

# CHAPTER 66

## INTRODUCTION TO ISAIAH 66

This chapter treats of the same things as the former, the rejection of the unbelieving Jews, and the regard had to them that did believe; the conversion of that people in the latter day; the calling of the Gentiles, and the happy state of the church in the last times. The causes of the rejection of the Jews were their unworthy notions of God, as if he was confined to the temple of Jerusalem, and to be pleased with external sacrifices, now both at an end under the Gospel dispensation; a better sacrifice being offered, and a more spiritual worship set up everywhere; which notions are considered, (<sup>2361</sup>Isaiah 66:1-3), and because they were set upon their ways and works, and rejected the Gospel of Christ, they are threatened with ruin, (<sup>2363</sup>Isaiah 66:3,4) and the disciples of Christ, whom they excommunicated and persecuted, have a promise of divine appearance for them, while vengeance shall be taken on their enemies, their city and temple, (<sup>2365</sup>Isaiah 66:5,6), nevertheless, in the latter day, there will be a large and sudden conversion of this nation of the Jews, which is signified by the birth of them, which will be matter of great joy to all the true lovers of the interest of Christ, (<sup>2367</sup>Isaiah 66:7-11) and what will add to the prosperity, joy, and comfort of the church of Christ at this time, will be the bringing in of the fulness of the Gentiles, (<sup>2362</sup>Isaiah 66:12-14) at which time the vials of God's wrath will be poured out upon antichrist and his followers, (<sup>2365</sup>Isaiah 66:15-17) and the chapter is concluded with a fresh account of large conversions of men of all nations, and of the union of Jews and Gentiles in one church state, which shall long remain, and be undisturbed by enemies, who will be all slain, and their carcasses looked upon with contempt, (<sup>2368</sup>Isaiah 66:18-24).

**Ver. 1.** *Thus saith the Lord, the heaven is my throne, &c.*] The third heaven, the heaven of heavens, where angels and glorified saints are, and some in bodies, as Enoch and Elijah, and where now Christ is in human nature; this is the seat of the divine Majesty, where he in a most illustrious manner displays his glory; and therefore we are to look upwards to God in heaven, and direct all our devotion to him there, and not imagine that he

dwells in temples made with hands; or is confined to any place, and much less to any on earth, as the temple at Jerusalem, the Jews boasted of, and trusted in; and which were the unworthy notions they had of God in the times of Christ and his disciples; to confute which these words are here said, and for this purpose are quoted and applied by Stephen, (<sup><4174></sup>Acts 7:48-50). (See Gill on "<sup><4174></sup>Acts 7:48"), (See Gill on "<sup><4174></sup>Acts 7:49"), (See Gill on "<sup><4174></sup>Acts 7:50"):

*and the earth is my footstool*: on which he treads, is below him, subject to him, and at his dispose; and therefore is not limited to any part of it, or included in any place in it; though he for a while condescended to make the cherubim his throne, and the ark his footstool, in the most holy place in the temple; which were all figurative of other and better things, and so no more used:

*where is the house that ye build unto me?* what house can be built for such an immense Being? and how needless as well as fruitless is it to attempt it? where can a place be found to build one in, since the heaven is his throne, and the earth his footstool? and therefore, if any place, it must be some that is without them both, and that can hold both; but what space can be conceived of that can contain such a throne and footstool, and much less him that sits thereon? (see <sup><1182></sup>1 Kings 8:27):

*and where is the place of my rest?* for God to take up his rest and residence in, as a man does in his house? no such place can be found for him, nor does he need any; indeed the temple was built for an house of rest for the ark of the Lord, which before was moved from place to place; but then this was merely typical of the church, which God has chosen for his rest, and where he will dwell, as well as of heaven, the resting place of his people with him to all eternity; no place on earth is either his rest or theirs.

**Ver. 2.** *For all those things hath mine hand made, &c.]* The heavens and the earth, which are his throne and footstool; and therefore, since he is the Creator of all things, he must be immense, omnipresent, and cannot be included in any space or place:

*and all those things have been, saith the Lord*; or "are"<sup>f1293</sup>; they are in being, and continue, and will, being supported by the hand that made them; and what then can be made by a creature? or what house be built for God? or what need of any?

*but to this man will I look.* The Septuagint and Arabic versions read, by way of interrogation, “and to whom shall I look?” and so the Syriac version, which adds, “in whom shall I dwell?” not in temples made with hands; not in the temple of Jerusalem; but in the true tabernacle which God pitched, and not man; in Christ the antitypical temple, in whom the fulness of the Godhead dwells bodily, and in whom Jehovah the Father dwells personally; (see ~~300B~~ Hebrews 8:2 ~~400B~~ John 2:19 ~~500B~~ Colossians 2:9 ~~640B~~ John 14:10) as also in every true believer, who is the temple of the living God, later described, for these words may both respect Christ and his members; the characters well agree with him:

*even to him that is poor and of a contrite spirit, and trembleth at my word;* Christ was poor literally, and his estate and condition in this world was very low and mean, (~~400B~~ 2 Corinthians 8:9), or “afflicted”<sup>f1294</sup>, as some render it, as he was by God, and by men, and by devils; or “humble”<sup>f1295</sup>, meek and lowly, as the Septuagint and Targum; it was foretold of him that he should be lowly; and this character abundantly appeared in him, (~~300B~~ Zechariah 9:9 ~~412B~~ Matthew 11:29) and he was of a “contrite” or broken spirit, not only was his body broken, but his spirit also; not through a sense of sin, and consciousness of it, but through his sorrows and sufferings:

*he also trembled at the word of God;* that is, had a suitable and becoming reverence of it; it was at the word of the Lord he assumed human nature; and according as his Father taught, and gave him commandment, so he spake; and, agreeably to it, laid down his life, and became obedient to death: and now the Lord looks, to him; he looks to him as his own Son, with a look of love, and even as in human nature, and is well pleased with all he did and suffered in it; he looked to him as the surety of his people, for the payment of their debts, and the security and salvation of their persons; and he now looks to his obedience and righteousness, with which he is well pleased, and imputes it to his people, and to his blood, sacrifice, and satisfaction, on account of which he forgives their sins, and to his person for the acceptance of theirs; and he looks to them in him, and has a gracious regard for them: they also may be described as “poor”; poor in spirit, spiritually poor, as they see and own themselves to be, and seek to Christ for the riches of grace and glory, which they behold in him, and expect from him; and are both “afflicted and humble”, and become the one by being the other;

*and of a contrite spirit*, their hard hearts being broken by the Spirit and word of God, and melted by the love and grace of God; and so contrite, not in a mere legal, but evangelical manner:

*and such tremble at the Word of God*; not at the threatenings of wrath in it, or in a servile slavish manner; but have a holy reverence for it<sup>f1296</sup>, and receive it, not as the word of man, but as the word of God: and to such the Lord looks; he looks on these poor ones, and feeds them; on these afflicted ones, and sympathizes with them; on these contrite ones, and delights in their sacrifices, and dwells with them, and among them; (see <sup><B517></sup>Psalm 51:17 <sup><B575></sup>Isaiah 57:15).

**Ver. 3.** *He that killeth an ox, is as if he slew a man*, &c.] Not that killed the ox of his neighbour, which, according to law, he was to pay for; or that killed one for food, which was lawful to be done; but that slew one, and offered it as a sacrifice; not blamed because blind or lame, or had any blemish in it, and so unfit for sacrifice; or because not rightly offered, under a due sense of sin, and with repentance for it, and faith in Christ; but because all sacrifices of this kind are now abolished in Gospel times, to which this prophecy belongs; Christ the great sacrifice being offered up; and therefore to offer sacrifice, which, notwithstanding the unbelieving Jews continued daily, till it was made to cease by the destruction of their temple, was a great offence to God; it was as grievous to him as offering their children to Moloch; or as the murder of a man; and was indeed a trampling under foot the Son of God, and accounting his blood and sacrifice as nothing, which was highly displeasing to God:

*he that sacrificeth a lamb, as if he cut off a dog's neck*; the lamb for the daily sacrifice, morning and evening, or the passover lamb, or any other: this now is no more acceptable to God, than if a dog, a very impure creature, was slain, his head cut off, and offered on the altar; which was so abominable to the Lord, that the price of one might not be brought into his house, (<sup><B238></sup>Deuteronomy 23:18):

*he that offereth an oblation, as if he offered swine's blood*; the meat offering, made of fine flour, on which oil was poured, and frankincense put, (<sup><B211></sup>Leviticus 2:1), however rightly composed it might be, and offered according to law, yet now of no more esteem with God than blood, which was forbidden by the same law; nay, than the blood of swine, which creature itself, according to the ceremonial law, was unclean, and might

not be eaten, and much less be offered up, and still less its blood,  
 (<B107>Leviticus 11:7,8 17:10):

*and he that burneth incense, as if he blessed an idol*; or that “remembers incense”<sup>f1297</sup>; that offers it as a memorial of mercies, and by way of thankfulness for them, as if he gave thanks to an idol, which is nothing, and vanity and vexation in the world; sacrifices of such kind, be they what they will, are reckoned no other than as idolatry and will worship:

*yea, they have chosen their own ways*: which were evil, and opposite to the ways of God, especially to the way of salvation by Christ; they gave heed to the traditions of the elders; continued the service of the ceremonial law; and set up their own righteousness, in opposition to the doctrines, ordinances, sacrifice, and righteousness of Christ:

*and their soul delighteth in their abominations*: things which were abominable unto God; as were their traditions, which were preferred to the word of God, and by which they made it void; and their sacrifices being offered up contrary to his will, and with a wicked mind; and their righteousness being imperfect, and trusted in, to the neglect and contempt of the righteousness of his Son.

**Ver. 4.** *I also will choose their delusions*, &c.] Suffer them to approve and make choice of such persons that should delude and deceive them; as the Scribes and Pharisees, who were wolves in sheep’s clothing, and through their appearance of sanctity deceived many, and by their long prayers devoured widows’ houses; and as these false prophets, so likewise false Christs, many of which arose after the true Messiah was come, and was rejected by them, whom they embraced, and, by whom they were deluded and ruined, (<A075>Matthew 7:15 24:24)

*and will bring their fears upon them*; the things they feared; such as the sword, famine, and pestilence; and especially the Romans, who, they feared, would come and take away their place and nation, (<B148>John 11:48):

*because, when I called, none did answer; when I spake, they did not hear*; that is, when Christ called unto the Jews, in the external ministry of the word, to come and hear him, they refused to come, nor would they suffer others to answer to this call, and hear him, and attend on his ministry; which rejection of him and his Gospel was the cause of their ruin:

*but they did evil before mine eyes*; openly and publicly to his face; blasphemed and contradicted his word, and despised his ordinances: and chose that in which I delighted not; their oral law, their legal sacrifices, and their own self-righteousness, as well as their immoralities.

**Ver. 5.** *Hear the word of the Lord, ye that tremble at his word, &c.*] This is said to the comfort of the believing Jews, who are thus described; (See Gill on “<sup><246D></sup>Isaiah 66:2”):

*your brethren that hated you, that cast you out for my name’s sake*; as the unbelieving Jews, the Pharisees; and so Jarchi interprets it of the children of the Pharisee, that say, Depart, ye defiled; who were brethren to them that believed in Christ, by blood, by birth, by country, yet hated them, though without cause; as they did Christ, in whom they believed; and cast them out of their affections, and company, and conversation; out of their own houses, and out of the synagogues; excommunicated them from fellowship with them, and that for the sake of their believing in Christ, and professing his name; having made a law, that whoever confessed him should be put out of the synagogue, or excommunicated; and the word here used signifies that excommunication among the Jews called “niddui”; (see <sup><415D></sup>John 15:19 9:22,35 12:42) these said,

*let the Lord be glorified*; that is, they pretended, by all this hatred of and aversion to those of their brethren that believed in Christ, and by their persecution of them, that all their desire and design were the glory of God, imagining that, in so doing, they did God good service; (see <sup><416D></sup>John 16:2). R. Moses the priest (not the Egyptian, or Maimonides, as some commentators suggest) thinks the sense is, that these unbelievers complained, as if the Lord was “heavy” unto them, and imposed burdensome precepts and commands upon them they were not able to perform; and which, he says, is always the sense of the word when in this form; but Aben Ezra observes, that he forgot the passage in (<sup><414D></sup>Job 14:21), where it is used in the sense of honour and glory. This sense Kimchi also takes notice of; but seems not to be the sense of the passage; and, were it so, it was a false suggestion of those unbelievers; for Christ’s “yoke is easy, and his burden light”, (<sup><411D></sup>Matthew 11:30), (see <sup><416D></sup>John 6:60):

*but he shall appear to your joy, and they shall be ashamed*: that is, the Lord shall appear, either in a providential way, as he did for the Christians at Jerusalem, before the destruction of it; directing them to go out from

thence, as they did, to a place called Pella, where they were safe, and had a sufficiency of good things; while the unbelieving Jews were closely besieged, and reduced to the greatest straits and miseries, and so to shame and confusion: or else this may respect the second coming, the glorious appearance of Christ, which will be to the joy of those believing Jews, and of all his people; since he will appear to their salvation, and they shall appear with him in glory, and see him as he is, (~~SOB~~ Hebrews 9:28 ~~SIB~~ Colossians 3:4 ~~GRE~~ 1 John 3:2), and to the shame, confusion, and destruction of those that have pierced him, despised and rejected him, and persecuted his people, (~~MOE~~ Revelation 1:7).

**Ver. 6.** *A voice of noise from the city,* &c.] From the city of Jerusalem, as the Targum; so Kimchi, who says, that in the days of the Messiah shall go out of Jerusalem the voice of noise concerning Gog and Magog: this indeed respects the days of the Messiah, but such as are now past, and a voice of crying in the city of Jerusalem, at the taking and destruction of it by the Romans; when were heard from it the noisy voices of the Roman soldiers, triumphing and rejoicing at it, and the shrieks of the inhabitants, running about from place to place for shelter; so when destruction and desolation are come upon any place, a voice or a cry is said to come from it; (see ~~2AB~~ Jeremiah 48:3 51:54 ~~30D~~ Zephaniah 1:10):

*a voice from the temple;* either from heaven, as Aben Ezra; or rather from the temple at Jerusalem, of the priests there hindered from doing their service, and starving for want of sustenance; or of the people that fled thither for security, but forced from thence by the soldiers; and especially a voice of crying and lamentation was heard, when set on fire. Some illustrate this by what the priests heard in the temple a little before the destruction of it, a rustling and a noise like persons shifting and moving, and a voice in the holy of holies, saying, “let us go hence”; as also the words of Jesus the son of Ananus, a countryman, who went about uttering these words,

“a voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and against the temple, a voice against the bridegrooms and the brides, a voice against all the people:”

this he did before the war began, nor could he be persuaded to desist from it, but continued it afterwards; going on the walls of the city, saying,

“woe, woe to the city, and to the temple, and to the people, woe to myself also;”

and while he was speaking the last words, a stone, cast from a Roman engine, killed him, as Josephus<sup>f1298</sup> relates:

*a voice of the Lord, that rendereth recompence to his enemies;* for the Lord’s voice was in all this, and his hand in the destruction of those people; it was according to his appointment, direction, and order, in righteous judgment for their sins, they being his implacable enemies, that would not have him to rule over them, (~~294~~ Luke 19:14,27).

**Ver. 7.** *Before she travailed, she brought forth,* &c.] That is, Zion, as appears from the following verse: lest it should be thought that the interest of Christ would be swallowed up and lost in the destruction of the Jews, this, and what follows, are said concerning the conversion of many of that people, both in the first times of the Gospel, and in the latter day, as well as concerning the calling of the Gentiles, and the uniting of both in one church state. Zion, or the church of God, is here compared to a pregnant woman, that brings forth suddenly and easily, without feeling any pain, or going through any travail, or having any birth throes; at least, feeling very little pain and travail, and having very few pangs, and those, as soon as they come, are gone, and an immediate delivery ensues:

*before her pain came, she was delivered of a man child;* like a woman before she is scarcely sensible of any pain; as soon as ever she perceives the least uneasiness of this kind, is delivered of a son, to her great joy, and the joy of all about her. This is to be understood, not of the sudden and easy deliverance of the Jews from the Babylonish captivity, by the proclamation of Cyrus, which occasioned great joy; much less of the birth of Christ, of the Virgin Mary at the inn, and in the stable, which is the sense of some Popish interpreters; much better do some Jewish writers interpret it of the birth and appearance of Christ, before the troubles of their nation came on; so the Targum,

“before distress comes to her, she shall be redeemed; and before trembling comes upon her, her King shall be revealed;”

that is, the King Messiah; and so some copies have it, according to Galatinus<sup>f1299</sup>; who also makes mention of another exposition of this passage, by R. Moses Haddarsan, if it may be depended on,



“before he should be born that should bring Israel into the last captivity, the Redeemer should be born;”

that is, as he explains it, before the birth of Titus, who destroyed the temple and city of Jerusalem, the Messiah should be born; but the passage refers not to his natural but mystical birth, or the regeneration of a spiritual seed in his church; or of the conversion of the first Christians both in Judea and in the Gentile world; who were like a man child, strong and robust, able to bear and did endure great hardships for the sake of Christ, and do him much work and service, in which they persevered to the end; (see <80B>Galatians 4:26 <250I>Isaiah 54:1), as the first Christians did through various persecutions, until the times of Constantine, by whom they were delivered from them, and who is prophesied of as the church’s man child, as in (<60I>Revelation 12:2,4,5).

**Ver. 8.** *Who hath heard such a thing? who hath seen such things?* &c.]

Such numerous conversions, as after related; suggesting that they were wonderful and surprising, unheard of, what had never been seen in the world before, and which were amazing and astonishing to the church herself; (see <234I>Isaiah 49:21 60:8),

*shall the earth be made to bring forth in one day?* as if it was said the thing about to be related was as wonderful as if all the women in the world should bring forth their children in one day, or bring forth as many at once as would fill the whole earth; or as surprising as if the earth should all at once send out its herbs, plants, and trees, as it did on the third day of the creation, (<001I>Genesis 1:11,12) which now gradually spring up, some in one month, and some in another, and some are months in their production:

*or shall a nation be born at once?* was ever such a thing heard of? yet this will be the case of the Jews in the latter day, when they shall be all converted and saved; and which shall be done suddenly and at once; (see <301I>Hosea 1:10,11 <612>Romans 11:25,26), of which the conversion of them, in the first times of the Gospel, was an earnest and pledge, when three thousand were convinced, converted, and regenerated, in one day, under one sermon; and at another time, under the word, two thousand, if not five thousand: thus Christ had,

*from the womb of the morning*, or at the first break of the Gospel day, “the dew of his youth”, or numbers of souls born again to him, like the drops of the morning dew; (see <401I>Acts 2:41 4:4 <910>Psalm 110:3):

*for as soon as Zion travailed she brought forth her children*; this shows that the preceding verse must be understood of some travail and pain, though comparatively little, and so soon over, that it was as if none; and this is to be understood of the pains which Gospel ministers take in preaching the word, which is the means of regeneration, and they the instruments of it; and so are called fathers, who through the Gospel beget souls to Christ; and of their anxious concern for the conversion of sinners, and the formation of Christ in them, which is called a travailing in birth; (see <sup><A0123></sup>1 Peter 1:23 <sup><S018></sup>James 3:18 <sup><A015></sup>1 Corinthians 4:15 <sup><A019></sup>Galatians 4:19) (<sup><A022,23></sup>Romans 8:22,23) and it may also design the earnest prayers of the church and its members, striving and wrestling with God, being importunate with him, that the word preached might be useful for the good of souls; and particularly their earnest and fervent prayers for the conversion of the Jews, which will soon be brought about, when a spirit of grace and supplication is not only poured on them, but upon the saints in general, to pray fervently and earnestly for it.

**Ver. 9.** *Shall I bring to the birth, and not cause to bring forth, saith the Lord?* &c.] Or, “to the place of breaking” forth of children, as in (<sup><A013></sup>Hosea 13:13), the womb, and the mouth of it: or, “shall I break or open” that, so some <sup>f1300</sup> render it; lest too much should or seem to be attributed to the Church, she being said to travail in birth, and bring forth children, this is said by the Lord. The church may pray, and her ministers preach, and both be said to travail in birth, but it is the Lord that brings to it; regeneration is not the work of man, but of God; it is he that beget, again, quickens, renews, and sanctifies; it is he that begins the work of grace in regeneration, in real and thorough convictions of sin; which are right when men are convinced of the impurity of their nature, the exceeding sinfulness of sin, have a godly sorrow for it, and forsake it: the work is begun when souls feel the burden of sin; the inward struggling, of grace and corruption; a want of spiritual food, and hunger after it; desires after spiritual things, and a glowing love and affection for them; and when light is infused, faith, fear, and love produced, and every other grace implanted; and he that has begun the good work will perform it; as Jarchi rightly gives the sense of the clause,

“shall I begin a thing, and not be able to finish it?”

no, he is a rock, and his work is perfect, as in creation and redemption, so in regeneration and conversion; as may be concluded, from his power to

effect it, and his promise to do it; the grace of Christ, and the indwelling of the Spirit; the impotency of everything to hinder it, and the glory of the three divine Persons concerned in it. As in the natural birth it is he that gives strength to conceive, forms the embryo in the womb, ripens it for the birth, and takes the child out of its mother's womb; so he does all that answers hereunto in the spiritual birth.

*Shall I cause to bring forth, and shut the womb, saith thy God?* no, I will not. As God has regenerated many souls in the first times of the Gospel, and many more since, in various nations, in each of the ages and periods of time; so he has not ceased, nor will he cease from this work, until all his elect are born again; for everyone that is chosen of the Father, given to the Son, taken into covenant, and redeemed by his blood, shall be begotten again to a lively hope of a glorious inheritance; God will not shut the womb of conversion until they are all brought to faith in Christ, and repentance towards God. He will beget many more sons and daughters; and he will cause the fulness of the Gentiles to be brought forth and brought in, and convert his ancient people the Jews; all his promises shall be performed, and all prophecies relating to these things shall be accomplished.

**Ver. 10.** *Rejoice ye with Jerusalem, and be glad with her, &c.*] The church; she bringing forth so many spiritual children to Christ; just as, when a woman is delivered of a child, her friends and neighbours congratulate her upon it, and rejoice with her on that account; as Elisabeth's neighbours and relations did, at the birth of John the Baptist, (<sup><4057></sup>Luke 1:57,58), so the church's friends here are called together to rejoice with her, at the numerous birth and conversion of souls in her, than which nothing is more joyful to the saints; (see <sup><4058></sup>Luke 15:6,9,23,24 <sup><4153></sup>Acts 15:3):

*all ye that love her;* wish her well, and pray for her peace and prosperity; all that love God love his church, the habitation of his house, the place where his honour dwells; all that love Christ love her who is his spouse and bride, and purchased by his blood; all that love the word and ordinances love the church where they are administered:

*rejoice for joy with her, all ye that mourn for her;* that had mourned for her, when things went ill with her; these are they that mourn in Zion, and for Zion, because of the sins of her professors; corruptions in doctrine, discipline, and worship; declensions in grace; want of love to one another, and few instances of conversion: but now things being the reverse, and it

going well with her, they are called upon to rejoice exceedingly with her; for such is the sympathizing spirit of the saints, that they rejoice with them that rejoice, and weep with them that weep, (~~4125~~Romans 12:15 ~~4126~~1 Corinthians 12:26).

**Ver. 11.** *That ye may suck, and be satisfied with the breast of her consolations, &c.*] This, according to our version, expresses the end of the church's friends being called together to rejoice with her, that they might partake of her joys and comforts, delights and pleasures: but the words may be better rendered, either, according to Kimchi's sense, "therefore shall ye suck"<sup>f1301</sup>, &c.; because ye have mourned for her, and because ye have rejoiced with her; or rather, as Noldius<sup>f1302</sup>, "because ye suck", &c.; partake of her privileges and ordinances, so give a reason why they should rejoice with her. "Breast" is put for "breasts", as Jarchi observes; for as the church is represented as a woman, and as a teeming woman, she has two breasts as such, grown and fashioned, and full of milk of consolation; for "breast of her consolations" is the same as "her breasts of consolation"; (see ~~2045~~Song of Solomon 4:5), these are either Christ and his Spirit. Christ is a full breast of comfort to his people, in the greatness of his person, and the riches of his grace; in his precious blood, perfect righteousness, atoning sacrifice, and great salvation; if there be any comfort it is in him, and abounds by him. The Holy Spirit is another breast of consolation, another Comforter, by giving knowledge of the free grace gifts of God; by showing the things of Christ; by opening and applying the precious promises of the Gospel; by shedding the love of God in the heart; by witnessing to the saints their adoption, and by sealing them up unto the day of redemption. Or the covenant, and its blessings and promises: the covenant is a full breast of comfort, yields much both in life and at death; its blessings are sure mercies, blessings indeed, spiritual ones, and he that has an interest in them has enough, has all things; the promises of it are great, precious, sure, and unconditional, and afford strong consolation to the heirs of them. Or the Holy Scripture, and its two Testaments, the Old and New, which are exactly alike as two breasts; agree in the person and offices of Christ, and in all the doctrines of grace, and are full of the sincere milk of the word, and of spiritual consolation. Or the two ordinances of baptism and the Lord's supper; which agree with each other; come from the same author; relate to the same things, the sufferings and death of Christ; and to be partook of by the same persons: baptism leads to the blood of Christ for cleansing and pardon; to the burial of Christ it represents, there to behold

all sins buried with him; and to the resurrection of Christ for justification, and so is a means of much spiritual comfort; as it was to the eunuch, who from thence went on his way rejoicing: the Lord's supper is another breast of consolation, it is a feast of fat things; it represents the broken body and bloodshed of Christ, whose flesh is meat indeed, and his blood drink indeed, and so is a means of spiritual nourishment and comfort. These breasts are to be "sucked"; the mouth of faith is to be laid unto them; Christ is to be applied unto for fresh supplies of grace and comfort; the covenant and its promises are to be laid hold upon, and all the goodness in them to be pressed and got out; the Scriptures are to be diligently read and searched, and the ordinances to be frequently attended on, and fervent prayer to be incessantly used, and not restrained till the blessing is given; and such who do so are sooner or later "satisfied", filled to the full. How satisfying are Christ and his grace! the covenant of grace, its blessing and promises! the doctrine of the Gospel, and the ordinances of it! these are the goodness of God's house, with which his people are satisfied, even as with marrow and fatness, (<sup><498B></sup>Psalm 36:8 63:5 65:4),

*that ye may milk out, and be delighted with the abundance of her glory;* or, "for" or "because ye milk out", "may" or "shall milk out"<sup>f1303</sup>; that is, press with the hand of faith the above breasts of consolation, and get out from them all the comfort that is laid up in them: and so

*be delighted with the abundance of her glory;* or, "the brightness of it"<sup>f1304</sup>; Christ is the glory of his church; it is his presence with her, his grace and righteousness bestowed on her, which give her abundance of glory; and he it is in whom she glories: the Spirit of God, as a spirit of glory, rests upon her, and his grace makes her all glorious within; it is her glory to be interested in the covenant of grace, its promises and blessings, and to have the word and ordinances; her breasts are her glory, and she will have abundance of it in the latter day; (see <sup><2962></sup>Isaiah 66:12 60:1,7,13), all which greatly "delight" the lovers and friends of Zion; a sight of Christ and his fulness, and a view of God as their Covenant God, are exceeding delightful; the doctrines of the Gospel are pleasant words, and the ways or ordinances of Christ are ways of pleasantness; and particularly the church in the latter day, enjoying all these to the full, and having the glory of God upon her, will be very delightful to behold.

