteth in vain,” either He must, by His grace, consume the sin within us, or must consume us with it, in hell.

<sup><411></sup>**Malachi 3:3.** *And He shall sit*<sup>f635</sup> as a King and Judge on His throne, with authority, yet also to try accurately the cause of each, separating seeming virtues from real graces; hypocrites, more or less consciously, from His true servants.

*He shall purify*<sup>f636</sup> *the sons of Levi* These had been first the leaders in degeneracy, the corrupters of the people by their example and connivance. Actually (<sup><411></sup>Acts 6:7), “a great company of the priests were obedient to the faith.” Barnabas also was a Levite. (<sup><411></sup>Acts 4:36.) But more largely, as Zion and Jerusalem are the titles for the Christian Church, and Israel who believed was the true Israel, so “the sons of” Levi are the true Levites, the Apostles and their successors in the Christian priesthood.

It was through three centuries of persecutions that the Church was purified by fire.

*That they may offer*, literally “and they shall be unto thy Lord offers of a meal-offering in righteousness,” i.e., they shall be such, and that, habitually, abidingly. Again, here and in the next words, “and the meal-offering of Judah shall be pleasant unto the Lord,” it is remarkable, that the “meal-

offering,” to which the holy eucharist corresponds, is alone mentioned. Of bloody offerings Malachi is silent, for they were to cease.

*In righteousness*, as Zacharias prophesied, “that we might serve Him in holiness and righteousness before Him all the days of our life.”

**Malachi 3:4.** *Then (And) shall the offering of Judah and Jerusalem*

The “law,” the new revelation of God, was to (<sup>201B</sup>Isaiah 2:3.) “go forth from Zion and the word of the Lord from Jerusalem.” Judah and Jerusalem then are here the Christian Church. “They shall be, pleasant (literally sweet) unto the Lord.” It is a reversal (using the self-same word) of what God had said of them in the time of their religious decay (<sup>300A</sup>Hosea 9:4.) “they shall not offer wine-offerings to the Lord, neither shall they be sweet unto Him; (<sup>246D</sup>Jeremiah 6:20.) your burnt-offerings are not acceptable, nor your sacrifices sweet unto Me.”

*As in the days of old*, before the days of degeneracy; as it stands in the ancient Liturgies.<sup>f637</sup> “Vouchsafe to look upon them (the consecrated oblations) with a propitious and serene Countenance, and to accept them, as Thou vouchsafedst to accept the gifts of Thy righteous Abel and the sacrifice of our patriarch Abraham, and the holy sacrifice, the immaculate offering, which Thy high priest Melchizedec offered unto Thee.”

(Dionysius) “The oblation of the sacrament of the eucharist, made by the Jews who should believe in Christ, which is known to have been first instituted by Christ in the city of Jerusalem, and afterward to have been continued by His disciples (Matthew 26 (29); <sup>402C</sup>Acts 2:42,46.) shall be pleasing unto the Lord, as the sacrifices of the patriarchs, Melchizedec, Abraham, and the holy priests in the law, as Aaron; yea, the truth takes precedence of the figure and shadow; the sacrifice of the new law is more excellent and acceptable to God, than all the sacrifice, of the law or before the law. With this agrees what the Lord saith to the synagogue (<sup>201C</sup>Isaiah 1:25,26,28), “I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counselors, as at the beginning: and the destruction of the transgressors, and of the sinners, shall be together, and they that forsake the Lord shall be consumed.” So now it follows.

**Malachi 3:5.** *And I will come near to you to judgment* They had clamored for the coming of “the God of judgment;” God assures them that He will come to judgment, which they had desired, but far other than they

look for. The few would be purified; the great mass of them (so that He calls them “you”), the main body of those who had so clamored, would find that He came as a Judge, not for them but against them.

*And I will be a swift witness* (Dionysius)

“In judging I will bear witness, and witnessing, I, the same, will bring forth judgment, saith the Lord; therefore, the judgment shall be terrible, since the judge is an infallible witness, whom the conscience of no one will be able to contradict.”

God would be a “swift witness,” as He had said before, “He shall come suddenly.” Our Lord calls Himself (~~4014~~ Revelation 3:14; 1:5, “I, and not other witnesses, having seen with My own eyes.” Theod. Jerome) “the Faithful and True witness,” when He stands in the midst of the Church, as their Judge. God’s judgments are always unexpected by those, on whom they fall. The sins are those especially condemned by the law; the use of magical arts as drawing men away from God, the rest as sins of special malignity. Magical arts were rife at the time of the Coming of our Lord;<sup>f638</sup> and adultery, as shown in the history of the woman taken in adultery, when her accusers were convicted in their own consciences. (~~4010~~ John 8:9, “adulterous generation.” ~~4129~~ Matthew 12:39. Lightfoot on ~~4010~~ John 8:3 quotes Sotah f. 47. 1. “From the time that homicides were multiplied, the beheading of the heifer ceased: from the time that adulterers were multiplied, the bitter waters ceased:” and Maimonides on Sotah, c. 3. “When the adulterers multiplied under the second Temple, the Sanhedrin abolished the ordeal of the adulteresses by the bitter water; relying on its being written, ‘I will not visit your daughters when they commit whoredom, nor your spouses when they commit adultery.’” Lightfoot subjoins, “The Gemarists teach that Johanan ben Zacchai was the author of that advice, who was still alive, in the Sanhedrin, and perhaps among those who brought the adulteress before Christ. For some things make it probable, that the “scribes and Pharisees,” mentioned here, were elders of the synagogue.” Justin reproaches them with having fresh wives, wherever they went throughout the world. Dial. fin. p. 243. Oxford translation.)

*Oppress the hireling*, literally “oppress the hire,”<sup>f639</sup> i.e., deal oppressively in it. “Behold,” says James (~~3114~~ James 5:4), “the hire of the laborers who have reaped down your fields, which is by you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.” The mere delay in the payment of the wages of the

laborer brought sin unto him, against whom he cried to God (<sup><h244></sup>Deuteronomy 24:14,15). It is no light sin, since it is united with the heaviest, and is spoken of as reaching the ears of God. The widow and the fatherless stand in a relation of special nearness to God.

*And fear not Me* He closes with the central defect, which was the mainspring of all their sins, the absence of the fear of God. The commission of any of these sins, rife as they unhappily are, proves that those who did them had no fear of God. (Dionysius)

“Nothing hinders that this should be referred to the first coming of Christ. For Christ, in preaching to the Jews, exercised upon them a judgment of just rebuke, especially of the priests, Scribes and Pharisees, as the Gospels show.”

<sup><h36></sup>**Malachi 3:6.** *I am the Lord, I change not*, better, more concisely, “I, the Lord

(“The Lord” is in apposition to I, as, in the following clause, “the sons of Jacob” to “ye.” The two clauses correspond in form,

I (yna<sup><h589></sup>) the Lord, change not;

Ye (ṁtaw<sup><h859></sup>) sons of Jacob, are not consumed.)

*I change not.* The proper name of God, “He who Is,” involves His unchangeableness. For change implies imperfection; it changes to that which is either more perfect or less perfect: to somewhat which that being, who changes, is not or has not. But God has everything in Himself perfectly. (Anselm Prosl. c. 22. p. 34 Ben.)

“Thou Alone, O Lord, Art what Thou Art, and Thou Art Who Art. For what is one thing in the whole and another in parts, and wherein is anything subject to change, is not altogether what Isaiah And what beginneth from not being, and can be conceived, as not being, and only subsisteth through another thing, returns to not-being; and what hath a ‘has been,’ which now is not, and a ‘to be,’ which as yet is not, that is not, properly and absolutely. But Thou Art what Thou Art. For whatever Thou Art in any time or “way,” that Thou Art wholly and always; and Thou Art, Who Art properly and simply, because Thou hast neither ‘to have been’ or ‘to be

about to be;’ but only to be present; and canst not be conceived, ever not to have been.”

(Aug. de Civ. Dei xi. 10.)

“There is only one simple Good, and, therefore, One Alone Unchangeable, which is God.”

“Our” life is a “becoming” rather than a simple “being;” it is a continual losing of what we had, and gaining what we had not, for (Augustine Conf. xi. 7. p. 291. Oxford translation.) “in as far as any one is not what he was, and is what he was not, so far forth he dieth and ariseth;” dieth to what he was, ariseth to be something otherwise.

(Novatian de Trin. c. 4.)

“Increase evidences a beginning; decrease, death and destruction. And, therefore, Malachi says, ‘I am God, and I change not,’ ever retaining His own state of being; because what has no origin cannot be changed.”

So the Psalmist says (~~19427~~ Psalm 102:27), “As a vesture, Thou shalt change them and they shall be changed, but Thou art the Same, and Thy years shall not fail;” and Balaam, controlled by God (~~10239~~ Numbers 23:19). “God is not a man, that He should lie, or the son of man, that He should repent;” and ~~3017~~ James 1:17, “with whom is no variableness, neither shadow of turning.”

Of this unchangeableness of God, His holy ones partake, as far as they fix themselves on God. (Gregory, Mor. xxvi. 44. n. 79. Ben.)

“The soul of man hangs upon Him, by whom it was made. And because it was made, to desire God Alone, but everything which it desires below is less than He, rightly doth not that suffice it, which is not God. Hence, is it, that the soul is scattered hither and thither, and is repelled from everything, toward which it is borne, through satiety of them. But holy men guard themselves by cautious observation, lest they should be relaxed from their intentness by change, and because they desire to be the same, wisely bind themselves to the thought, whereby they love God. For in the contemplation of the Creator, they will receive this, that they should ever enjoy one stability of mind. No changeableness then dissipates them, because their thought ever perseveres, free from

unlikeness to itself. This therefore they now imitate, striving with effort, which hereafter they shall with joy receive as a gift.”

To which unchangeableness the prophet had bound himself by the power of love, when he said (<sup><1970></sup>Psalm 27:4), “One thing I required of the Lord, which I will require, that I may dwell in the house of the Lord.” To this unity Paul clave intently, when he said, <sup><1013></sup>Philippians 3:13,14: “One thing I do, forgetting those things which are behind and stretching forth to those things which are before, I press forward toward the mark for the prize of the high calling of God in Christ Jesus.”

*And ye sons of Jacob are not consumed* Man would often have become weary of man’s wickedness and waywardness. We are impatient at one another, readily despair of one another. God might justly have cast off them and us; but He changes not. He abides by the covenant which He made with their fathers; He consumed them not; but with His own unchangeable love awaited their repentance. Our hope is not in ourselves, but in God.

<sup><391></sup>**Malachi 3:7.** *Even from the days of your fathers* Back to those days and from them (*ymym* <sup><4317></sup>.) ye are gone away from My ordinances. (Rup.)

“I am not changed from good; ye are not changed from evil. I am unchangeable in holiness; ye are unchangeable in perversity.”

*Return unto Me* The beginning of our return is from the preventing grace of God. <sup><2118></sup>Jeremiah 31:18; <sup><2121></sup>Lamentations 5:21, “Turn Thou me, and I shall be turned, for Thou art the Lord my God,” is the voice of the soul to God, preparing for His grace; <sup><1804></sup>Psalm 85:4, “turn us, O God of our salvation.” For, not in its own strength, but by His grace can the soul turn to God. “Turn thou to Me and I will return unto you,” is the Voice of God, acknowledging our free-will, and promising His favor, if we accept His grace in return.

*And ye say, Wherein shall we return?* Strange ignorance of the blinded soul, unconscious that God has aught against it! It is the Pharisaic spirit in the Gospel. It would own itself doubtless in general terms a sinner, but when called on, wholly to turn to God, as being wholly turned from Him, it asks, “In what? What would God have of me?” as if ready to do it.

**Malachi 3:8.** *Shall a man rob or cheat*, defraud God? God answers question by question, but thereby drives it home to the sinner's soul, and appeals to his conscience. The conscience is steeled, and answers again, "In what?" God specifies two things only, obvious, patent, which, as being material things, they could not deny. "In tithes and offerings." The offerings included several classes of dues to God:

- (a) the first fruits (**hmwr t** Numbers 15:19,20);
- (b) the annual half-shekel (Exodus 30:13-15);
- (c) the offerings made for the tabernacle (Exodus 25:2,3; 35:5,21,24; 36:3,6) and the second temple (Ezra 8:25) at its first erection; it is used of ordinary offerings; (2 Chronicles 31:10,12 (where **rv[mh]** and **hmwr th** are joined, as here, but in inverse order.))
- (d) of the tithes of their own tithes, which the Levites paid to the priests (Numbers 18:26,28,29);
- (e) of the portions of the sacrifice which accrued to the priests (Leviticus 7:14).

**Malachi 3:9.** *Ye have been cursed with the curse* (not "with a curse"). The curse threatened had come upon them: but, as fore-supposed in Leviticus by the repeated burden, "If ye still walk contrary to Me," they had persevered in evil. God had already shown His displeasure. But they, so far from being amended by it, were the more hardened in their sin. Perhaps as men do, they pleaded their punishment, as a reason why they should not amend. They defrauded God, under false pretences. They were impoverished by His curse, and so they could not afford to pay the tithes; as men say, "the times are bad; so we cannot help the poor" of Christ. "And Me ye still are defrauding". Me, ye; man, God. And that not one or other, but this whole people. It was a requital as to that, in which they had offended. (Jerome)

"Because ye have not rendered tithes and first-fruits, therefore ye are cursed in famine and penury."

(Jerome)

“Because the people did not render tithes and first-fruits to the Levites, the Lord saith, that He Himself suffered fraud, whose ministers, constrained by hunger and penury, deserted the temple. For, if He is visited by others in prison, and sick, is received and cared for, and, hungry and athirst, receives food and drink, why should He not receive tithes in His ministers, and, if they are not given, be Himself deprived of His portion?”

**Malachi 3:10.** *Bring the whole tithes*, not a part only, keeping back more or less, and, as he had said, defrauding God, offering, like Ananias, apart, as if it had been the whole; into the treasury, where they were collected in the time of Hezekiah (<sup><4611></sup>2 Chronicles 31:11ff; <sup><4608></sup>Nehemiah 10:38,32; 12:44; 13:12.) and again, at this time, by the direction of Nehemiah, “so that there shall be food,” (<sup><42964></sup>*ārf*, food, as <sup><4315></sup>Proverbs 31:15; <sup><4316></sup>Psalms 111:5.) not superfluity, in My house (Jon.) “for those who minister in the house of My sanctuary.” (<sup><4630></sup>Nehemiah 13:10-23.) “The Levites and singers had, before the reformation, fled every one to his field, because the portion of the Levites had not been given them.” On Nehemiah’s remonstrance, aided by Malachi, “the tithe of corn and the wine and the new oil were brought into the treasuries.”

*Bring the whole tithes* (App. Sermon. Aug. 277. Opp. v. App. p. 461. “Not Augustine’s; more like Caesarius than Augustine” Ben.)

“Thou knowest that all things which come to thee are God’s, and dost not thou give of His own to the Creator of all? The Lord God needeth not: He asketh not a reward, but reverence: He asketh not anything of thine, to restore to Him. He asketh of thee “first-fruits and tithes.” Niggard, what wouldest thou do, if He took nine parts to Himself, and left thee the tenth? What if He said to thee; ‘Man, thou art Mine, Who made thee; Mine is the land which thou tillest; Mine are the seeds, which thou sowest; Mine are the animals, which thou weariest; Mine are the showers, Mine the winds, Mine the sun’s heat; and since Mine are all the elements, whereby thou livest, thou who givest only the labor of thine hands, deservest only the tithes.’ But since Almighty God lovingly feeds us, He gives most ample reward to us who labor little: claiming to Himself the tithes only, He has condoned us all the rest.”

*And prove Me now herewith, in or by this thing* God pledges Himself to His creatures, in a way in which they themselves can verify. “If you will obey, I will supply all your needs; if not, I will continue your dearth.” By whatever laws God orders the material creation, He gave them a test, of the completion of which they themselves could judge, of which they themselves must have judged. They had been afflicted with years of want. God promises them years of plenty, on a condition which He names. What would men think now, if anyone had, in God’s name, promised that such or such a disease, which injured our crops or our cattle, should come at once to an end, if any one of God’s laws should be kept? We should have been held as finatics, and rightly, for we had no commission of God. God authenticates those by whom He speaks; He promises, who alone can perform.

(Pococke quoting Sanhedr. c. Chelek, and Taanith c. 1.)

“There are three keys which God hath reserved in His own hands, and hath not delivered to any to minister or substitute, the keys of life, of rain, and of the resurrection. In the ordering of the rain they look on His great power, no less than in giving life at first, or afterward raising the dead to it; as Paul saith (<sup><4447></sup>Acts 14:17), “God left not Himself without witness, in that He did good and gave rain, from heaven and fruitful seasons.”

*If I will not open the windows of heaven*<sup>f641</sup> In the time of the flood, they were, as it were, opened, to man’s destruction: now, God would rain abundantly for you, for their sakes. “And pour you out, literally empty out to you,” give to them fully, holding back nothing. So in the Gospel it is said, that the love of God is “shed abroad (<sup><1632></sup> <sup><4885></sup> <sup><4885></sup> Romans 5:5) poured out and forth in our hearts by the Holy Spirit which is given to us.”

“That there is not room enough to receive it; literally until there is no sufficiency.”<sup>f642</sup> The text does not express what should not suffice, whether it be on God’s part or on man’s. Yet it were too great irony, if understood of God. His superabundance, “above all which we can ask or think,” is a first principle in the conception of God, as the Infinite Source of all being. But to say of God, that He would pour out His blessing, until man could not contain it, is one bliss of eternity, that God’s gifts will overflow the capacity of His creatures to receive them. The pot of oil poured forth the oil, until, on the prophets saying (<sup><1046></sup>2 Kings 4:6), “Bring me yet a vessel,”

the widows son said, There is not a vessel more. And the oil stayed.” God’s gifts are limited only by our capacity to receive them.

**Malachi 3:11.** *And I will rebuke the devourer*, the locust, caterpillar, or any like scourge of God. It might be, that when the rain watered the fields, the locust or caterpillar etc. might destroy the grain, so that the labors of man should perish; wherefore he adds, “I will rebuke the devourer. Neither shall your vine cast her fruit<sup>f643</sup> before the time,” holding out a fair promise, but cut off by the frost-wind or the hail; the blossoms or the unripe fruit strewing the earth, as a token of God’s displeasure.

**Malachi 3:12.** *All nations shall call you blessed* The promise goes beyond the temporal prosperity of their immediate obedience. Few could know or think much of the restored prolificness of Judaea; none could know of its antecedents. A people, as well as individuals, may starve, and none know of it. Had the whole population of Judah died out, their Persian masters would not have cared for it, but would have sent fresh colonists to replace them and pay the tribute to the great king. The only interest, which all nations could have in them, was as being the people of God, from whom He should come, “the Desire of all nations, in whom all the families of the earth would be blessed.” Of this, God’s outward favor was the earnest; they should have again the blessings which He had promised to His people.

*And ye shall be called a dellightsome land*, literally “a land of good pleasure.” It was not so much the land as the people; ye shall be called. The land stands for the people upon it, in whom its characteristics lay. The river Jordan was not so bright as Abana and Pharpar: “the aspect of the shore” is the same, when the inhabitants are spiritually or morally dead; only the more beautiful, in contrast with the lifeless “spirit of man.” So Isaiah says (<sup>231D</sup>Isaiah 62:2-4), “The nations shall see thy righteousness, and all kings thy glory; and thou shrill be called by a name, which the mouth of the Lord shall name Thou shalt no more be called Forsaken, nor shall thy land be called Desolate, but thou shalt be called My-delight-is-in-her, and thy land Married: for the Lord delighteth in thee and thy land shall be married.” God and man should delight in her.

**Malachi 3:13.** *Your words have been stout against Me*, probably “oppressive to<sup>f644</sup> Me,” as it is said, the famine was strong upon the land. And ye have said, “What have we spoken among ourselves<sup>f645</sup> against

Thee?" Again, the entire unconsciousness of self-ignorance and self-conceit! They had criticized God, and knew it not. (Jerome)

“Before, he had said (<sup><3017></sup>Malachi 2:17.) ‘Ye have wearied the Lord with your words, and ye said, Wherein have we wearied Him? When ye said, Every one that doeth evil is good in the sight of the Lord’” etc.

Now he repeats this more fully. For the people who returned from Babylon seemed to have a knowledge of God, and to observe the law, and to understand their sin, and to offer sacrifices for sin; to pay tithes, to observe the sabbath, and the rest, commanded in the law of God, and seeing all the nations around them abounding in all things, and that they themselves were in penury, hunger and misery, was scandalized and said, ‘What does it benefit me, that I worship the One True God, abominate idols, and, pricked with the consciousness of sin, walk mournfully before God?’ A topic, which is pursued more largely in Psalm 73.” Only the Psalmist relates his temptations to God, and God’s deliverance of him from them; these adopted them and spake them against God. They claim, for their partial and meagre service, to have fulfilled God’s law, taking to themselves God’s words of Abraham, “he kept My charge”.<sup>f646</sup>

<sup><3014></sup>**Malachi 3:14.** *Ye have said, It is vain to serve the God* (Lap.)

“as receiving no gain or reward for their service. This is the judgment of the world, whereby worldlings think pious, just, sincere, strict men, vain, i.e., especially when they see them impoverished, despised, oppressed, afflicted, because they know not the true goods of virtue and eternal glory, but measure all things by sight, sense and taste. Truly, if the righteous had not hope of another and better life, in vain would they afflict themselves, and bear the afflictions of others. For, as the Apostle says (<sup><4159></sup>1 Corinthians 15:19.) ‘If in this life only we have hope in Christ, we are of all men most miserable.’ But now, hoping for another blessed and eternal life for the slight tribulations of this, we are the happiest of all men.”

*And we have walked mournfully*<sup>f647</sup> Again they take in their mouths the words of Psalmists, that they took the garb of mourners, going about mourning before God for their country’s afflictions.

**Malachi 3:15.** *And now we call the proud happy (blessed)* This being so, they sum up the case against God. God had declared that all nations should “call them blessed” (**Malachi 3:12.**) if they would obey. They answer, using His words; And “now we (they lay stress on the word (**wnj na** <sup><1587></sup> emphatic) we,) pronounce blessed,” in fact, those whom God had pronounced cursed: (**Psalm 119:21.**) “Thou hast rebuked the proud, who are cursed.” Their characteristic, among other bad men, is of insolence (**Proverbs 21:24.**) arrogance, boiling over with self-conceit, and presumptuous toward God. The ground of Babylon’s sentence was <sup>f648</sup> “she hath been proud toward the Lord, the Holy One of Israel;” Jethro says of the Egyptians, as a ground of his belief in God (**Exodus 18:11.** It is used of Egypt toward Israel. **Nehemiah 9:16.**) “for, in the thing that they dealt proudly,” He was “above them.” It describes the character of the act of Israel, when God bade them “not go up, neither fight, and they would not hear, and went up presumptuously into the battle” (**Deuteronomy 1:41,43**) the contumacious act of those, who, appealing to the judgment of God, afterward refused it: (**Deuteronomy 17:12,13.**) of Johanan’s associates, who accuse Jeremiah of speaking falsely in the name of God; (**Jeremiah 43:2.**) they are persons who rise up (**Psalm 86:14.**) forge lies against (**Psalm 119:69.**) dig pits for (**Psalm 119:85.**) deal perversely with, (**Psalm 119:78.**) hold in derision (**Psalm 119:51.**) oppress (**Psalm 119:122.**) the pious. Whether or no, they mean specifically the pagan, those, whom these pronounced blessed, were those who were contemptuous toward God.

*Yea, the workers of wickedness*, those who habitually work it, whose employment it is, “are built up; yea, they have tried God and have escaped.” God had promised that, if (**Jeremiah 12:16**), “they will diligently learn the ways of My people, they shall be built up in the midst of My people;” these say, the workers of wickedness “had been built up;” God had bidden themselves (**Jeremiah 3:10**), “make trial of Me in this;” these answer, the wicked had made trial of Him, and had been unpunished.

**Malachi 3:16.** *Then they that feared the Lord spake often among themselves* The proud-speaking of the ungodly called out the piety of the God-fearing. (a Castro.)

“The more the ungodly spake against God, the more these spake among themselves for God.”

Both went on until the Great Day of severance. True, as those said, the distinction between righteous and wicked was not made yet, but it was stored up out of sight. They “spake among themselves,” strengthening each other against the ungodly sayings of the ungodly.

*And the Lord hearkened and heard it* God, whom these thought an idle looker-on, or regardless, all the while (to speak after the manner of men) was “bending the ear” (**bvqyw**<sup><h7181></sup>) from heaven “and heard.” Not one pious loyal word for Him and His glory, escaped Him.

*And a book of remembrance was written before Him* Kings had their chronicles written (**twnrkzh**<sup><h2146></sup> **rps**<sup><h5612></sup> <sup><h7811></sup> Esther 6:1) wherein people’s good or ill deeds toward them were recorded. But the image is one of the oldest in Scripture, and in the self-same words (**rpsb**<sup><h5612></sup> **w0Kz**<sup><h2146></sup> **Taz**<sup><h2063></sup> **btk**<sup><h3789></sup> <sup><h2714></sup> Exodus 17:14), “the Lord said to Moses, Write this, a memorial in a book.” God can only speak to us in our own language. One expression is not more human than another, since all are so. Since with God all things are present, and memory relates to the past, to speak of God as “remembering” is as imperfect an expression in regard to God, as to speak of “a book.” (Augustine in Psalm 37 n. 5),

“Forgetfulness hath no place with God, because He is in no way changed; nor remembrance, because He forgetteth not.”

Both expressions are used, only to picture vividly to our minds, that our deeds are present with God, for good or for evil; and in the Day of Judgment He will make them manifest to men and angels, as though read out of a book, and will requite them. So Daniel had said (<sup><h2710></sup> Daniel 7:10), “the judgment was set, and the books were opened.” And John says (<sup><h612></sup> Revelation 20:12), “The books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” So Moses says to God, (<sup><h232></sup> Exodus 32:32), “If not, blot me out of Thy book which Thou hast written;” and David, prophesying, prays (<sup><h4628></sup> Psalm 69:28), “Let them be blotted out of the book of the living, and not be written among the righteous;” and our Lord bids His disciples (<sup><h2111></sup> Luke 10:20), “Rejoice in this, that your names are written in heaven.”

*And that thought upon His name*, rather, “esteemed, prized,” it, in contrast with those who (<sup><h3016></sup> Malachi 1:6.) “despised;” as, of Christ, when

He should come, it is said (~~<2531B>~~ Isaiah 53:3), “He was despised, and we esteemed Him not.” (Pococke)

“The thinking on His Name imports, not a bare thinking of, but a due esteem and awful regard of, so as with all care to avoid all things which may tend to the dishonor of it, as always in His presence and with respect to Him and fear of Him.”

(Kimchi, *ibid.*)

“Those are meant who always meditate on the ways of the Lord and the knowledge of His Godhead, for His name is Himself, and He is His Name;”

(Ibn Ezra, *ibid.*)

“the wise in heart who know the mystery of the awful glorious Name.”

~~<4887>~~ **Malachi 3:17.** *And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels*<sup>f649</sup> or perhaps better, “And they shall be to Me, saith the Lord of hosts, in that day which I make (or, in which I do this) a special treasure.”<sup>f650</sup> (Lap.) “In the day of judgment, those who fear Me and believe and maintain My providence shall be to Me a special treasure, i.e., a people uniquely belonging and precious to Me, blessed in the vision and fruition of Me. For as in the old law, Israel was a special treasure (hl gs ~~<15459>~~ ~~<12905>~~ Exodus 19:5; ~~<14804>~~ Psalm 135:4.) a special people (hl gs ~~<15459>~~ μ [ ~~<15971>~~ ~~<18706>~~ Deuteronomy 7:6.) and inheritance of God, chosen out of all nations, so in the new law, Christians, and those who are righteous through grace, are the special treasure of God, and in heaven shall be His special treasure in glory, possessed by God and possessing God.’ The “special treasure,” is something, much prized, made great store of, and guarded. Such are Christians, bought at a great price, even by the precious Blood of Christ; but much more evidently such shall they be, Malachi says, in all eternity, which that day of final retribution shall decide (Augustine in Civ. Dei x. 7),

“joying in the participation of their Creator, by Whose eternity they are fixed, by Whose truth they are assured, by Whose gift they are holy.”

*And I will spare them* It is a remarkable word, as used of those who should be to Him a “special treasure,” teaching that, not of their own merits, they shall be such, but by His great mercy. It stands in contrast with the doom of the wicked, whom that day shall sentence to everlasting loss of God. Still, the saved also shall have needed the tender mercy (I mj <sup><4250></sup> has originally the meaning of tender compassion.) of God, whereby He pardoned their misdeeds and had compassion upon them (<sup><4208></sup>Psalm 130:3), “If Thou, Lord, shalt lay up iniquities, O Lord, who shall stand?” Among those whom God will spare on that day, will be countless, whom the self-righteous despised as sinners. (Rup.)

“I will spare them, although formerly sinners; I will spare them, repenting, and serving Me with the service of a pious confession, as a man spareth his own son which served him.”

For our Lord saith of the son, who refused to go work in his Father’s vineyard, and afterward repented and went, that he (<sup><4213></sup>Matthew 21:31), “did the will of his Father.”

<sup><4218></sup>**Malachi 3:18.** *Then shall ye return, or turn*, not, “return” in the sense of returning to God, for in that day will be the time of judgment, not of repentance; nor yet, “then shall ye again see;” for this is what they denied; and, if they had ceased to deny it, they would have been converted, not in that day, but before, when God gave them grace to see it. They shall turn, so as to have other convictions than before; but, as Judas. The Day of Judgment will make a great change in earthly judgment. Last shall be first and first last; this world’s sorrow shall end in joy, and worldly joy in sorrow; afflictions shall be seen to be God’s love: (<sup><4215></sup>Psalm 119:75), “Thou in very faithfulness hast afflicted me;” and the unclouded prosperity of the ungodly to be God’s abandonment of them. The picture of the surprise of the wicked in the Day of Judgment, in the Wisdom of Solomon, is a comment on the prophet (Wisdom 5:1-5), “Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors; when they see it, they shall be troubled with terrible fear, and shall be amazed with the strangeness of his salvation, so far beyond all they looked for: and they, repenting and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision and a proverb of reproach: we fools counted his life madness and his end to be without honor: how is he numbered among the children of God, and his lot is among the saints!”



## NOTES ON MALACHI 4

**Malachi 4:1.** *For, behold, the day cometh, which shall burn as an oven* He had declared the great severance of the God-fearing and the God-blaspheming, those who served and those who did not serve God; the righteous and the wicked; now he declares the way and time of the severance, the Day of Judgment. Daniel had described the fire of that day, (<sup>2700</sup>Daniel 7:9,10), “The throne (of the Ancient of days) was a fiery flame; his wheels a burning fire: a fiery stream issued and came forth from Him: the judgment was set and the books were opened.” Fire is ever spoken of, as accompanying the judgment (<sup>4508</sup>Psalms 50:3). “Our God shall come, and shall not keep silence, a fire shall devour before Him (<sup>2765</sup>Isaiah 66:15,16). Behold the Lord will come with fire: for by fire and by the sword will the Lord plead with all flesh: (<sup>4183</sup>1 Corinthians 3:13) every man’s work shall be made manifest, for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man’s work, of what sort it is.” Peter tells us that fire will be of this burning world; (<sup>617</sup>2 Peter 3:7-10.) “the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

The oven, or furnace, pictures the intensity of the heat, which is white from its intensity, and darts forth, fiercely, shooting up like a living creature, and destroying life, as the flame of the fire of Nebuchadnezzar’s (<sup>2702</sup>Daniel 3:22) “burning fiery furnace slew those men that took up Shadrach, Meshach, and Abednego.” The whole world shall be one burning furnace.

*And all the proud and all that do wickedly* All those, whom those complainers pronounced “blessed,” (<sup>4385</sup>Malachi 3:15), yea and all who should thereafter be like them (he insists on the universality of the judgment), “every doer of wickedness,” up to that day and those who should then be, shall be stubble.” (Lap.) The proud and mighty, who in this life were strong as iron and brass, so that no one dared resist them, but they dared to fight with God, these, in the Day of Judgment, shall be most powerless, as stubble cannot resist the fire, in an ever-living death.”

*That shall leave them neither root nor branch* “i.e. (Cyril) they shall have no hope of shooting up again to life; that life, I mean, which is worthy of love, and in glory with God, in holiness and bliss. For when the root has not been wholly cut away, nor the shoot torn up as from the depth, some hope is retained, that it may again shoot up. For, as it is written (<sup><3804></sup>Job 10:4:7), ‘There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.’ But if it be wholly torn up from below and from its very roots, and its shoots be fiercely cut away, all hope, that it can again shoot up to life, will perish also. So, he saith, will all hope of the lovers of sin perish. For so the divine Isaiah clearly announces (<sup><2762></sup>Isaiah 66:24), “their worm shall not die and their fire shall not be quenched, and they shall be an abhorring to all flesh.”

<sup><3911></sup>**Malachi 4:2.** *But (And) unto you, who fear My Name, shall the Sun of Righteousness arise* It is said of God (<sup><3841></sup>Psalms 84:11), “The Lord God is a sun and a shield, and (<sup><2309></sup>Isaiah 60:19,20), The Lord shall be to thee an everlasting light, and thy God thy glory; thy sun shall no more go down, for the Lord shall be thine everlasting light;” and Zacharias, speaking of the office of John the Baptist in the words of Malachi, “thou shalt go before the face of the Lord to prepare His way, speaks of (<sup><4076></sup>Luke 1:76,78,79.) the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness.” (Eus. Dem. Ev. iv. 29.)

“He who is often called Lord and God, and Angel and Captain of the Lord’s host, and Christ and priest and Word and Wisdom of God and Image, is now called the Sun of Righteousness. He, the Father promises, will arise, not to all, but to those only who fear His Name, giving them the light of the Sun of Righteousness, as the reward of their fear toward Him. This is God the Word Who saith, ‘I am the Light of the world,’ Who was ‘the Light of every one who cometh into the world.’”

Primarily, Malachi speaks of our Lord’s second Coming, when (<sup><3028></sup>Hebrews 9:28.) “to them that look for Him shall He appear, a second time unto salvation.” For as, in so many places (As <sup><3906></sup>Psalms 1:6; 2:12; 3:7,8; 5:10-12; 6:8-10; 7:16,17; 9:17-20; 10:16-18; 11:6,7; 17:13-15; 20:8; 26:9-12; 31:23; 32:10,11; 34:21,22; 35:26-28; 36:10-12; 37:38-40; 40:15-17; 50:22,23; 52:5-9; 55:22,23; 58:10,11; 63:10,11; 64:9,10; 73:27,28; 104:33-35; 112:9,10; 126:5; 149:9.) the Old Testament exhibits the

opposite lots of the righteous and the wicked, so here the prophet speaks of the Day of Judgment, in reference to the two opposite classes, of which he had before spoken, the proud and evil doers, and the fearers of God. The title, “the Sun of Righteousness,” belongs to both comings (Lap.),

“in the first, lie diffused rays of righteousness, whereby He justified and daily justifies any sinners whatever, who will look to Him, i.e., believe in Him and obey Him, as the sun imparts light; joy and life to all who turn toward it.”

In the second, the righteousness which He gave, lie will own and exhibit, cleared from all the misjudgment of the world, before men and Angels. Yet more, healing is, throughout Holy Scripture, used of the removal of sickness or curing of wounds, in the individual or state or Church, and, as to the individual, bodily or spiritual. So David thanks God, first for the forgiveness (<sup><B></sup>Psalm 103:3-5), “Who forgiveth all thine iniquities;” then for healing of his soul, “Who healeth all thy diseases;” then for salvation, “Who redeemeth thy life from destruction;” then for the crown laid up for him, “Who crowneth thee with loving-kindness and tender mercies;” then, with the abiding sustenance and satisfying joy, “Who satisfieth thy mouth with good things.” Healing then primarily belongs to thin life, in which we are still encompassed with infirmities, and even His elect and His saints have still, whereof to be healed. The full then and complete healing of the soul, the integrity of all its powers will be in the life to come. There, will be (Pomerius de vit. contempl. i. 4.)

“understanding without error, memory without forgetfulness, thought without distraction, love without simulation, sensation without offence, satisfying without satiety, universal health without sickness.”

(Lap.)

“For through Adam’s sin the soul was wounded in understanding, through obscurity and ignorance; in will, through the leaning to perishing goods; as concupiscent, through infirmity and manifold concupiscence. In heaven Christ will heal all these, giving to the understanding light and knowledge; to the will, constancy in good; to the desire, that it should desire nothing but what is right and good. Then too the healing of the seal will be the light of glory, the vision and fruition of God, and the glorious endowments

consequent thereon, overstreaming all the powers of the soul and therefrom to the body.”

(Augustine Ep. 118 ad Diosc. n. 14 Opp. ii. 334 L.)

“God has made the soul of a nature so mighty, that from its most full beatitude, which at the end of time is promised to the saints, there shall overflow to the inferior nature, the body, not bliss, which belongs to the soul as intelligent and capable of fruition, but the fullness of health that is, the vigorousness of incorruption.”

*And ye shall go forth*, as from a prison-house, from the miseries of this lifeless life, and grow up, or perhaps more probably, bound (So the Septuagint, the Vulgate, the Syriac (and on <sup><2811></sup>Jeremiah 50:11) Jon. (here “go” only); of modern Jews, Tanchum here and on <sup><2811></sup>Jeremiah 50:11. Pococke says more cautiously than moderns generally, “not far from this signification is the Arabic pa’sh, which signifies to ‘vaunt’ or ‘boast’ or ‘go strutting ‘ or ‘proudly.’“ For “arrogance,” not “exuberance of joy,” seems the meaning of the Arabic word. The English Revised Version has: “grow,” “enlarge,” follows the interpretation given by most Hebrews Commentary or lexicographers.) as the animal, which has been confined, exults in its regained freedom, itself full of life and exuberance of delight. So the Psalmist (<sup><1915></sup>Psalm 149:5), “The saints shall exult in glory.” And our Lord uses the like word (σκιρτησατε <sup><4640></sup> <sup><1163></sup>Luke 6:23), as to the way, with which they should greet persecution to the utmost, for His Name’s sake. Swiftness of motion is one of the endowments of the spiritual body, after the resurrection; as the angels, to whom the righteous shall be like, (<sup><1215></sup>Luke 20:36), (<sup><2014></sup>Ezekiel 1:14) ran and returned as the appearance of a flash of lightning.”

<sup><3015></sup>**Malachi 4:3.** *And ye shall tread down the wicked, for they shall be ashes under the soles of your feet. It shall be a great reversal. He that exalteth himself shall be abased, and he, that humbleth himself shall be exalted* Here the wicked often have the pre-eminence. This was the complaint of the murmurers among the Jews; in the morning of the Resurrection (<sup><1914></sup>Psalm 49:14), “the upright shall have dominion over them.” The wicked, he had said, shall be as stubble, and that day (<sup><1901></sup>Psalm 4:1), “shall burn them up;” here, then, they are as the ashes, the only remnant of the stubble, as the dust under the feet. (Dionysius)

“The elect shall rejoice, that they have, in mercy, escaped such misery. Therefore they shall be kindled inconceivably with the divine love, and shall from their inmost heart give thanks unto God.”

And being thus of one mind with God, and seeing all things as He seeth, they will rejoice in His judgments, because they are His. For they cannot have one slightest velleity, other than the all-perfect Will of God. So Isaiah closes his prophecy (<sup><2762></sup>Isaiah 66:24), “And they shall go forth, and look upon the carcases of the men, that have transgressed against Me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh. So <sup><4880></sup>Psalm 58:10. The righteous shall rejoice, when he seeth the vengeance;” and another Psalmist (<sup><4947></sup>Psalm 107:42), “The righteous shall see and rejoice; and all wickedness shall stop her mouth; and Job (<sup><4829></sup>Job 22:19.) The righteous see and are glad, and the innocent laugh them to scorn.”

<sup><3004></sup>**Malachi 4:4.** *Remember ye the law of Moses, My servant*

(<sup><4034></sup>Galatians 3:24.) “The law was our schoolmaster to bring us unto Christ.” They then who were most faithful to the law, would be most prepared for Christ. But for those of his own day, too, who were negligent both of the ceremonial and moral law, he says (Dionysius)

“Since the judgment of God will be so fearful, remember now unceasingly and observe the law of God given by Moses.”

*Which I commanded* (hwX<sup><46680></sup> with double accusative)

*unto him for* (literally upon, incumbent upon) *all Israel* Not Moses commanded them, but God by His servant Moses; therefore He (Lap.)

“would in the day of judgment take strict account of each, whether they had or had not kept them. He would glorify those who obeyed, He would condemn those who disobeyed them.”

They had asked, “Where is the God of judgment? What profit, that we have kept the ordinance?” He tells them of the judgment to come, and bids them take heed, that they did indeed keep them, for there was a day of account to be held for all.

With *The statutes and judgments*, better, “statutes and judgments,” i.e., consisting in them; it seems added as an explanation of the word, law,

individualizing them. Duty is fulfilled, not in a general acknowledgment of law, or an arbitrary selection of some favorite commandments, which cost the human will less; as, in our Lord's time, they minutely observed the law of tithes, but <sup><4023></sup>Matthew 23:23: "omitted weightier matters of the law, judgment, mercy, and faith." It is in obedience to the commandments, one by one, one and all. Moses exhorted to the keeping of the law, under these same words: (<sup><4040></sup>Deuteronomy 4:1,2,5,8,14), "Now, therefore hearken, O Israel, unto the statutes and judgments which I teach you, to do them, that ye may live. Ye shall not add unto the word that I command you, neither shall ye diminish it. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. What nation so great, that hath statutes and judgments, righteous as all this law, which I set before you this day? The Lord commanded me at that time, to teach you statutes and judgments, that ye might do them in the land, whither ye go to possess it."

<sup><3915></sup>**Malachi 4:5.** *Behold I will send (I send, as a future, proximate in the prophet's mind) you Elijah the prophet* The Archangel Gabriel interprets this for us, to include the sending of John the Immerser. For he not only says (<sup><4017></sup>Luke 1:17.) that he shall "go before" the Lord "in the spirit and power of Elias," but describes his mission in the characteristic words of Malachi, "to turn the hearts of the fathers to the children:" and those other words also, "and the disobedient to the wisdom of the just," perhaps represent the sequel in Malachi, "and the hearts of the children to the fathers;" for their hearts could only be so turned by conversion to God, whom the fathers, patriarchs and prophets, knew, loved and served; and whom they served in name only. John the Immerser, in denying that he was Elias, (<sup><4025></sup>John 1:21) denied only, that he was that great prophet himself. Our Lord, in saying (<sup><4014></sup>Matthew 11:14), "This is Elias, which was for to come" (<sup><4072></sup>Matthew 17:12) that Elias is come already and they knew him not, but have done unto him whatsoever they listed," met the error of the scribes, that He could not be the Christ, because Elias was not yet come.<sup>f651</sup> When He says (<sup><4071></sup>Matthew 17:11), "Elias truly shall first come and restore all things," He implies a coming of Elijah, other than that of John the Immerser, since he was already martyred, and all things were not yet restored. This must also be the fullest fulfillment. "For the great and terrible Day of the Lord" is the Day of Judgment, of which all earthly judgments, however desolating, (as the destruction of Jerusalem) are but shadows and earnest. Before our Lord's coming all things looked on to

His first coming, and, since that coming, all looks on to the second, which is the completion of the first and of all things in time.

Our Lord's words, "Elias truly shall first come and restore all things," seem to me to leave no question, that, as John the Immerser came, in the spirit and power of Elias, before His first coming, so, before the second coming, Elijah should come in person, as Jews and Christians have alike expected. This has been the Christian expectation from the first. Justin Martyr asked his opponent (Dial. c. 49. p. 131. Oxford translation.)

"Shall we not conceive that the Word of God has proclaimed Elias to be the forerunner of the great and terrible day of His second Coming?"

"Certainly," was Trypho's reply. Justin continues, "Our Lord Himself taught us in His own teaching that this very thing shall be, when the said that 'Elias also shall come;' and we know that this shall be fulfilled, when He is about to come from heaven in glory." Tertullian says (De anima c. 35. p. 539. Rig.)

"Elias is to come again, not after a departure from life, but after a translation; not to be restored to the body, from which he was never taken; but to be restored to the world, from which he was translated; not by way of restoration to life, but for the completion of prophecy; one and the same in name and in person."

(Id. lb. c. 50, p. 549.)

"Enoch and Elias were translated, and their death is not recorded, as being deferred; but they are reserved as to die, that they may vanquish Antichrist by their blood."

And, in proof that the end was not yet (de res. carnis c. 22 p. 385. Rig),

"No one has yet received Elias; no one has yet fled from Antichrist."

And the ancient author of the verses against Marcion; (Carm. incert. Auct. adv. Marcion. L. iii. p. 802. col. 1 Rig),

"Elias who has not yet tasted the debt of death, because he is again to come into the world."

Origen says simply in one place, (in ~~4070~~ Matthew 17:10. Opp. iii. 567.) that the Saviour answered the question as to the objection of the Scribes,

“not annulling what had been handed down concerning Elias, but affirming that there was another coming of Elias before Christ, unknown to the scribes, according to which, not knowing him, and, being in a manner, accomplices in his being cast into prison by Herod and slain by him, they had done to him what they listed.”

Hippolytus has (de Antichristo c. 44-46 pp. 21,22),

“As two Comings of our Lord and Saviour were indicated by the Scriptures, the first in the flesh, in dishonor, that He might be set at naught — the second in glory, when He shall come from heaven with the heavenly host and the glory of the Father — so two forerunners were pointed out, the first, John, the son of Zacharias, and again — since He is manifested as Judge at the end of the world, His forerunners must first appear, as He says through Malachi, ‘I will send to you Elias the Tishbite before the great and terrible day of the Lord shall come.’”

Hilary (in Matthew c. xvii. n. 4. Opp. pp. 694, 695),

“The Apostles inquire in anxiety about the times of Elias. To whom He answereth, that “Elias will come and restore all things,” that is, will recall to the knowledge of God, what he shall find of Israel; but he signifies that John came “in the spirit and power of Elias,” to whom they had shown all severe and harsh dealings, that, foreannouncing the Coming of the Lord, he might be a forerunner of the Passion also by an example of wrong and harass.”

(Id. lb. c. xx. n. 10. p. 710. Ben.)

“We understand that those same prophets (Moses and Elias) will come before His Coming, who, the Apocalypse of John says, will be slain by Antichrist, although there are various opinions of very many, as to Enoch or Jeremiah, that one of them is to die, as Elias.”

*Hilary the Deacon*, 355 A.D., has on the words, “I suppose God hath set forth us the Apostles last;” (App. Ambros. ii. 125. in ~~4080~~ 1 Corinthians 4:9.)

“He therefore applies these to his own person, because he was always in distress, suffering, beyond the rest, persecutions and

distresses, as Enoch and Elias will suffer, who will be Apostles at the last time. For they have to be sent before Christ, to make ready the people of God, and fortify all the Churches to resist Antichrist, of whom the Apocalypse attests, that they will suffer persecutions and be slain.”

