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ISAIAH 1: 1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

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On the term prophet, and on the nature and several kinds of prophecy, I have already discoursed in different parts of this work. See the notes on Gen 15:1 (note); Gen 20:7 (note), and the preface to the four Gospels, and Acts of the Apostles. A few things only require to be recapitulated. נבא naba signifies not only to foretell future events, but also to pray and supplicate; and נביא nabi, the prophet, was by office not only a declarer of events still future, but the general preacher of the day; and as he frequently foresaw the approach of disastrous times, such was the wickedness of the people, he employed his time in counseling sinners to turn from the error of their ways, and in making strong prayer and supplication to God to avert the threatened judgments: for such predictions, however apparently positive in their terms, were generally conditional; strange as this may appear to some who, through their general ignorance of every thing but the peculiarities of their own creed, suppose that every occurrence is impelled by an irresistible necessity.

To his own conduct, in reference to such matters, God has been pleased to give us a key (see Jeremiah 18.) which opens all difficulties, and furnishes us with a general comment on his own providence. God is absolute master of his own ways; and as he has made man a free agent, whatever concerns him in reference to futurity, on which God is pleased to express his mind in the way of prophecy, there is a condition generally implied or expressed. As this is but seldom attended to by partial interpreters, who wish by their doctrine of fatalism to bind even God himself, many contradictory sentiments are put in the mouths of his prophets.

In ancient times those who were afterwards called Prophets were termed Seers; 1Sam 9:9. הראה haroeh, the seeing person; he who perceives mentally what the design of God is. Sometimes called also חזה chozeh, the man who has visions, or supernatural revelations; 1Kgs 22:17; 2Kgs 17:13. Both these terms are translated seer in our common Version. They were sometimes called men of God, and messengers or angels of God. In their case it was ever understood that all God's prophets had an extraordinary commission and had their message given them by immediate inspiration.

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

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

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

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

under the patriarchal dispensation; indeed we might boldly ask any man to show when the time was in which God left himself without a witness of this kind.

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

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

2. Enoch, the seventh from Adam, is expressly called a prophet; and St. Jude, Jde 1:14, Jde 1:15, has preserved a fragment of one of his prophecies, relative to the corruption of the ante-diluvian world, and the approaching judgments of God.

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

4. Abraham is expressly called a prophet also, Gen 20:7; and it appears from Psa 105:15, that he partook of the Divine anointing.

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

6. Jacob was so especially favored with the prophetic gift, that he distinctly foretold what should happen to each of his sons. See Genesis 49.

7. Joseph was favored with several prophetic visions, and had the gift of interpreting dreams which portended future occurrences; (see Genesis 27, 40, 41.); and foretold the redemption of the Israelites from Egypt; Gen 50:25. Thus far the prophetic influence extended through the patriarchal dispensation for about two thousand three hundred and seventy years from the creation.

With the Jewish dispensation the prophetic gift revived; and,

8. Moses became one of the most eminent prophets that had ever appeared. He not only enjoyed the continual prophetic afflatus, but had such visions of and intercourse with God as no other person either before or since was favored with; and by which he was highly qualified to perform the arduous work which God had given him to do, and to frame that Code of Laws which had no equal before the promulgation of the Gospel. See Deu 24:10. He predicted expressly the coming of the Messiah. See Deu 18:18.

9. Aaron, the brother of Moses, his prime minister and God's high priest, was also a partaker of his Divine influence, and declared the will of God to Pharaoh and the Israelites, not merely from information received from Moses, but also by immediate communication from God. See Exo 4:15.

10. Miriam, the sister of Moses and Aaron, is expressly called a prophetess, Exo 15:20; Num 12:2.

11. Joshua, who succeeded Moses, was a partaker of the same grace. He was appointed by Moses under the especial direction of God; Num 27:18-23; Deu 34:9; and has always been reckoned among the Jews as one of the prophets. See Sirach 46:1-6. Though I cannot place them in the same rank, yet it is necessary to state that, by the Jews, several of the judges are classed among the prophets; such as Othniel, Ehud, Samson, and Barak.

12. Deborah, the coadjutor of Barak, is called a prophetess, Jdg 4:4. During her time, and down to the days of Eli the high priest, prophecy had been very scarce, there having been very few on whom the Spirit of the Lord had rested; for "the word of the Lord was scarce in those days, and there was no open vision;" 1Sam 3:1.

13. Hannah, the wife of Elkanah, is supposed to have partaken of the spirit of prophecy; and to have foretold, at least indirectly, the advent of the Messiah, and the glory that should be revealed under the Gospel. See her Song, 1Sam 2:1-10. And what renders this more likely is, that it is on the model, and with many of the expressions, of this song, that the blessed Virgin composed her Magnificat, Luk 1:46-55.

14. Samuel, her son, was one of the most eminent of the Jewish prophets, and was the last, and indeed the greatest, of the judges of Israel. In his time the prophetic influence seems to have rested upon many; so that we find even whole schools or colleges of prophets which were under his direction. See 1Sam 10:5, 1Sam 10:10; 1Sam 19:20, and elsewhere.