**Ver. 12.** *For thus saith the Lord, behold, I will extend peace to her like a river,* &c.] As the river Euphrates, so the Targum; or as the Nile, which

overflowed Egypt, and made it fruitful; or as any flowing river, large and spreading, continuing to flow, and brings blessings with it where it comes; and so denotes the abundance of this peace, the perpetuity of it, and its blessed effects. This respects not the first times of the Gospel; for though Christ the peacemaker came and made peace by his blood, and went and preached peace to Jews and Gentiles, and many enjoyed spiritual peace in believing, flowing from his blood and righteousness, yet there was very little outward peace to the churches of Christ; and when at any time had, did not last long: but, in the latter day, not only spiritual peace, which passeth all understanding, and joy unspeakable and full of glory, will be extended unto and possessed by the saints; but outward peace in great abundance, and of lasting continuance, with all kind of prosperity, temporal and spiritual, (<sup><3727></sup>Psalm 72:7 <sup><2104></sup>Isaiah 2:4 <sup><2488></sup>Isaiah 48:18): and the glory of the Gentiles like a flowing stream; like the Nile, that overflows; meaning either the vast number of converts, from among the Gentiles, that shall flow into the church, and especially many of their great men, princes, nobles, even kings and queens, who shall be nursing fathers and nursing mothers to her; (see <sup><2308></sup>Isaiah 60:3,5,10 49:23), or their riches, which are the honour and glory they shall bring with them to the church in great abundance, and shall cheerfully and freely expend them in the service and worship of God, (<sup><2306></sup>Isaiah 60:6 <sup><3720></sup>Psalm 72:10) so Kimchi interprets it of their wealth and substance:

*then shall ye suck*; the milk of the Gentiles, and the breasts of kings; that is, partake of their good things, (<sup><2306></sup>Isaiah 60:16) or the church's breasts of consolation, the sincere milk of the word and ordinances, (<sup><2301></sup>Isaiah 60:11), this is spoken to the friends of Zion, and lovers of Jerusalem, newly converted persons, (<sup><2300></sup>Isaiah 66:10):

*ye shall be borne upon her sides*, or “side”<sup>f1305</sup>; children being carried by parents or nurses on one side of them in their arms; it denotes the affectionate care and regard the church has to young converts, who are said to be nursed at her side, (<sup><2304></sup>Isaiah 60:4) she supporting and supplying them with everything in her power, by means of the word and ordinances:

*and be dandled upon her knees*: as darling children are, who are taken into the lap, and played with, and are the delight, the exceeding great delight, of their parents; and where they delight to be, as the word<sup>f1306</sup> used signifies. All shows that young converts are and should be made much of, and tenderly used; the day of small things should not be despised, or the

bruised reed broken, or the smoking flax quenched; but these lambs should be gathered into the arms, and carried in the bosom, like sucking children.

**Ver. 13.** *As one whom his mother comforteth, so will I comfort you, &c.*] Though ordinances are means, and ministers are instruments of comfort, God is the sole efficient cause of it; and very wonderful it is that he should condescend to administer it, since he is an immense and infinite Being, the high and lofty One, possessed of all perfections, and yet deigns to revive the spirit of the humble and contrite; since he is the Maker of heaven and earth, and all things, and those he comforts are dust and ashes; and especially since they have sinned against him, and rendered themselves abominable to him; and moreover, seeing he is so strictly just and righteous, and they also continually guilty of backslidings and revoltings from him: and yet there are many things which confirm that he will comfort them, as he here declares; since he has loved them with an everlasting love, insomuch as to give his Son for them, and to quicken them when dead in sin; and seeing he has taken them into covenant with himself, and is their covenant God and Father; and, besides, has promised to do it, who never fails, and who is able, being God all sufficient. The Targum is,

“my Word shall comfort you;”

his essential Word Christ, the consolation of Israel, from whom all true and solid comforts flow; or the written word, read or heard, and especially as applied by the Spirit of God, who is another Comforter, and whose consolations the people of God walk in, nor are they small. Now the manner in which the Lord comforts the saints, especially young converts, is the most kind, tender, and affectionate; as a tender hearted mother comforts her child; when it has fallen and hurt itself, and cries, she takes it up in her arms, hugs it in her bosom, and speaks comfortably to it, to still and quiet it. The children of God often fall into sin, and hurt themselves, their peace and joy, break their bones, and lose the enjoyment of God; when, being sensible of their evils, they roar as David did, and weep bitterly as Peter; then the Lord speaks comfortably unto them, and bids them be of good cheer, for their sins are forgiven them. Or as, when a mother has an afflicted child more so than the rest, her heart yearns most after it, and she does all she can to comfort it. The people of God are an afflicted people, and their afflictions are grievous and painful; and they cry to God in their distress, who pities them, visits them, looks upon their afflictions, grants them his presence, supplies them with his grace, supports



with his everlasting arms, makes their bed for them, and comforts them in all their tribulations. Or as, when a child behaves ill, the mother looks shy at it, and carries herself at a distance; which being observed, the child takes it to heart, and then that affects her, and she returns to it, and comforts it: thus, for faults committed, the Lord hides himself from his people, which grieves and troubles them; and then he gathers them to himself with great mercies, and with lovingkindness has mercy on them; and having also chastised them for their sins; and hearing them bemoaning themselves, his heart is moved towards them, and he restores comforts to them, to their mourning souls; (see <sup>2394</sup>Isaiah 49:14 54:7,8) (<sup>2571</sup>Isaiah 57:17,18 63:9 <sup>2618</sup>Jeremiah 31:18-20), it is in the original, “as a man whom his mother comforteth”<sup>f1307</sup>; for mothers have a tender regard to their sons when grown up to men’s estate; and all the things above mentioned may befall the people of God, when they are become young men, yea, fathers: and ye shall be comforted in Jerusalem; nothing shall hinder comfort when God speaks it, or resolves to give it; not Satan, and all his temptations; the world, and all its afflictions; nor all their sins and transgressions, and the sense they have of them; nor all their unbelief, by reason of which sometimes they refuse to be comforted; but when it is the will of God they should, a tide of comfort flows in, that overpowers all: and this is often done in Jerusalem, in the church, where the Lord grants his presence, and commands his blessings; where his word is preached unto consolation, and the ordinances, those breasts of consolation, are ministered and held forth; though this is said not to the exclusion of other places, where the Lord may meet his people and comfort them, in their own houses, in their closets, in their shops, in rising up and lying down, in going out and coming in.

**Ver. 14.** *And when ye see this*, &c.] All the above things prophesied of come to pass; the conversion of the Jews; the peaceable and prosperous condition of the church of Christ; and perceive, feel, and enjoy the comforts of God in an experimental manner:

*your heart shall rejoice*; for nothing can be matter of greater joy than these; these cause an inward, hearty, and sincere joy, and not mere outward expressions of it:

*and your bones shall flourish like an herb*; in a well watered garden, or on which the dew lies; which revives, lifts up its head, and is green and flourishing: so the hearts of God’s people are comforted and filled with joy, it renews their spiritual strength; the bones that were dried up with sorrow



become fat and flourishing and like a garden of herbs, whose springs fail not; (see <sup><3172></sup>Proverbs 17:22 <sup><2881></sup>Isaiah 58:11). The people of the Jews, in their present state, are like dry hones; but these dry bones shall live at the word of God, and through the power of his grace, and stand upon their feet, and which will cause great joy to others, and be is life from the dead. This passage Abarbinel and other Jewish writers interpret of the resurrection of the dead; for they believe the same body will rise, and the same bones revive. They have indeed a fabulous notion of the bone “luz”, which they say is never consumed, and from which the rest will be restored; but, letting this pass, it may be observed that they use these words with others at the funeral of their dead, and when they return from the grave, thereby expressing their faith in this article. The ceremony used by them is this,

“as they return from the grave, everyone of them plucks up grass from off the ground twice or thrice, and casts it over his head behind him, saying those words of the psalmist, “and they of the city shall flourish like grass of the earth”, (<sup><3726></sup>Psalm 72:16) and this they do, to signify their hopes of the resurrection of the dead, who shall flourish as the grass, as the prophet says, “your bones shall flourish as the herb”<sup>f1308</sup>,”

or tender grass; as that springs up after it is cut down, so will the bones of the dead revive again, after they have been reduced to dust in the grave; and if that experiment is fact, said to be made by chemists, that herbs may be caused to grow up out of their ashes, it will serve very much to illustrate the words taken in this sense; which is done in the following manner,

“they take a rose, gillyflower, or any other plant, in the spring, in its full consistence, and beat the whole of it in a mortar to a paste, and extract a kind of ashes or salt out of it, which they put up in glasses, stopped and sealed; and, by applying a candle or a soft fire to them, the herbs or plants are perceived, by little and little, to rise up again out of their salt or ashes, in their several proper forms, as they did in the field”<sup>f1309</sup>.”

*And the hand of the Lord shall be known towards his servants:* in making them thus joyful, prosperous, and fruitful; in protecting and preserving them, and, in supplying all their wants; his hand of power, which is not shortened that he cannot save; and his hand of grace, which is opened to distribute to the necessities of his people:

*and his indignation towards his enemies*; the worshipper, of the beast, the followers of antichrist, who will drink deep of the wine of the wrath of God, poured out without mixture into the cup of his indignation, he will put into their hands; whose indignation is such as is intolerable, there is no standing before it, or sustaining it, or abiding under it; (see <sup>6649</sup>Revelation 14:9,10). Kimchi says this will be fulfilled in the war of Gog and Magog.

**Ver. 15.** *For, behold, the Lord will come with fire*, &c.] Either with material fire, with which mystical Babylon or Rome shall be burnt, (<sup>6688</sup>Revelation 18:8), or with indignation and wrath, which shall be poured out like fire, and be as intolerable and consuming as that:

*and with his chariots like a whirlwind*; making a great noise, and striking great terror; alluding to chariots in which men used formerly to fight:

*to render his anger with fury, and his rebuke with flames of fire*; a heap of words, to show the fierceness of his wrath, and how severe his rebuke of enemies will be; which will be not a rebuke in love, as of his own people, but in a way of vindictive wrath.

**Ver. 16.** *For by fire, and by his sword, will the Lord plead with all flesh*, &c.] With the Mahometans, the Turks, the Ottoman empire, against whom he will call for a sword, and will rain upon them fire and brimstone, signified by Gog and Magog, (<sup>6692</sup>Ezekiel 38:22 39:6) and with the other antichristian powers at the battle of Armageddon; and when the fourth vial will be poured upon the sun, and men will be scorched with fire; (see <sup>6698</sup>Revelation 16:8,9,16 19:20,21):

*and the slain of the Lord shall be many*; that is, those that will be slain by the Lord, both in the attempt of the Turks to recover the land of Canaan out of the hands of the Jews, possessed of it; whose numbers of slain will be so many, that the burying of them will last seven months, (<sup>6692</sup>Ezekiel 39:12) and in the battle between the Christian princes, Christ at the head of them, and the antichristian armies, led on by the beast and the kings of the earth; when the fowls of the air will be invited to the great supper of the Lord, to eat the flesh of kings, captains, and mighty men, so great will the slaughter be, (<sup>6697</sup>Revelation 19:17-21), see also (<sup>6313</sup>Isaiah 11:13).

**Ver. 17.** *They that sanctify themselves*, &c.] This is a description of the enemies of the Lord, and of his people, who shall be slain at this time; not who are sanctified by the Spirit and grace of God, but who sanctify themselves, pretend to make themselves holy, and give out that they are

holier than others; professing great outward sanctity, as the Papists do, but destitute of real inward holiness: or, “that prepare themselves”, as the Targum; to go and worship such an idol, on such a day, as Jarchi and Aben Ezra interpret it, and as the above followers of the man of sin do, (~~666~~ Revelation 9:20,21)

*that purify themselves in the gardens*; in pools or ponds of water in gardens. This Kimchi understands of the Persians, by whom he means the Mahometans, who bathe and purify themselves daily, but yet are unclean in their lives and actions; and it is true also of the Papists, who pretend to purify themselves with their holy water in their churches. “Behind one tree in the midst”: so Aben Ezra supplies it. Some take Achad, rendered “one”, to be the name of an idol. Macrobius<sup>f1310</sup> says, the Assyrians worshipped the sun under the name of Adad, which signifies “one”; him they adore as a most powerful deity; the same perhaps, with the Adodus of Sanchoniatho<sup>f1311</sup>, whom he calls the king of the gods; and the Adadus of Pliny<sup>f1312</sup>, the god of the Syrians, from whom the gem “adadunephros” has its name. The Targum paraphrases it, “company after company”; to which agrees the Syriac version, “that purify themselves--one after another”; as the Papists go to Mass company after company, when they make use of their holy water purification. The phrase, “after one in the midst”,<sup>f1313</sup> as it may be rendered, may signify, after some middle person or mediator; and the note of Cocceius is not amiss, after the false vicar and head, that is, the pope, the pretended vicar of Christ, and head of the church the above things the Papists do after his orders and injunctions. So R. Bechai<sup>f1314</sup> interprets all of this of the Mahometans and Papists; his words are, as Buxtorf<sup>f1315</sup> has cited them,

“that sanctify themselves; these are the sons of Edom (that is, the Christians), whose custom it is to move their fingers here and there (that is, to sanctify themselves with the sign of the cross): that purify, themselves; these are the sons of Ishmael (that is, the Turks), whose custom is to wash their hands and their feet; which custom of washing they had from Esau and the Jews: “after one in the midst”; this signifies the cross of the Edomites (that is, the Christians), by which they sanctify, themselves;”

the Papists he means. Ben Melech understands it of one pool in the midst of the garden; and observes, that others interpret it of one of the groves in the midst of it.

*Eating swine's flesh, and the abomination, and the mouse*; the eating of swine's flesh, and the mouse, were forbidden by the law of Moses, (<sup><6107></sup>Leviticus 11:7,29) and some think by the "abomination" is meant the "weasel", since that is mentioned in the above law with the "mouse"; though it may be rather things offered to idols, or blood, are designed. Mice have been eaten, at least some sort of them, as the dormouse, by some people, particularly the Romans, and counted delicious food, as Sanctius upon the place, from various authors, has showed; and Bochart<sup>f1316</sup> also observes, that there is a kind of field mice, called by the Arabians "jarbuo", which are eaten by them, and had in great esteem, and is the very word the Arabic interpreter renders this by in the text. Now, though the ceremonial law is abolished, and all distinction of meats ceased, and will continue so in the times referred to; yet the description of these unclean people, pretending to so much sanctity and purity, is taken from such persons who were reckoned impure in the times the prophet wrote; and may particularly point at such who abstain from meats at certain times, to be eaten lawfully; and yet are as unclean as those under the law were, who ate things forbidden; they being such who are abominable, and make an abomination, and a lie, (<sup><6218></sup>Revelation 21:8,27): "these shall be consumed together, saith the Lord"; in the above mentioned battles, or in the lake which burns with fire and brimstone.

**Ver. 18.** *For I know their works, and their thoughts, &c.]* That is, of the persons before described; their evil works and thoughts, which are known to Christ the discernor of the thoughts and intents of the heart, whose eyes are as a flame of fire to pierce and penetrate into them, (<sup><6218></sup>Revelation 2:18,23) or, "as for me<sup>f1317</sup>, their works and their thoughts"; as I know them, and abhor them, I will take vengeance on them for them, for what they have devised and done against me and mine: "and it shall come"; that is, it shall come to pass, or the time shall come:

*that I will gather all nations and tongues*; not against Jerusalem in the war of Gog and Magog, as the Jewish commentators, Aben Ezra, Jarchi, and Kimchi, interpret it, illustrating it by (<sup><344></sup>Zechariah 14:2) but to Christ and his church, by the preaching of the Gospel; which in the latter day will be published to every nation, kindred, tongue, and people, and that immediately upon the destruction of both the western and eastern antichrists; and particularly, by the means of the latter, way will be made for it into the kingdoms of the east, which thereby will become the kingdoms of our Lord and of his Christ, (<sup><646></sup>Revelation 14:6 16:12 11:15),

*and they shall come and see my glory*; the glory of Christ's person, offices, and grace; the glory of his Gospel, worship, and ordinances; the glory that will be upon Zion the church, and on all which there will be a defence, and a glorious sight it will be; (see <sup><2305></sup>Isaiah 4:5 60:1-3).

**Ver. 19.** *And I will set a sign among them, &c.*] Either a miraculous sign, something wonderful, as the word is often used, (<sup><0908></sup>Exodus 4:8,9 <sup><2371></sup>Isaiah 7:11,14), not the effusion of the Spirit on the day of Pentecost, in the presence of men of all nations; or the miracles wrought in the Gentile world by the apostles, in confirmation of the Gospel; but rather the wonderful conversion of the Jews, (<sup><2768></sup>Isaiah 66:8), or those wonders, the time of the end of which is inquired, (<sup><2716></sup>Daniel 12:6) or else some distinguishing sign or mark is meant; such an one as was set on Cain, and on those that sighed and mourned for the sins of Jerusalem, (<sup><2604></sup>Ezekiel 9:4), and may intend the seal or mark of Christ's Father's name, in the foreheads of his people, to distinguish and preserve them from being hurt with others, (<sup><6108></sup>Revelation 7:3,4 14:1), or, best of all, a sign or ensign to gather persons together; which, though not the usual word for an ensign, is sometimes so used, as in (<sup><3744></sup>Psalms 74:4), and so may intend Christ, who is a sign that has been spoken against, (<sup><4124></sup>Luke 2:34) and is set up in the ministration of the Gospel, to gather souls unto him, (<sup><2300></sup>Isaiah 10:10,12), and which, as it was attended with great success in the first times of the Gospel, will also in the latter day, (<sup><2310></sup>Isaiah 2:2,3 49:18-21 60:4,5,8):

*and I will send those that escape of them*; meaning, not the apostles and first preachers of the word, that escaped the perverseness and frowardness of the Jewish nation, their rage and persecution, and the wrath that came upon them to the uttermost; but those that shall escape at the defeat of the Turks, and at the ruin of mystical Babylon, and at the fall of the tenth part of the city, (<sup><6113></sup>Revelation 11:13 18:4) and who also, in a spiritual sense, will escape the pollutions of the world, through the grace of God, and knowledge of Christ; the vengeance of divine justice; the curses of the law, and wrath to come; hell and eternal damnation, by fleeing to Christ; these, some of them, will be made preachers of the Gospel; as who so fit as those to warn sinners of their danger, to show men the way of salvation, and publish the good tidings of the Gospel, and will be sent of God with a commission from him "unto the nations"; in order to gather them to Christ and his church, and behold his glory: particularly to "Tarshish", a word sometimes used for the sea; and the Vulgate Latin version renders it "the nations in the sea"; or, as the Targum, the province of the sea, the maritime

provinces, those that lie nearest the sea; the Persian and Arabian seas; or Tartessus in Spain; and may be put for the whole country:

*Pul, and Lud, that draw the bow*; which some take to be the same with Put and Lud, or Lybia and Lydia, which go together, (<sup>244B</sup>Jeremiah 46:9 <sup>245B</sup>Ezekiel 30:5) both countries in Africa, famous for archery; and the Vulgate Latin version renders it Africa and Lydia; though Bochart, and after him Vitringa, take Pul to be the same with Philas, an island upon the Nile, above Syene, between Ethiopia and Egypt, of which Diodorus Siculus<sup>f1318</sup> and Strabo<sup>f1319</sup> make mention; or Elephantine, the same with Phil, near the other. Kimchi interprets those that draw the bow of the Turks:

*to Tubal and Javan*; which the same version renders Italy and Greece:

*and the isles afar off*; even as far as the West Indies: what places and countries are exactly and precisely meant cannot be determined; only, in general, that into various parts of the world, east, west, north, and south, even the most distant, the Gospel and Gospel ministers shall be sent:

*even to those that have not heard my fame*; or, “my report”<sup>f1320</sup>; the Gospel, which is a good and true report of Christ; this the nations, covered with gross darkness, the Pagan ones, have not so much as heard of, but now shall, through these men being sent unto them:

*neither have seen my glory*; in the glass of the Gospel, that having never been set before them; and so have never seen the glory of Christ, as the only begotten of the Father; his comeliness and beauty, the fulness of grace in him, nor any of the excellencies of him, either of his person or offices:

*and they shall declare my glory among the Gentiles*; this, those that are escaped, or the preachers sent to the nations, shall do; they shall declare publicly, plainly, and clearly, that Christ is the brightness of the divine Glory; shall declare the glory of his deity; of his rich grace and love to sinners, in suffering and dying for them; of his salvation, how great, complete, suitable, and glorious it is; with all the glorious truths of the Gospel, peace, pardon, righteousness, and eternal life, by Christ.

**Ver. 20.** *And they shall bring all your brethren, for an offering unto the Lord, out of all nations, &c.]* This is not said of the Jews, either with respect to the first times of the Gospel; not of the devout men of all nations that heard the apostles on the day of Pentecost; nor of those the Gospel

met with in the Gentile world, by the ministry of the apostles, to whom Peter and James write their epistles; or, in the latter day, such who remain in the several nations after the general conversion of that people; but this is to be understood of the Gentiles, and of the bringing in the fulness of them, by means of those who shall escape the calamities of those times, the destruction of the eastern and western antichrist; some of which will become preachers of the word, and be the instruments of doing this work: here the Gentiles are called the brethren of the converted Jews, as all the Lord's people are brethren one of another, be they of what nation they will; they are all in a spiritual sense the seed and children of Abraham, who is the father of all that believe; and so all believers are brethren, Jews and Gentiles; yea, they are all the children of God, who is the one God and Father of all, in the covenant of grace, which is common to them all; and by adoption, and through regeneration, the evidence of it. Christ stands in the relation of an elder brother to them all; and the church universal, the Jerusalem above, is the mother of them all; they are mother's children, and so brethren; they are partakers of the same blessings and privileges, and heirs of the same promises, grace, and glory: now all those that are predestinated to the adoption of sons, that are the children of God scattered abroad, and whom God has promised to call by his grace, shall be brought in; not one shall be left behind; such is the will of God, which cannot be resisted; such their election of grace, which stands firm on the sovereign will of God, and, always obtains; such the suretyship of Christ, and the purchase of his blood, which make the bringing of them absolutely necessary; and the Lord knows where they are, and will send his Gospel and ministers to them, to fetch them in, let them be in ever such distant and obscure places: and these shall be brought,

*for an offering to the Lord*; which shall be offered to him, either by the persons that bring them, the ministers of the Gospel, who are the priests of the Lord, (<sup>2762</sup>Isaiah 66:21) and who offer, not slain beasts, as under the law, but living persons, men and women, converted under their ministry; whom they bring to the Lord, and to his house, as trophies of his victorious grace, to serve and glorify him. The Apostle Paul seems to allude to this passage, and to give the sense of it, (<sup>4516</sup>Romans 15:16) or else by themselves that are brought; who shall present their souls and bodies a living, holy, and acceptable sacrifice unto God, as their reasonable service; not to atone for their sins, but in gratitude to the Lord, as being his, and



not their own, (<sup><6101></sup>Romans 12:1) the means by which they shall be brought follows:

*upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts*; which Kimchi and Aben Ezra interpret of camels, the better sort of them; but the Targum renders it, with praises; and so Jarchi understands it of the songs of those that skip and dance for joy; (see <sup><0016></sup>1 Samuel 6:16), which carriages are not to be understood literally, but figuratively, expressive of the Gospel ministry, which is the vehicle of salvation, and in which souls are brought to Christ, and to his church; and various sorts being mentioned, may signify the multitudes that shall be gathered in, and the different accommodations made, according to different circumstances; some that are strong and eager, and impatient of church communion, are brought on more speedily, on horses, and swift beasts; and others more weakly, and can move but slowly, in chariots and litters; and all denote the safe and honourable way and manner in which they are conducted, as well as the welcome they may expect to have in the churches of Christ; since all manner of help is afforded to them. The horse is an emblem of the Gospel ministry, and so is the chariot, (<sup><6102></sup>Revelation 6:2 <sup><2103></sup>Song of Solomon 3:9,10) the place they will be brought unto is,

*to my holy mountain Jerusalem, saith the Lord*; not Jerusalem literally taken, though it is highly probable it will be at this time a place of great resort of all Christians; but the church, often called by this name in this prophecy, and in this chapter; a “mountain”, for height, visibility, and especially for firmness and immovableness; a “holy” one, where holy things, words, and ordinances are ministered, holy persons meet, and none else should be members of it; hither converted persons are brought, to partake of those holy things, and have communion with holy persons, by means of the ministers of the Gospel, who invite, exhort, encourage, and persuade, and use the most forcible arguments they can, but after all are but instruments, God is the cause; it is he that brings souls to Zion, (<sup><2104></sup>Jeremiah 3:14) the manner follows:

*as the children of Israel bring an offering in a clean vessel into the house of the Lord*; just as the “minchah”, or meat offering, was brought in a pure and clean vessel into the sanctuary of the Lord, and there presented before him; as all the vessels there were Holy Ones, (<sup><4105></sup>Ezra 8:28) denoting who those should be that should be brought and offered; persons whose hearts were purified by faith in the blood of Christ; called with a holy calling;



sanctified by the Holy Ghost; and appearing in the beauties of holiness of heart and life. The Septuagint version renders it, “with psalms”; and the Arabic version, “with a jubilee”; suggesting they should be brought with joy and gladness; (see <sup>1965</sup>Psalm 45:15). The ancient Jews <sup>f1321</sup> interpret all this of the gifts brought to the King Messiah in his days.

**Ver. 21.** *And I will also take of them for priests, &c.*] That is, of the Gentiles, the brethren brought as an offering to the Lord; and therefore must respect Gospel times, when the Aaronic priesthood would be changed and cease, which admitted not of Gentiles, nor any of any other tribe in Israel, but the tribe of Levi; nor is this to be understood of the spiritual priesthood common to all believers, (~~1~~ 1 Peter 2:5,9 ~~6~~ Revelation 1:6 5:10) since of those converted Gentiles brought, not all, but only some of them, would be taken for priests; and therefore can only be interpreted of the ministers of the word, who, in Old Testament language, are called priests, though never in the New Testament; but elders, bishops, overseers, pastors, and teachers. The first preachers of the Gospel were Jews, as the twelve apostles, the seventy disciples, Paul and Barnabas, and others; but when the Gospel was preached, and churches planted in the Gentile world, then priests, or pastors, or elders, were taken out from among them, and ordained over the churches everywhere; and which have continued, more or less, ever since; and will be more abundant in the latter day; whose work and office is not to offer up slain beasts, as the priests of old; but to point to the sacrifice of Christ, to the Lamb of God, that takes away the sins of men; and to teach the knowledge of crucified Christ, and the several doctrines and duties of the Christian religion, as the priests formerly taught the knowledge of the law, (~~2~~ Malachi 2:7):

*and for Levites, saith the Lord;* this still more clearly shows that the prophecy belongs to the Gospel dispensation, and is to be understood figuratively and spiritually; for none but those of the tribe of Levi could be taken for Levites in a literal sense; but here Gentiles are said to be taken for such, and design men in Gospel churches. The Levites, as their name signifies, were such as were “joined” to others; they ministered to the priests, and assisted them, and had the charge of the temple, and the vessels of it, to whom deacons now answer; who are helps and assistants to the ministers of the word: their business is to serve tables, and to take care of the secular affairs of the church; so that this is a prophecy of the churches in the latter day being truly organized, and filled with proper officers, as well as with numerous members.