(Ibid. p. 282. in ~~1~~ 1 Thessalonians 5:1.)

“When the faithless shall be secure of the kingdom of the devil, the saints, i.e., Enoch and Elias being slain, rejoicing in the victory, and ‘sending gifts, one to another’ as the Apocalypse says (~~11~~ Revelation 11:10) sudden destruction shall come upon them. For Christ at His Coming, shall destroy them all.”

Gregory of Nyssa quotes the prophecy under the heading, that (adv. Jud. Opp. ii. p. 266.)

“before the second Coming of our Lord, Elias should come.”

Ambrose (de poenit. i. 8),

“Because the Lord was to come down from heaven, and to ascend to heaven, He raised Elias to heaven, to bring him back to the earth at the time He should please.”

(in Psalm 45, n. 10. Opp. i. 930. “Only one manuscript has, ‘and John.’” Ben. note.)

“The beast, Antichrist, ascends from the abyss to fight against Elias and Enoch and John, who are restored to the earth for the testimony to the Lord Jesus, as we read in the Apocalypse of John.”

Jerome gives here the mystical meaning; “God will send, in Elias (which is interpreted ‘My God’ and wire is of the town Thisbe, which signifies ‘conversion’ or ‘penitence’) the whole choir of the prophets, “to convert the heart of the fathers to the sons,” namely, Abraham and Isaac and Jacob and all the patriarchs, that their posterity may believe in the Lord the Saviour, in whom themselves believed: ‘for Abraham saw the day of the Lord and was glad.’” Here, he speaks of the “coming of Elias before their anointed,” as a supposition of Jews and Judaizing heretics. But in commenting on our Lord’s words in Matthew, he adheres twice to the literal meaning. On ~~11~~ Matthew 11:14,15, “Some think that John is

therefore called Elias, because, as, according to Malachi, at the second coming of the Saviour. On <sup><4071></sup>Matthew 17:11,12, Elias will precede and announce the Judge to come, so did John at His first coming, and each is a messenger, of the first or second coming of the Lord:” and again concisely, On <sup><4071></sup>Matthew 17:11,12, “He who is to come in the second Coining of the Saviour in the actual body, now comes through John in spirit and power;” and he speaks of Enoch and Elias as (Ep 59 (al. 148) ad Marcell. Opp. i. 326. Vall.)

“the two witnesses in the Revelation, since, according to the Apocalypse of John, Enoch and Elias are spoken of, as having to die.”

Chrysostom (In Matthew Hom. 57. Opp. vii. 577),

“When He saith that Elias “cometh and shall restore all things,” He means Elias himself, and the conversion of the Jews, which shall then be; but when He saith, “which was to come,” He calls John, Elias, according to the manner of his ministry.”

In Augustine’s time it was the universal belief. (de Civ. Dei, xx. 29. Opp. vii. 613),

“When he (Malachi) had admonished them to remember the law of Moses, because he foresaw, that they would for a long time not receive it spiritually, as it ought, he added immediately; “And I will send you Elias the Thisbite” etc. That when, through this Elias, the great and wonderful prophet, at the last time before the judgment, the law shall have been expounded to them, the Jews shall believe in the true Christ, i.e., in our Christ, is everywhere in the mouths and hearts of the faithful. For not without reason is it hoped, that he shall come before the Coming of the Saviour, as Judge, because not without reason is it believed that he still lives. For he was carried in a chariot of fire from things below; which Scripture most evidently attests. When he shall come then, by expounding the law spiritually, which the Jews now understand carnally, he shall turn the heart of the fathers to the children.”

Cyril of Alexandria, his antagonist “Theodoret, and Theodore” of Mopsuestia, who was loose from all tradition, had the same clear belief. Cyril; “It is demonstrative of the gentleness and long-suffering of God, that Elias also the Tishbite shall shine upon us, to foreannounce when the Judge

shall come to those in the whole world. For the Son shall come down, as Judge, in the glory of the Father, attended by the angels, and shall 'sit on the throne of His glory, judging the world in righteousness, and shall reward every man according to his works.' But since we are in many sins, well is it for us, that the divine prophet goes before Him, bringing all those on earth to one mind; that all, being brought to the unity through the faith, and ceasing from evil intents, may fulfill that which is good, and so be saved when the Judge cometh down. The blessed John the Baptist came before Him "in the spirit and power of Elias." But, as he preached saying, 'Prepare ye the way of the Lord, make His paths straight,' so also the divine Elias proclaims His then being near and all-but-present, that He may 'judge the world in righteousness.'" Theodoret; (On Daniel, c. xii. init),

"Malachi teaches us how, when Antichrist shall presume on these things, the great Elias shall appear, preaching to the Jews the coming of Christ: and he shall convert many, for this is the meaning of, "he shall turn the heart of the fathers to the children," i.e., the Jews (for these he calls fathers, as being older in knowledge) to those who believed from the Gentiles. They who shall believe through the preaching of the great Elias, and shall join themselves to the Gentiles who seized the salvation sent to them, shall become one church. He hints, how when these things are done by Antichrist, Michael the Archangel will set all in motion, that Elias should come and foreannounce the coming of the Lord that the then Jews may obtain salvation."

And on this place,

"Knowing well, that they would neither obey the law, nor receive Him when He came, but would deliver Him to be crucified, He promises them, in His unspeakable love for man, that He will again send Elias as a herald of salvation, 'Lo, I will send you Elias the Tishbite.' And signifying the time, He added, 'Before the great and terrible day of the Lord shall come:' He named the Day of His Second Coming. But He teaches us, what the great Elias shall do, when he comes, 'Who shall bring back the heart of the father to the son' etc. And pointing out the end, for which Elias should first come, 'Lest I come and smite the earth utterly.' For lest, finding you all in unbelief, I send you all to that endless punishment, Elias will first come, and will persuade you, O Jews, to unite you

indissolubly with those, who from the Gentiles believe in Me, and to be united to My one Church.”

Theodore of Mopsuestia paraphrases:

“In addition to all which I have said, I give you this last commandment, to remember My law, which I gave to all Israel through Moses, plainly declaring what they ought to do in each thing, and as the first token of obedience, to receive the Lord Christ when He cometh, appearing for the salvation of all men: Who will end the law, but show His own perfection. It had been well, had you immediately believed Him when He came, and known Him, as He whom Moses and all the prophets signified, Who should put an end to the law, and reveal the common salvation of all men, so that it should be manifest to all, that this is the sum and chief good of the whole dispensation of the law, to bring all men to the Lord Christ, Who, for those great goods, should be manifested in His own time. But since, when He manifested Himself, ye manifested your own ungainliness, the blessed Elias shall be sent to you before the second Coming of Christ, when He will come from heaven, to unite those who, for religion, are separated from each other, and, through the knowledge of religion, to bring the fathers to one-mindedness with the children, and in a word, to bring all men to one and the same harmony, when those, then found in ungodliness, shall receive from him the knowledge of the truth in the communion with the godly thence ensuing.”

“The African author of the work on the promises and predictions of God.” (between 450 and 455 A.D.)

(Dimid. Temp. c. 13. App. to Prosper. Enoch and Elias are spoken of, as the two witnesses, by Ammonius in the Commentary variorr. on Daniel. Mai Scriptt. Vett. Nov. Cell. T. 1. P. iii. p. 52),

“Against Antichrist shall be sent two witnesses, the prophets Enoch and Elijah, against whom shall arise three false prophets of Antichrist.”

Isidore of Seville 595 A.D.; (de ort. et ob. Patr. c. 35. Opp. v. 167, 168),

“Elias, borne in a chariot of fire, ascended to heaven, to come according to the prophet Malachi at the end of the world, and to

precede Christ, to announce His last coming, with great deeds and wondrous signs, so that, on earth too, Antichrist will war against him, be against him, or him who is to come with him, and will slay them; their bodies also will lie unburied in the streets. Then, raised by the Lord, they will smite the kingdom of Antichrist with a great blow. After this, the Lord will come, and will slay Antichrist with the word of His mouth, and those who worshiped him.”

(c. Jud. ii. 5.9. Opp. vi. 79),

“This will be in the last times, when, on the preaching of Elias, Judah will be converted to Christ.”

To add one more, for his great gifts, Gregory the Great. (Moral. xi. 15; n. 24. Ben),

“It is promised, that when Elias shall come, he shall bring back the hearts of the sons to their fathers, that the doctrine of the old, which is now taken from the hearts of the Jews, may, in the mercy of God, return, when the sons shall begin to understand of the Lord God, what the fathers taught.”

(Ibid. xx. 34; n. 66. Ben),

“Although Elias is related to have been carried to heaven, he deferred, he did not escape, death. For it is said of him by the mouth of the Truth Himself, ‘Elias shall come and restore all things.’ He shall come to ‘restore all things;’ for to this end is he restored to this world, that he may both fulfill the office of preaching, and pay the debt of the flesh.”

(Ibid. xxxv. 14; n. 24. See also on Ezekiel L. 1: Hom. 12. n. 8,9, where he speaks of the coming of Enoch also),

“The holy Church, although it now loses many through the shock of temptation, yet, at the end of the world, it receives its own double, when, having received the Gentiles to the full, all Judaea too, which shall then be, agrees to hasten to its faith. For hence it is written, “Until the fullness of the Gentiles shall come, and so all Israel shall be saved.” Hence, in the Gospel the Truth says, “Elias shall come and shall restore all things.” For now the Church has lost the Israelites, whom it could not convert by preaching; but

then, at the preaching of Elias, while it collects all which it shall find, it receives in a manner more fully what it has lost.”

(in Evang. Hom. vii. n. 1),

“John is spoken of as to come in the spirit and power of Elias, because, as Elias shall precede the second Coming of the Lord, so John preceded His first. For as Elias will come, as precursor of the Judge, so John was made the precursor of the Redeemer. John then was Elias in spirit; he was not Elias in person. What then the Lord owned as to spirit, that John denies as to the person.”

Whether Elijah is one of the two witnesses (See vol. i. p. 45.) spoken of in the Apocalypse, is obviously a distinct question. Of commentators on the Apocalypse, Arethas (Commentary on Apocalypse printed with OEcumenius p. 942. ed. 1530.) remarks that as to Elijah, there is clear testimony from Holy Scripture, this of Malachi; but that, with regard to Enoch, we have only the fact of his being freed from death by translation, and the tradition of the Church. John Damascene fixed the belief in the Eastern Church. (De fide iv. 26.) In the West, Bede e.g., who speaks of the belief that the two witnesses were Elijah and Enoch, as what was said by (on Revelation c. xi.) “some doctors,” takes our Lord’s declaration, that Elijah shall return, in its simple meaning. (on ~~471~~ Matthew 17:11; Mark 9.) Yet it was no matter of faith.<sup>f652</sup> When the belief as to a personal Antichrist was changed by Luther and Calvin, the belief of a personal forerunner of Christ gave way also.

~~3016~~ **Malachi 4:6.** *And he shall turn the hearts of the fathers unto the children* Now they were unlike, and severed by that unlikeness from each other. Yet not on earth, for on earth parents and children were alike alienated from God, and united between themselves in wickedness or worldliness. The common love of the world or of worldly pursuits, or gain or self-exaltation, or making a fortune or securing it, is, so far, a common bond of interest to those of one family, through a common selfishness, though that selfishness is the parent of general discord, of fraud, violence, and other misdeeds. Nay, conversion of children or parents becomes rather a source of discord, embittering the unconverted. Whence our Lord says, “Think not, that I (~~4034~~ Matthew 10:34-36.) am come to send peace on the earth. I came not to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man’s

foes shall be they of his own household;” a prophecy fulfilled continually in the early persecutions, even to the extent of those other words of our Lord (~~400~~ Matthew 10:21), “the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death.” It is fulfilled also in the intense hatred of the Jews at this day, to any who are converted to Christ; a hatred which seems to have no parallel in the world. Nor do the words seem to mean that fathers and children should be united in one common conversion to God, as one says<sup>f653</sup> “All shall be one heart to return to the Lord, both fathers and children;” for he speaks primarily of their mutual conversion to one another, not to God.

The form of the expression seems to imply that the effect of the preaching of Elijah shall be, to bring back the children, the Jews then in being, to the faith and love which their fathers, the patriarchs, had; that (~~405~~ John 8:56) “as these believed, hoped for, longed exceedingly for, and loved Christ to come, so their sons should believe, hope in, long exceedingly for and love Christ, Who was come, yea is present; and so the heart of fathers, which before was turned from their unbelieving children, he should turn to them, now believing, and cause the patriarchs to own and love the Jews believing in Christ, as indeed their children, for (Lap.) ‘your father Abraham rejoiced to see My day; he saw it and was glad, Christ saith.’”

*Lest I come and smite the earth with a curse*, i.e., with an utter destruction, from which there should be no redemption. In the end, God will so smite the earth, and all, not converted to Him. The prayer and zeal of Elijah will gain a reprieve, in which God will spare the world for the gathering of His own elect, the full conversion of the Jews, which shall fulfill the Apostle’s words (~~415~~ Romans 11:26), “So shall all Israel be saved.”

After the glad tidings, Malachi, and the Old Testament in him, ends with words of awe, telling us of the consequence of the final hardening of the heart; the eternal severance, when the unending end of the everlasting Gospel itself shall be accomplished, and its last grain shall be gathered into the garner of the Lord. The Jews, who would be wiser than the prophet, repeat the previous verse,<sup>f654</sup> because Malachi closes so awfully. The Maker of the heart of man knew better the hearts which He had made, and taught their authors to end the books of Isaiah and Ecclesiastes with words of awe, from which man’s heart so struggles to escape. To turn to God

here, or everlasting destruction from His presence there, is the only choice open to thee.” (Lap.)

“Think of this, when lust goads thee, or ambition solicits thee, or anger convulses thee, or the flesh blandishes thee, or the world allures thee, or the devil displays his deceitful pomp and enticement. In thy hand and thy choice are life and death, heaven and hell, salvation and damnation, bliss or misery everlasting. Choose which thou willest. Think, ‘A moment which delighteth, eternity which tortureth;’ on the other hand, ‘a moment which tortureth, eternity which delighteth.’”

*“I see that all things come to an end  
Thy commandment is exceeding broad.”*

*<BB96> Psalm 119:96*

*“As the hart panteth after the water brooks,  
So panteth my soul after Thee, O God.”*

*<941> Psalm 42:1*

# FOOTNOTES

ft1 **Μιχαίας** is used by the Septuagint in ~~<2438>~~ Jeremiah 26:18 and ~~<3008>~~ Micah 1:1, as also in the other places where the name occurs, except ~~<6117>~~ Nehemiah 11:17,22, where for **akym** they have **Μιχα**. Josephus calls both prophets **Μιχαίας**, Micah son of Imlah, Ant. 8. 14. 5. and our prophet, Ant. 10. 6. 2. The Vulgate uses for both, Michaeas.

ft2 They substituted **hkym** in the Qere' in Jeremiah

ft3 The following summary of these lesser divisions which are mostly marked by the Hebrew accents may perhaps give some little idea of the rhythm. Only the degree of subdivision must often be a matter of opinion or taste or ear. Thus, of 5 words which grammatically belong together, one might think that the cadence separated them into 3 and 2; another might take them altogether. But this is a matter of detail only; the principle is unmistakable. Again, words which have been artificially joined together in Hebrew by the Makkeph, I have considered as 2 words, if each had a distinct idea. Thus **ta**, when the mere sign of the object, I have not counted; when it is the preposition, "with," I have counted it. In the following list, the verses are ranged according to the number of the words contained in each verse, beginning with the highest. The numbers on the right hand indicate the lesser divisions into which each verse may be distributed. The comma in each set of numbers marks the place of the Athnach or semicolon. The Roman numerals indicate how often any cadence is repeated

## NUMBER OF WORDS IN EACH LESSER DIVISION

**24** — 333422,43 432,3264

**22** — 46,534 14333,44

**21** — 221,423232 4433,34

**20** — 23333,33 333,3134 3333,44 4333,322

**19** — 344,44 34,2253 32,4424

**18** — 43,3233 342,423 3232,44

**17** — 444,32 3433,22 3,4343 2223,332

**16** — 222,433 3433,3 33,4222 44,44

**15** — 32,325 3333,3 432,33 43,233 43,323 (ii) 134,133 43,332

3223,32

**14** — 33,53(ii) 34,34 23122,22 43,43 432,32 333,23 33,323 43,52  
332,33 13,334 43,34 22,3313 2222,33 2222,51

**13** — 43,33 3,442 332,32 1322,5 222,322 432,4 43,33 322,42

**12** — 32,322 422,22 143,22 224,4 23,34 53,22 24,24 43,23

**11** — 32,33 42,32 (ii) 33,32 23,33 (ii) 24,32 33,23 (ii) 4322 22,43  
32,42

**10** — 5,5 33,4 32,32 (ii) 323,2 32,23 (ii) 22,33 2222,2 43,3

**9** — 43,2 4,32 3,33 42,3 22,32 33,3

**8** — 132,2 33,2

**7** — 4,3 (ii) 3, 4 (ii) 3,22

**6** — 3,3 (ii) 22,2

**5** — 3,2 (ii)

To facilitate comparison, I subjoin a similar analysis of the other prophets mentioned:

HOSEA —The last eleven chapters

**22** — 422253,4 3244,54

**21** — 4433,34 5,242224

**20** — 32,33324 3333,44

**19** — 4343,32 3423,34

**18** — 4,4334 332,2332 2232,423 44,3223

**17** — 43,3322 3332,33 23,4323 3223,223 333,323 3223,43 3442,4

**16** — 2323,24 32,3422 233,323 21214,24 3223,33 3232,33 33,253  
42,433

**15** — 344,4 2323,23 3332,4 (ii) 223,242 333,33

**14** — 43,43 44,33 5,432 44,42 43,232 324,32 422,42 33,2222 33,44  
3224,3 33,53 4,442 32,333 14,333

**13** — 33,43 (iii) 34,42 43,33 (ii) 4,333 4,54 34,33 323,32 223,33  
22,234 33,34

**12** — 4,44 432,21 33,33 (ii) 222,222 32,34 42,42 222,33 223,32  
43,122 43,23 43,32 32,43

**11** — 24,32 323,3 32,33 233,12 33,23 42,23 132,14 32,42 32,33  
33,32 4,43 23,222

**10** — 43,3 (ii) 33,4 (ii) 3,34 3232 (ii) 44,2 24,4 222,22 4,33 33,22  
322,3

**9** — 5,13 25,2 3,33 (ii) 33,3 (iii) 232,2 2,322 32,22 (ii) 32,4 22,23  
22,32 (ii) 4,32 13,32 2,34 5,4 24,3

**8** — 32,3 (ii) 23,3 (iv) 2222 224 (ii)

- 7** — 13,3 (iii) 4,3 (iii) 3,4 (ii) 2,23 22,3 2,32 23,2 31,3 33,1 14,2  
**6** — 4,2 (ii) 3,3 (iii) 13,2 (ii)  
**5** — 3,2 (vii) 2111 113

## JOEL

- 25** — 334,3534  
**24** — 322,144332  
**23** — 3544,223  
**22** — 423,4423  
**21** — 5422,422 3335,43  
**20** — 16,42313 34,3433  
**19** — 224,443  
**18** — 22,4433 33,435  
**17** — 3332,42 245,33 353,33 1422,35  
**16** — 334,42 2242,6 44,44  
**15** — 22233,3 2432,22 22222,32 344,4 23,2323 333, 33 34,35  
**14** — 53,33 334,4 36,23 1432,4 3332,3  
**13** — 34,33 3,55 33,34  
**12** — 44,4 34,23 2222,4 5,34 24,33 43,32 32,223  
**11** — 22,322 (ii) 223,22 2222,3 (ii) 32,33 3,224 32,42 222,5 4,331  
 44,3 223,22 2222,3  
**10** — 32,32 222,22 22,42 231,4 9 32,22 (iii) 2,43 5,22  
**8** — 3,23 2,22 4,22  
**7** — 133 3,4 (ii) 3,22 22,3  
**6** — 3,3 (iv)

## OBADIAH

- 21** — 4333,323  
**19** — 4323,43  
**18** — 3332,133 34,344 4252,32  
**17** — 4242,32  
**16** — 5434 32422,3  
**15** — 334,23 14 43,43  
**13** — 332,23 42,34 4232,2  
**12** — 35,22  
**11** — 32,33 42,32  
**10** — 43,3  
**9** — 3,33

7 — 4,3 32,2

5 — 32

## NAHUM

21 — 32232,72

19 — 2333,35 3233,44

18 — 32,337

16 — 34,2322 23,42131

15 — 323,43 33,522 22222,32 14123,4

14 — 44,33 (ii) 32221,13 3,2234 234,32

13 — 42,223 3332,2 323,32

12 — 33,33 32,34 322,32 (ii) 414,3 42,222 222,222

11 — 43,4 32,222 22,313 42,32 23,24 322,22

10 — 42,13 12,223 3,223 32,32

9 — 32,22 (ii) 23,22 8 23,3 (ii) 24,2 22,22

7 — 22,21

6 — 13,2 31,2

5 — 3,2

## HABAKKUK

24 — 44,4444

20 — 4334,33

19 — 333,1423

18 — 43,254 3332,43

17 — 45,35 422,2232 54,44 333,53

15 — 34,44 332,322 33,234 34,233 43,44 13143,3 3333,3 333,42

14 — 43,322 332,33 33,44 13 32,422 33,43 23,44 12 323,22 (ii) 33,33 (ii)

11 — 222,32 32,42 32,33 322,4 42,14

10 — 322,3 3,34 4,33

9 — 33,3 (ii) 4,5 24,3 42,3 23,4

8 — 311,3 22,4 3,32

7 — 3,4 (ii) 4,3 (ii)

6 — 3,3 (iv)

ft4 As **hl** [ <sup><3123></sup>Micah 2:13; **hl** [ **h** <sup><3104></sup>Micah 6:4; **ynpl j l v** Ib. **ynkv** <sup><3174></sup>Micah 7:14; **xda yl j z** <sup><3177></sup>Micah 7:17 Casp.

ft5 In the two passages quoted for the contrary, <sup><2186></sup>Jeremiah 8:16, <sup><3129></sup>Ezekiel 12:19, the context shows that (HSN-776) is and can only

be, land, not, earth, Jerome. The snorting of his horses is heard from Dan, and they came and devoured the land and the fullness thereof; where the land to which they came could plainly be Judea only. In Ezekiel it is not even “the land,” but her land. “Say unto the people of the land; Thus saith the Lord God of the land of Israel — that her land may be desolate from all the fullness thereof”

ft6 Hence, some manuscripts mentioned in DeRossi’s cod. 319, have (as a conjecture) **tw[ knhw** “the hills”

ft7 See Hil. in Psalm 57, Section. 4. **ssm** is used, as to natural objects only of such melting whereby the substance is wasted as of manna (<sup><0162></sup>Exodus 16:21), wax (<sup><0163></sup>Psalm 68:3, etc.), or the body through disease (<sup><0257></sup>1 Samuel 25:37): then, morally, chiefly of fear.

ft8 See Gesenius, Thes. sub v. from the Punic, Monum. Phoen. p. 418. “There are many waterfalls in Lebanon one very near and to the N. of the Damascus road. I have also seen one in Anti-libanus on the river Barada, a little above Abil. The stream, named Sheba, which springs from the perpetual snows of Mount Hermon is extremely rapid and has a very steep fall to the Hasbeia which it joins in Merj-el-Huleh. The Jordan is a continual cataract between el-Huleh and the Lake of Gennesareth;” (G. Williams, manuscript letter) “a fall of 600 feet in about 10 miles. On the Western bank, high above the rocky bed of the torrent, the water was running rapidly down the steep incline toward the river, which could hardly be less than 150 feet below us.” (id. Colossians Church Chronicles 1860. Jan. p. 30). Porter describes the fall of the river Adonis (Five Years, ii. 295.) From the height at which the streams rise in the Lebanon chain, there must be many greater or lesser falls

ft9 Hence, the Hebrew name **μνn**, “heavy rain,” for which we have no one word, is used of the autumn and winter rain, <sup><0211></sup>Song of Solomon 2:11

ft10 I have seen this effect for above half an hour (15 miles) on the mountain country near the lakes in a thunderstorm

ft11 “The decrease of the waters (swollen by the rains in the mountains) is usually as rapid as their rise.” Burckhardt, Syria, p. 161

ft12 **ym** always relates to a personal object, and apparent exceptions may be reduced to this. So Ae. Kim. Tanch. Pococke

- ft13 **ym** always relates to a personal object, and apparent exceptions may be reduced to this. So Ae. Kim. Tanch. Poccocke
- ft14 See the note at <sup><1026></sup>Amos 2:16. Seneca says: “Some things, though not (exactly) true, are comprised under the same word, for their likeness. So we call illiterate, one not altogether uninstructed, but who has not been advanced to higher knowledge. So he who has seen one illhabited and in rags, says that he had seen one ‘naked.’” de benef. v. 13. Sanch.
- ft15 **llyv** and **hkl ya** carry on the sound of **hl yl ya**. **llyv**, the textual reading, is doubtless right, although without example; **hkl ya** has analogy with other words, but, common as the word is, stands alone in the word itself. Each bears out the other
- ft16 The **ˆt**, which occurs only in the plural **µynt**, is distinct from the **ˆynt**, plur. **µynyt**, although they touch on each other; in that **ˆynt** sing. is written **µynt**, <sup><3918></sup>Ezekiel 29:3, and the poetic plur. of **ˆt ˆynt** occurs in the text, <sup><2143></sup>Lamentations 4:3. The Syriac (and Chaldee, properly) and Tanchum oftentimes render it “jadal.” Poccocke first, of moderns, brought out this meaning. See his note here)
- ft17 The **hn[y tb** “female ostrich” (the **smj t** probably being the male ostrich) may be so called from **ˆ[ y**, (Syriac glutton, like its Arabic name na’am) or from its shrill cry, **hn[**.
- ft18 The construction of the English Version is beyond question preferable that of the English margin. It is the common emphatic idiom, in which the plural subject and singular predicate are joined to express, that the thing asserted is true not only of all generally but of each individually), (literally, her wounds, or strokes, (the word is used especially of those inflicted by God, (<sup><1321></sup>Leviticus 26:21; <sup><1413></sup>Numbers 11:33; <sup><1535></sup>Deuteronomy 28:59,61, etc.)
- ft19 <sup><2109></sup>Jeremiah 10:19; 15:18. **hl j n** in Nahum and <sup><2315></sup>Jeremiah 30:15, is exactly equivalent to the **vwna** in Micah. In <sup><2312></sup>Jeremiah 30:12, **ˆrbvl vwna** stands parallel with it. Isaiah (<sup><2371></sup>Isaiah 17:11) has **vwna bak**
- ft20 **d[** includes the whole country, quite up to. It does not necessarily include the place, quite up to which it reaches. It does not, probably, <sup><228></sup>2 Kings 18:8. See the note at Amos 1 vol. i. p. 245

ft21 The conjecture of Reland (Palestine, p. 534) “in Acco weep not,” as if **wkb** were for **wk[ b**, is against the Hebrew idiom, and one of the many abuses of Hebrew parallelism, as if Hebrew writers were tied down to exactness of parallelism, and because the prophet mentions the name of a city in two clauses, he must in the third. The prophet never would have used one of the commonest idioms in Hebrew, the emphatic use of the infinitive absolute with the finite verb, unless he had meant it to be understood, as any one must understand the three Hebrew words, **wkbt l a wkb**. The sacred writers wrote to be understood. It is contrary to all principles of language, not to take a plain idiom in its plain sense. The versions, Vulgate, Aquila, and Symmachus so render it. The Septuagint (from a reading in which, **ὄι** <sup><3588></sup> **Ενακειμ** or **ὄι** <sup><3588></sup> **εν Αχειμ**, Reland made his **ὄι** <sup><3588></sup> **εν Αχω**) is full of blunders. They render also **wkbt** as if it were **wnbt**, **ανοικοδομειτε**; **tybk**, **εξ οικου**; **hgp[ l κατα γελωτα**. The **[** is but seldom omitted in Hebrew. (Of the instances given by Gesenius, p. 976, **l b** for **l [ b** is the Chaldee name of the idol; **y b** for **y[ b**, uncertain, at most; **wml** for **wm[ l** (<sup><1278></sup>Psalm 27:8) wrong. There remains then in, Hebrew, only the single pronunciation of <sup><3108></sup>Amos 8:8 **hqvn** for **h[ qvn**. See ab. p. 216. Robinson observes, “The Semitic letter **[** in particular, so unpronounceable by other nations, has a remarkable tenacity. Of the very many Hebrew names, containing this letter, which still survive in Arabic our lists exhibit only two or three in which it has been dropped; and perhaps none in which it has been exchanged for another letter.” (i. 255. n. 2.) His only instances are Jib for Gibeon (where the whole syllable has been dropped) i. 456; Jelbon for Gilboa (ii. 316); Yafa for Yaphie <sup><16912></sup>Joshua 19:12, (doubtful) ii. 342; and Endor (which I doubt) ii. 360. Anyhow they are but three names, in which, in the transfer into another though cognate language, **[** has been dropped at the end and one at the beginning of a word, none in the middle. In fact also Acco (Acre) was probably never in the possession of Israel. It is only mentioned in the Old Testament, to say that Asher did not drive out its inhabitants (<sup><17031></sup>Judges 1:31). This interpretation which has become popular:

- (1) violates the Hebrew idiom;
- (2) implies a very improbable omission of a “tenacious letter;”

(3) is historically unnatural in that the prophet would thus forbid Judah to weep in a city where there were none even of Israel.

Yet of late, it has been followed by Hitz., Maur., Umbreit, Ewald, thought probable by Gesenius and Winer, and adopted even by Dr. Henderson.

ft22 Scholz Reisen, p. 255. Robinson, ii. 34, says, "There are three villages of this name near each other." "There is yet a village Suaphir, two hours southeast of Ashdod." Schwartz (of Jerusalem) Das Heil. Land, p. 87. "a Sapheria one hour northwest of Lod." (Lydda) (Ibid. p. 105)

ft23 I have preferred the division of the Syriac and Vulgate because if joined as in the English Version the last clause has no definite subject, and there is no allusion to the meaning of Beth-haezel.

ft24 **l wj** is used in the sense of **l j y**, <sup><0080></sup>Genesis 8:10, and in the Hiphil. <sup><0025></sup>Judges 3:25, in the Pil. <sup><0030></sup>Job 26:15, and in the Hithpal. <sup><0050></sup>Psalms 37:7. Here too it has the construction of **l j y** with **l**, as it has in Job 26, and as it has not in the sense of the English margin, "was grieved." Such an idiom as **bwfl l wj**, "to be in pain for (lost) good," does not occur in Hebrew, and would be equivocal, since the idiom is used for "longed for (expected) good." **l wj** also, "grieved," occurs only <sup><0040></sup>Jeremiah 5:3. Used of the "writhing" of the birth-pangs, it is joined with no preposition; in the sense "feared," it is joined only with the **ynpl m, ^m, ynpm** of the object of fear

ft25 from the Arab. The bilitteral root **^l** seems to have been an onomatopoeist. In Arabic the sense of "striking" occurs in **zkl xkl [kl μkl ^kl akl tkl jkl dkl**. Thence the idea of parts "impinging on one another," "cleaving close to," in **akl tkl dkl**, (gripping, **zkl**), **ykl**; "cleaving close together," "compact," in **dkl [kl ^kl**. These senses account for all the Arabic words, beginning with **^l**. The only Hebrew roots, so beginning, are **dkl**, took, and **vykl**

ft26 The **vkr** was undoubtedly a swift horse, probably from its rapid striking of the earth. (Arab.) The word is used of riding horses in Syr. Chald. Talm. Nasor. see Ges. "horses of good breed and young," R. Jonah in Kimchi, Ibid.

ft27 Rosenmuller and others from him, by mistake, attribute it to a supposed situation of Laehish, “lying on the frontier of” Israel; whereas it was part of the chain of fortified cities furthest removed from Israel on the S.W.

ft28 **tn tvrwm l [ μytwl v** literally “bridal presents on Moresheth Gath.” Hitzig thinks that in **tvrwm** there is an allusion to **tvram**, “espoused;” but this would be a contradictory image, since the bridal-presents were given in espousing, not to one already espoused, and they were to be given not to Gath but to the invader

ft29 See <sup><8813></sup>Job 1:20, early Greece, (Iliad 23,46,135ff, Alcestis 429. non-Egyptian nations, (Herodotus ii. 36) Persians, (Ibid. ix. 24) Scythians, (Ibid. iv. 71) Thessalians, Macedonians (Plutarch, Pelop. 34)

ft30 The etymology, (Arabic: *nasara* “tore with the beak,”) belongs rather to the eagle with its sharp, than to the vulture with its long, piercing beak. (The Kamoos Freytag’s authority for rendering *nasr* vulture, only says “a bird,” adding that it is the name of “the constellation,” that is, Aquila. In Ulug Begh Tab. Stell. 49, 50, the *okab* and the *nasr* both occur as names of the constellation. Kazwini in Ideler (Sternkunde p. 385) says that the *okab* is three stars of the form of the flying *nasr*.) Leo Afr. (Deser. Afr. ix. 56) says that “the largest species of eagle is called *Nesir*.” 2) Unless *nesher* be the golden Eagle there is no Hebrew name for it, whereas it is still a bird of Palestine, and smaller eagles are mentioned in the same verse, <sup><8113></sup>Leviticus 11:13; viz. the ossifrage, **srp**, and the black eagle, **hynz [**, so called from its strength, like the *valeria*, of which Pliny says, “the *melanaetos* or *valeria*, least in size, remarkable for strength, blackish in color.” x. 3. The same lint of unclean birds contains also the vulture, **hyd**, <sup><6443></sup>Deuteronomy 14:13, (as it must be, being a gregarious bird, <sup><2345></sup>Isaiah 34:15) in its different species (<sup><6443></sup>Deuteronomy 14:13) the gier-eagle, (that is, Geyer) (vulture) eagle *gypaetos*, or *vultur percnopterus*, (Hasselquist, Forskal, Shaw, Bruce in Savigny p. 77.) partaking of the character of both, (**μj r** <sup><8118></sup>Leviticus 11:18; <sup><6447></sup>Deuteronomy 14:17) together with the falon (**had** <sup><8114></sup>Leviticus 11:14) and hawk, with its subordinate species, **whnyml xn**) <sup><8118></sup>Leviticus 11:18; <sup><6445></sup>Deuteronomy 14:15

ft31 In this case, *nesher*, being a name taken from a quality common to birds of prey, might at once be a generic term corresponding to the

modern term, (aves) rapaces, and might also designate what all account the king of birds. Its Greek name **αετος** is doubtless the Hebrew, **fy** , (Bochart ii. 2. p. 170) a generic name for birds of prey. The Gypaetos forms a link between the vulture and the eagle. Seeing the prey afar, lofty flight out of human sight, strength of pinion, building nests in the rocks, attributed in H. Ser. to the nesher, belong also to the vulture. The feeding on dead bodies belongs especially to the vulture, although affirmed of eagles also if the body be not decayed. The Arabic *nasr* seems to comprise the vulture also. See in Boch. ii. 27, T. iii. p. 79 followin. Leipz. Savigny says “Nisr is a generic name which has always been translated Aquila, but now the people and Arabic naturalists use it to designate the great vulture,” (Deser. de l’Eg. i. 73) and of ’Okab, “’Okab is a generic name, but it becomes specific for the small black eagle which, properly speaking, is the ’Okab,” (Ibid. 85)

ft32 “The only ‘bald-headed Eagle’ is an American rather than an European species. Though it is not exclusively of the new world, it is yet rarely seen in the old, and then chiefly in the northern latitudes.” Dr. Rolleston, manuscript letter, who kindly guided me to the modern authorities quoted above

ft33 **j k wpyl j y āl h** to succeed to (as in Arab. whence Chaliph) is used of the fresh shoots of grass, (<sup><1905></sup>Psalm 90:5,6) of the stump of a felled tree, putting forth fresh suckers, (<sup><1847></sup>Job 14:7, then, causatively, of the putting forth fresh strength, in contrast with the exhaustion and utter stumbling of the young and strong. In Arab. conj. iv. one of its many special meanings is “put forth fresh feathers” after moulting

ft34 Bochart ii. 1. T. ii. p. 745. So the Septuagint **πτεροφουησουσιν** ). Jerome: assument pennas. So also Syriac Saad. **h[ l j** is used of bringing flesh on the bones, (<sup><1576></sup>Ezekiel 37:6) putting on the figures of Cherubim on the veil (<sup><1484></sup>2 Chronicles 3:14) gold on a shield, (<sup><1107></sup>1 Kings 10:17) dress, (<sup><1024></sup>2 Samuel 1:24; <sup><1080></sup>Amos 8:10. The English Version (literally “they shall ascend a pinion (that is, with a pinion) like eagles,”) would not be too bold, but for the correspondence of <sup><1935></sup>Psalm 103:5. The word **rba**, rendered wings English Version, is, in <sup><1578></sup>Ezekiel 17:3, distinguished from the wing itself and the plumage; as is **hrka** <sup><1893></sup>Job 39:13. In <sup><1684></sup>Psalm 68:14. **twrba** must be the pinion-feathers, not the pinions; and so **hrka** in <sup><1904></sup>Psalm 91:4. In <sup><1826></sup>Job 39:26, the denom. **rba**y might mean the same, (Both Ibid.) the

first hemistich describing the acquiring the new feathers, the 2nd the emigration of the hawks. The radical meaning of **rba** is strength.

ft35 Bochart, Hieroz. ii. 1. p. 744, 5. The Kamoos quotes, among the 10 characteristics of the Anook, (the Rachma, Hebrews **μj r**), “It flies in the time of shedding its: feathers and is not imperilled in its young plumage, etc.” Boch. ii. 26. T. iii. p. 57. Demetrius Construe in his **Ιερακοσοφ**. . gives remedies for making fresh feathers put forth fast, (c. 17) and grow quick, (c. 18) and against diseases in moulting, (c. 32) showing that birds of prey are liable to the same law as other birds. (See Buffon Hist. Nat. i. 44, 5. 69, 70.) Cuvier says “In certain states of moulting, you see in the plumage (of the royal eagle) the white at the base of the feathers. It is then called Falco Canadensis.” (Regne Animal.) To this Grey adds, that the names Melanaetos and Mogilnik (in Gmelin) only describe it when moulting. (Cuvier Anim. Kingd. vi. 33.) So then the change at moulting is so great, that the royal eagle, when moulting, has been thought to be four different species.

ft36 In Greek also the loss of wealth by pillage is compared to moulting, not in Aristoph. Av. 284-6. only, but in Philostratus, “he moults as to the wealth,” p. 273

ft37 There is no plea for separating **hyhn** in the sense, “it has been,” like “fuit Ilium.” By itself **hyhn** would rather be, “it came to pass.” **rma** also, which follows, explains what the proverb and dirge is, as in Isaiah and Habakkuk. The single word **hyhn**, actum est, is no dirge. The feminine and masculine together make up a whole as in <sup><381></sup>Isaiah 3:1; or it might stand as a superlative, as in the English margin

ft38 **hbbwv**, “backsliding,” occurs <sup><382></sup>Jeremiah 31:22, and, of Ammon, <sup><383></sup>Jeremiah 49:4. This rendering is favored by the contrast between the **yl** and the **bbwvl** , and gives an adequate meaning to the **l** in the **bbwvl** ; whereas, as part of the infinitive, it is superfluous, and unusual as superfluous

ft39 **vmy**, is mostly transitive; it was intransitive <sup><384></sup>Micah 2:3, and is so (if not the Qal) <sup><385></sup>Proverbs 17:13

ft40 **j wr rxq**, (as in part <sup><386></sup>Zechariah 11:8,) as opposed to **μwpa Ēra** (<sup><387></sup>Exodus 34:6, etc. longanimis, longsuffering,) and i.q. **μwpa rxq** <sup><388></sup>Proverbs 20:17, coll. 29

ft41 **μmwqy**, in Isaiah (<sup><234D></sup>Isaiah 44:26; 58:12; 61:4) transitive, but only of the raising up, rebuilding of ruins. The use of **μmwq** actively in that one sense is no ground for taking it so, where the idea is different. To raise up an adversary is expressed by **μyqh** <sup><318A></sup>Micah 5:4; <sup><315A></sup>Amos 6:14; <sup><111A></sup>1 Kings 11:14, and so raising up evil also

ft42 **rda** occurs here only. There is no ground to identify it with the well-known **trda**, it is not likely that the common garment should have been called, this once, by a different name; nor that the **trda** a wide enfolding garment, (see the note at <sup><318B></sup>Jonah 3:6, vol. i.p. 416,) should have been worn together with the **hml c**

ft43 This meaning seems to lie in the root; compare **στολη**, array, apparel, dress

ft44 **ˆwvdnt** is doubly intensive, as the intensive form with the emphatic. It is the word used of God's driving out the nations before Israel, (Exodus Jud. etc.) or of man being driven out of Paradise, (<sup><103B></sup>Genesis 3:24,) Hagar being cast out. (<sup><121D></sup>Genesis 21:10.) The word itself, by its rough sound, expresses the more of harshness; and that as opposed to softness, **hynwn** [ **t**. This is the same word as that rendered delicate, <sup><310E></sup>Micah 1:16

ft45 This is the common rendering of **l Bj**. Others, with Sal. B. Mel. have understood it of travail-pains (<sup><218E></sup>Song of Solomon 8:5; <sup><107E></sup>Psalms 7:15), but this would have the opposite sense of bringing forth, re-birth, not of ejection. (See <sup><268B></sup>Isaiah 66:8.) The sharp bitter pang would express the pains of travail, not its fruitlessness or that they were cast out any whither. Fruitlessness of travail-pangs is expressed, if intended, (as in <sup><236B></sup>Isaiah 26:18)

ft46 <sup><150E></sup>Ezra 1:5; 2:1; 4:1; 10:7,9. Josephus, who alone mentions that Ezra sent a copy of Artaxerxes' letter to him, "to all those of his nation who were in Media," and that "many of them, taking their property, came to Babylon, longing for the return to Jerusalem," adds, "but the whole people of Israelites (that is, the great mass) remained where they were." Ant. xi. 5. 2

ft47 **ˆyrp** is to break through, as, enemies surrounding one, <sup><105D></sup>2 Samuel 5:20; <sup><134D></sup>1 Chronicles 14:11, break in pieces so as to scatter, <sup><101B></sup>Psalms 60:3, break through or down a wall, (see references in 30,31,33,) and

with **b**, “burst upon,” of God’s inflictions, <sup><1092></sup>Exodus 19:22,24; <sup><1018></sup>2 Samuel 6:8; <sup><1942></sup>Psalm 106:29; <sup><1311></sup>1 Chronicles 13:11; 15:13)

ft48 R. Mos. Haddars. in Mart. Pug. Fid. p. 432. It is interpreted of the Messiah in the Bereshith Rabba, Section 48. f. 47. 2. (Schottg. de Mess. p. 61) the Echa Rabbathi, f. 60. 2, (Ibid. p. 69) the Pesikta Rabbathi, f. 60. 1, (Ibid. p. 135) and the Midrash Mishle, ad c. vi. 1. (Ibid. ad loe. p. 212.) So also Jonathan, Rashi, Tanchum, Abarbanel in Poccocke

ft49 **xrp**. It is from the same word as Pharez, Judah’s son, whose birth was typical. <sup><1329></sup>Genesis 38:29

ft50 Frequent as the adj. **rvy**, “right, upright,” is, the abstract **hrvy** occurs here only in the Old Testament The original force is “straight,” “even,” and hence “straight-forwardness, rectitude.” The idea of “evenness” (which Gesenius denies) belonged to the root in early times, the names of the two “plains,” Sharon, and Mishor in Reuben (<sup><1810></sup>Deuteronomy 3:10; 4:43) being formed from it.

ft51 In <sup><1160></sup>Proverbs 16:10, (quoted as an exception) it is used of that penetrating acuteness which is like a gift of divination; as we speak of “divining a person’s thoughts, purposes,” etc.

ft52 The Talmud speaks of R. Jose (who lived before Hadrian) “praying in one of the ruins of Jerusalem,” but only when on a journey. Berachoth, f. 3. The context implies that they were utter ruins

ft53 “The tenth legion and some troops of horse and companies of foot.” (Josephus, Ibid. vii. 1. 2.) The legion was 6,000 men; the troop was 64; the company was 100

ft54 Josephus makes Eleazar say in the siege of Masada, “Jerusalem has been plucked up by the roots, and the only memorial of it remaining is the camp of those who took it, still seated on its remains. Hapless elders sit by the dust of the temple, and a few women preserved by the enemy for the foulest insolence.” B. J. vii. 8. The statement of Epiphanius (de Mens. 15. p. 170) “in that part of Zion which survived after the desolation, there were both parts of dwellings around Zion itself and seven synagogues which alone stood in Zion as cabins, one of which survived until the time of Bishop Maximus and the Emperor Constantine, as a hut in a vineyard,” is remarkably confirmed by the independent Latin statement of the Bourdeaux pilgrim. “Within the wall

of Zion appears the place where David had his palace; and of seven synagogues, which were there. one only has remained, the rest are plowed and sowed.” Itin. Hieros. p. 592, ed. Wess. Optatus also mentions the 7 synagogues. (iii. 2. Edd. before Dupin, and all manuscripts but one. See p. 53.) Before the destruction there are said to have been 480. Echa Rabbathi, f. 52. col. 2. f. 71. col. 4

ft55 sub uno tempore, quasi rabie efferati. Oros. L. vii. B. P. vi. 437. “as if rekindled by some dreadful seditious spirit.” Eusebius, H. E. iv. 2

ft56 Oros. Dio mentions Cyrene, Egypt, Cyprus; to these Eusebius adds Mesopotamia; also in Jeremiah Chronicles A.D. 117

ft57 Abulfaraj (1270 A.D.) mentions an invasion of Judaea by one whom the Egyptian Jews made their king; and whom “the Roman armies sought and slew with some ten thousands of Jews everywhere.” (Hist. Ar. p. 120. Chronicles Syr. p. 56.) He is too late to be an authority; but his account equally implies that there was no rebellion in Judaea

ft58 Dio speaks of their destroying 220,000 Romans and Greeks in Cyrene; committing much the same horrors in Egypt; destroying 240,000 in Cyprus. Ixviii. 32. The Jews, ascribing this to Bareocheba, say that they destroyed “in Africa a great multitude of Romans and Greeks like the sand on the sea-shore innumerable,” and in Egypt more than 200,000 men; and in Cyprus, so as to leave none. Zemaeh David, f. 27. 1. in Eisenmenger, Entd. Jud. ii. 655. (The coincidence is remarkable, but the statement is too late to have any independent value.) Orosius says that “Libya was so desolated through the slaughter of its peasants, that, had not Hadrian re-colonized it, it would have remained empty.” l. c.

