

INSTITUTES  
OF *2. 18. 31*  
BIBLICAL CRITICISM;

OR,

HEADS

OF THE

*COURSE OF LECTURES,*

ON THAT SUBJECT,

READ IN THE

*UNIVERSITY AND KING'S COLLEGE OF ABERDEEN.*

---

BY

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CHAPLAINS IN ORDINARY IN SCOTLAND.

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*SECOND EDITION.*

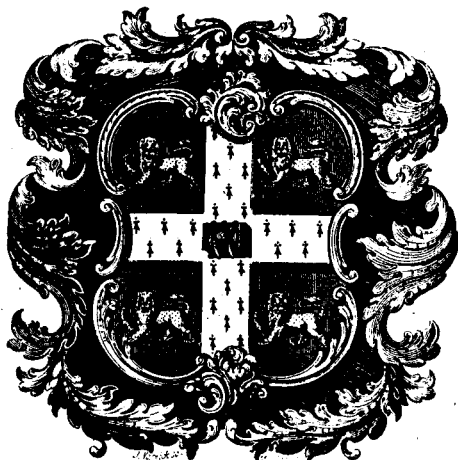
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TO

HERBERT MARSH, B.D. F.R.S.

TRANSLATOR OF MICHAELIS,

WHOSE LEARNED LABOURS  
ENTITLED HIM TO A HIGH RANK AMONG BIBLICAL  
SCHOLARS.

THE FOLLOWING

*Attempt to Reduce the General Principles and Rules of  
Sacred Criticism to a regular System,*

IS MOST RESPECTFULLY INSCRIBED

BY

GIL. GERARD.

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## INTRODUCTION.

1. As the Christian religion is of divine authority, and as the Scriptures are the authentic record and revelation of it, every Christian, and especially every Christian teacher, is concerned to understand the Scriptures, and obliged to study them with care.

2. The importance of understanding the Scriptures has never been denied, though the means of attaining to it have not always been sufficiently attended to, even in the schools of Theology.

3. The Scriptures can be understood, only by being studied and interpreted according to the genuine principles of criticism; and a regular deduction of these principles, illustrated by examples, seems to be the best method that can be taken for assisting students in the study of the Scriptures.

4. It is from the Scripture, rightly understood, that all just opinions in religion are to be derived; but misinterpretation of it is the certain cause of error.

## INTRODUCTION.

5. This part of our course may be reduced to two general Heads;—the Sources—and the Objects—of Scripture Criticism. The consideration of the former will lead us to discover the most general and simple principles; the consideration of the latter will enable us to combine these principles, to deduce from them more particular rules, and to apply them to use.

## PART

## P A R T I.

## THE SOURCES OF SCRIPTURE CRITICISM.

6. THE sources of Scripture criticism are reducible to the following: Manuscripts and editions; the original languages; the kindred languages; versions; the occasion, scope, and other circumstances of the books of Scripture; comparison of Scripture with itself; ancient history and manners; ancient learning and opinions.

7. These are subservient to Scripture criticism, either by establishing the true readings, by ascertaining the sense, or by displaying the beauties of the Scripture language.

## CHAP. I.

*Manuscripts and Editions of the Books of Scripture.*

8. THE first thing necessary for understanding the Scripture, is, to know what the authors really wrote.



9. We cannot determine this by having recourse to their autographa, because all these are long ago lost.

Simon, Hist. Crit, N. T. c. 29. Pfaff. de gen. lect. N. T. c. 2, § 7. Michaelis Introd. Lect. § 12.

10. There are many MSS. which have been transcribed from these or from other MSS. and many editions published from MSS. ; which are therefore the sources to which we must apply for discovering what the inspired authors wrote.

Simon, ib. Michaelis, § 13.

11. It is, chiefly, to the common editions of the books of Scripture that the generality can have recourse for this purpose ; and these are sufficient for what is absolutely necessary to be known.

Kennicott, Diff. General, § 7.

12. But, as these editions differ in some places from one another, and MSS. differ much more, we cannot be certain what was originally written, but by a careful examination and comparison of the several MSS. and editions ; and therefore it is of great utility that such as have the opportunity, consult these, and communicate their discoveries to the world.

Ken. ib. § 8—14. De Rossi, Var. Lect. Prolog.

SECT.

SECT. I.

*The Authority of Manuscripts.*

13. THERE are catalogues of the known MSS. of the Scriptures, some of which, or one collected from them, it will be useful to have constantly at hand.

Simon, Hist. Crit. V. T. l. 1. c. 21, 22, 23. Houbigant, Proleg. c. 3. a. 2. Kennicott, Diff. 2. and Diff. Gen. § 164. Mill. Prolegom. Wettstein, Proleg. Dupin, Prelim. Diff. Pfaff. ib. c. 4, 5. Michaelis, § 21—27. De Rossi, Var. Lect. Prolog. Clavis.

14. Of the New Testament, there are several very ancient MSS. ; but few MSS. of the Old Testament are of very great antiquity.

Kennicott, Diff. 1. p. 305. Diff. 2. p. 465. Diff. Gen. § 49, 50, 162, 163.

15. The ages of MSS. are ascertained either by testimony, or by internal marks ; with greatest certainty by the latter ; not however by any one mark singly, but by the conjunction of several.

Simon, Hist. V. T. l. 1. c. 22, 23. Houbigant, Prolog. p. 195. Kennicott, Diff. 1. p. 309, 312, 313. Pfaff. c. 3. § 1, 2. Wettstein, Prolog. c. 1. § 4, 11, 17. c. 2. c. 3. c. 4. c. 5. Michaelis, § 21, 22. De Rossi, ib.

16. The authority of a MS. depends very much on its antiquity ; and, consequently, it is of importance to ascertain the ages of MSS. as exactly as possible.

17. The principle on which antiquity gives authority to a MS. is, that the risk of falling into mistakes

increases in proportion to the frequency of transcribing; and, therefore, other things being equal, the authority of a MS. is in proportion to its antiquity.

Wetstein, Proleg. c. 16. Kennicott, Diff. 2. p. 467. Walton, Proleg. 6. § 6. De Rossi, ib. can. 13—16.

18. But, from that very principle, there arises an exception to this general rule; viz. that a MS. certainly copied from one very ancient, has greater authority than another written earlier, but copied from a MS. of no great antiquity.

Houbigant, Proleg. p. 105, 106. Kennicott, Diff. 1. p. 307. De Rossi, ib. can. 19—23.

19. But, there are other circumstances, besides their ages, which likewise affect the authority of MSS.

20. MSS. of the Hebrew bible are of greater or less authority, according to the countries in which they were written, and the persons for whose use they were written.

Simon, V. T. l. 1. c. 21, 22. Houbigant, Proleg. p. 107. Kennicott, Diff. 1. p. 313. De Rossi, ib. can. 24—30.

21. Some MSS. show themselves to have been written by persons ignorant of the language; and, on this very account, have great authority in favour of readings which could not have been introduced without knowledge of the language.

Pfaff, c. 3. § 4. Michaelis, § 88. Marsh's Michaelis, ch. 8.

22. Some MSS. bear plain marks of being written with care, and therefore have great authority; others,  
of

of being written negligently, and these can claim no authority.

Simon, N. T. c. 30. Michaelis, § 28. Walton, ib. Marsh's Michaelis, ib. De Rossi, ib.

23. MSS. which have been designedly rendered conformable to a particular copy or version, of which there are many instances, have no authority in cases wherein they agree with that copy or version.

Simon, N. T. c. 30, 31. Mill, Proleg. N° 1268, &c. Wetstein, Proleg. c. 4. § 1. Michaelis, § 21, 22, 28. Marsh's Michaelis, ib. De Rossi, ib.

24. A MS. transcribed from another, or MSS. transcribed from the same original, or corrected by it, can have no separate or independent authority.

Simon, N. T. c. 31. Wetstein, Proleg. c. 4. § 3. Michaelis, § 28. Marsh's Michaelis, ib. § 3. De Rossi, ib.

25. MSS. written since the invention of printing, and copied from any printed edition, have no authority.

Kennicott, Diff. 1. p. 305. Wetstein, Proleg. c. 2. § 8. Michaelis, § 20. Marsh's Michaelis, ib.

## SECT. II.

*The Use of Manuscripts, and the Manner of using them.*

26. THE first and principal use of MSS. is, to show us all the different readings which have taken place, that we may be able to compare them, and to choose that which is best supported.

Kennicott, Diff. passim.

27. If other considerations be equal, that reading is to be preferred, which is found in the most ancient MSS.

Pfaff, c. 12. can. 1. Walton, *ib.*

28. If other circumstances be equal, the reading of the greater number of MSS. is to be preferred to that of a less number. It is on this principle, that most of the received readings have been preferred.

Pfaff, *ib.* Wettstein, c. 16. § 18. Michaelis, § 28. Walton, *ib.*

29. Great regard is to be paid to a reading found in a MS. which is evidently written with accuracy.

30. In judging of the number of MSS. which support a reading, care must be taken, not to reckon for different MSS. one which has been called by different names.

Wettstein, c. 1. § 18. c. 4. § 1.

31. It is necessary to know, with respect to every MS. whether it contains the whole of the Old, or of the New Testament, or only a part of them, and what part; and whether it be complete or defective, and what its defects are.

Mill, Proleg. N<sup>o</sup> 1156. Wettstein, c. 1. § 12, 13, 16. c. 4. § 3. Marsh's Michaelis, *ib.* § 4.

32. Besides the principal use which has been mentioned, MSS. answer indirectly several purposes subordinate to that; particularly by indicating, in many ways, the

the occasions of mistakes, and thus leading us to correct both these and similar mistakes.

33. MSS. shew us the various forms of the characters used in different ages, and thus enable us to judge which of them were liable to be confounded.

Houbigant, Proleg. Kennicott, Diff. 1. p. 313. Simon, V. T. l. 1. c. 23. Wetst. Proleg. c. 1. § 4, 5, 7. c. 2, 3, 4, 5.

34. From MSS. we learn what abbreviations have been at any time used; and by knowing this, we are enabled to account for the introduction of many various readings.

Kennicott, Diff. Gen. § 25, 26. Wetst. c. 1. § 7. Michaelis, § 22. Isa. li. 4. Lowth in loco.

35. From MSS. it appears that, both in the Hebrew and in the Greek Scriptures, numbers were expressed, not only in words at length, but also by single numeral letters, and by figures; by which many corruptions have naturally been occasioned.

Kennicott, Diff. 1. and 2. Diff. Gen. § 27.

36. MSS. are often written with black rules, which, by confounding letters otherwise easily distinguishable, lead readers to mistake one of them for the other.

ב, ה. Isa. liii. 10. הוהלי "he hath put him to grief." הוהלי "with grief." Vulg. Lowth in l. Jer. xxviii. 8.

Ken. Diff. Gen. § 54, 122, 179. p. 83. note, p. 87. note.

ה, ב. Isa. vi. 13. Lowth in l. vii. 16. Ken. *ib.* c. 523.

ה, ו. Id. Diff. 1. 2 Sam. v. 1. comp. 1 Chron. xi. 1.

ט, ו. 2 Sam. xxiii. 26. comp. 1 Chron. xi. 27. Ken. Diff. 1.

ט, ו. 1 Sam. xvii. 32. comp. 70.

נ, ר. Josh. vii. 18, &c. comp. 70. Vat. and v. 26, and 1 Chron. ii. 7.

37. MSS. were generally written in continued lines, without either punctuation or any breaks between words or sentences; by which means, letters may be readily taken from one word to another, and words from one clause or sentence to another.

Houbigant, Prol. Ken. Diff. 1. p. 313, &c. Simon, N. T. c. 33. Wetst. c. 1. § 5, 10.

38. MSS. were often written on rolls, by misplacing which, mistakes may readily have been introduced.

Ken. Remarks on select passages in the Old Testament.

39. MSS. show the different orders in which the books of Scripture have at different times been placed; and, by so doing, may account for some appearances, or remove some difficulties.

40. MSS. discover the groundlessness of many conjectures concerning the occasions of various readings which have been formed by learned men not much conversant with MSS.

Mill, Prol. No. 1367. Wetst. Prol. c. 1. § 7.

41. Hebrew MSS. are often written without vowel points; and some of them retain many of the vowel letters, which are omitted in later MSS. and in the printed editions.

Simon, V. T. l. 1. c. 22. Ken. Diff. 1. p. 313.

42. Greek MSS. are generally written without accents, spirits, or the iota subscriptum.

Simon, N. T. c. 33. Wetst. c. 1. § 5.

SECT.

SECT. III.

*The Authority of the printed Editions.*

43. ALL the printed editions of the Scriptures, however many, are derived from a very few original and independent editions; the authority, therefore, of all the printed editions resolves itself into the authority of these few; and, in like manner, the authority of each of these few resolves itself into that of the particular MSS. from which it was printed.

44. Of the Old Testament, there are only two editions which can be considered as original; for though there were some prior to both, they have been very rare, and little known.

45. The first is that of R. Ben Chaim; and from it all the ordinary printed editions are in general derived; and, consequently, the authority of them all is resolvable into that of the MSS. from which his edition was taken; which, having been all corrected according to the Masora, as well as very late, are entitled to little more than the authority of a single MS. and that of no great antiquity.

Simon, Catalog. Edit. Bibl. Houbigant. Prol. c. 3. a. 2. Ken. Diff. 1. p. 287, 548. Diff. 2. p. 470. Diff. Gen. § 60. Walton, Pref. & Prol. 4.

46. Therefore, also, the printed editions have, all together, little more than the authority of one MS. and less authority than one MS. more ancient than those

those from which they were taken; but, of more ancient MSS. than these, there are many still extant.

Ken. ib.

47. The other original edition of the Old Testament, is the Complutensian Bible, it having been in the press at the same time with the former; but it too was taken from MSS. corrected by the Masora.

Ken. ib. & Diff. Gen. § 60. Walton, Pref. & Prol. 3. § 14.

48. Consequently, where these two editions agree, their authority is not much greater than if they had been printed from the same MS.

Ken. ib.

49. There are some variations between them; and these are to be judged of, according to the authority of the MSS. from which they were respectively taken, or by the examination of other MSS.

50. Still therefore it holds true, that the concurrence of the printed editions of the Old Testament has not great force for establishing a disputed reading, in opposition to evidence against it.

51. Of the New Testament, there are four capital editions, in some measure original and independent, from one or other of which all the rest are derived, and into the authority of which, that of them all, consequently, resolves itself.

Mill. Prol. No. 1088, &c. Wetst. Prol. c. 10, 11, 12, 13,

16. Michael. § 33, 34.

52. The Complutensian, which is the first of these, is thought by some to have been carefully taken from a great number of MSS, and to have chiefly followed one very ancient; and by these persons its authority is highly extolled.

Mill. ib. Walton, Prol. 4. § 14, 15.

53. Others affirm that it was taken from MSS. of the 14th and following centuries, and, in several instances, accommodated to the Latin version; and, consequently, that it ought to have very little authority.

Wetst. ib.

54. Till this question be determined with sufficient evidence, that edition ought to be followed with caution.

Marsh's Michael, ch. 12. § 1.

55. The second is Erasmus's, who took his first edition from only three MSS. of the Gospels, and one MS. of the other books; and in his subsequent editions, employed a few more MSS. and made some alterations according to the Complutensian. The readings of his edition, therefore, stand on the authority of a very few MSS.