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

16. Gad flourished under his reign, and was emphatically called David's Seer, 2Sam 24:11; 1Chr 21:9, 1Chr 21:19, 1Chr 21:20; and it appears that he had written a Book of Prophecies, which is now lost, 1Chr 29:29.

17. Nathan lived also under the same reign, 2Sam 7:2; and, in conjunction with Gad, composed a book of the acts of David, 1Chr 29:29.

18. To Solomon also, son of David, the prophetic gift has been attributed. This might be implied in the extraordinary wisdom with which God had endowed him, 1Kgs 3:5-9; 2Chr 1:7; 2Chr 7:12; and in his writings several prophetic declarations may be found, even independently of the supposed reference to Christ and his Church in the Song of Solomon.

19. Iddo is termed a Seer, 2Chr 12:15; 2Chr 13:22; and was one of Solomon's biographers.

20. Shemaiah lived under Rehoboam; he is called a man of God, and to him the word of prophecy came relative to Judah and Benjamin, 1Kgs 12:22-24. Some think this was the same person who was sent to Jeroboam relative to his idolatry; see 1Kgs 13:1, etc.

21. Ahijah, the Shilonite, prophesied to Jeroboam, 1Kgs 11:29-39.

22. Hanani the Seer prophesied under Azariah and Asa, 2Chr 16:7.

23. Jehu, son of Hanani, prophesied under Jehoshaphat, 1Kgs 16:1, 1Kgs 16:7; 2Chr 16:7; 2Chr 19:2; and 2Chr 20:34.

24. Azariah, the son of Oded, prophesied under Asa, 2Chr 15:1.

25. Elijah prophesied under the reign of Ahab and Jezebel.

26. Elisha succeeded Elijah under the same reigns. And these eminent men had many disciples on whom the spirit of prophecy rested. They, and their masters, Elijah and Elisha, prophesied in the kingdoms both of Israel and Judah. Their histories make a prominent part of the first and second Books of Kings; and are well known.
27. Micaiah, the son of Imlah, prophesied under the same reign, 1Kgs 21:9.
28. Hosea prophesied under Jeroboam the second, king of Israel, and under the reign of Uzziah, king of Judah.
29. Isaiah was contemporary with Hosea, but probably began to prophesy a little later than he did.
30. Amos prophesied about the same time.
31. Jonah, son of Amittai, is supposed to have been contemporary with the above.
32. Eliezer, the son of Dodavah, prophesied against Jehoshaphat and Ahaziah, 2Chr 20:37.
33. Jahaziel, son of Zechariah, prophesied against Judah and Israel under the same reign, 2Chr 20:14.
34. Micah prophesied against Samaria and Jerusalem, in the reigns of Jotham, Ahaz and Hezekiah.
35. Oded, father of Azariah, prophesied against Asa, 2Chr 15:8.
36. Nahum prophesied under Hezekiah.
37. Joel, under Josiah.
38. Jeremiah, about the same time.
39. Zephaniah, under the same reign. See their prophecies.
40. Huldah, the prophetess, was contemporary with the above.
41. Igdaliah, called a man of God, and probably a prophet, was contemporary with Jeremiah, Jer 35:4.
42. Habakkuk lived about the end of the reign of Josiah, or the beginning of that of Jehoiakim.
43. Ezekiel lived under the captivity; and prophesied in Mesopotamia, about the time that Jeremiah prophesied in Jerusalem.
44. Obadiah lived in Judea, after the capture of Jerusalem and before the desolation of Idumea by Nebuchadnezzar.
45. Daniel prophesied in Babylon during the captivity.
46. Haggai prophesied during and after the captivity.
47. Urijah, the son of Shemaiah, prophesied under Jehoiakim. See Jer 26:20, Jer 26:21.
48. Zechariah, son of Barachiah, flourished in the second year of Darius, a

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ISAIAH 1: 2 Hear, heavens, and listen, earth; for the LORD has spoken: "I have nourished and brought up children, and they have rebelled against me."

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## Verse 2

Hear, O heavens "Hear, O ye heavens" - God is introduced as entering into a public action, or pleading, before the whole world, against his disobedient people. The prophet, as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend and bear witness to the truth of his plea and the justice of his cause. The same scene is more fully displayed in the noble exordium of Psa 1:1-6, where God summons all mankind, from east to west, to be present to hear his appeal; and the solemnity is held on Sion, where he is attended with the same terrible pomp that accompanied him on Mount Sinai: - "A consuming fire goes before him

And round him rages a violent tempest:

He calleth the heavens from above.

And the earth, that he may contend in judgment with his people." Psa 50:3, Psa 50:4.

By the same bold figure, Micah calls upon the mountains, that is, the whole country of Judea, to attend to him, Isa 6:1, Isa 6:2 : - "Arise, plead thou before the mountains,

And let the hills hear thy voice.