**Ver. 22.** *For as the new heavens, and the new earth, which I will make,* &c.] Not “have made”; for this is not to be understood of the heavens and the earth made new in the beginning, and which continue so without any change or alteration; though sometimes the perpetuity of the church, which is here predicted, is set forth by the duration of those, (<sup><49886></sup>Psalm 89:36,37 <sup><2416></sup>Jeremiah 31:35-37 33:25,26) but either of the new state of things under the Gospel dispensation, which still continues, promised (<sup><23515></sup>Isaiah 65:15,17), or rather, since that would be an illustration of it by the same thing in different words, it may be interpreted literally of the new heavens and the new earth, which will be made when the present ones shall wax old and perish, and be no more, as in the New Jerusalem state, (<sup><61810></sup>2 Peter 3:10-13 <sup><62101></sup>Revelation 21:1):

*shall remain before me, saith the Lord;* these shall continue, not only throughout the Millennium, or thousand years’ reign, but for ever:

*so shall your seed and your name remain;* not the natural seed of believers; all have not such seed, and they that have, they are not all converted persons; but the spiritual “seed” of the church, born in her, and brought up by her; which shall continue in successive generations to the end of time, notwithstanding the persecutions of men, and the craft of false teachers, and the reproaches and banterers of a vain world, (<sup><49223></sup>Psalm 22:30 <sup><23921></sup>Isaiah 59:21), and their “name” also; the name of Christ they name and confess, and that is called upon them, and from whence they are called Christians; this shall endure as long as the sun, (<sup><49717></sup>Psalm 72:17) or the new name of sons and daughters of the Almighty; or their fame and glory, the memory of them; they shall be had in everlasting remembrance, (<sup><49316></sup>Psalm 112:6).

**Ver. 23.** *And it shall come to pass, that from one new moon to another,* &c.] Or, “from month in its months”<sup>f1322</sup>,

The Targum is,

“in the time of the beginning of the “month in its month”;

that is, in every day of the month; or rather every month:

*and from one sabbath to another;* the form of expressions the same as before; and in like manner paraphrased in the Targum; and signifies either every day in the week; or rather every sabbath, or first day in the week; for we are not to imagine that new moons and Jewish sabbaths, that is, seventh day sabbaths, shall now be observed, which have been long abolished,

(<sup>5126</sup>Colossians 2:16) but, as New Testament officers of churches are, in the preceding verses, called by Old Testament names; so here the times and seasons of Gospel worship are expressed in Old Testament language; and the sense is, that the people of Christ and members of churches, in the latter day, shall constantly attend church meetings; shall assemble together every month to celebrate the Lord's supper; and every Lord's day, to hear the word, pray and sing praises together; hereby enjoying much spiritual peace and rest, and increasing in evangelical light, signified by the new moons and sabbaths; and especially this will have a fuller accomplishment in the New Jerusalem state, when there will be a perfect sabbatism, which now remains for the people of God, and when their light will be exceeding great and glorious; and so the Jews<sup>f1323</sup> interpret this of the world to come, which is all sabbath or rest; that is, from all toil and labour, from sin and sorrow, from Satan's temptations, and the world's persecutions; but not from the worship and service of God; though that will be in a different and more perfect manner than now it is; as follows:

*all flesh shall come to worship before me, saith the Lord*; that is, men of all nations, and persons of each sex; not Jews only, and their males, as formerly, but men and women; not every individual, but all that will be converted, which will be many, shall come to the places of public worship, where the saints meet together for that purpose, and join together in it; and this they shall do continually and without intermission, as the first Christians did, (<sup>4122</sup>Acts 2:42 <sup>5805</sup>Hebrews 10:25). The Talmud<sup>f1324</sup> interprets this of such whose heart is become as flesh; (see <sup>3736</sup>Ezekiel 36:26) these shall not only worship in the presence of God, and in the view of him the omniscient God, and by his assistance, and to his glory; but him himself, Father, Son, and Spirit, with reverence and devotion, in spirit and in truth, and that constantly, in the New Jerusalem, and ultimate glory, in the utmost perfection and purity.

**Ver. 24.** *And they shall go forth*, &c.] That is, those constant and spiritual worshippers shall go forth from the holy mountain Jerusalem, the church of God, whither they are brought as an offering to the Lord, and where they worship him; for this is not to be understood of going out of Jerusalem literally, as Aben Ezra and Kimchi; or of their going out of their graves after the resurrection, as others; but either out of the Christian assemblies, or out of the houses of the saints, and the beloved city, when fire shall come down from heaven, and destroy the wicked, (<sup>6109</sup>Revelation 20:9):

*and look upon the carcasses of the men that have transgressed against me.*  
The Targum is,

“against my Word;”

against Christ, whose person they blasphemed, denying him to be God; whose office, as a Mediator and Saviour, they rejected; whose doctrines they contradicted; and whose ordinances they despised: these are not the carcasses of the camp of Gog and Magog, the Jews so call, as Kimchi interprets it; though it may have reference to the carcasses of Gog’s army, the Turks, that will be slain in their attempt to recover Judea, (<sup>2681E</sup>Ezekiel 38:1-39:29) or else the carcasses of those that will be slain at the battle at Armageddon, (<sup>6666</sup>Revelation 16:16 19:18-21) or the army of Gog and Magog, at the end of the thousand years, (<sup>6108</sup>Revelation 20:8,9). The Talmudists<sup>f1325</sup> observe from hence, that the wicked, even at the gate of hell, return not by repentance; for it is not said, that “have transgressed”, but “that transgress”; for they transgress, and go on for ever; and so indeed the word may be rendered, “that transgress”, or “are transgressing”<sup>f1326</sup>; for they interpret it of the damned in hell, as many do; and of whom the following clauses may be understood:

*for their worm shall not die;* with which their carcasses shall be covered, they lying rotting above ground; or figuratively their consciences, and the horrors and terrors that shall seize them, which they will never get rid of. The Targum is,

“their souls shall not die;”

as they will not, though their bodies may; but will remain to suffer the wrath of God to all eternity: neither shall their fire be quenched; in hell, as Jarchi interprets it; those wicked men, the followers and worshippers of antichrist, will be cast into the lake which burns with fire and brimstone; they will for ever suffer the vengeance of eternal fire; and the smoke of their torment shall ascend for ever and ever, (<sup>6440</sup>Revelation 14:10 19:20):

*and they shall be an abhorring unto all flesh;* the true worshippers of God, (<sup>2663</sup>Isaiah 66:23) to whom their carcasses will be loathsome, when they look upon them; and their souls abominable, because of their wicked actions; and who cannot but applaud the justice of God in their condemnation; and admire distinguishing grace and mercy, that has preserved them from the like ruin and destruction. The Targum is,

“and the ungodly shall be judged in hell, till the righteous shall say concerning them, we have seen enough;”

(see ~~404~~ Mark 9:44,46,48), where our Lord mentions and repeats some of the clauses of this, text, and applies them to the torments of hell.

# FOOTNOTES

- ft1 -- T. Bab. Bava Bathra, fol. 14. 2.
- ft2 -- Ecclesiasticus, ch. xlvi. ver. 22.
- ft3 -- Demonstrat, Evangel. 1. 5. c. 4. inscript. p. 225.
- ft4 -- Adv. Ruffinum, fol. 76. D. tom. 2. ad Paulam & Eustechium, fol. 8. M. tom. 3.
- ft5 -- Prooem. in Es. fol. 2. B. tom. 5.
- ft6 -- Comment. in Proph. Poster. fol. 1. 2.
- ft7 -- Ad Paulam, ut supra, (& Eustechium, fol. 8. M. tom. 3.)
- ft8 -- T. Bab. Bava Bathra, fol. 15. 1.
- ft9 -- Hist. Dynast. p. 43.
- ft10 -- P. 11. Ed. Hottinger.
- ft11 -- De. Vitis Prophet. c. 7. & Isidor. Hispalens. de Vit. & Mort. Sanct. c. 37.
- ft12 -- R. Eleazar in Yalkut, pars 2. fol. 118. 2.
- ft13 -- Onomastic. Sacr. p. 319.
- ft14 -- T. Bab. Megilla, fol. 10. 2. & Sota, fol. 10. 2. & Seder Olam Zuta, p. 104. Juchasin, fol. 12. 1. Shalshalet Hakabala, fol. 11. 2.
- ft15 -- Ad Paulam, fol. 8. M. tom. 3.
- ft16 -- T. Bab. Megilla, fol. 15. 1.
- ft17 -- Kimchi in 2 Chron. xxv. 7.
- ft18 -- **ytI dg** “magnificavi”, Montanus, Vatablus; **ytmwrw** “exaltavi”, Munster; “extuli”, Jun. & Tremel. **υθωσα**, Sept.
- ft19 -- **με ηψεγησαν**.
- ft20 -- “Spreverunt me”.
- ft21 -- Comment. Ling. Ebr. p. 13, 14.

- ft22 -- **ˆnwbth** a **ˆzk** “intellexit”. So Gussetius says it signifies a spontaneous application, by which you stir up yourself to understand; which is an action leading to wisdom, and without which no man can be wise, Comment. Ling. Ebr. p. 121.
- ft23 -- **aj j ywg** “gens peccatrix”, Sept. V. L. Syr. Ar.
- ft24 -- **ˆy[ dbk** “gravi iniquitate”, V. L.
- ft25 -- **wkt hm l [** “super quo”, V. L. “ad quid”, Ar.
- ft26 -- **hrs wpyswt** “addentes prevaricationem”, Sept. V. L.
- ft27 -- **wrz al** “non expessa fuere a” **rwz** “exprimere humorem, hoc significari clarum est ex” Jud. vi. 38. Gusset. Comment. Ling. Ebr. p. 227. So Vatablus, Junius & Tremellius.
- ft28 -- As if it was **prz**, which signifies a flood, or overflowing of water, Hab. iii. 10. to which sense Aben Ezra inclines; so Schultens in Job xxiv. 8.
- ft29 -- **hksk** **ως σκηνη**, Sept.
- ft30 -- **hrwxn ry[k** “ut urbs custodita”, Gusset. Comment. Ling. Ebr. p. 529. “Observata vel observanda”, Forerius.
- ft31 -- Misn. Chagiga, c. 2. sect. 4.
- ft32 -- The whole verse, agreeably to the accents, is thus rendered by Reinbeck. de Accent. Heb. p. 377, 378.
- ft33 -- Misn. Sabbat, c. 9. sect. 3. T. Bab. Yoma, fol. 67. 1,
- ft34 -- T. Bab. Sabbat, fol. 89. 2.
- ft35 -- Gussetius observes, that **ˆwmj** signifies not “oppressed”, but infected with leaven, and so **ˆwmj yrça** means, reduce to a right way him that is corrupt with the leaven of vice, by hindering him that he may not go on to hurt the fatherless. Comment. Ebr. p. 265.

ft36 -- It being usual to mix water with wine, and drink it, and this being not at all reproachful, but commendable, Gussetius thinks such a version does not express the sense of the words; he therefore thinks that **l hm** is the same as **l l whm** contracted, which signified “infatuated”; and so the words should be rendered, “thy wine is infatuated into water”; is degenerated, and has lost its spirit and sprightliness, and is become insipid and tasteless. So Jarchi mentions a Midrash, which interprets it by the same word in (Ecc 2:2). It is a word only used in this place. Joseph Kimchi says that <Arabic> in the Arabic, language has the signification of mixture, but without giving any instance. Indeed, according to Castel, it is used for the lees of oil.

ft37 -- **uj na** “consolationem capiam”, Vatablus, Junius & Tremellius, Piscator. “Consolabor me”, Cocceius.

ft38 -- **rbç** “contritio sive confractio”, Syr.

ft39 -- Apud Wagenseil. Tela ignea, p. 29.

ft40 -- T. Bab. Sabbat, fol. 63. 1.

ft41 -- R. Nachman. Disputat. cum fratre Paulo, p. 41. R. Isaac. Chizzuk Emuna, par. 1. cap. 1. p. 43, 44. Kimchi in Isa. lxxv. 19.

ft42 -- **udqm** “prae oriente, vel filiis orientis”, Vatablus.

ft43 -- **απ αρχης**, Sept.; “ut olim”, Vulg. Lat. Sic Syr. & Ar.

ft44 -- T. Bab. Roshhashana, fol. 31. 1. & Sanhedrin, fol. 92. 2. & 97. 1.

ft45 -- Phurnutus de Natura Deorum, p. 59.

ft46 -- Zohar in Exod. fol. 3. 3. & in Numb. fol. 99. 3.

ft47 -- **udah ^m**.

ft48 -- T. Bab. Sabbat, fol. 15. 1. Sanhedrin, fol. 41. 1. and Beracot, fol. 58. 1.

ft49 -- T. Bab. Chagiga, fol. 14. 1. Jarchi in loc.

ft50 -- T. Bab. Chagiga & Jarchi, ut supra. (fol. 14. 1. Jarchi in loc.)

ft51 -- **çj l ^wbn** “intelligentem incantationis”, Vatablus.

ft52 -- T. Bab. Sanhedrin, fol. 97. 1.

ft53 -- **açy** “attollet manum”, Piscator.



- ft54 -- **pyhynp trkh** “cognitio vultus eorum”, Munster, Vatablus, V. L.
- ft55 -- “Obfermatio”, Janius & Tremellius; “durities”, Piscator.
- ft56 -- So Schindler renders the Arabic word <Arabic>, “hacar”, impudence. Vid. Castel. Lexic. col. 846.
- ft57 -- **bwj yk** “quod bene agat”, Vatablus.
- ft58 -- “Dicite justum, quod bonus beatusque est”, Cocceius.
- ft59 -- **[r [çrl ywa** “vae impio malo”, Munster, Vatablus; so Ben Melech.
- ft60 -- T. Bab. Kiddushin, fol. 40. 1.
- ft61 -- **l l w[m wyçgn** “exactorum ejus quisque parvulus est”, Piscator.
- ft62 -- **wb** “in eum”, Junius & Tremellius, Piscator; “in illum”, Cocceius.
- ft63 -- **µtr[b** “succendistis”, Vatablus, Montanus.
- ft64 -- T. Bab. Roshhashanah, fol. 18. 1. Misn. Sabbat. c. 12. sect. 4. Maimon. & Bartenora in ib.
- ft65 -- Targum on 2 Kings ix. 30.
- ft66 -- Sepher Shorash. rad. **Ppj** .
- ft67 -- T. Bab. Sabbat, fol. 63. 2. Maimon. in Misn. Sabbat, c. 6. sect. 4.
- ft68 -- T. Hieros. Sabbat, fol. 8. 2.
- ft69 -- Misn. Sabbat, c. 28. sect. 10. & Negaim, c. 11. sect. 11.
- ft70 -- Bartenora in Misn. Sabbat, ib.
- ft71 -- Vid. Scacch, Sacrer. Eleaochr. Myrothec. 1. c. 49. col. 248.
- ft72 -- T. Hieros. Sabbat, fol. 8. 2.
- ft73 -- Vid. Bynaeus de Calceis Heb. l. 1. c. 9.
- ft74 -- Misn. Sabbat, c. 6. sect. 6.
- ft75 -- Maimon. & Bartenora in ib.
- ft76 -- **çpnh ytb** “domos animae”, i.e. “olfactoriola”, Cocceius; so V. L.
- ft77 -- In Sepher Shorash. rad. **j pj** .
- ft78 -- Ib. (In Sepher Shorash.) rad. **hl g**.

- ft79 -- Misn. Sota, c. 9. sect. 14.
- ft80 -- Misn. Sabbat, c. 6. sect. 3.
- ft81 -- T. Bab. Sabbat, fol. 62. 2.
- ft82 -- Misn. Sabbat, c. 6. sect. 3.
- ft83 -- Notes and Observations, &c, p. 26, 27.
- ft84 -- **wntprj Psa** “aufer probum nostrum”, Junius & Tremellius, Piscator; “aufer ignominiam nostram”, Cocceius.
- ft85 -- **μyyj l bwtkh l k** “quicumque fuerit scriptus ad vitam”, Piscator; “omnis scriptus ad vitam”, Cocceius.
- ft86 -- Or, “for the Lord shall wash away”; so Noldius, in Ebr. Concord. Part. p. 88. No. 428. which gives a reason why he “that is left in Zion, &c shall be called holy”; because “the Lord”, &c. so the Septuagint version, **οτι εκπλυνει**; and Aben Ezra observes, that **μα**, “if”, is used for **yk**, “because.”
- ft87 -- **ˆwkm a ˆwk** “paravit, disposuit”.
- ft88 -- **hyarqm l [** “super convocationes ejus”, Junius & Tremellius, Cocceius.
- ft89 -- **ydw d tryç** “canticum patruelis mei”, V. L.
- ft90 -- **ˆmç ˆb ˆrqb** “in cornu, filio olei”, V. L.
- ft91 -- **μyçab**. The Septuagint render it “thorns”.
- ft92 -- Maaserot c. 1. sect. 2. Vid. Maimon. & Bartenora in ib.
- ft93 -- **ymrkl dw [ twç [ l hm** “quid faciendum amplius fuit”, Junius & Tremellius, Piscator; “et quid ultra faciendum erat”; so some in Vatablus, Montanus.
- ft94 -- **ytywq [ wdm** “quare expectavi?” Cocceius.
- ft95 -- **μwqm spa d [** “usque ad terminum loci”, V. L.
- ft96 -- **μtbçwhw** “constituamini”, Vatablus, Forerius, Montanus; “colloeemini”, Calvin.
- ft97 -- **μybr μytb** “domus magnificae, sive sumptuosae”, Vatablus.
- ft98 -- Moses and Aaron, l. 6. c. 9.

- ft99 -- **t[ d yl bm ym[ hl g ^kl** “idcirco exsulat populus meus absque scientia”, Cocceius; so Montanus.
- ft100 -- De. Bello Jud. l. 5. c. 10. sect. 2. 3. & 12. 3. & 6. 3, sect. 3.
- ft101 -- **hçpn hbyj rh** “dilatavit suam animam”, V. L. Munster, Montanus, Cocceius.
- ft102 -- **hnwaçw** “et strepitus ejus”, Montanus, Forerius.
- ft103 -- **µrbdk** “juxta ductum suum”, Montanus, Vatablus; “juxta verbum ipsorum”, Forerius.
- ft104 -- T. Bab. Succa, fol. 52. 1. & Sanhedrin, fol. 99. 2. Vid. Bereshit Rabba, sect. 22. fol. 19. 2.
- ft105 -- **ça ^wçl** “lingua ignis”, Vatablus.
- ft106 -- **wl** “ei”, Vatablus; Montanus; “illi”, Cocceius; “ad se”, Junius & Tremellius.
- ft107 -- **ðal** “in terram”, Montanus, Piscator; “in hanc terram”, Junius & Tremellius.
- ft108 -- Epist. Damaso, tom. 3. fol. 37. K.
- ft109 -- **wdwbk ðah l k al m** “plenitudo totius terrae gloria ejus”, Montanus; “quicquid replet terram [est] gloria ejus”, Piscator.
- ft110 -- T. Bab. Yoma, fol. 53. 1.
- ft111 -- **ytmdn yk** “quia tacui”, V. L.; so R. Joseph Kimchi.
- ft112 -- “Ad silentium redactus sum”, Tigurine version.
- ft113 -- **rpkt** “expiatur”, Junius & Tremellius, Cocceius; “expiabitur”, Montanus, Piscator; **rpk** “proprie tegere”. Forerius.
- ft114 -- **hyryç[** “decima ejus”, i.e. Dei.
- ft115 -- **r[bl htyhw hbçw** “et convertatur sitque in incendium”, Syr.; “ad conflagrandum”, Montanus; “ad urendum”, De. Dieu.
- ft116 -- Ericus Phaletranus de ablat. Scepter. Jud. in Graev. Syntag. p. 437.
- ft117 -- Jarchi & Kimchi in loc. & Yalkut Simeoni, ex Bereshit Rabba, sect. 63. fol. 54. 4.
- ft118 -- Yalkut Simeoni in loc.

- ft119 -- Seder Olam Rabba, c. 23. p. 85. Jarchi in ver. 14.
- ft120 -- **h̄j n** “duxit exercitum”, Tigurine version.
- ft121 -- “Syria quievit super Ephraim”, Forerius, Cocceius; “Syria acquiescit in Ephraimo”, Piscator.
- ft122 -- **j q̄çhw r̄mçh φυλαξαι**, Sept.; “observa ut sis quieto animo”, Vatablus.
- ft123 -- **Æry l a** “ne mollescas”, Junius & Tremellius, Piscator.
- ft124 -- So Noldius, Elr. Concord. Part. p. 62. renders its “let us divide it among us”.
- ft125 -- Seder Olam Rabba, c. 28. p. 85. Aben Ezra in loc.
- ft126 -- Connection, &c. par. 1. B. 1. p. 30. Bishop Usher, Annal. Vet. Test. A. M. 3327.
- ft127 -- Comment Ebr. p. 892.
- ft128 -- **wnmat al yk** “non permanebitis”, V. L. Cocceius.
- ft129 -- “Quod non confirmamini”, Junius & Tremellius.
- ft130 -- **r̄wça Æl m ta** “per regem Assyriae”, Junius & Tremellius, Piscator; and which is preferred by Noldius, Ebr. Concord. Part. p. 120, No. 616.
- ft131 -- Vid. T. Bab. Sanhedrin, fol. 95. 2. and 96. 1.
- ft132 -- Vid. Lydium de re militari, l. 6. c. 6. p. 238, 239. & Noldium, No. 937.
- ft133 -- Which was about two shillings and sixpence of our money.
- ft134 -- Vid. Comment. Ebr. p. 286.
- ft135 -- Demonstr. Evangel. prop. 7. parag. 15. p. 352.
- ft136 -- T. Bab. Maccot, fol. 24. 2.
- ft137 -- Cocceius, Witsius, Miscel. Sacr. tom. 1. l. 1. c. 20. sect. 8, 9, 10.
- ft138 -- **l yj ta açy** “asportabit, opulentiam---servus regis Assyriae”, Junius & Tremellius “auferet opes---is [qui stet] coram facie regis Assyriae”, Piscator.
- ft139 -- **wytwdgwyqypa l k** “omnes alvcos suos---ripas suas”, Junius & Tremellius, Piscator, Cocceius.

- ft140 -- Boeotica sive, l. 9. p. 567.
- ft141 -- **dyh tqzj b** “apprehensione manus”, Piscator; “cum manu me apprehenderit”, Tigurine version.
- ft142 -- T. Bab. Sanhedrin, fol. 38. 1.
- ft143 -- In loc.
- ft144 -- **hwhyl ytykj w** “praestolabor Dominum”, Montanus; “expectabo Dominum”, V. L.
- ft145 -- T. Bab. Sanhedrin, fol. 101. 1.
- ft146 -- T. Hieros. Avoda Zara, fol. 40. 4.
- ft147 -- Maimon. Hilchot Sanhedrin, c. 2. sect. 1.
- ft148 -- **wrmay al µa** “sin minus, dicant secundum verbum istud, cui mon est aurora”, Piscator. So Sanctius.
- ft149 -- “Licet ipsi dicent, in verbis legis, nihil lucis esse”, Oleaster in Bootius.
- ft150 -- Ebr. Part. Concord. p. 374. No. 1302.
- ft151 -- **Pw[m a Pw[** “volare”, Forerius.
- ft152 -- **hl qxwm rçal P[w m al yk** “quia non defatigatio ei angustanti eos.” Quidam in Gataker; so Jarchi.
- ft153 -- “Et non poterit avolare de angustia sua”, Hieron.
- ft154 -- See my book of the Prophecies of the Messiah, &c. p. 148.
- ft155 -- Ebr. Comment. p. 423.
- ft156 -- Vid. Lydium de re militari, l. 4. c. 3. p. 159.
- ft157 -- So Cocceius, De. Dieu.
- ft158 -- Vid. Lydium de re militari, l. 6. e. 4. p. 229.
- ft159 -- T. Bab. Sanhedrin, fol. 98. 2. & 99. 1. Jarchi, Aben Ezra, Kimchi, & Abarbinel, in loc. Nizzachon Vet. p. 87. R. Isaac. Chizzuk Emuna, par. 1. c. 21. p. 195. Lipman. Carmen. p. 115.
- ft160 -- See my book of the Prophecies of the Messiah, &c. p. 200, 201.
- ft161 -- Debarim Rabba, sect. 1. fol. 234. 4. Perek Shalom, fol. 20. 2. Maimon. apud Maji Synops. Theolog. Jud. p. 121. Vid. Reuchlin de Arte Cabal. p. 745.

- ft162 -- **al p** “non admirabilis tantum sed” **κατ εξοχην**, “miraculum ille est; per se Deus, per unionem hypostaticam”, **ψεανψρωπος**, Gusset. Ebr. Comment, p. 675.
- ft163 -- **rwbg l a** “Deus, fortis”, V. L. Montanus.
- ft164 -- **d[ yba** “Pater aeternitatis”, Montanus, Cocceius, &c.
- ft165 -- **πατηρ του αιωνος μελλοντος**, so some copies; with which agrees the Vulgate Latin version, “Pater seculi futuri”.
- ft166 -- Martin, Hist. Sinic. p. 361.
- ft167 -- So Junius and Tremellius, whom Reinbeck commends, De. Accent. p. 387.
- ft168 -- **l pn** “cecidit”, Grotius, Cocceius.
- ft169 -- **wl k** “totum ejus”.
- ft170 -- Animadv. Philol. in Job, p. 77, 78.
- ft171 -- **bgçy** “elevabit, sive extollet”, Forerius.
- ft172 -- So Noldius renders it, Ebr. Concord. Part. p. 10. No. 69.
- ft173 -- **my[ l bm wyrçamw** “qui ex hoc populo beati dicuntur, absorbebuntur”, Vatablus.
- ft174 -- **^ç[ twag wkbaty** “et epulverabitur erectione fumi”, Cocceius; “adeo ut in minutissimum pulverem abeant elato fumo, [vel] elatione fumi”, Junius & Tremellius, Piscator.
- ft175 -- “Et superbient, (fastuose se gerent,) at superbia (vel quorum superbia) fumus, h. e. fumi instar, evanescit, interibit, quod etiam Armenis indigiat, isfud vacobulum `Abac` <Arabic>, Syr. galus, gallinaceus, superbo gradu incedens et bicristatus”, Castel. Lexicon Polyglott. col. 12.
- ft176 -- <Arabic> “obscura evasit”, ----<Arabic> “tertia pars noctis, a fine crepusculi, tempus quo posterior peragitur precatio vespertina”, Golius, col. 1521, 1522. Castel col. 2944. So Schindler, col. 1410.  
**hmat[** “[ateme], caligo, tenebra, crepusculum”.
- ft177 -- So <Arabic> and <Arabic> Scriba, Golius, col. 1999; so the word is used in the Chaldee and Syriac languages. See Castel. col. 1828, 1829.

- ft178 -- **hawçl** “sub procella, quae a longinquo veniet”, Cocceius; so the Targum renders it, “in tumult of tribulation”.
- ft179 -- Ebr. Concord. Part. p. 201, 771.
- ft180 -- L. 23. c. 5. p. 360.
- ft181 -- Nat. Hist. 1. 6. c. 26. and 27.
- ft182 -- Ben Melech observes, that this is to be understood of the blessed God; and the word being in the plural number, it is the same way, of speaking as in Josh. xxiv. 19. “the Holy Gods is he”.
- ft183 -- Gussetius thinks this clause contains an ironical answer to the above questions, “shall the axe boast itself?” &c.; “shall the saw magnify itself?” &c.; they should, “as the rod should shake itself” &c.; just in like manner as that does, and so by lifting up itself, ceases to be wood; and which being sarcastically spoken, carries in it a strong negative, that the axe and saw should not glory, or magnify themselves, and no more should the king of Assyria. Vid. Comment. Ebr. p. 360.
- ft184 -- **rçb d[w çpnm** “ab anima usque ad carnem”, V. L. Montanus, Piscator.
- ft185 -- T. Bab. Sabbat, fol. 113. 2. & Sanhedrin, fol 94. 1, 2. See Kimchi in loc.
- ft186 -- **ssn swsmk** “at pulvis teredinis”, Tigurine version.
- ft187 -- T. Bab. ib. fol. 95. 2. Praefat. Echa Rabbati, fol. 41. 1.
- ft188 -- “Nam etsi fuerit populus tuus, O Israel, sicut arena maris”, Piscator.
- ft189 -- **wb bwçy** “convertetur in eo”, Montanus, Cocceius.
- ft190 -- **ˆmç ynpm l [ l bj w** “et corrumpetur jugum propter oleum”, Cocceius; “prae pinguedine”, Quidam in Munster.
- ft191 -- Shemot Rabba, sect. 32. fol. 135. 2.
- ft192 -- De. locis Hebraicis, fol. 87. E.
- ft193 -- Antiqu. 1. 6. c. 6. sect. 1. & 1. 13. c. 1. sect. 6.
- ft194 -- De. locis Hebraicis, fol. 93. F.
- ft195 -- Menachot, c. 8. sect. 1.
- ft196 -- **hrb[m** “a transitu”.