Jid. ib. Mill. ib. No. 1116—1154.

56. The next is that of Robert Stevens, who followed chiefly Erasmus's last edition, but used along with it, the Complutensian, and fifteen MSS., but some of them only small fragments, and few of them very ancient; so that the authority of his edition resolves itself,

self, partly into the authority of the two former editions, and partly into that of his fifteen MSS.

Jid. ib. Mill. ib. No. 1155—1187. 1220—1235.

57. The fourth is Beza's, who took his edition chiefly from Stevens's third impression, with one MS. of the Gospels, and one of the Epistles, and often preferred readings supported by a single or dubious authority. Where his edition, therefore, differs from others, it has little weight. It is from his, that the common editions are taken.

Jid. ib. Mill. ib. No. 1258—1293.

58. It follows, that the readings found in all the printed editions of the New Testament, rest on the authority of a few MSS. not always the most ancient; and, consequently, the concurrence of these editions cannot confer great authority on the readings adopted by them, in opposition to others which appear to be well supported.

#### SECT. IV.

#### *The Necessity of Correcting the printed Editions by Manuscripts.*

59. THAT there are many various readings in the copies of the New Testament, and that it is highly useful to examine them, has for a long time been generally confessed; and they indeed supply the means of rendering

ing the text of that part of Scripture in a very great degree correct.

Walton, Prol. 6. § 1.

60. But an opinion, however ill-founded, has been generally received, the few who ventured to oppose it having been till lately discountenanced and borne down, that the Old Testament, as printed in Hebrew, is absolutely correct; and the prevalence of this opinion has prevented many from employing any care in examining the text of the Old Testament.

Walton, Prol. 7.

61. In support of that opinion, is urged the great care and accuracy of the Jews, in transcribing their Scriptures. But, as no care is sufficient, without a perpetual miracle, for preventing every mistake in transcribing, so, by every kind of evidence of which the matter is capable, it appears that they have actually committed mistakes very often in their copies of the Old Testament.

Ken. Diff. 1. p. 235, 379, 351, 371, 411. Diff. 2. p. 315, 404, 441, &c. 260, 273, 274, 278. Diff. Gen. § 23.

62. It is, however, insisted, that, when transcribers made any small mistake, it was immediately corrected by the Jewish Doctors, so that no mistakes now remain in any of the copies. But, though these Doctors did several times review and correct the copies of the Old Testament, this could not be effectual for removing every mistake; nor did one review, even in their

their own judgment, render other reviews unnecessary.

Ken. Diff. 2. p. 444. Diff. Gen. § 32—43. 51—58. Houbig. Prol. c. 1. a. 2. Walton, Prol. 8. § 18—29.

63. But it is urged, that the Masora corrected all the mistakes which had crept in prior to it, and gave the means of detecting every subsequent mistake. From the very nature of the Masora, however, it is clear, that it could not possibly answer either of these purposes; and it is, in fact, very faulty and defective, and formed on late MSS.

Simon, V. T. l. 1. c. 24, 25, 26. Houbig. Prol. c. 1. a. 3. Ken. Diff. 2. p. 262—291. Walton, Prol. 8. § 1—16.

64. After the reception of the Masora, the Jews were very careful to correct their MSS. according to it; but, it being faulty and inadequate to the purpose, this was far from being sufficient for rendering them free from errors; and, in fact, there are readings in the text, as corrected by it, and printed, which are evidently wrong.

Houbig. Prol. c. 2. a. 2. Ken. Diff. 1. p. 97, 343, 438, 446, 472, 528, 535. Diff. 2. p. 314, 356.

Deut. x. 6. "Aaron died in *Mosera*." Contradicted by Num. xx. 22. xxxiii. 38. "in *Hor*." Samaritan.

Ken. in loc. Diff. 2. p. 314. Diff. Gen. § 18, 165.

2 Sam. xxiv. 13. "Seven years of famine;" inconsistent with 1 Chron. xxi. 12. "Three years;" which is probably right. Uniformity. 70. 1 for 2.

Ken. Diff. 1. p. 472. Diff. Gen. § 167.

2 Chron. xxii. 2. "Forty and two years old was Ahaziah;" contradicted by 2 Kings viii. 26. "Two and *twenty*;" and

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by 2 Chron. xxi. 20. his father Jehoram only forty. Vers. 20 for 25.

Ken. Diff. 1. p. 97, 528, 535. Diff. 2. p. 356.

Josh. xxi. 36, 37. omitted, yet genuine. Context. vers.  $\frac{126}{187}$  MSS.  $\frac{21}{8}$  Edit.

Simon, V. T. l. 1. c. 22. Houbig. in loc. Ken. in loc. Diff. 1. p. 440, 552. Diff. 2. p. 285, 330, 390, 459, 464, 485, 487, 571. Diff. Gen. § 25, 43, 55, 56, 60, 61, 80, 98, 123, 125, 179.

65. The practice of correcting MSS. according to the Masora, produced a very great degree of uniformity; it was confidently asserted that the uniformity was perfect; and, for a long time, by reason of the want of access to a variety of ancient MSS., the assertion could not be directly disproved, and was very generally believed. But, since MSS. were examined, it appears with the fullest evidence, that they actually do contain very many variations from the Masoretic text; the oldest MSS. most; but even late ones several; and these often preferable to the received readings; and often unquestionably the genuine readings.

Houbigant, Prol. c. 1. a. 2. Ken. Diff. 1. p. 290, 297. et passim. Diff. 2. p. 286, 445, 459. Gen. xlii. 24. "We came up unto *my* father;" "our father." 2 MSS. Sam. Vers.

Ken. in loc. Diff. Gen. § 48.

1 Sam. xvii. 34. "A lion and a bear took (*וּזַר*) *bim* out of the flock." *וּזַר* "a lamb." Keri. All MSS. Vers.

Ken. *ibid.* and § 39.

Isa. xxxvi. 5. "I say, I have counsel" אמרתי, absurd. אמרו "thou sayest." 16 MSS. Syr. 2 Kings, xviii. 20. Eng. supplies it, but improperly retaining also the other reading.

Lowth et Ken. in loc.

66. The printed editions of the Hebrew text of the Old Testament, and those of the Greek of the New Testament are, therefore, precisely on the same footing; and the following principles may be justly held with respect to both.

Walton, Prol. 6.

67. There has not hitherto been so great care employed on any edition of the Scriptures, as to render the readings sacred which are adopted in it, or to supersede the necessity of examining them by MSS.

68. A reading is not rendered even suspicious, merely on account of its not being found in the common editions of the Bible.

69. A reading ought not to be rejected as false, for its not being found in any printed edition of the Bible.

70. So far is there from being reason for adhering tenaciously to the printed text, that it ought to be departed from without scruple, whenever another reading found in MSS. is clearly preferable.

71. A much more correct edition of the Scriptures than any extant, may be obtained, and would be very desirable.

SECT

SECT. V.

*The Samaritan Pentateuch.*

72. FOR ascertaining the true reading in the books of Moses, we have a peculiar instrument, the Samaritan Pentateuch, which was little known by Christians till the 17th century; which was then printed from one MS.; but of which several MSS. have been since examined by learned men.

Walton, Prol. 11. § 10. Simon, V. T. l. i. c. 12. Houbigant, Prol. c. 3. Ken. Diff. 2. c. 1. Diff. Gen. cod. 61—66. Brett, Diff. on ancient versions.

73. It is not a version, but the original law itself, written in a character different from the Hebrew.

Jid.

74. It was not translated from the Greek version, nor copied from Hebrew books after the time of Ezra; but was among the ten tribes when they separated from Judah; and, from the copies then among them, it has been successively transcribed.

Houbigant, *ibid.* a. 1. § 1. Ken. Diff. 2. p. 110, 130, &c. Walton, Prol. 11. § 11, 12.

75. The Samaritan, and the Hebrew, are two independent copies of the original text, preserved by nations who hated one another, and held no intercourse together; yet they agree in general. This is a strong

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confirmation of the authenticity and integrity of that part of Scripture which they contain.

Ken. Diff. 1. p. 339. Diff. 2. Walton, ib. § 16, 17, 18. Brett. ib.

76. So far as the Samaritan copy is preserved correct, it shews what readings took place in the time of Rehoboam.

77. It differs, in many places, from the present Hebrew, and that, by all the several sorts of variations.

Simon, V. T. l. i. c. 11. Houbig. ProL. c. 3. a. 1. § 1, 2. Walton, ProL. 11. § 15. [N<sup>o</sup> 81.]

78. All these differences have been made objections against its authority, because it has been taken for granted, that it must be wrong, wherever it is not conformable to the Hebrew; but as this goes on the false supposition of the absolute integrity of the Masoretic copies, it cannot reasonably be admitted.

Houbig. ib. § 1. &c. Walton, ProL. 11.

79. The wilful corruption charged upon it; of changing Ebal into Gerizzin, Deut. xxvii. 4. is the only thing that could justly affect its authority; but even this could not destroy that authority in all cases; and, on a careful examination, it appears highly probable, from many topics, and even from the context of the Hebrew itself, that what has almost universally been reckoned a wilful corruption in it, is the genuine reading, and that the corruption is to be charged on the Jews.

Houbig.

Houbig. ProL. p. 73. Ken. Diff. 2. c. 1. Walton, ProL. 11. § 16.

80. All the other differences between the Samaritan and the Hebrew copies, exhibit various readings; with respect to which, neither copy should be preferred absolutely and in all cases; but both copies carefully collated, and the genuine text selected, partly from the one, and partly from the other.

Simon, V. T. l. i. c. 10, 12. Houbig. ProL. c. 3. a. 1. § 2.

81. The Samaritan seems to be, and, on several accounts, may naturally be expected to be, preserved more correct than the Hebrew; and therefore will supply many emendations or preferable readings.

Simon, V. T. l. i. c. 12. Houbig. ib. § 3. Ken. Diff. 2. Gen. iv. 8. "Cain said unto Abel his brother, — — and it came to pass when they were in the field," defective. piska. all Heb. MSS. and edit. Sam. "Let us go into the field." 70. Syr. Vulg. Targums. Aquila. Philo.

Ken. Diff. 1. p. 347, &c. Diff. p. 351, 364. Diff. Gen. et in loc. Houbig. ProL. et in loc.

Exod. xxxii. 32. "If thou wilt forgive their sin, — and if not, blot me out of thy book." defective. all Heb. MSS. and edit. Sam. xv, "forgive it." 70.

Houbig. in loc. Ken. in loc. et Diff.

Exod. xiv. 12. "Is not this the word that we did tell thee in Egypt, saying," &c. Not recorded in Heb. but in Sam. after Exod. vi. 9.

Jid.

Deut. xxvii. 2, 3. "All the words of *this* law." What law? defined neither here, nor at the execution of it, Josh. viii. 32.—various opinions—ascertained to be the decalogue, by

addition in Sam. after Exod. xx. 17. explicitly enjoining it to be thus written.

Houbig. in loc. Ken. ib. et Diff. 2. p. 83, &c.

Exod. ii. 21. "Moses swore, וַיִּשְׁבַּע." Heb.—an oath unnecessary. Sam. וַיִּשְׁבַּע, "consented." Chald. Syr. Eng. Ib. "He gave Moses Zipporah." Sam. adds לְאִשְׁתּוֹ "to wife."

Gen. xxxvi. 16. "Duke Korah," Heb, Chald. 70. Vul. Arab. Syr. Wanting in Sam. An interpolation—context, v. 11, 12. and 5, 14, 18. 1 Chron. i. 36.

Houbig. in loc. Ken. ib. et Diff. 1. p. 376.

Gen. iii. 12. "The woman *he* gave me, וְהָאִשָּׁה." Heb.—Sam. "She," וְהָאִשָּׁה—above 20 MSS.—sense—often elsewhere.

Houbig. Prol. p. 49, et in loc. Ken. in loc. Diff. i. p. 343.

Gen. xxvi. 18. "Isaac digged again the wells of water which *they* had digged in the days of Abraham."—no nominative. Sam. "Which עֲבָדֵי אַבְרָהָם the servants of Abraham had digged." 70. Vulg. Syr.

Houbig. in loc. Ken. ib. et Diff. 1. p. 359.

Num. xxiv. 20. "Amalek was the first of the nations, and his posterity עַד אֲבֵר, literally, "to the destroyer."—obscure. Sam. עַד יִאָּבֵד "until it perish."

Houbig. Prol. et in loc. Ken. ib.

Gen. ii. 4. "In the day that the Lord God made *the earth and heavens*," Heb.—Sam. "The heavens and the earth."—common order.

Houbig. and Ken. in loc.

Gen. xii. 16. Abraham "had he-asses, and men-servants, and maid-servants, and she-asses, and camels." Sam. "Men-servants, and maid-servants, and he-asses, and she-asses, and camels."

Ken. in loc. Houbig. ib. et Prol. p. 72.

82. The Samaritan Pentateuch agrees with the most ancient

ancient Hebrew MSS. in some places where it differs from the printed text.

[Gen. iii. 12. N° 81.]

83. It agrees remarkably with the version of the 70; and thus shews that very few variations had crept into the copies of the Hebrew, between the time of the defection of the ten tribes and the making of that version.

84. In some instances, it does differ from the 70 version; and wherever, in these instances, it preserves the genuine reading, it shews, either that corruptions had crept into the Hebrew copies during that interval, or that that version has undergone changes; and may thus be the means of correcting errors which could not be otherwise corrected.

Ken. Diff. 2. Diff. Gen. § 18.

Exod. vii—xi. In the Hebrew, the messages given by God, are recorded but once, generally as delivered by him to Moses; but once, ch. xi. 4. &c. only as delivered by Moses to Pharaoh.—Sam. All of them are recorded twice, as delivered by God to Moses, and then again as delivered by him to Pharaoh. This agreeable to ancient usage—a propriety in recording the execution of the divine commissions—preserves regularity throughout—probable that the omission was made by the authors of the 70 version.

Ken. Diff. 1. p. 380. Diff. 2. p. 307.

Diff. Gen. § 24. [Deut. x. 6. No. 64.]

85. The Samaritan Pentateuch sometimes agrees with the Hebrew copies, in readings which, notwithstanding their concurrence, appear by other means to be faulty; which proceeds, either from some mistakes

having crept into the copies before the defection of the ten tribes, or from the Samaritans having, in these places, supplied defects in their copies from some Hebrew MSS.

Ken. Diff. 1, p. 365, 434, &c. Diff. Gen. § 84, 4, 5, 121.  
Deut. xxi. 23. "He that is hanged, is accursed of God."—

Heb. Sam. 70. But the apostle quotes it, Gal. iii. 13.  
"Curfed is every one that hangeth on a tree."—Syr. *God* probably added to the Heb. and 70 by the Jews, out of hatred to the Christians, and to the Sam. perhaps by Symmachus.

Ken. Diff. Gen. § 81, 84, 4, 85.

Deut. xxxii. 43. "Praise his people, ye nations." Heb. Sam. But quoted Rom. xv. 10. "Rejoice, ye Gentiles, with his people."—70. Eng.—*חא* or *ע* omitted.

Ken. ib. § 81, 84, 5, 108. c. 507. p. 82. note.

86. There being several MSS. of the Samaritan Pentateuch known, and their variations pointed out, its genuine readings can be better ascertained, and more successfully applied to the correction of the Hebrew copies, than at its first publication.