Hear, O ye mountains, the controversy of Jehovah;

And ye, O ye strong foundations of the earth:

For Jehovah hath a controversy with his people,

And he will plead his cause against Israel."

With the like invocation, Moses introduces his sublime song, the design of which was the same as that of this prophecy, "to testify as a witness, against the Israelites," for their disobedience, Deu 31:21 : - "Give ear, O ye heavens, and I will speak;

And let the earth hear the words of my mouth." Deu 32:1.

This, in the simple yet strong oratorical style of Moses, is, "I call heaven and earth to witness against thee this day; life and death have I set before thee; the blessing and the curse: choose now life, that thou mayest live, thou and thy seed." Deu 30:19. The poetical style, by an apostrophe, sets the personification in a much stronger light.

Hath spoken "That speaketh" - I render it in the present time, pointing it דבר dober. There seems to be an impropriety in demanding attention to a speech already delivered. But the present reading may stand, as the prophet may be here understood to declare to the people what the Lord had first spoken to him.

I have nourished - The Septuagint have ἐγεννησα, "I have begotten." Instead of גדלתי giddalti, they read ילדתי yaladti; the word little differing from the other, and perhaps more proper; which the Chaldee likewise seems to favor; "vocavi eos filios." See Exo 4:22; Jer 31:9.

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ISAIAH 1: 3 The ox knows his owner, and the donkey his master's crib; but Israel doesn't know, my people don't consider."

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## Verse 3

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

Jeremiah's comparison to the same purpose is equally elegant, but has not so much spirit and severity as this of Isaiah. "Even the stork in the heavens knoweth her season;

And the turtle, and the swallow, and the crane, observe the time of their coming:

But my people doth not know the judgment of Jehovah. Jer 8:7.

Hosea has given a very elegant turn to the same image, in the way of metaphor or allegory: - "I drew them with human cords, with the bands of love:

And I was to them as he that lifteth up the yoke upon their cheek;

And I laid down their fodder before them." Hos 11:4.

Salomo ben Melech thus explains the middle part of the verse, which is somewhat obscure: "I was to them at their desire as they that have compassion on a heifer, lest she be overworked in ploughing; and that lift up the yoke from off her neck, and rest it upon her cheek that she may not still draw, but rest from her labor an hour or two in the day."

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

Doth not know - The same ancient versions agree in adding Me, which very properly answers, and indeed is almost necessarily required to answer, the words possessor and lord preceding. **Ἰσραὴλ δὲ** ME οὐκ εἴγνω; Sept. "Israel autem me non cognovit," Vulg. **Ἰσρα η λ δὲ** MOY οὐκ εἴγνω; Aquil., Theod. The testimony of so scrupulous an interpreter as Aquila is of great weight in this case. And both his and Theodotion's rendering is such as shows plainly that they did not add the word MOY to help out the sense, for it only embarrasses it. It also clearly determines what was the original reading in the old copies from which they translated. It could not be **ידעני** yedani, which most obviously answers to the version of the Septuagint and Vulgate, for it does not accord with that of Aquila and Theodotion. The version of these latter interpreters, however injudicious, clearly ascertains both the phrase, and the order of the words of the original Hebrew; it was **וישראל אותי לא ידע** veyisrael othi lo yada. The word **אותי** othi has been lost out of the text. The very same phrase is used by Jeremiah, Jer 4:22, **לא ידעו עמי אותי** ammi othi lo yadau. And the order of the words must have been as above represented; for they have joined **ישראל** yisrael, with **אותי** othi, as in regimine; they could not have taken it in this sense, Israel meus non cognovit, had either this phrase or the order of the words been different. I have endeavored to set this matter in a clear light, as it is the first example of a whole word lost out of the text, of which the reader will find many other plain examples in the

course of these notes. But Rosenmuller contends that this is unnecessary, as the passage may be translated, "Israel knows nothing: my people have no understanding." The Septuagint, Syriac, and Vulgate, read ועמי veammi, "and my people;" and so likewise sixteen MSS. of Kennicott, and fourteen of De Rossi.

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ISAIAH 1: 4 Ah sinful nation, a people loaded with iniquity, a seed of evildoers, children who deal corruptly! They have forsaken the LORD. They have despised the Holy One of Israel. They are estranged and backward.

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#### Verse 4

Ah sinful nation "Degenerate" - Five MSS., one of them ancient, read מִשְׁחָתִים moschathim, without the first ' yod, in hophal corrupted, not corrupters. See the same word in the same form, and in the same sense, Pro 25:26.

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

They are gone away backward "They have turned their backs upon him" - So Kimchi explains it: "they have turned unto him the back and not the face." See Jer 2:27; Jer 7:24. I have been forced to render this line paraphrastically; as the verbal translation, "they are estranged backward," would have been unintelligible.

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ISAIAH 1: 5 Why should you be beaten more, that you revolt more and more? The whole head is sick, and the whole heart faint.