- ft197 -- De. locis Hebraicis, fol. 94. B.
- ft198 -- Comment. in Hos. v. 8.
- ft199 -- De. Bello Jud. 1. 6. c. 2. sect. 1.
- ft200 -- De. locis Hebraicis, fol. 92. D.
- ft201 -- Antiqu. 1. 13. c. 7. sect. 3.
- ft202 -- Comment. in Hieremiam, l. 1. fol. 121. H. & l. 2. fol. 132. F. & l. 6. 161. C.
- ft203 -- De. locis Hebraicis, fol. 93. E.
- ft204 -- Onomast. Sacr. p. 310.
- ft205 -- T. Bab. Sanhedrin, fol. 95. 1.
- ft206 -- T. Bab. Gittin, fol. 56. 2.
- ft207 -- Midrash Echa Rabbati, fol. 46. 4.
- ft208 -- Apud Aben Ezra in loc.
- ft209 -- Bereshit Rabba, sect. 85. fol. 75. 1. Midrash Tillim in Psal. lxxii. 1. Apud Yalkut Simeoni, par. 2. fol. 112. 2. Abarbinel, Mashmia Jeshua, fol. 8. 4. Aben Ezra, Jarchi, & Kimchi, in loc. Nachman. Disputat. cum Fratre Paulo, p. 53.
- ft210 -- David de Pomis Lexic. p. 141.
- ft211 -- T. Bab. Cetubot, fol. 51. 2. & Gloss. in ib.
- ft212 -- Bereshit Rabba, sect. 76. fol. 67. 2.
- ft213 -- Abarbinel in Dan. vii. 8. fol. 44. 1.
- ft214 -- T. Bab. Sanhedrin, fol. 93. 2. Zohar in Gen. fol. 68. 3. & in Numb. fol. 54. 4. & 92. 1. & in Deut. fol. 123. 3. Bereshit Rabba, sect. 2. fol. 2. 4. sect. 8. fol. 6. 3. Bemidbar Rabba, sect. 13. fol. 209. 3. Midrash Ruth, fol. 34. 4. Pirke Eliezer, c. 3. fol. 3. 2. Raziell, fol. 11. 1. Tzeror Hammor, fol. 156. 1. Baal Hatturim in Numb. vii. 12. Yalkut Simeoni, par. 1. fol. 3. 1.
- ft215 -- **hwby taryb wj yrhw** “et faciet odorari eum timorem Jehovae”, Munster, Vatablus; “et odorabitur timorem Jehovae”, Cocceius.
- ft216 -- Zohar in Exod. fol. 31. 3. & 86. 1. Tzeror Hammor, fol. 62. 3.
- ft217 -- T. Bab. Sanhedrin. fol. 93. 2.



- ft218 -- Abkath Rocel, p. 52. Ed. Huls. Vid. Buxtorf. Lex. Talmud, p. 221, 222, 223, 224.
- ft219 -- Shirhashirim. Rabba, fol. 22. 3. Midrash Ruth, fol. 33. 2. Pesikta apud Yalkut Simeoni, par. 2. fol. 66. 4. Nachman. Disputat. cum Fratres Paulo, p. 41.
- ft220 -- Comment. Bibl. Rab. in Thesaur. Dissert. Philolog. par. 1. p. 752.
- ft221 -- Tzeror Hammor, fol. 25. 3. Baal Hatturim in Deut. 11. 25.
- ft222 -- Hilchot Melachim, c. 12. sect. 1. & Moreh Nevochim, par 3. c. 11. p. 354.
- ft223 -- Zohar in Exod. fol. 28. 3. Kimchi in Joel 2. 28. Maimon. Melachim. c. 12. sect. 1. Caphtor, fol. 57. 2. and 93. 1. and 108. 1.
- ft224 -- Zohar in Exod. fol. 71. 1. Bereshit Rabba, sect. 98. fol. 85. 3. Midrash in Yalkut Simeoni, par. 2. fol. 97. 2. Baal Hatturim in Numb. 26. 10.
- ft225 -- **çrd** “non significat [quaerre], sed [tendere], aut [se confere]”, Bootius, Animadv. l. 1. c. 5. sect. 6.
- ft226 -- “Ad eum consulent”, Junius.
- ft227 -- So Ben Melech observes that **b** is wanting, and the sense is **dwbkb**, “in”, or, “with glory”.
- ft228 -- Midrash Koheleth, fol. 63. 2.
- ft229 -- **twñql** “ad possidendum”, Grotius; **του κτησασθαι**, Aquila.
- ft230 -- Spes Israelis p. 72.
- ft231 -- Canon. Chron. p. 25.
- ft232 -- Geograph. l. 4. c. 27. col. 276.
- ft233 -- Satyr. 13.
- ft234 -- Vid. Plin. Nat. Hist. l. 5. c. 10.
- ft235 -- **Ædwa** “confitebor tibi”, V. L. Pagninus, Montanus.
- ft236 -- **h[wçyh yny[mm** “de fontibus Salvatoris”, V. L.; Vatablus.
- ft237 -- T. Bab. Succa, fol. 48. 2. & 50. 2.
- ft238 -- Bereshit Rabba, sect. 70. fol. 62. 3. T. Hieros. Succa, fol. 55. 1.

- ft239 -- **hw̄hy wr̄mz** “canite Jehovam”, Cocceius; **μηγησατε το ονομα κυρω**; Sept.
- ft240 -- **açm a açn** “tollere”.
- ft241 -- Geograph. l. 11. p. 359.
- ft242 -- **hpçn rh l** [ “contra montem excelsum”, Forerius, Sanctius.
- ft243 -- Vid. T. Bab. Beracot, fol. 8. 2. & Gloss. in ib.
- ft244 -- **ypal** “in ira mea”, Vatablus; “ad iram meam”, Junius & Tremellius, Piscator; “in naso meo”, Montanus.
- ft245 -- **ytwag yzyl** [ “exultantis celsitudinis meae”, Montanus.
- ft246 -- **ydçm dwçk**.
- ft247 -- **μhynp μybhl ynp** “ut facies Lehabim, [sive] Lybiorum facies eorum”, Gataker.
- ft248 -- **ab** “venit”, Piscator; “veniens”, Montanus.
- ft249 -- “Solem Asiae Brutum appellat, stellasque salubres appellat comites”, Hor. Serm. 1. Satyr. 7.
- ft250 -- Zohar in Gen. fol. 71, 1.
- ft251 -- Xenophon. Cyropaedia, l. 7. sect. 23.
- ft252 -- Antiqu. Jud. l. 1. c. 6. sect. 1.
- ft253 -- Cyropaedia, l. 5. sect. 3.
- ft254 -- Cyropaedia, l. 2. sect. 1.
- ft255 -- Ammian. Marcellin. l. 23. c. 6. Diodor. Sicul. l. 13. p. 342.
- ft256 -- Nat. Hist. l. 6. c. 26.
- ft257 -- Jarchi & Kimchi ex Seder Olam Rabba, c. 28.
- ft258 -- Arcadica sive, l. 8. p. 509.
- ft259 -- Ut supra. (Nat. Hist. l. 6. c. 26.)
- ft260 -- Itinerarium, p. 76.
- ft261 -- Vid. Prideaux’s Connection, par. 1. p. 569.
- ft262 -- **l arçyb dw[ rj bw** “et eliget adhuc in Israele”, Pagninus, Montanus.

- ft263 -- **µj ynhw** “et requiescere eos faciet”, V. L. Pagninus, Montanus.
- ft264 -- T. Bab. Yebamot, fol. 47. 2. & Kiddushin, fol. 70. 2.
- ft265 -- **hbhdm**.
- ft266 -- “Tributum”, V. L. Cocceius; “aurea pensio”, Montanus; “aurum tributarium”, Munster.
- ft267 -- <Arabic> “perspicuo, puriore sermone fuit, fluida oratione disertas fuit, ----diserte, eleganter locutus est”, Castel. col. 3040.
- ft268 -- **tbkç** “dormisti”, Pagninus.
- ft269 -- **tyl j a hl j** “aegrotuss fuit”.
- ft270 -- T. Bab. Cholin, fol. 89. 1. Gloss. in Pesachim, fol. 94. 1. & Chagiga, fol. 13. 1.
- ft271 -- Misn. Sabbat, c. 23. 2. & Maimon. & Bartenora in ib.
- ft272 -- T. Bab. Sabbat, fol. 149. 2.
- ft273 -- **Ærbqm** “a sepulchro tuo”, Gataker.
- ft274 -- Seder Olam Rabba c. 28. fol. 81.
- ft275 -- Strong’s Concondance assigns two numbers to this word, 02943 and 02944. The word is the same in the Hebrew, differing only in the tense. This case is a Pual and the one in Genesis is a Qal. Wigram’s Englishman’s Hebrew Concondance also has them in separate categories. There appears to be no good reason for this. Editor.
- ft276 -- <Arabic> “confodit cum instrumentis, hasta, gladiis”, Castel. col. 1546. So it is used in the Arabic version of Lam. iv. 9. and in the Chaldee language it signifies to pierce through and wound; as in the Targum on Jer. li. 4.
- ft277 -- **tj ç Æxra** “terram tuam corrupisti”, Montanus, Cocceius, Junius, Tremellius, Piscator.
- ft278 -- **µl w[ l arqy al** “non nominabitur in seculum”, Forerius; “vocabitur”, Pagninus, Montanus, Munster.
- ft279 -- Xenophon. Cyropaedia, l. 7. c. 23.
- ft280 -- Roshhashana, fol. 26. 2. Megilla, fol. 18. 1.

- ft281 -- **yt**x[y “consului”, Montanus, Cocceius; “consilium inivi”, Junius & Tremellius; “consultavi”, Piscator.
- ft282 -- T. Bab. Sanhedrin, fol. 94. 2.
- ft283 -- **hmdn** “succisus”, Pagninus, Montanus; “excisa”, Junius & Tremellius, Piscator. So Ben Melech interprets it by **trkn**.
- ft284 -- <Arabic> “editus, elatus fuit”, Golius, col. 2287. Castel. col. 2182.
- ft285 -- De. locis Hebraicis, fol. 93. H.
- ft286 -- Geograph. l. 5. c. 17. P. 137.
- ft287 -- Antiqu. l. 13. c. 15. sect. 4. & l. 14. c. 1. sect. 4.
- ft288 -- De. locis Hebraicis, fol. 93. D.
- ft289 -- Antiqu. l. 13. c. 15. sect. 4.
- ft290 -- Geograph. l. 5. c. 17. P. 137.
- ft291 -- De. locis Hebraicis, fol. 90. M.
- ft292 -- Nat. Hist. l. 5. c. 11.
- ft293 -- De. locis Hebraicis, fol. 90. M.
- ft294 -- Geograph. l. 5. c. 17. p. 137.
- ft295 -- De. locis Hebraicis, fol. 92. F.
- ft296 -- **wl h[ry wçpn** “anima ejus vociferabit sibi”, Pagninus & Montanus.
- ft297 -- See his Works, vol. 2. p. 502.
- ft298 -- Geograph. l. 5. c. 17.
- ft299 -- Antiqu. l. 1. c. 1. sect. 4.
- ft300 -- Geograph. l. 5. c. 17. p. 137.
- ft301 -- Antiqu. l. 14. c. 1. sect. 4.
- ft302 -- De. locis Hebraicis, fol. 93. A.
- ft303 -- Antiqu. l. 13. c. 15. sect. 4. & l. 14. c. 1. sect. 4.
- ft304 -- Geograph. l. 5. c. 17. p. 137.
- ft305 -- T. Hieros. Sheviith, fol. 38. 4.
- ft306 -- De. Bello Jud. l. 7. c. 6. sect. 3. Ed. Hudson.

- ft307 -- Ut supra (See his Works, vol. 2.) p. 50.
- ft308 -- T. Hieros. Sheviith, fol. 38. 4.
- ft309 -- De. locis Hebraicis, fol. 93. I.
- ft310 -- **uybr[h l j n l ]** “in vallem Arabum”, Junius & Tremellius, Piscator, Cocceius.
- ft311 -- **twpswn** “addita”, Pagninus, Montanus; “additiones”, Vatablus; “additamenta”, Junius & Tremellius, Piscator.
- ft312 -- **hyra** “leonem”, Pagninus, Montanus, &c.
- ft313 -- **ba l çwm rk wj l ç** “mittite agnum, dominator terrae”, Montanus; so Luther; which is approved by Reinbeck de Accent. Heb. p. 395.
- ft314 -- “Mittite agnum dominatoris terrae”, Pagninus, Vatablus, Junius & Tremellius, Piscator.
- ft315 -- T. Bab. Sanhedrin, fol. 96. 2. & Gloss. in ib.
- ft316 -- Joseph. Antiqu. l. 4. c. 4. sect. 7. Ptolem. Geogr. l. 5. c. 17. Plin. Nat. Hist. l. 6. c. 28.
- ft317 -- Geograph. l. 16. p. 536. Ed. Casaub.
- ft318 -- **hyhw** “alioqui”, Junius & Tremellius, Piscator.
- ft319 -- **lth** “expressor”, Pagninus, Montanus; “emunctor, [vel] emulsor”, Vatablus.
- ft320 -- **wydb ^k al** “non sicut, fortitudo ejus”; so some in Vatablus.
- ft321 -- **wydb ^kal** “non rectum divinatorum ejus”, Vitringa.
- ft322 -- **yçyçal** “de lagenis Kir-hareseth gemetis, ubique confractae sunt”, De. Dieu; “propter dolia Cir-hareseth gemetis”; so some in Vatablus.
- ft323 -- Geograph. l. 5. c. 19.
- ft324 -- De. locis Hebraicis, fol. 92. G.
- ft325 -- Ebr Concord. Part p. 253.
- ft326 -- **Psan** “colligetur”, Montanus; “ad verbum, collectum est”, Vatablus.
- ft327 -- So Noldius, Ebr. Concord. Part. p. 473. No. 1586.
- ft328 -- See Prideaux’s Connect. par. 1. B. 1. p. 18. So Vitringa.

- ft329 -- Seder Olam Rabba, c. 23. p. 64.
- ft330 -- De. locis. Heb. fol. 87. 1.
- ft331 -- Geograph. l. 5. c. 15.
- ft332 -- **rwqxq** **μyl bç w[rzw** “et brachium ejus spicas demeteret”, Junius & Tremellius; “demetit”, Piscator, &c.
- ft333 -- Antiqu. l. 7. c. 4. sect. 1.
- ft334 -- **tyw Pqnk** “ut strictura oleae”, Cocceius.
- ft335 -- <Arabic> “imperator; princeps, dux qui allis quomodo cumque praest imperatque”, Golius, col. 158. Castel. col. 150. though the verb in the Hebrew language is used in the sense of elevation or lifting up, and seems to be derived from hence. So Schindler, col. 96. **ryma** “ramus, summitas rami---inde verbum”, **rymah** “eminere aut prominere fecit, rami aut frondis instar exaltavit, extulit, evexit”, Deut. xxvi. 17, 18. Psal. xciv. 4.
- ft336 -- **μynm[n y[j n** “plantas amaenorum [fructuum]”, Piscator.
- ft337 -- <Arabic> Alnaaman “Anemone”, in Avicenna, l. 256. 1. “vel a colore sanguineo, vel quod ab illo adamaretur rege”, Golius, col. 2409. Castel. col. 2346.
- ft338 -- So Vitrina.
- ft339 -- **hl j n μwyb ryxq dn** “recedit messis in die hereditatis sive possessionis”; so some in Vatablus.
- ft340 -- **qj rmm snw** “fugiet de procul”, Vatablus.
- ft341 -- **μyrh wnk** “velut, pulvis montium”, Tigurine version.
- ft342 -- **l gl g** “sicut rota”. Junius & Tremellius; “tanquam glomus [stipularum]”, Piscator.
- ft343 -- **hhl b** “terror”, Junius & Tremellius, Piscator.
- ft344 -- **wnya** “non ipsa”, Montanus.
- ft345 -- Spes Israelis, sect. 17. p. 57.
- ft346 -- Mensa Isiaca, p. 67.
- ft347 -- Octav. p. 21.

- ft348 -- Plin. Nat. Hist. l. 5. c. 9. Ptolem. Geograph. l. 4. c. 8.
- ft349 -- **ϙwk yrhnl rb[m rça** “quae est citra flumina Cuscheae”, Vitringa. So some in Gataker.
- ft350 -- “Quae est secundum flumina Aethiopiae”, Junius & Tremellius, Piscator.
- ft351 -- **μym ynp I [** “super facies aquarurum”, Montanus.
- ft352 -- Hence **παπυρινα σκαφη**, paper skiffs, in Plutarch, de Is. et Osir. and **πλοια καλαμινα**, ships of reeds which the Indians made and used, as Herodotus relates, l. 3. sive Thalia, c. 98. and so Diodorus Siculus speaks of ships made of a reed in India, of excellent use, because they are not liable to be eaten by worms, Bibliothec. l. 2. p. 104. to the Egyptian vessels of this kind Lucan has respect when he says, “----Sic cum tenet omnia Nilus, Conficitur bibula Memphitis cymba papyro. Pharsal. l. 4.
- ft353 -- Plin. Nat. Hist. l. 6. c. 22. & l. 13. 11. Heliodor. l. 10. c. 4. p. 460.
- ft354 -- Nat. Hist. l. 5. c. 9.
- ft355 -- Animadv, Philol. in Job, p, 108.
- ft356 -- **wnwkmb hj ybaw** “sed intusor in locum meum”, Janius & Tremellius.
- ft357 -- So Manasseh ben Israel, Spes. Israelis, sect. 17. p. 57.
- ft358 -- **l q b[ I [** “super nubem levem”, V. L. Pagninus, &c.
- ft359 -- Vid. Hackspan. Not. Philolog. in S. Scrip. par. 584.
- ft360 -- Herodot. l. 2. c. 177.
- ft361 -- Ib. c. 147.
- ft362 -- There were ten of them in Thebais, the same number in Delta, and sixteen between them.
- ft363 -- Euterpe, sive l. 2. c. 164, 165, 166.
- ft364 -- Nat. Hist. I. 5. c. 9. Ptolem. Geograph. l. 4. c. 4. Strabo Geogr. l. 17. P. 541.
- ft365 -- **hqbn** “evacuabitur”, Pagninus, Montanus, Piscator, Cocceius.

- ft366 -- [ l ba “deglutiam”, Montanus; “absorpsero”, Junius & Tremellius; “absorbebo”, Piscator.
- ft367 -- See Raleigh’s History of the World, B. 2. c. 27. sect. 3. p. 357.
- ft368 -- Herodot. 1. 2. c. 148, 149.
- ft369 -- Ib. c. 158.
- ft370 -- Nat Hist. 1. 13. c. 11.
- ft371 -- Chambers’s Cyclopaedia, in the word “Paper”.
- ft372 -- Herodot. Euterpe, sive 1. 2. c. 37.
- ft373 -- twr [ “ad” hr [ “nudari, inde” rw [ “pellis”.
- ft374 -- Euterpe, sive 1. 2. c. 37.
- ft375 -- Ibid. c. 149.
- ft376 -- Ibid. c. 92.
- ft377 -- twqyrç is by us rendered “fine”; and so, Ben Melech says, in the Arabic language the best and finest linen is called qrçl a; and so says Kimchi in Sepher Shorash.; with which Schindler agrees, Arab. qrçl a, sericum or “muslin”; but it is a question whether this is of so early a date, and especially not fit to make nets of. De. Dieu and Bochart think it denotes the colour of the linen, which was yellow, that being the best; but others render it “combed”.
- ft378 -- yrwj µygrwaw “et textores alborum operum”, Junius & Tremellius, Piscator.
- ft379 -- T. Bab. Sabbat, fol. 124. 2. Bava Kama, fol. 117. 1.
- ft380 -- “Et erunt retia ejus contrita”, Pagninus, Montanus.
- ft381 -- çpn ymga rkç yçw [ l k “omnes facientes clausuram stagnorum animae”, Montanus.
- ft382 -- Herodot. 1. 2. c. 166. Plin. 1. 5. c. 9. Ptolem. Geogr. 1. 4. c. 5.
- ft383 -- Ptolem. ib. Plin. 1. 5. c. 10.
- ft384 -- Herodot. 1. 2. c. 142.
- ft385 -- Ib. (Herodot. 1. 2.) c. 99.
- ft386 -- hyj bç tnp “angulus [vel] tribuum ejus”; so some in Vatablus.



ft387 -- Herodot. 1. 2. c. 157, 158.

ft388 -- **wyl** [ **επ αυτην**, Sept.; “supra eum”, V. L.; “super eum”, Pagninus, Montanus.

ft389 -- Herodot. 1. 2. c. 177.

ft390 -- T. Bab. Menachot fol. 109. 2. and 110. 1. Seder Olam Rabba, c. 23. p. 66.

ft391 -- Herodot. 1. 1. c. 3. 7. 8. 9. 59. 63.

ft392 -- Plin. Nat. Hist. 1. 5. c. 9. and 6. 29.

ft393 -- Antiqu. 1. 13. c. 3. sect. 1. 3. & de Bello Jud. 1. 7. c. 10. sect. 2, 3, 4.

ft394 -- T. Bab. Menachot, fol. 109. 2.

ft395 -- Mashmiah Jeshua, fol. 13. 1.

ft396 -- **awprw Pwgn** “percutiendo et sanando”, Pagninus, Montanus, Piscator, Tigurine version.

ft397 -- **rwça ta pyrçm wdb[w** “et serviet Aegyptius Assyrio”, Cocceius; “et servient Aegyptii ipsi Assur”, Montanus.

ft398 -- T. Bab. Sanhedrin, fol. 94. 1.

ft399 -- Herodot. 1. 2. c. 157.

ft400 -- T. Bab. Yoma, fol. 77. 1. & Sabbat, fol. 114. 1.

ft401 -- Apud Euseb. Prepar. Evangel. 1. 9. c. 41.

ft402 -- Xenophon. Cyropaedia, 1. 5. c. 5, 6.

ft403 -- **ddwç ddwçhw dgwb dgwbh** “praevaricator prevaricatorem et vastator, vastatorem [sub.] inveniet”; so some in Vatablus; also Gataker.

ft404 -- “O perfide, perfidus; O vastator, vastator”, De. Dieu.

ft405 -- Xenophon. Cyropaedia, 1. 4. c. 24. 1. 5. c. 11. & 1. 7. c. 23.

ft406 -- Ib. 1. 6. sect. 7, 8, 9, 26. & 1. 7. sect. 4, 8.

ft407 -- **ybbi h[t** “erravit cor meum”, Montanus; “errat animus meus”, Junius & Tremellius; “errat cor meum”, Piscator.

ft408 -- Vid. Herodot. 1. 1. c. 191. Xenophon. 1. 7. c. 23.

ft409 -- L. 1. c. 5. p. 24. Ed. Braithaupt.

ft410 -- ךְ | צַח אֶרֶץ “disponendo, mensam, speculando speculam, comedendo, bibendo, surgite principes, ungitte clypeum”, Montanus; and to the same sense Grotius.

ft411 -- | mḡ bkr rwmj bkr αναβατην ονου, και αναβατην καμηλου, Sept.; “ascensorem asini, et ascensorem cameli”, V. L. “unum equitantium in asinis, alterum equitantium in camelis”, Piscator.

ft412 -- צַיָּא bkr “currus viri”, Pagninus, Montanus.

ft413 -- Vid. Hiller. Onomasticon Sacr. p. 797.

ft414 -- Vid. Buxtorf. Lexic. Talmud. col. 30, 31, &c.

ft415 -- | y l m hm “quid accidit ex quo nox est?” Vatablus.

ft416 -- Zohar in Exod. fol. 54. 2.

ft417 -- Joseph. Antiqu. l. 13. c. 9. sect. 1. Ed. Hudson.

ft418 -- Gloss. in T. Bab. Sanhedrin, fol. 94. 1. & in Bava Kama fol. 3. 2.

ft419 -- T. Hieros. Taaniot, fol. 64. 1. & Kimchi in loc.

ft420 -- T. Bab. Sanhedrin, fol. 94. 1.

ft421 -- תְּצַף rpsm “numeri arcus”, Montanus, Cocceius.

ft422 -- De. Bello Jud. l. 5. c. 4. sect. 1.

ft423 -- Ib. l. 6. c. 6.

ft424 -- אֵל hm “quid tibi accidit?” Vatablus; “quid tibi nunc est?” Piscator.

ft425 -- hal m taçt “plena strepitibus”, Munster; “tumultuationibus”, Montanus, Junius & Tremellius; “fragoribus”, Piscator.

ft426 -- תְּצַף m “ab arcu”, Vatablus.

ft427 -- ykbb rрма “amarificabo me in fletu”, Montanus; “amaritudine afficiam me in isto fletu”, Junius & Tremellius.

ft428 -- Geograph. l. 16. p. 512.

ft429 -- Vid. Kimchi in loc.

ft430 -- ynzab hl gnw “et revelabitur in auribus meis Domini exercituum”, Montanus; “et revelatum in auribus Domini”, &c. Musculus.

- ft431 -- **rpky μα** “si exhibitur”, Pagninus, Montanus, Piscator; “si expietur”, Junius & Tremellius.
- ft432 -- T. Bab. Sanhedrin, fol. 26. 2.
- ft433 -- Jarchi & Kimchi in loc. & Sanhedrin, ib. col. 1.
- ft434 -- Vajikra Rabba, sect. 5. fol. 150. 2.
- ft435 -- Ibid.
- ft436 -- T. Bab. Sanhedrin fol. 26. 2.
- ft437 -- “O caedens, &c. O statuens”, &c. Junius & Tremellius.
- ft438 -- Seder Olam Rabba, c. 23. p. 64.
- ft439 -- T. Bab. Sanhedrin, fol. 26. 2.
- ft440 -- Jarchi in loc. Vajikra Rabba, sect. 5. fol. 150. 2.
- ft441 -- **rbg** “O vir poteus”, Grotius; “O tu heros”, Tigurine version.
- ft442 -- **hpnx Æpnxy Pwnx** “cidarizando cidarizabit te cidari”, Forerius; as the priest’s linen mitre, Lev. xvi. 4. which was wrapped about his head, so Ben Melech; or any turban, such as were used in the eastern countries; signifying, that he should be rolled up like this, or any such like round thing, and carried away.
- ft443 -- So in Vajikra, sect. 5. fol. 150. 3.
- ft444 -- **Æynda tyb ʿwl q** “tu, O dedecus domus domini tui”, Tigurine version; “O ignominia”, &c. Junius & Tremellius, Piscator.
- ft445 -- T. Bab. Sanhedrin, fol. 26. 1, 2.
- ft446 -- Curt. l. 4. sect. 2.
- ft447 -- Justin, l. 18. c. 3.
- ft448 -- Joseph. Antiqu. I. 8. c. 3. sect. 1.
- ft449 -- Bereshit Rabba, sect. 61. fol. 54. 2.
- ft450 -- Joseph. Antiqu. l. 9. c. 14. sect. 2.
- ft451 -- Ib. l. 10. c. 11. sect. 1. & contr. Apion, I. 1. sect. 21.
- ft452 -- Antiqu. l. 1. c. 6. sect. 1.
- ft453 -- So some in Vatablus.
- ft454 -- Plin. Nat. Hist. l. 5. c. 19.