## CHAP.

## CHAP. II.

### *The Original Languages.*

87. For explaining the Scriptures, some knowledge of the original languages in which they were written, is absolutely necessary; as without it, whatever sense a person puts upon them, must be taken wholly on the authority of others.

88. To be reduced to this necessity, is shameful in the teachers of religion; and, therefore, to neglect the study of these languages, is also in them inexcusable.

89. Criticism presupposes the grammar of the particular languages; and is employed in applying the principles there laid down, to their proper use.

90. The languages in which the Scriptures are written, are the Hebrew and the Greek; on them it therefore is, that Scripture criticism must be exercised.

## SECT. I.

*The Origin of the Hebrew Language, and of the Greek.*

91. Some have ascribed the invention of language, wholly to the natural powers of men; <sup>1</sup> others, wholly to a divine instruction. <sup>2</sup> Most probably, the first language was formed by Adam and Eve for themselves, by the use of their own powers, but supernaturally assisted. <sup>3</sup>

<sup>1</sup> Diod. Sicul. l. i. Laëtant. de cultu. l. 10. Greg. Nyss. cont. Eunom. or. 12. Simon, V. T. l. 1. c. 14, 15.

<sup>2</sup> The Jews in general. Plato. Cratyl. Koran, c. 2. Buxtorf de ling. Heb. orig. Blair on Rhetor. L. 6. Walton Prol. 1. § 4.

<sup>3</sup> Universal History, b. 1. c. 2. s. 5.

92. From our supposing the primitive language to have been formed not without divine assistance, or even from its having been immediately of divine original, it cannot be concluded, that it must have possessed an uncommon degree of perfection; for still, the wisdom of God would adapt it to the necessities of mankind at that period, and to the use which their unimproved faculties could make of it; and consequently, it is natural to think that it was narrow and unpolished.

Univ. Hist. ib. Blair, ib.

93. Adam and his posterity continued to use the primitive language, only making some additions to it, as their occasions from time to time required. On account of the longevity of men, and their not being very numerous, nor widely scattered, that language probably remained with little variation, till the deluge; and the same language would, of course, be spoken by the family of Noah, for some space of time.

Univ. Hist. ib. Simon, ib. Walton, Prol. 1. § 6.

94. This uniformity of language was broken by the dispersion of mankind at Babel; and when, in consequence of that event, the different tribes were formed into distinct nations, they would naturally run into different dialects, which would, in course of time, become more and more different from one another.

Gen. xi. 6, &c. Cleric. in loc. Simon, V. T. l. 1. c. 14. Scaliger, Exercit. in Cardan. H. Casaubon, Diatrib. de ling. Heb. M. Casaubon de 4 ling. Wotton concerning the Confusion of Languages. Brett's Essay on the same. Buxt. de ling. Heb. confusione. Walton, ib. § 6, 7.

95. Some have thought that the primitive language is wholly lost; others, that it still exists, and that the Hebrew is that language. The truth seems to be, that in one sense it is lost, all the languages now known differing from it in many respects; but in another sense it still exists, to wit, in the several dialects derived from it, all which retain something of it.

Greg. Nyss. ib. Simon, ib. c. 14. Grot. in Gen. xi. 1.

96. Of these dialects, that may most properly be reckoned

reckoned the primitive language, which has deviated least from it: And, though claims have been urged in favour of many languages, particularly, of all the Oriental tongues, this character is shewn, by many plausible arguments, to belong to the Hebrew, in preference to all others.

Theodoret. qu. 51. in Gen. Pocock. Pref. in Tograi. Buxt. ib. Chrysoft. hom. 30. in Gen. xi. August. de Civ. Dei, l. 17. c. 11. Hieron. Comment. in Sophon. Origen, hom. 11. in Num. Selden de Synedr. l. 2. c. 9. Bochart, Phaleg. l. 1. c. 15. Simon, V. T. l. 1. c. 14, 15. Schultens, Orat. de ling. Arab. Walton, Prol. 3. § 1—22.

97. The Hebrew language was not confined to the Israelites alone, nor even to the descendants of Abraham or of Shem; but was the same with that of the Phenicians and Canaanites, who were of the posterity of Ham.

Simon, ib.

98. The Greek language was ultimately derived from the same source, having taken its rise from some of the Oriental dialects used by the colonies which peopled Greece; but, by reason of the situation of those that used it, their progress in arts and sciences, and their care in refining and improving it, it underwent so great alterations as to become, in time, a very dissimilar language.

Squire's Inquiry into the Origin of the Greek Language. Ogerii Græca et Latina Ling. Hebraizantes. Monbodo's Origin of Lang. p. 1. b. 3. c. 11, 12. & p. 2. diff. 1.

SECT.

SECT. II.

*Of Written Language, particularly the Hebrew and the Greek.*

99. MEN could not fail soon to become desirous of expressing their thoughts by visible marks, as well as by sounds.

100. The first method which they fell upon for this purpose, was, probably, the fixing upon marks to denote particular things; and these would be, in the beginning, a rude picture of the thing; but would, afterwards, be simplified for the sake of expedition. Of marks in this stage, the Chinese characters appear to be an instance.

Warburton, Div. Leg. Blair on Rhetor. L. 7. Walton, Prol. 2. § 13, 20, 21.

101. By most nations, these marks of things were laid aside, as soon as they had invented or learned a more commodious method of writing, namely by an alphabet; but, the Egyptians retained it along with this other method, and improved it to a great degree of refinement in their hieroglyphical writing, which they appropriated to particular purposes, especially those in respect of which they studied secrecy.

Warburton, ib. Blair, ib. Walton, ib. § 17, 18, 19.

102. The Egyptian hieroglyphics being in high estimation, the symbols employed in them probably gave occasion to some of the common metaphors of the East; and, if such metaphors are found in Scripture, the knowledge of these symbols will serve for determining their meaning.

Warburton, *ib.*

Num. xxiv. 17. "There shall come a *star* out of Jacob, and a *sceptre* shall rise out of Israel." Hierogl. "a god—a king."

103. The invention of alphabetical writing has always been, with reason, considered as a very great effort of human genius. Whether it was wholly owing to that, or partly also to a divine original? who was the author of it? whether Adam, or Abraham, or Moses, or the Assyrians, or the Phenicians, or the Egyptians?—are questions which have been moved, but which cannot, perhaps, be answered with any degree of certainty.

Walton, *Prol.* 2. § 1—7. Blair, *ib.* L. 7.

104. It is certain, however, that Moses was acquainted with alphabetical writing, and used it in the Pentateuch.

Blair, *ib.*

105. It has been made a question, What were the original Hebrew characters? Some contend that they were the same with the present; others maintain, and perhaps with better reason, that these are properly the Chaldean

Chaldean characters, which the Jews had learned during their captivity at Babylon, and used ever since; and, that their ancient characters, in which the Scriptures were originally written, were the Phenician, or what are now called the Samaritan, at least very little different from them.

Rabbins in general. Buxt. Lightfoot in *Mat.* iv. Schultens. Robertson, *Gram. Heb.* Append. 1. Hieronym. Morinus. Capellus. Bochart, *Phaleg.* Walton, *Prol.* 2. § 8. and 3. § 29—37. Simon, *V. T. l. r. c.* 13. Ken. *Diss.* 2. p. 146, &c. Wilson's *Heb. Gram.* c. 1.

106. The Phenicians used the same characters with Moses and the ancient Hebrews; and Cadmus carried thence the Alphabet with him into Greece, where, their most ancient letters very much resembled the Samaritan, and bore plain marks of being derived from them, though they have been gradually altered till they came to their present form.

Walton, *Prol.* 2. § 4, 6, 9, &c. Ken. *ib.* Wilson, *ib.* Blair, *ib.*

## SECT. III.

*Of the Hebrew Vowel Points and Accents, and the Greek Spirits and Accents.*

107. The question that has been much agitated, concerning the antiquity and the authority of the present vowel points, is of considerable importance, with respect both to the understanding of the Hebrew language, and to the determining of the sense of Scripture.

108. The Jews agree that the reading and the sense fixed by these points, is universally the genuine; and their common opinion is, that they were first used by Ezra, and continued ever since; but, some of them hold, that only the consonants were written, and the proper vowels handed down by oral tradition till about 500 years after Christ, when they were first expressed in writing by the present marks.

Elias Levita, Præf. 3. in Mass. Ham.

109. Among Christians, some maintain, that the vowel points, in their present figure; some, that at least marks equivalent to these, were always in use, and were affixed as they now stand by Ezra, and consequently are of divine authority, and everywhere determine the true reading and the true sense. Others think

think that they were, long after that time, invented or adopted by the Jewish critics, called the Masorettes; that, therefore, they are merely of human authority, have been often wrong placed, and give a false reading and a false sense, which may be departed from, whenever the analogy of the language, or the connexion, gives reason for doing so.

Buxt. Tiberias. Buxt. de Antiq. punctorum. Leusden. Philol. Heb. Hottinger. Thef. Philol. Schultens, Instit. Gram. Heb. Robertson, Gram. Heb. Append. 2. and 3. Capell. arcan. punctuat. Walton, Prol. 3. § 38—56. Simon, V. T. l. i. c. 27. Prideaux, Connex. P. i. b. 5. Masclef. Lowth's Isaiah, Prelim. Dissert. p. 54. Wilson, Heb. Gram. c. 1, 2.

110. That the vowel points are modern, and of human invention, is argued from many topics: there are none such used to this day in the Samaritan Pentateuch, nor were they anciently used in any other of the oriental languages.

111. The copies of the Scriptures, used in the Jewish synagogues, are constantly written without points; a practice which could never have been introduced, if they had been original to the language, or of divine authority.

112. All the ancient various readings which have been marked by the Jews, regard only the letters, not one of them the vowel points; which could not have happened, if these had been then in use.

113. The ancient cabbalists draw all their mysteries and allegories from the letters, none of them from the vowel points, which they could not have neglected if they had been acquainted with them, as they would have been copious sources of the conceits in which they delighted.

114. It appears, from the ancient versions, that they all read the text, in many places, differently from what it is now fixed to by the vowel points; and therefore had it without them.

115. There is no mention made of the vowel points by any of the ancient Jewish writers, though they had often the most natural occasions for it, if they had been acquainted with them; for the books Bahir and Zohar, alleged in opposition, have been proved not to be very ancient.

116. Neither is there a hint of vowel points by any of the ancient Christian writers, for several centuries; not even by Jerome, though he often takes notice of different pronunciations of Hebrew words; but it is always only in reference to the letters.

117. There seems to be sufficient evidence, that the present vowel points were introduced, probably in imitation of the Arabians, who had refined much on their own language, after the Hebrew had ceased to be a living tongue, in order to facilitate the reading of it; and that they were gradually brought to their present state, between the fifth and the tenth century.

118.

118. They who introduced them, no doubt intended them for expressing, as nearly as possible, the pronunciation of the Hebrew as then in use; and often successfully; but it had been so long a dead language, that they could not fail to be often mistaken; and their system of punctuation renders letters, at one time, quiescent and useless, which, at other times, have a variety of sounds, and produces great intricacy in the flexions of nouns and verbs.

119. From supposing the vowel points modern, it will not follow that the Hebrew must have been a language consisting only of consonants, which would indeed be absurd; for it is expressly maintained, that there are vowel letters in the Hebrew alphabet, א a, ו u, י i, to which are now commonly added ה e, and ם o, by means of which, that language might be read without points, almost as well as any other can; and that these are really vowels, appears—from their being expressed as such, in most proper names, by the ם,—from the letters corresponding to them in place, being vowels in the Greek alphabet, which was borrowed from the Phenician,—and from the frequency of their recurrence, which is found to be just such as ought to belong to these vowels.

120. Though there be many syllables, and even words, in which none of these letters (called Matres lectionis) occur, and though, on that account, they seem insufficient for the pronunciation of the Hebrew; yet they might have been sufficient when that was a living

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living language, or even as long as it was preserved entire. They express all the long vowels; and it may be, that the words in which none of them occur, had only short vowels, which it was not unnatural for a rude and simple language, like the Hebrew, to omit in writing, as being implied in enunciating the consonants. On the introduction of the vowel points, the vowel letters were omitted wherever they seemed to the introducers to serve only as vowels, which has increased the difficulty of reading without points; but as, even in the printed bibles, words which want these letters in one place, retain them in another,—as ancient MSS. preserve them in many words which are always printed without them,—and as they are constantly retained in the Samaritan Pentateuch;—from these sources, the full writing and regular form of most Hebrew words, might perhaps be recovered.

Simon, V. T. l. 1. c. 27. l. 2. c. 8. Herder on Hebrew Poetry.

121. The Masoretes, in expunging the *matres lectionis*, where they thought they served only for vowels, and their place would consequently be supplied by the newly invented points, have often been mistaken; and by that means, have introduced a multitude of false readings, or omissions of these letters, where they are essential to the sense.

122. From supposing the vowel points modern, it will not follow, that the sense of the text would be altogether uncertain; for though, in that case, words of different

different significations would consist of precisely the same letters, this is no more than what happens in all languages, where the sense and connexion, nevertheless, enable us sufficiently to distinguish them; and many words, which now would, without points, be the same, were, before the invention of these, distinguished in writing, by some of the vowel letters.

123. By affixing to words which consist of the same letters, different vowel points, according to the diversity of their significations, the Masoretes have determined the sense of scripture according to their own idea of it, or their traditional interpretation; and this sense should not be lightly or hastily departed from. But they were fallible, and have mistaken in many instances; and therefore, that sense should not be implicitly followed, but abandoned without scruple, whenever there are good reasons for preferring another sense.

Lowth's *Isaiah*, Prelim. Diff. p. 54. Simon, V. T. l. 3. c. 1.

124. Though the vowel points be not of authority, yet they are of considerable use; not only for ascertaining the sense in many instances; but also, as they often indicate the true reading, by their agreeing to it, not to the false reading received into the text,—as their not being affixed to some words, points out these as erroneous,—and as they sometimes give intimation, where, in consequence of their introduction, vowel letters have been omitted; and thus lead us to restore the true reading.

Ken. Diff. 1. p. 343. Houbig. prol. p. 49.

דוּיָא "he" is often erroneously put up for דוּיָא "she," but always shown to be an error by being pointed דוּיָא דוּיָא having been often, through the superstition of the Jews, written instead of דוּיָא, is often shown to be so, by its having the points of this latter word.

Ken. ib. Houbig. ib.

Judg. xvi. 18. "He hath showed (לָרָא) her;" but pointed as לָרָא, which right. Keri. 6. MSS. sense.

Ken. in loc. and Diff. 1. p. 446.

125. A great multiplicity of accents have been used in Hebrew, concerning which different opinions have been entertained, similar to those concerning the vowel points. There can be no doubt, however, that they were introduced along with these by the Masoretes; and they are of no authority nor moment, but only embarrass the language.

126. There has been a question of the same kind, concerning some particulars in the Greek language, on which the sense of words in the New Testament sometimes depends; the iota subscriptum, the spirits, and the accents.

127. It appears that the ancient Greeks did often express the force of the iota subscriptum, though by a different figure from ours; but it is certain that they often omitted it in writing: and as it is never found in the most ancient MSS. of the New Testament, we are sure, either, that the apostles did not write it, or, that we cannot discover where they wrote it; but that it has

been

been placed as we now have it, by late transcribers or printers; and consequently, we are at liberty to determine for, or against it, in particular passages, according to the sense.