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#### Verse 5

Why should ye be stricken any more "On what part," etc.? - The Vulgate renders על מה al meh, super quo, (see Job 38:6; 2Chr 32:10), upon what part. And so Abendana on Sal. Den Melech: "There are some who explain it thus: Upon what limb shall you be smitten, if you add defection? for already for your sins have you been smitten upon all of them; so that there is not to be found in you a whole limb on which you can be smitten." Which agrees with what follows: "From the sole of the foot even unto the head, there is no soundness in it:" and the sentiment and image is exactly the same with that of Ovid, Pont. 2:7, 42: -

Vix habet in nobis jam nova plaga locum.

There is no place on you for a new stripe. Or that still more expressive line of Euripides; the great force and effect of which Longinus ascribes to its close and compressed structure, analogous to the sense which it expresses: ἄγεμω κακῶν δεῦρ' οὐκετ' ἐσθ' ὅπη τιθῆ.

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

Herc. Fur. 1245, Long. sec. 40. "On what part will ye strike again? will ye add correction?" This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or

whatsoever they were. Ad verbum certae personae intelligendae sunt, quibus ista actio quae per verbum exprimitur competit; "The words are addressed to the persons who were the agents employed in the work expressed by the original word," as Glassius says in a similar case, Philippians Sac. 1:3, 22. See Isa 7:4.

As from ידע yada, דעה deah, knowledge; from יעץ yaats, עצה etsah, counsel; from ישן yeshan, שנה shenah, sleep, etc.; so from יסר yasar is regularly derived סרה sarah, correction.

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

ISAIAH 1: 6 From the sole of the foot even to the head there is no soundness in it: wounds, welts, and open sores. They haven't been closed, neither bandaged, neither soothed with oil.

#### Verse 6

They have not been closed, etc. "It hath not been pressed," etc. - The pharmaceutical art in the East consists chiefly in external applications: accordingly the prophet's images in this place are all taken from surgery. Sir John Chardin, in his note on Pro 3:8, "It shall be health to thy navel, and marrow to thy bones," observes that "the comparison is taken from the plasters, ointments, oils, and frictions, which are made use of in the East upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines." - Harmer's Observations on Scripture, vol. 2 p. 488. And in surgery their materia medica is extremely simple, oil making the principal part of it. "In India," says Tavernier, "they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds." Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine, cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing, Luk 10:34. Kimchi has a judicious remark here: "When various medicines are applied, and no healing takes place, that disorder is considered as coming immediately from God."

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

ISAIAH 1: 7 Your country is desolate. Your cities are burned with fire. Strangers devour your land in your presence, and it is desolate, as overthrown by strangers.

#### Verse 7

Your country is desolate - The description of the ruined and desolate state of the country in these verses does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered whether those instances of idolatry which are urged in Isa 1:29 - the worshipping in groves and gardens - having



been at all times too commonly practiced, can be supposed to be the only ones which the prophet would insist upon in the time of Ahaz; who spread the grossest idolatry through the whole country, and introduced it even into the temple; and, to complete his abominations, made his son pass through the fire to Molech. It is said, 2Kgs 15:37, that in Jotham's time "the Lord began to send against Judah Rezin - and Pekah." If we may suppose any invasion from that quarter to have been actually made at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

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

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

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ISAIAH 1: 8 The daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a besieged city.

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#### Verse 8

As a cottage in a vineyard "As a shed in a vineyard" - A little temporary hut covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden or vineyard during the short season the fruit was ripening, (see Job 27:18), and presently removed when it had served that purpose. See Harmer's Observ. 1:454. They were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," (chical of the Turks), says Hasselquist, (Travels, p. 227), "is a species of mustela which is very common in Palestine, especially during the vintage; and often destroys whole vineyards, and gardens of cucumbers." "There is also plenty of the canis vulpes, the fox, near the convent of St. John in the desert, about vintage time; for they destroy all the vines unless they are strictly watched." Ibid. p. 184. See Sol 2:15.

Fruits of the gourd kind, melons, watermelons, cucumbers, etc., are much used and in great request in the Levant, on account of their cooling quality. The Israelites in the wilderness regretted the loss of the cucumbers and melons among the other good things of Egypt, Num 11:5. In Egypt the season of watermelons, which are most in request, and which the common people then chiefly live upon, lasts but three weeks. See Hasselquist, p. 256. Tavernier makes it of longer continuance:

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

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

So the ὡς πολις πολιορκουμενη; Septuagint: see also the Vulgate.

ISAIAH 1: 9 Unless the LORD of Armies had left to us a very small remnant, we would have been as Sodom; we would have been like Gomorrah.

#### Verse 9

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

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

ISAIAH 1: 10 Hear the LORD's word, you rulers of Sodom! Listen to the law of our God, you people of Gomorrah!