ft59 loc. cit., Sulpicius Severus in like way speaks of the Jews “wishing to rebel, essaying to plunder Syria and Palestine.” ii. 4

ft60 Yebammoth, f. 9. 1. and R. Nissim. (See in Lightfoot, Chronicles Opp. ii. 143) Berachoth f. 16. 2. in Jost. B. xii. Anhang n. 21

ft61 Eusebius, H. E. 4:6. Zemach David, f. 27. in Eisenmenger, Entd. Jud. ii. 654. “He was called Bar Cocheba, because he interpreted, as said of himself, a star shall arise out of Jacob, etc. (<sup>Q&H7</sup>Numbers 24:17.) Shalshalet hakkabbala (in De Voisin on Martini, Pug. Fid. p. 265.) Sanhedrin, Chelek. (Mart. p. 320)

ft62 “And R. Akibah himself, when he saw him, said of him, This is the king Messiah, as it is in the Echa Rabbathi on the verse <sup>Q&H7</sup>Lamentations 2:2.” (Ibid.) “He applied <sup>Q&H7</sup>Haggai 2:6,7, to him”

(quoting ~~SOU~~ Haggai 2:7. “I will bring the desire of the nations to Jerusalem.”) Sanh. Chelek in Mart. See more of him Wolf, *Bibl. Hebr.* i. n. 1801. R. Bechai said, God revealed to him things unknown to Moses. (*Ibid.*) See also *Midrash Cant. in Mart.* p. 320. Bartolucci, *Bibl. Rabb.* p. 274

ft63 Maimon. *Yad Chazaka, Sanhedrin*, c. 11. in *Mart.* p. 873. “R. Akiba and all the wise of his generation thought that he was the Messiah, until he was slain in his iniquities, and it was known that he was not.” This was doubtless the ground of their death, mentioned in the *Avoda Zara*. See pp. 128ff, F. C. Ewald, trans.

ft64 “The Romans made no account of them at first, but when all Judaea was moved and all the Jews throughout the world were set in commotion and conspired and publicly and privately inflicted much evil on the Romans,” and many foreigners helped them in hope of gain, and the whole world was shaken, Hadrian sent his best general against them.” *Dio Cass. lxi.* 13

ft65 “50 fortresses of much account and 985 very well-known villages.” *Dio C.* (almost a contemporary) *Ibid.* 14

ft66 DeSaulcy, *Numismatique Judaique*, p. 156-70. The coins bear the inscription “the 1st year of the redemption of Jerusalem,” “the first” and “second year of the freedom of Jerusalem.” Two of them are east upon coins of Trajan and Vespasian. *Ibid.* p. 162. The Abbe Barthelemi (*App. to Bayer Numbers Hebr. Sam. Vind. L. iii. p. ix. — xi.*) mentions four of Trajan’s, recast by Bareocheba. Bayer mentions coins of the 3d and 4th year, but anonymous. (*Numbers Hebr. Sam. p. 171.*) DeSaulcy supposes these to belong to the revolt against Vespasian. (pp. 153-154.) The title and the name “Simon” which probably Barcocheba took, were doubtless intended to recall the memory of the Maccabees. The *Jerusalem Talmud* speaks of money with the impress of Ben Coziba, (“son of a lie” as the Jews changed his name.) *Lightfoot, Opp.* ii. 143. Mr. Vaux, keeper of the coins, *British Museum*, tells me that these coins (of which some are in the *British Museum*) are certainly genuine. See also *Madden*, pp. 161-182.

ft67 *Chrysostom adv. Jud. v. 10.* He does not apparently mean that they actually began it

ft68 *Eusebuis, Dem. Ev. ii. 38, vi. 18.* The *Samaritan Chronicle* (c. 47. ed. Juynboll) gives an account of a siege by Adrian in which it mixes up

fables and facts belonging to the siege of Titus, (which it omits,) but I do not see any traces of traditional fact

- ft69 G. Williams, (Holy City, i. 209-13,) has at once identified Bether with the name, the mountains of Bether (<sup>2127</sup>Song of Solomon 2:17,) and ruins, “khirbet el yehud,” (ruins of the Jews) near the village still called Bittir near Jerusalem. (See Robinson’s or Kiepert’s map.) There are traces both of fortifications and excavations, such as Dio speaks of. Bether as well as Bithron beyond Jordan (<sup>1029</sup>2 Samuel 2:29) had their name from deep incisions. (See the use of <sup>rtB</sup>; <sup>rTB</sup>; <sup>rtB</sup>, <sup>1150</sup>Genesis 15:10)
- ft70 “given to murder and robbery.” Eusebius, H. E. iv. 6. See Maimonides above, n. 13
- ft71 Jeremiah Apol. 2. c. Ruf. Section 31. He pretended to breathe fire, a trick ascribed by Florus 3:19 to Eunus, author of the servile war in Sicily. Vallars
- ft72 Appian de reb. Syr. 50. “Jerusalem, which Ptolemy king of Egypt first destroyed: then, when rebuilt, Vespasian razed to the ground, and again Hadrian, in my time”
- ft73 The Mishnah places it after the capture of Bether. “On the 9th of Ab, it was decreed against our fathers, that they should not enter the land; and the Temple was laid desolate the first and second time; and Bether was taken; and the city was plowed.” Taanith, c. 5, Section 6. Mishna ii. p. 382. ed. Surenhus. Rashi regards this as a fulfillment of <sup>2118</sup>Jeremiah 26:18, and of this place. Ibid. p. 383. col. 2. Buxtorf quotes also Yotseroth, (Jewish hymns,) c. Commentary f. 35. c. for the fact. Lex. Rabb. p. 916.
- ft74 “If the usufruct (annual produce) be left to a city, and the plow be passed over it, (as befell Carthage,) it ceases to be a city, and so by a sort of death it ceases to have the usufruct.” Modestinus in l. Si usus fructus 21. ff quibus modis usus fructus amittatur. L.
- ft75 Eusebius, loc. cit. affirms this on the authority of Aristo of Pella, a contemporary; Tertullian says, “they are not permitted, even in the right of strangers, to greet their native land so much as with the sole of their foot” (Apol. c. 21. p. 45 Oxford Translation and adv. Jud. c. 13). Jerome affirms the same (on <sup>2111</sup>Isaiah 6:11-13, and on Daniel 9 to the end). Celsus urges the fact of their total expulsion as a proof of God’s breach of promise (in Origen contra Celsus viii. 69); and Origen agrees

as to the fact. Justin speaks of their expulsion (as a nation) after their defeat (Dial. c. 110), so that, when he speaks of Jerusalem only (Apol. i. 47), it may have been that he spoke of it alone, as sufficing for the prophecy which he was explaining. The prohibition was subsequently limited to Jerusalem, with the well-known concession to behold it without entering, one day in the year, to weep, Itin. Hieros. p. 591 Samuel Hil. on Psalm 58. Section 7. Jeremiah on <sup><3015></sup>Zephaniah 1:15,16, etc. Both Chrysostom and Augustine speak of the Jews, as excluded from Jerusalem. “Dost thou for thy sins, O Jew, remain so long out of Jerusalem?” Chrys. adv. <sup><0062></sup>Judges 6:2. “They were excluded from the place where they crucified Christ; now that place is full of Christians who praise Him; it hath no Jew,” Augustine, in Psalm 62 n. 18. “Now thou seekest a Jew in the city of Jerusalem, and findest not” in Psalm 124 n. 3

ft76 “From that (Hadrian’s) time until now, it is called AElla from the name of him who conquered and destroyed it.” (Chrys. adv. Jud. v. 11 T. i. p. 645.) “Which is now Aella.” Jeremiah Ephesians 129. ad. Dard. Section 5

ft77 Gesenius adduces, as the single instance in which **tyrj a** is to mean “sequel,” <sup><2460></sup>Isaiah 46:10 where “the end” answers to “the beginning,” **tyrj a tyvar**. It is the end of the year, <sup><6112></sup>Deuteronomy 11:12; the end of a person, <sup><1004></sup>Proverbs 5:4, <sup><8757></sup>Psalm 37:37; of a nation, <sup><6117></sup>Jeremiah 31:17; of a thing, that is, its issue, <sup><0132></sup>Proverbs 23:32; “the end of the sea,” <sup><1009></sup>Psalm 139:9. The phrase is rendered rightly by the Ch. **aymwy Ēws**. The **επ’ εσχρατου των <3588> χρονων** of Paul, Peter and Jude is nearly the translation of **μυμυh tyrj ab**

ft78 <sup><2085></sup>Hosea 3:5; <sup><2302></sup>Isaiah 2:2; <sup><2230></sup>Jeremiah 23:20; 30:24; 48:47; 49:39; <sup><6366></sup>Ezekiel 38:16; <sup><2704></sup>Daniel 10:14. Daniel uses it in Chaldee (<sup><0128></sup>Daniel 2:28). Nebuchadnezzar’s dream which he is interpreting ended in the kingdom of Christ. On the Jewish agreement, see the note at <sup><2885></sup>Hosea 3:5, p. 25. n. 10

ft79 <sup><4100></sup>Mark 10:30; <sup><0180></sup>Luke 18:30; 20:35; Ephesians, loc. cit.; <sup><3005></sup>Hebrews 6:5. Attention to this language of Holy Scripture and the distant future which it looks on to, should have saved misbelievers from imagining that Apostles erroneously expected a near end of the world

ft80 ᾠκν hyhy, as in <sup><1005></sup>1 Kings 2:45, of the throne of David. “It is an expression denoting continuance and perpetuity, that it shall continually remain on its settlement.” Poccoke from Abarb

ft81 Tertullian, c. Jud. i. 3. Orig. c. Celsus, ii. 33. Cypr. Test. ii. 18. Eusebius, Ecl. Proph. iv. 1. p. 171. ed. Ox. Jerome here, Augustine, de Civ. D. xviii. 30. Psalm Basil on Isa

ft82 As appears from the Tamul name for the peacock yKITiTam. togai <sup><1002></sup>1 Kings 10:22; the Sanskrit or Malabar name for the ape, **ÚyQ** kapi; (Ibid. see Ges.) which came with the creatures themselves; a Sanskrit name for elephant, **ibha**, **μyBhαϕ**, ivory, literally “elephant’s tooth;” (Ibid.) and a Malabar name for a wood, al gum, val gu (ka.) See Max Muller, Science of language, p. 205. ed. 3. Ophir itself, (which is mentioned in connection with these things,) Max Muller identifies. beyond question, with the Abiria of Ptolemy above Pattalene; the people “called by Hindu Geographers Abhira and “the Ahirs” in “Macmurdo’s account of the province of Cutch.”

ft83 <sup><0148></sup>Luke 1:48. **ταπεινωσις** in <sup><2069></sup>Proverbs 16:19. Septuagint is, “lowliness.” The whole phrase **επεβλεψεν επι την** <sup><3588></sup>**ταπεινωσιν της** <sup><3588></sup>**δουλης αυτου**, corresponds more to the use in 1 Kings (Sam.) 1:11; <sup><2062></sup>2 Kings 16:12; <sup><2045></sup>2 Kings 14:26; <sup><0109></sup>Nehemiah 9:9; <sup><0093></sup>Psalm 9:13. Septuagint where the prominent sense is low estate. Perhaps, as in **yni** ; the two meanings are blended.

ft84 **hrwt** is always law, not, as some have said, “religion,” or “doctrine” generally. It is used without the article, in this sense, as rule of life, (<sup><0063></sup>Proverbs 6:23; 28:4,7,9; 29:18) such as the pagan had not (<sup><2009></sup>Lamentations 2:9), but which should be revealed to them, (here, <sup><2003></sup>Isaiah 2:3; 51:4.) The **hrwt** corresponds with the **wnrwy**

ft85 : **μx** , which originally signified bound together, (coll. Arab.) thence used of the closing of the eyes, (<sup><2090></sup>Isaiah 29:10; 33:15) included the idea of number. The secondary idea of strength, (as we use “well-knit,”) is so prominent that the idea of number, in the verb, only occurs in <sup><0003></sup>Psalm 40:13. <sup><2058></sup>Jeremiah 15:8: in the adj. <sup><0001></sup>Numbers 32:1

ft86 The bunch of grapes appears on coins of Herod Archelaus, Madden, Jew, Coinage, p. 94, 5. also of Tiberius, Ibid. p. 144. See DeSaulcy, p. 134. 140, I. The golden vine, given by Alexander to the Romans is mentioned by Strabo (Josephus, Ant. 14, 31). The vine-tree stood at

the porch of the Temple for receiving alms. Middoth 3. 8. in Levy Jud. Munz. p. 134. Madden, p. 210

- ft87 “We passed the evening, under a large vine, whose stem was about 1 1/2 foot in diameter. Its height was 30 feet; its branches had to be propped up; and so it covered an arbor more than 50 feet wide and long. I remembered Micah. I have seen in this land the people living under both the fig and the vine; the fig between Jerusalem and Arimathea; the vine, here (Beitjin.)” Schulz. Leit. v. 285. in Paulus Reisen, vii. 103
- ft88 “R. Haia and his disciples — others say, R. Akiba, used to rise very early and sit and study under a fig-tree.” Bereshith Rabba in Winer Reallex. (wrong reference)
- ft89 <sup><0091></sup>Judges 9:11,13. “The **hl bd** is the fig, distinguished for its more perfect sweetness, so that none such can be found, save in the land of Israel.” Maimonid. in Demai c. ii. Section 1. in Cels. Hierob. ii. 369. “It is appropriated to the food of man.” Id. de jure anni 7 et jubil. c. v. Section 8. Ibid. Our Lord made it, as well as the grape, the figure of good fruit, which an evil nature could not bear. <sup><0076></sup>Matthew 7:16; <sup><0644></sup>Luke 6:44
- ft90 As to walk in God’s statutes, (<sup><2186></sup>Ezekiel 5:6,7, etc. and seven other places) in His judgments, (<sup><0881></sup>Psalms 89:31; <sup><2627></sup>Ezekiel 36:27) in His commandments, (<sup><0470></sup>2 Chronicles 17:4) in His law, (<sup><0780></sup>Psalms 78:10, etc.) in His fear, (<sup><0489></sup>Nehemiah 5:9) and, in the corresponding place in Isaiah, in the light of the Lord. (<sup><2115></sup>Isaiah 2:5) see Gesenius, Thes. v. **Ēl h**. p. 378, and above on <sup><3021></sup>Micah 2:11, p. 35. So again to walk with God, (<sup><0682></sup>Genesis 5:22) or before God, (<sup><0170></sup>Genesis 17:1) or contrary to God, (<sup><0852></sup>Leviticus 26:21.)
- ft91 <sup><2074></sup>Isaiah 7:14, Immanuel, that is, God with us; <sup><2306></sup>Isaiah 9:6, Wonderful, Counsellor, Mighty God, etc.
- ft92 de loc. Hebr. Arculf 670 A.D. found “a Church of the Shepherds,” a mile from Bethlehem. Early trav. in Pal. p. 6. The Migdal Edar is mentioned also in the Mass. Shekalim c. 7. 4. “Of the herds, in the space between Jerusalem and ‘the tower of the flock’ and on both sides, the males are for burnt-offerings, the female for peace-offerings. R. Jehuda says, whatever male animals are found (there) thirty days before the passover fit for it, are to be used thereto.” in Sepp. Heil. Land. ii. 470

ft93 Ophel, like many other Hebrew Proper names, did not lose its original appellative meaning, and so in the 6 places, where it occurs in the prose books, keeps the article; <sup><427B></sup>2 Chronicles 27:3; 33:14; <sup><448B></sup>Nehemiah 3:26,27; 11:21; and <sup><432A></sup>2 Kings 5:24, in which last place it may very possibly be a place in Samaria, named after that in Jerusalem. It occurs without the art. here and <sup><332A></sup>Isaiah 32:14, and in Josephus, **Οφλας**. The English Version retains the word as a Proper name in the historical books, 2 Chronicles and Nehemiah

ft94 “The oldest wall was hard to be taken on account of the ravines, and the ridge above them on which it was built. — On the west — turning to the south over the pool of Siloam, and then again bending Eastward to Solomon’s pool, and extending to a place which they call Ophlas, it was joined on to the eastern porch of the temple.” Josephus, B. J. v. 4. 2

ft95 Like “tumulus” from “tumeo.” Furst. It is used of a local tumor in Arab. and in <sup><632Z></sup>Deuteronomy 28:27; <sup><498B></sup>1 Samuel 5:6,12; 6:4,5, and of the swelling of pride. <sup><414A></sup>Numbers 14:44; <sup><310A></sup>Habakkuk 2:4

ft96 Targum, “And thou, O Messiah of Israel, who art hid on account of the sins of the congregation of Israel, to thee the kingdom will come,” giving to **l p[ ]** the sense of **l pαφ**(as in the Septuagint, Vulgate, Aquila, Symmachus, Syriac) and thence obtaining the sense “hidden,” in reference to their fable that He was born before the destruction of the temple and hidden by God

ft97 that is, except <sup><827B></sup>Job 25:3. (where it is used of the armies of God) and <sup><825></sup>Job 29:25. In <sup><845B></sup>Job 19:5. it is used metaphorically of the “host” of evils sent against Job. Jerome renders “filia latronis,” and says that Aquila, Symmachus, Theodotion, and Ed. V. agree with that rendering

ft98 **yddwgtt** and **dwdg tb** are manifestly to be taken in corresponding senses. That of “gathering in troops” is the only known sense of **ddwgth**, <sup><417></sup>Jeremiah 5:7, except that of “making incisions in one’s flesh,” which is obviously irrelevant here

ft99 “The district country around Bethlehem abounds in fields, vineyards, hills, valley, olive-yards, fig-trees, and is especially supported by wines and corn.” Quaresm. Elucid. Terrae S. ii. 620. “Round the hill is fruitful garden and corn land.” Russegger iii. 79. “The terraces, admirably kept, and covered with rows of luxuriant olives, intermixed with the fig and vine, sweep in graceful curves round the ridge, regular as stairs.”

Porter, Handbook, p. 206. "It is still one of the best-cultivated and most fertile parts of Palestine." G. Williams in Smith's Greek and R. Geogr. Add. Volney ii. 298

ft100 As in <sup><1231></sup>1 Chronicles 23:11, four brothers, not having many sons, were counted as one "house." Hengst.

ft101 Eusebius, Jerome, de loc. Hebr. "6 miles (in the 6th mile, Jerome) from Aelia to the South, near the road which leadeth to Hebron." Itin. Hieros. p. 598. "From Jerusalem, as you go to Bethlehem, on the high road at 4 miles on the right is the monument where Rachel, Jacob's wife, was buried. Thence 2 miles on the left is Bethlehem where our Lord Jesus Christ was born." "Two parasangs," (6 miles) Benj. Tud (i. 44), ii. 90) "6 miles," Arculf, (Early Travels in Palestine, p. 6) Bernard (Ibid. 29) Sae, wulf, (Ibid. 44) "2 hours." Maundrell, (Ibid. 455) Robinson (i. 470)

ft102 van de Velde memoir p. 180. "convent at Bethlehem, 2704 English feet." Russ

ft103 Porter's Handbook i. 207, "It stands upon an eminence surrounded by small valleys or depressions, devoted to the culture of the olive and vine." — "From this height there is a pretty steep slope on both the North and Southern sides, particularly the former, the two Wadis or gorges which form its boundaries. On the flanks of these Wadis are the principal gardens, vineyards, and plantations of olives and figs. They unite a little to the east of the town, and form what is called the Wadi-et-Taamarah from the village of Beit-Taamr, in the neighborhood." Wilson, Lands i. 394. "A narrow ridge, surrounded on all sides by valleys." Arculf. Ibid. "On the N. the other side of the deep, abruptly-sinking, valley, on the top of the hill, lay Bethlehem." V. Schubert ii. 493, coming from the south. "It stands on the slope of a hill, of difficult ascent, at least by night." Lord Lindsay p 240. "The first sight of Bethlehem has something strangely picturesque. It lies quite on a bare summit in the Jura limestone of Palestine, 2338 Paris feet above the sea. The summit is divided by a shallow saddle-back. On the West side lies Bethlehem, on the East the great monastery and Church, like a fortress over the precipice, which falls into the deep valley." Russegger ii. 79. "The little city of David, seated on a lofty hill, shines, like a brilliant crown, among the mountains of Judah." Mislin. c. 32. iii. 6. From one spot, you can see the Church of Bethlehem, where our

Saviour was born; the Church of the Holy Sepulchre where He was buried; the Mount of Olives whence He ascended to heaven.” Id. Ibid.

ft104 Grove in Smith Dict. of Bib. “Toward the W. the hill is higher than the village, and then sinks down very gradually toward Wadi Ahmed.” Robinson

ft105 <sup><4106></sup>2 Chronicles 11:6. “A low wall without towers surrounds the brow of the hill, and overlooks the valley.” Arculf. p. 6. “scarcely a 1/4 of an hour.” Ritter p. 286

ft106 See the note at <sup><3092></sup>Amos 9:12. Pococke has employed much learning to make this passage verbally accord with the allegation of it by the chief priest recorded by Matthew (Notae miscell. on the Porta Mosis, Works i. 134-9). He follows the eminent authority of Abulwalid (followed by R. Tanehum and a Hebr. Arab. Gloss.) in supposing **ry[x]**, “little,” to have had the opposite sense of “great,” and that it actually had that meaning in <sup><2406></sup>Jeremiah 48:4; <sup><3830></sup>Zechariah 13:7, in neither of those passages, however, have **ry[x]**, **r[x]**, that meaning, nor do the cases alleged of words containing opposite meanings bear out such an one as this. For the two senses, although differing at last, can be traced up to one common source, which could not be done as to **ry[x]**. Thus:

1) **vdq**, “holy,” is used of idolatrous consecrations which were in fact horrible desecrations, (see the note at <sup><3044></sup>Hosea 4:14, vol. i. p. 52.)

2) **vpn**, “soul,” is used of the “person,” as we speak of “1000 souls.” Thence the idiom **tm vpn**, literally “the soul of one dead,”

<sup><0211></sup>Leviticus 21:11; <sup><0406></sup>Numbers 6:6; then in one idiom **vpnl amf**, “defiled as to the dead,” but **vpn** does not signify one alive or dead indifferently.

3) **Ērb**, literally “bent the knee,” prayed, includes prayers for evil as well as for good, cursing as well as blessing.

4) **dμj** love, piety, hence perhaps, what is forbidden by natural piety (<sup><0207></sup>Leviticus 20:17,) and a reproach; (<sup><2443></sup>Proverbs 14:34. Ibid. 25:10) unless different roots have accidentally coalesced, (see Furst Conc.) as in **l kc**, to use “insight,” hence wisdom, and **l ks** vacillate, hence folly, meet in one Syriac word; or our let, “hinder,” is from *lata*,

“slow;” latyan, “retard;” Goth. our let, “allow,” from “letan” i.q. lassen.)

In Arabia this is the more common on account of the severance of the different tribes who spoke it, before Mohammed united them into one, as the same word receives modifications in different languages of Europe. The meaning, “great” also, if it could be obtained for **ry[x]**, would still not yield the meaning desired. For **twyhl** implies a comparison. It means little to be in the thousands of Judah that is, too little. If **ry[x]** were rendered great, it would still be “great to be among the thousands” etc. i. e. too great to be. Chald. Septuagint, Syriac, and the Latin in Augustine, de Civ. D. xviii. 30, give another explanation, it is little that thou shouldst be. This does not agree better with the words in Matthew, and is against the idiom. In this idiom

1) **ry[x]** is not used, but mostly **f[m]**, or **l qn** <sup><2306></sup> Isaiah 49:6, or **^fq** <sup><1079></sup> 2 Samuel 7:19.

2) The person spoken to is always expressed

ft107 When **axy** is used of actual descent, it is in relation to the actual parent, to “go forth out of the womb,” “out of the loins,” “out of the bowels,” “out of thee,” <sup><0465></sup>Genesis 46:26; <sup><3022></sup>Job 1:21; <sup><2005></sup>Jeremiah 1:5; <sup><0511></sup>Genesis 35:11; 15:4; 17:6; <sup><2008></sup>2 Kings 20:18, **wkry yaxy** **Emm y[mm yxl j m μj r m ^fbm axy**

ft108 By Hadrian. See the note at <sup><3002></sup>Micah 3:12. Reland p. 647, understands this of a prohibition to approach Bethlehem itself

FT109 See at length Martini Pugio fidel ii. 6. f. 279, from the Jerusalem Talmud Berachoth (f. 5.) and the old mystical books, Bereshith Rabba on <sup><0048></sup>Genesis 30:41, and the Echa R. on <sup><2016></sup>Lamentations 1:16. (These last passages have been mutilated.) See also Schoettg. T. ii. p. 196 on <sup><2307></sup>Isaiah 66:7. The fable of His concealment occurs in Jonath. on <sup><3008></sup>Micah 4:8, (see ab. p. 62,) and in Trypho in S. Just. Dial. Section 8

FT110 <sup><2174></sup>Isaiah 7:14. The context requires, that the mother here spoken of should be the nother of the Messiah. For the Birth is spoken of before (<sup><3002></sup>Micah 5:2) and his brethren, **wyj a**, in this verse can be no other than the brethren of Him who is so born. The evasion, that it is

only a figure for the end of the travail, gives an unmeaning sense, for it would signify, “He shall give them up, until He cease to give them up.” It is also contrary to the idiom; wince in the Old Testament travail pangs are an emblem of suffering, not of the subsequent joy, and Israel is spoken of, both before and after, unfiguratively; “He shall give them up” and as “the children of Israel,” so that a figurative mention of them in between would be unsuited to the context.

FT111 “I [ ] stands in its first meaning of ‘place,’ where one thing moves to another, and so abides on it;” Ewald, in Hengstenberg who quotes <sup><4309></sup>Chronicles 30:9, “when you return to (I [ ]) the Lord,” and <sup><3092></sup>Malachi 3:24. Hebrew as to the religious meaning. So contrariwise, “they returned to (I [ ]) the iniquities of their forefathers.” (<sup><3110></sup>Jeremiah 11:10.) In all the cases mentioned by Furst, (Cone. p. 1109-11,) the original idea “over” remains in some force; “the waters returned upon the Egyptians,” <sup><0245></sup>Exodus 14:26; “and they returned unto Pihahiroth (encamping there), <sup><0437></sup>Numbers 33:7; “man would return to the dust,” (so as to dwell there,) <sup><1845></sup>Job 34:15; “the dog returned to his vomit, (taking it up again,) <sup><1091></sup>Proverbs 26:11, “the wind returneth to its circuits,” (so as to rest where it began,) <sup><2006></sup>Ecclesiastes 1:6; “My prayer shall return into my bosom,” (so as to rest there, or, from God in blessing upon himself,) <sup><4513></sup>Psalms 35:13. In <sup><4016></sup>Nehemiah 4:6, **wynl [ wbowv t**, “return so as to be with us,” the idiom is the same as in this place.

ft112 <sup><4307></sup>John 20:17. Lipmann, in Nizzachon, objects, that, “as God, He has no God; as Man, He is not from everlasting to everlasting,” not knowing, as a Jew, the Divine Personality of our Lord, whence, He being “not two but one Christ,” (Athanasian Creed), both the attributes of His divine and human nature can be said of Him. (in Pococke) R. Tanchum owns, that the Ruler here spoken of can, for His greatness, be no other than the Messiah. (Ibid.)

ft113 <sup><4918></sup>Psalms 2:8, “the ends of the earth for His possession;” <sup><4928></sup>Psalms 72:8, “from the river unto (d [ ]) the ends of the earth.” In both cases the **xra yspa** as here. See “Daniel the Proph.” p. 480

ft114 The word “this” might grammatically be taken as agreeing with “peace.” “This (namely, this thing) shall be our peace,” as <sup><4009></sup>Ecclesiastes 6:9, **I bh hz μn**, “this too is vanity;” <sup><4015></sup>Exodus 3:15,

**yrkz hz**, “this is My memorial.” i.e., **hz** is not necessarily personal but this would not alter the sense. For, “this thing is our peace,” must necessarily refer to what had been said, viz. the greatness, majesty, tender care of the Messiah. It is most natural to take **hz** = **ὁυτος** , as a person, since a person was the subject of the verse before

ft115 A disbeliever in prophecy writes, “If he would quote Micah as designating Bethlehem for the birthplace of the Messiah, he cannot shut his eyes to the fact that the Deliverer to come from thence was to be a contemporary shield against the Assyrian.” Dr. Williams in *Ess. and Revelation* p. 68. Not “contemporary,” unless it be certain that Psalmists and prophets cannot identify themselves with the past and future of their people. The course of events interposed shews, that the deliverance was not to be contemporary. As the Psalmist speaking of the passage of the Red Sea, says, there did we rejoice in Him, (<sup><3946></sup>Psalm 66:6) making himself one with them; as Micah himself, speaking of times after the desolation of the land, (<sup><3073></sup>Micah 7:13) says, “He will turn again, He will have compassion upon us;” (<sup><3079></sup>Micah 7:19) nay, as our Lord himself says to the Apostles, “I am with you alway, even to the end of the world,” (<sup><4820></sup>Matthew 28:20.) that is, with them and their successors to the end of time; so Micah, who had sorrowed with his people in their sorrows, (<sup><3008></sup>Micah 1:8,10) here rejoices with them in a deliverance far away, after God should for a long time have given them up, (<sup><3078></sup>Micah 5:3, and which he should not see. “Even L. Bauer translated, ‘And it another Assur,’ comparing the passage of Virgil which Castalio had already quoted, ‘Alter erit tum Tiphys, et altera quae vehat Argo Delectos heroas.’” Hengst.

ft116 <sup><612></sup>Joshua 13:21; <sup><1882></sup>Psalm 83:12; <sup><4620></sup>Ezekiel 32:30. The word stands rather in contrast with **j yvm** than as equivalent to it, since **j yvm** is always used of one, anointed by God, **j ysg**, unless it be in this place, never.

ft117 See the note at Amos 1:3, vol. i. p. 234. This instance in Micah so far differs from the others, that the two numbers are not united with one substantive; and, unless the shepherds and the princes of men be the same class of persons, (which scarcely seems probable,) they have kindred, yet different, subjects.

ft118 The English Version has followed the analogy of the “Caspiae pylae,” etc. and has paraphrased, “openings” or “gates” by “entrances,”

as if they were “the gates of the country;” which, however, belongs only to narrow entrances, such as Thermopylae. The rendering in the English margin “with their own drawn swords,” (from Aquila and Ed. v. A. E. and Kimchi) is owing to a slavish adherence to parallelism, **twj ytp**, etc. “drawn swords,” (<sup><1972></sup>Psalm 55:22) is feminine after the analogy of **brt** itself. The uniform meaning of **j hp** “opening,” “door,” “port,” “gate,” is plainly not to be deserted in a single case, on the ground of parallelism only. The feminine affix also belongs naturally to the land, her’s, not their’s, i.e., the people’s.

ft119 In <sup><3164></sup>Micah 5:14, Jonathan has “I will cut off thy enemies,” whence the English margin But although **r [**; stands for **rx**; “enemy” <sup><1026></sup>1 Samuel 28:16, and plural <sup><1020></sup>Psalm 139:20, (in both places with affix,) here every object mentioned is of things, belonging to Judah, its own

ft120 Compare <sup><2433></sup>Isaiah 43:26; <sup><2415></sup>Jeremiah 2:5,6,9. So **yb hn [**, “testify against Me” (<sup><3113></sup>Micah 6:3), is a judicial term, literally answer against Me,” that is, “answer judicial interrogatories,” then generally “depose,” “testify,” <sup><1050></sup>Numbers 35:30; <sup><1098></sup>Deuteronomy 19:18; <sup><1016></sup>Job 15:6; <sup><1021></sup>Ruth 1:21; <sup><2110></sup>Isaiah 3:9; 59:12; <sup><2447></sup>Jeremiah 14:7

ft121 **pydxm xram Ēytl [h** see <sup><1024></sup>Genesis 50:24. **tyb pydb [** <sup><1113></sup>Exodus 13:3,14; 20:2; <sup><1114></sup>Deuteronomy 8:14; 13:10; and united, as here, with **hdp**, <sup><1108></sup>Deuteronomy 7:8; 13:5

ft122 **ytwqdx**, only occurs beside <sup><1051></sup>Judges 5:11, (bis) <sup><1027></sup>1 Samuel 12:7 thence **Ēytqd̄ki** <sup><2016></sup>Daniel 9:16. Else only <sup><1036></sup>Psalm 103:6

ft123 The word occurs only of one sinking, bowed down, amid persecutions, <sup><1057></sup>Psalm 57:7; of the “bowed down,” whom God raiseth up, <sup><1054></sup>Psalm 145:14, 146:8; and in <sup><2315></sup>Isaiah 58:5, of “ostentatious outward humiliation before God.” So probably here, where alone the reflective occurs

ft124 At Solomon’s dedication, 22,000 oxen and 120,000 sheep, <sup><1063></sup>1 Kings 8:63; by Hezekiah, 2,000 bullocks and 17,000 sheep, <sup><1412></sup>2 Chronicles 30:24; by Josiah, 30,000 lambs and kids for the Paschal offerings and 3,000 bullocks. <sup><1430></sup>2 Chronicles 35:7

ft125 Compare <sup><1017></sup>Job 20:17, “rivers (**ydhn** as here) of streams of honey and cream.” Oil was used in all meal-offerings which accompanied the burnt-offering, <sup><1101></sup>Leviticus 2:1,2,4-7; 7:10,12, and so entered into the

daily sacrifice, <sup><1290></sup>Exodus 29:40, and all sacrifices of consecration, <sup><1292></sup>Exodus 29:2,23; <sup><1315></sup>Leviticus 6:15,21; <sup><1418></sup>Numbers 8:8

ft126 The enquiry, <sup><3307></sup>Micah 6:7 was Will the Lord be pleased? **yy hxryh**.

The subject of, He hath shewn thee, is obviously that same Lord

ft127 **tkl**, [**zāhā**] The root only occurs beside in the form **μy[ʁnx]**

<sup><1012></sup>Proverbs 11:2, where it is opposed to pride. In the Targg. Afel is = Hebrew **j ynh**. The noun is also used of humility. The Arabic has no bearing upon it, all its meanings being derived from the original “formed”

ft128 This, the simplest, is the most energetic rendering. Other possible renderings of the simple words, **Úmy]haryjihYvWtw]** come to the same. Such are, “And wisdom (that is, wholly wise) is he who regards Thy Name;” or “Thy Name (that is, Thou, such as Thy name expresses of Thee) beholdeth wisdom,” that is, the really wise, or religious; or, “And windham is it, that one regards Thy Name;” or, with the change of a vowel (**hary** for **hary**), “and wisdom is it, to fear Thy Name.” In regard to the use of the abstract, wisdom, for the concrete, the wise, Pococke compares <sup><1016></sup>Proverbs 8:6, “wickedness overthrows sin,” that is, the sinner, and Ibid. 20:1. ‘wine’ for a man of wine. He quotes also **tl hq rma**, <sup><1012></sup>Ecclesiastes 1:2. in illustration of the anomaly of gender, and 7:8, **hntm**).

ft129 There is no other even plausible etymology of **hYvWt**, than **vyē** whose 3d radical appears in **ytya** in Daniel, and in Syriac, and in **l aytya**, Hebrews See “Daniel the Proph.” p. 49

ft130 <sup><1413></sup>Jeremiah 2:31. add “<sup><1218></sup>Exodus 20:18, and all the people saw **l aytya** the voices, or thunderings, and, see the smell of my son, <sup><1077></sup>Genesis 27:27.” Pococke

ft131 <sup><1407></sup>Jeremiah 47:7. **d[y** is used in regard to time, 2 Samuel 20: 5. It is used of both time and place in the Arab. Conj. 3:as in **d[ʁd**, and the Syriac

ft132 **vaii.q. vyēas** in <sup><1049></sup>2 Samuel 14:19, the **a** occurring together with the **y** (here indicated by the vowel) in Arabic, Chaldee, Syriac, Samaritan, Persian, and Hebrew. **ytya** See n. 5

- ft133 **hymr** ]from **hmr**. It is used of the tongue in <sup><19704></sup>Psalm 52:4; 101:7; 120:2,3; of a bow, <sup><19757></sup>Psalm 78:57; <sup><20716></sup>Hosea 7:16
- ft134 It is possible, as Gesenius conjectures, that **j vy** (a hapax legomena) is a transposed form of the Arab. **vj w**; more probably it may be from the biliteral **j v**, which gave rise to the other forms, **j wv j j v**
- ft135 In the construction of the English Version (which is possible) the force of the union of the singular verb with the plural noun would be that “the statutes of Omri, one and all, are kept diligently”
- ft136 **yl t̄p̄** The word occurs beside only in <sup><18105></sup>Job 10:15; but it is the cry of nature. Among the Greeks it is chiefly of joy or triumph, but of sorrow too; in Latin chiefly of sorrow, “ululo,” our, “howl.”
- ft137 literally, as the gatherings of the fig-harvest. It is one of those concise comparisons, which have to be filled up. In prose it would be. “I am as one who, at the gatherings of the fig-harvest, should still look for fruit on the trees.” The meaning, “summer,” the English margin is doubtless a secondary sense of the word, resulting from the fact, that the main fig harvest was about the summer solstice
- ft138 The *bikkurah*, *boccore*, *Albacora*. (Span.) See Shaw’s Travels p. 370. Its goodness was proverbial. See <sup><20910></sup>Hosea 9:10, <sup><23204></sup>Isaiah 28:4, <sup><34412></sup>Jeremiah 24:2
- ft139 **bfyhe** like our, “do it well,” can signify “do it thoroughly;” yet not so as to supersede the idea of its being “done well” in the mind of the actor. The two cases cited to the contrary, the thorough destruction of the calf, (<sup><18021></sup>Deuteronomy 9:21,) and of the house of Baal, (<sup><12118></sup>2 Kings 11:18,) were, of course, good acts. So to “search well.” <sup><15774></sup>Deuteronomy 17:4; 19:18.
- ft140 literally, twist (**tBēj** the verb, is a **ἄπ λεγ** What remains of the root has the meaning of “twisted,” (in **tbē**; “a rope”) or “entangled,” (in **tbē**; **tbē**); “thick boughs.”)
- ft141 The Hebrew **qdj s** seems to have been different from the Arabic which is a “solanum,” (Celsus, Hierob. ii. 35.) but <sup><11519></sup>Proverbs 15:19, (where it occurs beside), shews that it served as a hedge
- ft142 Tertullian, ad Nat. i. 24. “The most atrocious calumnies against the Christians,” S. Justin M. says, “were invented and circulated from

country to country by the Jews.” Apol. i. 49. See also Dial c. Tryph. Section 16. 108. e. Celsus, vi. 27

ft143 **hpxa**) intensive, (as in <sup><1918></sup>Psalm 5:4.) “will espy intently,” as toward that which can be seen only by intent gazing; and with **b** pers. “so as to dwell upon”

ft144 **l hl jy wa**, as in <sup><1936></sup>Psalm 38:16; 42:6,12; 43:5; 130:5, <sup><118></sup>2 Kings 6:33, <sup><218></sup>Lamentations 3:24. **l j y** is almost appropriated to one who so waiteth for God. Abs. Hiphil, <sup><212></sup>Lamentations 3:21. Piel <sup><811></sup>Job 6:11, 14:14, <sup><1714></sup>Psalm 71:14. **l j y**, adjective <sup><218></sup>Lamentations 3:26. and Proper Name “Waiter” on God, as expressed in **l al j y**. Piel with **l**, <sup><812></sup>Psalm 31:25, 33:22, 69:4; with **l a**, of God, <sup><1017></sup>Psalm 130:7, 131:3; with **l**, of the word of God, <sup><1974></sup>Psalm 119:74, 81, 114, 147; of His mercy, <sup><1938></sup>Psalm 33:18, 147:11; of His judgments, <sup><1948></sup>Psalm 119:43; of His Arm, <sup><2515></sup>Isaiah 51:5; of His law, <sup><244></sup>Isaiah 42:4. Transitively, <sup><1949></sup>Psalm 119:49. So **tl j wt**, abs. <sup><118></sup>Proverbs 10:28. <sup><218></sup>Lamentations 3:18; with **l**, <sup><1948></sup>Psalm 39:8

ft145 God of my salvation,” (**y[vy]**) <sup><1987></sup>Psalm 18:47; (<sup><11247></sup>2 Samuel 22:47;) 25:5; 27:9; <sup><1938></sup>Habakkuk 3:18. “God, my salvation” <sup><1938></sup>Psalm 62:8. “God of our salvation” <sup><1936></sup>Psalm 65:6; 79:9; 85:5. “God of thy s.” <sup><370></sup>Isaiah 17:10. “God of his salvation” <sup><1945></sup>Psalm 24:5. “Rock of our s.” <sup><1931></sup>Psalm 95:1

ft146 **l pn** is used of the fall of a people <sup><1182></sup>Amos 5:2; 8:14; <sup><210></sup>Isaiah 21:9; <sup><2518></sup>Jeremiah 51:8; of a king and his people, <sup><1240></sup>2 Kings 14:10; of many individuals, <sup><2185></sup>Isaiah 8:15. In <sup><1146></sup>Proverbs 24:16 it is used of the fall of the righteous, from which he shall rise, in contrast with the stumbling (**wl vky**) of the wicked, without recovery

ft147 Hence, the omission of the preposition **d[** before **rwXm yr [** and **py**, and of any preposition in the last clause, **rhj rhw**

ft148 <sup><3172></sup>Micah 7:12 is divided into four clauses, of which each consists of four words, and these in pairs:

“Yowm huw, we’adeykaa yabo  
leminniy asshuwr, we’are matsowr  
uwleminniy matsowr, we’ad nahar  
weyam miyyam, wehar hahar.

ft149 **rdg** is the wall of a vineyard, <sup><0224></sup>Numbers 22:24; <sup><2115></sup>Isaiah 5:5; <sup><8013></sup>Psalms 80:13; a wall pushed down, <sup><9904></sup>Psalms 62:4; one in which a serpent might lurk, <sup><2108></sup>Ecclesiastes 10:8; a wall with gaps in it, <sup><3535></sup>Ezekiel 13:5; 22:30; the wall of the court of the temple, <sup><3507></sup>Ezekiel 42:7; a fence, <sup><3109></sup>Ezekiel 9:9. It is nowhere used of “the wall of a city.” **rdg**, too is the wall of the court of the temple, <sup><3520></sup>Ezekiel 42:10; the wall of a vineyard, <sup><1181></sup>Proverbs 24:31. **hrdgj** is “a sheepfold,” <sup><0426></sup>Numbers 32:16,24,36; <sup><0241></sup>1 Samuel 24:4; <sup><3116></sup>Zephaniah 2:6; fences under which locusts lodge, Nah. 3:17; in the open field, <sup><3403></sup>Jeremiah 49:3; <sup><2118></sup>Hosea 2:8, Hebrew; fences, <sup><0944></sup>Psalms 89:41, Hebrew

ft150 **qj** is used chiefly of a “statute” of God, either those positive laws given by Moses, (its common use) or such laws as God has impressed upon the physical world, <sup><8330></sup>Job 26:10; 28:26; 38:10,33; <sup><2102></sup>Proverbs 8:29; <sup><2472></sup>Jeremiah 5:22; 31:35,6; of the time appointed by God for man’s life, <sup><1845></sup>Job 14:5,13; a decree of God, <sup><8234></sup>Job 23:14; <sup><1907></sup>Psalms 2:7; <sup><3112></sup>Zephaniah 2:2; of a portion of food appointed by God, <sup><0422></sup>Job 23:12, or, <sup><1808></sup>Job 30:8; <sup><3167></sup>Ezekiel 16:27; by man, <sup><0472></sup>Genesis 47:22; <sup><0415></sup>Proverbs 31:15; of a statute made by man, <sup><0476></sup>Genesis 47:26; <sup><0825></sup>1 Samuel 30:25; a custom, <sup><0713></sup>Judges 11:39; (Plur. <sup><2421></sup>Jeremiah 32:11; <sup><3108></sup>Ezekiel 20:18); a task appointed by man, <sup><0154></sup>Exodus 5:14. But in all cases the idea of “appointment,” is prominent; so that although **qj** **o** expresses the law of God determining the bounds of the sea or the term of man’s life, it cannot therefore signify a mere point in space or time. **qj** **r** also, with which it is united by alliteration, (probably to fix the words in men’s memories.) is not to “expand,” but to “be far off.” Then also **qj** **æj**, corresponding to **twbj** **i** which implies a future, must itself be a future, not a mere aorist or vivid present. These three observations together exclude such renderings as, “the decree for thy restoration shall be promulged far and wide;” “the decree of God shall not be confined to Babylon but shall extend to other countries.” “In that day, the interval is distant:” (Ewald) “the bound set to her will be far off,” i.e. Israel shall be enlarged.

ft151 **awby**; not, “they shall come;” nor again is it, “he” Israel, “shall come,” since they were to come to Israel, “there shall come to thee;” nor is it an individual, since one person could not come from all these places

ft152 <sup><633></sup>Deuteronomy 33:28. In both cases, as in “Micah, <sup>^</sup>kv is used; as also in <sup><448></sup>Jeremiah 49:31, of Hazor dwelling in security alone. The idiom **ddb bvy**, “sit alone,” is different. It occurs first of the separation of the leper, “he shall sit alone, without the camp shall his dwelling be (**wbvwm**),” <sup><834></sup>Leviticus 13:46; then of an individual in sorrow, <sup><457></sup>Jeremiah 15:17; <sup><293></sup>Lamentations 3:28; and, in one case, of the deserted city personified, <sup><200></sup>Lamentations 1:1

ft153 **bvj y r[y l mrkhw**. The phrase recurs <sup><295></sup>Isaiah 32:15, except that the Kethib omits the article, which makes the contrast of **r[y** and **l mrk** exactly the same as in Micah

ft154 G. H. Palmer in Dr. Stanley’s Palestine, p. 320. See also Porter’s Handbook, pp. 307ff, “One can scarcely get over the impression that he is roaming through some English park. The graceful hills, the rich vales, the luxuriant herbage, the bright wild-flowers, the plantations of evergreen oak, pine, and arbutus, now a tangled thicket, and now sparsely scattered over the gentle slope, as if intended to reveal its beauty, the little rivulets fringed with oleander, etc. — such are the features of the mountains of Gilead.” p. 310. “The country from Jerash to Wady Gabes (Jabesh Gilead) 8 hours, resembles in scenery that from es-Salt to Jerash. We have the thickly wooded hills, the deep and fertile valleys, and the luxuriant pasturage in every part of it.” p. 316. See also Thomson, The Land and the Book, i. 304

ft155 **μl wQ ymæK** ver. 14. **UtæxemyæK** ver. 16. The word **μl w[** is necessarily restrained to time, in that it relates to man’s past. and that, according to the context, a limited past, the time of their coming out of Egypt. This does not interfere with its use as to eternity. See ab. on <sup><382></sup>Micah 5:2. p. 67

ft156 This is the force of **vwB** with <sup>^</sup>mi <sup>^</sup>midesignates, as usual, the cause and source of the shame; and mostly with this aggravation, that they had trusted in it, and it had failed them. See <sup><204></sup>Hosea 4:19, “they shall be ashamed because of their sacrifices;” <sup><306></sup>Hosea 10:6, because of their own counsel” (see the note at <sup><306></sup>Hosea 10:6, vol. i.p. 10); “They shall be afraid and ashamed because of Ethiopia, their expectation, and of Egypt, their glory,” <sup><305></sup>Isaiah 20:5; “because of the oaks, which ye have desired,” <sup><202></sup>Isaiah 1:29 “thou shalt be ashamed because of Egypt, as thou wast ashamed because of Assyria,” <sup><226></sup>Jeremiah 2:36; “Moab

shall be ashamed because of Chemosh, as the house of Israel was ashamed because of Bethel their confidence,” <sup><24813></sup>Jeremiah 48:13; add 12:13. The idiom itself, **μyvwB μtrwogini**, “ashamed because of their might,” occurs in <sup><3320></sup>Ezekiel 32:30, of the nations, which had perished in war. In a few cases, the idiom is used of the source of shame, where the idea of previous trust in them is less prominent, as in <sup><3370></sup>Ezekiel 36:32; <sup><30811></sup>Zephaniah 3:11. But here, this is involved in the subject itself, and is illustrated by <sup><3320></sup>Ezekiel 32:30.

ft157 The idiom occurs beside only in <sup><15224></sup>Deuteronomy 32:24, with the variation only of **rp[** ‘for **xra**,

ft158 **ary** with **^m** <sup><3007></sup>Psalms 3:7; 27:1; <sup><3852></sup>Job 5:21. See Ges. Thes. p. 804

ft159 **ary** with **^m** is used of a fear of God, whereby one is kept from evil. <sup><3094></sup>Leviticus 19:14. Yet also generally of fear of God, <sup><3088></sup>Psalms 33:8.

ft160 [**vpw**; **^wQ**; **avg** <sup><12307></sup>Exodus 34:7; Micah, dividing the clauses, inserted **I [ rbE** before [**vp**. Casp.

ft161 **vbK**; “footstool,” <sup><4088></sup>2 Chronicles 9:18. (as in Syriac, Chaldee) from the same root

ft162 **twDwom** doubtless is meant to refer back to **twl wom** <sup><1255></sup>Exodus 15:5, and so, to suggest the image of the destruction at the Red Sea, and its completeness

ft163 So the Chaldee, the Syriac, Jerome and moderns, as soon as they have no bias, e.g., Rosenmuller, Ewald. It is not *asah* <sup><16213></sup>, but *sim* <sup><17760></sup>; i.e., not **ποιειν** <sup><4160></sup>, but **θειναι** <sup><5087></sup>; not, in our sense, I will “make a grave,” but “I will set” or “make” something else, namely, the house of his gods of which Nahum had just spoken, “to be his grave”

ft164 In the Septuagint, in different manuscripts **Σωα**, **Σοβα**, **Σωβα**, **Σουβα**; in the Complutensian **Σουα** Vulgate Sua. Sir G. Wilkinson in Rawlinson, Herodotus

ft165 His annals mention that, having expelled Mero-dach-baladan in the first year of his reign, he set up Belib in Babylon (Hincks in Layard Bab. and Nin. 140, 1); but, in the Dr. of Ptolemy the date of Belib is 703 B.C.

ft166 Rawlinson, gives this as the average of Assyrian reigns (Five Empires ii. 93). The whole calculation is his. An interregnum of 20 years, carries the whole back to the date of Berossus 1273 B.C.