- ft455 -- Ibid.
- ft456 -- Nat. Hist. l. 5. c. 19.
- ft457 -- So the Septuagint, Vatbalus, and others.
- ft458 -- Apud Hieron. in loc.
- ft459 -- Geograph. l. 16. p. 520.
- ft460 -- Antiqu. l. 8. c. 3. sect. 1.
- ft461 -- Curtius, l. 4. c. 4.
- ft462 -- Herodot. l. 2. c. 44.
- ft463 -- Apud Euseb. Prepar. Evangel. l. 1. p. 35.
- ft464 -- See Sir Walter Raleigh's History of the World: l. 2. c. 7. sect. 3. p. 198.
- ft465 -- Reinbeck. de Accent. Heb. p. 399.
- ft466 -- **ḏa ydbkn l k l qhl** .
- ft467 -- **dw[ j zm ^ya** "nulla est zona amplius", Junius & Tremellius, Piscator; "non est cingulum amplius", Cocceius.
- ft468 -- Justin ex Trogo, l. 18. c. 3.
- ft469 -- Canon. Chronic. Egypt, &c. p. 509. Ed. 4to.
- ft470 -- Clio, sive l. 1. c. 184.
- ft471 -- T. Bab. Sanhedrin, fol. 99. 1. Yalkut Simeoni in Psal. lxxii. fol. 112. 2.
- ft472 -- **^gn ybyj h** "benefac pulsando", Junius; "belle pulsa", Piscator.
- ft473 -- **ryç ybrh** "multiplica cantum", Piscator.
- ft474 -- So in Midrash, Kohelet, fol. 62. 3.
- ft475 -- So <Arabic> "aperuit totam portam", Golius, col. 321.
- ft476 -- **hynp hw[w** "et pervertet faciem ejus", Piscator.
- ft477 -- **^hkk** "ac praesidi", Junius & Tremellius; "sic gubernator", Piscator.
- ft478 -- **ḏahw** "et terra", V. L. "nam terra", Piscator.
- ft479 -- **hpnj** "hypocrita est", Montanus, Tigurine version.

- ft480 -- **wmçayw, ημαρτοσαν**, Sept. “peccabunt”, V. L. “quia deliquerunt”, Tigurine version; “rei aguntur, sive luunt”, Cocceius.
- ft481 -- **tyz Pqnk** “similes olivis dstrictae oleae”, Junius & Tremellius; “tanquam strictura oleae”, Cocceius.
- ft482 -- **pyrab** “in vallibus”. So Kimchi, Ben Melech, Munster, Pagninus, Montanus, Piscator.
- ft483 -- “In cavernis vel speluncis”, Forerius, Sanctius.
- ft484 -- Midrash Kohelet, fol. 62. 3.
- ft485 -- **hnwl mk** “quasi tabernaculum”, V. L.
- ft486 -- “Ut diversoriolum”, Piscator.
- ft487 -- **μwrmh abx I [** “super exercitum excelsi”, Pagninus, Montanus, So Cocceius.
- ft488 -- **hmdah I [** “cum terra ipsorum”, Junius & Tremellius.
- ft489 -- **dwbk wynqz dgnw** “et coram senibus suis, gloria”, Pagninus, Montanus.
- ft490 -- **hl pml** “in lapsum”.
- ft491 -- **hn[y μyxyr [ rymz** “cantus fortium humiliabitur, vel humiliabit se”, Vatablus; see Cant. ii. 12.

ft492 -- Fortunatus Scacchus, in Sacror. Elaeochr. Myrothec. l. 1. c. 40. col. 205. thinks, that as the prophet speaks of the deliverance of believers from present troubles, and of good things at the coming of the Messiah, the metaphors are taken from the customs of that age, in which feasts were not prepared without the best of ointments; nor in a royal feast were the flesh of any animals used but such as were well fed and kept, and which, according to the law were pure and clean; and agreeably he renders the whole verse thus: “and the Lord of hosts will make to all people a feast of ointments; a feast of those (animals) that are kept; of ointments full of marrow (the richest and fattest) of those that are kept”; “pure” beasts, well kept and clean, according to the law of Moses. So Gussetius observes, that  $\hat{m}\zeta$  signifies not fat, but oil; and  $\mu\gamma\rho\mu\zeta$  not “lees” of wine, but bottles in which wine is “kept”, Comment. Ebr. p. 868, 872. The Syriac version of the latter part of the text, though not according to the original, is remarkable; “the feast, I say, of our heavenly and most mighty quickener, reserved and fat.” The interpreter seems to have in his view the great master of the feast, our Lord Jesus Christ.

ft493 --  $j\ wl\ h\ ynp$  “velum faciei”, Piscator.

ft494 --  $j\ xnl$  “in sempiternum”, Munster, Pagninus, Montanus; “in aeternum”, Piscator.

ft495 -- Gloss. in T. Bab. Sanhedrin, fol. 94. Misna, Moed Katon, c. 3. sect. 9. Midrash Kohelet, fol. 61. 2.

ft496 -- Zohar in Gen. fol. 73. 1. Shemot Rabba, sect. 20. fol. 131. 4.

ft497 --  $\alpha\nu\alpha\pi\alpha\nu\sigma\iota\nu\ \delta\omega\sigma\epsilon\iota\ \omicron\ \psi\epsilon\omicron\varsigma$ .

ft498 --  $wytj\ t$  “apud se”, i.e. “in loco suo”, Vatablus, Junius & Tremellius.

ft499 --  $wmb$  as the Keri or marginal reading directs it should be read.

ft500 --  $hnmdm\ ymb$  in “aquis sterquilini”, De. Dieu.

ft501 --  $wydy\ twbra\ \mu[$  “insidiis, vel cum insidiis manuum suarum”, Montanus, Piscator.

ft502 -- “Cum cubitis, vel axillis manuum suarum”, Pagninus, Tigurine version; and Ben Melech, who mentions both senses.

ft503 --  $\mu\gamma\mu\iota\ w[ \ rwx\ hw\hy\ hyb$  “in Jah [est] Jehovah, rupes saeculorum”.

- ft504 -- T. Bab. Menachot, fol. 29. 2.
- ft505 -- **μyrçym qydxl j rwa** “via justo rectitudines”, Vatablus.
- ft506 -- For this note, I am indebted to my learned, pious, and ingenious friend, the Rev. Mr. Hervey; see Theron and Aspasio, vol 2. Dialog. 13. p. 225. Ed 3.
- ft507 -- **rçy** “rectus est”, De. Dieu.
- ft508 -- **sl pt** “aequabis”, Vatablus. So Ben Melech explains it by **rçwy**, making a thing plain and even.
- ft509 -- T. Bab. Megilla, fol. 6. 1. & Gloss. in ib.
- ft510 -- **ˆwyzj y l b Ædy hmr** “elatam tuam manum non cernunt”, Castalio; “celsitudinem manuum tuarum nequaquam vident”, Syriac version.
- ft511 -- **μ[ tanq** “zelum populi tui”; so some in Vatablus; “zelum erga populum”, Junius & Tremellius, Piscator.
- ft512 -- **μl kat Æyrx ça** “ignis hostes tuos consumet eos”, Pagninus, Vatablus, “comedet eos”, Montanus.
- ft513 -- **wnl** “in nobis”, Munster; “nobis”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft514 -- Mashmia, Jeshua, fol. 16. 1.
- ft515 -- **ˆkl** “propterea”, V. L. Junius & Tremellius; “propterea quod”, Piscator, De. Dieu.
- ft516 -- **çj l** “mussitationem”, Montanus; “submissam orationem”, Junius & Tremellius.
- ft517 -- **ða hç[n l b tw[wçy** “res salutem non est facta”, Vatablus; “salutes non fit terra”, Montanus; “salutes non factae sunt terrae”, Tigurine version; “non sunt factae in terra”, Pagninus.
- ft518 -- **ˆwmwqy ytl bn** “quemadmodum corpus meum resurget”, Vatablus.

- ft519 -- T. Bab. Sanhedrin, fol. 90. 2, & Cetubot, fol. 111. 1. Midrash Kohelet, fol. 62. 3. Targum in loc. Elias Levita in his Tishbi, p. 109. says the word **hl bn** is never used in Scripture but of the carcass of a beast or fowl that is dead; and never of a man that is dead, but of him that dies not a natural death, excepting this place, which speaks of the resurrection of the dead; and, adds he,
- ft520 -- Or boom, or bar-serpent, “serpentem vectem”, V. L. and Montanus; the same, as the Bishop of Bergen thinks, with the “soeormen”, or sea snake, which often lies stretched out before a creek, like a boom, to block up the passage; and is soon bent, in a curve, in folds, and is soon again in a straight line, like a pole or beam; see his History of Norway, p. 206, 207.
- ft521 -- T. Bab. Bava Bathra, fol. 74. 2.
- ft522 -- Comment. Ebr. p. 622.
- ft523 -- **hyl [ dwqpy ^p** “ne forte visitet eum”, Munster, Pagninus, Tigurine version.
- ft524 -- So Munster, Pagninus, Vatablus, and Ben Melech.
- ft525 -- Comment. Ebr. p. 668, 669.
- ft526 -- **hb h[çpa** “gradiar in eam”; so some in Vatablus; “caute ingrediari eam”, Piscator.
- ft527 -- **hntyxa** “succendam ex ea”, Junius & Tremellius; “comburam [illos] ex ipsa”, Piscator.
- ft528 -- So De. Dieu; and some in Vatablus; and which is approved by Noldius, who renders it in like manner, to the same sense, Ebr. Concord. Part. p. 409. No. 1671.
- ft529 -- **wz[ mb qzj y wa** “si prehenderit munitionem meam”, Noldius.
- ft530 -- “Utiam, O si apprehenderit munitionem meam”, Forerius.
- ft531 -- So some in Gataker.
- ft532 -- **wygrh** “occisorum ejus”, Montanus; “interfecti illius”, Junius & Tremellius, Piscator.
- ft533 -- **hj l çb** “in emittendo eam”, Montanus.



- ft534 -- **hgh** “meditatus est”, V. L. so it is used in Psal. i. 2. It sometimes intends a great sound and noise, such as the roaring of a lion, Isa. xxxi. 4. and Gussetius here interprets it of thunder, Ebr. Comment. p. 202. so Castalio renders it, “sonans suo duro spiritu”.
- ft535 -- “Removit in vento suo duro”, Pagninus, Montanus; “removebit”, Vatablus; “abstulit”, Tigurine version, Piscator; so Ben Melech observes that the word has the signification of removing in Prov. xxv. 4, 5.
- ft536 -- **rpky** “propitiabitur”, Pagninus, Montanus; “expiabitur”, Piscator.
- ft537 -- **yk** “sed”, Junius & Tremellius, Forerius; “tamen, nihilominus”, Calvin.
- ft538 -- **ddb** “solitaria”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft539 -- **hwn** “amoenum habitaculum”, Tigurine version; Piscator
- ft540 -- Shemot Rabba, sect. 1. fol. 91. 3.
- ft541 -- So Abendana in Miclol Yophi observes, this is the sense some give of the word, taking it to be the same as is used in Cant. v. 1.
- ft542 -- **j bj y** “excutiat”, Pagninus, Montanus, Junius & Tremellius, Cocceius.
- ft543 -- Ben Melech interprets the river of the river Sabation or the Sabbatical river, beyond which the Jews generally suppose the ten tribes are, and from whence they will come at the time of their restoration; and, as this writer says, will come to Egypt, and there be gathered together with their brethren, the children of this captivity, Judah and Benjamin, which are scattered in every corner, and join one another.
- ft544 -- **dj a dj al** “ad unum unum”, Montanus; “unus ad unum”; so some in Vatablus, Forerius.
- ft545 -- T. Bab. Sanhedrin, fol. 110. 2. Midrash Kohelet. fol. 68. 3.
- ft546 -- **μyρπα yrkç twag trj [ ywh** “vae coronae erectionis ebriorum Ephraimi”, Cocceius, Gataker.
- ft547 -- T. Bab. Sabbat, fol. 147. 2.

ft548 -- Lex. Talmud. col. 529.

ft549 -- **^yy ymwl h** “concussi vino”, Pagninus, “percussi vino”, so some in Vatablus; “conquassantur vel conculcantur a vino”, Forerius; “contusorum a vino”, Cocceius.

ft550 -- **ybx trj [l** “pro corona decora”, Piscator.

ft551 -- **hrapt trypxl w** “et pro diademate ornante”, Piscator.

ft552 -- **hyl yl p wqp** “titubant in iudicatione”, Junius & Tremellius, Piscator, Gataker.

ft553 -- So Gataker.

ft554 -- **^j b ^ba** “lapidem probationis”, Junius & Tremellius, Calvin, Vitringa.

ft555 -- **dswm dswm** “fundamentum fundatum”; so some in Vatablus; “fundationem fundatissimam”, Junius & Tremellius; “fundamentum solidum”, Calvin; “solidissimum” Tigurine version; So Ben Melech interprets it a strong foundation.

ft556 -- So Gataker.

ft557 -- **rpkw** “Heb. oblinetur”, Piscator; “quasi pica illita tabulae literaeque foederis incrustentur, inducantur ac dispereant”, Gusset. Comment. Ebr. p. 397.

ft558 -- **µktwzj w** “et visio vestra”, Vatablus; “cautio vestra”, Junius & Tremellius, Piscator, Heb. “visio”, i.e. “provisio”, Piscator.

ft559 -- **wrb[ ydm** “mox ut pertransierit”, Tigurine version.

ft560 -- **h[wz** “commotio”, Montanus, Piscator; “terror”, Calvin; “pavor”, Pagninus.

ft561 -- L. 6. c. 5. p. 559. Vid. Joseph. de Bello Jud. l. 2. c. 19. sect. 1.

ft562 -- So Junius & Tremellius, and Piscator.

ft563 -- As here with Pagninus, Montanus.

ft564 -- So Vatablus and Castalio.

ft565 -- **^msn hr[ç** “hordeum signatum”, Vatablus, Pagninus, Montanus; “signato loco”, Tigurine version.

- ft566 -- **wtl bg tmsk** “speltam in termino ejus, vel suo”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft567 -- “Excudit illud ad eam rationem, [quam] Deus, ipsius docet eum”, Piscator, Gataker; “vel colligat”, &c. Junius & Tremellius.
- ft568 -- Yoma apud Jarchi in loc.
- ft569 -- T. Bab. Middot, fol. 37. 1.
- ft570 -- **hnj** “castrametatus est”, Vatablus, Junius & Tremellius; “castra habuit”, Piscator.
- ft571 -- The words are rendered by Noldius, “woe to Ariel, to Ariel: to the city in which David encamped”; and he observes, that some supply the copulative “and; woe to Ariel, and to the city”, &c.; So making them distinct, which seems best to agree with the accents, and may respect the destruction both of their ecclesiastic and civil state; the temple being designed by “Ariel”, and “Jerusalem” by the city. See Concord. Ebr. Part. p. 183. No. 842.
- ft572 -- **wpqny mygj** “agni excervicabuntur”, Montanus; “excidentur”, Vatablus; “jugulentur”, Munster.
- ft573 -- **rwdk** “quasi pila”, Piscator; “instar globi”, Gataker.
- ft574 -- Joseph. de Bello Jud. 1. 5. c. 7. sect. 1. & c. 12. sect. 1, 2.
- ft575 -- **Æyrz** “ventilantium te”, V. L. “dispergentium te”, Vatablus, so Targum; “hostium tuorum”, Pagninus, Cocceius.
- ft576 -- Joseph. de Bello Jud. 1. 6. c. 5. sect. 5.
- ft577 -- **w[ç] tçh** “oblectate vos”, Cocceius; “delicias agunt”, Junius & Tremellius; “delicianur”, Piscator.
- ft578 -- **µkyçarw** “et capita vestra, videntes, operuit”, Montanus. So Cocceius.
- ft579 -- **rps[h] [dwy** “scienti librum”, Montanus; **επισταμενω γραμματα**, Sept.; “scienti literas”, V. L. Junius & Tremellius, Piscator, Cocceius.
- ft580 -- **an** “nunc”, Pagninus, Montanus.
- ft581 -- Misna Sota, c. 9. sect. 15.
- ft582 -- More Nevochim, par. 2. c. 11. p. 212.

- ft583 -- So some in Gataker; **μkkph** “subversio vestra”, Pagninus, Montanus.
- ft584 -- **wksyw** “et addent”, V. L. Pagninus: Montanus,
- ft585 -- **μda ynwbya** “mendici hominum”, Pagninus, Montanus, Vatablus; “egentissimi hominum”, Junius & Tremellius.
- ft586 -- **ϣr** [ “violentus”, Junius & Tremellius, Piscator, Cocceius.
- ft587 -- **ανομος**
- ft588 -- **rbdb μda yayj j m** “qui verbie faciunt ut peccent homines”, Castalio; “peccare facientes hominem in verbo”, Pagninus, Montanus. And to the same sense the Septuagint, V. L. Syr. and Arab.
- ft589 -- **tql a j ql** “capere, accipere, est id quod aliquis sibi sumit dicendum”, Gusset. Ebr. Comment. p. 443.
- ft590 -- T. Bab. Cetubot, fol. 112. 1. & Sota, fol. 34. 2.
- ft591 -- Bava Metzia, fol. 38. 1. Sabbat. fol. 154. 2.
- ft592 -- **tazl ytarq** “vocavi ad hanc”, Montanus; “ad istam clamo”, Castalio.
- ft593 -- Comment. Ebr. p. 829.
- ft594 -- **μ** [ **yk** “nam populus”, Forerius, Junius & Tremellius, Piscator, Cocceius; “quia”, Pagninus, Montanus.
- ft595 -- **l pwn ḥpk** “sicut ruptura cadens”, Montanus, Cocceius, De. Dieu. Ben Melech observes, that a breach is after the building is fallen; for the breach does not fall, but it is said on account of the end of it, or what it is at last, as in Isa. xlvii. 2. “grind meal” or “flour”.
- ft596 -- Vid. Misn. Sabbat, c. 8. sect. 7.
- ft597 -- **ḥw** [ **ḥwt** “servaremini”, Piscator, Gataker.
- ft598 -- So Ben Melech says, it is a high piece of wood in a ship, on which they hang an ensign or flag; and so he interprets the ensign in the next clause of a veil, so called, because they lift it up upon the mast.
- ft599 -- **ḥkl** “nihilominus, tamen”; so Noldius, Ebr. Concord. Part. p. 507. in the same way Gataker.
- ft600 -- **hkj** “significat anhelat, vel inhiat”, Forerius.

- ft601 -- **μyry ḥkl w** “et propterea exaltabit se”, Pagninus, Montanus, Vatablus; “elaturus est se”, Junius & Tremellius.
- ft602 -- Gloss, in T. Bab. Sanhedrin, fol. 97. 2.
- ft603 -- **μkmj rl** “dum miserabitur vestri”; so some in Vatablus.
- ft604 -- Animadv. Philolog. in Job. p. 56.
- ft605 -- <Arabic> “mavit rem”, Golius, col. 922. “quaesivit, expetivit, voluit”, Castel. col. 3551.
- ft606 -- **yk** “quamvis”, so this particle is often used; see Noldius, p. 399.
- ft607 -- **ḥwyxb μ[** “polpulus Sion”, V. L. Gataker.
- ft608 -- **hkbt al wkb** “plorando non plorabis”, Pagninus, Montanus.
- ft609 -- **Æyrwm** “pluvia tua”, some in Munster, Calvin; so Ben Melech interprets it; and the same in the next clause.
- ft610 -- **Pnky al** “non avolabit”, Piscator; “ad verb. alabitur”, Forerius.
- ft611 -- More Nevochim, par. 1. cap. 43. p. 61. So <Arabic> “operuit, sub alis tutatus est”, Castel. col. 1760.
- ft612 -- T. Bab. Megilla, fol. 32. 1.
- ft613 -- **Æ[rz rj m** “sementi tuae”, Piscator; “semini tuo”, V. L. Tigurine version.
- ft614 -- Bemidbar Rabba, fol. 212. 3.
- ft615 -- T. Bab. Pesach. fol. 68. 1. & Gloss. in ib. & Sanhedrin, fol. 91. 2.
- ft616 -- More Nevochim, par. 2. c. 29. p. 267.
- ft617 -- Vid. Aben Ezra, Ben Melech, & Abendana.
- ft618 -- Biccurim, c. 3. sect. 3, 4.
- ft619 -- **l arcy rwx** “rupem Israelis”, Junius & Tremellius, Piscator, Cocceius; “petram Israel”, Montanus.
- ft620 -- **wl wq dwh** “gloriam vocis suae”, V. L. Vatablus; “magnificam vocem suam”, Piscator.
- ft621 -- **j yny** “requiescere faciet”, Pagninus, Montanus; “quiescere faciet”, Cocceius.

- ft622 -- T. Bab. Pesachim, fol. 54. 1. Nedarim, fol. 39. 2. & Erubim, fol. 19. 1.
- ft623 -- So Ben Melech interprets “spirit” of an angel, as he does the word “God” in the preceding clause.
- ft624 -- wprj l [ hghy “ab” hgh, “mussitare.”
- ft625 -- μy[wr al m “plenitudo pastorum”, Montanus, De. Dieu, Cocceius. A collection of them, as Ben Melech.
- ft626 -- wyl [ arqy rça “quando in occursum illius venit”, Munster.
- ft627 -- hrs wqym[h Heb. “profundam fecerunt recessionem”, Piscator; “profundaverunt defectionem”, Montanus
- ft628 -- ^wsamy a sam “spernere, reprobare.”
- ft629 -- aj j μkydy “manus vestrae flagitiosae”, Bootius Animadv. Sacr. 1. 4. c. 2. sect. 12.
- ft630 -- wl “fugiet sibi”, Pagninus, Montanus, Cocceius; “fuga consulet sibi”, Junius & Tremellius.
- ft631 -- wyhy sml “in liquefactionem, erunt”, Vatablus; “colliquescent”, Piscator.
- ft632 -- rwb[y rwgmm w[l sw “et rupes ejus prae pavore transibit”, Forerius. So Cocceius and Ben Melech; with which the version of Junius and Tremellius agrees.
- ft633 -- T. Bab. Erubim, fol. 19. 1.
- ft634 -- μyrhmn “inconsideratorum”, Junius & Tremellius, Piscator; “praecipitorum”, Montanus.
- ft635 -- twj x rbdl rhmt “festinabit loqui nitida”, Pagninus; “polite”, Munster; “diserte”, Calvin; “loqui venusta”, Cocceius.
- ft636 -- bydn l bn l dw[ arqy al “Nabal non vocabitur Nadib”, Gataker.

ft637 -- Kimchi makes it to be the same with  $\hat{r}tw$ , a “prodigal person”; and so Ben Melech; but Elias, in his Tishbi, p. 93, 95. says there is a difference between them;  $\hat{r}tw$ , he says, is one that squanders his money in eating and drinking, and the like, which is a bad custom; but  $[w\check{c}$  is an honourable person, who gives his money to good purposes, and more than is meet, which is a good custom; and he is more praiseworthy than the liberal man.

ft638 --  $rbdy\ hl\ bn\ | \ bn\ yk$  “nam stultus stultitiam loquetur”, Pagninus, Montanus.

ft639 --  $r\check{c}\check{c}\ yrmab\ \mu ymn[ \ | \ bj\ |$  “ad corrumpendum afflictos in eloquiis falsitatis”, Montanus.

ft640 --  $\mu wqy$  “stabilietur”, Gataker.

ft641 --  $hn\check{c}\ | \ [ \ \mu ymy$  “dies super annum”, Vatablus; “dies ultra annum”, Cocceius.

ft642 --  $twj\ j\ wb$  “confidentes”, Pagninus, Montanus, Junius & Tremellius, Piscator.

ft643 -- So it is explained in T. Bab. Moed Katon, fol. 27. 2.

ft644 -- So Castalio.

ft645 -- Junius & Tremellius, Cocceius.

ft646 -- So Gataker.

ft647 --  $hqdxh\ tdb[w$  “et cultus justitiae”, V. L. Montanus; “labor, seu operatio”, Piscator, Cocceius.

ft648 -- Debarim Rabba, sect. 6. fol. 241. 4.

ft649 -- So some in De. Dieu.

ft650 --  $\hat{w}mh\ | \ wqm$  “a voce multitudinis”, Pagninus; “a voce turbae”, Montanus, Cocceius.

ft651 -- Fugiant, so some in Gataker.

ft652 -- Profugient, Piscator.

ft653 --  $t[w\check{c}y\ \hat{s}j$  “fortitudo salutem”, Pagninus, Montanus; “rebur ominis, [vel] multiplicis salutis”, Junius & Tremellius, Piscator.

ft654 -- Vid. Reinbeck de Accent. Heb. p. 405.

- ft655 -- j ra rb[ tbç “cessaverat viator”, Junius & Tremellius; “desiit viator”, Cocceius.
- ft656 -- ןכך ןר “spiritus vester”, V. L. Pagninus, Montanus, &c.
- ft657 -- ןר׳׳׳ ןר׳׳׳ “qui loquitur recta”, Piscator; “loquens recta”, Cocceius; “loquens aequitates”, Montanus.
- ft658 -- ןר׳׳׳ [ ןר׳׳׳ “ab audiendo sanquines”, Montanus; “ne audiat sanquines”, Cocceius.
- ft659 -- ןר׳׳׳ ןר׳׳׳ “terram distantiarum”, Vatablus, Montanus, Gataker.
- ft660 -- So Ben Melech interprets it,
- ft661 -- j ןר “caulam”, Junius & Tremellius, Piscator.
- ft662 -- ןר׳׳׳ n ןר׳׳׳ “loco fluviorum”, Junius & Tremellius; ןר׳׳׳ pro tj t “non in talione, sed saltem ut significat loco ac vice, Deus ecclesiae est pro fluminibus”, Gusset. Ebr. Comment, p. 740.
- ft663 -- So the word is interpreted by Kimchi and Ben Melech.
- ft664 -- ןר׳׳׳ “tabescet”, Vatablus; “centabescet”, Junius & Tremellius, Piscator; “contabescent”, Cocceius, Gataker.
- ft665 -- Geograph. l. 5. c. 17.
- ft666 -- Spes Israelis, sect. 30. p. 91.
- ft667 -- So Gussetius understands it of a larger sort of oxen, Comment. Ebr. p. 783.
- ft668 -- Tzeror Hammor, fol. 47. 3.
- ft669 -- ןר׳׳׳ “et inebriabitur”, Pagninus, Montanus, Piscator.
- ft670 -- ןר׳׳׳ ןר׳׳׳ m ןר׳׳׳ ןר׳׳׳ “nobiles ejus, et non ibi regnum vocabuntur”, Forerius.
- ft671 -- “Ingenuos ejus vocabunt, et non erit ibi regnum”, Tigurine version.
- ft672 -- ןר׳׳׳ “pilosus”, a ןר׳׳׳ “capillus.”
- ft673 -- T. Bab. Nidda, fol. 24. 2.
- ft674 -- Vid. Buxtorf. Lex. Rab. col. 1140.