#### Verse 10

Ye rulers of Sodom "Ye princes of Sodom" - The incidental mention of Sodom and Gomorrah in the preceding verse suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St. Paul's Epistle to the Romans, Rom 15:4, Rom 15:5, Rom 15:12, Rom 15:13. See Locke on the place; and see Isa 1:29, Isa 1:30, of this chapter, which gives another example of the same.

And - like unto Gomorrah. - The I vau is added by thirty-one of Kennicott's MSS., twenty-nine of De Rossi's and one, very ancient, of my own. See note on Isa 1:6 (note).

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ISAIAH 1: 11 "What are the multitude of your sacrifices to me?", says the LORD. "I have had enough of the burnt offerings of rams, and the fat of fed animals. I don't delight in the blood of bulls, or of lambs, or of male goats.

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#### Verse 11

To what purpose, etc. "What have I to do" - The prophet Amos has expressed the same sentiments with great elegance: -

I hate, I despise your feasts;

And I will not delight in the odour of your solemnities:

Though ye offer unto me burnt-offerings

And your meat-offerings, I will not accept:

Neither will I regard the peace-offerings of your fatlings.

Take away from me the noise of your songs;

And the melody of your viols I will not hear.

But let judgment roll down like waters;

And righteousness like a mighty stream. Amo 5:21-24.

So has Persius; see Sat. 2 v. 71-75: - "Quin damus id Superis, de magna quod dare lanae," etc.

The two or three last pages of Plato's Euthyphro contain the same idea. Sacrifices and prayers are not profitable to the offerer, nor acceptable to the gods, unless accompanied with an upright life.

The fat of fed beasts, etc. - The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar, and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar. See Leviticus 4.

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ISAIAH 1: 12 When you come to appear before me, who has required this at your hand, to trample my courts?

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#### Verse 12

When ye come to appear - Instead of לראות leraoth, to appear, one MS. has לראות liroth, to see. See De Rossi. The appearing before God here refers chiefly to the three solemn annual festivals. See Exo 23:14.

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

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ISAIAH 1: 13 Bring no more vain offerings. Incense is an abomination to me; new moons, Sabbaths, and convocations: I can't bear with evil assemblies.

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#### Verse 13

The new moons and Sabbaths "The fast and the day of restraint" - ועצרה און aven vaatsarah. These words are rendered in many different manners by different interpreters, to a good and probable sense by all; but I think by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of און aven, the Septuagint manifestly read צום tsom, τῆσταιον, "the fast." This Houbigant has adopted. The prophet could not well have omitted the fast in the enumeration of their solemnities, nor the abuse of it among the instances of their hypocrisy, which he has treated at large with such force and elegance in his fifty-eighth chapter. Observe, also, that the prophet Joel, (Joe 1:14, and Joe 2:15), twice joins together the fast and the day of restraint: - קדשו וקראו צום קדשו - קדשו וקראו עצרה קראו צום קדשו - "Sanctify a fast; proclaim a day of restraint:" which shows how properly they are here joined together. עצרה atsarah, "the restraint," is rendered, both here and in other places of our English translation, "the solemn assembly." Certain holy days ordained by the law were distinguished by a particular charge that "no servile work should be done therein;" Lev 23:36; Num 29:35; Deu 16:8. This circumstance clearly explains the reason of the name, the restraint, or the day of restraint, given to those days.

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

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ISAIAH 1: 14 My soul hates your New Moons and your appointed feasts. They are a burden to me. I am weary of bearing them.

ISAIAH 1: 15 When you spread out your hands, I will hide my eyes from you. Yes, when you make many prayers, I will not hear. Your hands are full of blood.

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#### Verse 15

When ye spread - The Syriac, Septuagint, and a MS., read בפרשכם beparshecem, without the conjunction I vau.

Your hands "For your hands" - Αἱ γὰρ χεῖρες - Sept. Manus enim vestrae-Vulg. They seem to have read כי ידיכם ki yedeychem.

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ISAIAH 1: 16 Wash yourselves, make yourself clean. Put away the evil of your doings from before my eyes. Cease to do evil.

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Verse 16

Wash you - Referring to the preceding verse, "your hands are full of blood;" and alluding to the legal washing commanded on several occasions. See Lev 14:8, Lev 14:9, Lev 14:47.

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ISAIAH 1: 17 Learn to do well. Seek justice. Relieve the oppressed. Judge the fatherless. Plead for the widow."

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Verse 17

Relieve the oppressed "Amend that which is corrupted" - אֲשֶׁרוּ חַמוֹץ asheru chamots. In rendering this obscure phrase I follow Bochart, (Hieroz. Part i., lib. ii., cap. 7), though I am not perfectly satisfied with this explication of it.

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ISAIAH 1: 18 "Come now, and let us reason together," says the LORD: "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.