- ft167 Rawlinson's conjecture. Five Emp. ii. 335. The period is one of "obscurity," as Rawlinson, says, but that very obscurity forbids our deciding, as he does, that it was one of "extraordinary weakness and depression"
- ft168 Asshur-adan-akhi and three following kings. See Rawlinson, Herodotus 1:460. The accession of Asshur-adan-akhi was placed by some, referred to by Rawlinson, *Ibid.*, at 1050 B.C., by himself, at 950 B.C., Five Emp. ii. 291
- ft169 The above account of Sargon is taken from Oppert's *Inscriptions Assyriennes des Sargonides*, p. 19-40
- ft170 Oppert p. 5C., Rawlinson, 8 Emp. ii. 470, I. Oppert does not identify the names of distances
- ft171 It is noticed, that Arrian alone mentions the name of Nineveh; and he too speaks of it, in relation to the course of the Tigris, not of the battle. "The lake, into which the Tigris discharges itself, which, flowing by the city Ninus formerly a great and wealthy city, forms the country between it (Tigris) and the Euphrates" *Ind.* p. 197. ed. Vall.
- ft172 "Did Nahum predict the downfall of Nineveh a century before the event? If he were a younger contemporary of Isaiah, he did so. He prophesied, say some about the 14th year of Hezekiah and graphically painted the overthrow of Assyria's metropolis. The interval consists of about one hundred years. Is not the analogy of Prophecy violated here? If a specific event be foretold long before it happened, what becomes of the canon or principle that prophecy presents nothing more than the prevision of events in the immediate future? (Dr. Ds. *italies.*) The principle in question is almost axiomatic" (*Introduction* iii. 298.) It passes for an axiom in the school, whose results Dr. Davidson gives to the English; i.e., it is a *petitio principii* applied to each prophecy in turn.
- ft173 <sup><030D></sup>Numbers 31:2,3; <sup><030D></sup>Psalms 149:9. Hence, almost the same as, punished by law, <sup><021D></sup>Exodus 21:20,21
- ft174 a self-avenger, <sup><030B></sup>Psalms 8:3; 44:17. It is punished by God, <sup><030D></sup>Ezekiel 25:12,15, being moreover unjust; <sup><030D></sup>Jeremiah 20:10,12; <sup><030D></sup>Lamentations 3:60, coll. 64
- ft175 <sup><030D></sup>1 Samuel 14:24; 18:25. Elsewhere only historically <sup><030D></sup>Proverbs 6:34; <sup><030B></sup>Esther 8:13. David thanks God for keeping him from it toward Nabal <sup><025D></sup>1 Samuel 25:32,33

- ft176 Those who explain this of the past, render, “Out of thee, Judah, is gone away, withdrawn, he who devised evil against the Lord.” But a person is said to “go forth” out of that which is his abode, from the city, gate, etc. or, to war. In the exceptions, <sup><23017></sup>Isaiah 49:17, “thy destroyers and wasters shall go forth from thee,” it is implied that they had long sojourned there, and were to give place to the children, who should return. In <sup><24812></sup>Jeremiah 43:12, where it is said of Nebuchadnezzar, “he shall go forth thence in peace,” it is first said, “he shall set up his throne there and shall array himself with the land of Egypt, as a shepherd putteth on his garment;” i.e., he shall make it wholly his own
- ft177 So it seems better to render it, than, as in the English Version, “and he shall pass through.” The word means alike “pass away” or “pass through,” but the act spoken of is later than the “cutting down” of the army and so probably the passing away, or flight of its king, to his destruction or final passing away
- ft178 “afflicted” relatively to God, is said of His chastisement of His people (<sup><48812></sup>Deuteronomy 8:2; <sup><12721></sup>2 Kings 17:20) or of individuals (<sup><49818></sup>Psalms 88:8; 90:15; 102:24; 119:75; <sup><88011></sup>Job 30:11) but nowhere of the enemies of God. whose destruction moreover is here spoken of. It cannot then refer to the Assyrian as some have done
- ft179 So in Job’s confession of himself, <sup><8404></sup>Job 40:4, which, as addressed to God, can only be said of his intrinsic worthlessness. It stands contrasted with those whom God honors, <sup><10231></sup>1 Samuel 2:30; in the Hiphil, “held cheap” (<sup><10904></sup>2 Samuel 19:44; <sup><32207></sup>Ezekiel 22:7) put to dishonor, <sup><23812></sup>Isaiah 8:23. In <sup><01604></sup>Genesis 16:4,5, it is added “in the eyes of” another; it is used of a thing, <sup><01823></sup>1 Samuel 18:23; <sup><12718></sup>2 Kings 3:18. The physical sense “were lightened” (of the waters of the deluge <sup><00811></sup>Genesis 8:11) does not authorize the interpretation of some, “art lessened in number;” nor would this be a ground why God should make its grave
- ft180 The form **μDam**<sup><119></sup> is used five times in Exodus of the artificial color of the dyed ramskins. But there is no proof of any such custom as to the shields. If reddened by actual blood, it must have been in a previous battle, since Nahum is thus far describing the preparations. The gleaming of the brass of the shields in the sun (1 Macc. 6:39) could hardly be called “their” being reddened

- ft181 At Arbela, Arr. iii. 13, Q. Curt. iv. 51, and, upon experience, by Eumenes, “haud ignarus pugnae,” Liv. xxxvii. 41, Appian Syr. 33. Diodorus (xvii. 58) describes their terrible vehemence, when not evaded. Uneven ground naturally disordered them. Tacitus, Agr. c. 36. Vegetius iii. 24
- ft182 Ctesias, who speaks of them as long prior (quoted by Diod. Sic. ii. 5) is, on Persian matters, much better authority than Xenophon who (Cyrop. vi. 1. as explained by Arrian, Tacticus c. 3
- ft183 The use of a little iron, more or less, in strengthening the wheels etc. could hardly entitle them to be called “chariots of iron,” ~~(676)~~ Joshua 17:16,18; ~~(676)~~ Judges 1:19; 4:3,13
- ft184 So the Hebrew text. Their many ways may be opposed to the oneness of the army of God (see Nahum 5:3)
- ft185 See in Rawlinson’s 5 Empires ii. 78. “All of them (the battering-rams) were covered with a frame-work of ozier, wood, felt, or skins, for the better protection of those who worked the implement; — some appear to have been stationary others in early times had six wheels, in the later times four only. Sometimes with the ram and its framework was a moveable tower containing soldiers, who, at once, fought the enemy on a level and protected the engine”
- ft186 “Fire was the weapon usually turned against the ram, torches, burning tow or other inflammable substances being cast from the walls upon its framework.” To prevent this (its being set on fire), the workers of the ram were sometimes provided with a supply of water; sometimes they suspended from a pole in front of their engine, a curtain of leather, or some other non-inflammable substance. In a bas-relief (Layard’s Monuments, Series ii. Pl. 21) where an enormous number of torches are seen in the air, every battering-ram is so protected. Or the besieged sought to catch the point of the ram by a chain drawing it upward; the besieger with metal hooks to keep it down.” from Rawlinson, Ibid. pp. 70,80, referring further to Layard’s Monuments, Series i. Pl. 17,19
- ft187 Such explanations as “gates whereby the enemy poured in as rivers” (Ros.), or “gates of Nineveh which was guarded by rivers” (Ewald) or “of the streets, where the inhabitants surged like rivers” (Hitz.) are plainly not literal

ft188 The word which occurs 18 times, is used of the melting of the earth at the voice or presence or touch of God, <sup><0407></sup>Psalm 46:7; <sup><3005></sup>Nahum 1:5; <sup><1005></sup>Amos 9:5; of the “melting away” of a multitude, <sup><0146></sup>1 Samuel 14:16; of all Philistia, <sup><2361></sup>Isaiah 14:31; (act.) of God working the dissolution of one being, <sup><8302></sup>Job 30:22, or of many, <sup><2606></sup>Isaiah 64:6; of the hearts of people, melting for fear, <sup><0255></sup>Exodus 15:15; <sup><0109></sup>Joshua 2:9,24; <sup><0704></sup>Psalm 75:4; 107:26; <sup><2402></sup>Jeremiah 49:23; <sup><3202></sup>Ezekiel 21:20: once only it is used physically of water, of the clods softened by showers, <sup><0511></sup>Psalm 65:11; and in the ideal image “the hills shall melt,” being dissolved, as it were; in the rich stream of the abundant vintage, <sup><1003></sup>Amos 9:13

ft189 See the introduction to Jonah, vol. i. Assurbanipal, the last great monarch of Assyria, built his palace on the mound of Kouyunjik. (Rawlinson, 5 Emp. ii. 496

ft190 **ywh**<sup><h-1945></sup>, when signifying “woe,” is always of future woe, as lies in the word itself. It is used of classes of persons 25 times; against people, Samaria, Jerusalem or foreign nations, 13 times; of the past only as to the wailings at funerals. <sup><1133></sup>1 Kings 13:30; <sup><2028></sup>Jeremiah 22:18; 34:5

ft191 **v[r** of the chariots, <sup><2403></sup>Jeremiah 47:3, of the warhorse, Job. 39:24, of the loud tumult of battle, <sup><2104></sup>Isaiah 9:4; <sup><2402></sup>Jeremiah 10:22

ft192 The root only occurs beside <sup><0052></sup>Judges 5:22. “Then smote (the earth) the horse-hoofs from the whirlings, the whirlings (probably “whirling speed,” **rhd** i. q. **rwd**

ft193 <sup><6080></sup>2 Peter 3:10. The words in Hebrew are purposely chosen with rough “r” sounds: *ra’ash*<sup><h-7494></sup> *doher*<sup><h-1725></sup> *merakkedah*<sup><h-7540></sup>

ft194 This division is the more likely, because the words stand very broken, mostly in pairs describing as it were, by the very order of the words, the successive onsets, wherewith the destruction from God should break in upon them

ft195 Revelation 6; 8. The foreboding cry “Woe! Woe!” before the destruction of Jerusalem, an image also of the Day of Judgment, was also seven-fold. See notes on Nah. 2:10

ft196 As the Septuagint (from their acquaintance with Egypt) render, **μερις Αμμων**. The Coptic manuscripts Martyrologies mention “the place of Ammon,” (Jablonski Opp. i. 163) and the Hieroglyphics. Lepsius, Chronol. d. Aeg. i. 272. The common name Ap-t or T-up was

the original of the name Thebes, by which it became known to the West through the Greeks

ft197 Iliad, ix. 381-384, (all the wealth) “as much as comes to the Egyptian Thebes where most possessions are laid up in the houses, which hath a hundred gates, and from each, 200 men go forth with horses and chariots”

ft198 “Notwithstanding the length of the like texts, recording the victories gained by the Pharaohs, the historical subject is treated as accessory, as an occasion of repeating, for the thousandth time the same formulas, the same hyperbolic words, the same ideas.” Brugsch pp. 89

ft199 “In old times Thebes (the Thebais) was called Egypt.” Herodotus ii. 15. “Formerly Egypt was called Thebes.” Aristotle, Meteor. i. 14

ft200 Miss Harris, the learned daughter of a learned Egyptologist; “In several hieroglyphical inscriptions and notably in a papyrus in Miss Harris’ possession, partly deciphered by her father and herself, there are minute accounts of fortresses existing at that date, about the time of the Exodus, she supposes, and of their armaments and garrisons.” Thebes then was fortified, as well as Nineveh, and Homer is confirmed by the Hieroglyphical inscriptions

ft201 “The obelisks, transported from the quarries of Syene at the first cataract, in latitude 24 degrees 5’ 23” to Thebes and Heliopolis, vary in size from 70 to 93 feet in length. They are of one single stone, and the largest in Egypt (that of the great temple at Karnak) I calculate to weigh 297 tons. This was brought about 138 miles from the quarry to where it now stands; those taken to Heliopolis, more than 800 miles. The power, however, to move the mass was the same, whatever might be the distance, and the mechanical skill which transported it five or even one, would suffice for any number of miles. The two colossi of Amenophis iii., of a single block each, 47 feet in height, which contain about 11,500 cubic feet, are made of a stone not known within several days journey of the place; and at the Memnonium is another of Rameses which, when entire, weighed upward of 887 tons, and was brought from E’Sooan to Thebes, 138 miles.” Wilk. Anc. Eg. iii. 329, 330

ft202 13 Stadia. (Diod. S. i. 46) “It will be found to surpass the measurement of the historian by at least two or three stadia.” Wilkins. ii. 240

ft203 <sup><388P></sup>Isaiah 18:2; 19:5. In Arabic, the Nile is called “the sweet sea” in contrast with “the salt sea,” or “the encircling sea;” a title given by Egyptian writers to the Mediterranean, as being connected with the Ocean. The “white Nile” is called “Bahr-el-Abiad,” the “blue Nile” Bahr-el-Azrek, and the great Ethiopian tributary to the Nile, the Albara, “Bahr-el-Aswad,” “the black sea.” Baker, Nile tributaries, p. 91. At Thebes, the Nile is usually about half a mile in width, but, at the inundation, overflowing the plain, especially upon the western bank, for a breadth of two or more miles. Smith’s Bible Dictionary, “Thebes.” “When the Nile overflows the country, the cities alone appear, surmounting it, like the islands in the Aegean; the rest of Egypt becomes a sea.” Herodotus ii. 97. “The water of the Nile is like a sea.” Pliny, H. N. xxxv. 11. “Homer gives to the river, the name ‘Ocean,’ because the Egyptians in their own language call the Nile, Ocean.” Diod. S. i. 96

ft204 The force of the substantive verb with the pass. part. as in <sup><388B></sup>Zechariah 3:3; as, with the act. part., it expresses continued action; <sup><0006></sup>Genesis 1:6; 37:2; <sup><8907></sup>Deuteronomy 9:7,22,24; 28:29; <sup><0086></sup>2 Samuel 3:6; <sup><0014></sup>Job 1:14; <sup><9004></sup>Psalm 10:14; 122:2; <sup><388D></sup>Isaiah 30:20. See Ew. Lebrb. n. 1680

ft205 After these are the Caucasian gates (by many very erroneously called the Caspian gates), a vast work of nature, the mountains being suddenly interrupted, where are doors, etc.” Pliny, H. N. vi. 11

ft206 “Dishes of silver with their covers; a harp of brass inlaid with gold; 823 pounds of perfumes” (Brugsch Hist. d’ Eg. p. 100); “10 pounds of true lapis lazuli, 24 pounds of artificial lapis lazuli; vessels laden with ebony and ivory, precious stones, vases, (Ibid. p. 203); beside many other articles, which cannot yet be made out”

ft207 “All those cloths of gold and of silk which we call ‘muslins’ (Mossulini) are of manufacture of Mosul.” Marco Polo, Travels c. 6. p. 37. ed. 1854. “The manufactures from fine transparent white cotton, like the stuffs now made in India under that name and like the bombazines manufactured at Arzingan, received in the following centuries the name ‘muslins;’ but not the silk brocades interwoven with gold, which had their name Baldachini from Baldak i.e., Bagdad, and perhaps were manufactured at that time at Mosul, unless indeed this name ‘muslin’ was then given to gold-brocades as wares of Mosul.” Ritter Erdk. x. 274, 275. “There is a very urge deposition of

merchandise (at Mosul) because of the river, wherefore several goods and fruits are brought thither from the adjacent countries both by land and water, to ship them for Bagdad.” Rauwolf’s Travels P. 2, c. 9. p. 205. A. 1573. Niebuhr still witnessed “the great traffic carried on there, as also linen manufactures, dyeing and printing (of stuffs)”

ft208 Olivier Voyage (1808) ii. 359. In 1766, one caravan, in which Niebuhr traveled, had 1,300 camel-loads of gall-apples from Kurdistan. It supplied yearly 2,000 centners of them. Nieb. ii. 274

ft209 Gosse, Assyria p. 463, who remarks that “the Ten Thousand in Xerxes’ army,” crossed the Hellespont “crowned with garlands.” Herodotus, vii. 55

ft210 Casalis, on the proverb of the Bassouto “locusts are taken in the heap.” Etudes sur la langue Sechuana r. 87. Paris 1842, referred to by Ewald ad loc. who also refers to Ibn Babuta (in the Journ. As. 1843, March, p. 240). “The chase of locusts is made before sunrise, for then they are benumbed by the cold and cannot fly”

ft211 There is no other form exactly like  $q\ll b\text{b}\text{b}\text{b}$ <sup><h226></sup>. Yet it is manifestly intensive. It most resembles the form  $bhbha$ <sup><h16></sup>, “loved intensely.” This form, in  $rfa\text{f}a\text{ }rx\text{a}\text{x}\text{e}$  is changed into  $rfa\text{f}\text{ }rx\text{a}\text{x}\text{e}$  } Equally  $q\ll b\text{b}\text{b}\text{b}$  might be pronounced Habakkuk, the second  $b$  being, as Delitzsch suggested, merged in the  $q$ , for greater facility of pronunciation. The  $\ll$  is a form like  $tw\text{w}\text{r}$  [ $q\text{a}\text{e}\text{ }hr\text{w}\text{r}$  [ $ya\text{w}\text{w}\text{x}$  [ $\text{h}\text{a}\text{e}\text{ }a\text{s}\text{p}\text{h}\text{a}\text{e}$ ] yet it is impossible that the reduplication should be meaningless (as Ewald 157. a. p. 405. ed. 7).

ft212 Dr. Davidson says,” Delitzsch (with many others) maintains from a comparison of <sup><3120></sup>Habakkuk 2:20, with <sup><3107></sup>Zephaniah 1:7 that the former preceded the latter. The premises are by no means safe or valid” [and, following Umbreit), “Be silent before the Lord God’ (<sup><3107></sup>Zephaniah 1:7) sounds like a proverb: part of it having been already used by Amos (<sup><3160></sup>Amos 6:10),” iii. 304. 305. Amos has only the single word  $sh$ <sup><2013></sup>, “hush!” which is, of course no fragment of a proverb. Nor was there any lack of expressions to bid people to be still before their Maker. Delitzsch (ad. loc. p. 102) puts together the following: <sup><3989></sup>Psalms 96:9,  $wynps\text{ }wl\text{ }yj\text{ }xraj\text{ }Al\text{ }k$ ; <sup><3947></sup>Psalms 14:7,  $xra\text{ }yl\text{ }wh\text{ }^wda\text{ }ynpl\text{ }m$ ; <sup><3163></sup>1 Chronicles 16:30,  $xrah\text{ }Al\text{ }k\text{ }wynpl\text{ }m$

wl yj ; <sup><397B></sup>Psalm 33:8, xrah l k yym waryw. and the Psalm of Asaph, speak of other possible combinations, with hvj μmd vyrj h (which is thought to be only a stronger pronunciation of it. Kimchi also explains sh by qtv) Then when a writer, who uses much the language of those before him, has an idiom which occurs once beside in Holy Scripture, there being many other expressions, which might equally have been used, any one unbiased would think that he adopted the language of the other. Stahelin admits the connection, but inverts the argument, contrary to the character of both prophets.

ft213 <sup><390B></sup>Habakkuk 1:8, br [ ,ybaē]niWDtōpwywš pyrimNiniWLqae seems to have suggested the like description of the Chaldee cavalry, <sup><241B></sup>Jeremiah 4:13, wywš pyrimNiniWLqae although, with the slight variation, which he commonly used, Jeremiah has pyrvnm, after David probably on Saul and Jonathan, WLqapyrimNini <sup><102B></sup>2 Samuel 1:23, the remaining instance of this likeness. br [ ,ybaē] recurs in <sup><397B></sup>Zephaniah 3:3, and twōr [ }ybaē]in <sup><241B></sup>Jeremiah 5:6, only. <sup><221B></sup>Jeremiah 22:13, in the reign of Jehoiakim, is also a reminiscence of <sup><392B></sup>Habakkuk 2:12; and <sup><253B></sup>Jeremiah 51:58, in the 4th year of Zedekiah, of <sup><392B></sup>Habakkuk 2:13

ft214 <sup><392B></sup>Habakkuk 2:14, is from <sup><290B></sup>Isaiah 11:9; the form of <sup><396B></sup>Habakkuk 1:5 seems suggested by <sup><290B></sup>Isaiah 29:9; the standing on the watch-tower <sup><390B></sup>Habakkuk 2:1, occurs in <sup><290B></sup>Isaiah 21:8; the writing on tables occurs in <sup><290B></sup>Isaiah 8:1; 30:8, and <sup><390B></sup>Habakkuk 2:2; the imagery, “he bath enlarged his desire as hell,” (wvpn l wavk bwj j rh) <sup><395B></sup>Habakkuk 2:5, was probably suggested by <sup><295B></sup>Isaiah 5:14. l wōv] hbyj rhiHvpjā the introduction of a l vm, <sup><396B></sup>Habakkuk 2:6, as <sup><244B></sup>Isaiah 14:4, both over Babylon; the union of āl h and rb[ <sup><298B></sup>Isaiah 8:8, and <sup><391B></sup>Habakkuk 1:11; from Kuper Jerem. p. 153. Havernick Symb. ad defend. authentiam vat. Ies. c. 13—xiv. 23. p. 37ff in Delitzsch Habakkuk p. viii

ft215 At every early stage of the great conflict (August, 1870) it was remarkable how day after day journalists professed themselves to be at fault, as to the most immediate future. On one point only they were agreed that the war would be “long and severe.” Then it was thought that one month would see its beginning and its end. “The course of the present war” says a journal not wanting in self-reliance, “has gone far to verify the paradox, that nothing is certain but the unexpected. At any

rate, nothing has happened but the unforeseen. Neither king nor Emperor, neither French nor German government or people had formed any anticipation of the events of the month now ending. The French expected to invade Germany, and they have been invaded themselves. The Germans, though confident of ultimate success, expected a long and toilsome conflict, whereas a month has brought them almost to the gates of Paris. The calculation of all parties as to the political effects of the war have been equally mistaken.” The Times, Aug. 31st. And yet men, who, with our full information, would not risk a prediction as to the issue of things immediately before their eyes, think it so easy for Jewish prophets, living in their own small insulated country, to foretell certainly that Babylon would prevail over Egypt, when they knew either country only as their own superior, and political sagacity and feeling was on the side of Egypt

ft216 Stahelin mixed up Delitzsch and Keil, who believed in superhuman prediction, and Knobel etc. who denied it, joining himself on to the class in general and ignoring the radical difference. Dr. Davidson assumes the same principle. “As he mentions the Chaldaeans by name, and his oracle refers to them he lived in the Chaldaean period. — The safest conclusion respecting the time of the prophet is that he lived in the time of Jehoiakim 606-604 B.C.” “To put the prophet in Manasseh’s reign is incorrect because the Chaldaeans were not a people formidable to the Jews at that time” (Introduction iii. pp. 304, 305). And so Habakkuk, without superhuman knowledge, could not foretell it!

ft217 “Thus the verb **sl ʔ** seems, only beside in the Books of Kings and in Ezekiel.” Stahelin. “The diction is pure and Classical. Yet he has some late words, as **sl ʔ** <sup><310></sup>Habakkuk 1:10, which appears only in Kings and Ezekiel.” Dr. Davidson. The primitive form **sl ʔ** which is alleged, does not occur at all; only **sLq**; Ezra 16:31. and **sLqṯh** with **b**, “mock at,” <sup><123></sup>2 Kings 2:23; <sup><310></sup>Habakkuk 1:10; Ezra 22:5, as denominatives from **sl q**, <sup><144></sup>Psalms 44:14; 79:4; and <sup><218></sup>Jeremiah 20:8. There is nothing to show that it is a late word, though occurring for the first time in the history of Elisha. in Aramaic (not in Onkelos or Jonathan it has the opposite meaning, “praised.” In the exceptions in Chaldee, Ges. seems rightly to conjecture, that it signifies ironical

praise, as in Shem. rabba s. 27. In <sup><1944></sup>Psalm 44:14. **amLqas** retained for the Hebrew, **sl q,**

ft218 **vwp** 1:8. with the exception of <sup><3488></sup>Nahum 3:18. only besides in Jeremiah and Malachi.” Stahelin, “**vWp** <sup><3008></sup>Habakkuk 1:8, in Jeremiah and Malachi besides;” Dr. Davidson; who avoids the absurdity of arguing relative lateness of diction from a word, occurring in Nahum, by omitting this fourth instance, but therewith falsifying the facts before him

ft219 “The image of ‘the cup of destiny’ <sup><3216></sup>Habakkuk 2:16 first occurs in the prophets after Jeremiah; and <sup><3216></sup>Habakkuk 2:16. itself seems to refer to <sup><2492></sup>Jeremiah 49:12.” Stahelin pp. 288, 289. “The cup of judgment (<sup><3216></sup>Habakkuk 2:16) does not occur in the prophets before Jeremiah; whether Hahakkuk refers in <sup><3216></sup>Habakkuk 2:16. to <sup><2492></sup>Jeremiah 49:12. is doubtful, though Stahelin ventures to assert it;” Dr. Davidson (iii. 303) acknowledging, as usual, the source of his statements, where he dissents in one of them

ft220 **μyrimšjnæ** <sup><2407></sup>Isaiah 41:7, **μyrimšjni** <sup><3278></sup>1 Chronicles 22:3, **twØmsjnæ** <sup><2404></sup>Jeremiah 10:4, **twØmsm,** <sup><4489></sup>2 Chronicles 3:9. **twrmcmae** <sup><2121></sup>Ecclesiastes 12:11

ft221 **^pæ** <sup><1089></sup>1 Kings 6:9, **^Wps;** <sup><1008></sup>1 Kings 7:3,7, <sup><2214></sup>Jeremiah 22:14, <sup><3004></sup>Haggai 1:4, **āwps** <sup><6321></sup>Deuteronomy 33:21. **^wps** <sup><6339></sup>Deuteronomy 33:19, is i.q. **^wpx zj a,** “hold together,” occurs <sup><1086></sup>1 Kings 6:6,10; <sup><2406></sup>Ezekiel 41:6; **I Lf** literally “overshadowed” <sup><4685></sup>Nehemiah 3:15; **[Wxy** occurs also <sup><1086></sup>1 Kings 6:5,6,10

ft222 **hrqp** <sup><0198></sup>Genesis 19:8, as being “beamed.” Conf. **hrqe** “laid beams,” (met.) <sup><1943></sup>Psalm 104:3. else <sup><4441></sup>2 Chronicles 34:11; <sup><4608></sup>Nehemiah 2:8; 3:3,6; **hrwq** beam <sup><0182></sup>2 Kings 6:2,5; <sup><4437></sup>2 Chronicles 3:7; <sup><2017></sup>Song of Solomon 1:17. **hrqm]** <sup><2108></sup>Ecclesiastes 10:18

ft223 **bj s** <sup><0073></sup>2 Samuel 17:13. <sup><2458></sup>Jeremiah 15:3; 22:19; 49:20. So **hj s** “swept” occurs only <sup><2304></sup>Ezekiel 26:4. **yj s]** <sup><2585></sup>Lamentations 3:45. but **āj s** is used by Solomon <sup><2188></sup>Proverbs 28:3

ft224 **g[æ** <sup><1393></sup>. The verb occurs <sup><4904></sup>Psalm 2:4; 22:8; 59:9; 80:7; <sup><1026></sup>Proverbs 1:26; 17:5; 30:17; <sup><3023></sup>Job 9:23; 11:3; 21:3; 22:19; <sup><2339></sup>Isaiah 33:19; 37:22; <sup><2407></sup>Jeremiah 20:7; <sup><4300></sup>2 Chronicles 30:10;

<1129> Nehemiah 2:19; 3:33; **g[ bē** <13932> Job. 34:7; <18304> Psalm 123:4;

<3716> Hosea 7:16; Ezra 23:32; 36:4; with **sl s,** <17047> <19449> Psalm 44:19; 79:4

ft225 **xl e** participle occurs 14 times in Proverbs <9001> Psalm 1:1. and

<3311> Isaiah 29:20. **x** (the verb), <10912> Proverbs 9:12. **μyxwl** <3816> Hosea

6:5. **xxwl th** <2382> Isaiah 28:22. **xyl h** <1951> Psalm 119:51; <1084> Proverbs 3:34; 14:9; 19:28

ft226 **ll [ th** with **b** of the pers. <1029> Numbers 22:29, of Balaam's ass;

<1804> 1 Samuel 31:4; <2889> Jeremiah 38:19; <13004> 1 Chronicles 10:4; of apprehended insult from an enemy

ft227 **qj æ** <11914> Genesis 19:14; 21:9; insult in act, <10314> Genesis 39:14, 17, revived from Genesis, Ezra 23:32; elsewhere **qj c**

ft228 The exact meaning of **hxmv** (<10225> Exodus 32:25) is uncertain. The English Revised Version's "shame" follows most of the Hebrew Int., yet with an improbable etymology. "Whisper" seems the most probable meaning of <18112> Job 4:12; 26:14, from which that of "ill-report" is possible. The Arabic gives nothing nearer than "hurried in speech."

ft229 Jonathan unites Asshur with the preceding **μ[ h hz rwva hyh al** and so Syriac and Oxford Arabic Jeremiah divides as the English Revised Version, though with an opposite sense. "Talis populus non fuit." The English Revised Version is from Kimchi. The rendering, "This people was not Asshur," i.e., no longer Asshur, or not like Asshur, is very obscure; and **dsy** is everywhere "grounded it, that it might be," (Compare <19418> Psalm 104:8; <3012> Habakkuk 1:12, and the common rise of **dsy** "founded a city, building, temple,") not that it should cease to be

ft230 With this the only objection to the simple rendering fails away, that Jeremiah speaks of the Chaldees, as an ancient nation. <24515> Jeremiah 5:15

ft231 Coll. **μ[ al** <16321> Deuteronomy 32:21, **vya al** <19217> Psalm 22:7. See the like in the Classics in Perizon. Orig. Bab. c. vi. p. 70.ff and from him in Vitr.

ft232 There ought to be no question as to the identity of the invasion from the north, <24115> Jeremiah 1:15; 6:22; 10:22; and Jeremiah's own summary of his prophecies from the 13th of Josiah, <24218> Jeremiah 25:3-9 when he

names Nebuchadnezzar; only then there would be definite prediction. Hence, the mare's nest as to the dread of the Seythians, who marched down the sea coast and returned, being bought off by Psammetichus, doing no harm to Judah by this passing expedition

ft233 The most remarkable, have, of course, been singled out of old; as, **hmgm**, <sup><3009></sup>Habakkuk 1:9, **fyfb** [ , <sup><3006></sup>Habakkuk 2:6, **^wl qyq** <sup><3006></sup>Habakkuk 2:16. Others are partly emphatic forms, as **[z[zm**, <sup><3007></sup>Habakkuk 2:7, or are in some way, even though slight, unique to him. **l Q[ m]** <sup><3004></sup>Habakkuk 1:4 (not in the verb), **whmth** <sup><3005></sup>Habakkuk 1:5. **^tyhy** <sup><3007></sup>Habakkuk 2:17 (the form), **hksm** <sup><3008></sup>Habakkuk 2:18. **l r[h** <sup><3006></sup>Habakkuk 2:16. **ddwm, xxwpth**, <sup><3006></sup>Habakkuk 3:6. **rw[ t** <sup><3009></sup>Habakkuk 3:9. **tWxyl [** <sup><3004></sup>Habakkuk 3:14. **twxq** <sup><3009></sup>Habakkuk 2:10. **hl p[** <sup><3004></sup>Habakkuk 2:4. **hwn** <sup><3005></sup>Habakkuk 2:5. **^wybj** <sup><3004></sup>Habakkuk 3:4. **zgro** <sup><3002></sup>Habakkuk 3:2. **zgro** <sup><3009></sup>Habakkuk 2:19, **cwpt** <sup><3005></sup>Habakkuk 2:15. **pyrw[ m** <sup><3008></sup>Habakkuk 1:8, **vypk** <sup><3001></sup>Habakkuk 2:11. **tswm** <sup><3007></sup>Habakkuk 2:7. **µj r** <sup><3002></sup>Habakkuk 3:2, **l l x** quiver (of the lips) <sup><3006></sup>Habakkuk 3:16, **rmj** (of sea) <sup><3005></sup>Habakkuk 3:15. They will recur for notice in the Commentary

ft234 **dvw smj** are united of individual internal violence, <sup><3007></sup>Jeremiah 6:7; 20:8; Ezra 45:9; <sup><3000></sup>Amos 3:10: even **rbvw dv** <sup><3007></sup>Isaiah 59:7, and **dv** alone <sup><3006></sup>Psalms 12:6; <sup><3009></sup>Job 24:9; <sup><3007></sup>Proverbs 21:7; 24:2; <sup><3007></sup>Habakkuk 2:17. **dvw bzk** <sup><3007></sup>Hosea 12:2. **l m[w ^wa** occur <sup><3001></sup>Psalms 55:11, in Habakkuk's order; inverted in <sup><3007></sup>Psalms 10:7. **^wa l m[ awv** occur in three clauses in <sup><3004></sup>Isaiah 59:4. **l µ[ ^wa**, with **hmrm** <sup><3005></sup>Job 15:35

ft235 Since **fybh** <sup><3007></sup>, occurring 67 times, is certainly nowhere else used causatively of its common meaning, behold, look, and Habakkuk himself uses it four times beside in that meaning **wfybh** <sup><3007></sup>, "look," <sup><3005></sup>Habakkuk 1:5, with **l a** <sup><3003></sup>Habakkuk 1:13, with **l [** <sup><3001></sup>, with acc. pers. <sup><3003></sup>Habakkuk 1:13, it is wholly improbable that it should be used here of "causing to look;" the more, since he has not marked the supposed exceptional use by adding the affix, **ynfybt**. There is no ground to assume a causative of a causative

- ft236 The Septuagint, the Syriac, and Jerome so divide it; **γεγονε** <sup><1096></sup>  
**κρισις** <sup><2920></sup> **και** <sup><2532></sup> **ο** <sup><3588></sup> **κριτης** <sup><2923></sup> **λαμβανει** <sup><2983></sup>, “et  
factum est iudicium et contradictio potentior.” So Tanchum. The  
English Version has followed Jonathan, Kimchi, Aben Ezra
- ft237 : It is used of Jacob’s heart, who could not believe the good news,  
<sup><0453></sup>Genesis 45:26; the numbing of the comfortless heart of the penitent  
through grief (Niphal) <sup><0800></sup>Psalms 38:9. The Psalmist, holding on in  
prayer, denies it of himself. <sup><0270></sup>Psalms 27:3. They quote “friget lex.”
- ft238 According to the uniform use of **j xnl** , 31 times and **j xn** 6 times.  
This uniform usage cannot be overborne by the analogy of <sup><2303></sup>Isaiah  
42:3. **tmal fpvm ayxwy**, “He shall bring forth judgment to truth,” as  
Syr. here, “with sincerity,” Rashi, “according to truth”
- ft239 **rytkh**, “encompass for hostile end,” as **rTki** <sup><0750></sup>Judges 15:43.  
<sup><0200></sup>Psalms 20:13. “The wicked,” **[vr** is collective, as implied by the  
word “encompass.” “The righteous” is, in contrast, determined,  
**qydxh ta**
- ft240 **l q[m**. The root occurs only in intensive forms; in the verb here  
only; crooked was are **twi ql q[** <sup><0006></sup>Judges 5:6; <sup><0035></sup>Psalms 125:5, the  
Serpent is called **wit l q[** , <sup><2370></sup>Isaiah 27:1
- ft241 As in <sup><0481></sup>Psalms 118:11, **ynwbbs ug ynwbs** <sup><2008></sup>Hosea 4:18, **Wbhe**  
**wkha**, <sup><3000></sup>Zephaniah 2:1. **wvwqz wvwqth**. If suggested by <sup><2300></sup>Isaiah  
29:9, **whmtw whmhmtw**, “be perplexed and marvel,” Habakkuk  
changed the phrase, preserving the alliteration
- ft242 The “T” is omitted in the Hebrew, probably for conciseness, if it were  
the finite verb. Delitzsch quotes as omissions of the 3rd person,  
<sup><0220></sup>Psalms 22:29; 55:20; of the second <sup><0024></sup>1 Samuel 2:24; 6:3; <sup><0170></sup>Psalms  
7:10; <sup><0110></sup>Habakkuk 1:10. Ewald adds after [~hineeh) <sup><2009></sup> <sup><0400></sup>Genesis  
41:1; <sup><0075></sup>Exodus 7:15; 8:16; and without it, <sup><0220></sup>Psalms 22:29; 33:5,7;  
66:7; 96:13. Lehrb. p. 516. ed. 7
- ft243 **pyqh** <sup><0665></sup> is so used, <sup><0114></sup>1 Kings 11:14,23; <sup><0064></sup>Amos 6:14, and of  
evil (in the abstract) <sup><0021></sup>2 Samuel 12:11; <sup><0116></sup>Zechariah 11:16, as also  
**ry[h** <sup><0572></sup> <sup><2322></sup>Ezekiel 23:22; <sup><0216></sup>2 Chronicles 21:16, and against  
Babylon <sup><0317></sup>Isaiah 13:17; 41:2,25; <sup><0400></sup>Jeremiah 50:9; 51:1,11

ft244 **ybj rm** (plur.) occurs here only. Isaiah has “the fullness of the breadth of Thy land, O Immanuel” <sup><2188></sup>Isaiah 8:8, and in the same sense <sup><2189></sup>Isaiah 8:9. **l k xra yqj rm** “all the far places of the earth” (also a hapax legomena)

ft245 **μwja**, <sup><1366></sup> occurs here only and <sup><2184></sup>Song of Solomon 6:4,10, compared with the “bannered host,” but the root is common in **hmyae**

ft246 **taej** is not in itself, “self-elevation” (as Kimchi “that he will exalt himself above the nations”) but simply “elevation;” from God, <sup><1047></sup>Genesis 4:7 or His Providence, <sup><1048></sup>Genesis 49:3; <sup><19315></sup>Psalms 62:5. It is used of the majesty of God, <sup><18123></sup>Job 13:23

ft247 literally, “sharp.” “acer.” **ddj** <sup><12300></sup> (except of the scales of the crocodile <sup><18122></sup>Job 12:22) is used elsewhere only of the sharpening of iron against iron (Hiphil), <sup><11717></sup>Proverbs 27:17; (Hophal), of the sword <sup><2114></sup>Ezekiel 21:14,15,26. **hdj** as an epithet of the sword (4 times). In Arabic **Djæ** conj. i. ii. iv. x. it means to “sharpen.” **dadj o daDj o** “sharp,” of a knife, sword; **dydj** met., “sharp of intellect,” etc. also of sword

ft248 The horse and his rider are regarded as one. Nahum had spoken of the cavalry in the armies against Nineveh (<sup><3192></sup>Nahum 3:2); in Judith they are numbered in the proportion of one-tenth to the footmen of Holofernes (Judith 2:5,15). They were the more formidable to Judah which had footmen only. Under Persian rule, Babylonia was a great breeding place for horses. Rawl. 5 Empires iii. 317

ft249 **vj** ;as partic. In the finite verb, it had been **vwj y** like **wsky** <sup><18214></sup>Deuteronomy 2:14, **wkl hy**, <sup><18111></sup>Deuteronomy 3:11, **wvfy**, <sup><18216></sup>Job 9:26. Del)

ft250 **hmgm**, a hapax legomena. The sense “swallowing” is given by Josephus, Kimchi, A. E., Rashi, Ob. Sip., Menahem B. Saruk, taking **μmg** as i. q. **amg**, quoting <sup><18324></sup>Job 39:24 or <sup><12417></sup>Genesis 24:17. Thence A. E. obtains the meaning “before, straight on,” quoting Targ. Abulwalid, followed by Tanchum, compares the Arab. **Mææ** “purposed,” and thence derives the meaning “direction.” The Arab. **Mææ** (appetivit, Fr.) signifies “approached” not “desired.” Gesenius “the collection of their faces,” i.e., all of them, involves the use of a hapax legomena to

express, without emphasis, what is expressed everywhere by the common word, **l k**. Symmachus has **προσοψις**), and so the Syriac

ft251 **tmydq** <sup><4621></sup> occurs else only in <sup><3101></sup>Ezekiel 11:1, and 16 times in Ezekiel 40—48 of the ideal city and temple as “Eastwards.” But except in the far-fetched explanation of Abarb (mentioned also by Tanchum) that they ravaged, not to settle but to return home with their booty, “Eastwards” would have no meaning. Yet “forwards” is just as insulated a rendering as that adopted by John and D. Kimchi, A. E. Rashi, Oh. Sip., Sal. B. Mel. Arab Tr. (following Jonathan) “the East-wind; **hmydq** <sup><4621></sup> standing as a metaphor instead of a simile the **h** being regarded as paragogic, as in **hl yl** <sup><4191></sup>. So also Symmachus **ανεμος** <sup><417></sup> **καυσων** <sup><2741></sup>. Jerome: “ventus urens.”

ft252 **āl j** <sup><4248></sup> is used of the overflowing of a river, <sup><2188></sup>Isaiah 8:8, of a wind chasing, <sup><2101></sup>Isaiah 21:1, of the invisible presence of God passing by, <sup><3911></sup>Job 9:11, or a spirit, <sup><3945></sup>Job 4:15, of the swift passing of our days, like ship or eagle, <sup><3102></sup>Job 10:26, of idols utterly passing away. <sup><3128></sup>Isaiah 2:18, of rain past and gone, <sup><2111></sup>Song of Solomon 2:11. It is, together with **rb** <sup><4674></sup>, used of transgressing God’s law <sup><2345></sup>Isaiah 24:5. It is always intransitive, except as piercing the temples of man (<sup><1035></sup>Judges 5:26), or himself <sup><3314></sup>Job 20:24.

ft253 Isaiah uses it in his prophetic answer to Hezekiah (<sup><1292></sup>2 Kings 19:22; <sup><3723></sup>Isaiah 37:23), also in the earlier chapters 12 times and “his holy One” (of Israel) <sup><2307></sup>Isaiah 10:17; in the Isaiah 40—66, 14 times, and “his holy One” “your holy One” of or to Israel, <sup><2307></sup>Isaiah 49:7; 43:35. Elsewhere it occurs only in <sup><19741></sup>Psalms 78:41 (Asaph’s); <sup><19919></sup>Psalms 89:19 (Ethan’s); <sup><19722></sup>Psalms 71:22 (Anonymous, but in Book ii.) and <sup><2419></sup>Jeremiah 50:29; 51:5

ft254 The “tikkuney sopherim” or so-called “corrections of the scribes” I think, appear to almost anyone who examines them, not to imply any correction of the text of Holy Scripture but as meant to suggest what would have come naturally into the mind of the writer, unless for some reason he had chosen what stands written. Thus here, the obvious contrast to “Thou art of old;” might be (they would say) “Thou wilt continue to be;” “Thou wilt not die,” **twmt** <sup><44191></sup> **al w** <sup><43808></sup> but since it were unbecoming to speak of death in regard to God, even in denying it, the prophet said **twmn** <sup><44191></sup>, **al** <sup><43808></sup> “we shall not die.” But no thoughtful

Jewish critic could ever have believed that Habakkuk could have said to God “Thou wilt not die.” It would also, while irreverent to God, have omitted the whole consolation to his people. Of Jewish Commentators, Kimchi, A. E., Aharb. Tanch., do not think it worthwhile to allude to the correction; Sal. B. Melech mentions it to reject it. Rashi quotes it as the writing of the prophet. Several of the 18 Tikkuney Sopherim are childish; not one of value. The Chaldee follows the suggestion, paraphrasing, “Thy word abideth forever;” the Septuagint, not. Ewald corrects as the Chaldee. The Tikkuney Sopherim are given in Buxtorf’s Chaldaic Lexicon, pp. 2631ff. A glance will show that they are no real corrections

ft255 <sup><1981></sup>Psalm 18:2,46; 19:15; 28:1; 62:6,7; 144:1, elsewhere only in <sup><1631></sup>Deuteronomy 32:1; <sup><1921></sup>Psalm 92:15; anonymous. Elsewhere Moses speaks in his Song of “the Rock,” “our Rock,” “their Rock,” “Rock of his salvation.” “the Rock who begat thee,” (<sup><1631></sup>Deuteronomy 32:4,31,30,15,18), and in reference to Deuteronomy. <sup><1985></sup>Psalm 78:35, and Hannah, “there is no rock like our God,” <sup><1911></sup>1 Samuel 2:2, and David asks, “Who is a rock beside Thee?” <sup><1023></sup>2 Samuel 22:31, and calls Him “the Rock of Israel,” <sup><1023></sup>2 Samuel 23:3, “the Rock of my strength” <sup><1618></sup>Psalm 62:8, and Ethan says that God entitled David to call Him “Rock of my salvation,” <sup><1926></sup>Psalm 89:26. and Asaph calls Him, “the Rock of my heart.” <sup><1973></sup>Psalm 73:26. Isaiah in his song entitles God “the Rock of ages” <sup><2304></sup>Isaiah 26:4, also “the Rock of Israel,” <sup><2319></sup>Isaiah 30:29, “the rock of thy (Israel’s) strength,” <sup><2370></sup>Isaiah 17:10. Elsewhere it occurs only in two anonymous Psalms, “the rock of my refuge,” <sup><1902></sup>Psalm 94:22, “of our salvation,” <sup><1901></sup>Psalm 95:1

ft256 The preposition **l a** <sup><413></sup> is left out in this place, as if to) make the contrast stronger. God cannot endure “to look toward” (**l a** <sup><413></sup>) iniquity, and yet He does not only this, but beholdeth it, contemplateth it, and still is silent

ft257 So the word means mostly; “regard favorably;” except <sup><1904></sup>Psalm 10:14, where it is said that God beheld ungodliness to avenge it

ft258 The word **rrg** <sup><1641></sup>, expresses by its sound the grating noise of the pebbles on the seashore. The word is singular, although it might be a collective

ft259 The Scythians. Herodotus iv. 62. Lucian Joy. Tragaed. 42. p. 275, Arnob. vi. Section 11, Mela. ii. 1. Clem. Al. Protr. iv. p. 40, ed. Pott.,

Amm. Marc. xxvi. 2. The Quadi did the same. Id. xvii. 12. fin. The chance discovery of one of these sacred swords of the Scythian kings made Attila think of himself as “made prince of the whole world.”