Michael. Int. Lect. § 35, 39. Marsh's Michael. ch. 13. sect. 6.

128. Most anciently, the Greeks expressed the aspiration by the letter H. When, in place of this, they adopted the spiritus asper, it appears from medals and monuments that they did not always write it, and never the spiritus lenis. That it was not written originally in the New Testament, appears from the most ancient versions often confounding words distinguished only by the spirits; and therefore, we are at liberty to interpret such words, in the manner most suitable to the sense, without regarding the spirits by which late transcribers or editors have restricted them.

Michael. ib. § 40. Marsh's Michael. ib. sect. 7.

129. Without inquiring whether the Greeks pronounced their language according to the accents, or not, it is allowed that they did not commonly write the accents; and, as none are found in any MSS. of the New Testament, prior to the eighth century, it is clear that the present accents are not authorized by the apostles; and therefore, we are not bound to determine the signification of words according to them.

Michael. ib. § 42. Marsh's Michael. ib. sect. 8.

## SECT. IV.

*Of the Structure and Genius of the Hebrew Language.*

130. The nature, the structure, and the genius of a language, are always congruous to the situations, the customs, and the manners of the people who use it; and must be attended to, in order to understand their writings. In the Hebrew language, there are many peculiarities necessary to be remarked for interpreting the books written in it.

131. In Hebrew, there are no neuter nouns, and consequently, no neuter gender of adjectives. This is an instance of simplicity, and it introduces peculiar manners of expression. [N° 852.]

Glass, Philol. Sac. l. 3. cap. 19.

132. What are called conjugations in Hebrew, are very unlike to those of other languages; being different forms which any one verb assumes, by the addition of some letters, in order to express the various modifications of which the action denoted by it, is susceptible; and thus answering to the several modes, voices, and species of verbs in other languages.

Schultens, Gram. Reg. 108.

133. Some have affected to multiply the conjugations, under pretence of removing anomalies from the language;

language; but they would thus introduce a minuteness of distinction inconsistent with the simplicity of the Hebrew. Some of their additional conjugations, and even two of those commonly received, are discriminated only by the vowel points, and therefore arbitrarily; others of them, perhaps, are either irregular and infrequent forms of words, or inferred from a false reading in some text of Scripture.

Schultens, Gram. Heb. Robertfon's Gram. Heb. l. 2. c. 1.  
Wilson's Heb. Gram. c. 10.

134. Grammarians have generally attempted to accommodate the Hebrew syntax to the rules of the Greek and Latin languages; but by this they have only perplexed it; for it is, in almost every instance, totally dissimilar. Thus, nouns relating to the same thing are, in Hebrew, joined by mere apposition, without any regard to their being of the same gender or number.

Buxt. Thesaur. l. 2. c. 3. Robertfon's Gram. l. 4. c. 1. § 1.  
Wilson's Gram. c. 20. Glas.

Deut. xxii. 28. נערה בתולה "a girl, a virgin."

Gen. xlii. 30. ארני (plur.) דאיש (sing.) "The man, the lord."

So very often יהוה אלהים "Jehovah God."

Hab. i. 16. מאכלו (masc.) בראו (fem.) "Their portion is fatness."

135. When a substantive agrees with an adjective, it is placed first; <sup>1</sup> but, if the adjective stand first, it is an affirmation; a verb, generally that of existence, being understood. <sup>2</sup>

Buxt.

Buxt. ib. l. 2. c. 1. Robertson, ib. § 2. Glafs, ib. l. 3. t. 1.

<sup>1</sup> Prov. xv. 14. לב נבון, "An understanding heart."

Ver. 20. בן חכם, "a wife fon."

<sup>2</sup> [Pfal. cxix. 75, 137. N<sup>o</sup> 136.]

136. An adjective agrees with its substantive, and a verb with its nominative, generally in gender and number, but not always; for sometimes a plural substantive has a singular verb or adjective; and, a collective substantive, or two or more singular substantives may have a plural verb, adjective, or participle.

Jid. ib. Glafs, ib. l. 3. t. 4. can. 9. t. 3. can. 53.

Buxt. ib. l. 2. c. 9, 10.

Gen. i. 1. אלודים (plur.) ברא (sing.) "Creavit Dei."

Pfal. cxix. 75. צדק משפטך "Right are thy judgments."

Ver. 137. ישר משפטך "Upright are thy judgments."

Pfal. lxxxix. 15. "Blessed is the people (sing.) that know (plur.) the joyful sound; O Jehovah, in the light of thy countenance they shall walk (plur.)" Gen. xli. 57.

"All the earth (sing.) came (plur.) into Egypt."

But Sam. has דארצות plur.

Ken. in loc.

Pfal. lxxxix. 12. "Tabor and Hermon, in thy name they shall rejoice" (plur.)

Ver. 11. "The world and its fulness, thou hast founded them" (plur. aff.)

137. As the Hebrews do not distinguish the cases of nouns by varying the termination, they can have no rules for the government of nouns; they have not even particles for regularly marking a particular case; those that are commonly reckoned such, being truly prepositions, which have a variety of significations.

138.

138. The only government of nouns, producing a change of termination, is what is called the *constructed state*; which is more properly a sort of composition; for the change of termination accelerates the pronunciation, and it is made in the governing word; but this form of expression has all the same varieties of force, as the government of a genitive in other languages.

Buxt. Thes. l. 2. c. 3. reg. 1. Glafs, ib. l. 3. t. 1. can. 30.

Ezra. iii. 7. כרשיון כורש, "according to the decree of Cyrus;" i. e. given by him.

Gen. iii. 21. כחנות עור, "coats (made) of skins."

Pfal. xlv. 22. כצאן טבחה, "as sheep of (intended for) slaughter."

Gen. ii. 9. עצ החיים, "The tree of (giving) life."

Prov. i. 7. יראת יהוה, "The fear of Jehovah," as its object.

Exod. iv. 10. איש דברים, "A man of words," i. e. an eloquent man.

139. The government of the affix pronouns, by verbs, is in like manner a species of composition.

140. Almost all the other regimens in the Hebrew, are by means of prepositions; and are, therefore, entirely resolvable into the various significations of the prepositions.

Buxt. Thes. l. 2. c. 11. Glafs, ib. l. 3. t. 1. can. 31.

141. It is not, perhaps, strictly true, that all the primitive words, or roots, in Hebrew, consist of three letters; but very many of them do; and this regularity

larity is a mark of its being a simple and original language, not one made up by the mixture of several.

142. It is whimsical to pretend that the Hebrew language contained as many roots as there are possible combinations of three letters, and consequently, was singularly copious; for no language was ever formed with such mathematical exactness. Men form words only as they have occasion for them; and there was nothing in the situation of the Hebrews that could lead them to form a language remarkably copious. Yet it was not, on the other hand, remarkably scanty; and it is certain that they had many roots which do not now appear in the Bible.

Schultens.

143. It is commonly affirmed, that all the Hebrew primitives are verbs; and it is evident that, at least, most of them are such. This is another mark of its being a simple and original language; for verbs are expressive of the powers and qualities of things, as in act or exertion, in which case they are most striking, and therefore would be first taken notice of, and obtain names.

144. It requires abstraction, to conceive the power by itself, separate from its being exerted; therefore adjectives, which express a power as quiescent, would be formed later than verbs, and naturally derived from them. In Hebrew, they are thus derived; and they are very few, which proceeds from the people being little addicted to abstraction, and has produced many methods

methods of supplying their place; and these form peculiar idioms in that language.

145. It was natural for men to denominate substances from some of their powers or qualities, the exertion of which had been most striking to them; and consequently, to derive their substantive nouns from verbs; and it is so in the Hebrew tongue.

146. The first words of every language express objects of sense. The Hebrew verbs would, therefore, originally signify the actions or motions of bodies; and they would come to have other significations, by being transferred to these from that original sense.

אבל, 1. To *wither*, Isa. xxiv. 4. "The earth *mourneth* (*withereth*) and *fadeth away*; the world *languisheth* (*contrast*) and *fadeth away*." 2. To *mourn* or pine away with grief.

147. In a language formed in rude times, it is natural, likewise, to expect, that the primitives or verbs would express very particular ideas, the motion or exertion of a power as it appears in one object, or one species of objects; and from this, would be transferred to other more general senses. This is the case with the Hebrew; it necessarily renders the language very tropical; and it occasions the idioms in which words of the same original are conjoined.

Warburt. Div. Leg. Blair, ib.

כפר (prim.) "To smear with pitch." (Sec.) "To atone."  
זרע זרע "Seeding seed," for "producing seed."

148. It is by discovering the primary signification of

a root, that its secondary senses can be accounted for; for they have all some analogy to it, though not, perhaps, to one another.

כפר, (prim.) "To smear with pitch." (Sec.) 1. "To cover sin, atone;" 2. "To close," which now appears only in some of its derivatives.

149. Derivatives are, in Hebrew, formed by a very regular analogy, from the roots, by the omission or the change of some of their letters, or by the addition of other letters to the beginning, the middle, or the end; and, according to the particular manner of their formation, they have some correspondent variety of signification.

Wilson, Gram. c. 17. Schultens, Gram.

150. It is only the root of the verb that is properly simple; all the other parts of it are compounds of that with other words, especially pronouns; which gives great regularity and significance to the conjugations.

151. The Hebrew has few compound verbs, though several compound nouns; but it never compounds these with the negative particle; and this occasions several idioms.

Grammars. Lowth on Isa. x. 15. Schultens, ib. reg. 122. Hence a negative particle with כל "all," makes an universal negation. Pſal. cxliii. 2.

לא-יִצְדַק כָּל-אָדָם, "No living man shall be justified." Glaſs. ib. l. 3. t. 5. can. 19.

Prefixed to nouns, it has a privative force. Prov. xxx. 25. "The ants are a people (עַל) not ſtrong," i. e. weak. Job. xxvi. 2, 3. Amos. vi. 13.

Lowth

Lowth ib. Glaſs. ib. can. 20.

By a natural tranſition, this particle, with either a verb or adjective, comes to denote a ſtrong negation or a contrariety. Exod. xx. 7. "not guiltleſs," i. e. very guilty. Hof. xi. 9. "I am God (אֱלֹהִים) and not man," i. e. far from being man. Iſa. v. 15. "As if the ſtaff ſhould liſt itſelf up againſt (עַל) the not wood," i. e. the man who uſes it, who is far from being wood. [N<sup>o</sup> 885.] ch. xxxi. 8. lv. 2.

In analogy to this, a negative with an adjective forms a ſupplative. Prov. xviii. 5. "It is *not good* (very bad) to accept the perſon of the wicked."

Pſal. xliii. 1. "Plead my cauſe againſt a nation *not godly*," very ungodly. Hof. xiii. 13. "A ſon *not wiſe*," very unwiſe.

152. It is common for thoſe who have a ſcanty language, to ſupply its defects by mixing ſomething of natural language with the artificial; and hence may be deduced many peculiarities of the Hebrew.

Warburt. Div. Leg. vol. 3. p. 97. Blair, ib.

153. Thus, dwelling on a ſyllable, or doubling its conſonant, gives it an emphasis in pronunciation, and may therefore be adopted for giving intenſeneſs to its ſignification.

Hence the cuſtom in Hebrew, at leaſt ſince the introduction of the preſent points, of giving force to a word by a dageſh forte; and the conjugations which are formed only by the inſertion of it, Piſhhal, Pyhhal.

154. In like manner, redoubling a ſyllable gives emphasis and force.

Hence the nouns formed by doubling ſome of the radicals, often expreſſive of rapidity or repetition.

Wilson, Gram. 17.

Hence

Hence also, several of the additional conjugations which some have proposed, Pehalhal, Pihlel, Pyhlal, Hithpahlel.

Schultens, Gram. Robertson's Gram. l. 2. c. i.

155. Redoubling or repeating a whole word, has the same effect; and into this, many Hebrew idioms are reducible.

Glafs. ib. l. 3. t. 1. can. 5. t. 3. can. 32, 37.

Repetition of a noun, to express *vehemence*, Psal. xxii. 1. "My God, my God." Jer. vii. 4. "Trust not in lying words, saying, 'The temple of the Lord, the temple of the Lord, the temple of the Lord.'" Or, to express *continuance*, Deut. xvi. 20. "Ye shall follow justice, justice," i. e. constantly. Or, to express *multitude*, Gen. xiv. 10. "The valley of Siddim was slime pits, slime pits," i. e. full of them. Exod. viii. 14. Judg. v. 22. 2 Kings iii. 16. Joel iii. 14.

Repetition of an adjective forming its superlative. Eccl. vii. 25. "That which is deep deep," i. e. very deep.

Hence also, a noun governing itself forms a superlative, Gen. ix. 25. "Canaan shall be a servant of servants," i. e. in the most abject slavery.

Thus also, a verb governing itself in the infinitive, expresses certainty or vehemence, Gen. ii. 17. "Thou shalt die to die," i. e. certainly.

And in like manner, a verb governing a noun derived from itself, or analogous in sense, is emphatical. "To die the death, to fear with fear."

156. Men, while rude and unrefined, do not study to express themselves with accuracy; and from this principle, many Hebrew idioms may be accounted for.

Hence, some of their particles have a great multitude of significations; ו has 75; it always connects, but in very different relations.

Hence

Hence, also, many circumlocutions, substantives for adverbs, words redundant, definites for indefinites, as "yesterday" for any past time, "to-morrow" for any future.

A relative pronoun for a copulative, Eccles. v. 17. "It is good אשר יפה טוב אשר יפה good *which* (and) comely."

Glafs. ib. l. 3. t. 7. can. 3, 5.

A passive verb for the active of its correlate; נודר "to be admonished, warned." Eccl. iv. 13. Ezek. xxxiii. 4, 5. "to take warning, listen to admonition."

One verb expressing, not strictly the action intended, but one antecedent to, or connected with it. לקח strictly "to take," but often "to bring" what had been previously taken. Exod. xxv. 2. "That they take (bring to me) an offering." Est. ii. 16. "Esther was taken (brought unto) king Ahasuerus." (N<sup>o</sup> 871.)

Glafs. ib. c. 2.

Verbs which denote a complete action, used for signifying the beginning of it. 2 Sam. ii. 10. "Ishbosheth was forty years old when he reigned," i. e. began to reign. (N<sup>o</sup> 873.)

Glafs. ib. c. 3.

On the other hand, verbs denoting the beginning of action, used for signifying the complete action. Isa. lx. 11. ופתחו "and thy gates shall be opened," "open," Eng. "kept open."

Glafs. ib.

Verbs of doing, signifying only the *continuance* of action. Lev. vi. 12. "The fire upon the altar תוקד shall burn," continue to burn, made to continue. (N<sup>o</sup> 873.)

Glafs. ib. c. 4.

Or signifying only, the giving occasion to a thing's being done. Gen. xlii. 38. "Then דורדור shall ye bring my grey hairs with sorrow to the grave," be, though undesignedly and involuntarily, the occasion of their falling, &c. (N<sup>o</sup> 882.)

157. But men, while rude, study to express themselves with force; and many Hebrew idioms take their rise from this propensity.

"Always" for "frequently." "Eternity" for "a long duration." A negation for a comparative. "Mercy and not sacrifice," for "mercy rather than sacrifice," Hof. vi. 6. "Receive my instruction, and not (rather than) silver;" for it follows, "and knowledge rather than choice gold." Prov. viii. 10. (N<sup>o</sup> 931.)