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Verse 18

Though your sins be as scarlet - שָׁנִי shani, "scarlet or crimson," dibaphum, twice dipped, or double dyed; from שָׁנָה shanah, iterate, to double, or to do a thing twice. This derivation seems much more probable than that which Salmasius prefers from שָׁנָן shanan, acuere, to whet, from the sharpness and strength of the color, σξυφουακον; תֵּלַע tela, the same; properly the worm, vermiculus, (from whence vermeil), for this color was produced from a worm or insect which grew in a coccus or excrescence of a shrub of the ilex kind, (see Plin. Nat. Hist. 16:8), like the cochineal worm in the opuntia of America. See Ulloa's Voyage book v., chap. ii., note to page 342. There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the kermes oak, (see Miller, Dict. Quercus), from kermez, the Arabic word for this color, whence our word crimson is derived. "Neque amissos colores

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

Though they be red, etc. - But the conjunction וְ vau is added by twenty-one of Kennicott's, and by forty-two of De Rossi's MSS., by some early editions, with the Septuagint, Syriac, Vulgate, and Arabic. It makes a fuller and more emphatic sense. "And though they be red as crimson," etc.

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ISAIAH 1: 19 If you are willing and obedient, you shall eat the good of the land;

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 Verse 19

Ye shall eat the good of the land - Referring to Isa 1:7 : it shall not be "devoured by strangers."

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ISAIAH 1: 20 but if you refuse and rebel, you shall be devoured with the sword; for the mouth of the LORD has spoken it."

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## Verse 20

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

The Chaldee seems to read בחרב אויב תאכלו bechereb oyeb teachelu, "ye shall be consumed by the sword of the enemy." The Syriac also reads בחרב beehereb and renders the verb passively. And the rhythmus seems to require this addition. - Dr. Jubb.

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ISAIAH 1: 21 How the faithful city has become a prostitute! She was full of justice; righteousness lodged in her, but now murderers.

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## Verse 21

Become a harlot - See before, the Discourse on the Prophetic Style; and see Lowth's Comment on the place, and De Sacr. Poes. Hebr. Prael. xxxi.

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ISAIAH 1: 22 Your silver has become dross, your wine mixed with water.

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## Verse 22

Wine mixed with water - An image used for the adulteration of wines, with more propriety than may at first appear, if what Thevenot says of the people of the Levant of late times were true of them formerly. He says, "They never mingle water with their wine to drink; but drink by itself what water they think proper for abating the strength of the wine." "Lorsque les Persans boivent du vin, ils le prennent tout pur, a la facon des Levantins, qui ne le melent jamais avec de l'eau; mais en buvant du vin, de temps en temps ils prennent un pot d'eau, et en boivent de grand traits." Voyage, part ii., 54 ii., chap. 10. "Ils (les Turcs) n'y meslent jamais d'eau, et se moquent des Chretiens qui en mettent, ce qui leur semble tout a fait ridicule." Ibid. part i., chap. 24. "The Turks never mingle water with their wine, and laugh at the Christians for doing it, which they consider altogether ridiculous."

It is remarkable that whereas the Greeks and Latins by mixed wine always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger and more inebriating by the addition of higher and more powerful ingredients, such as honey, spices,

defrutum, (or wine inspissated by boiling it down to two-thirds or one-half of the quantity), myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupefying, ingredients which Helen mixed in the bowl together with the wine for her guests oppressed with grief to raise their spirits, the composition of which she had learned in Egypt: - Αυτικ' αρ' εις οινον βαλε φαρμακον, ενθεν επινον, Νηπενθεσ τ' αχολον τε, κακων επιληθον απαντων.

Homer. Odys. lib. iv., ver. 220. "Meanwhile, with genial joy to warm the soul,

Bright Helen mix'd a mirth-inspiring bowl;

Temper'd with drugs of sovereign use, to assuage

The boiling bosom of tumultuous rage:

Charm'd with that virtuous draught, the exalted mind

All sense of wo delivers to the wind."

Pope.

Such was the "spiced wine and the juice of pomegranates," mentioned Sol 8:2. And how much the Eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject. Amoen. Exot. Fasc. iii., Obs. 15.

Thus the drunkard is properly described, Pro 23:30, as one "that seeketh mixed wine," and "is mighty to mingle strong drink," Isa 5:22. And hence the poet took that highly poetical and sublime image of the cup of God's wrath, called by Isa 51:17, the "cup of trembling," causing intoxication and stupefaction, (see Chappelow's note on Hariri, p. 33), containing, as St. John expresses in Greek the Hebrew idea with the utmost precision, though with a seeming contradiction in terms, κεκερασμενον ακρατον, merum mixtum, pure wine made yet stronger by a mixture of powerful ingredients; Rev 14:10. "In the hand of Jehovah," saith the psalmist, Psa 75:8, "there is a cup, and the wine is turbid: it is full of a mixed liquor, and he poureth out of it," or rather, "he poureth it out of one vessel into another," to mix it perfectly, according to the reading expressed by the ancient versions, ויגר מזה אל זה vaiyagger mizzeh al zeh, and he pours it from this to that, "verily the dregs thereof," the thickest sediment of the strong ingredients mingled with it, "all the ungodly of the earth shall wring them out, and drink them."