- ft675 -- **h[ qby** “et scindet”, Pagninus, Montanus; “rumpet”, Vatablus; “quumque eruperit”, Junius & Tremellius, i.e. “pullities”, so Ben Melech.
- ft676 -- **bl yrhmn** “festinis corde”, Vatablus; “praecipitantibus corde”, Cocceius; “inconsideratis”, Junius & Tremellius, Piscator.
- ft677 -- **awh μyhwl a l wmg** “praemiator Deus ipse veniet”, Castalio.
- ft678 -- **l wl sm** “semita strata”, Montanus; “vel exaltata lapidibus”, Vatablus.
- ft679 -- **çdwqh Ærd** “via sancta”, V. L. Piscator.
- ft680 -- **wml awhw** “sed ipse illis ambulator vise” De. Dieu; “ipse cum eis”, Tigurine version.
- ft681 -- T. Bab. Sanhedrin, fol. 110. 2.
- ft682 -- In Euterpe c. 141.
- ft683 -- Antiqu. Jud. 1. 10. c. 1. sect. 4.
- ft684 -- **rykz mh** “recordator, commonfactor”, Vatablus; “commenefaciens”, Montanus: “a memoria”, Junius & Tremellius, Piscator.
- ft685 -- **μytpç rbd** “verbum labiorum”, Montanus; “vel, sermo labiorum”, Vatablus.
- ft686 -- **hmj l ml hrwbgw hx[** “consilium et fortitudo ad praelium”, Montanus; “sed consilio et fortitudine opus ad praelium”, Pagninus, i.e. “requiruntur”, ut Grotius.
- ft687 -- **br[ th** “da obsides”, Vatablus; “paciscere cum domino meo, Gataker; “misceto, quaeso, [bellum] cum domino meo”, Junius & Tremellius.
- ft688 -- **hkrb yta wç[** “facit mecum benedictionem”, V. L. Pagninus, Montanus.
- ft689 -- **ει βουλεσψε ευλογησθηναι**, Sept.
- ft690 -- See T. Bab. Sanhedrin, fol. 94. 1.
- ft691 -- **μkta tysy ˆp** “ne forte decipiat vos”, Calvin, Vatablus; “ne seducat vos”, Junius & Tremellius, Piscator.

ft692 -- Geograph. l. 5. c. 18.

ft693 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.

ft694 -- **rbçm** a **rbç** “fregit, confregit---matrix, vel os matricis, quod partu frangi videtur vel a frangentibus partus doloribus sic dictum”, Gusset. Ebr. Comment. p. 324. **rbçm d[** “usque ad angustias uteri”, Vatablus. So Ben Melech interprets it of **µj r**, “the womb”.

ft695 -- **µkynda l a** “ad dominum vestrum”, Montanus.

ft696 -- **yr [n** “pueri recens nati, infantes, pueri iudicio”, Gusset.

ft697 -- **j wr wb ^twn** “indam ei Spiritum”, Junius & Tremellius, Piscator.

ft698 -- So Ben Melech explains it by **^wxr**, “will”, “desire”, “purpose”.

ft699 -- Antiqu. l. 10. c. 1. sect. 4.

ft700 -- Antiqu. l. 10. c. 1. sect. 4.

ft701 -- Apud Euseb. Chron.

ft702 -- Geograph. l. 15. p. 472.

ft703 -- Geograph, l. 5. c. 18.

ft704 -- Ibid.

ft705 -- Ibid. c. 15.

ft706 -- Ibid. c. 18.

ft707 -- Onomast. Sacr. p. 945.

ft708 -- Geograph. l. 5. c. 20.

ft709 -- Nichol. Abrami Pharus Vet. Test. l. 2. c. 16. p. 57.

ft710 -- Travels, part 1. B. 2. ch. 60. p. 221.

ft711 -- Journey from Aleppo, p. 119, 120. Ed. 7th.

ft712 -- Geograph. l. 6. c. 7.

ft713 -- **µyrps ta** “libros”, V. L.

ft714 -- **µybrkh bçy** “cherubim inhabitator”, Forerius.

ft715 -- **µxra taw twxrah l k** “omnes terras, et terram eorum”, Pagninus, Montanus; “vel terram inquam eorum”, Vatablus.

- ft716 -- **tl l pth rça** “quae preatus es”, Vatablus; “quod attinet ad id quod oravisti”, Piscator.
- ft717 -- **Æyrj a** “post te”, V. L. Pagninus, Montanus Junius & Tremellius, Piscator.
- ft718 -- Journey from Aleppo to Jerusalem, p. 179.
- ft719 -- Travels, part 1. B. 2. ch. 60. p. 221.
- ft720 -- **wl mrk r[y** “sylvas, arva ejus”, Junius & Tremellius; “sylvas et arva ejus”, Piscator.
- ft721 -- **rwxm yrway l k** “omnes rivus Aegypti”, Vitringa.
- ft722 -- **μyxn μyl g** “in acervos et flores”, “into heaps and flowers”, that is, into heaps of dust, which being moved, and raised by the wind, fly away like flowers and blossoms of trees; so Gussetius, “in acervos volantes, aut ad volandum excitatos, scil. dum redacti in pulveres, magna ex parte, volant, excitati a ventis”, Comment. Ebr. p. 502.
- ft723 -- **dy yr xq** brevianti, “vel breves manu”, Forerius; “abbreviati manu”, Vatablus, Montanus.
- ft724 -- **tazh ry[h l a aby al** “non veniet ad civitatem hanc”, Oecolampadius, Musculus, Gataker; “ad urbem hanc”: Vitringa.
- ft725 -- T. Bab. Sanhedrin: fol. 95. 1.
- ft726 -- Antiqu. l. 10. c. 1. sect. 5.
- ft727 -- Ibid. (Antiqu. l. 10. c. 1. sect. 5.)
- ft728 -- Seder Olam Rabba, c. 23. p. 65.
- ft729 -- Antiqu. l. 10. c. 2. sect. 1.
- ft730 -- **Ætybl wx** “praecipe domui tuae”, Musculus, Vatablus, Pagniaus, Montanus.
- ft731 -- Plin. Nat. Hist. l. 2. c. 76.
- ft732 -- Vid. Comment. Ebr. p. 606.
- ft733 -- **wtwl j b** “in aegrotando ipsum”, Montanus.
- ft734 -- **ytwnç rty ytdqp** “visitatus sum, eum adhuc superessent anni”, Tigurine version.

- ft735 -- Ben Melech observes, that seeing or appearing before the Creator signifies confession and praise before him, and consideration of his ways; and this sense of the words, he says, R. Sandiah gives.
- ft736 -- **hy hy hara al** ουκετι ου μη ιδω το σωτηριον του ψευου, Sept. “non videbo Jah Jah”, Montanus, Vatablus.
- ft737 -- **l dj ybçwy** “cum habitatoribus temporis”, Montanus. So Ben Melech explains it; and which will quickly cease. **l dj** , “mundus, tempus cito desinens”----**l dj** , “prodit mundi cessabilitatem, quatenus est colectio rerum pereuntium”, Gusset. Ebr. Comment. p. 242. “cum habitatoribus terrae cessationis”, Vitringa.
- ft738 -- **yrwd** “habitatio mea”, Vatablus, Junius & Tremellius.
- ft739 -- **yn[ xby hl dm** “a licis resecturus est me”, Piscator; “a primis filis resecat me”, Vitringa.
- ft740 -- **rqb d[ ytywç** “statui, [vel] posui usque ad mane”, Pagninus, Montanus; “constitui [rursum terminum] usque mane”, Vatablus.
- ft741 -- Reinbeck de Accent Heb. p. 411.
- ft742 -- So it is said in the Talmud, “Resh-Lakish cried like a crane”, T. Bab. Kiddushin, col. 42. 1.
- ft743 -- “Opprimet me, [sub.]infirmitas, vel morbus”, Munster.
- ft744 -- **yl hqç[** “[njustitia est mihi] hoc est, habeo injustitiam, reus suro injustitia, [sponde pro me]”, Ebr. Comment, p. 654.
- ft745 -- **hdda** “motitando meditabor”, Tigurine version; “leniter, vel pedetentim incedam” Vatablus; “alacriter incedam”, Piscator, Vitringa.
- ft746 -- **rm l [** “post amaritudinem”, Piscator.
- ft747 -- So Gataker.
- ft748 -- **ynmyl j tw** Abendana, after Joseph Kimchi, interprets it of changing bitterness into peace; he observes in the phrase **rm µwl çl rm yl** that the first **rm** signifies change or permutation as in Jer. xlvlii. 11. and the second bitterness: and that the sense is this, behold, unto peace he hath changed my bitterness, that is the bitterness and distress which I had, he hath changed into peace.

- ft749 -- **yl b tj çm yçpn tqçj htaw** “et tu amplexus es amore animam meam a fovea abolitionis”; Montanus; “tu vero propenso amore complexus es animam meam”, Piscator; “tu tenero amore complexus animam meam”, Vitringa.
- ft750 -- **μwyh ynmk** “quails ego sum hodie”, Syr.
- ft751 -- **yn[yçwhl hwhy** “Dominus ad servandum me”, Montanus; “Jehova est ad salvandum me”, Cocceius, Vitringa.
- ft752 -- Onomast. Sacr. p, 603.
- ft753 -- Antiqu. l. 10. c. 2. sect. 2.
- ft754 -- Annales Vet. Test. p. 87, 88.
- ft755 -- Ibid.
- ft756 -- Nicolai Abrami Pharus Vet. Test. l. 6. c. 17. p. 164.
- ft757 -- **μyab** “venientes”, Montanus; “venturi sunt”, Junius & Tremellius, Piscator.
- ft758 -- So Kimchi and Ben Melech interpret it princes and governors.
- ft759 -- **μwl ç hyhy yk γενεσψω δε ειρηνη**, Sept.; so the V. L. Syriac and Arabic versions; “O si fieret pax”, Forerius; “precor ut sit pax”, Vatablus; which is preferred by Noldius Ebr. Cocord. Part. p. 407. No. 1153.
- ft760 -- **bl l [ wrbd, λαλησατε εις την καρδιαν** Sept. “loquimini ad cor”, V. L. Pagninus, Montanus, Vatablus, Vitringa; “secundum cor”, Calvin.
- ft761 -- **habx hal m** “completa est militia ejus”, Pagninus, Montanus.
- ft762 -- “Tempus praefinitum”, Junius & Tremellius.
- ft763 -- **hxrñ** “accepta est”, Piscator, Forerius.
- ft764 -- Though, according to the accents, the phrase, “in the wilderness”, belongs to what follows, “in the wilderness prepare ye the way of the Lord”; where it is placed by Junius and Tremellius, commended for it by Reinbeck, de Accent, Heb. p. 416. though the accent seems neglected in Matt iii. 3. Mark 1. 3.
- ft765 -- **ˆwyx trçbm** “O quae evangelizas Tsijoni”, Juntas & Tremellius, Piscator.

- ft766 -- **μl çwry trçbm** “O quae evangelizas Jeruschalaimo”, Junius & Tremellius, Piscator.
- ft767 -- **qzj b** “contra robustum”, Junius & Tremellius, Piscator, Vitringa.
- ft768 -- **wb** “in illum”, ibid.
- ft769 -- **çl çb** “in mensura ternaria”, Montanus; “trientali”, Junius & Tremellius, Piscator, Cocceius, Vitringa.
- ft770 -- The Targum is, “who hath directed the Holy Spirit in the mouth of all the prophets? is it not the Lord?” which agrees with the accents; for so according to them the words should be rendered “who hath directed the Spirit? the Lord”; so Reinbeck, de Accent. Heb. p. 418. and who renders the next clause, and he hath made the man of his counsel (Moses) to know that.
- ft771 -- **wtx[ çya** “vir a consiliis”, Junius & Tremellius Piscator.
- ft772 -- **l wj y** “projiciet”, Pagninus, Tigurine version; so R. Jonah in Ben Melech.
- ft773 -- **wl wkr[ t twmd hmw** “et quid similitudinis ponetis ei”, Pagninus; “ordinabitur”, Montanus; “disponetis”, Vatablus.
- ft774 -- Ebr Comment. p. 558.
- ft775 -- **ðah twdswm μtwnybh al h** “nonne intelligetis fundamenta terrae?” Pagninus, Montanus; “annon intellexistis?” Vatablus.
- ft776 -- **gwj l [** “super sphaeram”, Pagninus; “globum”, Montanus Vatablus; “super orbem telluris”, Vitringa.
- ft777 -- **μybgj k** “ut locustae”, Pagninus, Montanus, Cocceius, Vitringa; “tanquam locustae”, Munster; “velut locustae”, Junius & Tremellius, Piscator.
- ft778 -- **qdk** “velut tenue”, Montanus; “tenuissimum”, Vatablus; “pellem.” Munster; so some in Vatablus; “pellulam”, Gataker.
- ft779 -- **w[j n l b Pa** “perinde ut non plantati”, Calvin; and so the following clauses.
- ft780 -- **rd[n al çya j wk ýmaw μynwa bwrn** “prae multitudine virium, et robore virtutis, ut ne unum quidem deesset”, Tigurine version.

- ft781 -- “Cur non sumatur”, **μυνωα** “illis quibus non sunt vitiosae concupiscentiae robur auget”, Gusset. Ebr. Comment. p. 21.
- ft782 -- **wl çky l wçk** “corruendo corruent”, Montanus; “labefacti cadent”, Castalio.
- ft783 -- The Jews have a notion, that for ten years the eagle ascends very high in the firmament of heaven, and approaching near to the heat of the sun, it falls into the sea, through the vehemence of the heat; and then it casts its feathers, and is renewed again, and its feathers grow, and it returns to the days of its youth; and so every ten years to a hundred; and in the hundredth year it ascends according to its custom, and falls into the sea, and dies. So Ben Melech from Saadiab Gaon.
- ft784 -- T. Bab. Sabbat, fol. 156. 2. Bava Bathra, fol. 15. 1. Sanhedrin, fol. 108. 2. and Taanith, fol. 21. 1.
- ft785 -- **μpdry** “persequetur”, V. L. Pagninus, Montanus; “transibit”, V. L. Pagninus, Montanus.
- ft786 -- **çarm twrwdh arwq** “ille qui vocat vel vocavit generationes ab inito”, Munster, Tigurine version. So some in Vatablus.
- ft787 -- Comment. Ebr. p. 29.
- ft788 -- **qzj** “fortis esto, vel sis strenuus”, Vatablus.
- ft789 -- **[ tçt l a** “neque dissolvaris”, Munster; “vel ne liquefias”, Vatablus. “Verbum formatum a nomine” **hw[ç**, “quod [ceram] significat, quae calor exposita facile dissolvitur”, Munster.
- ft790 -- **Æbyr yçna** “viri litis tuae”, Montanus; “rixae tuae”, Vatablus.
- ft791 -- **Æytxm yçna** “viros jurgii tui”, Montanus.
- ft792 -- **Ætmj l m yçna** “viri belli tui”, Vatablus; “pugnae tuae”, Montanus.
- ft793 -- **Ænomy qyzj m** “qui confortat dexteram tuam”, Gataker.
- ft794 -- **l arçy ytm** “mortales Israeliae”, Castalio.
- ft795 -- **ολιγοστος ισραηλ**, Sept. “viri pauci Israel”, Munster, Montanus; “Israel, qui paucos es numero”, Tigurine version.
- ft796 -- Beckius, notes on the Targum on 1 Chron. xx. 3. p. 210.
- ft797 -- Travels, Part 2. B. 1. c. 5. p. 24.

- ft798 -- Bemidbar Rabba, sect. 1. 4. fol. 212. 3.
- ft799 -- **μkytwmχ[ μx[** os.
- ft800 -- **ydyh hnh hm twnwçarh** “piora quidem ipsa, nuntiate”, Montanus; “piora quoniam sint indicate”, Piscator.
- ft801 -- **wb| hmyçnw** “et ponemus cor nostrum”, V. L. Pagninus, Montanus.
- ft802 -- **^yam μta** “vos minus quam nihil [estis]”, Junius & Tremellius, Piscator.
- ft803 -- **[pam** “pejus [opere] viperae”, Junius & Tremellius; “pejus [est opere] basilisci”, Piscator.
- ft804 -- Vajikra Rabba, sect. 9. fol. 153. 1. Bemidbar Rabba, sect. 13. fol. 208. 1. Shirhashirim Rabba, fol. 19. 2.
- ft805 -- T. Bab. Pesach. fol. 5. 1. Bereshit Rabba, sect. 63. fol. 55. 3. and Vajikra Rabba, sect. 30. fol. 171. 2.
- ft806 -- **^wyxl ^wçar** “ego primus sum qui dico haec Sioni”, Tigurine version.
- ft807 -- Mashmiah Jeshuah, fol. 9. col. 1. 2. Chizzuk Emunah, p. 299.
- ft808 -- **wb Aemta** “qui innitar”, Munster, “innitar ei, vel illi”, Pagninus, Calvin; “in eo”, Montanus.
- ft809 -- **hhk htçp** “ellyphonium fumigans”, Junius & Tremellius; “fumans”, Piscator.
- ft810 -- **hhky al** , “non caligabit”, Pagninus, Montanus.
- ft811 -- **αναλαμθει**, Sept.
- ft812 -- **xwry**, “nec fraude tur”, Pagninus, Montanus.
- ft813 -- Porta Mosis, p. 160.
- ft814 -- “Ad, [sive] in iustitiam”, Sanctius.
- ft815 -- **qdxh** “cum iustitia”, Piscator, Forerius, Cocceius.
- ft816 -- **ymç awh**
- ft817 -- Seder Tephillot. fol. 1. 2. & 4, 1. Ed. Basil.
- ft818 -- Travels. part 1. B. 1. c. 31. p. 41.



- ft819 -- **hnj mxt ṣrj b** “antequam pullulent”, Montanus, Cocceius; “germinent”, Vatablus; “antequam propullulent vel efflorescant”, Vitringa.
- ft820 -- **wal mw** “et plenitudo ejus”, Munster, Pagainus, Montanus.
- ft821 -- **ṣyrxj** “atria”, Montanus; “tentoria”, Grotius.
- ft822 -- Ben Melech interprets the rocks and mountains of towers built on rocks and mountains, where men dwelt.
- ft823 -- **twmj l m çyak** “sicut vir bellorum”, Montanus; “vir bellicosissimus”, Junius & Tremcellius, Piscator.
- ft824 -- **qpata** “continebam me”, Pagninus, Montanus; “continui me”, Junius & Tremellius, Vitringa; “diu [continui] iram meam sicut halitum foeminae parturientis”, Grotius.
- ft825 -- **j l çaykal mk çrj w** “et surdus, sicut (sub. [ad quem], vel [ad quos]) angelum sive nucium meum missurus sum”, Forerius, ex V. L. and to this sense, Grotius.
- ft826 -- **rydayw hrwt l ydgy** “magnificabat (eum) doctrina et reddebat magnificentum”, Junius & Tremellius, Piscator; “magnificum [illum] ficit lege et condecoravit”, Vitringa.
- ft827 -- Written about 1730 A. D. The Jews in 1948 once again became a nation. Editor.
- ft828 -- De. Bello Jud. 1. 7, c. 9. sect. 4.
- ft829 -- lb. (De. Bello Jud. 1. 7. c. 9.) sect. 1.
- ft830 -- **wtrwtb** “non acquieverunt in doctrina ejus”, Forerius.
- ft831 -- Josephus apud Forerium in loc.
- ft832 -- Josephus de Bello Jud. 1. 7. c. 7. sect. 2. and c. 8. sect. 5.
- ft833 -- T. Bab. Beracot fol. 62. 2.
- ft834 -- Spes Israelis, sect. 24. p. 76.
- ft835 -- **rz ṣkbb ʿyaw** “et non est in vobis alienum vel peregrinum”, Musculus.

- ft836 -- **awh yna μwym** “ex quo dies [fuit]”, Gataker; “ex quo dies esse coepit”, Vatablus; “inde a tempore diei”, Piscator. **awh** “Hu”, may be considered here as one of the names of God, who from eternity to eternity is, **αυτος**, “he”, the same yesterday, today, and for ever.
- ft837 -- **μl k μyj yrb** “vectes omnes”, Julius & Tremellius; “vectes universos”, Piscator.
- ft838 -- “Fugitivos universos”, Vatablus, Paginus, Montanus; “fugientes omnes”, Vitringa
- ft839 -- **μtnr twynab** “in navibus ovatio eorum”, Forerius; “cumu avibus ob quas jubilant”, Piscator; “in naves ovationis ipsorum”, Vitringa.
- ft840 -- “Ad naves clamor eorum”, Grotius, Gataker.
- ft841 -- **htçpk** “ut ellychnium” Junius & Tremellius, Piscator, Gataker, Vitringa.
- ft842 -- T. Bab. Beracot, fol. 13. 1. T. Hieros. Beracot, fol. 4. 1.
- ft843 -- **hnq** “calamum”, V. L. Pagninus, Montanus; “calamum odoratum”, Junius & Tremellius, Piscator, Cocceius, Vitringa.
- ft844 -- **Æyxyl m** “interpretes tui”, V. L. Pagninus, Montanus, Vatablus.
- ft845 -- “Oratores”, Cocceius; “interpretes, [seu] oratores tui”, Piscator; “oratores, intercessores tui”, Vitringa.
- ft846 -- **μrj l** “in anathema”, Montanus; “anathemati”, Junius & Tremellius, Piscator, Vitringa.
- ft847 -- **ˆwrçyw** “et rectissime”, V. L. a **rçy** “rectum fuit, Forerius”; so Ben Melech says, that Israel is called Jeshurun, because he is upright among the people.
- ft848 -- A **rwc** “contemplari, respicere”.
- ft849 -- **μl w[ μ[** “populum seculi”, Munster, Pagninus, Montanus, Vatablus, Tigurine version, i.e. “qui a seculo est”, Targ. “populum aeternitatis”, Gataker.
- ft850 -- **twtwa** “sigma”, with the Rabbins **twtwa** as here.
- ft851 -- **rwx ˆya** “nulls rupes”, Junius & Tremellius, Piscator; “non est petra”, Montanus, Cocceius; “estne rupes?” Vitringa.

- ft852 -- **μdam hmh** “ipsi ex Adamo, sive ex hominibus”, Munster, Pagninus, Montanus, Tigurine version.
- ft853 -- **l zrb çrj** “faber ferri”, Pagninus, Montanus; “faber ferrarius”, V. L. Vitringa.
- ft854 -- Misn. Sabbat, c. 12. sect. 1. Celim, c. 29. 6.
- ft855 -- **μyx[ çrj** “faber lignorum”, Montanus; “artifex lignarius”, V. L. Pagninus; “faber lignarius”, Vitringa.
- ft856 -- The note of Ben Melech is, “as it is the glory of a woman to abide in the house, and not go out of doors, so a graven image abides in the house.”
- ft857 -- <Arabic> “corpus”, Luke iii. 22. 2Cor. x. 10. Castel. Lex. Polyglott. col. 627. So in the Chaldee language.
- ft858 -- So, according to Schindler, <Aarbic> signifies a body, Lex. Pentaglott. col. 347, 348.
- ft859 -- **μhyny[ j t** “oblevit oculos eorum”, Montanus; “obleverit”, Cocceius; “quod [sculptile] oblinat”, Piscator.
- ft860 -- **wbl l a byçy al w** “et non reducet ad cor suum”, Pagninus, Montanus; “reducit”, Piscator.
- ft861 -- **¶ l wbl** “ante id quod provenit ex abore”, Junius & Tremellius, Piscator; “germen ligni”, Forerius.
- ft862 -- **ynymyb** “[quod est] in dextera mea”, Piscator; “ad dexteram meam”, Junius & Tremellius.
- ft863 -- So some in Gataker.
- ft864 -- “Quia fecit misericordiam”, V. L.
- ft865 -- **ου ηλεησεν ο ψεος τον ισραηλ**, Sept.
- ft866 -- Excerpta, p. 648. Ed. Gronov.
- ft867 -- In Vita Artaxerxis,
- ft868 -- Emendat. Temp. I. 6.
- ft869 -- Xenophon. Cyropaedia, l. 1. sect. 1.
- ft870 -- Antiqu. l. 11. c. 1. sect. 2.
- ft871 -- Hist. ex Trogo l. 1. c. 5.

- ft872 -- Xenophon, Cyropaedia, l. 8. sect. 18.
- ft873 -- Cyropaedia, l. 1. p. 2.
- ft874 -- Clio, sive l. 1. c. 130.
- ft875 -- Cyropaedia, l. 7. c. 22, 23.
- ft876 -- Herodot. l. 1. c. 191.
- ft877 -- The Septuagint render the word by **ορη**, mountains; Gussetius by eminences, high places, such as stood in the way of passage into countries. The Vulgate Latin interprets it of glorious persons; and Abendana says it is right to understand it in this way; and applies it to Zerubbabel, and those that went up with him to Jerusalem, with the leave of Cyrus, who were good men, and honourable in their works, whom the Lord directed in their way right, and prospered them in the building of the temple,
- ft878 -- Herodot. l. 1. c. 179. l. 3. c. 159.
- ft879 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.
- ft880 -- Vide Abendana in Miclol Yophi in Ioc.
- ft881 -- Nat. Hist. l. 33. c. 3.
- ft882 -- Cyropaedia, l. 3. c. 3. l. 5. c. 4. l. 7. c. 14.
- ft883 -- Antiqu. l. 11. c. 1. sect. 2.
- ft884 -- Cyropaedia, l. 8. c. 45.
- ft885 -- **dw[ yaw** “quod nihilum absque me”, Forerius.
- ft886 -- Vid. Pocock. Specimen Arab. Hist. p. 147, 148.
- ft887 -- Connexion, part 1. p. 215.
- ft888 -- **[cy wrpy** “fructificent”, Vatablus; “edant fractum salutis”; Junius & Tremellius.
- ft889 -- **j ymx t** “germinare faciet”, Pagninus, Montanus, Vatablus, “progerminet germen”, Vitringa
- ft890 -- Vid. Abendana in Miclol Yophi in loc.
- ft891 -- So Gataker, and some in the Dutch annotations, and Vitringa.
- ft892 -- **qdx b** “adjustitiam”, V. L.
- ft893 -- **μετα δικαιοσυνης**, Sept. “cum justitia”, Forerius.

- ft894 -- **rçya** “aequabo”, Piscator; “aequaturus”, Junius & Tremellius; “rectificabo”, Vatablus; “rectificabam”, Cocceius; “aequas faciam”, Vitringa.
- ft895 -- As by Agatharcides, l. 5. c. 50. in Gataker.
- ft896 -- **hdm yçna** “viri mensurae”, Vatablus, Cocceius, Pagninus, Montanus; i.e. of a large measure, as Ben Melech interprets it **ανδρες υθηλοι**, Sept. “viri sublimes”, V. L.
- ft897 -- Seder Olam Rabba, c. 23. p. 64, 65.
- ft898 -- **rttsm l ahta** “tu es Deus absconditus”, V. L. Tigurine version; “tu es abditus Deus Israelis”, Syr.
- ft899 -- **μyml w[ t[wçt** “salute Seculorum”, Pagninus, Montanus, Vatablus; “salvatione seculorum”, Cocceius. So Ben Melch interprets it, this world and the world to come; everlasting salvation takes in both.
- ft900 -- **d[ yml w[ d[** “in secula perpetuitatis”, Montanus, Vatablus.
- ft901 -- **hnnwk** “parsvit eam”, Musculus; “aptavit, instruit”, Gataker; “exaptavit”, Cocceius, Vitringa,
- ft902 -- **μl sp ¶ ta μυαçwnh oi αιροντες το ξυλον γλυμμα αυτων**, Sept. “qui efferunt”, Pagninus; “extollentes”, Montanus; “qui gestant”, Piscator; “gestantes lignum sculptilis sui”, Junius & Tremellius; “qui portant”, Cocceius, Vitringa.
- ft903 -- **w[ çwhw** “salvi eritis”, V. L. Pagninus, Tigurine version.
- ft904 -- **twqdx** “justitiae”, Montanus; “omnis justitia”, Junius & Tremellius, Piscator.
- ft905 -- **hwhyb da** “tantummodo in Jehova”, Junius & Tremellius; “duntaxat in Domino”, Tigurine version; “tantam”, Cocceius. So some in Vatablus.
- ft906 -- Sanchoniatho apud Euseb. Praepar. Evangel. l. 1. c. 10. p. 34.
- ft907 -- Apud Euseb. Praepar. Evangel. l. 9. c. 4. l. p. 456.
- ft908 -- Clio, sive l. 1. c. 181. Vid. Pausan. Messen. p. 261.
- ft909 -- Vid. gloss. in T. Bab. Sanhedrin, fol. 63. 2.