The nominative absolute, setting the principal word strongly in view; Psa. xi. 4. "Jehovah! in heaven is his throne."

Horsley's Hofea, Pref.

Affirmative verbs for the negation or extenuation of their contraries; "To hate," for "not to love," or "to love less." Gen. xxix. 31. "Leah was hated," loved less than Rachel. ver. 30. (N<sup>o</sup> 884.)

Gloss. l. 3. t. 3. can. 19.

So, things are said to act, or to be done, when it is only meant, that they are known, discovered, thought to be, or acknowledged. Gen. xxx. 13. "Leah said, the daughters" אֲשֶׁרֹנִי literally; "shall make me blessed," reckon me blessed, or call me blessed, happy. Eng. (N<sup>o</sup> 883.)

Gloss. ib. c. 17, 18.

Hence also, the superlative formed by adding any of the names of God. Gen. xxiii. 6. "A prince of God." Ch. xxx. 8. "Wrestlings of God." Ruth ii. 20. "Blessed to the Lord," very blessed. Jon. iii. 3. "Great to the Lord," very great.

158. Sometimes, these two propensities, to speak with *force*, but without *precision*, operate in conjunction; and there are some Hebrew idioms which bear plain marks of that conjunction.

Things are said to be done, when it is only meant that they are notified,

notified, declared, or foretold. Gen. xxvii. 37. שָׁמַחֵי "I have *made* him thy lord," declared, foretold that he shall be. (N<sup>o</sup> 883.)

Gloss. l. 3. t. 3. can. 15.

Verbs of acting, signify a number of related conceptions, none of which come fully up to action; as only, the faculty or power of acting. Gen. xvi. 10. "It shall not be numbered," cannot be. Psa. xxii. 17. סָפַר "I will tell (may tell) all my bones." (N<sup>o</sup> 876.)

Gloss. ib. can. 5.

The right of acting. Exod. xxxiii. 5. אֶעֱלֶה "I will (justly might) come up into the midst of thee, וּכְלִיחֵיךָ and I will (might) consume thee." (N<sup>o</sup> 877.)

Gloss. ib. can. 6.

The duty of acting. Mal. i. 6. "A son יִכְבֵּר honoureth his father," not, "always honours," but ought, is obliged to honour him. (N<sup>o</sup> 878.)

Gloss. ib.

The will to act. Exod. xii. 48. "If a stranger וְשׂוֹר will keep the passover," desire, incline to keep it; for he must first be circumcised. (N<sup>o</sup> 879.)

Gloss. ib. can. 7.

The endeavour or tendency to act. Gen. xxxvii. 21. "Reuben heard, וַיִּצִילֵהוּ and he delivered him out of their hands," endeavoured to deliver, ver. 22, &c. (N<sup>o</sup> 879.)

Gloss. ib. can. 8.

A command to act. Gen. xl. 22. "Pharaoh hanged the chief baker," commanded him to be hanged. (N<sup>o</sup> 881.)

Gloss. ib. can. 22.

Or, a permission to act. Deut. ii. 28. וְתַשְׁבֵּרֵנִי, literally, "thou shalt *make me provide* bread for money." Eng. "sell me," permit me to buy. (N<sup>o</sup> 881.)



## SECT. V.

*Of the Language of the New Testament.*

159. THE Greek language, in which the New Testament is written, is, in many particulars of its structure and genius, very different from the Hebrew; but it has been so often and so fully explained, that it will not be necessary for us to examine it minutely.

160. On account of its being, at that time, the language most universally known, it was the fittest in which the New Testament could have been written.

Marth's Michael. ch. 4. § 1.

161. The language of the New Testament is not pure Greek, but Hellenistical, formed by a mixture of oriental idioms and expressions with those which are properly Greek.

Simon, Hist. Crit. N. T. p. 1. c. 27. Michael. ib. §. 6.

Macknight on Epistles, Ess. 4. and Supplement to Ess. 4.

Marth's Michael. ch. 4. § 3.

162. Most of the words, however, and many of the phrases of the New Testament, are pure Greek; and so far as they are, they must be explained according to the usage of the classical writers, and, consequently, cannot be understood without having recourse to their works; for which reason, collections of correspondent

terms

terms and phrases from them, with the sense in which they use them, have very properly and successfully been made by several learned men, and applied to the illustration of the New Testament.

Grotius in Comment. passim. Raphel. Elfner. Palair.

Wolffii curæ Philolog. in N. T. Bos.

Acts xxvii. 13. "Loosing, they failed *αυτων* (found only here) *την Κρητην*, nearer, close to, Crete."

Elfner. Palair. Bos. Raphel. in loc.

Rom. 1. 31. 2 Tim. iii. 3. *αταργοι, ασπονδοι, ανημεροι*, occur not elsewhere, but frequent in Greek writers, "without natural affection, covenant-breakers, fierce."

Mark xiv. 72. *Και επιβαλων εκλαι*, frequent in the N. T. but in no sense suitable here—very differently explained. (Critic. in loc.) Eng. "When he thought thereon;" but rather, "having gone out," (Polyb.) which agrees with Matthew and Luke. Raphel.

Acts xvii. 31. *πισιν παρασχων*. Most obviously, "Giving faith," but not true. *πισις*, "a proof or argument," (Aristot. Rhetor. l. i. c. 1.) *πισιν παραχειν*, "to confirm, prove, give proof, render credible," (Polyb. Plutarch.) So Eng.—"given assurance." Raphel.

163. In the language of the New Testament, all the dialects occur; but the attic is predominant, and runs through all the books of it.

Wolffii Dialect. Sacra.

164. But, the writers of the New Testament being Jews, would, in writing Greek, naturally run into the idioms of their own language, or introduce hebraisms or syriacisms; which have, however, been, without reason, denied by some, and reckoned much more numerous than they really are, by others.

Pfochenii Diatrib. de Linguz N. T. Puritate.  
Fechtii Præf. in Raphael. Michael. ib. § 7—10.  
Macknight, ib. Marsh's Michael. ch. 4. § 5, 6.

165. Such idioms can be illustrated only from the oriental languages, the study of which is thus strongly recommended, as being necessary even for understanding the New Testament; and from the version of the 70, which is written in the same idiom. (No. 251.)

166. There are in the New Testament, some Hebrew and Syriac words,

Michael. ib. § 6.

(Heb.) *Αμην*, "truly, so be it." Glafs. Philol. l. 3. t. 5, can. 16. Heylin. Theolog. Lect. p. 131.

*Αλληλουια*, "Praise the Lord." Glafs, ib.

*Ζιζανια*, "Tares."

(Syr.) *Μαμμωνας*, "riches," Erasms. Druf. Grot.

*Μερον αδα*. Some, "The Lord is come;" others, "In the coming of the Lord;" others, "Excommunicated in the highest sense," which was termed *אמת*; others, in general, "Devoted to destruction."

Critici in 1 Cor. xvi. 22. Tremell, Vorstius. Locke, Macknight.

167. There are likewise Greek words used in a Hebrew or Syriac sense.

Michael. ib.

*Δυναμις*, "A miracle."

*Εις νεος*, "for ever," 1 Cor. xv. 54.

Capell. Grot. Crell, Macknoight.

*Ρηιζ*, "A thing." Luke i. 37. ii. 15. Acts v. 32.

Mat. iv. 4. H. R. Essay for a new Translation, p. 2. c. 4. § 3, 4.

*Ερωτισασθε*, "Hearken," Acts ii. 14.

Grot. Wyff. Dialect. Sacra.

168. There are in the New Testament, Hebrew and Syriac constructions.

Michael. ib. Wyff. ib.

169. There are in the New Testament, Hebrew and Syriac idioms and phrases.

Marsh's Michael. ch. 4. § 5.

## SECT. VI.

*Of the Use of the Original Languages in Criticism.*

170. The discovery of the true sense of scripture, is evidently the purpose to which knowledge of the original languages is principally and most directly applicable; and the manner of applying it to this purpose being the same as that of coming to the understanding of any language, to enlarge upon it would be unnecessary.

171. It has been made a question, Whether knowledge of these languages ought to be at all applied to the discovery of the true reading; some asserting, that no correction of the ordinary text, by critical conjectures founded on the nature of these languages, is at all allowable; and producing several arguments in support of their assertion.

172. But others have claimed the liberty of making emendations

emendations by critical conjectures ; and, though they have often carried this liberty too far, yet they have shown, that the arguments urged against it only condemn the abuse of it, but prove not that it can never be legitimately used.

Houbig. Prol. c. 3. a. 4.

173. If, among different readings found in MSS. one be agreeable to the nature of the language, and another not, the former ought certainly to be preferred.

174. When a reading occurs (though it were in all MSS.) which is a plain barbarism or solecism, it is undoubtedly a mistake of transcribers, and should be corrected according to the rules of the language.

Houbig. ib. c. 4. reg. 7, 8, 10.

175. When a passage cannot be reconciled to the grammar of the language, without supplying words which that language never uses to omit, it may be determined that the passage has been corrupted.

Houbig. ib. reg. 9.

176. When an expression is clearly inconsistent with the rules of the language, it may be held a corruption, even though we should not be able to discover how it ought to be corrected.

Houbig. ib. reg. 11.

177. But these principles ought to be applied with great caution, and under several limitations. Thus, corrections supported solely by the nature of the language,

guage, ought to be admitted only when they are absolutely necessary ; and therefore, a place is not to be looked upon as corrupted, or corrected on conjecture, merely because it might be more commodiously expressed.

Houbig. ib. reg. 12. & p. 134. caut. 2.

178. When two readings occur, one of which is suitable to the most common usage of the language, the other agreeable to a real, but less common usage of it, the latter ought to be preferred ; for it is not so probable that a transcriber should, by mistake, have fallen into it, as into the other.

Michael. ib. § 15.

179. For detecting mistakes repugnant to the nature of the language, and for correcting them, a very thorough acquaintance with that language is absolutely necessary ; and without this, the attempt will produce only blunders.

180. The greater number of independent MSS. there are of any part of Scripture, and the nearer they reach to the time of its being written, the less scope there is for conjectural emendations from the nature of the language ; for the less chance there is that a corruption should have crept into all the copies : for the first of which reasons, greater latitude is allowable with respect to the Apocalypse than the other books of the New Testament ; and for both, in the Old Testament, than in the New.

Michael. § 31. Kennic. Diff. Gen.

## CHAP. III.

*The Kindred Languages.*

181. EVERY language may be, in many instances, illustrated, and the books written in it explained, from other languages derived from the same original, and akin to it.

182. The Hebrew language, in particular, stands in need of illustration by this means, and is capable of it; and the light hence derived, will tend directly to the explication of the Old Testament, but indirectly likewise, to that of the Hellenistical Greek of the New.

183. The Greek, though standing much less in need of it, may, perhaps, sometimes receive illustration from other languages.

## SECT. I.

*What Languages are useful.*

184. THE languages useful for illustrating the Hebrew, are those which, along with itself, are dialects immediately derived from the primitive language, and which preserve nearly the same structure and analogy.

Schultens, Orig. Heb. T. 2. c. 1.

185.

185. These dialects are reducible to two principal ones, the Aramean, and the Arabic.

Schultens, ib.

186. The Aramean is subdivided into two branches, the Chaldaic, and the Syriac; the former of which was the language of the Babylonians; and it the Jews learned during their captivity, retained in a great measure afterwards, and used in their Targums, and other most ancient books.

Simon, V. T. 1. 2. c. 18. Schultens, ib. § 8, 9. Walton, Prol. 3. § 24. Prol. 12. § 2.

187. In this language, some parts of the later books of Scripture are written; for the understanding of which, it is, therefore, immediately necessary; but it may likewise throw light on the other parts written in Hebrew; it did, in fact, contribute very much to the preservation or the recovery of the knowledge of the Hebrew tongue; and it would be of the greatest utility, if there were more remains of it.

Simon, ib. Schultens, ib. Walton, Prol. 12. § 3.

188. The Syriac is very analogous to the Chaldaic, being little more than the same language, in the form which it assumed at a later period, and expressed in a different character. It is in it, that the Syriac versions of the Scriptures are written.

Simon, ib. c. 15. Schultens, ib. § 10, 13. Walton, Prol. 13. § 2, 3, 4.

189. It, too, being highly analogous to the Hebrew,

would

would contribute much to the illustration of Scripture, were it not that there are very few books extant in it.

Walton, *ib.*

190. The other principal dialect, the Arabic, is somewhat more remote from the Hebrew, but analogous enough for fitting it to throw light upon it; and, its being still a living language, and one in which there is a multitude of books, makes it very useful for that purpose.

Simon, V. T. l. 2. c. 16. Schultens, *ib.* § 14—21. Oratio de Lingua Arab. Bochart. Hier. Præf. Phaleg. l. 1. c. 15. Walton, *Prol.* 14. § 2, 3, 4, 5, 6, 7, 14.

191. From it, the Rabbins received some assistance in restoring the Hebrew language, but not much; it has been more extensively, and very successfully, applied by several Christian writers, to the illustration of Scripture.

Bochart. L. de Dieu. Fuller. Pococke. Schultens, *Orig. Heb.*

192. Besides these principal dialects, there are some less considerable branches.

193. The Samaritan dialect is a mixture of Hebrew with the several languages of the colonies transported into Samaria; but little light can be derived from it, because there are very few books written in it.

194. The Ethiopic, or Abyssinian language, has a great affinity to all the oriental dialects, but greatest to the Arabic, from which it is immediately derived; and  
it

it has been applied in some degree to the illustration of Scripture.

Simon, *ib.* c. 16. Bochart. L. de Dieu. Hottinger. Ludolf. *Hist. Ethiopic.* Comment. Schultens, *ib.* § 22, 23. Walton, *Prol.* 15. § 6, 7, 8.

195. The Rabbinical Hebrew is a mixture of several languages, which cannot be of great use for illustrating Scripture, but ought not, perhaps, to be totally despised.

Schultens, *ib.* § 5, 6, 7.

196. The Latin is near akin to the Greek; which, however, needs little illustration from it.

## SECT. II.

### *The Necessity and Propriety of seeking Assistance from the Kindred Languages.*

197. THE Old Testament, comprehending books on different subjects, by many different authors, and in very different ages, does contain more of the Hebrew language than any volume of the same size contains of any other language.

198. Yet, being the only book extant in Hebrew, it is impossible that it should contain the whole of that  
language;

language; and that it does not, there is internal evidence, from its having roots without their derivatives, or derivatives without their roots; besides, that it cannot be supposed sufficient for ascertaining the precise signification of all the words found in it, which seems, in some instances, to have been very early lost by the Jews.

Schultens de Defect. Ling. Heb. Orig. Heb. T. 1. Intr. T. 2. Intr.

Even the 70 version retains some Hebrew words, as not knowing how to translate them. 2 Kings xii. 7. 12. Βιδικ. ch. xxiii. 7. καθησιμ. 1 Chron. xxix. σοαμ. Job. xxxix. 13. νελασσα, ασιδα, νισσα.

199. From these circumstances arises a necessity of having recourse to the languages most akin to it, that from them we may, as much as possible, supply the deficiencies of the Hebrew, as it stands in the Bible, and learn its full extent.

200. The propriety of illustrating the language of the Bible, from those akin to it, arises from their affinity to it in every material respect, being so great, as to fit them for throwing very considerable light on the remains of the Hebrew.