Jordanes de Get. orig. c. 35, from Priscus, a contemporary

ft260 A pagan poet, wishing to express this irreverence, puts into a warrior’s mouth this prayer: “Now may my right hand, to me god, and the weapon which I brandish be my helper!” Virg. Aen. vii. 648, add Stat. x. 545, iii. 645ff. So the Times said at the beginning of the late war, “The French almost worshiped the mitrailleuse as a goddess.” Those who idolized it would speak of their invention as if it could do what God alone could do

ft261 Hence, **hpwx** <sup><4682></sup> “watchman,” the “prophet” <sup><2518></sup> Isaiah 52:8; <sup><4187></sup> Jeremiah 6:17; <sup><4187></sup> Ezekiel 3:17; 33:7; Qal; of the prophets, Piel, <sup><3104></sup> Micah 7:4; of looking up to God, <sup><4974></sup> Psalm 5:4; with **b** <sup><3107></sup> Micah 7:7

ft262 The Rabbis, Kimchi A. E. Rashi, Tanch. Sal. B. Mel. Abarb. take it as in the English Version, probably thinking the other to be too bold an expression toward God

ft263 Etymologically, **rab** means “engrave,” literally dig: like so many other words, which come to mean “write,” as **btk** with **bfj** , **bxj** Gesenius; **rps**, **γραφειν** <sup><1125></sup>, eingraben, graben, engrave, [Id.] but it only occurs as “make clear, explain,” <sup><4578></sup> Deuteronomy 27:8. So Kimchi, etc.

ft264 **j wl** <sup><4387></sup> is a table or tablet, upon which Isaiah was also told to write what was to last though in parallelism with a “book,” <sup><2308></sup> Isaiah 30:8, “the tablets which boys write upon.” A. E. compare <sup><2674></sup> Ezekiel 17:14; <sup><4412></sup> Jeremiah 30:2

ft265 The English Version follows the rabbis (Kimchi Commentary, A. E., Tanch., Rashi, Abarb.) so far in rendering **j pꞥ** “speak.” Yet in all the cases of both roots, **j py**, **j wp**, except <sup><1127></sup> Proverbs 12:17, **hnꞥma’ j ypy**), the root is used not of mere “speaking” but of “breathing out” like **εμπνεων** <sup><1709></sup> **απειλης** <sup><547></sup> (<sup><4401></sup> Acts 9:1), “breathing out threatening.” In five cases it occurs in the one idiom, “breatheth out lies,” **mybzk j ypy**, <sup><1189></sup> Proverbs 6:19; 14:5,25; 19:5,9. In other idioms **mhb j ypy wl j ypy**, <sup><4915></sup> Psalm 10:5; 12:6, it is still used of puffing at

“contemptuously.” Elsewhere the Qal is used of the cool air of the evening <sup><2127></sup>Song of Solomon 2:17; 4:6, and the Hiphil is used of “causing to blow,” <sup><2146></sup>Song of Solomon 4:16. Elsewhere it is only used metaphorically of blowing up kindling (as we say) stirring up a city to strife <sup><1908></sup>Proverbs 29:8, and blowing up the fire of the wrath of God, <sup><1218></sup>Ezekiel 21:36. **j p̄yṯh** is used of the deep sigh of agony <sup><2061></sup>Jeremiah 4:31. and **smt; j p̄y** <sup><1972></sup>Psalm 27:12. “breathing forth violence” stands united with “false witness” as in the Proverbs. If understood then of speaking, it would be “breathing of the end” (**l**) relating to the subject of the speech, as so often) which would be much the same as, breatheth panting toward the end (like **l āav**), <sup><2005></sup>Ecclesiastes 1:5)

ft266 **hnhmth** <sup><4102></sup> (no Qal) seems to be compound of **hm** <sup><4100></sup> **hm** <sup><4100></sup>, why? why? — the answer of one procrastinating. It occurs thrice in the Pentateuch twice in Judges else only in 2 Sam 15:19, in the prophets <sup><1311></sup>Isaiah 29:9, and in <sup><1330></sup>Psalm 119:60. of religious procrastinating), In Arabic are the similar forms **hnhm** and **hnhn**

ft267 The vivid words in themselves, rather express a personal agent; what would be figure as to the vision are simple words as to Him who was foreshown. Whence the Septuagint changes the gender and interprets the clause of a person, “He who shall come”

ft268 In the Septuagint **εαν** <sup><1437></sup>, **ὑποστειλῆται** <sup><5288></sup>. **hnh** is used thus absolutely, the condition being implied, <sup><1315></sup>Deuteronomy 13:15,16. In <sup><1182></sup>Exodus 8:22. the future is used absolutely with **h**

ft269 Jonathan agrees “as one erring through wine.” Kimchi A. E. Rashi, Abarb. Tanch. (in one explanation) take it personally; Kimchi supplying **htv** “drinker of wine;” A. E. and Tanch. regarding **yy** as **yy vya**, quoting **ym**, <sup><1318></sup>Ezra 2:8, and **hl pt**, <sup><1491></sup>Psalm 109:4, which they explain in the same way

ft270 **yk āa** as in <sup><1213></sup>1 Samuel 23:3; <sup><1230></sup>Ezekiel 23:40. It adds to the previous sentence; whether we should express it by “how much more,” if an affirmative had preceded; or “how much less,” if a negative. The “more” or “less” lies in the relation of the sentences not in the **yk āa**

ft271 “When then he (Cyrus) heard that there was a feast in Babylon, in which all the Babylonians drink and revel all the night, on this, etc.” Ib. 11, on the drunkenness see Ib. 9, 10

ft272 **ryhy**, in the only other place, <sup><1214></sup>Proverbs 21:24, stands in connection with **dze** and **xl ên** Chald. it is “arrogant,” (see instances in Levy Chald. Wort.) as in Nasor. (ap. Ges). The Arab. only supplies **rbÿæ** “perseverance in litigation:” the meaning “prominence, swelling” is assumed only. The Arab. **rÿhyTæ** (in Ges. Hitz.) is from **rah**; (med. w) and signifies “a sand-heap,” not as heaped up, but as sinking asunder, “corruens,” (the central meaning of **rah**;

ft273 **hwn**, **han**, seems to be of the same root as **βαίω**, whence **tyBæwæ** “dweller in the house,” <sup><1813></sup>Psalm 68:13; **hwn**; **hwn**; abode: **tyw**]Pr. N. probably the same, and **twan**]also. The derived sense “becoming” (literally”sit well on” “bene sedet alieui,” Ges.) exists in **hwajæ** <sup><1815></sup>Psalm 93:5 “beautiful,” <sup><1010></sup>Song of Solomon 1:10; <sup><2517></sup>Isaiah 52:7; and in **hwn**; <sup><1012></sup>Jeremiah 6:2. It is the basis of Hif. **whwæ** “will praise Him.” Either gives a good sense. The Vulgate takes the derived sense “decorabitur”

ft274 A. E. Abarb. Tanch. Rashi, following Jonathan take it of his privation of home. Kimchi either of the shortness of Nebuchadnezzar’s empire, or his own being driven forth with the wild animals, <sup><2061></sup>Daniel 4:31-33. Del. illustrates the sense of forced “non-abiding” by **yl y l b** <sup><1913></sup>Psalm 49:13. “abideth not;” **xra kv al** <sup><1013></sup>Proverbs 10:30, “shall not inhabit the earth;” **rtw kv** <sup><1021></sup>Proverbs 2:21

ft275 **awhw** <sup><1931></sup>. It is not an unmeaning change as though it belonged only to the simplicity of Hebrew construction; but emphatic, “and HE”

ft276 The word **fyfb** naturally suggests the division into **b** and **fyf** which has been adopted by Syr. “cloud of mild,” and Jeremiah doubtless from his Hebrew Instructor “densum lutum,” as A. E., John and D. Kimchi, Raghi, Abarb., R. Tanchum; Poe. Arab. Vers. which is not Saadiah’s (Hunt. 206.) R. Samuel Hannagid, Joshua, Japhet (quoted by A. E.) Sal. B. Mel., explaining it “abundance of clay.” Kimchi (Shorashim) admits the possibility of its being derived from **fb** sub v., but himself says it is a compound word. Saadiah Ben Denan Lex. Heb.-Arab. (Bodl. Or. 612.) alone postively derives it from

fb[. The objection that there are no compound appellatives in Hebrew is contrary to the evidence of such words, as l [yl b hmyl b, twml] kaa and amid the predominance of compound words, as Proper Names, it would be monstrous to assume that a prophet could not have compounded a word. On the other hand, the forms ryrmk, ryrqs, rydpv, l yl kj, are remarkable analogies in favor of its being a single word. It was probably formed to suggest both thoughts as it has.

ft277 **Ëvy rva rbd l k** literally “everything which shall bite,”

<1623> Deuteronomy 23:20. **Ëvhi** (<1623> Deuteronomy 23:20,21 bis) is properly a denom. from **Ëvn**, explained to be “what bites the giver and takes something of his from him.” Mezia 60. b. in Del. The **hbrmh**, v. 6. suggested **tybrt**, and this, favored by the conception of the Chaldaeans as a pitiless creditor, concentrated in **fyfb[** suggested **Ëvn**, (which is often united with **tybrt**; and this suggested the remarkable designation of those who were to execute the divine retribution on the Chaldaeans by the word, **pykvn**

ft278 The prophecies against the pagan nations Jeremiah 46—51 were in the same order in the main as in <2519> Jeremiah 25:19-26, beginning with Egypt and ending in Babylon, and containing between these, the Philistines (with Tyre and Zidon incidentally), Moab, Ammon, Edom, Kedar, Hazor, Elam; Elam being in both cases the last before Babylon itself

ft279 As **hl ah pywgh rty** <1622> Joshua 23:12, **rty hfl ph** <1216> Exodus 10:5; **^wmhh rty ta μ[h rty ta** <1251> 2 Kings 25:11; **pyravnh μ[h rty ta** <2499> Jeremiah 39:9

ft280 <3127> Habakkuk 2:17, **smj** <1255> is united with the genitive of the object, <1116> Genesis 16:5; <1024> Judges 9:24; <1649> Joshua 4:19; <3101> Obadiah 1:10; <2613> Jeremiah 51:35; with that of the subject, <3077> Psalm 7:17; 58:3; <3129> Ezekiel 12:19 (all)

ft281 **[xb** <11214> **[xb** <11215> elsewhere stand, without an epithet, it being itself evil, <2019> Proverbs 1:19; 15:27; <2413> Jeremiah 6:13; 8:10; and <3227> Ezekiel 22:27 (all)

ft282 Herodotus, giving probably the extent of the outer wall, makes it a square 120 stades each way, and so 56 miles in circuit (1:178). Ctesias,

giving probably the dimensions of the inner-wall, makes the circumference 360 stades, 41-42 miles and so enclosing 100 square miles (Diod. Sic. ii. 7ff)

ft283 It is remarkable that the larger dimensions are the oldest, given by eye-witnesses. Rawlinson has pointed out one case in which the later reduced the dimensions artificially, “softening down the cubits of Herodotus into feet.” 5 Empires iii. 348 note. See the whole vivid description, Ibid. pp. 338-361

ft284 **āKā** <sup>h3709</sup> occurs in 19 other places with verbs signifying deliverance (see Furst Conc. p. 568) and in all of living agents

ft285 **wvpn aft** <sup><1112></sup> Proverbs 20:2. compare **wvpn smj** <sup><1186></sup> Proverbs 8:36. The contemporaneousness of the act is expressed by the participle; the pronoun is omitted as in <sup><1005></sup> Habakkuk 1:5

ft286 So the word is best understood, since the “beam” bears the same relation to the “woodwork” as the “stone” to the “wall,” i.e., is a part of it, **spk** in Aramaic signifying “to bind,” like **tpk** <sup><1121></sup> Daniel 3:20,21,23,24. So Kimchi. The other sense given, that it is a half-brick, such as is worked into the mode of building, called by us “bricknogging,” which R. Tanchum of Jerusalem also knew in the East, seems unsuited here;

(1) because it is speaking of magnificent building; the interlacing of brick with wood is for economy, since the wood, interlacing the bricks, holds them together, though the wall is thin;

(2) the half-bricks naturally enter into this mode of building, but are neither the chief nor a prominent part of it.

(3) Neither is the woodwork apparently in such way one that it can stand as a whole. Tanchum and Parchon adopt this rendering, and Rashi on Taanit 11 **α** (ap. Delitzsch) not in his Commentary, Symmachus, Theodotion, Syriac **ε** have **συνδεσμος** <sup><4886></sup>, Jerome in the same sense, **ἵμαντῶσις**, and Septuagint **κανθαρος**. The other sense given does not account for the wood “out of the timber,” since it would rather be “out of the stone-work.” Cyril says, “the other versions have **ενδεσμος ξυλου** <sup><3586></sup>, so that they named the crown of the house and the complexity of the wood, i.e., the band, **κανθαρος**, because they as with many feet supported the roof which lay upon it

- ft287 [gy<sup><13021></sup> with b<sup><02413></sup> “labor upon” Joshua 24:13; <sup><2318></sup> Isaiah 62:8, and boldly of God, <sup><2422></sup> Isaiah 43:22, and the Hiphil, “cause to labor with,” <sup><2423></sup> Isaiah 43:23
- ft288 j ps is rendered “approaching to” “joining” by Tanchum, A. E., Rashi, Kimchi, Sal. B. Mel. Abarb.; “pouring,” Chaldee, Symmachus. Both senses exist in the verb; and the efforts of Gesenius and Papenheim (ap. Delitzsch) to reduce all the usages under either, force some
- ft289 The English Version has taken **Ētmj** as irregular from **tmj e** “flask,” with Kimchi, A. E., Sal. ben Mel.; “poison,” Ch. Abulw.; “wrath,” Rashi, Abarb.; “flask” or “wrath,” Tanchum
- ft290 rKvāaw The infinitive absolute continuing the previous action of the finite verb, as in <sup><0448></sup> Genesis 41:43; <sup><2100></sup> Isaiah 9:20; <sup><2445></sup> Jeremiah 14:5; or after the infinitive construct, <sup><02213></sup> 1 Samuel 22:13; 25:26,33; <sup><2478></sup> Jeremiah 7:18, etc. See in Ewald Lehrb. p. 839. ed. 7
- ft291 [bæ<sup><17646></sup> nowhere has the reflective meaning, “satiated himself with” (as Delitzsch); it simply expresses a state
- ft292 **ʿwl qyq** might be simply an intensive, modified from **ʿwl ql ḥi** as **bkw** from **bkbk** for **twōxṣṣt** etc. Ew. Lehrb. p. 408. It was regarded as a compound word by Jerome’s Hebrew in structor, “vomitus ignominiae,” the Midrash Ester Rabb. 121. c. (in Del.) Kimchi Sal. B. Mel. as suggested by the mention of the drinking (as in <sup><2527></sup> Jeremiah 25:27.). Ibn Ezra Tanchum, Abarb. give both. In any case, as in **fyfb** [ , the word was probably framed to suggest the two words, into which it is naturally resolved, **ʿwl q ayq**, like **hax ayq** <sup><2308></sup> Isaiah 28:8. and the image <sup><2194></sup> Isaiah 19:14. The form is enlarged by Habakkuk from the previous **ʿwl s**, but the doubling occurs in **l qḥq** <sup><0215></sup> Numbers 21:5
- ft293 R. Tanchum. He had after Ahulwalid, which Kimchi quotes and approves, explained the first part of the verse; “This is a likeness framed as to him, that he was like a beast of prey which attacketh the animals in their lairs; and Lebanon is mentioned on account of the multitude of animals in it. He says then, thy wrong to the inhabitants of Lebanon shall overwhelm thee.” He gives also the rendering, followed in the English Version but prefers his own. He gives the two ways of

deriving  $\hat{t}y_j y$  from  $tt_j$  and  $ty_j$ . Rashi follows the same construction. “The wasting of thy beasts all forces, because they have wasted My people Israel, it shall crush them(selves)”

ft294  $ly[w\bar{b}hm]$ . Samuel warned them, “Serve the Lord with all your heart, and turn ye not aside; for (it would be) after vanities which will not profit nor deliver for they are vain.” and Jeremiah tells their past; “their prophets prophesied by Baal; and after things  $ly[ywyal]$  which profit not, have they gone.” Elsewhere the idol is spoken of as a thing “which will not profit” (future) “My people hath changed its glory  $ly[ywyalb]$  for that which profiteth not,” <sup><2418></sup>Jeremiah 2:8,11. So Isaiah, “Who hath formed a god  $ly[whytlib]$ , not to profit.” <sup><2440></sup>Isaiah 44:9.10. “The makers of a graven image are all of them vanity, and their desirable things  $wly[ywyalb]$  will not profit”)

ft295 In Hebrew this is made stronger by the sameness of the words,  $wrxy$  <sup><43335></sup>  $rxxy$  <sup><43335></sup>, English margin “fashioner of his fashion.” Again “dumb idols” are *elilim illemim*, the second word only slightly varying from the first

ft296 The meaning of  $cpt$  <sup><48610></sup> elsewhere. “Here it means ‘surrounds,’ for that which encircles a thing, is as if it held it on every side.” Tanchum

ft297 As in the Hebraism of the New Testament  $ov$  <sup><3756></sup>  $\delta\iota\kappa\alpha\iota\omega\theta\eta\sigma\epsilon\tau\alpha\iota$  <sup><1344></sup>  $\pi\alpha\sigma\alpha$  <sup><3956></sup>  $\sigma\alpha\rho\zeta$  <sup><4561></sup>, <sup><4880></sup>Romans 3:20); no life of any sort, of man, or bird, or beast, or creeping thing (<sup><2423></sup>Isaiah 41:23; <sup><2405></sup>Jeremiah 10:5

ft298 Since  $hgv$  <sup><47686></sup> “erred” is common to Hebrew and Aramaic, it is improbable that  $wygv$  <sup><47692></sup> should be i.q. Syriac  $atygw\mu$ , a “hymn of praise,” from  $ygm$ , beside that the Hebrew letter shin ( $v$ ) does not interchange with the Syriac letter camek ( $s$ ).

ft299 Except in the one phrase  $\hat{w}a$  <sup><4241></sup>  $[mv]$  <sup><48085></sup> “hearing of ear” (<sup><3805></sup>Job 42:5; <sup><1985></sup>Psalms 18:45.) the personal genitive after  $[m\ae]$  <sup><48088></sup> is that of the object, “the report of Jacob,” <sup><0293></sup>Genesis 29:13, “of Solomon,” <sup><0100></sup>1 Kings 10:1; <sup><4300></sup>2 Chronicles 9:1; “of Tyre,” <sup><3235></sup>Isaiah 23:5 with the affix  $\hat{E}[m\bar{p}]$  <sup><48034></sup> the report of thee, <sup><0445></sup>Numbers 14:15; <sup><48125></sup>Deuteronomy 2:25; <sup><3489></sup>Nahum 3:19.  $h[mv]$ , the report of her

(wisdom) <1882> Job 28:22. y[my] <18034> the report of Me (God), <2769> Isaiah 66:19; μ[mv] <18034> “the report of them,” <2575> Jeremiah 37:5; 50:43

ft300 j rz <12224> is used in prose too, of the rising sun (with vmvh <18121>

ft301 [yavb] <13313> is used of the light of the sun, <18844> Job 3:4; 10:22; of the manifestation of God apart from any physical emblem <1502> Psalm 50:2; 80:2; 94:1; and of God, favoring the counsel of the wicked. <18103> Job 10:3

ft302 Mount Paran is only mentioned in Deuteronomy and Habakkuk and was probably taken by Habakkuk from Moses, who himself knew it. “The wilderness of Paran” must have lain W. or S. of “the wilderness of Zin,” which formed the Southern border of Judah (<04132> Numbers 13:21; <0650> Joshua 15:1). The history of Ishmael implies that part of it lay toward Egypt (<01172> Genesis 12:21); that of “Hadad the Edomite,” shews that it lay between Midian and Egypt (<11118> 1 Kings 11:18) but there being (as far as it is ascertained), no natural boundary between it and the wilderness of Zin, the name Paran is apparently used in a wider sense as comprehending the desert of Zin, whence Kadesh is placed both in Paten (<04135> Numbers 13:26) and more commonly in Zin (<04018> Numbers 20:1; 27:14; 33:36,37; 34:4; <0653> Joshua 15:3), and the wilderness near it is also called the wilderness of Kadesh (<15208> Psalm 29:8). The name of the “wilderness of Zin” does not occur after Joshua; and that of Paran may have extended over the whole desert cretaceous plateau up to the borders of Edom, now called Badiet-et-Tih, the “wilderness of the wanderings,” whose Western extremity lies North of the crescent-shaped Jebelet-Tih, which separates it from the lower part of the peninsula (See Map in Sinaitic survey.) Hence, Nabel is related to have fed his flocks in Paran (<02555> 1 Samuel 25:5) and Eilparan “the terebinth of Paran,” (<01445> Genesis 14:6) “by the wilderness,” the bound of the inroad of Chedorlaomer, may have had its name from the wilderness. Mount Paran might be anywhere connected with this wilderness on the West. “Mount Serbal is perhaps the most striking mountain in the peninsula; it rises abruptly to a height of more than 4000 feet above the valleys at its base, and its summit, a sharp ridge about three miles long, is broken into a series of peaks varying little in altitude, but rivaling each other in the beauty and grandeur of their outline. It is three miles from Wady Feiran;” “in one or two points from which its highest peak is visible.” Ordnance Survey

of Peninsula of Sinai pp. 143, 144. “When seen from a distance Serbal presents a boldness of outline and an appearance of massive isolation which entitled it to rank as one of the grandest and most distinctive features of the peninsula.” (Palmer’s desert of the Exodus p. 169.)

What is now called Jebel Feiran is too low to be taken into account. It is but an eminence, rising on one side 810 feet above the Wady Feiran; on the other side, 795 feet, and above the sea 2800; so that in the same neighborhood Mount Serbal is above twice its height, 6443 feet above the sea at its highest peak (Sinaitic Survey, Mount Serbal, sections.) This mountain has this advantage that it is connected with Wady Feiran or Paran, through which Moses led Israel to Mount Sinai. The name is remarkable, as having been given by Israel, since it has a Hebrew etymology, “the beautiful” or “the leafy,” and all travelers praise the richness of the valley, even amid the decay of fertility consequent on neglect. It has no Arabic etymology (See Palmer, l.c. p. 20.) Jerome says, from his Hebrew teacher apparently, “Pharan is a place near to Mount Sinai.” ad loc.

The striking mountain of Edom had its own name Her, which in the eleven places in which it is named in the Pentateuch is always called **rh**<sup><h203></sup> **rhh**<sup><h202></sup> “Hor, the mountain.”<sup><h012></sup> Numbers 20:22,23,25,27; 21:4; 32:37,38,41; 34:7,8; <sup><h219></sup>Deuteronomy 32:19. Prof. Palmer having shown Ain Gadis to be Kadesh (c. c. c. iv. pp. 373ff) says, “To one encamped in the wilderness of Kadesh, i.e., in the open plain into which Wady Gadis debouches, Jebel Magrah would he always the most conspicuous object in the scene.” (Ibid. p. 510.) This is a plateau, 70 miles long and 44 to 50 miles broad, “projecting into the Tih, much as the Tih projects into Sinai.” Ibid. p. 288, 289

ft303 The singular **hwea**<sup><h433></sup> occurs 41 times in the Book of Job; elsewhere only 16 times in all the Old Testament, and 8 times only of the true God (twice in Moses’ song <sup><h525></sup>Deuteronomy 32:15,17; in a Psalm of David, <sup><h199></sup>Psalm 139:19, of Asaph, <sup><h112></sup>Psalm 50:22, the anonymous <sup><h117></sup>Psalm 114:7; in <sup><h115></sup>Proverbs 30:5, here, and in Nehemiah’s prayer (in which there are so many reminiscences from the Pentateuch. See Daniel.) Else it is used of the Godhead (who is God except, etc. in David <sup><h182></sup>Psalm 18:32, is there any God besides Me? <sup><h118></sup>Isaiah 44:8) “any God” including the true God (<sup><h113></sup>Daniel 11:3). And five times it is used of a false god; in <sup><h111></sup>Habakkuk 1:11; three times in <sup><h113></sup>Daniel 11:38,39; and by Sennacherib (<sup><h215></sup>2 Chronicles 32:15). There is then

no basis of induction as to its occurring in later Hebrew and poetic books; since its use is mostly a uniqueness of the Book of Job, the other 16 cases are sporadic and in no one sense

ft304 <sup><1851></sup>Psalm 55:20; 57:4; <sup><3183></sup>Habakkuk 3:3,9; alone, it is not at the end of the verse. Only eight Psalms, out of 39 Psalms which have it, do not have the title “For the chief musician,” Psalm 32; Psalm 48; Psalm 56; Psalm 82; Psalm 83; Psalm 87; Psalm 89; Psalm 143. Five of these are <sup><4210></sup>rwmzm; two are <sup><4905></sup>lykvm (Psalm 32 and Psalm 89), one without any inscription (Psalm 48). The most probable etymology seems to be <sup><5542></sup>hl s = <sup><5549></sup>ll s and so our “alto;” whether the Hebrew letter he (h) is added to <sup><1301></sup>l s or it is an imperative with a paragogic he (h) like <sup><8159></sup>h[va] in <sup><13117></sup>Psalm 119:117; and <sup><8159></sup>h[ʔvn] in <sup><23123></sup>Isaiah 41:23, although there is no extant instance of this imperative. There is equally no instance of the form from <sup><5549></sup>ll s (as Ewald Psalm i. 179, Lehrb. Section 216. c. p. 544) since <sup><1661></sup>htʕæ <sup><1100></sup>1 Kings 2:40, is only a variant reading for the received <sup><1662></sup>hTg which is borne out by <sup><6913></sup>hTgi Joshua 19:13

ft305 <sup><1935></sup>dwh is used of the Divine Majesty in <sup><8772></sup>Job 37:22; <sup><982></sup>Psalm 8:2; 20:30; with <sup><1926></sup>rdh <sup><9916></sup>Psalm 96:6 (<sup><4342></sup>1 Corinthians 16:27) <sup><9401></sup>Psalm 104:1; 111:3; 145:5; 148:11; ironically to man, as impossible for him, <sup><8110></sup>Job 11:10. It is used as imparted to the Messiah, <sup><9216></sup>Psalm 21:6; or being in Him, <sup><9814></sup>Psalm 45:4

ft306 <sup><1349></sup>ræp Exodus 34:29,30,35; which is compared by Kimchi, Rashi, A. E., Abulw., Abarb., Tanchum, Abendana. This is illustrated further by the use of “horns” as a hieroglyphic for the sun, Champollion Grammar p. 359, in Gesenius and <sup><1349></sup>atnrq “horns” of the sun, Buxt (not in Levy). The title of Psalm 22 <sup><1349></sup>l [æj vh tlyææ according to the hind of the morning,” may bear upon it, since <sup><1349></sup>arj vd atazæ in the Jerus. Talin (originally quoted by Lightfoot, Horae Hebr. on <sup><1102></sup>Mark 16:2) is used of the first rays of light, which usher in the dawn, the rays appearing solid like horns. In Arabic too <sup><1349></sup>tl azæ is a name of the sun, though Arabic authorities differ about its use, and <sup><1349></sup>aj æDa tlyaz[æ is the “sun at the time called <sup><1349></sup>aj æ some part of the clear day. And Hariri uses “the horn of the gazelle” <sup><1349></sup>tl az[Da n[æ as explained by De

Sacy) of those same first rays. But Kimchi gives as the meanings of **vh a** hind (literally) or day-star, or sunrise

ft307 As even Keil and Delitzsch **dy** is used of the side of the river

<sup><1111></sup>Exodus 2:5, and with the prepositions **l** , **l a**, **d** [ , **d** [ **b** (See Gesenius) but with **^m**, once only from the side of the country

<sup><1111></sup>Numbers 24:4; on which, see note 20, end

ft308 **dym** occurs in the Old Testament with the genitive of the noun or pronoun, 197 times in the plural 5 times. Of these, the greatest number are with verbs of “delivering,” **l yxh**, 71; **[yvw h**, 18; “redeem,” **hdp**, 3, **l ag**, 3; “brought forth,” **ayxwh**, 1; “rescued,” **qrp**, 1; “guard,” **rmv**, 2; “escape,” **fl m**, 9, **fl p**, 1; “flee,” **j rb**, 1; **j ql** , “took by force,” 11; “took,” “received,” 22; “took unawares from,” **l zg**, 2; “receive and offer,” **byrqh**, 1; “consecrate from,” **vydqh**, 1; “sprinkled” (blood), **hrz** 2; “bought,” **hnq**, 7; “accept,” **hxr**, 2; “give,” **^tn**, 1; “collect,” **āsa**, 1; “eat from,” **l ka** 1; **hrb**, 2; “drank,” **htv** 1; “seek,” **vqb**, 7; “require of,” **vrd**, 5; “judged and avenged,” **fpv**, 3; “avenged,” **μqn**, 1; “rend,” **[rq**, 3; “cause to fall from,” **l yph**, 2; “strike from,” **hkh**, 2; “cut off from,” **tyrkh**, 1; **rzgn**, 1; “cast,” **Ēl v**; “reproach from,” **ytp rj** ; “by writing from,” **bj kb**, 1; “letters from,” **tdga**, 1; “officers appointed by” **μydyqp**, 1. “strengthened from the hands of God” 1. The verb “was,” **hyh**, is expressed once; it lies in the sentence thrice; once only it means “from the side of a country,” <sup><1111></sup>Numbers 24:4, in which there can be no ambiguity

ft309 <sup><1111></sup>Deuteronomy 32:2. (where also it is singular, as only beside in **āvr**, <sup><1756></sup> **ynḂi** <sup><1112></sup> <sup><1111></sup>Job 5:7.) So A. E., “burning coals” is from Kimchi, Tanchum gives as different opinions “sparks” or “arrows” or “pestilence;” but the meanings “sparks, arrows,” are ascribed only to the plural. <sup><1701></sup>Psalm 76:4; 88:48; <sup><2106></sup>Song of Solomon 8:6. The central meaning is probably “burning heat.”

ft310 So Kimchi, A. E., Rashi, Tanchum, Vulgate. It is borne out by Hithpolel. “extended himself,” <sup><1172></sup>1 Kings 17:21. By an interchange of dentals; **dwm** might be = **fwm**, and so the Aramaic and the Septuagint but in no other case do the two forms co-exist in Hebrew.

ft311 **rTm** being used of outward leaping of the locust, Leviticus 11: 12, **rtae** of the inward leaping of the heart, <sup><1870></sup>Job 37:1. either seems admissible. The inward terror was the forerunner and often the instrument of the outward dispersion.

ft312 R. S. Poole in Smith's Bible Dictionary under the article "Cushan." Often as Cush or Ethiopia is mentioned in the Old Testament, and in twelve of the sacred writers, Historians Psalmists, prophets; from Genesis to Esther (Moses, Job, Chronicles, Esther, David) (Psalm 63) sons of Korah (Psalm 87), Amos, Nahum, Zephaniah, Jeremiah, Ezekiel, and Ethiopians by Daniel, it is uniformly Cush not Cushan. Cush also is retained in Ch. and Syr. and was the name in use in the time of Josephus (Antiq. i. 62.) One cannot then doubt, that Jonathan and the Talmud (Sanhedrin 105 in Delitzsch) were right in regarding Cushan as designating him who is so called in the Holy Scriptures, not Ethiopia, which is never so called. Kimchi, Rashi, A. E., Abarb. follow the Targum. Only Tanchum, identifying the two clauses, says "Cushan is one of the names of Midian or one of its tribes, and it is also called Cush," Zipporah being identified with Moses' Cushite wife.

<sup><0171></sup>Numbers 12:1. Even Ewald says, "The people, **vwk**, which can neither according to language nor context stand for **vwk** <sup><13568></sup>:" though he guesses it to be a little people near Midian. ad loc.

ft313 <sup><0173></sup>Luke 1:73, The English Version takes the common words **tw[ bv** and **twfm** in their common senses, and **rmao** (which is a poetic word) agreeably to them. **h[ wbv** "oath" occurs 27 times: the plur. **tw[obv]** here and <sup><0172></sup>Ezekiel 21:28. The other meaning, weeks, which occurs 9 times (chiefly of the "feast of weeks," four times in Deuteronomy 16), is plainly irrelevant here. **twfm** occurs 24 times beside of the tribes of Israel; twice only of the "rods" set against that of Aaron (<sup><0172></sup>Exodus 7:12, <sup><0172></sup>Numbers 17:21.). **rmao** "speech" is used of the "promise of God," certainly <sup><1779></sup>Psalm 77:9. The construction is likewise easy, **twfm** is the gen. of the obj. after **tw[ bv**, and both in apposition with the preceding clause, and **rmao** with them. This construction and meaning of **twfm tw[ bv**, and meaning of **rma**, and the construction with **mv** is that of Jon. followed by Kimchi Rashi Abarb. Tanch. So also Jeremiah Only A. E. taking **tw[omas** spears, explains, that "His spears were sworn to establish the word of God."

ft314 **prz**<sup><1229></sup> is used apparently both of the “flow of waters and their strong current,” as Tanchum explains it here; or of a violent storm breaking upon a thing. Its union with rain, <sup><2046></sup>Isaiah 4:6, hail, <sup><238D></sup>Isaiah 28:2; 30:30, the mountains, <sup><8248></sup>Job 24:8, fits in with or requires the meaning “storm;” its union with mighty overflowing (**pyrfyvo**<sup><7857></sup>) waters Isaiah 28 implies “a current;” “a storm against a wall” **ryq**<sup><7023></sup> **prz**<sup><1229></sup>, <sup><2204></sup>Isaiah 25:4, might suit either; the verb **ṭṭmḏzē**<sup><1229></sup>, “hast swept them away,” <sup><4905></sup>Psalm 90:5, implies “a flood;” the mention of the clouds <sup><4270></sup>Psalm 27:18, “a storm.” Kimchi Rashi, Abarb. explain it here of water on the earth; A. E. explains of waters descending

ft315 **pwv**<sup><7311></sup> = **pwom**<sup><4791></sup> which stands as the accusative of direction with “lifted up the eyes” <sup><2373></sup>Isaiah 37:23; 40:20

ft316 So Jerome, Rashi, A. E.; **pwv**<sup><7315></sup> being a hapax legomena, one cannot say that it MIGHT not mean this. The metaphor would be dropped

ft317 **dmē** sing. with the asyndeton **j ry vmv**; “Every word which needs **l** (to) at the beginning has **h** at the end, i.e., the **h** replaces it.” Rashi. Tanchum says the **h** is for grandeur; Kimchi Sal. b. Mel. say it is like **h** in **hl yl**. The “habitation” they explain to be heaven, like **ṭwom**

ft318 The English Version is doubtless right. So Aquila, although a Jew rendered, and the 5th Version. The 6th, a Christian, translated, “Thou wentest forth to save Thy people through Jesus, Thy Christ.” So also the Vulgate and other old Jewish authorities. Rachmon (in Martini Pug. Fid. f. 534.) notes “that the word *eth*<sup><1854></sup> means “with,” as in <sup><137D></sup>Genesis 37:2; 39:2.” For although it might be used to mark the object only after a verbal noun, it is not likely that the construction would have been changed, unless the meaning were different. If *eth*<sup><1853></sup> had been only the sign of the object there was no occasion for inserting it at all, and it would probably have been avoided, as only making the sentence ambiguous, in that it may more obviously be taken in the sense adopted by Aquila and the Vulgate and the English version. The Septuagint and two early heretics who disbelieved the divinity of our Lord (Theodotion and Symmachus) render “to save Thy Christs.” Moreover, the Septuagint is wrong in that the “anointed” is never used of the people, but of single persons only, who were shadows of the Christ. “Thine anointed” is understood of one individual — “the king of

Judah,” by A. E. “Saul and David,” by Rashi; “Moses,” by Abarb.; “Hezekiah” by Tanchum; but “Messiah Ben David,” by Kimchi Sal. b. Mel.

ft319 The meaning “leaders, prefects of soldiers” has been obtained for **zrp** by Gesenius, etc. by a misapplication of the Arabic **zarp** “distinguished” which in conj. ii. signifies “defined for a person,” but only in the idiom **hyarb yl [ zrp** “defined for me by his own counsel,” which gains its meaning only from the **yl [**. That of the English Version is furnished, in most places, by the passages themselves. As in **Ezekiel 38:11**, where “a land of **twzrp**” is expanded into “where they all dwell without wall; and bar and double gates they have not;” and **Deuteronomy 3:5**, “all these were fenced cities, with high wall, double gates and bar, beside cities of **yzrph**,” and **1 Samuel 6:18**, “from the fenced city to the village of **yzrph**” and **Zechariah 2:8**. “Jerusalem shall dwell as **twzrp** for the multitude of people and cattle therein: and I, saith the Lord, will be a wall of fire around.” In **Esther 9:19**, cities **twzrph** are contrasted with Shushan 5:18, and “the Perizzite,” very possibly was originally “paganus” “one who dwelt in villages.” This rendering is adopted by chief Jewish interpreters Kimchi “cities of the plain, which have no fort nor wall.” So Abulw. Tanchum, “land;” Rashi, Abarb. “his cities and villages;” A. E. keeps the word, but implies the meaning, on **Zechariah 2:8**. Kimchi Sal. b. Mel. obtained the sense of “forces” here, that they “shall come in great numbers, and so dwell in Jerusalem, as **μyzzp**, who dwell in **twzrp**, who spread in the whole place, who have no wall to enclose them.” This explains Jon. “the fierces of Pharaoh,” as hordes too large to be enclosed in walls, and perhaps the Septuagint **δυνασται** <sup><1413></sup>.

ft320 **fb** <sup><1690></sup> is used of the inward part of man, which “preareth mischief,” **Job 15:35**; the spirit whereof constrains one, **Job 32:18**; the chambers of which are searched out by the spirit of man, as the lamp of God, **Proverbs 20:27**; as cleansed by stripes **Proverbs 20:30**; where the words of the wise are guarded, **Proverbs 22:18**; which should not be filled with the East wind, **Job 15:2**. In the like way in the New Testament “from his belly, **κοιλια** <sup><2836></sup>, shall flow living waters,” **John 7:38**. In Arabic it is

the “inner meaning;” “he knew the inner, the intrinsic state of the case;” with **nOba**, “became intimate with; conj. x. with acc., “penetrated a thing.” So also **nObab; l a** “that which is within,” of facts, thoughts, mind. See Lane. All are derivative senses. **fb** has nothing in common with Ar. **l fb**, as Ges.

ft321 **l l x** <sup><46750></sup> occurs of the tingling of the ear, <sup><0081></sup>1 Samuel 3:11; <sup><2212></sup>2 Kings 21:12; <sup><2498></sup>Jeremiah 19:3. “From the fear at the meaning of this sound which he has heard his lips trembled in speaking. and he uttered their words with a trembling sound.” Tanchum

ft322 The very softness of the original word **j Wea**; stands in contrast with the rigidity in the words *tirgaz, rakab, regaz, tsarah*

ft323 **j wn** <sup><45117></sup> is uniformly “rest.” It is used of rest from labor, from calamities (<sup><2347></sup>Isaiah 24:7; <sup><4833></sup>Job 3:26,) rest in a place, with **b**, or “on” (**l [** <sup><45921></sup>) it; of the Holy Spirit resting upon a person (with **l [** <sup><45921></sup>). But its meaning is uniformly of rest, not of silence as to a thing (as Gesenius) nor does **vyrj h** furnish any analogy, since this in itself signifies “kept silence.” Nor can it; mean “wait patiently for,” for **j wn** <sup><45117></sup> “rest” is the very opposite of “waiting for,” **hkj** <sup><42442></sup>, which necessarily involves a degree, even if of subdued unrest. Then, too **hkj i hwaq; l j ya** are used of waiting, looking for good, not for evil.

ft324 This is the simplest construction, and is that adopted by Kimchi Abarb. In the rendering “in the coming up of a people,” the **l** would, as Tanchum observes be superfluous, and **wndwgy** would be more natural than **wNdwgy**. But the prophet would not needlessly make his language ambiguous. Had he meant, “in the coming up of a or the people,” he would have used the common **μ[itwl [l** or **twl [l μ[h**. The construction of **hl [** with **l** instead of **l [**, “to” for “against,” is exceptional. But **hl [** occurs with the equivalent **l a** of the person, and in one case with **l** (as we say “go up to”) <sup><04424></sup>Genesis 44:24,34; 45:9; <sup><0298></sup>Exodus 19:3,24; 23:1,12; 32:30; <sup><0500></sup>Deuteronomy 10:1; <sup><0500></sup>Joshua 10:4,6; <sup><0705></sup>Judges 4:5; 12:3; 16:5, (**hl** ) 16:18; <sup><0963></sup>1 Samuel 6:20; 10:3; 14:9,12; 23:19; <sup><2211></sup>2 Kings 1:11; 22:4; and this, in a hostile sense <sup><0723></sup>Judges 20:23; <sup><1059></sup>2 Samuel 5:19; <sup><2428></sup>Jeremiah 49:28,31 **μ[** also, is used without the art (as a sort of proper name) of

the Jewish people, <sup><2351></sup>Isaiah 26:11; 44:6. **dwg** occurs <sup><1499></sup>Genesis 49:19. there also with acc.; **ddwnty**, our, “troop” (verb) <sup><2407></sup>Jeremiah 10:7. See also <sup><354></sup>Micah 5:14, p. 79.

ft325 **hrx μwy** is a general term which occurs also <sup><2378></sup>Isaiah 37:3, more commonly with **b**, **hrx μwϕb**, <sup><1912></sup>Psalms 20:2; 50:15; <sup><1240></sup>Proverbs 24:10; 25:19; <sup><2469></sup>Jeremiah 16:19; <sup><3012></sup>Obadiah 1:12,14; Nahum 6,7; <sup><3015></sup>Zephaniah 1:15, as **hrx t [** occurs <sup><2407></sup>Jeremiah 30:7; <sup><2720></sup>Daniel 12:1. **hrx t [b**, <sup><2332></sup>Isaiah 33:2; <sup><2448></sup>Jeremiah 14:8; 15:11; **ytrx μwyb** <sup><1838></sup>Genesis 35:3; <sup><1978></sup>Psalms 77:3; 86:7; **t [b μktrx** <sup><1704></sup>Judges 10:14. **μtrx t [b** <sup><1607></sup>Nehemiah 9:27. There is no ground then to limit it to the Chaldaean or Assyrian period.

ft326 The adversative or exceptional force attributed to **yk** <sup><13588></sup>, always lies in the relation of the two sentences, not in the **yk** itself, which is always causative, “for” or “because.”)

ft327 **l wby** occurs here only of the produce of trees 10 times of the earth itself directly; in <sup><1970></sup>Psalms 77:1, its produce, as the result of human culture, is **μl wby**, **μ [ygy**; and <sup><1808></sup>Job 20:28 **wϕyb l wby**. **hc [m** occurs here only of the fruit, being an application of the common idiom **yrp hc [**

ft328 **rzn** <sup><15144></sup> occurs intransitive only here. Also it is commonly used in Arabic, but it is intransitive of “water which sunk” or retired. See Lane.

ft329 **μytp** <sup><17517></sup>, here only, but clear from the context. In Buxtorf’s instance, **tprb** <sup><17517></sup> **haxm** <sup><14672></sup> “found it in a stall,” the word is very probably used in the sense ascribed to it here by tradition as “well known in the language of the ancient (doctors) who say in the singular **rqb** <sup><1241></sup> **tpr** <sup><17517></sup>.” Tanchum, “House of oxen.” Kimchi “See Mishnah Bays Bathra ii. 3. vi. 4.” Munk on Tanchum. The Arabic’s “chopped straw” could hardly furnish a name for a stall

ft330 The first future **j rpt** <sup><16524></sup> **al** <sup><13808></sup>, “shall not flourish” determines that all which follows is future in act, though present to the prophet’s mind.

ft331 **zl [** <sup><15937></sup>, like **αλαλαζω** <sup><214></sup>. It is used of exultation in the holiness of God, <sup><1918></sup>Psalms 60:8; 108:8, before God, <sup><1985></sup>Psalms 68:5, God being

the implied Object, <sup><3014></sup>Zephaniah 3:14; <sup><19217></sup>Psalms 28:7; 96:12; 149:5. of the evil in evil, <sup><34115></sup>Jeremiah 11:15; 50:11; 51:39; <sup><19418></sup>Psalms 94:3.

ft332 This is the force of the optative **hl ygä; hzl [ a hzl [ a**, recurs in <sup><1918></sup>Psalms 60:8; 108:8.

ft333 Augustine, de Civ. D. xviii. 32: "To me what some manuscripts have; 'I will rejoice in God my Jesus,' seems better than what they have, who have not set the Name itself (but saving) which to us it is more loving and sweeter to name."