- ft910 -- **μϷρνω** “et animae eorum”, V. L. Munster, Pagninus, Montanus, Cocceius.
- ft911 -- This seems to express more than old age, as Ben Melech observes hence the Jews say, a man sixty years old is come to old age, and one of seventy to hoary hairs.
- ft912 -- **hnqb** “in calamo”, Pagninus, Montanus. The bar of the balance on which they hang the scales with threads, Ben Melech says is called **hnq**, the “reed”. So Vatablus.
- ft913 -- **wytj t whj yny** “et quiescere eum faciunt suo loco”, Musculus.
- ft914 -- **wϷϷath** “roborat vos”, Pagninus, Tigurine version; so Ben Melech interprets the word.
- ft915 -- Ardete, “comburite vos”, some in Vatablus.
- ft916 -- “Confundamini”, V. L. “et erubescite”, Calvin.
- ft917 -- “Incendimini sive corripimini zelo”, Vitranga.
- ft918 -- **j y[** “avem, a velocitate”, Munster; so Vatablus; ab **j w[** “in volando celeriter et cum impetu”, Forerius; so Ben Melech says, Cyrus is surnamed a fowl, because of his great swiftness and haste to come to Babylon; though he observes that some say, that a ravenous fowl is called **j y[**; the singular may be put for the plural; so Cocceius renders it, “volucres”, birds, and may design the whole army of Cyrus.
- ft919 -- Cyropaedia, l. 1. c. 17. and l. 3. c. 6. and l. 6. c. 17.
- ft920 -- Cyropaedia, l. 3. c. 2.
- ft921 -- Ib. l. 4. c. 17.
- ft922 -- In Apothegm.
- ft923 -- Cyropaedia, l. 7. c. 1.
- ft924 -- **ytx[ Ϸya** “virum mei consilii”, Munster, Pagninus, Montanus; so according to the Keri: but the Cetib is **wtx[ Ϸya**, “the man of his counsel”.
- ft925 -- Clio, sive l. 1. c. 191.

- ft926 -- **µda [gpa al w** “et non occurram homini”, Cocceius; so some in Vatablus; “neque feram obstare quenquam mihi”, Junius & Tremellius. So Ben Melech, “I will not receive the request of a man, his supplication for them.”
- ft927 -- “[Inquit] viudex noster”, Junius & Tremellius; “hoc dicit”, Piscator.
- ft928 -- **htyrj a** “novissimi tui”, Vatablus; who observes a various reading. In some copies it is **Ætyrj a**, “thy latter end”; which is followed by the Vulgate Latin.
- ft929 -- Hist. l. 5. c. 1. sect. 1.
- ft930 -- Clio, sive l. 1. c. 199.
- ft931 -- Geograph. l. 16. p. 513.
- ft932 -- Cyropaedia, l. 7. sect. 23.
- ft933 -- Connexion, &c. part 1. B. 3. p. 188, 189.
- ft934 -- **Æypçk bwr̄b** “in multitudine maleficiorum tuorum”, Munster, Montanus; “in multitudine praestigiarum”, Cocceius.
- ft935 -- Apud Euseb. Praepar. Evang. l. 9. c. 10. p. 413.
- ft936 -- Ib. c. 41. p. 456.
- ft937 -- **hrj ç y[rt al** “non scis auroram ejus”, Montanus, Vatablus, Cocceius; “cujus non cognoscis auroram”, Vitringa. That is, as Ben Melech explains it, thou shalt not know the time of its coming; for it shall come suddenly, as a thing comes in a morning, which a man is not aware of till he sees it.
- ft938 -- Politic. l. 3. c. 3.
- ft939 -- **hrpk yl kwt al** “non potens placare eam”, Montanus; “expiare”, Tigurine version, Junius & Tremellius, Piscator, Cocceius, Vitringa.
- ft940 -- **µymç yrbwh** “speculantes coelos”, Pagninus, Montanus, Tigurine version; “contemplatores coelorum”, Vitringa.
- ft941 -- <Arabic> “resecuit, amputavit”, Golius, Castel.
- ft942 -- Sepher Shorash. rad. **rbh**
- ft943 -- De. Divinatione, l. 1. c. 1.

- ft944 -- **μϣϙdj l μy[ydwm** “cognoscere faciunt menses”, Pagninus; “facientes”, Montanus; “qui notas faciunt in menses”, Junius & Tremellius, Piscator; i.e. “praedictiones suas notificantes in menses”, Cocceius; “indicantes novilunia”, Vitranga.
- ft945 -- **wrb[l** “ad vel in transitum suum”, Tigurine version.
- ft946 -- **wrykzy** “recordantur”, Munster, Vatablus.
- ft947 -- **hta hçq yk** “quod durus tu es”, Pagninus, Montanus; “te durum esse”, Junius & Tremellius, Piscator, Vitranga.
- ft948 -- Ebr. Comment. p. 517.
- ft949 -- **Æl μ j a** “obstruam sive”. “obturabo nares tibi”, Malvenda, Gataker; so Jarchi.
- ft950 -- **Pskb** “in argento”, Montanus; “in fornace argenti”, Vatablus.
- ft951 -- “Non in argentum”, Grotius.
- ft952 -- **ουκ ενεκεν αργυριου**, Sept. “non pro pecunia”, Tigurine version.
- ft953 -- “Quasi argentum”, V. L. “tanquam argentum”, Munster, Pagninus, Calvin.
- ft954 -- “Inter argentum”, Syr.
- ft955 -- **yn[ rwkk Æytrj b** “elegi tibi, [sive] pro te fornacem afflictionis”, Gataker,
- ft956 -- Vid. T. Bab. Menachot, fol. 36. 2.
- ft957 -- Vid. T. Bab. Chagigah, fol. 12. 1.
- ft958 -- **wkrd j yl xhw** “et prosperabitur via ejus”, Pagninus, Montanus; “critique prospera via ejus”, Vitranga.
- ft959 -- **htwyh t[m** “ex tempore antequam fieret”, V. L. “nondum existente tempore horum eventuum”, Forerius.
- ft960 -- **wj wrw ynj l ç** “misit me et spiritum ejus”, Lutherus, Castalio; “et spiritum suum”, Cocceius, Vitranga.
- ft961 -- **l y[whl** “utilia”, V. L. “quae prosunt sunt”, Tigurine version; “ea quae prosunt”, Piscator; so the Targum; “conduelibilia”, Vitranga.
- ft962 -- **wyt[mk** “sicut viscera ejus”, Montanus; “interiora maris”; Munster.



- ft963 -- yma y[mm̂j bm “ante uterum---ante viscera matris meae”, h. e. “antequam essem in utero, et in visceribus matris meae”, Vitringa.
- ft964 -- rwr̄b j̄ βελος εκλεκτον Sept. “sagittam electam”, V. L. “telum electum”, Cocceius; “sagittam nitidam vel electam”, Vitringa.
- ft965 -- r̄apta Æb r̄ça “in quo gloriabor”, Munster, Tigurine version, De. Dieu; “quia in te gloriabor”, V. L.
- ft966 -- “Israel est is de quo, per te gloriaturus sum”, Junius & Tremellius, Piscator; “vel glorificaturus”, Gal.
- ft967 -- çpn hwzbl “ad eum quem contemnens est anima cujusque”, Glassius; “ad contemptum anima”, Montanus; “contemptui animae”, Cocceius.
- ft968 -- φαυλιζοντα την θυχην αυτου, Sept. “ad contemporem animea suae”, Grotius; so the Arabic version.
- ft969 -- Zohar in Gen. fol. 127. 2.
- ft970 -- In Pesikta Rabbati in Yalkut in loc.
- ft971 -- ̂wxr t[̄b “in tempore gratuitae voluntatis”, Munster; “in tempore placito”, V. L. Pagninus; “beneplaciti”, Piscator.
- ft972 -- ̄ba μγq̄h̄l “ad suscitandam terram”, Pagninus, Montanus; “ut erigas terram”, Piscator; “ad erigendam terram”, Vitringa.
- ft973 -- wl gh “revelamini”, V. L. Munster, Junius & Tremellius, Piscator.
- ft974 -- μym y[wbm πηγων υδατων, Sept. “fontes aquarum”, V. L. rather flows of water which come from fountains, so Ben Melech; “scaturigines aquarum”, Montanus; “scatebras aquarum”, Vitringa.
- ft975 -- Ærdl “in viam”, V. L. Piscator, Montanus, Cocceius; “ut siut pervii”, Junius & Tremellius; “in viam planam”, Vitringa.
- ft976 -- ̂wmry ytwl smw “et in aggeribus meis emineant”, Junius & Tremellius.
- ft977 -- Spes Israelis, p. 48.
- ft978 -- Geograph. l. 7. c. 3.
- ft979 -- Hist. Sinic. p. 195.
- ft980 -- Vid Fabricii Lux Evangelii, p. 652, 653.

- ft981 -- **wynn** [ “pauperum suorum”, V. L. “pauperes suos”, Forerius; “inopes suos”, Vitringa; **ταπεινους** “humiles”, Sept. “mansuetorum”, Targum.
- ft982 -- **Æynb** “structores vel aedificatores tui”, Munster, Montanus, Calvin, Tigurine version.
- ft983 -- **Ætsyrh ȝa** “terra tua destructa”, Junius & Tremellius, Piscator, De. Dieu; “et terram destructionis tuam”, Cocceius; “et terram tuam quae destructa est”, Vitringa.
- ft984 -- **Æyl wkç ynb** “filii orbitatis tuae”, Junius & Tremellius, Piscator, Vitringa; “orbitatum tuarum”, Pagninus, Montanus; “tui orbati”, Munster. (The word “orbity” means “childless” or “without parents”, Webster’s 1828 Dictionary, Editor)
- ft985 -- **wrmay dw** [ “adhuc dicent”, Gataker, Junius & Tremellius, Piscator, Vitringa.
- ft986 -- **hbçaw yl hçg** “accede mihi & habitabo”, Montanus; “contrahe te mea causa ut sedeam”, Cocceius.
- ft987 -- Ebr. Comment. p. 496.
- ft988 -- **ˆxwj b ev kolpw**, Sept. “in gremio”, Tigurine version; “in sinu”, Munster, Montanus. But Ben Melech interprets it “the arm”.
- ft989 -- **j l my qydx ybç maw** “et an captivitas justi evadet”, Montanus; “vel liberabitur”, Munster; “captiva turba justi”, Vitringa. And by the righteous Gussetius (Ebr. Comment. p. 709.) understands God the Father, who is righteous as a judge, exercising vindictive justice; and from him another person delivers us, namely, God the Son, the Messiah. A sense truly evangelical.
- ft990 -- **ȝr** [ **j wql m** “captura violenti”, Moutanus Junius & Tremellius, Piscator; “turba captiva violenti”, Vitringa.
- ft991 -- **μτρkmm επραψητε**, Sept. “venditi estis”, Pagninus, Montanus, Piscator, Cocceias, Vitringa.
- ft992 -- “-----barbam tibi vellunt Lascivi pueri”, Horace. “Idcirco stolidam praebet tibi vellere barbara Jupiter?” Persius, Satyr. 2.
- ft993 -- Laertius in Vita Aristippi.

- ft994 -- **ytml kn al** “non erubui”, Pagninus, Montanus; “non afficior ignominia”, Junius & Tremellius, Piscator; “non pudefactus”, Syr.
- ft995 -- **çyml j k** “at chalybem”. Forerius.
- ft996 -- “Tanquam saxum adamantinum”, Junius & Tremellius, Piscator.
- ft997 -- **yn[yçry aw h ym** “quis ipse impium faciet me”, Pagninus, Montanus; “impium vel praevaricatorem et iniquum faciet me”, Vatablus.
- ft998 -- Zohar in Exod. fol. 54. 3.
- ft999 -- **μyκçj**
- ft1000 -- **hgwn** “splendor”, Pagninus, Montanus, Junius & Tremellius, Piscator, Vitranga.
- ft1001 -- T. Bab. Cetubot, fol. 104. 1.
- ft1002 -- **[ygra** “erumpere faciam”, De. Dieu.
- ft1003 -- So R. Jonah, in Ben Melech, takes it to have the signification of **[gr**, “a moment”; as if the sense is, “my judgment I will show every moment from this time, to enlighten the people with it.”
- ft1004 -- **wj l mn αλιωσονται**, “Symmachus”. It is expressive of corruption and consumption, as Ben Melech observes; which is the sense of salt land, not inhabited Jeremiah xvii 6. It denotes, as Gussetius (Ebr. Comment. p. 469.) thinks, the fluctuating and confused agitation of the heavens, like those of the salt sea, and as smoke over the head.
- ft1005 -- **ˆkwmk** “tanquam pediculus”, De. Dieu; so the word is used in Exod. viii. 16, 17, 18. “instar vermiculi”, Vitranga.
- ft1006 -- Calvinus, Gataker, Gussetius.
- ft1007 -- **tj t** “conteretur”, Pagninus, Montanus; “atteretur”, Junius & Tremellius, Piscator. So Ben Melech interprets it, “shall not be broken”.
- ft1008 -- **ou μη εκλειπη**, Sept. “non deficiet”, V. L.
- ft1009 -- **ou μη εκλειπη**, Sept. “non deficiet”, V. L.
- ft1010 -- **tbxj hm** “quod excidit”, Piscator; “excidens”, Montanas.

- ft1011 -- **ywdpw** “et nunc”, V. L. “ita”, Junius & Tremellius, Piscator. And Ben Melech observes, that **w** “and”, is in the room of **zk**, “thus”.
- ft1012 -- **yny ryxj** “herba dabitur”, Pagninus, Montanus.
- ft1013 -- **[gr** “qui tranquillat” Gakater; “faciens quiescere”, so some in Vitranga; and the word has the signification of rest and quietness in ver 4.
- ft1014 -- **[j nl** “ut plantes”, V. L.
- ft1015 -- **y[bq ta** “crassamentum”, Junius & Tremellius, Piscator, Vitranga.
- ft1016 -- Hist. Animal. 1. 2. c. 1.
- ft1017 -- Hierozoic. 1. 3. c. 27, 28.
- ft1018 -- Oppian. de Cyneget. 1. 2. apud Gataker. & Sanctium in loc. “saevus oryx”, Martial. 1. 13. Epigr. 95.
- ft1019 -- And so it is explained in Gloss. in T. Bab. Bava Kama, fol. 117. 1.
- ft1020 -- Hist. Animal. 1. 2. c. 17.
- ft1021 -- Nat. Hist. 1. 8. c. 34.
- ft1022 -- **dw[ al** “non ultra”, V. L. Pagninus, Montanus.
- ft1023 -- **Æz[ yçbl ενδυσσαι την ισχυν βου**, Sept.; “induere fortitudine tua”, V. L. “induere robur tunm”, Vitranga.
- ft1024 -- **Æb aby** “non veniet contra te”, Gataker; “non perget invadere te”, Junius & Tremellius; “non pergent”, Piscator.
- ft1025 -- **rp[m yr[nth** “exute pulverem a te”, Sanctius, Gataker.
- ft1026 -- **ybc ymwq** “surge captivas”, Forerius; so Ben Melech interprets it.
- ft1027 -- **wl yl yhy wl çm** “dominatores ejus ululare facient”, Montanus; “dominus ipsius ejulant”, Junius & Tremellius, Vitranga; “ululant”, Piscator; “qui habent potestatem in eum ejulant”, Cocceius.
- ft1028 -- **rçbm a rçb** “caro”.
- ft1029 -- **bwj rçbm** “evangelizantis bonum”, Pagninus, Montanus, Junius & Tremellius; “qui nuntiat bonum”, Cocceius.

- ft1030 -- Vajikra Rabba, sect. 9. fol. 153. 2. Shirhashirim Rabba, fol. 11. 4. Yalkut Simeoni in Psal. xxix. 11. Menasseh Ben Israel, Nishmat Chayim, fol. 41. 2.
- ft1031 -- Pesikta in Kettoreth Hassammim in Targ. in Numb. fol. 25. 4.
- ft1032 -- T. Bab. Sanhedrhin. fol. 91. 2.
- ft1033 -- In Exod. fol. 87. 4.
- ft1034 -- **μκρsam**, **ο επισυναγων υμας**, Sept.; “colligens vos”, Montanus; “congregabit vos”, V. L. Syr. Ar.
- ft1035 -- See my book of the Prophecies of the Old Testament, &c. fulfilled in Jesus, p. 160, &c.
- ft1036 -- **l yqcy** “erudict, sive intelligere faciet”, Morus.
- ft1037 -- “Prosperabitur”, Junius & Tremellius, Piscator, Calvin. So Ben Melech interprets it by **j yl xy**, “he shall prosper.” “Feliciter agit”, Cocceius; “prosperare aget”, Vitringa.
- ft1038 -- Baal Hatturim in Lev. xvi. 14.
- ft1039 -- Tanchuma apud Yalkut in loc.
- ft1040 -- Pesikta apud Kettoreth Hassammim in Targum in Numb. fol. 27. 2.
- ft1041 -- Baal Hatturim in Lev. xvi. 14.
- ft1042 -- **wnnwbth**, **βυνησουσι**, Sept.; intelligent, Calvin; “intellexerunt”, Vitringa.
- ft1043 -- **wnt [mçl** , **τη ακοη ημων**, Sept.; “auditui nostro”, V. L. Pagninus, Montanus, Cocceius.
- ft1044 -- **qnyk** **ως παιδιον**, Sept.; **ως ψηλαζον**, Theodotion, vox a **qny**, “lac sugere, proprie lactantem significat”, Rivet. Sanctius, “surculus tener, veluti laetens”, Forerius.
- ft1045 -- **whynpl** “ad faciem suam, vel in facie, sua”, Rivet.; “quoad conspectum, vel quoad faciem suam, seu faciem ejus”, Sanctius.
- ft1046 -- R. Hadarson apud Galatia, de Arcan. Cathol. Ver. l. 8. c. 2. p. 549.
- ft1047 -- **harm al** “non aspectus”, Munster: Vatablus, Pagninus, Montanus; “nulla spectabilis forma”, Vitringa.

- ft1048 -- **μϣϣα l dj** “desiit viris”, Montanus, Heb.; “desitus virorum”, Piscator; “deficiens virorum”, Cocceius; “destitutus viris”, Vitranga.
- ft1049 -- **yl wj [wdyw** “notus aegritudine”, Montanus; “notus infirmitate,” Cocceius.
- ft1050 -- “Attritus infirmitate”; so some in Vatablus, and R. Sol. Urbin. Ohel. Moed. fol. 96. 1.
- ft1051 -- **wmmm μynp rtsmk** “velut homo abscondens faciem a nobis”, Junius & Tremellius; “et tanquam aliquis qui obtegit faciem a nobis”, Piscator; “ut res tecta facie averanda prae nobis”, Cocceius.
- ft1052 -- Ebr. Comment. p. 41. **ka** “verumtamen”, Junius & Tremellius, Piscator; “et tamen”, so some is Vatablus.
- ft1053 -- T. Bab. Sanhedrin, fol. 98. 2.
- ft1054 -- **μyhl a hkm** “percussum Deum”, Sanctius.
- ft1055 -- Vid. Sanctium in loc.
- ft1056 -- Mechilta apud Yalkut, par. 2. fol 90. 1.
- ft1057 -- Zohar in Exod. fol. 85. 2. See also Midrash Ruth, fol. 33. 2. and Zohar in Deut. fol. 117. 3. and R. Moses Hadarsan apud Galatia de Arcan. Cath. Ver. I. 8. c. 15 p. 586. and in I. 6. c. 2. p. 436.
- ft1058 -- **wtrbj b** “per livorem ejus”, Munster; “livore ejus”, V. L. Montanus, Vatablus; “tumice ejus”, Junius & Tremellius; “vibico ejus”, Cocceius; “vibicibus ejus” Vitranga.
- ft1059 -- **wnl k w[ ta wb [ygph** “fecit occurrere in eum iniquitatem omnium hostrum”, Montanus; “occurrere fecit ei, vel irruere fecit in ilium”, Vatablus.
- ft1060 -- “Incurrere fecit in eum”, Cocceius, Vitranga, Forerius; “irruere fecit in ilium”, Vatablus; sic Syr. “fecit ut incurreret iniquitas”, Piscator.
- ft1061 -- Apud Galatin. de Cathol. Ver. I. 10. c. 6. p. 663, and Siphre in ib. l. 8. c. 20. p. 599.
- ft1062 -- **hn[n awhw cgn** “exigebatur, et ipse respondit”, Gataker; “exigitur poena, et ipse affligitur”, Junius & Tremellius; “quum illa exigebatur, ipse affligebatur”, Piscator; “exigebatur, et ipse submittebatur”, Cocceius.

- ft1063 -- **hj rkhçk** “sicut ovis---sicut ovis foemina”, Gataker; “ut agnus--  
--et ut agna”, Cocceius; “instar ovis---et ut agna”, Vitringa.
- ft1064 -- Macrob. Saturnal. I. 3. c. 5. Plin. Nat. Hist. I. 8. c. 45.
- ft1065 -- **l [** “quamvis”, Vatablus, Calvin, Noldius; “licet”, Syr. Interpr.
- ft1066 -- **ⲱϥⲣⲏ ⲙϥⲁ ⲙϥϥⲧ ⲙⲁ** “quum posueris delictum animam ejus”, De.  
Dieu.
- ft1067 -- “Ubi posuit satisfactionis pretium anima ejus”, Cocceius; “si  
posuerit delictum sua anima”, Montanus.
- ft1068 -- **ⲙⲱⲙⲱ ⲉⲃⲣⲁⲓ [ⲣⲫ ⲙⲁⲣⲱ** “videbit semen quod prolongabit dies”,  
Cocceius; “videbit semen longaeuum”, V. L.
- ft1069 -- **[ⲃϥⲱ ⲙⲁⲣⲱ ⲱϥⲣⲏ l ⲙ [ⲙ** “exemptum a molestia se ipsum (vel  
animam suam, Jun.); videns, satiabitur”, Junius & Tremellius.
- ft1070 -- “Post laborem”, Forerius.
- ft1071 -- **ⲙⲱⲃⲣⲃ ⲱⲓ ⲓⲓⲁ ⲁⲓⲕⲓ** “ideo dispertiam ei plurimos”, V. L.  
“propterea ipsi attribuam (vel addicam) permultos”, Bootius, Animadv.  
I. 4. c. 12. sect. 20. p. 251. “idcirco dispertiam ei sortem, multitudinem  
Gentium”, Vitringa.
- ft1072 -- **l l ç ⲓⲓⲱ ⲙⲱⲙⲱⲱ [ ⲧⲁ** “et plurimos (seu innumeros) habebit  
loco praedae, vel plurimi obtingent ipsi pro praeda”, Bootius, ibid.
- ft1073 -- **ⲱϥⲣⲏ ⲧⲱⲙⲓ ⲙⲣ [ⲙ** “denudavit morti animam suam”, Forerius.
- ft1074 -- In Tishbi, p. 227.
- ft1075 -- Lexic. Talmud. col. 996, 2229.
- ft1076 -- **ⲉⲃⲣⲱⲱ [ ⲉⲃⲓ [ ⲃ** Heb. “mariti tui, factores tui”, Piscator; “qui  
crearunt te, habent te in matrimonio”, Cocceius.
- ft1077 -- Shemot Rabba, sect. 15. fol. 102. 4.
- ft1078 -- **ⲧϥⲁⲱ, ⲱϥ ϣⲱⲛⲁⲓⲕⲁ**, Sept.; sic Arab. & Targum; “et velut  
foeminam”, Tigurine version, Castalio; “et ut uxorem”, Vitringa.
- ft1079 -- **samt yk** “quamvis spreta sis”, Junius & Tremellius; “fueris”,  
Piscator.
- ft1080 -- Animadv. in Job, p. 145, 146.

- ft1081 -- Pꝥq Pꝥçb “pauxillo irae exundantis, [vel] exiguo irae ebullientis”, Vitringa.
- ft1082 -- Apud Jarchi, Kimchi, & Ben Melech, in loc.
- ft1083 -- T. Bab. Sanhedrin, fol. 99. 1.
- ft1084 -- hyn[ V. L. Munster, Pagninus; “O paupercula”, Tigurine version; “inops”, Cocceius.
- ft1085 -- hr[ws “tempestate obruta”; Munster, Vatablus, Forerius.
- ft1086 -- Æwꝑb “in fuce”, Tigurine version; “in stibio”, Sanctius.
- ft1087 -- “Stibinis lapidibus”, Forerius.
- ft1088 -- Nat. Hist l. 37. c. 10.
- ft1089 -- T. Bab. Bava Bathra, fol. 75. 1.
- ft1090 -- Æytwçmç “a radice, quae solem significat”, Sanctius,
- ft1091 -- Midrash Tillim, apud Yalkut in Psal. xxi. 1.
- ft1092 -- yaryt al “quare non timebis, [vel] ideo non metues”, Vitringa; “quare ne timeas”, Forerius.
- ft1093 -- l wꝑy Æyl [ “ad te cadet”, Cocceius.
- ft1094 -- “Cotam te cadet”, Grotius, Gataker.
- ft1095 -- whç[ml “ad opus ipsorum”, Gataker.
- ft1096 -- yj tw “ut vivat”, Junius & Tremellius, Vitringa.
- ft1097 -- Martin. Hist. Sinic. l. 4. p. 170.
- ft1098 -- Abarbinel, Mashmiah Jeshuah, fol. 26, 1.
- ft1099 -- l arçy çwdql w “et ad Sanctum Israel”, Montanus, Cocceius.
- ft1100 -- Adversus Judaeos, c. 7.
- ft1101 -- So in the Jerusalem Talmud, as quoted by Abendana on the place,
- ft1102 -- j wl sl hbry “multiplicabit ad parcendum vel ut parcat”, Pagninus, Montanus, Vatablus; “multiplicabit condonare”, Cocceius; “multus erit ut proritietur”: Munster.