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

ISAIAH 1: 23 Your princes are rebellious, and companions of thieves. Everyone loves bribes, and follows after rewards. They don't judge the fatherless, neither does the cause of the widow come to them.

Verse 23

Companions of thieves "Associates" - The Septuagint, Vulgate, and four MSS., read חבְּרֵי chabrey without the conjunction ו vau.

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ISAIAH 1: 24 Therefore the Lord, the LORD of Armies, the Mighty One of Israel, says: "Ah, I will get relief from my adversaries, and avenge myself on my enemies;

---

Verse 24

Ah, I will ease me "Aha! I will be eased" - Anger, arising from a sense of injury and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation: and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing and quieting, at least for the present. Ezekiel, Eze 5:13, introduces God expressing himself in the same manner: - "And mine anger shall be fully accomplished;

And I will make my fury rest upon them;

And I will give myself ease."

This is a strong instance of the metaphor called anthropopathia, by which, throughout the Scriptures, as well the historical as the poetical parts, the sentiments sensations, and affections, the bodily faculties qualities, and members, of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious; it arises from necessity; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty; this is true of metaphor in general, and in particular of this kind of metaphor, which is used with great elegance and sublimity in the sacred poetry; and what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this: when the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion; we overlook the metaphor, and take it as a proper attribute; but when the idea is gross and offensive as in this passage of Isaiah, where the impatience of anger and the pleasure of revenge is attributed to God, we are immediately shocked at the application; the impropriety strikes us at once, and the mind, casting about for something in the Divine nature analogous to the image, lays hold on some great, obscure, vague idea, which she endeavors to comprehend, and is lost in immensity and astonishment. See De Sacr. Poesi. Hebr. Prael. 16 sub. fin., where this matter is treated and illustrated by examples.

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ISAIAH 1: 25 and I will turn my hand on you, thoroughly purge away your dross, and will take away all your tin.

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Verse 25

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



Purge away thy dross "In the furnace" - The text has כבֹּר cabor, which some render "as with soap;" as if it were the same with כְּבוֹרִית keborith; so Kimchi; but soap can have nothing to do with the purifying of metals. Others, "according to purity," or "purely," as our version. Le Clerc conjectured that the true reading is כְּכוֹר kechur, "as in the furnace;" see Eze 22:18, Eze 22:20. Dr. Durell proposes only a transposition of letters בכֹּר to the same sense; and so likewise Archbishop Secker. That this is the true reading is highly probable.

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ISAIAH 1: 26 I will restore your judges as at the first, and your counsellors as at the beginning. Afterward you shall be called 'The city of righteousness, a faithful town.'

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#### Verse 26

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

Afterward "And after this" - The Septuagint, Syriac, Chaldee, and eighteen MSS., and one of my own, very ancient, add the conjunction וְ vau, And.

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ISAIAH 1: 27 Zion shall be redeemed with justice, and her converts with righteousness.

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#### Verse 27

With judgment "In judgment" - By the exercise of God's strict justice in destroying the obdurate, (see Isa 1:28), and delivering the penitent in righteousness; by the truth and faithfulness of God in performing his promises."

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ISAIAH 1: 28 But the destruction of transgressors and sinners shall be together, and those who forsake the LORD shall be consumed.

ISAIAH 1: 29 For they shall be ashamed of the oaks which you have desired, and you shall be confounded for the gardens that you have chosen.

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#### Verse 29

For they shall be ashamed of the oaks "For ye shall be ashamed of the ilexes" - Sacred groves were a very ancient and favorite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated, with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterwards very much addicted to this species of idolatry. "When I had brought them into the land,

Which I swore that I would give unto them;  
 Then they saw every high hill and every thick tree;  
 And there they slew their victims;  
 And there they presented the provocation of their offerings;  
 And there they placed their sweet savor;  
 And there they poured out their libations." Eze 20:28. "On the tops of the mountains they sacrifice;  
 And on the hills they burn incense;  
 Under the oak and the poplar;  
 And the ilex, because her shade is pleasant." Hos 4:13.