ft334 Amm. Marcell. xxiii. 22. The Ninus taken by Meherdates in 59 A.D. was on the site of the old Ninus, on the other side of the Tigris. Tacitus, Annals xii. 13

ft335 The existence of the Nineve Claudiopolis is attested by coins. See Vaux in Smith's Dictionary of Greek and Roman Geogr. v. Ninus

ft336 The Pere Paul Pezron (Essai d'un Commentary lit. et. hist. sur les prophetes 1697) assumed three irruptions of the Scythians: the first prophesied by Amos and Joel; the second, in the reign of Josiah about 631 B.C.; the third, prophesied (he thinks) by Ezekiel 38—39. Baseless as all this is, the characteristic of the late writers is not the selection of the Scythians as the object of the prophecy (which were a thing indifferent) but the grounds alleged for that selection

ft337 Herodotus i. 106. He uses the same wide expression as to Cyrus, after the defeat of Croesus. "Having subdued him, he thus ruled over all Asia," (i. 130); whereas he had not yet conquered Babylon

ft338 "More readily might we believe Homer and Hesiod in their tales of heroes, and the tragic poets, than Ctesias and Herodotus and Hellanicus and others of the same sort." xi. 6. 3

ft339 Berosus in his Chaldaean history, agrees as to these dates, only adding 9 months for the son of Neriglissar, Laborosoarchod, in Josephus, Ant. x. 11. combined with cont. Apion. i. 20, and Eus. Praep. Evang. ix. 40

ft340 <sup><3013></sup>Zephaniah 1:13; <sup><1530></sup>Deuteronomy 28:30,39. The words are more exact than in <sup><3064></sup>Micah 6:14; <sup><3051></sup>Amos 5:11

ft341 Eichhorn, DeWette, Stahelin, and their followers. DeWette, however, does own, "In employing what is not his own, he is, at least, original in its expansion." Einl. 245. note b

ft342 <sup><3187></sup>Zephaniah 3:17. Some modern commentators take umbrage at the beautiful expression. But the Septuagint renders “shall renew thee;” Ewald, “(God) “becomes young” (sich verjunget) in His love!”

ft343 <sup><1116></sup>Exodus 6:6; <sup><1144></sup>Deuteronomy 4:34;5:15; 7:19; 11:2; 26:8; and thence <sup><4221></sup>Jeremiah 32:21; <sup><1112></sup>Psalms 136:12. Isaiah had, in the same phrase, prophesied God’s judgments against Israel in the burden <sup><3125></sup>Isaiah 5:25; 9:11,16; 10:4

ft344 The “chemarim”<sup><1364></sup> is the name of “idolatrous priests” generally, (it occurs also <sup><1235></sup>2 Kings 23:5; <sup><3105></sup>Hosea 10:5). In 2 Kings, where is the account of the first fulfillment of this prophecy, they appear as priests of the idolatrous high places, distinct from the priests of Baal and of the “host of heaven.” The name is probably the Syriac name of “priest,” used in Holy Scripture of idolatrous priests, because the Syrians were idolaters. See Gesenius, *Gesch. d. Hebr. Sprache* p. 58

ft345 <sup><4670></sup>תַּמְּ is used <sup><1114></sup>1 Samuel 5:4,5; <sup><3103></sup>Ezekiel 9:3; 10:4,18; 46:2; 47:1; elsewhere it is usually <sup><1592></sup>אֵס. There is a trace of this explanation in the Chaldean: “who walk in the laws of the Philistines,” and in Jerome, doubtless from his Jewish teachers. Isaiah’s reproof that they have soothsayers like the Philistines, <sup><3116></sup>Isaiah 2:6, is altogether different

ft346 Pierotti, “Jerusalem explored” p. 32, from whom this account is taken. Signor Pierotti’s work is “the fruit of eight years of continual labor devoted to a study of the topography of Jerusalem upon the spot, in which I have been constantly occupied in excavating and removing the rubbish accumulated over the place during so many centuries, in retracing the walls, in examining the monuments and ancient remains, and in penetrating and traversing the conduits and vaults.” — “I have,” he says, “made excavations and watched those made by others, have formed intimacies with the inhabitants of the country, have sought for information on the spot, regardless of personal risk, have worked with my own hands underground, and so have obtained much knowledge of that which lies below the surface of the soil in Jerusalem.” Jerusalem explored Pref. p. 8

ft347 (1) At the meat-bazaar near the convent of Mary the Great. “In digging down to the rock to lay the new foundations, 10 feet below the surface, I came upon large stones, boldly rusticated and arranged in a manner that reminded me of the Phoenician work of the time of

Solomon.” (2) on the east of the Church of the Resurrection. (3) “close to the west of the present “judgment gate.”” “In digging down for the rock, I found, 18 feet below the surface, a fragment of a wall, resembling, in all respects, that first described.” Jerusalem explored, Pref. p. 33

ft348 This appeared from excavations made in repairing the then Russian consulate, and from “inquiries of all who in former years had built in this neighborhood.” Jerusalem explored Pref. p. 33

ft349 “These were found when the Effendi Kadduti repaired and partly rebuilt the house in the Via Dolorosa at the “Station of Veronica.” A similar discovery was made by the Mufti in strengthening his house at the “Station of Simon of Cyrene,” and by the Effendi Soliman Giari, opposite to the Mufti’s house on the north. The Armenian Catholic monks requested me to examine and level a piece of land, at the “Station of the first fall of Christ;” which as representative of his nation, he had just bought. In the lower part of the wall enclosing it on the north, very large stones and an ancient gate were found. In the foundations of the Austrian hospice, laid in 1857, to the north of the Armenian property, large stones were discovered, and also further to the east, in the new convent of the Daughters of Sion.” Pierotti pp. 33,34

ft350 <sup><4109></sup>Nehemiah 11:9, the English Version “was second over the city” on account of the absence of the article. I prefer taking it, as in a sort of apposition, as Ewald does, Lehrb. n. 287, 1. p. 734. ed. 8

ft351 Not, as some, “a cry of destruction” as in <sup><2155></sup>Isaiah 15:5. Isaiah has indeed the words **tq[z]** <sup><12201></sup>, **rbv** <sup><17667></sup>, “cry of destruction,” but here **hq[x]** <sup><6818></sup>, **hl ly** <sup><13215></sup>, **rbv** <sup><17667></sup> are plainly parallel to one another

ft352 Niphal, of Esau by enemies <sup><3106></sup>Obadiah 1:6, Piel, for Laban’s idols, <sup><1335></sup>Genesis 31:35; for Joseph’s cup, <sup><1442></sup>Genesis 44:12; for David in hiding places, <sup><1923></sup>1 Samuel 23:23; Ahab’s house, <sup><1116></sup>1 Kings 20:6, for worshipers of God in Baal’s temple, <sup><2123></sup>2 Kings 10:23; in Caves of Carmel, <sup><3103></sup>Amos 9:3 (see vol. i. pp. 330-333); divine wisdom, <sup><1104></sup>Proverbs 2:4; God’s ways, <sup><1970></sup>Psalms 77:7. The form is intensive here

ft353 **apq** <sup><17087></sup> is used in two cases of the (as it were) congealing of the waves when they “stood on an heap” <sup><1213></sup>Exodus 15:8; of the curdling

into cheese <sup><18100></sup>Job 10:10. Jonathan paraphrases “who are tranquil in their possessions”

ft354 See the English margin on <sup><31816></sup>Zephaniah 3:6. It is the corner of a house, of a street, of court, a city. Hence, “the gate of the corner,” <sup><21413></sup>2 Kings 14:13; <sup><14319></sup>2 Chronicles 26:9; <sup><28138></sup>Jeremiah 31:38. In <sup><14315></sup>2 Chronicles 26:15, **h[wr]t** <sup><16438></sup> cannot be “battlements” (as Gesenius, etc.) since the engines were erected upon them. Neither then here is there any ground to invent a new meaning for the word

ft355 The English Version follows the Septuagint, Chaldee, Syriac, Jerome, which render “Gather yourselves together,” as if, from the first meaning, “gather dry sticks or stubble” it came to signify “gather” generally, and thence, in the reflective form, “gather yourselves together”

ft356 The word is first used of gathering dry stubble together (<sup><10107></sup>Exodus 5:7,12) then of “dry sticks” one by one (<sup><11452></sup>Numbers 15:32,33; <sup><11710></sup>1 Kings 17:10,12). A pagan speaks of “gathering out thorns” (**εξάκωνθίζειν** <sup><173></sup> that is, minutely examining and bringing out to light every fault. (Cicero ad Att. vi. 6. 2) And another writes to his steward, “Shalt thou with stronger hand pull out thorns from my field, or I from my mind?” Hor. Ep. i. 14. 4

ft357 <sup><21840></sup>Lamentations 3:40. The two words, search and try, **rpj** <sup><12564></sup>, **rqj** <sup><12713></sup> are both used of a deep search of a thing which lies deep and hidden. Both originally mean “dig.” Both are used of a divine knowledge of the inmost soul; the former of the mind as enlightened by God (<sup><11117></sup>Proverbs 20:27), the latter of God’s searching trout Himself (<sup><21170></sup>Jeremiah 17:10; <sup><19422></sup>Psalms 44:22 (21); 139:1; <sup><8119></sup>Job 13:9, and of the Divine Wisdom, <sup><18827></sup>Job 28:27

ft358 The English margin has “or not desirous,” the word signifying to long, <sup><13133></sup>Genesis 31:30; <sup><38118></sup>Psalms 84:3. But in both places the object of desire is mentioned, “thy father’s house,” in Gen., “the courts of the Lord,” in the Psalm Israel had strong but bad longings. “Not desirous” would not by itself convey, “having no desire to return to God,” or as the Chaldee, “who willeth not to return to the law.” The same objection lies, over and above, to the rendering “unashamed,” coll. Chald., “turned pale” from shame, disgrace, horror. Buxt. For there is nothing to limit the “turning pale” to “shame.” The root is here the passive. People turn pale from fear or horror, not from shame

- ft359 It seems to me most probable that the origin of the meanings is preserved in the Chaldee “root,” (which itself is the source of other metaphor meanings as, “the root of a thing;” “the root” that is, the foundation “of faith,” its fundamental doctrines; “the root,” in Lexicography, see Buxtorf), and that the Chaldee, pluck up remove,” and here and <sup><208></sup>Ecclesiastes 3:2, is a denominative. The proper name is older probably than even Moses
- ft360 Their language alone is mentioned in <sup><102></sup>Nehemiah 9:24, but neither is it mentioned that the Jews married any other Philistine women. If Gath was destroyed, Ashdod lay nearest to them.
- ft361 William of Tyre (pp. 917, 840, 865) calls them “hydra immanissima,” “hostes immanissimi” — “like restless gnats persevering in the purpose of injuring.” compare pp. 781, 787, 797. “Ascalona was ever an adversary of Jerusalem.” robertus Monachus p. 77. in v. Raumer Palaest. p. 173, ed. 4. It was called “the spouse of Syria,” as an impregnable fortress
- ft362 “The verse, Ekron shall be uprooted, the Talmud says, relates to Caesarea, the daughter of Edom, which is situate among the sands. It does not mean that Ekron is Caesarea, which would be absurd, but only shows its hatred against that city, and foretells its destruction, resting on a Biblical text, as is the habit of the talmudists.” Neubauer Geogr. du Talmud p. 92. See also Ibid. p. 12
- ft363 2. ed. Asher. The enumeration of “about 200 Rabbanite Jews,” with the names of the chief, “about 40 karaites, and about 300 Cuthaeans” shows personal acquaintance. The former name of the “new Ascalon” and the supposed distance of the ruins of the old, he must have learned on the spot
- ft364 “Benibra” looks like a corruption of “a place of pure water,” like “Bebaten, Bedora, Beestera, Begabar” etc. in Reland. 617, following. The Gadite town of that name becomes in Eusebius βηθναβρις
- ft365 <sup><256></sup>Ezekiel 25:16. It may be that they were so called as coming from Crete as the Septuagint supposed, rendering “Cretans” in Ezek., and here (as also the Syr.) “sojourners of the Cretans.” Hence, perhaps also Tacitus’ statement (Hist. v. 2) that the Jews had been expelled from Crete. The other versions render the word as an appellative, “destroying” or “destroyed.” Aquila and ε : εθνος <sup><1484></sup> ολεθριον

<3639>, Theodotion: εθνος <1484> ολεθριας <3639>, Symmachus: εθνος <1484> ολεθρευομενον <3639>. Jerome gives “perditorem”

ft366 “The ten portions of Manasseh” <676> Joshua 17:5; “Why hast thou given me one lot and one portion?” <674> Joshua 17:14; “out of the portion of the children of Judah was the inheritance of the children of Simeon” <699> Joshua 19:9

ft367 <626> Numbers 25:1,3. The rank of the Midianite lady who gave herself as a partner of the sin of the Simeonite chief (<626> Numbers 25:6,14,15,18) shows how much store the Midianites set on that seduction

ft368 It was probably the narrow valley some three miles long between the northern end of that remarkable salt mountain, the Jebel or Khasm Usdum and the dead sea. See the description in Tristram’s land of Isr., p. 326 following. At its north extremity at the mouth of Wady Zuweirah there are considerable traces of (perhaps Roman) buildings. A tower placed here would command the entrance of the valley of salt, and this may well have been the site of the city of salt

ft369 Seetzen guessed (Reisen ii. 356) and Robinson considered it certain (ii. 109) that “the valley of salt,” was the lower part of the ‘Arabah close to the Dead Sea, between Edom and Judaea. But:

**i.** This is spoken of as a “great plain” (Seetzen p. 355) and although the word *ayg* <1516> is twice used of as large valley;

**(1)** the valley over against Baal Peor, where all Israel was encamped <689> Deuteronomy 3:29; 4:46;

**(2)** that of Zephathah, where Asa, with an army of 580,000 men, defeated Zerah the Ethiopian with 1,000,000 (<440> 2 Chronicles 14:10) this is the exception. In eleven other places it is used of a narrow valley.

**ii.** The depression, south of the Dead Sea down to the Red Sea, had, in the time of Moses, the same title as now, the “Arabah,” <600> Deuteronomy 1:1; 2:8.

**iii.** The space, near the Dead Sea, which is salt, “the Sebkha, or desolate sand-swamp” (Tristram Moab, p. 41) is impracticable for men; much more for an army. “The Sebkha or salt-flat is a large flat, of at least 6 by 10 miles from north to south. Taught by the experience of M. de Saulcy, we made no attempt to cross it to the northward, as the mud

would have been far too deep and treacherous for us to pass in safety” (Id. land of Israel p. 336). “The land south of the Sebkhah is not salt, but rich and fertile” (Id. p. 338). See de Saulcy Voyage en Syrie, etc. p. 248-256).

ft370 In this place only Mesha speaks of the king of Israel’s war with him in the past. Elsewhere he speaks of himself only as being on the offensive. “I fought against the city” (Ataroth); “I fought against it” (Nebo); “go down, fight against Horonaim.” The king of Israel is apparently the same throughout, Omri

ft371 “Near the confluence of the Ledjoun and the Mojob” (Arnon) “about 1 mile east of the bridge across the Mojob, there seems to be a fine verdant pasture ground, in the midst of which stands a hill with some ruins upon it.” Burckhardt Ibid. 373,4

ft372 I built Beth-Bamoth, for it was destroyed; I built Bezer, for” (the rest is conjecture) **hnb**<sup><1129></sup> probably, in such simple Hebrew, signifies, in regard to all the towns, built. It is the one although it is rarely used of building on to existing towns and fortifying them (<sup><1157></sup>1 Kings 15:17; <sup><1117></sup>2 Chronicles 11:7). It is probably here used of re-building; since the cause of the building was the previous destruction

ft373 A break in the stone leaves the subject uncertain, “in my day said (...), and I will look upon him and upon his house, and Israel perished with an everlasting destruction.” Schlottman conjectures, probably, “Chemosh.” Ganneau renders as if it were past, so Haug, Geiger, Neubauer, Wright; Schlottman, Noldeke, and Ginsburg, as future, though Ginsburg alone renders, “And Israel said, I shall destroy it forever,” which is impossible

ft374 e.g., “3/4 of an hour further, we reached the ruins of el-Eale; 1 1/2 hour further, we came to Husban; beside some overthrown pillars, nothing important is found here. On the east, about 1 1/2 hour, are the ruins of Shelul: after an hour on this plain we came to 3 wasted places, close together; 1/2 an hour further, we reached the ruins of what formerly was Madaba; 1/2 an hour further lay the ruined village of Tueme: above an hour to the west the important ruins of Maein.” Ibid. 407,8

ft375 “A little north of el-Eale we came on good soil, which however lay wholly uncultivated and was mostly overgrown with the prickly little Bullan, which gave the country the look of moor-ground.” Seetzen

Travels, i. 406. "The soil here (Heshbon) is in this district excellent, but it lies wholly uncultivated and serves only for pasture to the little herds of sheep, goats, kine and camels of the Arabs." *Ibid.* p. 407. "The Arabs cultivate a little ground near Madaba." p. 409. "The land (the other side the Mujeb (Arnon) and so in Moab proper) had little grass, but there was an extraordinary quantity of wormwood on it. Yet the soil seems excellent for wheat, although no spot was cultivated. Large spots had the look of our moors from the quantity of wormwood and other little shrubs." p. 410. "Here and there, there were tokens of cultivation, wheatfields; the wheat was good." p. 412

ft376 See Mr. Tristram's picture of "a ruin-covered ridge by an immense tank of solid masonry, 140 yards by 110 yards, at Ziza. From the surface of the water to the edge of the tank was 17 feet 6 inches. The masonry was simply magnificent. The whole system and artificial sluices were precisely similar to ancient works for irrigation in India and Ceylon. — Such works easily explain to us the enormous population, of which the ruined cities give evidence. Everywhere is some artificial means of retaining the occasional supplies of rain water. So long as these precious structures remained in order, cultivation was continuous and famines remained unknown. — The Islamite invasion left the miserable remnants of a dense and thriving nation entirely dependent on the neighboring countries for their supply of corn: a dependence which must continue until these border lands are secure from the inroad of the predatory bands of the East." *Land of Moab* pp. 183-186. At Kustul is "a massive wall in the plain, about 600 yards in length across the valley, and 18 feet thick, built to dam up the water in the gentle depression, the head of the wady." *Ibid.* c. 12. p. 220. "Gor el Mesraa, as far as the soil can be watered, evinces a luxuriant fertility. By far the greater part of it is a waste." *Seetz.* ii. 352. "Gor el Zaphia owes its fruitfulness entirely to the water of the Wady el Hossa, which is guided to the fields in many canals. But only a very small portion of this exceedingly rich soil is cultivated, the rest is overgrown with bushes and shrubs, wherein very many wild boars hyenas and other wild animals live." *Ibid.* 355. "This water too (of the Nimmery) is said formerly to have been used for watering some fields, of which there is now no trace." *Ibid.* 354

ft377 "True, the land is not our's, but our people are many, and who shall dare to prevent them from going where they please? You will find them

everywhere, if the land is good for them.” Answer of Bent Sakkr Sheikh, Tristram Moab. c. 15. p. 28

ft378 “East of Assalt, including Ammon, are thirty ruined or deserted places of which names are given in Dr. Smith’s Arabic lists.” Keith, Prophecy p. 274. “All this country, formerly so populous and flourishing, is now changed into a vast desert.” Seetzen Brief account etc. p. 34. Ibid. p. 263. “The far greater part of this country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin.” Id. p. 37. Ibid. “Two hours from Szalt we came upon some peasants, who were plowing some little fields near what was a little fountain.” Seetzen i. 405. “The soil was excellent; but only here and there we saw a little spot cultivated, and this by the Adrian Arabs.” p. 406. “The country that lay in our route (near Daboah) though now bare of wood, presented a great extent of fertile soil, lying entirely waste, though equal to any of the very best portions of Galilee and Samaria, and capable of producing sustenance for a large population. Around us, in every direction, were remains of more than 50 towns or villages, once maintained by the productive soil, over which they were so thickly studded.” Buckingham Travels among the Arab tribes p. 66. “At Mahanafish we had arrived at a very elevated part of the plain, which had continued fertile throughout the whole distance from Ammon.” p. 81. “south-southeast of Yedoody we pushed our way over a continuous tract of fertile soil, capable of the highest cultivation. Throughout the whole extent of the plain were seen ruined towns in every direction, before, behind, on each side, generally seated on small eminences, all at a short distance from each other, and all, as far as we had yet seen, bearing evident marks of former opulence. There was not a tree in sight; but my guide assured me, that the whole of the plain was covered with the finest soil, and capable of being made the most productive corn-land in the world.” Ibid. p. 85

ft379 <sup><0442></sup>Numbers 14:21, (of the glory which God should have in all the world) from his chastisement of, Israel) <sup><0443></sup>Numbers 14:28; <sup><634></sup>Deuteronomy 32:40, (adding **מל** **ו** **ל** ) <sup><1576></sup><sup><2024></sup>Jeremiah 22:24; <sup><351></sup>Ezekiel 5:11; 14:16,18,20; 16:48; (as Judge) <sup><2576></sup>Ezekiel 17:16,19; 18:3; (in rebuke) <sup><3313></sup>Ezekiel 20:3,31,33; 33:27; 34:8; 35:11. In the same sense, I swear by Myself, <sup><2275></sup>Jeremiah 22:5; 49:13; hath sworn by Himself, <sup><308></sup>Amos 6:8; by the excellency of Jacob, <sup><3107></sup>Amos 8:7

ft380 <sup><2216></sup>Isaiah 22:16 “What hast thou here, and whom hast thou here, that thou hast hewed thee here a sepulchre? Hewing him out on high his sepulchre, graving in the rock a dwelling for him.” <sup><300></sup>Micah 1:2, “Hear, ye people, all of them.” <sup><1525></sup>Deuteronomy 32:15, “Thou art waxen fat art grown thick, art covered with fatness; and he forsook God Who made him and lightly esteemed the Rock of his salvation”

ft381 DeSacy, loc. cit. who quotes Abulfeda (see his hist. ante-Islam. p. 102. he could not find the names of Egyptian kings between Shishak and the Pharaoh who was the contemporary of Nebuch.) Masudi, Nosairi, also

ft382 “nation,” of gregarious creatures, locusts, <sup><2006></sup>Joel 1:6; 2:2; “ants,” <sup><1825></sup>Proverbs 30:25. “conies,” <sup><1826></sup>Proverbs 30:26. Compare **εθνεα χηνων**, etc. “apium populi,” “equorum gentes,” Virgil, Georg. iv. 430. Arabic, Boch. Hieroz. ii. 408. Leipz

ft383 <sup><2148></sup>Isaiah 14:8; 37:24; <sup><5116></sup>Ezekiel 31:16. “In the fragment of another epigraph, we have mention of some objects also of wood, ‘brought from Matthew Lebanon, (and taken up to the mound) from the Tigris.’” Layard, Nineveh and Babylon. p. 118. “At that time the countries that are upon Lebanon, I took possession of, to the great sea of the country of Akkari,” (the Mediterranean,) from Inscription. Ibid. p. 355,356. “The conqueror from the upper passage of the Tigris to Lebanon and the Great Sea.” Ibid. p. 361. “Standing one day on a distant part of the mound, I smelt the sweet smell of burning cedar; the Arab workmen excavating in the small temple had dug out a beam, and the weather being cold, had at once made a fire to warm themselves. The wood was cedar, probably one of the very beams mentioned in the inscription, as brought from the forests of Lebanon, by the King who built the edifice. After a lapse of nearly 3,000 years, it had retained its original fragrance.” Ibid. p. 357

ft384 As we might say “no second I.” This gives an adequate explanation of the Hebrew letter yodh (y) in **yspa** <sup><657></sup>, as no other rendering does

ft385 **ywh** <sup><1945></sup> as a separate vocative, as <sup><4515></sup>Numbers 15:15; <sup><2006></sup>Song of Solomon 6:1; <sup><550></sup>Isaiah 52:18; <sup><3007></sup>Micah 2:7, etc., and in the New Testament **ὁ** <sup><3588></sup> **βασιλευς** <sup><935></sup>, <sup><4729></sup>Matthew 27:29; **ὁ** <sup><3588></sup> **ὑιος** <sup><5207></sup>, <sup><4107></sup>Mark 10:47; **ὁ** <sup><3588></sup> **πατηρ** <sup><3962></sup> <sup><4145></sup>Mark 14:36, etc.

ft386 The meaning of the Piel, in <sup><0418></sup>Numbers 24:8, and met. <sup><2234></sup>Ezekiel 23:34 as denom. from poetic “bone.” The Verss. gave the meaning,

dropping the metaphor, the Septuagint and Vulgate rendering “left;” Chaldee, “deferring to,” Syriac, “waiting for.” In Arabic signifies “cut off,” spec. wool of sheep, fruit of palm-trees.” In Syriac it is: (1) “cut off;” (2) “decreed;” not, “reserved.” Abulw. Kim. Menach. render “break” as denominative

ft387 **twzj p** <sup><h630></sup> being used by Jeremiah (<sup><2432></sup>Jeremiah 23:32) of the false prophets who prophesy false dreams and do tell them and cause My people to err by their lies and by their lightness, it probably has the same meaning here

ft388 <sup><2234></sup>Exodus 32:34; <sup><2331></sup>Isaiah 13:11; <sup><2432></sup>Jeremiah 23:2; <sup><2804></sup>Hosea 1:4; 2:13; 4:9; <sup><3082></sup>Amos 3:2,14; beside the separate cases of:

(a) visiting upon, or

(b) visiting the sin.

See Gesenius

ft389 The word means originally “placed on the back;” then is used of a traveler, who taking his baggage upon him, or setting it on his camels, sets out in very early dawn, or before it, as is the practice in hot countries

ft390 **twl yl** [<sup><15949></sup> are the “mighty works” of God, or deeds of man’s might, and, as such, mostly great crimes in the sight of God. So even the pagan have formed from “facio,” “facinus,” of deeds which they too held to involve great guilt

ft391 **hkj** <sup><1242></sup> is mostly a yearning, persevering expectation for a thing or person which as yet comes not, when the delay requires patience, for God, with **l**, <sup><1830></sup>Psalm 33:20; <sup><2307></sup>Isaiah 8:7; 64:3; His promise, <sup><3118></sup>Habakkuk 2:3, and (the Qal participle in the sense of the Piel) <sup><2308></sup>Isaiah 30:18; with negative <sup><1963></sup>Psalm 106:13, for death. <sup><1830></sup>Job 3:20; of endurance, <sup><7122></sup>Daniel 12:12. The only other cases are lying in wait, <sup><3119></sup>Hosea 6:9, waiting for the end of Job’s words, <sup><1830></sup>Job 32:4, for the issue of the message to Jehu, <sup><1108></sup>2 Kings 9:3; until dawn, <sup><1109></sup>2 Kings 7:9; and of God, waiting for us, until He can show us mercy, <sup><2308></sup>Isaiah 30:18

ft392 <sup><0110></sup>Genesis 11:1,6,7,9. The Jews also saw that this was a reversal of the confusion of Babel. “God, blessed forever, saith, ‘in this world, on account of evil concupiscence (man’s natural corruption) men were

divided into 70 languages; but in the world to come, all shall agree with one mind to call upon My Name;”“ alleging this place. Tanchuma f. 5. 1. ap. Schoettg. ad loc. “R. Chiia said, ‘thou hearest from holy Scripture, that all hangeth from the word of the mouth;’ for after the tongues were confounded, it is added, and God dispersed them thence’ But in the time to come, what is written? ‘Then will I turn etc.’” Sohar, Gen f. 58. col. 217 (Schoettg. loc. gen n. 37). Again it is said, “when the days of the Messiah shall come, boys shall know the hidden things of wisdom, for then shall all things be revealed, as is said, Then will I turn etc.” Ibid. f. 74. col. 291. Ibid. ad loc. And of its fulfillment in the conversion of the world, “Who would have expected that God would raise up the tabernacle of David, which was fallen? and yet it is read, ‘In that day I will raise ...’ (~~3191~~ Amos 9:11). And who would have hoped that the whole world would be one band? as in, Then will I turn etc.” Bereshith rabba n. 88 fin. Schoettg. loci gen. n. 18, and on ~~1444~~ Genesis 41:44; “Why is, ‘they shall praise Thee’ repeated four times in ~~1504~~ Psalm 67:4? He means, ‘They shall praise Thee with their heart; they shall praise Thee with their mouth; they shall praise Thee with their good deeds, and they shall praise Thee with all these, as it is said, For then will I turn etc.’ and the Name of the Lord is no other than the King Messiah, according to, ‘and the Name of the Lord cometh from far.’” in Mart. Pug. Fid f. 327. It is also quoted with other places, as to be fulfilled in the time of the Messiah, Tikkune Sohar p. 60 (Schoettg. Loc. gen. n. 80), R. Moseh in Ibn Ezra, and Ibn Ezra himself, of the second temple. Kimchi “after the wars of Gog”

ft393 It is possible also to render, “from beyond the rivers of Ethiopia. My suppliants the daughter of My dispersed shall they bring as Mine offering;” arid this some have preferred on account of the like place in ~~2363~~ Isaiah 66:20, “And they shall bring all your brethren for an offering unto the Lord out of all nations etc.”

ft394 Tertullian, Apol. c. 44, 45. See also Justin M. i. n. 34. Athenagoras n. 2; Minutius Felix p. 333. Theodoret de cur. Graec. aff. Disp. xii. circ. med. p. 1021 following ed Schultz; Lactant. v. 9. quoted Ibid.

ft395 Beside this place, the word is used of “the clearing of a house,” ~~1251~~ Genesis 24:31; ~~1546~~ Leviticus 14:36; “a way,” ~~2303~~ Isaiah 40:3; 57:14; 62:10; ~~3100~~ Malachi 3:1; “clearing ground,” ~~1500~~ Psalm 80:10

ft400 His name is explained by Jerome as meaning “festive.” But although there are proper names with “-ai” which are adjectives, such as

yLzæpæ<41271> (<1910> Ezra 2:60), yvœ<48344>, ymbætæ<48526> and yvæ<48343> are foreign names) yvœyj<413454>, the termination “-ai” is more frequently an abbreviation of the name of God which enters so largely into Hebrew names, as indeed we have hyġjæ<42293>, <1361> 1 Chronicles 6:30. And this occurs not only, when the first part of the word is a verb, ybsajæ yDaj, ymbaj, ynfajæc fəyazpəyazpəyabəyij, yræjæ (as Kohler observes p. 2.), but when it is a noun, as ynāġajDaj yTajæ, ymbajæ ytaġi (coll. hynTajæ and WhynTajæ) yvœy, Ezra 4. ytaġp<13416> 1 Chronicles 26:5) perhaps ytbajæy ræjæ or again yTajæ

ft401 The prophecies of Haggai and Zechariah are thus intertwined. Haggai prophesies in the 6th and 7th months of the second year of Darius Hystaspis, 520 B.C.. <3006> Haggai 1:1; 2:1) Zechariah first prophesies in the 8th month (<3001> Zechariah 1:1). Haggai resumes at the close of the 9th month and there ends (<3010> Haggai 2:10,20). On the same day in the 11th month, the series of visions were given to Zechariah (<3007> Zechariah 1:7).

ft402 See the note at <3018> Haggai 2:3,5,17. The junction of f[m<4259> tjæ<44592>, <3016> Haggai 2:6, is a mistake of the critics.

ft403 The golden daric being estimated at 1 pound 2 shillings, the 61,000 darics would be 67,100 British pounds; the “maneh” being 100 shekels, and the shekel about 2 shillings, the 5000 maneh of silver would be about 50,000 British pounds.

ft404 ^wQryæ<43420> Forskal (in Niebuhr, Beschreibung v. Arabien, Pref. p. xlv.) took down from the mouth of “Muri, a Jew of Mecca, that, in the month Marchesvan, a warm wind sometimes blew, which turned the ears yellow and they yielded no grain; it was an unsteady wind, but spoils all it touches.” “M. Forskal remarks that the fields, near the canal of Alexandria, are sown in October and reaped in February” Id. In Arabic the disease is called ^aqry. Ges. Thes.

ft405 12 times in the Pentateuch; 5 times in Joshua; in Judges once; in 1 Kings 8; 2 Chronicles twice; <4694> Nehemiah 9:14; <4973> Psalm 77:20

ft406 yryr[ <46185> from rr[ <46209>, as the Samaritan Version renders it in <4311> Leviticus 20:20,21, “naked.” Abraham uses it of his desolation in having no son. <41512> Genesis 15:2 (all)

ft407 See in Daniel the prophet pp. 570-572. Keil adduces a conjecture of Spiegel, “that pechah is from pavan, ‘protector’ (from pa) which in Sanskrit and old Persian occurs in compounds as Khshatrapavan, Satrap, but in the Avesta occurs in the abridged form pavan. Thence might be developed pagvan, as dregvat from drevat, huogva from huova.” Max Muller kindly informs me; “Phonetically pavao could hardly become pagvao, and even this would still be considerably different from Pechah. The insertion of a “g” before a “v” in Zend is totally anomalous. It rests entirely on the uncertain identification of “dregvant,” “bad” with “drvant,” for in the second instance, “huova” is much more likely a corruption of huogva, than vice versa. “Pavao” in Zend would mean, protector, but like the Sanskrit “pavan,” it occurs only at the end of compounds. The one passage, quoted in support of its occurring as a separate noun, seems to me to contain an etymological play, where pavao is used as an independent noun in order to explain the two compounds. pacca-pavao and para-pavao, i.e., protecting behind and protecting in front, as if we were to say, “he is a tector both as a pro-tector and sub-tector.”

ft408 wD<sup><18705></sup> μj b] <sup><12527></sup> The wD<sup><18705></sup> is not pleonastic, but from the impersonal l μt<sup><12552></sup>, <1001>1 Kings 1:1,2; <21041>Ecclesiastes 4:11 (twice).

ft409 : There is no ground for the *Kri* hdbKaw] <sup><13513></sup>, “and so should I be glorified or honored.” It is a positive promise that God would show forth His glory, as in hxrāw] <sup><17521></sup> immediately before. God says, “do this, and I will do that.” Compare <3008>Zechariah 1:3. Of 65 instances which Bottcher (Lehrb. n. 965. c.) gives of h after the imperative, 61 occurrences relate to some wish of the human agent; only 4 cases relate to God. <1851>Deuteronomy 5:31, “stand here by Me, hrbdaw] <sup><11696></sup>, that I may speak unto thee;” <2412>Isaiah 41:22,23. irony, including men, “that we may consider and know; that we may know” <18107>Psalm 50:7, “hear Me and I would speak, and testify,” <3037>Malachi 3:7. “Return to Me and I would return unto you;” the return of the creature being a condition that God could return to it. On the other hand the Ch. <25121>Lamentations 5:21, “Turn Thou us unto Thee, bwvvnw] <sup><17725></sup>, and we will return” expresses the absolute will to return; <18041>Ruth 4:4, “tell me, [daw] <sup><13045></sup>, and I shall know,” the certainty of the knowledge, upon which Boaz would act.

ft410 **xwr** <sup><h732></sup> with **l** is used of the direction where a man goes; if used of an action, hasting to do it; as “runneth to evil” (<sup><2807></sup> Isaiah 59:7; <sup><2016></sup> Proverbs 1:16). Here **wtybl** <sup><h1004></sup> cannot be “on account of his house,” but to it, namely, for his business there

ft411 This is the almost uniform usage of **tyrav** <sup><h7611></sup>, “remnant which remains over,” mostly after the rest have been destroyed or carried captive. See Vol. i. on Amos 1:8; add, “the remnant of Judah,” <sup><2401></sup> Jeremiah 40:11; 42:19; 43:5; 44:12,14, “of Israel,” <sup><3683></sup> Zephaniah 3:13; Ezra 11:13; “whole remnant of the people,” <sup><2410></sup> Jeremiah 41:10,16; “of Ashdod,” <sup><2520></sup> Jeremiah 25:20; “of the coast of Caphtor,” <sup><2407></sup> Jeremiah 47:4; “of their the coast of the sea,” <sup><2516></sup> Ezekiel 25:16; of the nations, <sup><2303></sup> Ezekiel 36:3,4,5; of the land **hmda** <sup><h127></sup>, <sup><2150></sup> Isaiah 15:9; “of My people,” <sup><3109></sup> Zephaniah 2:9; of His heritage, <sup><3078></sup> Micah 7:18; “thy remnant,” <sup><2140></sup> Isaiah 14:30; <sup><1510></sup> Ezra 5:10; “its remnant,” <sup><2447></sup> Ezekiel 44:17; “their remnant,” <sup><2459></sup> Jeremiah 15:9; and of those who had actually returned, <sup><3086></sup> Zechariah 8:6,11,12. In two places in which it signifies “the rest” (<sup><2303></sup> Jeremiah 39:3; <sup><1323></sup> 1 Chronicles 12:38.) it is at least the rest of a whole, already mentioned. A third only, <sup><1672></sup> Nehemiah 7:72. is uncertain. The word is used almost exclusively by the prophets.

ft412 Such is probably the force of **whwmk** <sup><h3644></sup>. Compare **h[rpk** <sup><h3644></sup> **EWmk** <sup><h547></sup> (<sup><0448></sup> Genesis 44:18), “one such as thou is like Pharaoh,” and perhaps **whmk** <sup><h3644></sup>, <sup><0098></sup> Exodus 9:18, and **ynwmk** <sup><h3644></sup> **rva** <sup><h834></sup> <sup><0008></sup> 2 Samuel 9:8. **yak awh** (which Ewald says older writers would have used) would have been weaker.

ft413 Reckoning the silver shekel at 2 shillings, the talent of silver, equivalent to 3,000 shekels, would be 300 British pounds; reckoning the gold talent, as, in weight, double the silver talent, and the relation of gold to silver as 12 to 1 (H. W. Poole in Smith Bible Dictionary, p. 1734, 1735), the gold talent would be 300 British pounds times 24, = 7,200 British pounds and 600 gold talents 4,320,000 British pounds. This would not be so much as Solomon imported yearly, 666 talents = 4,795,200 British pounds

ft414 Gesenius (**qzj** <sup><h2388></sup>) refers to the following; <sup><0002></sup> 2 Samuel 10:12, (Joab to Abishai in the war with the Syrians); <sup><4258></sup> 2 Chronicles 25:8. (the prophet to Amaziah); <sup><0133></sup> 2 Samuel 13:28 (Absalom to his servants about the murder of Amnon); <sup><1274></sup> Psalm 27:14; 31:25, (with the

corresponding promise that God would establish their hearts); <sup><3406></sup>Isaiah 41:6, (in mockery of the laborious process of making an idol). It occurs also, supported by <sup><4553></sup>*xmaw*, Jos. 1:6,7,9,18 (God's words to Joshua); <sup><6307></sup>Deuteronomy 31:7, (Moses to Joshua); <sup><6306></sup>Deuteronomy 31:6, (to Israel); <sup><6102></sup>Joshua 10:25 (Joshua to the people); <sup><4607></sup>2 Chronicles 32:7 (Hezekiah to the people); <sup><42388></sup>*qzj* itself is repeated <sup><7109></sup>Daniel 10:19 <sup><42388></sup>*qzj w* <sup><42388></sup>*qzj*

ft415 Less probable seems to me,

(1) To make <sup><4853></sup>*ta* <sup><41697></sup>*rbdh* depend on <sup><46213></sup>*wc* [ <sup><46213></sup> in <sup><37004></sup>Haggai 2:4, as Kimchi, A. E.

(a) on account of the idiom in 1 Chronicles, in which, as here, <sup><46213></sup>*hcy* stands absolutely, "did (the) work;"

(b)Haggai is exhorting them to this one work of rebuilding the temple, not to obedience to the law generally;

(c) he speaks of what God had promised them, not of their duties to God.

(2) To supply <sup><42142></sup>*wrkz* "remember," or any like word, is arbitrary, unless it means that we should fill up the meaning by some such word.

(3) To construe, "Remember the word which I covenanted with you, fear not" (Ewald):

(a) gives undue prominence to the absence of fear, which was one consequence of God's covenant that He would be their God, they His people, not the covenant itself;

(b)Fear not, is elsewhere the counterpart and supplement of the exhortation, "be strong," <sup><4428></sup>2 Chronicles 25:8; <sup><23304></sup>Isaiah 35:41.

(c) In <sup><4210></sup>Exodus 20:20, (referred to by Ew.) "fear not" is only Moses' exhortation on occasion of the terrors of the manifestation of God on Matthew Sinai.

(4) It is doubly improbable, that it, as well as <sup><47307></sup>*yj wr*, should be the subject of the singular <sup><41975></sup>*tdmp* [ <sup><41975></sup> *Θ* ]. The <sup><4853></sup>*ta* <sup><41697></sup>*rbdh* and the <sup><47307></sup>*yj wr* seem to be different constructions, in order to prevent this. Bottcher terms it, "an acc. abs. of the object," and cites <sup><6102></sup>Deuteronomy 11:2; <sup><6307></sup>Ezekiel 43:7; 47:17-19; ("unless one corrects <sup><42063></sup>*taz* for <sup><4853></sup>*taw*") <sup><3887></sup>Zechariah 8:17. (Lehrb. n. 516. e.)

ft416 **tj a** <sup><1259></sup>, <sup><1260></sup>2 Kings 6:10; <sup><1622></sup>Psalms 62:12; Job. 40:5, **dj a** <sup><1259></sup>, as an adjective, follows the noun. In the only exception alleged by Gesenius, <sup><2083></sup>Daniel 8:13, it is used of one certain angel, as contrasted with another. **f[m]** <sup><14592></sup> is used of time, <sup><1800></sup>Job 10:20; 24:24. **w tj a** **dw** <sup><16750></sup> is the similar construction as **w f[m]** <sup><14592></sup> **dw** <sup><16750></sup> <sup><12704></sup>Exodus 17:4; <sup><19570></sup>Psalms 37:10; <sup><30004></sup>Hosea 1:4

ft417 The second question about the end of the world occurs only in Matthew (<sup><41813></sup>Matthew 24:3); the first, When shall these things be? occurs in Mark also (<sup><41133></sup>Mark 13:3) and Luke (<sup><42105></sup>Luke 21:6). The words in Mark, This generation shall not pass until all these things be done (<sup><41133></sup>Mark 13:30) seem to me to be cast in the form of their question, When shall these things be? namely, the things about which they had asked

ft418 **dmj** <sup><12530></sup> is “coveted.” It is the passion forbidden in the tenth commandment, <sup><12204></sup>Exodus 20:14, (twice) <sup><16518></sup>Deuteronomy 5:18; 7:25, <sup><12424></sup>Exodus 34:24, <sup><16721></sup>Joshua 7:21; <sup><11625></sup>Proverbs 6:25, <sup><31111></sup>Micah 2:2. In <sup><10122></sup>Proverbs 12:12, it is a passionate desire which ends in choice. It is united with “loved” and “hated,” <sup><10122></sup>Proverbs 1:22; of the passionate idolatry, <sup><20129></sup>Isaiah 1:29. It is used of God’s passionless good-pleasure in that which He chooses, yet speaking after the manner of men, <sup><10817></sup>Psalms 68:17, and of man’s not longing for Jesus, <sup><25312></sup>Isaiah 53:2. The Piel is used once of intense longing, <sup><21118></sup>Song of Solomon 2:3. Men covet things for some real or seeming good; and so the passive form of the verb **dWmj** <sup><12530></sup>, or **dmj** <sup><12530></sup>, are things which are the object of coveting, and so things desirable; **dwmj** <sup><12530></sup>, <sup><18211></sup>Job 20:20; <sup><19912></sup>Psalms 39:12; <sup><19449></sup>Psalms 44:9; **dmj n** <sup><12530></sup>, <sup><10119></sup>Genesis 2:9; 3:6; <sup><19911></sup>Psalms 19:11. <sup><10121></sup>Proverbs 21:20. **dmj jnae** <sup><14261></sup> with the genitive is “the desire of the eye,” what it covets or desires, <sup><12116></sup>1 Kings 20:6; <sup><12416></sup>Exodus 24:16,21,25; <sup><21104></sup>Lamentations 2:4; or desirable things, belonging to one, <sup><10115></sup>Joshua 4:5; <sup><23410></sup>Isaiah 64:10; <sup><21110></sup>Lamentations 1:10; <sup><14639></sup>2 Chronicles 36:19; or from it, **unfb** <sup><1990></sup> **ydmj m** <sup><14261></sup>, <sup><28916></sup>Hosea 9:16. “the desires of the womb,” “the desired children that their womb had borne,” or with **l**, “the desired things consisting in their silver,” **upskl** <sup><13701></sup> **dmj m** <sup><14261></sup>, <sup><28906></sup>Hosea 9:6, or the absolute <sup><21516></sup>Song of Solomon 5:16. **dmj m** <sup><14262></sup> occurs in the same sense, <sup><25107></sup>Lamentations 1:7,11; **twOmj** <sup><12530></sup> or **j vya** of Daniel, as the object of the love of

God, <sup><27023></sup>Daniel 9:23; 10:11,19; and of desirable things, <sup><12715></sup>Genesis 27:15; <sup><41215></sup>2 Chronicles 20:25; <sup><27103></sup>Daniel 10:3; 11:38,43; <sup><13127></sup>Ezra 8:27.)

As to **hDmj** , <sup><12532></sup> itself, two idioms have been confused;

(A) that in which it is accessory to another word as **hdmj yl k** “vessels of desire,” <sup><28315></sup>Hosea 13:15; <sup><20534></sup>Jeremiah 25:34; <sup><18277></sup>2 Chronicles 32:27; <sup><27103></sup>Daniel 11:8; <sup><34210></sup>Nahum 2:10; **hdmj xra**, “land of desire,” <sup><19464></sup>Psalms 106:24; <sup><24319></sup>Jeremiah 3:19; <sup><33714></sup>Zechariah 7:14; **Ētdmj ytb** “houses of thy desire,” or “thy houses of desire,” <sup><35612></sup>Ezekiel 26:12; **ytdmj tqlj** “my portion of desire,” <sup><24120></sup>Jeremiah 12:10. These we might paraphrase “pleasant vessels,” “pleasant land,” as we might say “desirables.” Not that the word **hdmj** <sup><12532></sup> means, in itself, “pleasant things,” anymore than the word “coveted” signifies pleasant, though those things only are “coveted,” which are thought to be pleasant. The original sense of the root, to “desire,” is obviously brought out the more, when the idea is not subsidiary, but the chief. There are four cases, in which Chemdah is so used.

(1) “Jehoram died **hdmj al b** unregretted,” we should say; “no one longing for him,” <sup><12121></sup>2 Chronicles 21:20;

(2) “To whom is **larvy trmj lk**, the whole longing of Israel?” <sup><10121></sup>1 Samuel 9:20;

(3) The well-known words **tdmj μyvvn**, “the desire of women,” <sup><27137></sup>Daniel 11:37. If (as this is now generally understood) this means “the object of the longing of women,” so much the more must **μywgh lk trmj** mean, “the object of the longing of all nations.” They cannot mean, “the most desirable of all nations,” “die liebsten aller Volker,” Ewald formerly; “die edelsten aller Volker,” Hitzig; “die auserlesensten derselben;” Umbreit. This must have been expressed by aid of the passive participle in any of the forms, by which a superlative is expressed. Nor can it mean “the costly things of all people;” (“die hohen Schatzen aller der volker,” Ewald, “die Kostbarkeiten aller Nationen,” Scholz). This, if expressed by the word at all, would have been, **μywgh lk yDmjna**. Rashi, A. E., Kimchi, explain as if **b** were omitted. Rabbi Isaac (Chizzuk Emunah, in Wagens. Tela ignea p. 288) quotes 2 Kings 12, where **yy tyb** stands as the accusative of place;

Rabbi Tanchum omits the verse, Abulwalid the instance. It is not noticed by Rabbi Parchon, Kimchi, Menahem ben Saruk, David ben Abraham, in their dictionaries. Abarbanel retains the meaning, “the desire of all nations,” interpreting it of the holy land. He paraphrases **gh l k j wawbyw** “that they snail come to the holy land and there shall He be avenged of them, and then at that time ‘I will fill this house with glory.’ v. p. [~r’ch).