201. It is by those who understood not the original dialects, or understood them but imperfectly, that the propriety of applying them to the illustration of Scripture, has been called in question; they who understood them best, have always agreed that the application of them

them is a legitimate mean of criticism, and of very great utility.

202. The particular objections urged against that application, only prove that it may be abused, and ought to be made with proper limitations; but do not conclude against the use of it.

### SECT. III.

#### *Uses of the Kindred Languages in determining the true Reading.*

203. THE Kindred Languages may lead us to discover the occasions of such false readings as transcribers, unskilled in the Hebrew, but accustomed to some of the other dialects, have made, by writing words in the form of that dialect, instead of the Hebrew form.

Houbig. Prol. p. 28.

204. The knowledge of the kindred languages often serves to prevent ill-grounded conjectures of a place being corrupted, by shewing that the common reading is susceptible of the very sense which that place requires.

205. When different readings are found in copies of the Bible, the kindred languages may sometimes assist us in judging which of them ought to be preferred.

206. If these languages can be at all permitted to suggest a conjectural emendation of the text, it ought to be with the most cautious restrictions, and only when they shew clearly how the present reading might have been naturally introduced.

## SECT. IV.

*Uses of the Kindred Languages in Interpreting Scripture.*

207. It is chiefly to the interpretation of Scripture, that the Kindred Languages are applicable; and for this purpose they are useful in many ways.

208. They discover many roots or primitives which are not found in the Bible, though their derivatives occur there; and by doing so, point out the significations of these derivatives, and either clear the sense, or improve the beauty, of the passages in which they occur.

Schultens de Defect. Ling. Heb. c. 1. § 11, &c. Orig. Heb. יָרַן (Arab.) 1. "To continue running," as water. 2. "To continue (in general) to endure, to be permanent." 3. (metaph.) "To be fat." 4. (metaph.) "To be inexhaustibly rich." Hence the adjective אִירָן, rendered "hard, rough, strong, brave, severe, powerful," &c. signifies,

1. "Ever-flowing." Amos v. 24. "Let judgment run down as waters, and righteousness as a mighty stream," an ever-flowing

flowing river. Psa. lxxiv. 15. "Thou driedst up mighty waters," the everflowing rivers. Exod. xiv. 27. "The sea returned to his strength," uninterrupted flowing.

2. "Durable, permanent." Mic. vi. 2. "Hear, ye strong (durable) foundations of the earth."
3. "Fat, full of moisture." Job xxxiii. 19. "Man is chastened with pain upon his bed, and the multitude of his bones strong; Eng. "bones with strong pain;" rather, "multitude of his fat bones."
4. "Inexhaustibly rich and prosperous." Job xii. 19. "And overthroweth the mighty;" but they are spoken of v. 21. here, *the opulent*. So Num. xxiv. 21. Jer. xlix. 19. ch. l. 44.

Schultens, Orig. Heb. T. 1. c. 8.

209. The Kindred Languages point out roots, by showing such to be in use, which, though found in the Bible, have been overlooked, whose derivatives have therefore been irregularly ascribed to other roots, and whose signification has been erroneously either transferred to these others, or borrowed from them, or is left fluctuating and uncertain.

Schultens, Orig. Heb. T. 1. c. 4.

פָּצַץ (Arab.) but overlooked in Hebrew, and confounded with פָּצַץ, yet occurs thrice. It signifies "to shatter, to break into pieces, to break with scattering or dissipation;" which suits all these places. Jer. xxiii. 29. "Is not my word like a hammer (יִפְצֵץ) that (it) breaketh in pieces the rock?" Habak. iii. 6. "He beheld and drove asunder the nations; (וַיִּתְפַּצְצוּ) and the everlasting mountains were scattered," broken in pieces—a bolder figure. Job xvi. 12. "He hath taken me by my neck (וַיִּפְצֵצֵנִי) and hath shaken (broken) me to pieces."

210. These languages ascertain the precise signification of roots, and, consequently, of their derivatives, which are acknowledged in the Bible, and perhaps occur frequently; but, whose significations have been fixed only by conjecture, and are, on that account, indefinite, precarious, or fluctuating.

Schultens de Defect. Ling. Heb. ib. § 43, &c.

פוצ, with which פצע (No. 209) has been confounded, has been rendered, "to scatter, disperse, dissipate." But in Arabic (prim.) "to overflow," (sec.) "to abound, to weep plentifully." 2 Sam. xviii. 8. "The battle *was* there (נפצור) scattered over (had overflowed) the face of all the country;" a beautiful figure, from a river. Job xl. 11. דפצ. "Cast abroad the rage (עברור) the swellings) of thy wrath." (Make the swellings of thy wrath to overflow) a beautiful figure. Zech. i. 17. (Eng.) "My cities through prosperity shall yet *be spread abroad*." Not suitable, for רפוצנור is active. (My cities shall yet overflow with good.)

Schultens, ib. T. i. c. 4.

נפצ occurs often, is rendered inconstantly; sometimes "to scatter, to scatter by breaking in pieces," which are the senses of פוצ and פצע. But Arab. Syr. Chald. "to shake, to shake out by motion;" so sometimes by פוצ. Aqu. and Theod. rendered *απομαρτυρω*, which suits all the texts. 1 Kings v. 9. "I will cause them (the trees brought by sea in floats) to be discharged;" the figure lost—"shake them out of the floats" פוצ. *απομαρτυρω*. Chald. *ארמינין* *projiciam eas*. Isa. xxx. 30. "The Lord shall shew the lighting down of his arm, with the flame of a devouring fire, (נפצ) scattering," ("shaking out;") the world by trembling shaken out of its place—a noble image "and tempest, and hailstones." Gen. ix. 19. "Of them was the whole earth *overspread*" (נפצור). "From them the whole earth *shook out* its whole offspring;" *ex his excussit se universa terra*—a beautiful metaphor.

Judg.

Judg. vii. 19. 1 Sam. xiii. 11. Isa. xi. 12. xxxiii. 3. xxvii. 9. Jer. xiii. 14. xxii. 28. li. 20. Psa. ii. 9. cxxxvii. 9.

Schultens, ib.

בלג occurs five times in Hiphil. The versions fluctuate. Arab. (prim.) "to shine like the rising sun." (sec.) 1. (in different conjugations) "To shine in general, to be clear, or serene, or manifest, to render clear or serene." 2. "To laugh, to be glad, to remove or allay sorrow." Job ix. 27. "I will forget my complaint, I will leave off my heaviness," *ואבליגור*. פוצ. "I will *sgb*." Vulg. "I am *wrung with sorrow*." Syr. Arab. "I am *pressed with straits*." Chald. "I will *be confirmed*." Eng. "I will *comfort myself*." Literally, "I will lay aside my sorrowful face, and I will (prim.) *make it to shine like the sun*;" or, (sec.) "render it serene." Job x. 20. "Let me alone," *ואבליגור*. פוצ. "that I may *take rest*." Vulg. "*bewail my sorrow*." Arab. "*take breath*." Syr. "*solace myself, and rest*." Chald. "*rest*." Eng. "*take comfort*." Rather, "*make (my face) to shine*." Psa. xxxix. 13. "O spare me," *ואבליגור*. פוצ. and Vulg. "that I may be *cooled* or refreshed." Syr. Arab. as in the former text. Chald. "and I will *depart*." Eng. "that I may *recover strength*." Rather, "*make (my face) to shine*;" or, "to be serene." Jer. viii. 18. Eng. "(When) I would *comfort myself* (*מבליגורי*) against sorrow, my heart is faint in me." פוצ. Arab. "*Incurable* with the sorrow of your fainting heart." Vulg. "*My sorrow* is above sorrow." Syr. "I am *worn away*." Chald. "Because they *mocked*." Rather, "*Making* (desiring) me (sec. 1.) *to render my face serene*," (i. e. O thou who desirest, &c.) "above my sorrow, my heart becomes faint in me;" or better (sec. 2.) "O thou who *laughest* at my sorrow." Amos, v. 9. *עו-עו*: *דומבליג* *שר על-עו*. פוצ. Arab. "*Distributing*, bruising upon strength." Aq. Vulg. "*Mocking* devastation upon the strong." Syr. "Giving dominion." Chald.

F 2

Eng.



Eng. "That strengtheneth the spoiled (Grot. Drus. Vat. "the spoiler,"—wrong) against the strong." Rather, (prim.) "Who maketh devastation to break forth like the dawn (i. e. suddenly) upon the mighty;" a beautiful figure, and used Joel ii. 2. Isa. xlvi. 11.

Schultens, ib. c. 1. Vindicæ Orig. §. 2.

211. The kindred languages afford the best (and where the ancient versions vary in translating them, the only) means of determining with certainty, the signification of such words as occur but once, or very seldom, in the Bible.

212. The kindred languages point out the true meaning of some words, whether primitives or derivatives, to which wrong significations have been affixed in the Bible.

Isa. xviii. 2. "Whose lands the rivers בואו;" supposed irregular for בוזו, (which is found in one MS.) Eng. "have spoiled;" but this irregularity unexampled. (Schult. Gram. p. 491.) Arab. بوا, "to lift itself up, to bring under it." Hence, "have brought under them," or "overflowed." But בוא Syr. and בוא Chald. signifies "a teat;" so that the verb may mean, "have nourished;" very applicable to the Nile fertilizing Egypt.

Lowth's Isaiah in loc.

213. The kindred languages enable us to discover all the senses of words, some of whose significations only have been collected from the Bible, though others of them would better suit particular passages; and, by this means, both explain these passages, and illustrate the connexion between roots and their derivatives.

214.

214. In particular, these languages discover the primary signification of many roots, even such as are most commonly used, whose secondary senses alone have been attended to, though the primary sense would throw light on some texts.

גדל very common, rendered "to be great." But Arab. (prim.) "to twist." Hence גדלים Deut. xxii. 12. "fringes." 1 Kings vii. 17. "chain-work," i. e. twisted threads.

(Sec.) 1. "Sinewy, brawny, compact, elegant," in the human make. Exod. xv. 16. "By the greatness (brawniness, firmness) of thine arm, they shall be as still as a stone."

2. "To struggle, wrestle, fight." Job vii. 17. "What is man that thou shouldst magnify (struggle) with him?"—context.

Schultens, Defect. ling. Heb. § 202, &c.

צדק, very common, "to be just;" but this only a secondary sense. Arab. (prim.) "To be stiff, inflexible;" also "to be inflexibly straight." Hence metaphorically, "to be just, true." Isa. xlix. 24. "Shall שבי צדק (literally) the captives of the just one be delivered?" but the devil is here meant. Eng. "the lawful captive;" but this would be unjust. "The captives of the inflexible, rigid, or inexorable one."

Schultens, ib. § 217, &c.

Eccles. vii. 16. "Be not righteous overmuch."—objectionable. "Be not too rigid or inflexible."

Schultens, ib. Hammond, Grotius, Patrick, and others, in loco.

215. The kindred languages are the only, or the most successful, means of leading us to understand the meaning of phrases, or idiomatical combinations of words, which are found in the Bible, and the pre-

cise meaning of which cannot be determined by it ; but which, being agreeable to the genius of the original languages, are preserved in books written in them.

Dan. xii. 7. " And when he shall have accomplished  $\text{וְיִשְׁבֹּט}$  (literally) " to *shake the hand,*" Eng. " to *scatter the power* of the holy people, all these things shall be finished." But it is a common phrase in Arabic, signifying " to leave off friendship, society, or intercourse with a person." The meaning therefore is, " When he shall have put an end to his *leaving off friendship* with the holy people, (i. e. the rejection of the Jews, who were his peculiar people), all these things shall be finished." A prediction of the future restoration of the Jews from their present state of rejection.

Schultens, Orig. Heb. T. 1. c. 4.

## CHAP.

## CHAP. IV.

### *Versions of the Scriptures.*

216. VERSIONS of the Scriptures into other languages, are subservient to criticism, either by suggesting the readings which the translators followed, or by giving us, in a tongue more intelligible to us, the sense of the original.

Simon, V. T. 1. 2. c. 1. Walton, Prolog. 5. §. 3.

217. Versions are, either such as are confined to the Old Testament, such as extend to the whole Scripture, or such as are appropriated to a particular book.

218. The versions of the first kind are, the Chaldee paraphrases, the Greek versions, the Samaritan versions of the Pentateuch, and modern Jewish versions.

Simon, ib. c. 1.

## SECT. I.

*Of the Chaldee Paraphrases.*

219. THE Targums, or Chaldee paraphrases, took their rise from the custom which was introduced after the captivity, when the Jews had forgotten the Hebrew language, of subjoining, to the portions of scripture read in their synagogues, an explication in Chaldaic, which had then become their vernacular tongue.

Simon, *ib.* c. 1, 17. Walton, *Prol.* 12. § 5. Bret. *Diff.*

220. For a considerable time, these explications were not probably committed to writing; then they began to write the ordinary glosses on more difficult texts; and afterwards, by collecting these, and filling them up, they completed targums on whole books; but at what time is uncertain.

Simon, *ib.* c. 1, 18. Walton, *ib.* § 7. Bret. *ib.*

221. The Jews had many of these, all probably collected from scattered or traditional glosses of their doctors; but with very different degrees of judgment.

Walton, *Prol.* 12. § 8, &c. Bret. *ib.*

222. There are three Chaldee paraphrases on the Pentateuch; the first ascribed to Onkelos, the most ancient, and a very literal and exact version; the second to Jonathan, more modern and inexact; the  
third

third called the Jerufalem targum, modern, and of little value.

Simon, *ib.* c. 18. Walton, *Prol.* 5. § 4. *Prol.* 12. § 8, 9, 11, 13, 14. Brett, *ib.*

223. On the prophets, both prior and posterior, there is a Chaldee paraphrase ascribed to Jonathan; ancient, but not very literal, containing many fables, and suiting its explications to the prejudices of the Jews.

Simon, *ib.* c. 18. Walton, *Prol.* 5. *ib.* *Prol.* 12. § 8, 10. Brett, *ib.*

224. There are, likewise, Chaldee paraphrases on all the other books of the Old Testament, the authors of which are unknown, but which appear to be modern and inaccurate; and, besides all these, the Rabbins refer to other targums, which have never been made public.

Simon, *ib.* Walton, *ib.* *Prol.* 12. § 12, 15. Brett, *ib.*

225. The Chaldee paraphrases are written, sometimes alternately with the Hebrew, verse by verse; sometimes in parallel columns; and sometimes in separate books.

Walton, *Prol.* 12. § 6. Brett, *ib.*

226. While some have condemned the publication of these paraphrases, as giving countenance to Jewish fables and superstitions; and others have extolled it as sufficient for the confutation of the Jews from their own confessions; both have carried the matter too far. But, though the Jews may elude arguments deduced from them, as not absolutely irrefragable; yet, on the  
other

other hand, such arguments are not wholly destitute of force against them.

Simon, *ib.* Walton, *Prol.* 12. § 11, 16, 18.

227. The printed Chaldee paraphrases agree, in most instances, with the present Hebrew text, which therefore, many conclude, remains now precisely as it was when these paraphrases were written. But this conclusion falls to the ground, when it is considered, that the MSS. of the Chaldee paraphrases differ much from one another, and from the printed copies; that these have been often altered, in conformity to the Hebrew; and that the MSS. are very incorrect, and thus demonstrate the carelessness of Jewish transcribers.

Polyglot, *Lond.* V. 6. Simon, *ib.* c. 18. Ken. *Diff.* 2. c. 2.  
Walton, *Prol.* 12. § 17.