Of what particular kinds the trees here mentioned are, cannot be determined with certainty. In regard to אֵלֶּךְ ellah, in this place of Isaiah, as well as in Hosea, Celsius (Hierobot.) understands it of the terebinth, because the most ancient interpreters render it so; in the first place the Septuagint. He quotes eight places; but in three of these eight places the copies vary, some having δρυς, the oak, instead of τερεβινθος, the terebinth or turpentine tree. And he should have told us, that these same seventy render it in sixteen other places by δρυς, the oak; so that their authority is really against him; and the Septuagint, "stant pro quercu," contrary to what he says at first setting out. Add to this that Symmachus, Theodotion, and Aquila, generally render it by δρυς, the oak; the latter only once rendering it by τερεβινθος, the terebinth. His other arguments seem to me not very conclusive; he says, that all the qualities of אֵלֶּךְ ellah agree to the terebinth, that it grows in mountainous countries, that it is a strong tree, long-lived, large and high, and deciduous. All these qualities agree just as well to the oak, against which he contends; and he actually attributes them to the oak in the very next section. But I think neither the oak nor the terebinth will do in this place of Isaiah, from the last circumstance which he mentions, their being deciduous, where the prophet's design seems to me to require an evergreen, otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress and total desolation, parallel to that of a garden without water, that is, wholly burnt up and destroyed. An ancient, who was an inhabitant and a native of this country, understands it in like manner of a tree blasted with uncommon and immoderate heat; *velut arbores, cum frondes aestu torrente decusserunt*. Ephrem Syr. in loc., edit. Assemani. Compare Psa 1:4; Jer 17:8. Upon the whole I have chosen to make it the ilex, which word Vossius, Etymolog., derives from the Hebrew אֵלֶּךְ ellah, that whether the word itself be rightly rendered or not, I might at least preserve the propriety of the poetic image. - L.

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

For they shall be ashamed "For ye shall be ashamed" - תְּבוֹשׁוּ teboshu, in the second person, Vulgate, Chaldee, three MSS., one of my own, ancient, and one edition; and in agreement with the rest of the sentence.

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ISAIAH 1: 30 For you shall be as an oak whose leaf fades, and as a garden that has no water.

## Verse 30

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

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

Moses, having described the habitation of man newly created as a garden planted with every tree pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water, "And a river went out of Eden to water the garden;" Gen 2:10 : see also Gen 13:10.

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect. "Damascus," says Maundrell, p. 122, "is encompassed with gardens, extending no less, recording to common estimation, than thirty miles round; which makes it look like a city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of the Barrady, (the Chrysorrhoeas of the ancients), which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood, insomuch that there is not a garden but has a fine quick stream running through it. The Barrady is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as I was informed, in one channel again on the southeast side of the city; and, after about three or four hours' course finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as Strabo, lib. xvi., Pliny, lib. 5:18, testify; who say, "that this river was expended in canals, and drunk up by watering the place." "The best sight," says the same Maundrell, p. 39, "that the palace of the emir of Beroot, anciently Berytus, affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone work were troughs, very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree for the stream as it passed by to flow out and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description, Amoen. Exot., p. 193.

This gives us a clear idea of the פְּלֵגֵי מַיִם palgey mayim, mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the

phrase properly signifies. The prophet Jeremith, chap. 17:8, has imitated, and elegantly amplified, the passage of the psalmist above referred to: - "He shall be like a tree planted by the water side,

And which sendeth forth her roots to the aqueduct.

She shall not fear, when the heat cometh;

But her leaf shall be green;

And in the year of drought she shall not be anxious,

Neither shall she cease from bearing fruit."

From this image the son of Sirach, Ecclesiasticus 24:30, 31, has most beautifully illustrated the influence and the increase of religious wisdom in a well prepared heart. "I also come forth as a canal from a river,

And as a conduit flowing into a paradise.

I said, I will water my garden,

And I will abundantly moisten my border:

And, lo! my canal became a river,

And my river became a sea."

This gives us the true meaning of the following elegant proverb, Pro 21:1 : - "The heart of the king is like the canals of waters in the hand of Jehovah; Whithersoever it pleaseth him, he inclineth it."

The direction of it is in the hand of Jehovah, as the distribution of the water of the reservoir through the garden by different canals is at the will of the gardener. "Et, cum exustus ager morientibus aestuat herbis,

Ecce supercilio clivosi tramitis undam

Elicit: illa cadens raucum per levia murmur

Saxa ciet, scatebrisque arentia temperat arva."

Virg., Georg. 1:107. "Then, when the fiery suns too fiercely play,

And shrivelled herbs on withering stems decay,

The wary ploughman on the mountain's brow

Undams his watery stores; huge torrents flow;

And, rattling down the rocks, large moisture yield,

Tempering the thirsty fever of the field."

Dryden.

Solomon, Ecc 2:1, Ecc 2:6, mentions his own works of this kind: - "I made me gardens, and paradises;

And I planted in them all kinds of fruit trees.

I made me pools of water,

To water with them the grove flourishing with trees."

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

The immense works which were made by the ancient kings of Egypt for recovering the waters of the Nile, when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind than the reservoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole or dam was built. The water of the lake so formed had near twenty fathoms depth; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam; a great flood came, and raised the lake above its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighboring towns and people. The remains of eight tribes were forced to abandon their dwellings, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. 34: ver. 15. See also Sale, Prelim. s. 1 p. 10, and Michaelis, *Quest. aux Voyag. Daniel No. 94. Niebuhr, Descrip. de l'Arabie. p. 240. - L.*

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ISAIAH 1: 31 The strong will be like tinder, and his work like a spark. They will both burn together, and no one will quench them."

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