(4) The Anon. Arabic (Hunt, 206) renders “the most precious things of all nations shall come.”

ft418 “He was President of the academies of Lidda and Jafna, disciple and successor of Rabban Gamaliel, and a man of such learning and repute, that he was accounted among the Hebrews the first oracle etc.”  
DeRossi Diz. stor. d. Autori Ebr. sub v.

ft419 Sanhedrin. dist. chelek in Mart. Pug. fid. p. 305. R. Gedaliah B. Yechariah quotes R. Akiba, rejecting his interpretation. “And not as rabbi Akibah, who was interpreting this section; “‘Yet once, it is a little and I shake the heaven and the earth.’” He interprets, that when Israel went to the captivity of Babylon, Haggai the prophet spake this section, and its meaning is, that in this house there will be little glory, and after this I will bring the desire of the pagan to Jerusalem.”  
Shalshleth Hakkabbala extracted in the Carm. R. Lipmanni confut. p. 619. in Wagenseil Tela ignea satanae.

ft420 So the Septuagint “Wherefore great will be the last glory of this house above the first (glory).” In the other case, the order would have probably been, **hzh** <sup><h2088></sup> **yrj ah** <sup><h314></sup> **tybh** <sup><h1004></sup> **dwbk** <sup><h3519></sup> as in <sup><h108></sup> Exodus 3:3; <sup><h117></sup> Deuteronomy 2:7; 4:6; <sup><h126></sup> 1 Samuel 12:16; <sup><h109></sup> 1 Kings 3:9; 20:13,28; <sup><h112></sup> Jonah 1:12; but, as Kohler observes, this is not quite uniform, as in <sup><h110></sup> 2 Chronicles 1:10

ft421 This interpretation involves a change in the wording of the argument from this prophecy, as to the time of our Lord’s first coming. For thus interpreted, it does not speak of a second house, and so does not, in terms, speak of the material building which was destroyed. R. Isaac made use of this: “a difficulty need not be raised, that he said, ‘this house’ of the house which is to be built, since of the first house, which in their time was of old waste, he said ‘this house’ in the words, ‘who is left among you, who hath seen this house in its first glory?’ and as ‘this house’ is spoken of the house of the sanctuary which was then

desolate, which was passed away, so he saith, 'this house,' of the house which shall be." Chizzuch Emunah, c. 34. Wagens. p. 292.

ft422 In his oration to the Jews, "Our forefathers built this temple to the supreme God after the return from Babylon, yet in size it lacks 60 cubits in height, for so much did the first, which Solomon built, exceed. — But since, by the counsel of God, I now rule, and we have a long peace, and ample funds and large revenues; and chief of all, the Romans, who, so to speak, are lords of all, are our friends and kindly disposed," (Josephus, Ant. xv. 11. 1.) and a little later (n. 3) "exceeding the expenditure of those aforetime, in a way in which no other appears to have adorned the temple." See Hengstenberg, Christ. lii. 257, 258. ed. 2.

ft423 "Rab and Samuel disputed hereon, or, as others, R. Jochanan and R. Eliezer. The former said, 'it shall be more glorious in structure; 'the latter,' in years.'" Babe bathra c. 1. f. 30. R. Asariah quotes also from the Shir hashshirim Rabba on ~~2122~~ Song of Solomon 2:12; 8:1, and adds, "We have found that the best interpreters explained this prophecy literally as to the second house." This is followed by Kimchi, Rashi A. E. Lipmann (Nizz. n. 260), Manasseh ben Israel (de term. vitae) iii. 4. (Hilpert de gloria Templi post., Thes. Theol.-Philippians p. 1086 following) Tanchum. Of the magnificence of the building they allege only that the building was in size equal to that of Solomon, while even in material magnificence it was beyond measure inferior. The relative duration they underrate; "the first, 410 years; the second 420;" for from Solomon's reign, 1005 B.C., to the burning of the temple in the reign of Zedekiah, were 417 years; but from the vith, of Darius when the second temple was finished, 515 B.C., to the burning of the temple under Titus 70 A.D., were 585 years. But mere duration is not glory. R. Isaac says as Abarbanel; "But it is a difficulty in what they say, that Scripture says not, 'great shall be the building of the house,' or, 'the time of the house,' only 'great shall be the glory of the house;' for what that the second house stood ten years more than the first, this was not such great glory, that for this the prophet should say what he said: and again though the days during which the second house stood were 100 years more than the duration of the first house, and though in its building it were twofold greater than the first house, how saith Scripture of it on this account, that its glory was greater than the first, since the glory which dwelt in the first house did not dwell in it?"

Chizz. Em. l. c. pp. 287, 288. “Wherefore it is rather the true glory which is the abiding of the glory of the Shechinah in this house forever; which did not abide continually in the first house; but in the second house the glory did not dwell at all, for had not the ark and the mercy-seat and the cherubim, or the Urim and Tummin, nor the Holy Spirit, nor the heavenly fire, nor the anointing oil, as it was in the first house.” Ib. p. 293. Others made the glory to consist in the absence of idolatry, quoted Ib. p. 286. R. Lipmann Nizz. p. 42, makes in it to consist in the uninterruptedness of the worship of God there, whereas the temple was shut by Ahaz and Manasseh (as was the second at least desecrated by Antiochus Epiphanes for 3 years. 1 Macc. 1:54; 4:59.)

ft424 R. Asariah de Rossi Imre Binah, c. 51, in Hilpert l.c. n. 8. His own solution is that the glory was not in the temple itself, but in that kings brought presents to it. Ib. 10.

ft425 Abarbanel Quaest. iv. in Hagg. f. z[ r. He says that “the interpreters, all of them explained it of the second house.” p. j [ r 2. Abarb subjoins a criticism, which R. Asaria, Imre-Binah c. 54, saw to be mistaken, that **~wvar** and **~wrj a** could not be said of two things (of which **dj a** and **ynv** are, he says, used) against which Rabbi Asariah quotes <sup><4817></sup>Jeremiah 50:17; <sup><0332></sup>Genesis 33:2; Add <sup><0148></sup>Exodus 4:8; <sup><0248></sup>Deuteronomy 24:3,4; <sup><0810></sup>Ruth 3:10; <sup><2382></sup>Isaiah 8:23; (9:1. Eng.)

ft426 **hrzp** <sup><4633></sup> only occurs beside, <sup><2518></sup>Isaiah 63:3; where it is the winefat itself. The Septuagint renders it **μερρηται** <sup><3355></sup>; Jon. **~ybrg** (which they use for **l bn** <sup><4505></sup> <sup><0108></sup>1 Samuel 10:3; 25:18; <sup><2432></sup>Jeremiah 13:12) Vulgate: lagenas

ft427 **μkta** <sup><4853></sup> marking the accusative, **μkta** <sup><4853></sup> **~ya** <sup><4369></sup> is not for **μknya** which itself, according to the common Hebrew construction, would require a participle, to express action on their part. See instances in Furst Conc. p. 45. v. **ynnya**, <sup><0159></sup>Exodus 5:19; <sup><0142></sup>Deuteronomy 1:42; <sup><2315></sup>Isaiah 1:15; <sup><2442></sup>Jeremiah 14:12 (twice); <sup><2574></sup>Jeremiah 37:14; **Ënya** <sup><0107></sup>Genesis 20:7; 43:5; <sup><0187></sup>Exodus 8:17; <sup><0728></sup>Judges 12:3; <sup><0911></sup>1 Samuel 19:11; <sup><0898></sup>2 Samuel 19:8; <sup><1205></sup>1 Kings 21:5; <sup><3612></sup>Nehemiah 2:2; <sup><2105></sup>Ecclesiastes 11:5,6; <sup><2477></sup>Jeremiah 7:17; **μknya**, <sup><0132></sup>Deuteronomy 1:32; 4:12; <sup><2228></sup>2 Kings 12:8; Ezra 20:39; <sup><3112></sup>Malachi 2:2,9; **wnya**, <sup><0218></sup>Deuteronomy 21:18,20; <sup><0025></sup>Judges 3:25; <sup><0110></sup>1 Samuel 11:7; <sup><4480></sup>2

Chronicles 18:7; Est. 5:13; <sup><2151></sup>Ecclesiastes 5:11; 8:7,13,16; 9:2;  
<sup><2804></sup>Jeremiah 38:4; 44:16; **μνϋα**, <sup><1273></sup>2 Kings 17:26,34 (twice);  
<sup><1001></sup>Ecclesiastes 4:17; 9:5; <sup><1613></sup>Nehemiah 13:24; <sup><2423></sup>Jeremiah 32:33;  
<sup><3007></sup>Ezekiel 3:7. **yl a μνϋα** would have signified, “and ye were not (well disposed) toward Me,” as in <sup><2808></sup>Hosea 3:3; <sup><2450></sup>Jeremiah 15:1; <sup><1151></sup>2 Kings 6:11 (Ewald’s instances Lehrb. n. 217 c), <sup><1310></sup>Genesis 31:5; not (as required here) “ye turned you not unto Me,” as in <sup><3006></sup>Amos 4:6,8,9,10,11. Bottcher (Lehrbuch n. 516. d.) compares bene te (which implies a verb), en illum (where en is as a verb.) These however, are exclamations, not parts of sentences. He thinks that **ya** is joined, (1) with a nominative, and then an accusative after **w**, <sup><10516></sup>1 Samuel 26:16; that **vy** <sup><13426></sup>,” has an accusative, <sup><10238></sup>Genesis 23:8; <sup><12015></sup>2 Kings 10:15; and <sup><3007></sup>Zechariah 7:7.)

ft428 Such use of **yml** would be inconsistent with any force of **l**. It is used of a “terminus a quo,” distant from the present, and is equivalent to “up to and from.” So <sup><1793></sup>Judges 19:30, “No such deed was seen or done from the day that the children of Israel came up,” i.e., looking back to that time and from it. So <sup><1006></sup>2 Samuel 7:6, “Since the time that I brought up the children of Israel out of Egypt,” literally “up to from the day.” Add <sup><11918></sup>Exodus 9:18; <sup><1842></sup>Deuteronomy 4:32; 9:7; <sup><10071></sup>2 Samuel 7:11; 19:25; <sup><23077></sup>Isaiah 7:17; <sup><24007></sup>Jeremiah 7:7,25; 25:5; 32:31; <sup><1370></sup>1 Chronicles 17:10; <sup><3007></sup>Malachi 3:7. But there is no ground for thinking that Haggai used the word in any sense, in which it had not been used before him. The only constriction consistent with the use of **^ml** elsewhere is, that the “terminus ad quem,” elsewhere expressed by **d[w**, having been expressed by the present **μνϋym**, the distant “terminus a quo” is, as elsewhere, expressed by **^ml**

ft501 As ye were a curse among the heathen, O house of Judah and house of Israel” <sup><3003></sup>Zechariah 8:13; “these are the horns which scattered Judah, Israel, Jerusalem,” <sup><3019></sup>Zechariah 1:19, (2:2 in Hebrew). So in <sup><3006></sup>Zechariah 10:6. “I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them”

ft502 <sup><3017></sup>Zechariah 12:7. The “king’s wine-presses” (<sup><3840></sup>Zechariah 14:10) is but the name of a locality in Jerusalem, which retained its former name. Wine-presses were often hewn out in the rock. Bleek, who alleged this, afterward (Einl. p. 563. note) laid no stress on it

ft503 Prof. Stanley Leathes, "The witness of the Old Testament to Christ. Note on the Authorship of Isaiah," (pp. 282,283) gives the following summary as to the occurrence of words in poems of Milton and Tennyson; "L'Allegro is a poem of 152 lines: it contains about 450 words; Il Penseroso is a poem of 176 lines, and contains about 578 words; Lycidas is a poem of 193 lines, which are longer than those of either of the other two, most of them being heroics: its words are about 725. It is plain, therefore, that Milton must have used for Il Penseroso 128 words not in L'Allegro, and for Lycidas 275 not in L'Allegro, and 147 not in Il Penseroso.

ft504 ~~<300>~~ Zechariah 5:4, "the house, and its stones, and its timbers."  
~~<300>~~ Zechariah 10:4, "out of him the corner; out of him the nail; out of him the battle bow; out of him every oppressor together." ~~<300>~~ Zechariah 10:11, "the land shall mourn, every family apart," and then follows the enumeration of the families. Zechariah 12; 13

ft505 DeWette ed. 4 (after maintaining the contrary ed. 1-3) and Stahelin, Einl. 1862. "DeWette often assured me orally, that since he felt himself compelled to admit, that this portion evinces acquaintance with the latest prophets, he could not deny it to be Zechariah's." Stahelin p. 323. DeWette, Stahelin, Koster, Burger, were of a different school from Hengstenberg; Havenick, Keil, or again from Jahn and Herbst. Stahelin says, "in the investigation I kept myself free from any influence from without, and first found the facts, which attest the post-exile origin of this section, given by Hengstenberg and de Wette, when I subsequently compared the labors of others, especially those two scholars." Messian. Weissag. p. 174. 1847

ft506 Essays and Reviews, p. 340. "Among German commentators there is, for the first time in the history of the world, an approach to agreement and certainty. For example, the diversity among German writers on prophecy is far less than among English ones"

ft507 "The cause of this destruction (of those who took refuge in the temple) was a false prophet, who at that day preached to those in the city, that God bade them go up to the temple, to receive the signs of salvation. But there were many at that time suborned by the tyrants to the people, bidding them wait the help from God, that they might not desert, and that hope might master to their ill, those who were beyond fear or watching. — The deceivers, telling lies against God, then misdeceived the wretched people." Josephus, B. J. vi. 5. 2 and 3

ft508 The questions: (1) whether the six last chapters were Zechariah's, and (2) whether they were written before the captivity, are entirely apart

ft509 The original text of the Septuagint seems to have corresponded with the Hebrew. The meaning of the two Hebrew words is very simple, "before people" i.e. publicly

ft510 Berthodt Einl. iv. 1716, and so seemingly Rosenmuller. "Single traits are not to be pressed here; that of ~~388~~ Zechariah 5:8, that Jehovah had slain 3 bad shepherds in one month, belongs merely to poetic individualizing." Gramberg ii. 523

ft511 "Three kings were dethroned by sedition in nearly one month." G.L. Bauer, Addit. Schulzii. Scholia viii. "Three kings followed in a short time on each other." E. Meier Gesch. d. poet. nation, literally, d. Hebr. p. 307

ft512 "The style of the Laws differs in several important respects from the other dialogues of Plato:

- (1) in the lack of character, power and lively illustration;
- (2) in the frequency of mannerisms;
- (3) in the form and rhythm of the sentences;
- (4) in the use of words. On the other hand, there are many passages
- (5) which are characterized by a sort of ethical grandeur; and

(6) in which perhaps, a greater insight into human nature, and a greater reach of practical wisdom is shewn than in any other of Plato's writings.

ft513 John D. Michaelis, 1786, was uncertain. The opinions or doubts in the last century were altogether vague. "I have as yet no certainty, but am seeking: am also not opposed if any deny these chapters to be Zechariah's." Neue Orient. u. Exeg. Biblioth. i. 128.

Augusti stated attack and defense, but gave no opinion, Einl. 1806. G.L. Bauer (1793) said generally, "Zechariah 9—14 seem not to be Zechariah's," but professed himself ill utter uncertainty as to the dates. Scholia T. viii. On Zechariah 9—14 he says, "which seems not to be Zechariah's," but whether Flugge was right who thought Zechariah 9 belonged to the time of Jeroboam II., or Eichhorn, who doubted

whether it was not later than Zechariah, he says, "I decide nothing, leaving the whole question uncertain." p. 74. On Zechariah 11 he says, "we find no indication when the desolation was inflicted," though he would rather understand the Assyrians, than Ant. Epiph. or the Romans. pp. 96, 97. Of Zechariah 12—14 he leaves subject and time uncertain. pp. 109, 119, 121. Doderlein also seems uncertain, Auserl. theol. Biblioth. iv. 2. p. 81. (1787.)

ft514 *Biblische Theologie wissenschaftlich dargestellt.* i. 553. "It seems to have been occasioned by the Persian-Egyptian wars, and by the feuds of the Jews with the neighboring people. Nehemiah found Jerusalem half destroyed (rather not rebuilt). The lack of historical accounts makes it impossible to explain to what details refer"

ft515 (Rabbiner d. Synag. Gem. Breslau) *Urschrift u. Uebersetz. d. Bibl.* p. 55, 57. 1857

ft516 "When the fame of the Greeks even in Palestine must have been great enough to suggest to the poet the thought, that so mighty and warlike a people could only be conquered by Jehovah and his Israelites; then would mere peace and prosperity prevail

ft517 *Einl. ins. A. T. n.* 605. iv. 445, 449, 450, 1824. "If it is true that all prophecies start from the present, and prophets threaten with no people, and promise nothing of any, till the people itself is come on the scene and into relation with their people, the poet cannot have spoken of the relation of Alexander to the Jews, till after the battle of Issus." "Altogether, no explanation of the whole section (~~300~~ Zechariah 9:1—10:17) is possible, if it he not gained from the history of Alexander the Great. History relates expressly, how after the battle of Issus he took possession of all Syria and Zidon without great difficulties; how, with an employment of military contrivance unheard of elsewhere, he conquered and destroyed island-Tyre; how of the maritime cities of Pilllistia, with indomitable perseverance he is specified to have besieged and taken Gaza, punished with death the opposition of its commander and its inhabitants, can any require more to justify this explanation?" "The portions Zechariah 11; 12—13:6 have no matter from which their age could be determined; yet neither do they contain anything to remove them to an early time; rather has the language much which is late; if then the contents of ~~300~~ Zechariah 13:7 to the end, set it late, they too may be accounted late. This last must either have been to comfort the people on the first news of the death of Judas Maccabi in

the battle with Bacchides, or have no definite subject. — In that case it would belong to 161 B.C., yet one must own that there is not the same evidence for this, as that <sup><300></sup>Zechariah 9:1—10:17, belongs to the time of Alexander. — These must be the proofs, that the 2nd half of Zechariah cannot have the same authors as the first, or one must allow what tradition gives out, and since there are great doubts against it, one must regret that one can come to no clear result as to Zechariah. For the other proofs which could be brought are not decisive.” pp. 450, 451. Corrodi had on the same grounds assigned Zechariah 9 to the time of Alexander; Zechariah 14 to that of Antiochus Epiphanes. Versuch e. Beleuchtung d. Gesch. d. Jud. u. Christi. Bibel-Canons i. 107

ft518 Ausf. Lehrbueh d. Hebr. Sprache. n. 45. p. 23. 1868. “The way in width Greece is named as a chief enemy of Zion (quite different from that of Joel 4:6; <sup><269></sup>Isaiah 66:19), chiefly shews that the sections Zechariah 9ff, which resist every assured collocation in the proc-exile or ante-Macedonian period, could only have been written after Alexander’s march through Palestine With this agree the later coloring, the Levitical spirit, the style full of compilation and of imitation as also the phantastic messianic hopes. These last must have been revived among tile Jews after the overthrow through Alexander. In comparison with the lifeless language of these chapters as to which we cannot at all understand how any can have removed them into so early pre-exilic times, the Psalms attributed to the times of the Maccabees are amazingly fresh. On this, as we as other grounds, we can admit of no Psalms of the Maccabee times.” Neue Aehrenlese ii. 215-127. One ground, which has by others of this school been alleged for net ascribing them to Zechariah, had been that they were so much more poetic etc. “In regard to language also, the style in the second part is wholly different. Zechariah 9; 10, are energetic, vivid, etc.” Hitzig Vorbemerkk. z. d. ii. u. iii. <sup><302></sup>Zechariah 3:2. “Rosenmuller says truly: — How much the poetic, weighty, concise, fervid style of the six last chapters differs from the prosaic, languid humble style of the eight first.” Maurer on Zechariah 9—14 p. 667. “These prophecies (Zechariah 9—14) cannot he from Zechariah, not on account of the un-symbolic style (compare <sup><300></sup>Zechariah 11:4-17,) but on account of the more forceful style” etc. DeWette, Einl Section 250 ed. 2

ft519 Not as Kimchi in the 8th new-moon; for though **vdj** <sup><1230></sup> is used of the new-moon, <sup><034></sup>Numbers 28:14; <sup><015></sup>1 Samuel 20:5,18,24; <sup><305></sup>Amos

8:5. (not <sup><1290></sup>Exodus 19:1; <sup><3817></sup>Hosea 5:7) it is so used in dates, in which it not would be ambiguous

ft520 As we might express by the indefinite article “a blow” for “such a blow.” The Septuagint fills up <sup><3709></sup>οργην <sup><3171></sup>μεγαλην. Ewald (Lehrb. n. 281. p. 702) quotes <sup><5479></sup>χαρα <sup><5463></sup>χαρει , <sup><4119></sup>John 3:29

ft521 <sup><1018></sup>Revelation 6:8, <sup><1018></sup>ψαροι ο ; Jerome, <sup><1018></sup>ξανθοι Aquila It is a conjecture only of Levy, that it may be i. q. <sup><1018></sup>κυανοχαιτης , “dark-maned.” Rashi and Kimchi own that they do not know.

ft522 <sup><3111></sup>Habakkuk 2:1. These are the only additional instances of the construction, unless <sup><2611></sup>Jeremiah 31:20, be used of tender speaking, “in (elsewhere in the heart of) Ephraim”

ft523 “affluent bonis,” Jerome; “effluent bonis,” Vulgate more exactly. The Hebrew word is used of the “gushing forth of a fountain,” <sup><1016></sup>Proverbs 5:16; also of the dispersion of people; not of the spreading abroad of a people for good

ft524 “As the four winds of heaven are distant one from the other.” Sal. b. Mel. Kimchi A E. The Septuagint alone paraphrases, “For from the winds of heaven I will gather you.” Others take the word of an intended diffusion of them, through the favor of God, the future being spoken of, as if past. But although <sup><1656></sup>crp is used of dispersion, beside, in <sup><1985></sup>Psalms 68:15, Niphals, <sup><2672></sup>Ezekiel 17:21, it is nowhere used of diffusion, only of the spreading out of what remained coherent, as hands, wings, a garment, tent, veil, cloud, letter, light. See instances Gesenius, Thes. p. 1132

ft525 “Stand before” is used judicially, <sup><1652></sup>Numbers 35:12; <sup><1697></sup>Deuteronomy 19:17; <sup><1616></sup>Joshua 20:6, and of plaintiffs, <sup><1022></sup>Numbers 27:2; <sup><1016></sup>1 Kings 3:16; stand before God, <sup><1612></sup>Revelation 20:12; before the judgment-seat of Christ, <sup><1640></sup>Romans 14:10; and be acquitted, <sup><1213></sup>Luke 21:36

ft526 Joseph before Pharaoh, <sup><1044></sup>Genesis 41:46; Joshua before Moses, <sup><1018></sup>Deuteronomy 1:38; David before Saul, <sup><1012></sup>1 Samuel 16:21; the young virgin before David. <sup><1002></sup>1 Kings 1:2; Solomon’s servants, <sup><1108></sup>1 Kings 10:8; his councillors, <sup><1006></sup>2 Chronicles 10:6; Gedaliah, of serving the Chaldaeans, <sup><2400></sup>Jeremiah 40:10; Nebuzaradan, <sup><1612></sup>Jeremiah 52:12; Daniel and his companions of office before the king of Babylon, <sup><2006></sup>Daniel 1:5. But it is also used of presence with a commission to the person: Moses before Pharaoh, <sup><1018></sup>Exodus 8:20, 9:13; of an office

toward others, to minister 23 unto them, as the Levites before the congregation, <sup><0489></sup>Numbers 16:9; degraded priests, “to serve them.” <sup><2641></sup>Ezekiel 44:11

ft527 The tribe of Levi, <sup><5008></sup>Deuteronomy 10:8; <sup><4491></sup>2 Chronicles 19:11; the high priest, <sup><0728></sup>Judges 20:28; <sup><2645></sup>Ezekiel 44:15; Elijah, <sup><1170></sup>1 Kings 17:1; 18:15; Elisha, <sup><1306></sup>2 Kings 3:14; 5:16; Jonadab’s descendants, <sup><2459></sup>Jeremiah 35:19. It is used of standing to intercede with God, of Abraham, <sup><0182></sup>Genesis 18:22; Moses and Samuel, <sup><2451></sup>Jeremiah 15:1; Jeremiah, *Ibid.* 19. Also of worship, <sup><2470></sup>Jeremiah 7:10

ft528 As in those, “the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven,” <sup><0124></sup>Genesis 19:24, and others in which God speaks of Himself in the third person, “the Lord.” <sup><0184></sup>Genesis 18:14,19

ft529 Josephus, *Ant.* xiv. 10. 4. “Whosoever is brought before the tribunal to be judged, is set, as lowly, before it, and is clothed with black raiment”

ft530 The infinitive expresses the more, the contemporaneousness of the acts. See below <sup><3005></sup>Zechariah 7:5; 12:10, and others in Ewald, *Lehrb.* 351. c. p. 853. ed. 8

ft531 *Ibid.* Numbers f. 100. col. 397. quoted by Schoettg. de Mess. p. 218. “Both passages,” he subjoins, “are again adduced as parallel, Zohar Deuteronomy f. 118. col. 472.” Jonathan seems to identify the Branch, the Messiah, and the Stone; “Lo I am bringing My Servant Messiah, and He shall be revealed. Lo, the stone which I have set before Joshua, upon one stone seven eyes, beholding it; lo, I revealed the vision thereof, saith the Lord of hosts, and will remove the guilt of that land in one day.” The Zohar chadash (f. 76. 1.) joins the mention of the stone in <sup><0725></sup>Daniel 2:35; <sup><1882></sup>Psalms 118:22; <sup><0424></sup>Genesis 49:24. and this place, in Schoettg. 1. c. p. 140. n. cv.

ft532 <sup><0275></sup>Genesis 27:45, “why should I be deprived of you both in one day?” <sup><0023></sup>1 Samuel 2:34, “in one day they shall die both of them;” <sup><1129></sup>1 Kings 20:29, “Israel slew of the Syrians 100,000 footmen in one day;” <sup><1486></sup>2 Chronicles 28:6, “Pekah slew in Judah 120,000 in one day;” <sup><2394></sup>Isaiah 9:14 “shall cut off branch and rush in one day;” <sup><2307></sup>Isaiah 10:17, “devour his thorns and briars in one day;” <sup><2370></sup>Isaiah 47:9, “two things shall come to thee in one day;” <sup><2368></sup>Isaiah 66:8, “shall the earth be made to bring forth in one day?”

ft533 <sup><1382></sup>Psalm 118:22. This is implied in the Midrash, quoted by DeLira “They explain it of a certain stone of this building, which was frequently offered by the stone-masons for the building of the wall, but was always found too long or too short, and so was often rejected by them as unfit, but in the completion of the wall, in the coupling of the two walls, it is found most fit, which was then accounted a marvelous thing.” In <sup><1370></sup>Psalm 117:22, “head” is a natural metaphor for the Summit; the tops of mountains, <sup><1008></sup>Genesis 8:5 etc., of a hill over valleys, <sup><2301></sup>Isaiah 28:1,4; of a tower, <sup><1110></sup>Genesis 11:4; of columns, <sup><1079></sup>1 Kings 7:19: the rounded top of a throne, <sup><1109></sup>1 Kings 10:19; of a bed, <sup><1473></sup>Genesis 47:31 (Hebrew); ear of grain, <sup><1324></sup>Job 24:24; the starry heavens above us, <sup><1822></sup>Job 22:12; of the head of a people, tribes, nations, a family, in many places A though used of the chief among things it cannot any more than κεφαλη <sup><2776></sup>, be used of “the base,” as Gesenius would have it. Thes. p. 1251.

ft534 This is not a mere relation of a contemporaneous fact, in which the noun is placed first. (Ewald, Lehrb. 341 p. 835). It is a contrast: in which case the word, in which the contrast lies, is placed first, whether noun or verb. Here the contrast being between “despising” and “rejoicing” is placed first. So in <sup><1952></sup>Psalm 5:12; <sup><1253></sup>Psalm 25:3, all that trust in Thee shall not be ashamed; ashamed be they who etc.; <sup><1387></sup>Psalm 38:17. The arms of the ungodly shall be broken, and upholdeth the Lord the righteous”

ft535 Kimchi, by his explanation “in the midst” and that the olive trees were pressed in the midst of the golden pipes seems to mean that the branches with their olives fell into those pipes as hands, and yielded in them their oil; Rashi renders “near it”

ft536 The length of the tabernacle is fixed by the 5 curtains which were to be on each side, the breadth of each curtain four cubits. <sup><1230></sup>Exodus 26:1,2. The whole, including the holy of holies, is determined by the twenty boards on each side, a cubit and a half, the breadth of each board; <sup><1236></sup>Exodus 26:16,18. The breadth is fixed by the six boards, that is, nine cubits, with the two boards for the corners of the tabernacle in the two sides <sup><1232></sup>Exodus 26:22,23. Josephus gives the whole thirty cubits long, (the holy of holies being ten cubits square) ten broad (Ant. 3. 6. 3.). Kimchi strangely neglects this and refers to the porch of Solomon’s temple in which the dimensions of the tabernacle were

repeated (<sup><1068></sup>1 Kings 6:3), but which was itself only an ornament to the temple

ft537 “The story of Glaucus is alluded to by Plutarch (ii. p. 556 D) Pausanias (11. xviii. n. 2.) Juvenal (xiii. 199-208) Clemens (Strom. vi. p. 749) Dio Chrysostom (Or. lxiv. p. 640) and others.” Rawlinson, Herodotus, iii. 477

ft538 It is thought that Josephus (Ant. 15. 9. 2.) put the **μεδιμνος** by mistake for the **μετρητης** <sup><3355></sup>, which is 3/4 of the **μεδιμνος**; the **μετρητης** <sup><3355></sup> holding nine of our gallons, the **μεδιμνος** holding twelve gallons. The Ephah was probably an Egyptian measure, since the Septuagint substitutes **οιφι**, etc. corresponding to the Egyptian word for “measure,” and Ephah has no Semitic etymology

ft539 As in <sup><1122></sup>1 Kings 12:2, whither he had fled; add <sup><0455></sup>Genesis 45:25, for the like accus. of place. Kimchi renders, “who have come from Babylon” expressly including Josiah. Yet this too is an impossible construction

ft540 **ydl j** <sup><12469></sup>. The name is preserved, though obelised, in the Septuagint, **Ελδανι**, **Ελδαι**; not from Aquila who has **Ολδα**. Jonathan retains the name; the Syr. and Jerome, Holdai, (the Syriac in v. 14, also.) The Septuagint only, **παρα** <sup><384></sup> **των** <sup><3588></sup> **αρχοντων**

ft541 <sup><1020></sup>2 Samuel 12:30; <sup><1312></sup>1 Chronicles 20:2; also of a king, <sup><1204></sup>Psalms 21:4; <sup><2181></sup>Song of Solomon 3:11; <sup><2438></sup>Jeremiah 13:18; perhaps <sup><1785></sup>Esther 8:15; (coll. 6:8.) possibly <sup><2662></sup>Ezekiel 16:12; (coll. 13)

ft542 Ptolemy Philadelphus “set two crowns upon his head,” the crown of Asia and of Egypt (1 Macc. 11:13); Artabanus, “in whom the kingdom of Parthia ended,” used two diadems (Herodian Hist. vi. 2. p. 119 Bekk.); “the Emperor of Germany received three crowns: first, silver (at Aix) for Germany; one of iron at Monza in the Milanese or Milan (for Lombardy); that of gold in divers places,” (Alber. Index) v. Corona in Du Cange v. Corona Imperialis “the golden at Rome.” Du Cange. Otto of Frisingen said that Frederic received 5 crowns; the first at Aix for the kingdom of the Franks; a second at Ratisban for that of Germany; a third at Pavia for the kingdom of Lombardy; the fourth at Rome for the Roman empire from Adrian iv; the fifth of Monza for the kingdom of Italy.” In our own memory, Napoleon I. having been crowned in France, was crowned with the iron crown at Monza

ft543 “The head-dress of the king, on state occasions, was the crown of the upper or of the lower country, or the pschent, the union of the two. Every king, after the sovereignty of the Thebaid and lower Egypt had become once more vested in the same person, put on this double crown at his coronation, and we find in the grand representation given of this ceremony at Medeenet Haboo that the principal feature of the proclamation, on his ascension to the throne, was the announcement that Remeses had put on the crown of the upper and lower country. When crowned, the king invariably put on the two crowns at the same time, though on other occasions he was permitted to wear each separately, whether in the temple, the city, or the field of battle.” Wilkinson’s Ancient Egypt, iii. 351-353

ft544 It is used of the inward glory given to regenerate. Israel, <sup><2847></sup>Hosea 14:7, (<sup><2846></sup>Hosea 14:6 in English); or as glorified by God, <sup><3808></sup>Zechariah 10:3; of kingly glory, <sup><2228></sup>Jeremiah 22:18; <sup><2712></sup>Daniel 11:21; of the inward glory of man, as such, <sup><2708></sup>Daniel 10:8; <sup><2189></sup>Proverbs 5:9, or even of the horse, as the creation of God, <sup><8922></sup>Job 39:20 (all)

ft545 The Hebrew word is used of things throughout Numbers 7 of the offerings of the princes of the 12 tribes; also <sup><12524></sup>Exodus 26:24; 36:29; <sup><6239></sup>Deuteronomy 23:19; <sup><2100></sup>Proverbs 20:10; 27:3; <sup><21106></sup>Ecclesiastes 11:6: but not with any verb implying action

ft546 All manuscripts and the Versions (except the Syr. which repeats here the names of <sup><3600></sup>Zechariah 6:10) have or imply the names Helem and Hen. Aquila and Jonathan have the names Helem here; Symmachus translated it as Holem, τω <sup><3588></sup> ὀρωντι <sup><3708></sup> ενυπνια <sup><1798></sup>. The Septuagint renders the names common to both verses by the same words, ( τωv <sup><3588></sup> χρησιμων <sup><5539></sup> αυτης <sup><846></sup>, τωv <sup><3588></sup> επεγνωκοτων <sup><1921></sup> αυτην <sup><846></sup>) but use different words for Holdai and Helem; for Holdai (<sup><3600></sup>Zechariah 6:10) αρχοντων <sup><756></sup>; for Helem, τοις <sup><3588></sup> ὑπομενουσι <sup><5278></sup>. The Jews in Jerome’s time identified the three with Ananias Azarias and Misael, and Hen, “grace” with Daniel

ft547 So Ibn Ezra, although regarding Bethel as the name of a man, who sent the others. Rashi and Jerome’s Hebrew instructors made Shareser and Regemmelech the senders. Rashi says that they sent to their kinsmen in Bethel, that these should come to entreat the face of God at Jerusalem. Jerome’s teachers said more naturally, that “Shareser and Regemmelech sent to the house of God;” only “Bethel” is not so used,

and the theory that they were “Persian officers of Darius fearing God,” is inconsistent with the question as to a Jewish political fast of long standing. The interposition of the place whither they were sent, between the verb and the subject, without any mark that it is not the subject, would be unnatural. The English Version follows Kimchi

ft548 Nergal-Shar-ezer, “Nergal preserve the prince,” <sup><2818></sup>Jeremiah 39:3,13. **Νεριγλισσαρ** . The omission of the name of the idol left it less openly idolatrous, but retained the prayer originally idolatrous

ft549 The explanation of the idiom, stroked the face of, in regard to which critics have so descanted about anthropomorphisms, is altogether imaginary. The phrase occurs, in all, 13 times in regard to God; three of these are in Zechariah, here, and <sup><3821></sup>Zechariah 8:21,22; and beside <sup><1221></sup>Exodus 32:11; 1 Samuel 13: 12; <sup><1136></sup>1 Kings 13:6; (bis) <sup><1234></sup>2 Kings 13:4; <sup><2339></sup>Jeremiah 26:19; <sup><2793></sup>Daniel 9:13, <sup><4868></sup>Psalms 119:58; <sup><4312></sup>2 Chronicles 33:12; <sup><3009></sup>Malachi 1:9; and all the simplest prose. Of man it occurs only 3 times <sup><4513></sup>Psalms 45:13; <sup><2096></sup>Proverbs 19:6; <sup><3819></sup>Job 11:19. In no dialect is there any trace of the meaning loevis or palpo

ft550 <sup><2322></sup>Isaiah 32:12; <sup><2013></sup>Joel 1:13; <sup><3001></sup>Micah 1:8; <sup><2408></sup>Jeremiah 4:8; 49:3. In <sup><2004></sup>Ecclesiastes 3:4, it is “mourning” as opposed to “bounding” for joy (all). The noun is in like way used of “mourning” for the dead, <sup><1510></sup>Genesis 50:10; <sup><2165></sup>Jeremiah 6:26; <sup><4156></sup>Numbers 5:16; <sup><3820></sup>Zechariah 12:10,11,12; for the destruction of a people or place, <sup><2438></sup>Jeremiah 48:38; <sup><2273></sup>Ezekiel 27:34; <sup><3001></sup>Micah 1:8,11; for imminent destruction, <sup><1057></sup>Amos 5:17; Est. 4:3: or great public calamity, <sup><2012></sup>Joel 2:12; <sup><2372></sup>Isaiah 17:12. In <sup><3902></sup>Psalms 30:12, it stands contrasted with a great outward expression of joy, dancing (all)

ft551 <sup><2804></sup>Isaiah 58:4; <sup><2442></sup>Jeremiah 14:12. Since Isaiah’s is the chief passage and Jeremiah’s scarcely more than allusive, Zechariah, just after the captivity, knew that the prophecy Isaiah 58 was Isaiah’s, not by a prophet after the captivity

ft552 <sup><2470></sup>Jeremiah 17:1. “The sin of Judah is written with a pen of iron, with the point of a diamond.” the English Version

ft553 As in <sup><1067></sup>2 Samuel 16:17, “This thy kindness!” for, “Is this thy kindness?” <sup><1274></sup>Genesis 27:24, “Thou, this my son Esau!” for, “Art thou my very son Esau?” <sup><1227></sup>1 Samuel 22:7, “Yea, to you all the son of Jesse shall give! for, shall he give?” <sup><3819></sup>Job 2:9, “Thou still holding fast thine integrity! for, art thou?” <sup><7416></sup>Judges 14:16, I have not told my

father and my mother, and to thee I shall tell! that is, shall I tell thee?  
 <2579>Jeremiah 25:29, “For lo, on the city which is called by My Name, I begin to bring evil, and ye shall be utterly unpunished!” as we should say, “and ye be utterly unpunished.” Ewald, Lehrb. n. 324. p. 802. ed. 8

ft554 <2449>Jeremiah 24:9, add <2458>Jeremiah 25:18, “to make thee a desolation, an astonishment, a hissing and a curse;” and of those who went in rebellion to Egypt, “ye shalt be an execration and an astonishment and a curse and a reproach (<2428>Jeremiah 42:18), and that ye might be a curse and a reproach among all the nations of the earth” (<2448>Jeremiah 44:8.)

ft555 <2346>Ezekiel 24:6-14. The Jews in Jerome’s time added, that in the fourth month Moses brake the tables of the law; in the fifth month was the rebellion on the return of the spies, and the sentence of the forty years’ wandering. This is true. For since Moses went up into the mount in the third month (<2290>Exodus 19:1,16; 24:12,16), the end of the forty days (Exodus 18), after which he came down and braise the tables (<2325>Exodus 32:15,19) would fall in the fourth month. Ribera calculates the fourth month thus: setting off from Sinai, 20th day of 2nd month, <0401>Numbers 10:11; 3 days’ journey, <0403>Numbers 10:33; halt of one month, <0413>Numbers 11:20,21; of 7 days, <0425>Numbers 12:15; 40 days’ search of spies, <0435>Numbers 13:25

ft556 Minut. Fel. Ibid. p. 312. Other like sayings are in Origen, (de Prine. iv. 1. c. Celsus, i. 7,67; ii. 13; iii. 24,) Lactantius, (v. 13) Arnobius (i. p. 33, ii. 50, Lugd.), who argues thence to the divinity of the Gospel, Jul. Firmicus, (c. 21 B. P. iv. 172.)

ft557 As in <01307>Genesis 31:7, “he hath changed my wages these ten times;” <0326>Leviticus 26:26, “when I have broken your staff of bread, ten women shall bake your bread in one oven;” <0442>Numbers 14:22, “those men which have seen My glory, have tempted Me now these ten times, and have not hearkened to My voice.”

ft558 David ben Abraham, MS. Opp. Add. f. 25, quoted by Neubauer, Geogr. du Talmud p. 298. The account of one Joseph Abassi that “it was once a large city, but now small; that the Arabs told much of its kings and princes; that it was said to have had giants and was about 10 miles from Damascus,” no doubt relates to Edrei. See Hengstenberg Christol. ii. 92ff; A.V. Kremer, Beitrage zur Geographie des nordlichen

Syriens (in d. Denkschriften d. Kais. Akad. d. Wissensch. (Wien) philos. hist. Classe, A. 1852. 2 Abth. pp. 21ff) and Topographie v. Damascus (Ibid. 1854. 2 Abth. pp. 1ff; 1855 2 Abth. pp. 1ff) and Wetzstein d. Markt v. Damascus (ZDMG. 1857. pp. 476ff) Reisebericht ub. Hauran u. d. Trachonen (1860), carry out the evidence that no trace of such a place can now be found. Kohler ad loc. T. ii. p. 7

ft559 The idiom, the land of, is used of a people, Canaan, Benjamin, Israel, Judah, Zebulon, Naphtali, Sinim, Chittim, Egypt, Assyria, the Philistines; or of the actual king, speaking of his territory, (as <sup><4022></sup>Nehemiah 9:22, “they possessed the land of Sihon, and the land of the king of Heshbon and the land of Og, king of Bashan,” (Sihon and Og and the king of Heshbon being, at the time spoken of, in actual possession of that land); but it is nowhere used of any past king or of an idol; much less would it be used in reference to an unknown king or idol. Scotland might, in oratory, be called “land of the Bruce,” or England perhaps, “thou land of Mammon.” But it would not be called, without emphasis, “land of Stephen” or “Edgar” or any obscure Saxon king

ft560 The people, not the land, is called “the people of Chemosh” (that is the people who worshiped it) <sup><0212></sup>Numbers 21:29; <sup><2486></sup>Jeremiah 48:46. Nor is there any like name of an idol. Hitzig gave up the combination, by which he made the name of an idol. (Kl. Proph. Ed. 3)

ft561 As “Ariel,” <sup><2301></sup>Isaiah 29:1,2,7; “The burden of the desert of the sea,” <sup><2301></sup>Isaiah 21:1; “the sea,” <sup><2423></sup>Jeremiah 49:23; “Sheshac,” of Babylon, (whatever the explanation is, perhaps from sinking down, <sup><0081></sup>Genesis 8:1) <sup><2575></sup>Jeremiah 25:26; 51:41; “the land Merathaim,” (“double rebellion”), and “the inhabitants of Pekod” (“visitation”) of Babylon (<sup><2402></sup>Jeremiah 50:21); not Dumah, which is probably a real proper name, <sup><2311></sup>Isaiah 21:11

ft562 : The word, divided into two halves, would signify, “sharp-soft.” *chad* <sup><1229></sup> is used of sharpness (see the note at <sup><3008></sup>Habakkuk 1:8, compare <sup><1575></sup>Psalms 57:5; <sup><2402></sup>Isaiah 49:2); *rak* <sup><1739></sup> of delicacy, <sup><1535></sup>Deuteronomy 33:54-56; of weakness, <sup><1518></sup>Deuteronomy 20:8; <sup><1437></sup>2 Chronicles 13:7. And so it would signify, what was in one respect or at one time “sharp,” and in or at another, “soft.” A Jewish tradition, extant in times soon after our Lord, so explained it: “Severe to the Gentiles, and tender to Israel.” (R. Judah ben Elai, a disciple of R.