- ft1103 -- **ἄτα τα ἠωρη μα γκ εως αν μεψυση την γην**, Sept.; “sed inebriats” Pagninus, Junius & Tremellius; “quin imo inebriavit terram”, Montanus.
- ft1104 -- **dy** “manum”, Montanus, Cocceius. Ben Melech interprets it by **μωqm**, “place”; and observes, that not at coporeal place is intended, but a place, of honour, excellency, dignity, and praise.
- ft1105 -- **ytl pt tybb** “in domo orationis meae”, V. L. Vatablus, Pagninus, Montanus, Vitringa.
- ft1106 -- T. Bab. Beracot, fol. 7. 1.
- ft1107 -- T. Bab. Megillah, fol. 18. 1.
- ft1108 -- **wyxbqnl wyl [ bqa dw[** “adhuc congregabo, super eum congregatos ejus”, Pagninus, Montanus; “congregandos ejus”, Forerius, Grotius.
- ft1109 -- Agreeably to which, the words, according to the accents, are thus rendered by Reinbeck, De. Accent. Heb. p. 427. “all ye beasts of the field; come ye, to devour all the beasts in the forest”; so Munster; one sort of beasts are called upon to devour another sort.
- ft1110 -- Buxtorf. Tiberias, c. 14. p. 39. Vid. Hiller. De. Arcano Cethib & Keri, I. 1. c 7. p. 55.
- ft1111 -- **w[dy al** “nesciverunt”, Pagninus, Montanus; “nil sciunt”, Piscator.
- ft1112 -- **μyzh** “deliria loquentes”, Montanus; “videntes vans”, V. L. So Ben Melech interprets it of such that speak vain things in their sleep.
- ft1113 -- **çpn yz[** “fortes animo”, Montanus; “fortes anima, [sub.] appetente”, Vatablus; “sunt valido appetitu”, Vitringa.
- ft1114 -- **h[ bç w[dy al** “nesciunt, vel non noverunt saturitatem”, Pagninus, Montanus, &c,
- ft1115 -- **˘ybh w[dy al μy[r hmhw** “et iili pastores? non sciunt docere”, Cocceius; “et illi cum pastores sunt, mulla pollent discernendi peritia”, Vitringa.
- ft1116 -- **dba qydxh, αλωλετο**, Sept.

- ft1117 -- **μyψsan** “colliguntur”, V. L. Munster, Piscator, Cocceius;  
“congregantur”, Pagninus.
- ft1118 -- **μwl ç awby** “ibit in pace”, Gataker.
- ft1119 -- **wj wkn** “coram eo”, Pagninus, Montanus, Vatablus, Calvin; “ante  
se”, Cocceius, Vitringa.
- ft1120 -- T. Bab. Cetubot, fol. 104. 1.
- ft1121 -- **hnztw** “qua scortata est”, Piscator; “quod scortaris”, Junius &  
Tremellius; “qui scortaris”, Cocceius.
- ft1122 -- **μyl ab μymj nh** “inflammati inter quercus”, Gataker;  
“incaescentes, [vel] incalescitis inter quercus, [vel] ulmos”, Vatablus.
- ft1123 -- “In potentibus”, Cocceius.
- ft1124 -- **Æql j l hn yql j b.**
- ft1125 -- “In laevitatibus vallis erit portio tua”, Gataker, Vitringa.
- ft1126 -- **μj na hl a l [h** “a me super his poenitebit?” Musculus;  
“poenitebit me”, some in Vatablus.
- ft1127 -- **ytam** “a me”, Pagninus, Montanus, Junius & Tremellius, Piscator,  
Vitringa.
- ft1128 -- **μhm Æl trktw** “et caedis tibi arbores plusquam illi”, Piscator.
- ft1129 -- “Caedens tibi amplius Cubile quam illorum sit”, Junius &  
Tremellius.
- ft1130 -- “Et excidisti tibi ex eis”, Montanus.
- ft1131 -- **tyzj dy** “manum vidisti”, Montanus, Cocceius.
- ft1132 -- “Ubi monumentum vidisti”, Vitringa.
- ft1133 -- **l waç d[ yl ypçtz** “et demisti usque ad infernum”, Cocceius.
- ft1134 -- **Ækrd brb** “in multitudine viae tuae”, Pagninus, Montanus.
- ft1135 -- **tyl j al** “non aegrotasti”, Pagninus, Montanus, “non aegrotas”,  
Junius & Tremellius, Piscator.
- ft1136 -- **Æbl l [ tmç al trkz al** “nam mei non es recordata, neque  
posuisti me super cor tuum”, Grotius.

- ft1137 -- waryt al ytwaw “idcirco me non times”, Calvin, Piscator, Gataker.
- ft1138 -- Æyxwbq “collectitii tui”, Tigurine version; “congregati a te”, Vatablus; “copiae tuae collectae”, Vitringa.
- ft1139 -- l bh “halitus” Cocceius; “aura” V. L. “aura levisima” Vitringa.
- ft1140 -- ˆwkça çwdqw µwrm “excelso et sancto habitabo”, Pagninus, Montanus.
- ft1141 -- Pwj [y “obrueretur”, Junius & Tremellius, Vitruga; “in deliquium incideret”, Piscator, Gataker.
- ft1142 -- ˆwrgb arq “clama in gutture”, Pagninus, Montanus; “exclama gutture”, Junius & Tremellius; “exclama pleno gutture”, Piscator; “clama pleno gut ture”, Cocceius.
- ft1143 -- T. Bab. Metzia, fol. 33. 2.
- ft1144 -- srp al h “nonne ut frangas?” Pagninus; “nonne frangere?” Montanus.
- ft1145 -- µydwrm µyyn[ Heb. “rebellatos, expulsos tanquam rebelles”, Piscator; “qui persecutionem patiuntur”, Vitringa.
- ft1146 -- Ærçbm “a cognatis tuis”, Vatablus. So R. Sol. Urbin. Ohel Moed, fol. 85. 1.
- ft1147 -- Æpsay “colliget te”, V. L. Munster, Pagninus, Montanus, Tigurine version.
- ft1148 -- Æj n “requiem tibi dabit”, V. L.
- ft1149 -- twj xj xb “in siccitatibus”, Pagninus, Montanus, Vatablus, Vitringa; “in summa ariditate”, Junius & Tremellius, Piscator. Abendana observes, that some interpret the word in the sense of purity, and understand it of the delight of the soul, in the world of souls, where the Lord leads them continually, and satisfies them with pure light, which is the brightness of the Shechinah, or divine Majesty.
- ft1150 -- R. Sol. Urbin. Ohel Moed, fol. 55. 2.
- ft1151 -- µl w[ twbrj “desolata seculi”, Munster, Vatablus, Vitringa; “deserta seculi”, Pagninus, Montanus.

ft1152 -- T. Bab. Sabbat, fol. 113. 1, 2. & 119. 1. & 150. 1.

ft1153 -- T. Bab. Sabbat, fol 118. 2.

ft1154 -- **rqç** “falsitatem”, Montanus, Cocceius; “falsum”, Junius & Tremellius, Piscator.

ft1155 -- **hght**, **μελετα**, Sept.; “meditabitur”, Montanus; “meditatur”, Piscator; “meditatam effert”, Junius & Tremellius.

ft1156 -- T. Bab. Sabbat. fol. 139. 1.

ft1157 -- **qdx̄b** “in justitia”, Montanus, Tigurine version; “sive de justitia”.

ft1158 -- **hnwmab j pç̄n ʿya** “nemo judicatur scundum veritatem”, Munster; “non judicatur in veritate”, Montanus.

ft1159 -- Hist. Animal. l. 5. c. 34.

ft1160 -- Nat. Hist. I. 10. c. 62.

ft1161 -- **twhgnl** “in splendores”, Pagninus, Montanus; “magnum splendorem”, Vitranga.

ft1162 -- **twl pab** “in ealiginibus”, Montanus, Cocceius; “in summa caligine”, Junius & Tremellius, Piscator; “in densa caligine”, Vitranga.

ft1163 -- **μynmçab** “in rebus pinguissimis”, Junius & Tremellius; “in pinguetudinibus”, Piscator; “in opimis rebus”, Vitranga.

ft1164 -- “In sepulchris”, Pagninus; and so Ben Melech interprets it.

ft1165 -- **wnb htn[ wnytaj j** “peccata nostra respondit contra nos”, Montanus; “id ipsum respondit contra nos”, Cocceius; “even everyone of them”, so Junius & Tremellius; “peccatorum nostrorum quodque”, sic

ft1166 -- **wnta** “super nos”, Munster.

ft1167 -- **hrsw qçw[** “calumniam et perversitatem”, Pagninus; “calumniam et defectionem”, Montanus; “calumniam et transgressionem”, V. L.

ft1168 -- **trd[n** “privata”; so **rd[h** “privatio”, often with the Rubbins.

ft1169 -- **l lwtçm** “facit ut insanus habeatur”, Junius & Tremellius; “habitus est pro insano”, Vitranga; so Abendana, “he that fears God, and departs from evil”, **hj wçl whwbçj y**, “they reckon him a fool or a madman.”

- ft1170 -- [ygp̄m ʿya “nullum interventorem”, Junius & Tremellius.
- ft1171 -- T. Bab. Sanhedrin, fol. 98. 1.
- ft1172 -- μqn ydgb ʿbl yw “et ultionem induit tanquam vestem”, Tigurine version.
- ft1173 -- wb hssn hw̄y j wr rx rhnk aby yk “etenim veniet (sub. [Dominus] vel [nomen Domini]) instar fluminis angusti, spiritu Domini levante ipsum pro vexillo”, Bootius, Animadv. I. 1. c. 1. p. 68.
- ft1174 -- T. Bab. Sanhedrin, fol. 98. 1. & Yoma, fol. 86. 2.
- ft1175 -- Echa Rabbati, fol. 47. 2.
- ft1176 -- T. Bab. Bava Metzia, fol. 85. 1.
- ft1177 -- yrwa “expergiscere”, Grotius.
- ft1178 -- yrwa “illuminare”, Pagninus, Montanus Piscator.
- ft1179 -- T. Bab. Sanhedrin, fol. 99. 1.
- ft1180 -- “Ad latus portabuntur”, Vitringa.
- ft1181 -- dx l [ “ad latus illorum”, Gataker.
- ft1182 -- “Tum timebis”, Vitringa.
- ft1183 -- trhn “iiluminaberis”, Vatablus.
- ft1184 -- “Splendebis”, Munster, Montanus, Calvin; “et lucebis”, Cocceius, So Ben Melech interprets the word.
- ft1185 -- Geograph. I. 16. p. 528. Ed. Casaub.
- ft1186 -- Geograph. I. 16. p. 535.
- ft1187 -- Nat. Hist. I. 6. c. 28.
- ft1188 -- Antiqu. I. 1. c. 12. sect 4.
- ft1189 -- μhytwbra l a “ad columbaria sua”, Montanus, Vitringa; “in suis forulis”, Castalio Gataker.
- ft1190 -- μygh̄n “ducti”, Vatablus, Calvin; “ducantur”, Tigurine version; “ductos”, Cocceius.
- ft1191 -- rwdw rwd “generationis et generationis”, Vatablus, Pagninas, Montanus; “cujusque generationis”, Vitringa.

ft1192 -- Caphtor Uperah, fol. 57. 2.

ft1193 -- **επισκοπους**.

ft1194 -- **hl ht Æyr [çw Æytmj h[wçy tarqw** “vocabis salutem muros tuos, et portas tuas laudem”, Pagninus, Montanus, Tigurine version.

ft1195 -- **Psay** “non colligetur”, Montanus, Vitringa; “vel recolligetur”, Vatablus; “occultabitur”, Munster, Tigurine version.

ft1196 -- **ουκ εκλειθειν**, Sept. “deficiet”, Pagninus.

ft1197 -- Moreh Nevochim, par. 2. c. 29. p. 263.

ft1198 -- **wml ç** “completi erunt”, Junius & Tremellius, Piscator; “completisunt”, Vitringa.

ft1199 -- “Compensabuntur”, Tigurine version.

ft1200 -- T. Bab. Sanhedrin, fol. 98. 1.

ft1201 -- Sepher Shorash. rad. **j çm**

ft1202 -- Ben Melech in loc.

ft1203 -- **j wqj qp myrwsal w** “et vinctis visum acutissimum”, Vitringa.

ft1204 -- **hwhyl ^wxr tnç** “annum placabilem Jehovae”, Vatablus; “annum placabilem Domino”, V. L.

ft1205 -- Heb. “annum benevolentiae, seu bneplaciti Jehovae”, Piscator, Tigurine version; “annum complacentiae”, Vitinga.

ft1206 -- **^wyx yl bal** “ludentibus Sionis”, Junius & Tremellius, Piscator Vitrtnga. So Syr.

ft1207 -- **μwçl** “ad ponendum” Montanus; “ut ponerem” Munster Pagninus.

- ft1208 -- rpa tj t rap the Targum and Vulgate Latin version render it a “crown for ashes” and the word is used for the tire of the head in (אֲשֵׁרֶת Ezekiel 24:17). The Syriac and Arabic versions read, “for ashes sweet ointment”, or “oil of gladness”, joining it to the next clause; and mention being made of oil or ointment there, Fortunatus Scacchus thinks the allusion is to crowns of roses and, lilies moistened with, ointment of myrrh, and like ointment, which used to be wore at nuptial solemnities; and so opposed to ashes put on the head in times of mourning, which falling from thence, and moistened with tears on the cheeks, were clotted there, and so expressed the miserable condition they were in; but these things the reverse. See his Sacror. Eleaoehr. Myrothec. I. 1. c. 28. col. 139.
- ft1209 -- hhk j wr tj t “pro spiritu stricto”, Montanus, Paganinus; “loco spiritus contracti”, Junius & Tremellius, Piscator; “constricto”, Vatablus.
- ft1210 -- wrmyt t “oblectabitis”, Tigurine, version. So the Targum.
- ft1211 -- “Summe efferetis vos”, Junius & Tremellius, Piscator, Vitringa; “exaltabimini”, Munster, Pagninus. So Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 89. 2.
- ft1212 -- hnqm μktmb tj t “pro pudore vestro duplici”, Gataker, Vitringa; “loco pudoris vestri duplicis”, Piscator.
- ft1213 -- hl w[ b l zg “rapinam conjunctam holocausto”, Junius & Tremellius.
- ft1214 -- hky “sacerdotali more ornabit”, Tigurine version; “qui sacerdotem refert ornatu”, Piscator.
- ft1215 -- hyl k “vasis suis”, Vatablus, Montanus; “instrumentis”; Junius & Tremellius, De. Dieu.
- ft1216 -- hwby dyb “per manum Jovae”, Gataker.
- ft1217 -- και ως βυνοικων νεανισκος παρψενω, ουτω κατοικησουσιν οι υιοι βου, Sept.; “habitabit enim juvenis cum virgine, et habitabunt in te filii tui”, V. L.
- ft1218 -- “Nam ut habet juvenis virginem, habebunt te filii tui”, Cocceius.

- ft1219 -- **hw̄hy ta μyrykz̄mh** “qui Deo estis a memoriis”, Gataker; “qui facitis ut alii reminiscantur Domini”, Forerius.
- ft1220 -- **ˆbam wl q̄s** “sternite [eam] lapidibus”, Vatablus, Forerius, Gataker. So many Jewish writers, R. Jonah, R. Joseph Kimchi, and Ben Melech; but is disliked by Gussetius, Ebr. Comment. p. 569.
- ft1221 -- **Æ[çy** “tuus Salvator”, V. L. Munster, Tigurine version.
- ft1222 -- R. Moses Haddarsan in Bereshit Rabba in Gen. xlix. 11. apud Galatia. de Arcan. Cath. Ver. I. 8. c. 13. p. 579.
- ft1223 -- Pirke Eliezer, c. 30. fol. 32. 1.
- ft1224 -- Mashmiah Jeshuah, fol. 44. 1, 2.
- ft1225 -- **wh̄j** “contaminatus, maculatus vestibua”, Gataker.
- ft1226 -- **hq̄dx̄b** “de justitia”, Piscator, Vitringa; “Ioquor justitiam”, V. L. Sept.
- ft1227 -- **μmw̄tçaw** “et obstupui, Musculus; stupefactus sum”, Vatablus; “et obstupesceban”, Cocceius; “stupebam”, Vitringa.
- ft1228 -- **ytm̄j b** “excandescencia mea”, Junius & Tremellius; “aestu meo”, Cocceius; so Gataker.
- ft1229 -- **rx̄ wl** “angustia ipsi fuit”, Calvin, Grotius; “ipse fuit contribulatus”, Munster; “ipsi fuit angustum”, Vitringa.
- ft1230 -- **rx̄ al** “non angustia, Montanus; non afflicus est”, Tigurine version.
- ft1231 -- “Non affecit [eos] angustia”, Junius & Tremellius, Piscator; “non coarctavit eos, sub. Deus, vel angustia”, Forerius,
- ft1232 -- “Non fuit hostis”, Gataker; so Gussetius, Ebr. Comment. p. 423.
- ft1233 -- “In omni angustia eorum non angustia”, Montanus.
- ft1234 -- Ebr. Comment. p. 482,
- ft1235 -- **y[wr̄ ta** “cum pastoribus”, Pagninus, Montanus, Tigurine version, Vitringa.
- ft1236 -- **r̄bdmb** “in planitie”, Calvin, Gataker, Vitringa; “in campis”, Grotius.



- ft1237 -- drt h[qbb hmhb]k “sicut jumentum quod in campo, [vel] valle, [vel] planitie, graditur”, Gataker.
- ft1238 -- wqpath yl a “erga me continerent se”, Montanus; “conterent?” Junius & Tremellius; “erga me sese continent?” Piscator; “cohibeant se erga me?” Gataker; so Ben Melech; “quae se erga me continent?” Vitringa.
- ft1239 -- Æmç µl w[m wnl ag “redemptor noster a seculo nomen tuum”, V. L. “[vel] est”, Vitringa; “assertor noster a seculo est nomen tuum”, Cocceius.
- ft1240 -- So Kimchi, Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 85. 2.
- ft1241 -- bWç “convertere”, V. L. Pagninus, Montanus, Calvin, Forerius.
- ft1242 -- µl w[m wnyyh “non fuimus [tui] ab omni aevo”, Grotius; “a seculo”, Pagninus, Montanus.
- ft1243 -- µhyl [ Æmç arqn al “nec invocatum est nomen tuum super eos”, Pagninus, Montanus.
- ft1244 -- sysmh ça “ignis liquefactionum”, Calvin, Vatablus; “igne liquationum”, Cocceius.
- ft1245 -- Eliduri in Lexico Arabico tradit smh, “significare quemvis lenem et submissum strepitum”, De. Dieu.
- ft1246 -- “Quemadmodum accenso igne fit lenis submissusque strepitus, sibilus et stridor ferventis ollae, et ignis excitat bullas”, Hottinger. Smegma Orientale, I. 1. c. 7. p. 146.
- ft1247 -- “Quemadmodum conflagrante igne cremia”, Junius & Tremellius; “nam quum accendit ignis cremia”, Piscator; “sicut ardente igne ex ramalibus”, Grotius; “ut ignis cremia consumens strepero motu exsilit”, Vitringa.
- ft1248 -- T. Bab. Sabbat, fol. 63. 1. & Sanhedrin, fol. 99. 1.
- ft1249 -- wl hkj ml hç[y Ætl wz µhyl a htar al ^y[ “nono oculus vidit Deum praeter te, faciat expectanti ipsum”, Montanus; “qui faciat sic expectanti se”, Pagninus, Munster.
- ft1250 -- Æykrdb “propter vias tuas”, Piscator.

- ft1251 -- **aj j nw** “quia [vel] nam peccavimus”, Vatablus, Grotius, Forerius, Gataker. So some in Munster, **w**, “vau”, is often causal.
- ft1252 -- **μl w[ μhb** “in his [peccatis] consenuimus”, Tigurine version some in Munster; “in ipsis [peccatis] semper [fuimus]”, Forerius.
- ft1253 -- **yhg** “fuimus”, V. L. Montanus.
- ft1254 -- **amj k** “ut immundus”, V. L. Montanus, Junius & Tremellius, Piscator; “tanquam impuruss”, Cocceius, Vitranga,
- ft1255 -- **μyd[ rgbk** “ut vestimentum menstruatam, sive menstruatae”, Drusius; a **ad[** “removet”, so V. L. Syr. and Ar. “ut vestis remotionum”, Cocceius.
- ft1256 -- “Vestes praedae”, Forerius; a **d[** “praeda”, Gen. xlix. 27.
- ft1257 -- Pittacium, Grotius. So Kimchi, whose interpretation and sense of the word is preferred by Gussetius, Ebr. Comment. p. 581.
- ft1258 -- Smegma Orientale, I. 1. c. 7. p. 181.
- ft1259 -- **l bnw** “et decidimus”, V. L. So Ben Melech interprets it of falling.
- ft1260 -- **rrw[ tm** “seipsum exsuscitat”, Forerius; “excitans se”, Montanus, Junius & Tremellius. So the Targum, “that awakes”.
- ft1261 -- **yk** “quamvis”, Gataker; “cum”, Junius & Tremellius; “quando”, Forerius.
- ft1262 -- T. Bab. Bava Bathra, fol. 4. 1. & Succa, fol. 51. 2.
- ft1263 -- **wntraptw wnçdq tyb** “domus sanctitatis nostae, et gloriae nostrae”, Calvin, Junius & Tremellius, Forerius.
- ft1264 -- De. Bello Judaeorum, l. 6. c. 4. sect. 2.
- ft1265 -- So, with the Rabbins, **çrd** is “to preach”; **^çrd** is “a preacher”; **hçrd** is “a sermon”; **çrd** “the name of a book of sermons”; and **çrdm** “an exposition”; see Buxtorf. Lex. Rab. col. 583, 584.
- ft1266 -- Sacr. Eleaochr. Myrothec. I. 2. c. 55. col. 580.
- ft1267 -- **μynbl h l [** “super lateres”, V. L. Pagninus, Montanus, Vitranga.
- ft1268 -- “In desertis locis”, Munster, Pagninus.

- ft1269 -- **μyρwxnb** “apud custodita”, Junius & Tremellius; “custoditos”, Piscator.
- ft1270 -- **qrm** “jusculum”.
- ft1271 -- **qrp** “fragmentum”.
- ft1272 -- De. Legibus Hebr. I. 2. c. 8. sect. 2. p. 275.
- ft1273 -- **Æyl a brq** “accede ad te”, Vatablus, Montanus, Tigurine version, Cocceius; “appropinqua ad te”, Piscator.
- ft1274 -- **yb çgt l a** “ne contigas me”; so some in Vatablus; “ne attingite me”, Junius & Tremellius, Piscator; “ne tangae rue”: Cocceius.
- ft1275 -- In Misn. Chagiga, c. 2. sect. 7.
- ft1276 -- lb. Hilcot Abot Tumaot, c. 13. sect. 8.
- ft1277 -- Contra Haeres. haeres. 9.
- ft1278 -- Contra Haeres, haeres 13.
- ft1279 -- Apud Scaliger de Emendat, Temp. 1. 7.
- ft1280 -- Ibid.
- ft1281 -- Bereshit Rabba, sect. 65. fol. 58. 2. T. Bab. Cholin, fol. 40. 1.
- ft1282 -- T. Bab. Nedarim, fol. 56. 1. & Gloss. in ib, & Sanhedrin, fol. 20, 1. Gloss. in ib.
- ft1283 -- Thalia, sive I. 3. c. 18.
- ft1284 -- Specimen Hist. Arab, p. 92, 93.
- ft1285 -- T. Bab. Sanhedrin, fol. 92. 1. & Gloss. in ib. T. Bab. Sabbat, fol. 67. 2.
- ft1286 -- De. Caleeis Hebraeor. I. 1. c. 9. sect. 7, &c.
- ft1287 -- Hist. Eccl. I. 3. c. 5. p. 75.
- ft1288 -- **ˆma yhw l ab Ærbty** “benedicet sibi in Deo Amen”, Pagninus, Montanus, Vitringa; “benedicturus sit in Deo Amen”, Cocceius.
- ft1289 -- Defence of Christianity, c. 2. sect. 2.
- ft1290 -- Vid. Gloss. in T. Bab. Sanhedrin, fol. 91. 2.
- ft1291 -- **hnh hwhy ykwr b [ rz yk** “quia [sunt] semens, benedicti Domini ipsi”; which tension is most agreeable to the accents.

ft1292 -- **dj ak** “sicut unus”, Montanus, Musculus, Gataker.

ft1293 -- **wyhyw** sunt, Forerius, Gataker.

ft1294 -- **yn[ l a** “ad afflictum”, Pagninus, Montanus.

ft1295 -- “Ad humilem”, Calvin, Tigurine version, Vitringa; “qui est pauper vel humilis”, Munster.

ft1296 -- Gussetius observes, that the word does not design a mere trembling, but care, pains, and labour to serve, as one friend has for another; and, when applied to the service of God, is no other than a generous fear, flowing from love. Vid. Ebr. Comment. p. 285.

ft1297 -- **hnwbl rykzm, o διδους λιβανον εις μνημοσυνον**, Sept.; “qui recordatur thuris”, V. L. Calvin, Vatablus; “memorans thus”, Montanus.

ft1298 -- De. Bello Jud. I. 6. c. 5. sect. 3.

ft1299 -- De. Arcan. Cathol. Ver. I. 4. c. 11. p. 219.

ft1300 -- **rybça ynah** “matricem frangam?” Montanus; “an ego aperirem os matricis?” Junius & Tremellius, Piscator.

ft1301 -- **wqnyt ^ [ml** “pro eo quod, [vel] quia sugetis”, Gataker.

ft1302 -- “Quia sugitis”, Concord. Ebr. Part. p. 521.

ft1303 -- **wxmt ^ [ml** .

ft1304 -- **hdwbk wyzm** “propter splendorem gloriae ejus”, Pagninus; “a splendore”, Munster, Montanus. So R. Sol. Urbin. Ohel Moed, fol. 36. 2.

ft1305 -- **dx l [** “ad latus”, Vitringa; “super latus”, Calvin, Pagninus, Montanus.

ft1306 -- **w[ç[çt µykrb l [** “super genua oblectabimini”, Montanus; “delectabiliter fovebimini”, Munster, Vitringa.

ft1307 -- **wnmj nt wma rça çyak** “sicut vir quem mater sua consolatur”, Pagninus; “consolabitur eum”, Montanus.

ft1308 -- Vid. Buxtorf. Jud. Synagog. c. 49. p. 702, 703. Leo Modena, History of the Rites, &c. of the present Jews, part 5. c. 8. sect. 6. p. 237, 238.

- ft1309 -- See Gregory's Notes and Observations, &c. c. 26. p. 122, 123. and his Posthumua, p. 70. (This sounds like a wild fable to me. Editor.)
- ft1310 -- Saturnal. I. 1. c. 23.
- ft1311 -- Apud Euseb. Praepar. Evangel. I. 1. c. 10. p. 38.
- ft1312 -- Nat. Hist. 1. 37. c. 11.
- ft1313 -- **Ætb dj a rj a** "post unam in medio", Montanus Munster, Vatablus; "post unum in medio", Cocceius, Vitringa.
- ft1314 -- Comment. in Deut. xxx. fol. 220. col. 4.
- ft1315 -- De. Abbruiat. Heb. p. 199, 200.
- ft1316 -- Hierozoic. par. 1. l. 3. c. 33. col. 1014.
- ft1317 -- **ykwnaw** "ad me vero quod attinet", Piscator, De. Dieu, Cocceius, Vitringa.
- ft1318 -- Bibliothec I. 1. p. 23.
- ft1319 -- Geograph, l. 17. p. 552, 562.
- ft1320 -- **y[mç ta** "meum auditum", Pagninus, Montanus; "the report of me", Gataker.
- ft1321 -- Midrash Tillim apud Yalkut in Psal. Ixxxvii. 4.
- ft1322 -- **wçdj b çdwj ydm** "a tempore mensis in mense ejus"; Montanus; "de mense in mensem suum", Forerius.
- ft1323 -- Midrash Tillim in Psal. xc. 15. apud Galatia de Arcan, Cathol. Ver. l. 11. c. 8. p. 691.
- ft1324 -- T. Bab. Sota, fol. 5. 1.
- ft1325 -- T. Bab. Erubim, fol. 19. 1. R. Hona in Midrash Tillim in Psal. i. 6.
- ft1326 -- **yb µy[çph** "praevaricantium in me", Pagninus, Montanus; "qui transgressi sunt contra me", Piscator; "deficientium a me", Cocceius.