228. The Chaldee paraphrases, therefore, especially the MSS. of them, still suggest several various readings, and may assist in recovering some true readings; for which purpose, that of Onkelos, by being most literal and accurate, is most useful; the others, only when it appears that they designed to render the very words.

Ken. *ib.* Houbig. *Prol.* p. 146. Lowth's *Isaiah*, *Prelim.* *Differt.* p. 68.

229. The Chaldee paraphrases being written in the same character with the Hebrew text, will often shew the occasions of false readings in the latter, and the kinds of mistakes to which transcribers were most liable.

Ken. *ib.*

230.

230. These paraphrases contributed very much, in an indirect manner, to the interpretation of Scripture; for they were the principal means by which the Rabbins and later Christians recovered the Hebrew language, without the knowledge of which, the original could not have been at all understood.

Simon, *ib.* c. 18.

231. They contribute likewise to the interpretation of Scripture very considerably, in a direct manner; as, many of the glosses of the Rabbins, contained in them, are just explications, and elucidate its real meaning in obscure passages.

Walton, *Prol.* 12. § 19.

## SECT. II.

### *Of the Greek Versions.*

232. THE most ancient version of the Old Testament, seems to be the Greek, commonly called the Septuagint; for the books which mention others prior to it, are of no authority.

Simon, *V. T.* 1. 2. c. 2. Walton, *Prol.* 5. § 4. *Prol.* 9. § 6.  
Brett, *ib.*

233. It received its name, either from its being approved by the Sanhedrim, which consisted of 70, or rather

rather 72 members; or, from the Jewish account of that number of persons having been set to translate it separately, and miraculously coinciding in every word; which is undoubtedly a fable.

Simon, *ib.* Walton, *Prol.* 9. § 2, 3, 4, 5, 7, 8, 9, 10.  
If. Vossius *de 70 Int.* Jos. Scaliger. Hodius *de Verf.*  
*Græc. auct.* Bof. *Prol.* c. 1. Usser. *de 70 Interpret.*  
Brett, *ib.* Beaufobre, *Intro.*

234. From differences in style, in the degrees of accuracy, and in the manner of translating the same Hebrew words, or expressing proper names, it appears evident, that the different parts of this version were made by different authors, and at different times.

Simon, *ib.* Ken. *Diff.* 1. p. 197. *Diff.* 2. p. 321. *Diff. Gen.*  
§ 17. Walton, *Prol.* 9. § 11, 12. Bof. *Prol.* c. 1. Hod.  
*ib.* Beaufobre, *ib.*

235. It is agreed, that the Pentateuch was translated into Greek about 280 years before Christ, for the use of the Hellenistical Jews; and the version is very literal and exact. The other books began to be translated about 170 years before Christ, when Antiochus Epiphanes prohibited their reading the law in their synagogues, and were finished before the year 130, all very literally, but with various degrees of skill and accuracy.

Simon, *ib.* Ken. *Diff.* 2. p. 211, 319. *Diff. Gen.* *ib.* Bof.  
*Prol.* c. 1.

236. The Greek version was held in equal veneration with the Hebrew original, and regarded as alike inspired,

and inspired, by the Hellenistical Jews, till the early Christians came to use it in their arguments against them; and then, they began to depreciate it, and to appeal to the original, or to make alterations in it.

Simon, *ib.* and l. i. c. 17. Ken. *Diff. Gen.* § 67, 68, 70, 79,  
86. Walton, *Prol.* 9. § 1, 15. Bof. *Prol.* c. 1. Brett, *ib.*  
*Isa.* xlii. 1. liii. 9.

237. In order further to discredit it, they procured new Greek versions from the Hebrew; that of Aquila, about the year of Christ 130, extremely literal; that of Theodotion, about 175, much less literal; and that of Symmachus, about 200, likewise not literal; of all which only some fragments remain, which have been collected by Montfaucon.

Simon, *ib.* c. 9. Ken. *Diff.* 2. p. 392, &c. 366. *Diff. Gen.*  
§ 68—70. Owen's *Inquiry.* Walton, *Prol.* 9. § 19.  
Brett, *ib.*

*Isa.* vii. 14. *παρῶν*, 70. *mans*, Aq.

238. Origen's Hexapla was an edition of these four versions, along with the original, both in Hebrew and in Greek characters, written in parallel columns, with marks for pointing out the variations of the 70 from the Hebrew, which version he sometimes likewise altered in conformity to the Hebrew, and with marginal notations of the differences between the versions; a work evidently useful when it was written, and which would have been now of very great use, if it had remained entire and uncorrupted; but it was soon in a great measure lost; and, by the frequency of transcribing

ing the 70 version from it, and the carelessness of transcribers in omitting the marks of distinction, and taking marginal interpretations into the text, that version came in time to be much vitiated and mixed with other versions.

Simon, *ib.* c. 3, 7. Ken. Diff. 1. p. 127. Diff. 2. p. 362, &c. 377, &c. 384, 397. Walton, Prol. 9. § 20—27. Bof. Prol. c. 2. Brett, *ib.*

Hence double renderings of one Hebrew word: Gen. ix. 20. ἀνδραποδοῦ (ἡλωροῦ) γης. 2 Sam. i. 23. εὐ διακτεχουρισμένοι, and εὐ διακτεχουρισμένοι. 1 Chron. xi. 11. ἀπαξ, and ἐν καιρῷ ἐνι. Psal. xxii. 1. ἰ θιῶ μω, and προσχες μου. xxix. 1. ἰον θιῶ, and ἰως κριων.

239. In consequence of Origen's work, the old copies of the 70 version were disregarded, and gradually lost; but, as many were dissatisfied with the alterations which he had made, other editions were written by Christians, among which Lucian's was most conformable to the old copies.

Simon, *ib.* c. 10. Ken. Diff. 2. p. 393. Walton, *ib.* Brett, *ib.*

240. There are several MSS. extant of the 70 version, or of parts of it; the most celebrated of which are, the Alexandrian, in the British Museum, and the Vatican, at Rome.

Simon, *ib.* Ken. Diff. 2. p. 406. Diff. Gen. § 173—175, Walton, Prol. 9. § 30, 34. Bof. Prol. c. 2: Grabe, Præfat. Brett, *ib.*

241. There are four independent editions of this version;

version; the Complutensian, in which variations were made from the MSS. in conformity to the Hebrew;—the Aldine, followed with some alterations in several subsequent impressions;—the Vatican, from which all the ordinary editions are taken;—and Grabe's, published chiefly, though not entirely, from the Alexandrian MS.

Simon, *ib.* c. 3. Catalog. edition. Walton, *ib.* § 28—30. Bos. Prol. c. 2. Fabric. Biblioth. Græc. l. 3. c. 2. Morin. Exercitat. et Præfat. Grabe, Præfat. Brett, *ib.*

242. These editions differ considerably from one another: some give the preference to one, and others to another; but none of them is perfect. By a careful collation of them all with the MSS. extant, a more correct edition might be made out, and would be of considerable use, for throwing light upon the Scriptures.

Walton, Prol. 9. § 28—51. Brett, *ib.*

243. While the Hellenistical Jews, and many of the ancient Christians, improperly reckoned the Greek version inspired, some moderns have extolled it beyond measure, and others, as unduly depreciated it; the truth lies between the two extremes. It is the work of fallible men, who fell into many mistakes; and therefore, has no authority, except so far as it is conformable to the original Hebrew; but, having been translated from very ancient copies, it shews in what manner they read the text; and therefore, may serve for detecting corruptions which have since crept into the

the Hebrew copies, and for pointing out the genuine reading; and accordingly, many of the readings which it points out, are still found in the oldest and best MSS. and ought to be adopted.

Morin. ib. Is. Vofs. ib. Simon, ib. c. 2, 5. L. Capell. Epist. ad Uffer. Houbig. Prol. p. 143. Ken. Difs. 2. p. 336, &c. Walton, Prol. 9. § 8, 14, 15, 52—66. Bos. Prol. c. 1. Brett, ib.

Gen. xxxi. 53. "The God of Abraham, and the God of Nahor judge betwixt us, *the God of their father.*"—superfluous and improper—wanting in 70. and 2 MSS.

Houbig. in loc. Ken. ib. Difs. 1. p. 368. Difs. Gen. cod. 80, 227.

Neh. ix. 17. "And appointed a captain to return *in their rebellion*, (במריהם, which has not this signification) to their bondage." 70. *εἰς Αἴγυπτον*, "to their bondage *in Egypt.*" במצרים, 3 or 4 MSS. Edit. Neap. 1487. Agreeable to Num. xiv. 4.

Ken. in loc. Difs. Gen. § 49.

Zech. v. 6. "This is (עיניהם) their eye, (Eng. "their resemblance") through all the earth." עונות "their iniquity." 70. *αἰμα.* So Syr. 1 MS.

Bos. ib. Ken. in loc.

244. The readings pointed out by the Greek version, are sometimes the genuine, even when they are not found in any Hebrew MSS. now extant.

Bos. Prol. c. 1. Brett, ib.

Gen. xxiii. 13. אַתָּה לִי שְׁמַעֲנִי. Lit. "If thou, *I pray thee* hear me."—obscure, elliptical. לִי, "to me." 70. *ἐπειδὴν πρὸς μὲν εἶ, (as Gen. xxix. 34. 2 Kings, x. 6.) "since thou art friendly to me, hear me."* So Sam. Corrected in 1 MS.

Bos.

Bos. ib. Ken. in loc.

Gen. iv. 8. (N° 81.)

Deut. xxxiii. In the Hebrew, there is no mention of Simeon.

But v. 6. *Συμεὼν ἕως πολλοῦ.* 70. Alex. Ald. Complut.

Bos. ib. et in loc.

245. When the Greek version and the Hebrew text agree in readings that are false, it proceeds, sometimes, from these having crept into the Hebrew copies before that version was made, and sometimes, from its having been since altered in conformity to them.

Ken. Diff. Gen. § 17, 18. Diff. 2. p. 194, &c.

Deut. x. 6. (N° 64.)

246. The Greek version was one of the principal means of recovering the Hebrew language; and a closer attention to it would have rendered the knowledge of that language, in many instances, more perfect.

Simon, ib. c. 5, 8. Capel. Epist. ad Uffer. Houb. Prol. p. 143.

247. The authors of that version used, or were acquainted with, languages very analogous to the Hebrew; and therefore, knew significations of words, which have since been unknown or overlooked, and have given them in some passages where they were proper.

Simon, ib. c. 5. Walton, Prol. 9. § 46. Brett, ib.

248. They mistranslated, however, some words, by giving them that signification to which they had come  
by

by use to be restricted, in that dialect to which they were accustomed, though they were capable of another more suitable to the passage.

Simon, ib. c. 5. Walton, Prol. 9. § 46. Bos. Prol. c. 1.  
Gen. i. 6.  $\nu\pi\rho$ , 70.  $\sigma\eta\rho\omega\mu\alpha$  "firmament," from the Syriac use, "firm, solid." So Vulg. Eng. Rather, "expanse."

249. The authors of this version often render Hebrew words in a sense different from that to which they are restricted by the present vowel points; and often in a better sense.

Simon, ib. c. 5, 8. Bos. Prol. c. 1. Brett, ib. (N<sup>o</sup> 114.)  
Gen. xvii. 31. "Israel bowed himself upon the *bed's* ( $\pi\tau\eta\tau$ ) head." 70.  $\rho\alpha\beta\delta\upsilon$  "staff,"  $\pi\tau\eta\tau$ .

250. The Greek version often gives a juster sense of texts of Scripture, than what, being given by more modern versions, is generally put upon them.

Simon, ib. Walton, Prol. 9. § 46. Bos. Prol. c. 1.  
Gen. vi. 3. "My Spirit shall not always *strive* with man."  
Eng.—*remain*, 70. Vulg. connexion, "for that he is flesh, yet his days shall be 120 years."

Simon, ib. c. 5.

251. The Greek version, being written in the very same dialect with the New Testament, often serves, both to determine the genuine reading, and to fix the meaning of words in passages of it. (No. 165.)

Bos. Prol. c. 1. Grotius in N. T. Kuchen. Animad. in Evang. Macknight, ib.

Mark. v. 38.  $\alpha\lambda\alpha\lambda\alpha\zeta\omicron\nu\tau\alpha\varsigma$ , all MSS. yet suspected to be for  $\alpha\lambda\omicron\lambda\omicron\zeta\omicron\nu\tau\alpha\varsigma$ , but frequent in 70.

Mill. in loc.

Luke

Luke viii. 20.  $\text{Και ἀπηγγέλη αὐτῷ, λεγόντων.}$  Some MSS. have  $\alpha\pi\eta\gamma\gamma\epsilon\lambda\theta\eta\ \alpha\upsilon\tau\omega\upsilon\upsilon$ ; but the former is found in 70. (Mill.)  
Eng. "And it was told him *by certain* which said."

### SECT. III.

#### *Of the Samaritan Versions.*

252. THERE are three Versions taken notice of, which were made directly from the Samaritan Pentateuch.

Ken. Diff. 2. c. 1. p. 29, &c. Walton, Prol. 11. § 20.

253. One of them is in the Samaritan character, and in their common language, reckoned very ancient, and made on account of their having lost the knowledge of the Hebrew.

Simon, V. T. l. 2. c. 1, 17. Walton, Prol. 5. § 4. and Prol. 11. § 20. Brett, ib.

254. It is very literal and exact, but incorrectly rendered in the Latin version of it published in the Polyglott.

Simon, ib. c. 17. Walton, Prol. 11. ib.

255. It generally agrees with the Samaritan text, where this differs from the Hebrew; and thus confirms the antiquity of its readings.

Simon, ib.



256. But, it differs from that text in some places, either by the translator's mistake of the sense, or where a corruption has crept into the one or the other; and, by a collation of the MSS. of it, it might be rendered more perfect.

Simon, *ib.*

257. There is likewise a version from the Samaritan Pentateuch, into the Arabic language, some copies of which are written in the Arabic character, and others in the Samaritan, but little known.

Simon, *ib.* Walton, *ib.* § 21.

258. There was a Greek version from the same Pentateuch, esteemed very ancient, of which only a few fragments remain, in quotations of the Fathers; and, from these it appears to have been literal and exact, and to have concurred with the 70, in many readings.

Simon, *ib.* c. 9. Ken. *ib.* Walton, *ib.* § 22.

259. The other versions peculiar to the Old Testament, are the modern Jewish versions; the principal of which are, by R. Saadiah Gaon, and an African Jew, into Arabic; some, into modern Greek; one, into Spanish, and one, into Persian.

Simon, *ib.* c. 19. Walton, *Prol.* 14. § 15, 16.

SECT.

SECT. IV.

*Of the Latin Versions.*

260. THE other class of Versions, is of such as extend both to the Old Testament and the New; at least, being made by Christians, do not purposely exclude either; and, these being ancient, or modern, we shall begin with the former, and, among them, with the Latin Versions.

261. That the Scriptures might be understood by all Christians, there were very early versions of them, probably many, into the Latin tongue; those of the New Testament, immediately from the Greek original; but, those of the Old Testament, from the version of the 70.

Simon, *V. T.* l. 2. c. 11. *N. T.* t. 2. c. 3—6. Ken. *Diff.* 2. p. 434. Michael. § 61, 62. Walton, *Prol.* 5. § 5. *Prol.* 10. § 1. Brett, *ib.* Beaufobre, *Intr.* Marsh's Michael. ch. 7. sect. 21, 22, 23, 24, 25.