Akibah. Wolf. Bibl. Hebr. ii. 699.) Jerome has the same from his Jewish teacher, “The burden of the word of the Lord is on the land of Hadrach; on which the Lord exercised both His austerity and clemency; austerity on those who would not believe, clemency on those who, with the Apostles, returned to Him.” The name would have singularly suited Persia, whose empire Alexander was engaged in destroying, when this prophecy was fulfilled, and which was aimed at in them. It would describe them as they were, fierce and cruel, as conquerors, but infamous, even among the pagan, for their incests. Sins of the flesh, destroying pure love, brutalizing the soul, disorganizing the frame, are parents of ferocity, from which voluptuousness seems at first sight most alien

ft563 **hj wnm** <sup><4496></sup> is used of rest or a place of rest, given by God, <sup><612></sup>Deuteronomy 12:9; <sup><622></sup>Psalms 23:2; 95:11; <sup><3120></sup>Micah 2:10; <sup><2382></sup>Isaiah 28:12; 32:18; dwelling of God, <sup><4128></sup>Psalms 132:8,14; <sup><2361></sup>Isaiah 66:1; for the ark, <sup><1382></sup>1 Chronicles 28:2; of the Messiah, <sup><2310></sup>Isaiah 11:10. It is probably a proper name, <sup><2028></sup>Judges 20:43

ft564 R. Johanan in Midrash Shir Hasshirim on <sup><2104></sup>Song of Solomon 7:4 in Raym. Pug. Fid. 643. This Midrash gives a second mystical interpretation of Hadrach. “Hadrach is the King Messiah, who is to guide all who come into the world by repentance before God, Blessed forever.” Ibid. “R. Johanan was a disciple of the elder Hillel and Shammai, according to the Pirke Aboth c. 2; prince of Israel for 40 years, 5 of them after the destruction of the temple. Rashi on cod. Rosh Hasshana, end.” Wolf Bibl. Hebr. ii. 844

ft565 Mar (quoted by Rashi) that is, Rabbi ben Nachman “Rector of the Academy of Pumbedita in 300.” De Rossi Dict. v. Rabboth. Ibn Ezra has; “the rest of the prophecy shall be on Damascus; for this prophecy shall be fulfilled, connected with the second temple; For the eyes of man are to the Lord; for many from the men of Damascus shall return to worship the Lord and to turn to the obedience of Israel in Jerusalem.” And so Kimchi, “Damascus shall be His resting-place, that is, the Shechinah of His glory and prophecy”

ft566 Its manufactures of silver bowls and of female robes of great beauty, are mentioned by Homer (Iliad vi. 289, xxiii. 743, 744; Odyssey ix. 614-618); Homer does not name Tyre

ft567 I yj <sup><12428></sup> cannot here be the outer wall (on which see <sup><3108></sup> Nahum 3:8) which was useless in island Tyre, whose was rising from the sea needed no outer wall and admitted of no fosse or pomoerium

ft568 Herodotus states it to have been the custom of the Persian monarchs to put the sons even of revolted kings on their fathers' thrones (iii. 15), and in the review of the Persian troops under Xerxes mentions different tributary kings, among whom the king of Sidon had first rank; then the king of Tyre; then the rest (viii. 67). Josephus speaks of "the kings of Syria." (Ant. xi. 8. 5)

ft569 Hegesias in Dionys. Hal. de compare verb. c. 18. T. V. p. 125 Reiske. There is much obscurity about the individual. Dionysius Hal. has, "its king Baistis or Baistios;" Arrian (ii. 25) mentions Batis, an Eunuch and so a Persian officer, as "having supreme authority over Gaza;" <sup><2902></sup> κρατων <sup><3588></sup> των <sup><1047></sup> Γαζαιων <sup><4172></sup> πολεως . Q. Curtius says, "Betis was over the city" (iv. 26). "Josephus (Ant. xi. 84.) says that "the name of tiao commandant of the garrison was Babemeses"

ft570 "The name was given twice to Lieut. Conder and 3 times to Corporal Brophy by different witnesses," "so that there is no doubt (Lieut. Conder subjoins) that it is a well-known site." Lieut. Conder's Report N. xxxiv. p. 153

ft571 εκ <sup><1537></sup> πορνης <sup><4204></sup>, ο in <sup><6238></sup> Deuteronomy 23:3; "de scorto," Vulgate and so Saad.; "son of adultery," Syr. With this agrees the opinion of R. Joshua A.D. 73, "every one, for whom they are guilty of death in the house of judgment." R. Joshua b. Azai says, 'I have found a roll of genealogies in Jerusalem, and there was written in it, 'M., a mamzer from a man's wife;' to confirm the words of R. Joshua." in Yebamoth c. 4, 13. R. Akiba's opinion was, that "it was any near of kin, with whom marriage was forbidden;" Simon the Temanite said, "any liable to excision at the hands of God." Ibid. in Gesenius, Thes. p. 781 sub. v. Of the etymologies, Kimchi's is perhaps the most probable

ft572 The Septuagint, Jonathan, Syr. agree in the rendering, "strangers," Jonathan and the Syr. using the same word; "and the children of Israel shall dwell in Ashdod, who were in it, as strangers." Jonathan, Aquila, Symmachus, and Theodoret retain the Hebrew word, as do Onkelos and the Samaritan text in Deuteronomy

ft573 It is not merely “idols,” but idols, in that they were “abominations.” It is generally in constr., “the abomination of” such a nation, <sup><1116></sup>1 Kings 11:5,7 (twice), <sup><1233></sup>2 Kings 23:13 (twice), “the abomination of his, their, eyes,” <sup><2317></sup>Ezekiel 20:7,8; or with the personal pronoun as here <sup><1526></sup>Deuteronomy 29:16 <sup><2463></sup>Isaiah 66:3, Jeremiah (5 times) Ezekiel (6 times). In a few places it stands absolutely, in its original appellative sense, <sup><3406></sup>Nahum 3:6; allusively to the idol abominations <sup><3090></sup>Hosea 9:10; with art. the (idol) abominations (2 Kings 23: 24, <sup><4458></sup>2 Chronicles 15:8); and the abomination of desolation. <sup><2027></sup>Daniel 9:27; 11:31; 12:11. (all)

ft574 Justin says, “then he, Alexander, goes to Syria, where many kings of the East with fillets met him. Of these, according to their deserts, he received some into alliance; others he deprived of their kingdom, putting other kings in their place.” <sup><3110></sup>Zechariah 11:10

ft575 “Alexander gave them (the Jews) a place to dwell in, and they obtained equal rank with the Macedonians. I know not what Apion would have said had they been settled near the Necropolis and not near the palace, and were not their race now too called ‘Macedonians.’ If then he (Apion) has read the Epistles of Alexander the King, and has met with the rescripts of Ptolemy Lagi and the kings after him, and has lighted on the column which stands in Alexandria and contains the rights given by the great Caesar to the Jews; it, I say, he knows these things, and, knowing them, has dared to write the contrary, he is unprincipled; if he knew nothing of them, he is ill-instructed.” “Alexander collected some of our people there, not for want of such as should colonize the city which he founded with great earnestness. But carefully proving all as to good faith and probity, he gave this distinction to our people. For he honored our nation, as Hecataeus too says of us, that, for the probity and good faith which the Jews evinced toward him, he gave them in addition the territory of Samaria to hold, free from tribute. And Ptolemy Lagi too was like-minded with Alexander as to those who dwelt in Alexandria.” Josephus, Ibid. This early equalizing of the Jews with Alexandrians is recognized in the edict of Claudius; “Having learned that the Jews in Alexandria were from the first called Alexandrians, having been settled there together with the Alexandrians straightway at the earliest period, and having received from the kings equal citizenship as appeared plain both from

their letters and from the ordinances,” etc. (in Josephus, Ant. xix. 5,2.) in Dr. Pusey’s Daniel the Prophet, p. 146, n. 3

ft576 “His (Apion’s) marveling, how, being Jews, they were called Alexandrians, betrays the same ignorance. For all who are invited into a given colony, much as they differ in race, take their name from its founders. Those of us, who dwell at Antioch, are called Antiochenes. For Seleucus, the founder, gave them citizenship. And so too in Ephesus, and the rest of Ionia, they bear the same name with the natives, the Successors (of Alexander) having given it to them.” Josephus, contra Apion, ii. 4. See Dr. Pusey’s Daniel the Prophet, p. 146. n. 2

ft577 Ptolemy Lagi, “understanding that, those from Jerusalem were most reliable as to their oaths and fealty (from the answer which they gave to the embassy of Alexander after he had conquered Darius), having located many of them in the garrisons and given them equal rights of citizenship with the Macedonians in Alexandria, took an oath of them that they would keep fealty to the descendants of him who gave them this charge. And no few of the other Jews came of their own accord into Egypt, invited by the goodness of the soil and the liberality of Ptolemy.” Josephus, Ant. xii. 1. lb. p. 145. n.8

ft578 “They (the Jews) obtained the honor from the kings of Asia also, having served in the army with them. For Seleucus Nicator, in the cities which he founded in Asia and in lower Syria, and in the metropolis itself, Antioch, conferred on them citizenship, and made them rank with the Macedonians and Greeks who were settled therein, so that this citizenship remains even now also.” Ant. xii. 3. Ibid. p. 146. n. 1

ft579 “King Sapor said to R. Samuel, ‘Ye say that the Messiah comes upon an ass, I will send him a horse (epithet uncertain) which I have, He answered, ‘Hast thou one with 100 colors’ (so Rashi) or, ‘with 1000 qualities.’ (Aruch and Reland Diss. 9: T. i. 288,298.) Sanhedr. f. 98.1. “In the deep humility of the Messiah,” subjoins Lightfoot, “they dream of pride even in his ass.” Hor. Hebr. on ~~4216~~ Matthew 21:5

ft580 I leave the word *nosha* untranslated, in order not to give any possible color to his words, though he seems from the context to take it actively “Saviour”

ft581 Thus, Herodotus, in the familiar passages, speaks of “Assyria, all but the Babylonian portion.” i. 106. “Those Assyrians, to whom Nineveh

belongs.” Ibid. 102. “Assyria possesses a vast number of cities, whereof the strongest at this time was Babylon, whither after the fall of Nineveh the seat of government was removed? Ibid. 178. “many sovereigns have ruled over this city of Babylon, and lent their aid to the building of its walls and the adornment of its temples: of whom I shall make mention in my Assyrian history.” Ibid. 184. “Babylon supplies food during four, the other regions of Asia during eight months (to the great king) by which it appears that Assyria in respect of resources is 1/3 of the whole of Asia.” Ibid. 192. “Little rain falls in Assyria. The whole of Babylonia is, like Egypt, intersected with canals. The largest is carried from the Euphrates into another stream called the Tigris, upon which the city Nineveh formerly stood.” Ibid. 193, so Strabo xiv. init.; Arrian Exp. Al. vii. 2. 6; Amian xxiii. 20

ft582 always the Nile, except <sup>2711B</sup> Daniel 12:5, where it is part of his revival of words of the Pentateuch. So Gesenius also. It has been conjectured that a canal now connecting the Tigris and Euphrates, called “Bahr-el-Nil,” may have had that name in the time of Daniel and been the river in his vision (Stanley Jewish Church iii. 12):

- (1) The “Bahr-el-Nil” is only the “modern” Arabic name for the Nile.
- (2) Had the canal been so called in Daniel’s time and had he meant it (which is unlikely) he would naturally have called it by its name, not have translated it into the old Egyptian and Hebrew name

ft583 Yoma f. 39 b. quoted by Mart. Pug. fid. f. 297. Eusebius (Dem. Evang. vii. 4) says, “He calls the temple Lebanon, as is his custom, since in other prophecies it has been shown that the temple itself is called Lebanon. This the Jews themselves still confess”

ft584 Once only on one of the brief repentances in the Judges, God answers their prayer, “I will not save you; go and cry to the gods which ye have chosen; let them save you:” but only to save them on their renewed repentance and prayer. <sup>4710B</sup> Judges 10:13-16

ft585 More Neboch. ii. 46, p. 123, 6. Buxt. Translation p. 326. Abarbanel (ad loc.) regards the act as real, but symbolic. “God commanded him to do an act, in deed and awake, which was a declaration and a sign of what should be in God’s guidance of Israel. See at length in McCaul’s transl. of Kimchi on Zechariah pp. 198-208

ft586 From the common “rope” in Arabic verb, “bound fast as with rope,” “made covenant;” noun, “band of marriage, friendship, covenant of

God or man, personal security,” Lane. **σχοινισμα ο** Aquila, Symmachus; funiculos, Jerome

ft587 No other explanation of the ‘three shepherds’ seems to me at all to recommend itself. The Jews made them Moses Aaron and Miriam (Taanith f. 9a.) and from them, Jerome; John Kimchi and (as one solution) Ibn Ezra, suggested Haggai, Zechariah, Malachi; “‘After whom,’ the rabbis say, ‘prophecy departed from Israel’” (“on account of the cutting off of prophecy at their death,” opinion in Tanchum

ft588 Augustine suggests that Matthew wished to lead the reader to connect the prophecy of Zechariah with <sup><2830></sup>Jeremiah 32:9. “All copies,” he says, “have not ‘Jeremiah’ but only ‘by the prophet;’ but more Mss. have the name of Jeremiah; and those who have considered the Gospel carefully in the Greek copies, say that they have found it in the older Greek (copies); and there is no reason why the name should be added, so as to occasion a fault; but there was a reason “why” it should be removed from some copies, this being done by a bold unskillfulness (imperitia) being distracted by the question, that this testimony was not found in Jeremiah.” “Matthew,” he says further, “would have corrected it in his life-time at least, when admonished by others who could read this, while he was yet in the flesh, unless he thought that one name of a prophet instead of another did, not without reason, occur to his memory, which was ruled by the Holy Spirit, but that the Lord appointed that it should be so written,”

**(1)** to show that all the prophets, speaking by the Spirit, agreed together by a marvelous consent, which is much more than if all the things of the prophets were spoken by the mouth of one man, and so that, whatever the Holy Spirit said by them, should be received undoubtingly, and each belonged to all and all to each etc.

**(2)** to combine it with the selling the field of Hananeel, of which the evidence was put in an earthen vessel. de Cons. Evang. L. iii. n. 30,31; T. iii. 2. p. 114-116)

None of the other cases of mixed quotation come up to this. Mark quotes two prophecies, of Malachi and of Isaiah as Isaiah’s (<sup><4002></sup>Mark 1:2,3). Matthew blends in one, words of Isaiah (<sup><2830></sup>Isaiah 62:1) and Zechariah (<sup><3809></sup>Zechariah 9:9) as “the prophet” (<sup><4204></sup>Matthew 21:4,5). Our Lord unites <sup><2830></sup>Isaiah 56:7, and <sup><3071></sup>Jeremiah 7:11, with the words, “It is written.”

Of earlier fathers “Tertullian” simply quotes the prophecy as Jeremiah’s (adv. Marc. iv. 40). “Origen” says, “Jeremiah is not said to have prophesied this anywhere in his books, either what are read in the Churches, or reported (referuntur) among the Jews. I suspect that it is an error of writing, or that it is some secret writing of Jeremiah wherein it is written.” (in Matthew p. 916.) “Euscbius” says, “Consider since this, is not in the prophet Jeremiah, whether we must think that it was removed from it by some wickedness, or whether it was a clerical error of those who made the copies of the Gospels carelessly.” Dem. Ev. x. p. 481

ft589 “Which was set firm, or set himself firm.” Niphal as in <sup><1806></sup> Psalm 39:6, “Every man in his firm estate is all vanity.” το <sup><3588></sup> ὀλοκληρον <sup><3648></sup>, ο . “id quod stat,” Jerome. So the Syriac. Yet Jonathan renders as English

ft590 So Lap. “That Zechariah speaks literally of the times of the Maccabees which were shortly to follow, appears both from the sequence of the times, and the connection and congruency of these oracles with the deeds of the Maccabees, as also because <sup><820></sup> Zechariah 12:10 ends in the Passion of Christ. For this followed the times of the Maccabees. As then Isaiah, Jeremiah, Hosea, Daniel, Ezekiel etc. foretold what was shortly to befall the Jews from Salmanassar, Nebuchadnezzar, Cyrus, Darius, so Zechariah foretells what should presently befall them from Antiochus under the Maccabees.” Synops. c. xii)

ft591 : Baronius speaks of two inscriptions as still existing at Clunia (Corunna dal Conde) in Spain. The one had, “amplificato per Orientem et Occid. Impe. Romans et nomine Christianor. deleto qui remp. evertabant;” the other, “superstitione Christi ubiq. deleta. Cultu Deorum propagato.” A. 304. n. I

ft592 “It is the custom in the cities of Palestine, and that old usage is kept up to this day throughout Judaea, that in villages towns and forts, round stones are placed, of very great weight, on which young men are accustomed to practice themselves, and according to their varying strength, lift them, some to the knees, others to the navel, others to the shoulders and head; others lift the weight above the head, with their two hands raised straight up, showing the greatness of their strength. In the Acropolis at Athens, I saw a brass globe, of very great weight, which I, with my little weak body, could scarcely move. When I asked

its object, I was told by the inhabitants, that the strength of wrestlers was proved by that mass, and that no one went to a match, until it was ascertained by the lifting of that weight, who ought to be set against whom” (Jerome)

ft593 <sup><000></sup>1 Samuel 2:4, is the only case alleged by Gesenius, in which

לִּכְבֹּת <sup>h3782</sup> is to signify “weak.” Yet here too “stumble,” as in the English Version, is the natural rendering. In the other 19 cases it is confessedly stumbling, though in some it is stumbling, so as to fall

ft594 <sup><309></sup>Hosea 2:19. Hebrews “I “will” remove the “names” of Baalim “out of” his mouth; “and they shall be no more remembered,” by their names” Zechariah I “will” cut off “the names” of the idols “from” the land, “and they shall be no more remembered”

ft595 <sup><329></sup>Jeremiah 32:19. The prophecy was in the tenth year of Zedekiah, ver. 1. So far then from its implying a date before the captivity (Speaker’s Commentary p. 735.), there could have been no ground for the change “then”

ft596 Jerome makes the question answered in the words, “They are the wounds etc.” inconsistently, “Why hankest thou on the Cross? why are thy hands transfixed by nails? What hast thou done, to be subjected to this punishment and torture?”

ft597 Ibn Ezra interprets it in this sense, “He prophesieth again many wars, which shall be in all the earth, at the death of Messiah ben Joseph, and the meaning of My Shepherd, is every king of the nations, whom God made to rule over the earth; and he estimates of himself that. he is as God; therefore (he saith) and against the man my fellow.” Kimchi adopting the interpretation, adds “that is, who thinks himself my fellow.” R. Isaac (Chizzuk Emunah Wagenseil Tela Ignea Satanae p. 310) interprets the whole of the king of Ishmael, called also the king of Turkey, and ruling over Asia and Africa, under whose hand the majority of the people of Israel are in captivity. God calls him my shepherd, because He has given His people into his hand to feed them in their captivity. He calls him ‘the man my fellow and companion,’ because in the pride and greatness of his heart he accounteth himself like God, like that, Behold man is become like one of us (Genesis 3).” Abarhanel gives, as the one of three interpretations which he prefers a modification of R. Isaac’s, explaining the words “my shepherd” of Mohammed, and directing his interpretation of “the man, my fellow”

against our Lord. “The words, ‘the man my fellow’ are spoken of Jesus the Nazarene, for according to the sentiment of the children of Edom and their faith, he was the Son of God and of the same substance, and therefore he is called according to their words ‘The man my fellow.’” Rashi alone has “My shepherd, whom set over the sheep of my captivity, and the man my fellow whom I associated with myself, to keep, my sheep, even as I did:” but “I smite the shepherd” he explains “the, wicked king of Moab,” or “king of the border of wickedness” (that is, Edom) or in one manuscript “the wicked Roman king, who shepherdeth my flock.” “R. Tanchum” has, “that they think in themselves on account of my setting them over the creation that they are my administrators in the kingdom and government.” The Hebrews Ar. (Hunt. 206) “against the man, my companion”

ft598 Such is the force of Amos 1:9 is turning the hand against Ekron or against the other cities of Philistia; in <sup><2012></sup> Isaiah 1:25, upon Judah, and thoroughly cleansing her by affliction; <sup><3582></sup> Ezekiel 38:12, of Gog against the restored Israel; <sup><3815></sup> Psalm 81:15 of God’s turning upon its adversaries, His Hand which was now upon her (all). It were in itself improbable that here alone should be in a good sense, as Gesenius

ft599 <sup><2020></sup> Joel 2:20, where the preternaturalness of the deliverance is pictured by the driving the “locust,” the symbol of the enemy, into two opposite seas. The Eastern Sea, that is, the Dead Sea, is spoken of there and <sup><3578></sup> Ezekiel 47:18; the hinder sea, that is, the Mediterranean, <sup><2020></sup> Joel 2:20; <sup><5124></sup> Deuteronomy 11:24; 34:2

ft600 “rise” — “be raised up,” as even of inanimate things, <sup><3085></sup> Amos 3:5; <sup><1080></sup> Proverbs 26:9; <sup><1035></sup> Job 5:26; of a people carried away, <sup><1035></sup> Job 36:20. Gesenius’ instances, Thes. p. 1023 n. 2

ft601 **ykāl** <sup><14401></sup> **lne**, the most extreme abridgement of the fuller form, **Why** <sup><13470></sup> **[ly]** <sup><13470></sup> **hy** <sup><13470></sup> **[ly]**, as **yr** <sup><1221></sup> **lā**, Bezaleel’s father (and two others) for **hyr** <sup><1223></sup> **lā**, ‘Uriah’ or **Whyr** <sup><1223></sup> **lā**, Urijah the prophet <sup><1030></sup> Jeremiah 26:20ff. The same person **ybā** <sup><121></sup> **l**, <sup><1210></sup> 2 Kings 18:2 is **hykā** <sup><129></sup> in <sup><14901></sup> 2 Chronicles 19:1; **yrkz** (the name of 11 persons) is doubtless abridged from **Whyrkē** <sup><12148></sup> **hyrkē** <sup><12148></sup>

ft602 **twnt** <sup><18568></sup>, in this feminine form, is but a variation from the form elsewhere, **pynt** <sup><18577></sup>, as we have **l Ya** and **tl ya** <sup><18577></sup> Ewald. Lehrb. n.

147b. p. 458. ed. Gesenius' rendering "dwellings" (after the Septuagint **δωματα** <sup><1430></sup> **ερημου** <sup><2048></sup>, and the Syriac) fails in many ways.

(1) The Arab **hante** which he, after Pococke, compares, is a nomen actionis, "a remaining, staying, dwelling, abiding (in a country, town, place), not "the dwelling" itself.

(2) He supposes **tw**~~ו~~<sup><18568></sup> to be equivalent to **tw**~~ו~~<sup><18568></sup>**ת** (with a dagesh forte euphony) as **hvqm** for **havqm**, **hl km** for **hal km**" (see Rod. in Ges. Thes.) But this would be to derive it from **ant**, with the characteristics of **nt** and none of **ant**.

(3) "Dwellings of the wilderness" is the contradictory of what is meant, complete desolation

ft603 So Jonathan and the Syriac here **κατεστραπται** <sup><2690></sup>, Septuagint: destructi sumus, Vulgate R. Tanchum gives both, here and on <sup><2467></sup>Jeremiah 5:17, and Sal. b. Mel. here out of Kimchi on <sup><2467></sup>Jeremiah 5:17," Pococke On Jerem., Tanchum says the meaning "cut off" suits best the mention of the sword. Perhaps **vvr** <sup><17567></sup> may be equivalent to **xr** <sup><17533></sup>, and **vycrt** <sup><18659></sup>, "Tarshish," may be so called, as a boast, "she crushes." The Syriac, in Jeremiah also has "impoverished;" Jonah "destroy;" Jerome, "conteret." The **αλοησουσι** of the Septuagint probably implies a misreading, **vvdji**

ft604 Tanchum in Pococke here. Tanchum gives, as constructions of others, "the Lord, Who protecteth the border of Israel," or "ye from the border of Israel," or, "it had been fitting that ye should do this and abide in it; but ye have done the contrary," as he explains afterward

ft605 <sup><3025></sup>Ezekiel 1:25, "a voice from the firmament, (**l** [**m** <sup><15921></sup> from above their heads." <sup><0007></sup>Genesis 1:7: "the waters above the firmament."

ft606 The collocation of **μυvynm** <sup><15066></sup> is probably subordinate to the verb, expressed in the question, "ye despise, offering;" as the participle often is to the expressed finite verb. <sup><0457></sup>Numbers 26:27; <sup><0004></sup>Judges 8:4; <sup><0003></sup>Psalms 7:3; 78:4; <sup><1840></sup>Job 14:20; 24:5; <sup><1500></sup>Ezra 10:1; <sup><2480></sup>Jeremiah 43:2 (instances out of those in Ewald Lehrb. 341. b 3. p. 836. ed. 3.) This case is, however, more developed than the rest, as not being contemporaneous only, but in explanation of that expressed by the finite verb. **vynh** <sup><15066></sup> is used with the Hebrew letter lamedh (**l**), of

offerings to God, <sup><3185></sup>Amos 5:25; <sup><3022></sup>Malachi 2:12; with **l** [<sup><15921></sup>], here only

ft607 <sup><8216></sup>Leviticus 21:6: more briefly, “the bread of thy God,” <sup><8208></sup>Leviticus 21:8, “of his God,” <sup><8217></sup>Leviticus 21:17 and (parallel with “to offer the offerings of the Lord made by fire,”) <sup><8221></sup>Leviticus 21:21; “to eat the bread of his God” (in contrast with offering it) <sup><8222></sup>Leviticus 21:22, and in <sup><8332></sup>Numbers 33:2, “thy offering, thy bread for thy sacrifices made by fire shall ye observe to offer to Me.”

ft608 The conjunction **l age** <sup><1351></sup> occurs only here: the passive **l ag** <sup><1351></sup>, here and <sup><3012></sup>Malachi 1:12; <sup><1876></sup>Ezra 2:62; <sup><16764></sup>Nehemiah 7:64, in one idiom.

ft609 **hzbñ** <sup><1659></sup> **awh** <sup><1931></sup>; the noun being prefixed absolutely, as in <sup><13421></sup>Genesis 34:21, “these men, peaceful are they,” <sup><14211></sup>Genesis 42:11; “all of us, sons of one man are we.” Ewald n. 297. b. pp. 761,762

ft610 **l a** <sup><1410></sup> seems to be used purposely in contrast with man, as in <sup><23318></sup>Isaiah 31:3, “The Egyptians are men and not God.”

ft611 **b xpj** <sup><12656></sup> **ya** <sup><1369></sup>, <sup><19825></sup>1 Samuel 18:25. <sup><21818></sup>Ecclesiastes 5:3 (verse 4 in English)

ft612 So in Rashi; Our rabbis say, that “they (the pagan) called Him (the Lord) God of gods; he too who hath an idol, knoweth, that He (the Lord) is God, that He is above all those things, in every place the Gentiles also, of their offer unto my name. But our rabbis have expounded that they (those spoken of) are the disciples of the wise, who in every place are occupied in the rules of the divine worship; so also all the prayers of Israel which they make in every place, these are like a pure oblation (Minchah), and so Jonathan interprets, ‘at whatever time ye shall do My will, I receive your prayers, and My great name is sanctified by you, and your prayer is like a pure oblation before Me.’” See Ibn Ezra, D. Kimchi, Tanchum, Abarb., in Pococke

ft613 **vgm** <sup><15066></sup> **rfqm** <sup><16999></sup> are, I think most probably, two independent impersonal passive participles, taken as future, “will be incensed, offered (wird gerauchert, dargebrachtas Ewald nun (n) (Lehrb. 295 a) **l j wa**,” there is begun,” **dDw** <sup><17703></sup>, “there is wasted,” **rBdm** <sup><11696></sup> “there is spoken” (<sup><19878></sup>Psalm 87:3), and this place. Tanchum praises Abuiwald for taking **rfqm** <sup><14729></sup> as a noun equivalent to **hrwfq** <sup><16988></sup> (Lib. Rad. col. 634). He adds, “The rest (**hry**[ ]) take them as adjectives with an

unexpressed substantive.” This, I think right: for, although **rfqm**<sup><h4729></sup> might be ‘what is incensed,’ and so a substantive, **vygh** is used elsewhere of offering a sacrifice, not of offering incense, and so **rfqm**<sup><h4729></sup> could not be the subject to it

ft614 Dem. Ev. i. 10. fin. He also quotes the passage in proof of the abolition of the Jewish sacrifices, although without allusion to the eucharistic sacrifice, Ibid. i. 6. p. 19; and in ii. 29. pp. 55,56, of the rejection of the Jewish nation and their bodily worship according to the law of Moses, and the spiritual worship given to all nations through Christ”

ft615 This too is one of the Tikkune Sopherim, as if, had it not been profane, the prophet would have said, “at Me.” On the character of these hypothetic corrections, see the note at <sup><3012></sup>Habakkuk 1:12. p. 186 n. 17

ft616 This is the one sense of **l zg**<sup><h1497></sup>, which occurs in 34 separate passages (beside two met. Job. 24:19; <sup><3046></sup>Proverbs 4:16.) It is used especially of the robbery of the poor, whether by wrong judgment (<sup><2187></sup>Ecclesiastes 5:7; Heb.; <sup><2302></sup>Isaiah 10:2) or open violence. The meaning “torn” was gained, as if the animal had been carried off by beasts (**θηριαλωτον**<sup><2342></sup>), the “eating” of which was forbidden, <sup><1223></sup>Exodus 22:31; <sup><18724></sup>Leviticus 7:24; 22:8. <sup><20444></sup>Ezekiel 4:14; 44:31. But this had its own name, **hprē**<sup><h2966></sup>, and could not be used in sacrifices, since it was dead already.

ft617 **tj æh**<sup><h7843></sup>, feminine for **ttjæh**; as **træm**<sup><h8334></sup> for **trvm**<sup><h1015></sup> 1 Kings 1:15, and **tbjæhæ**<sup><h4227></sup> <sup><h1015></sup>Leviticus 2:5; Ewald Lehrb. n. 188. p. 495 ed. 8. Keil would read **tj vjh** (masculine) and make it a separate case, “the deceiver, whereas in his flock is a male; and he who voweth etc.,” but then nothing would be said, wherein the deceit consisted.

ft618 Keil objects to this rendering of the text and adopts the punctuation [**æhæ**<sup><h2221></sup>] from the Septuagint, Aquila, the Vulgate, “the arm,” i.e., render it useless and incapable of discharging its office, But when **r[g]**<sup><h1605></sup> is used of other than men themselves, it is a whole, as to which the metaphor is used,” either being animate, as “the devourer,” <sup><h3111></sup>Malachi 3:11, or pictured as animate, as “the sea,” <sup><h2463></sup>Psalms 106:9. <sup><h1004></sup>Nahum 1:4

ft619 **vrp**,<sup><16569></sup> is only used of the dung, as it lies in the animal killed for sacrifice,<sup><1290></sup> Exodus 29:4; <sup><1891></sup> Leviticus 4:11; 8:7; 21:27; <sup><1495></sup> Numbers 19:5, and here.

ft620 **gj**<sup><1282></sup> is certainly the animal sacrificed at the feast,<sup><1238></sup> Exodus 23:18; <sup><1487></sup> Psalm 118:27, and so probably here. So Kimchi.

ft621 Keil says that **hyh**<sup><1961></sup> means indeed to “exist,” but not to “continue existence.” But the continuance is involved in the existence in the future, for the being in the future involves the continued being. His own rendering, “that this should be My covenant with Levi;” requires a more definite subject; and it should rather be, “that My covenant with Levi should come to this.” In <sup><3015></sup> Malachi 2:5,6, he speaks of the past emphatically, “My covenant was with him,” “the law of truth was in his mouth.” So it shall be with you, if you become like him.

ft622 Not “the awakener,” as if **r[æ]**<sup><15782></sup> were active: for **rw**<sup><15782></sup> is always intransitive, except in the correction of the text,<sup><8412></sup> Job 41:2. In Aramaic **ry**<sup><15894></sup> is “a watcher.”<sup><27413></sup> Daniel 4:13,23

ft623 Dietrich, Abhandll. zur Hebr. Gram. pp. 201ff, has instances from the Arabic, but not so energetic as those in the Old Testament, except when they are the same.

ft624 The **ukhwr**<sup><17307></sup>, “your spirit,” manifestly refers back to” the residue of the spirit, **j wr**<sup><17307></sup> **rav**<sup><17605></sup>, which, he says, was God’s

ft625 The English margin: “If he hate her, put her away,” (which follows Jon.) seems to enjoin what Malachi reproves these for, their cruelty to their wives, as also it gives an unbounded license of divorce.

ft626 **rbd**<sup><11697></sup> **twr**<sup><16172></sup>,<sup><15901></sup> Deuteronomy 24:1, used of disgusting foulness in the chapter before,<sup><15215></sup> Deuteronomy 23:15

ft627 Things spoken of as objects of God’s hatred, are, “a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren,”<sup><1166></sup> Proverbs 6:16-19; “pride, arrogancy, the evil way, and the froward mouth,”<sup><1083></sup> Proverbs 8:13; idolatry,<sup><15122></sup> Deuteronomy 16:22; <sup><1444></sup> Jeremiah 44:4, “robbery with burnt-offering,”<sup><2608></sup> Isaiah 61:8; pagan abominations,<sup><16231></sup> Deuteronomy 12:31; worship with sin,<sup><3121></sup> Amos 5:21; <sup><2014></sup> Isaiah 1:14.

ft628 No Jewish-Arabic writer notices the meaning, which Poccoke suggested, and Gesenius, Furst, Ewald follow; as if **vWbl** <sup><h3830></sup> signified “wife,” because in the Koran **μabl** is used, not directly for ‘husband’ or “wife,” but in its original sense, “covering,” of each reciprocally, **μtnaw μkl sabl nh ^hl sabl .**” they (your wives) are a garment to you, and you are a garment to them.” So Abimelech said to Sarah, “he (Abraham) is to thee a covering (**tWSK** <sup><h3682></sup>) of the eyes, unto all which are with thee, (<sup><0176></sup>Genesis 20:16). But **sabl** does not signify, either husband or wife. In Arabic, **hl j** and **rawa** loose dresses (See Lane Arabic Lex. p. 53, 621) are used metaphorically of a wife **raza** also of a person’s self or family as well). But there is no trace of this in Hebrew

ft629 According to the construct, <sup><0163></sup>Numbers 16:33; <sup><0108></sup>Leviticus 4:8; <sup><0226></sup>Job 21:26, where the thing covering is the nominative and **I** [<sup><h5921></sup> is put before the thing covered. So Vulgate and Septuagint originally, as shown by the Arabic translation, though now the Septuagint has **ενθυμηματα** <sup><1761></sup> for **ενδυματα** <sup><1742></sup>. (De Dieu.)

ft630 **Ērd** <sup><h1870></sup> **hnp** <sup><h6437></sup> had been used only by Isaiah, <sup><0108></sup>Isaiah 40:3; 57:14; 62:10, although **zdynpl** <sup><h6440></sup> **hnp** <sup><h6437></sup>. absolute, had been used <sup><0100></sup>Psalm 80:10

ft631 Rashi, “The God of judgment.” Ibn Ezra says, “This is the glory; this is the messenger of the covenant, for the sense is doubled.” Abarbanel, “Haadon is the Name which is glorified, who will then come to His temple, the house of His sanctuary, and His glorious name and His Shechinah shall dwell there; and this is what they sought in their murm7urings.” In the “Mashmia’ yeshu’ah,” he says “Ha’adon may be explained of the king Messiah.” Kimchi also gives it as his first explanation; “Ha’adon he is the king Messiah, and he is the angel of the covenant;” but he gives an alternative explanation, “or he calls Elijah the messenger of the covenant.” Saadiah Gaon admits the ‘Me,’ before whom the messenger is sent, to be the Messiah ben David. “The forerunner of the Messiah ben David will be like his ambassador, and as one who prepareth the people and cleareth the way, as in what is said, Behold I send etc.” Sepher Haemunoth Tr. 8 de redemptione, (quoted by Voisin on the P. F. f. 127.) The author of the older Nizzachon (whether seriously or to have something to say) said, “He is sent and is

not God.” Wagenseil p. 126. Tanchum says, “they are promised a time, in which transgressors will be requited with a swift retribution by the just king whom God will raise up to the rule, and he is the king Messiah.”

The Jews are agreed also that the messenger is no ordinary person. Ibn Ezra supposes him to be the Messiah ben Joseph, holding accordingly that he, before whose face he should come, was the Messiah ben David: Kimchi, that it was an angel from heaven (as in <sup><10231></sup>Exodus 23:20.) to guard them in the way. But to guard “in” the way is not to prepare the way “before” him; Rashi and the author of the Abkath rochel, “the angel of death who should clear away the wicked;” Abarbanel, that it was Malachi himself; but he who is promised through Malachi, was yet to come.

ft632 <sup><2421></sup>Joel 2:11, **wnl yky**<sup><13557></sup> **ymw**<sup><14310></sup>; <sup><2400></sup>Jeremiah 10:10, “The nations shall not abide (**wl kj**<sup><13557></sup>) His indignation.” Vulgate has, cogitare, i.e., who shall comprehend? But **l kl k**<sup><13557></sup>, in this sense, is used of actual containing, “the heaven of heavens cannot contain” the Infinite God (<sup><1087></sup>1 Kings 8:27; <sup><14116></sup>2 Chronicles 2:5; (6 Eng.) 6:18,) not of intellectually comprehending

ft633 **tyrBā**s a generic name for materials for cleansing; but various plants, possessing alkaline qualities, grew and grow in Palestine, and “kali” is still an article of trade. Being united with **rtn**<sup><15427></sup> <sup><2422></sup>Jeremiah 2:22, it has been supposed the “borith” is a vegetable, as contrasted with **rtn**<sup><15427></sup>, a mineral. “Four the herb Borath, the Septuagint have translated **πoαv** to signify the herb of fullers, which according to the custom of Palestine grows in luxuriant moist places, and has the same virtue for cleansing defilements as nitrum.” Jerome on <sup><2421></sup>Jeremiah 2:21.

ft634 **sbk**<sup><13526></sup> (only used in Piel, except in the participle of the obsolete Qal. Compare, with Gesenius, **vbk**<sup><13533></sup> and **swb**<sup><14947></sup>)

ft635 The usual word for sitting on a throne, <sup><1022></sup>Exodus 12:29; <sup><15718></sup>Deuteronomy 17:18; <sup><10113></sup>1 Kings 1:13,17; 46,48; 2:12,24; 3:6; 8:20,25; 16:11; 22:10; <sup><12000></sup>2 Kings 10:30; 11:19; 13:13; 15:12; <sup><10212></sup>Psalms 132:12; <sup><11118></sup>Proverbs 20:8; <sup><23416></sup>Isaiah 16:5; <sup><24313></sup>Jeremiah 13:13; 17:25; 22:4,39; 33:17; 36:30; <sup><30163></sup>Zechariah 6:13; or for judgment, <sup><101813></sup>Exodus 18:13. <sup><100510></sup>Judges 5:10; <sup><18216></sup>Psalms 122:5;

<3316> Isaiah 28:6; <3216> Jeremiah 29:16; <3703> Daniel 7:9,26; <3482> Joel 3:12. Of God, <4904> Psalm 2:4; 9:5,8; 29:10 47:8; 55:20; <4129> 1 Kings 22:19; <3301> Isaiah 6:1, and others

ft636 **qqz** <4222>, probably originally “strained,” used of wine, <3316> Isaiah 26:6, but thence perhaps, the first meaning being lost, of precious metals; gold, <3301> Job 28:1; <3388> 1 Chronicles 28:18, silver, <3107> Psalm 12:7; <3304> 1 Chronicles 29:4.

ft637 Dr. Missae. So in James’ Liturgy, in the prayer of the incense, “O God, who didst receive the gift of Abel, and the sacrifice of Noah and Abraham, the incense of Aaron and Zachariah.” Ass. Cod. Literally, T. v. p. 5. “Receive from the hand of us sinners this incense, as Thou didst receive the oblation of Abel and Noah and Aaron and all The saints.” Ibid. p. 6. “Grant us, Lord, with fear and a pure conscience to present to Thee this spiritual and unbloody Sacrifice, which, when Thou hast received on Thy holy supercelestial and spiritual altar, as a sweet savor, do Thou send back to us the grace of Thine All-holy Spirit, and look upon us, O God, and regard this our reasonable service, and accept it, as Thou didst accept the gifts of Abel, the sacrifice of Noah, the priesthoods of Moses and Aaron, the peace-offerings of Samuel, the repentance of David, the incense of Zachary. As Thou didst receive this true worship from the hand of Thine Apostle, so, in Thy goodness, receive also from us sinners the gifts which lie before Thee, and grant that our oblation may be acceptable, hallowed in the Holy Spirit, etc.” Ibid. pp. 29,30.

ft638 See introduction to Zechariah pp. 330,331, and on <3832> Zechariah 13:2. p. 442. Lightfoot, on <4244> Matthew 24:24 quotes Maimonides alleging that one “elected in the Sanhedrin ought to be learned in the arts of astrologers, diviners, soothsayers etc. that he might be able to judge those guilty thereof?” Sanhedrin c. 2. He mentions the belief that many had perished thereby (Hieres. Sanhedr. f. 18,3), 80 women hung in one day for it at Ascalon, (Ibid. f. 23,3. Babyl. Sanh. f. 44,2;) for that “the Jewish women had greatly broken out into such practices.” Gloss Ibid.

ft639 **rykc** <47916> **rkc** <47939> **yQc** <46231>, as in <3302> Micah 2:2, **wtybw** <41004> **rbg** <41397> **wqv** <46231> “oppress a man and his house.”

ft640 **μy** <46906> **bqo**. According to its probable etymology (“withdrew and so hid,” Arabic), it might be defrauding rather than open robbery. But it

has not this metaphorical meaning in Arabic. Abulw. Tanchum, Hunt. 206, render it of open violence **bx** [ **bq** <sup><h6906></sup> occurs, beside, in Hebrew only in <sup><1223></sup>Proverbs 22:23, “The Lord will plead their cause and will spoil those who spoil them,” i.e., He will requite them as they have done; in the same bold language, as in <sup><19817></sup>Psalms 18:17.

ft641 The exact expression occurs only in the history of the flood, <sup><10071></sup>Genesis 7:11; 8:2; in the scoffing courtier’s speech, ironically, of God “making windows in heaven” **μymvb** <sup><h8064></sup>, <sup><1207></sup>2 Kings 7:2, and, perhaps in reference to the flood, Isaiah says, “windows from on high are opened, and the foundations of the earth do shake.” <sup><2348></sup>Isaiah 24:18

ft642 In <sup><19217></sup>Psalms 72:7 (quoted by Ges. Ros. etc.) “there shall be abundance of peace **j ry** <sup><h3394></sup> **yl b** <sup><h1097></sup> **d** [ <sup><h5704></sup>], literally, “until there be no moon,” has a literal meaning, that the peace should last until the end of our creation, without saying anything of what lies beyond.

ft643 **I Kiv** <sup><h7921></sup>, used elsewhere as to the animal world, is used of a land, <sup><1320></sup>2 Kings 2:10, whence **tl Kva** <sup><h7921></sup> <sup><1322></sup>2 Kings 2:21 of “immaturity.” Pliny speaks of “arborum abortus.” H.N. xii. 2,6. Ges.

ft644 **qzh** <sup><h2388></sup>, with **bion** the land, <sup><14156></sup>Genesis 41:56,57; the city, <sup><1278></sup>2 Kings 25:3; <sup><2516></sup>Jeremiah 52:6; with **l** [ <sup><h5921></sup>], of persons, <sup><1472></sup>Genesis 47:20; hand of God was strong upon the prophet, <sup><1518></sup>Ezra 3:14; they were urgent, pressed upon. Ezra 12:33.

ft645 The force of the Niphal, as in <sup><31616></sup>Malachi 3:16; <sup><19423></sup>Psalms 109:23; <sup><3333></sup>Ezekiel 33:30; The construct with **l** [ <sup><h5921></sup> as the Piel in <sup><19423></sup>Psalms 109:20; <sup><20713></sup>Hosea 7:13; <sup><2492></sup>Jeremiah 29:32.

ft646 **ytrmvm** <sup><h4931></sup> **winkl h** <sup><h8104></sup> <sup><1216></sup>Genesis 26:5; add <sup><18180></sup>Leviticus 18:30; 22:9; <sup><15100></sup>Deuteronomy 11:1; Jos. 22:3; <sup><1322></sup>2 Kings 2:3; <sup><14131></sup>2 Chronicles 13:11; 23:6; <sup><30017></sup>Zechariah 3:7

ft647 **tynrāqj** <sup><h6941></sup> **winkl h** <sup><h3212></sup>. The form **q** is one found only here; the phrase in the Psalms is **Ēl h** <sup><h1980></sup> **rdeq** <sup><h6937></sup> <sup><19514></sup>Psalms 35:14; 38:7 (6); 42:10 (9); 43:2.

ft648 **l a** <sup><h413></sup> **hdz** <sup><h2102></sup> <sup><2519></sup>Jeremiah 50:29. It is used in regard to Babylon together with **μyxyr** [ <sup><h6184></sup> (as in <sup><19514></sup>Psalms 86:14.) <sup><23131></sup>Isaiah 13:11.

ft649 The grounds for this rendering are 1) the recurrence of the words, **hv** [ <sup><h6213></sup> **yna** <sup><h589></sup> **rva** <sup><h834></sup> **μwy** <sup><h3117></sup> <sup><3017></sup>Malachi 3:17. Hebrew

(<sup><304B></sup>Malachi 4:3 in English), and the **hl gs** <sup><15459></sup> **yl** <sup><18705></sup> **ḥtyyh** <sup><1961></sup>  
<sup><295></sup>Exodus 19:5; so that we have both phrases elsewhere. In  
<sup><806></sup>Deuteronomy 7:6, there is the equivalent **ḥl wl twyh hl gs**,  
 and the like, <sup><642></sup>Deuteronomy 14:2; <sup><1704></sup>Psalms 135:4.

ft650 Beside the places in which Israel is spoken of such, it occurs only of David's treasures, laid up for building the temple <sup><334B></sup>1 Chronicles 29:3. and of the public treasures of kings and provinces. <sup><2008></sup>Ecclesiastes 2:8.

ft651 The error of the Jews consisted, not in their rooted belief, as founded on these words, that Elijah should come before the great and terrible Day of the Lord, but in their denial that He should have any forerunner of His coming in His great humility. They erred, not in what they believed, but in what they disbelieved.

ft652 Rupertus says here, "Of the coming of Elias I dare not define anything, because some doctors, with whom almost all agree, believe that he will come in the letter and will restore all things, and will pay the debt of death; but others not, with whom the illustrious Jerome seems to agree.

ft653 : Ibn Ezra. The Jews, although mostly agreed, that Elijah will come, are disagreed as to the end of his coming. By some he is spoken of as a Redeemer. Tanchuma (f. 31. 1), "God said to Israel, In this world I sent an angel to east out the nations before you, but in the future (or, in the world to come, Yalkut Shim'oni f. 98-29) myself will lead you and will 'send you Elijah the prophet.'" "Pesikta rabbathi (in Yalkut Shim'oni ii. f. 32. 4)" Both redeemed Israel: Moses in Egypt, and Elias in that which is to come." (Id. ib. f. 53. 2), "I send you a redeemer." Midrash Shocher tof Ibid. f. 884, "Israel said, 'It is written of the first redemption, 'He sent Moses His servant, Aaron whom He had chosen; send me two like them.' God answered; 'I will send you Elijah the prophet: this is one, the other is he, of whom Isaiah spoke (<sup><230B></sup>Isaiah 42:1.) Behold, my servant whom I have chosen.'" "Shemoth Rabba (Sect. 3. col. 108. 2. ad loc.) 'In the second redemption, ye shall be healed and redeemed by the word I, i.e., I will send.'" Or, as a comforter, "I will send you Elias, he shall come and comfort you." Debarim rabba sect. 3. fin. Or to pronounce some things clean, others unclean. Shir hashirim rabba f. 27. 3. (all the above in Schottgen ad loc.) Others, in different ways, to settle, to Which tribe each belongs. Kimchi on Ezekiel 47 and this with differcut explanations as to

strictness. (See Edaioth fin. Mishnah T. iv. p. 362. Surenhus.) “Rabbi Simeon says, ‘To remove controversies.’ And the wise and doctors say, To make peace in the world, as is said, “Behold I send.” Rabbi Abraham ben David explains the peace to be “from the nations,” and adds, “to announce to them the coming of the redeemer, and this in one day before the coming of the Messiah;” and to “turn the hearts etc.” he explains “the hearts of the fathers and children (on whom softness had fallen from fear, and they fled, some here, some there, from their distresses) on that day they shall return to their might and to one another and shall comfort each other.” Abarbanel says, that Elijah shall be the instrument of the resurrection, and that, through those who rise, the race of man shall be directed in the recognition of God and the true faith.” Ibn. Ezra, “that he shall come at the collection of the captives, as Moses at the redemption of Egypt, not for the resurrection.” (These are collected by Frischmuth de Elite adventu. Thes. Theol. Philippians V. T. T. i. pp. 1070ff) R. Tanehum, from Maimonides, says, “This is without doubt a promise of the appearance of a prophet in Israel, a little before the coming of the Messiah; and some of the wise think that it is Elias the Tishbite himself, and this is found in most of the Midrashoth, and some think that it is a prophet like him in rank, occupying his place in the knowledge of God and the manifesting His Name and that so he is called Elijah. And so explained the great Gaon, Rab Mosheh ben Matmon, at the end of his great book on jurisprudence, called ‘Mishneh Torah.’ And, perhaps he (the person sent) may be Messiah ben Joseph, as he says again — And the exactness of the matter in these promises will only be known, when they appear: and no one has therein any accredited account, but each of them says what he says, according to what appears to him, and what preponderates in his mind of the explanation of the truth.” “The turning of the heart of the father to the children,” he explains to be, “the restoration of religion, until all should be of one heart in the obedience to God.”

ft654 The Masorah at the end of Malachi notices, that in the reading of **qqty**, i.e., Isaiah, the twelve (as one book, ending with Malachi), the Lamentations Ecclesiastes, the last verse but one is repeated. The three do end heavily; but Ecclesiastes only ends with the declaration of a day of judgment, which, it must be supposed, they did not like to dwell upon