262. There was one Latin Version, of highest authority, and most generally received, called the Old, the Italic, or the Vulgate; written probably in the first century; a considerable part of which remains, and might be collected.

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Walton, Prol. 9. § 31, 32. Prol. 10. § 1. Beaufobre, ib.  
Macknight, ib. Gen. Pref. Marsh's Michael. ib. sect. 23.

263. This version, being extremely literal, is well fitted for pointing out what were the readings in the Greek copies; and, by reason of its antiquity, it bestows great authority on such readings as it proves to have then taken place.

264. By its being often transcribed, many mistakes crept into the Italic version; other versions were mixed with it; and, in particular, expressions were interpolated from parallel places, and glosses taken from the margin into the text; for which reason, wherever it contains any thing additional to the Greek, it is justly suspicious.

Simon, ib. Michael. § 63, 64. Ken. Diff. Gen. § 8. Brett, ib. Marsh's Michael. ib. sect. 26.

265. To remedy the confusion into which it had gradually fallen, Jerome corrected it; but afterwards made a new version of the Old Testament from the 70; and, not satisfied with this, he made, likewise, a version of it, from the Hebrew, to which, however, he did not always scrupulously adhere.

Simon, V. T. ib. c. 11, 12. Michael. § 65. Ken. Diff. Gen. § 8, 84, 1, 92. Walton, Prol. 5. § 5. Prol. 10. § 1—5. Brett, ib. Beaufobre, ib. Macknight, ib. Marsh's Michael. ib. sect. 28.

266. This last version shews that some variations had

had crept into the Hebrew copies, since the time when the 70 version was made.

267. Though Jerome's new version was at first disapproved by some, it soon came (except the Psalms, his former version of which was still retained) to be universally adopted and used; and obtained the name of the Vulgate.

Simon, V. T. ib. c. 7, 11. N. T. t. 2. c. 8, 9. Michael. § 66. Walton, Prol. 5. § 5. Prol. 10. § 7, 8. Brett, ib. Beaufobre, ib.

268. The copies of the Vulgate version, having become very different from one another, and corrupted in many places, were several times revised; and several successive editions of it, corrected from MSS., have been published.

Simon, N. T. ib. Michael. ib. Ken. Diff. Gen. § 12, 28, 92, 107. Walton, Prol. 10. § 9. Marsh's Michael. ib. sect. 29.

269. The Vulgate, in its present state, being a mixture of the old Italic version, and that of Jerome, points out the state of the original text, partly in the first, and partly in the fourth century; and, it gives great authority to those readings which it clearly indicates; and contains several which are preferable to the present readings, and supported by some of the best and oldest MSS.

Marsh's Michael. ib. sect. 27.

Jer. li. 19. "He is the former of all things, and the rod of his inheritance."

inheritance." Heb. absurd.—"And *Israel* is the rod," &c. Vulg. Chald. 23 MSS. Jer. x. 16. supplied in Eng.

Ken, in loc. Diff. 2. p. 439. Diff. Gen. § 47.

270. The Vulgate is not inspired, nor infallible; but, it is, in general, skilful and faithful, and often gives the sense of Scripture better than more modern versions.

Walton, Prol. 10. § 6, 10, 11. Marsh's Michael, ib.

#### SECT. V.

##### *Of the Syriac Versions.*

271. THERE is a Syriac version of the Old Testament, from the Greek of the 70, part of which only has been published; which is ancient, and serves principally to shew the state of the Greek copy, at the time when it was made.

Simon, V. T. 1. 2. c. 15. Ken. Diff. Gen. § 88. Walton, Prol. 13. § 8, 17.

272. But, there is, likewise, a Syriac version of the Old Testament, from the Hebrew, as well as of the New Testament, from the Greek; probably made in the first century.

Simon, V. T. ib. N. T. t. 2. Pocock, Not. in Port. Mos. c. 1. Michael. § 47. Walton, Prol. 13. § 8, 15. Brett, ib. Macknight, ib. Gen. Pref. Marsh's Michael, ch. 7. sect. 4, 6, 7, 8.

273.

273. Many MSS. of this version are known; there have been several editions of it, and some translations from it.

Simon, ib. Ken, Diff. Gen. § 88, 89. n. b. Walton, Prol. 13. § 8. Marsh's Michael, ib. sect. 2, 3.

274. The Syriac version omits the Hebrew titles of the Psalms, and inserts others expressive of their supposed subjects; and, it contains not 2. Peter, 2. and 3. John, nor Jude.

Simon, V. T. ib. Marsh's Michael, ib. sect. 2.

Pfal. 1. "Of the manner of living according to the nine beatitudes mentioned by Matthew."

Pfal. ii. "Concerning the calling of the nations, and the sufferings of Christ,"

Pfal. iii. "Concerning future happiness."

275. The Syriac version being very literal, ascertains clearly the readings which it followed; by reason of its antiquity, it gives great authority to these readings; and, it has preserved some which appear to be genuine.

Walton, Prol. 13. § 19. Marsh's Michael, ib. sect. 9.

2 Sam. xv. 7. "After forty years Absalom said." From what?—Syr. "four," supported by Vulg. in several MSS. and Sixtus's edit. of Joseph. Ant. 7. 9. Grot. in loc.

Ken. Diff. 2. p. 357. Diff. Gen. § 31. p. 46. n.

Prov. xxvi. 4, 5. "Answer not a fool according to his folly, lest thou also be like unto him; Answer a fool according to his folly, lest he be wise in his own conceit." Contradictory—no reason.—Syr. "According to thine own wisdom." So Chald. כאלוהו repeated from the preceding line.

Ken, ib. p. 359.

276.

276. The Syriac version often agrees with the 70, where it differs from the present Hebrew; not by having been taken from it; but because the MSS. used for both these versions agreed; and their concurrence gives great authority to a reading followed by them.

Simon, V. T. *ib.*

277. In the New Testament, the Syriac version often agrees with the old Italic, but was not taken from it, for they differ both in readings, and in renderings.

Marth's Michael. *ib.* sect. 5.

278. The coincidence, therefore, of the Syriac and the Italic versions, in any reading, has arisen from their having been made from MSS. of the same age; and their great antiquity will generally entitle that reading to the preference.

279. Besides these ancient versions, there are others into Syriac, more modern, of the fifth and seventh centuries; but they are less valuable and useful.

#### SECT. VI.

##### *Of the other Ancient Versions.*

280. THE Egyptian Christians, called Copts, had an ancient version of the Scriptures, supposed to have been

been made about the time of the Council of Nice, into the Coptic language, then vernacular to them, which was a mixture of the old Egyptian language, and the Greek.

Simon, V. T. l. 2. c. 16. N. T. t. 2. Michael. § 53.

Marth's Michael. *ib.* sect. 13.

281. There are said to be two versions in this language extant; one, known in Europe, in which the Old Testament is thought to have been translated immediately from the 70, and of which the New Testament has been published; the other, used by the Jacobite and Melchite Christians; but, which of them is the ancient version, is uncertain.

Simon, *ib.* Michael. *ib.*

282. The Coptic versions are of some use in criticism; and are considerable, as having given rise to the Arabic versions, when this language came into common use in Egypt.

Simon, *ib.*

283. There are many Arabic versions of the Scriptures, made by Christians; but they are all posterior to the time of Mahomet; and were probably finished in the tenth, or the eleventh century.

Simon, V. T. c. 16. N. T. t. 2. Michael. § 53—55. Ken. Diff. 2. p. 453. Diff. Gen. § 44. Walton, Prolog. 14. § 17—23. Beaufobre, *ib.* Marth's Michael. *ib.* § 15, 16.

284. They are unequal, inaccurate, and often paraphrasical.

Simon, *ib.*

285. It is generally supposed, that the Arabic versions were taken, in the Old Testament, from the Greek of the 70, or from the Syriac translations of it; and, so far as they were so, they shew the readings of these at the time when they were taken; and either confirm their present readings, or preserve such as have since been altered in these.

Simon, *ib.* Ken. Diff. Gen. § 44.

Psal. xviii. 13. Arab. wants "hailstones and coals of fire."  
So 4 Heb. MSS. 2 Sam. xxii. 14. 70.

Ken. Diff. Gen. *ib.*

Pf. lxxviii. 18. "Thou hast given gifts to men." Arab. old MSS. of 70. Syr. Ital. Eph. iv. 8.

Ken. *ib.* § 44, 77.

286. Some of the Arabic versions, or some parts of them, appear not to have been taken from these other versions, but immediately from the Hebrew; for they contain readings different from theirs, but conformable to Hebrew copies.

Ken. Diff. Gen. § 44.

1 Kings xiii. 20. "As they sat at the table—(piska)—the word of the Lord came unto the prophet." Arab. alone supplies, "and did eat."

Ken. Diff. 1. p. 477.

Chap. xxii. 19.—"Hear *thou* the word of the Lord." Heb. 70. Syr. "Hear *ye*" (Jehoshaphat and Ahab.) Arab. 7 Heb. MSS.

Ezek.

Ezek. xxxvii. 4. "Again he said unto me." Arab. adds, "Son of man." So 6 MSS. Chald. v. 3, 9, 11, &c.

287. The Arabic versions of the New Testament are thought to be made, from the Greek, in the Gospels; and from the Syriac, in the Epistles.

288. Of the Arabic versions, there are many MSS. differing much from one another; and different editions; but some of them altered according to the Vulgate.

Walton, *Prol.* 14. § 18—23.

289. There was an early version of the Scriptures into the Ethiopic, or the language of the Abyssinians; and, as one only is known, this is probably the same which has been oftener than once published, and which agrees much with the Alexandrian MS.

Chrysoft. Walton, *Prol.* 15. § 10, 12. Beaufobre, *Introd.* Marsh's Michael. *ib.* sect. 17.

290. The Ethiopic version of the Old Testament was not taken from the Hebrew, but closely follows the 70; that of the New is immediately from the Greek; and better in the Gospels, than in the Epistles.

Simon, *V. T.* 1. 2. c. 16. *N. T.* t. 2. Houbig. *Prol.* Michael. § 56. Walton, *ib.* § 10, 11.

291. This version has some peculiar readings; many of them erroneous; but, where it appears to be exact, its antiquity gives it considerable authority.

Walton, *ib.* § 12.

292. The Armenians are said to have made a version of the Scriptures, into their own language, in the fourth century, immediately from the Syriac; but they afterwards translated the New Testament from the original Greek.

Simon, V. T. ib. N. T. ib. Michael. § 57. Beaufobre, ib. Marsh's Michael. ib. sect. 18, 19.

293. In the thirteenth century, the ancient Armenian version was altered in some places, according to the Vulgate; with these alterations the subsequent MSS. were written; and, when it was published, some other alterations, conformable to the Vulgate, were adopted; but it still retains some of its old readings.

Simon, ib. Michael. § 58. Beaufobre, ib.

Mat. xxvii. 16, 17. "Jesus Barabbas." singular; but mentioned as a common reading by Origen, Hom. 35. on Matt.

294. If the Persians had anciently a version of the Scriptures into their language, it is probably lost; for all the Persic versions known to us, are reckoned modern.

Simon, V. T. c. 16. N. T. t. 2. c. 17. Michael. § 59. Walton, Prol. 16. § 6. Beaufobre, ib.

295. Two Persic versions have been published, both of which appear to have been taken from the Syriac.

Jid. ib. Walton, ib. § 7, 8, 9. Marsh's Michael. ib. sect. 20.

296. It is said, however, that there are several MSS. of the Persic version, considerably different from  
both

both these editions; and, that another version, perhaps more ancient than either, is used by the Persians in their public service.

#### SECT. VII.

#### *Of Modern Versions.*

296. THE several nations in the Western Church had versions of the Scriptures into their vernacular languages, which were taken immediately from the Vulgate; but most of them are now lost.

Simon, V. T. l. 2. c. 1. 22. Johnson, Histor. Account.

297. There are, however, several Anglo-Saxon versions of the Bible, or of parts of it, in MSS., and of which the Gospels have been published; and appear to be taken from the old Italic.

Michael. § 72. Johnson, ib. Marsh's Michael. ib. sect. 38.

298. The version of the four Gospels, called Codex Argenteus, was generally supposed to be a part of the Gothic version of Ulphilas; but is affirmed by those who have examined it most carefully, to be an old Frankish version, made, after the middle of the sixth century, immediately from the Greek, scrupulously literal, and therefore fit for shewing the readings of the copies used for it.

Michael.

Michael. § 68, &c. Beaufobre, Intr. Marsh's Michael. ib. sect. 31, &c.

299. The more modern versions are, either into Latin, or into the vernacular languages; and both are made either by Papists or by Protestants.

Simon, V. T. c. 1, 20.

300. Most of the Latin versions by Papists, are made according to the present Masoretic text, the modern punctuation, and the interpretations of the Rabbins; aim at being extremely literal; and, by this means, are rude, barbarous, and often obscure; as, those of the Old Testament, by Pagninus, Arias Montanus, Malvenda, Cajetan.

Simon, ib. Brett, ib. Beaufobre, ib.

301. Others of them are only editions of the Vulgate, with some corrections, as Clarius's, &c.

302. Houbigant has given a new version of the Old Testament, not according to the present Hebrew, but according to the text, as he thought it should be corrected by MSS., ancient versions, and critical conjectures.

303. Among Protestants, Munster gave a Latin version of the Old Testament, from the Hebrew, according to the punctuation and interpretation of the Rabbins.

304. Leo Juda began another, which was finished by Bibliander, likewise from the Hebrew; rather free than

than literal; and the New Testament was added by others.

Simon, V. T. ib. Brett, ib. Beaufobre, ib.

305. Castalio gave a version of the Bible, from the originals, without adhering scrupulously to the received reading, in which he studied, chiefly, to express the sense in elegant and classical Latin.

306. Junius and Tremellius gave a version of the Old Testament, exactly according to the received text, and punctuation, and were peculiar in expressing the article by demonstrative pronouns.

307. There are several versions, likewise, of the New Testament, from Greek into Latin, by Protestants; as Beza's, which has the peculiarity of rendering the article by demonstrative pronouns, but is generally and highly esteemed.

Walton, Prol. 4. Beaufobre, ib. Macknight, ib.

308. Some Protestants have satisfied themselves with only correcting the Vulgate version, according to the originals; as the Osianders.

Brett, ib.

309. In consequence of the Reformation from Popery, the original Scriptures were translated into most of the modern languages of Europe; first, by Luther, into German, whose version, though not scrupulously literal, is sufficiently accurate; was, oftener than once, revised and corrected by himself, as well as by others

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since; and has been translated into the Swedish, Danish, and other northern languages; next, by Leo Juda; likewise into German, for the use of the Zuinglians.

Simon, V. T. l. 2. c. 1, 23.

310. The Scriptures were translated into French, at Geneva, by Olivetanus; the preferable renderings in the text, and others, particularly from the 70, in the margin. This version was corrected, chiefly as to the language, by Calvin; and, again, by Bertram, Beza, and others; and has, since, from time to time, undergone some alterations of the same sort.

Simon, ib. c. 1, 24.

311. By order of the Synod of Dort, a version was made into the Dutch language, in place of Luther's, which had been used till then; and well executed by the learned men who undertook it.

Simon, ib. c. 23.

312. There are two versions of the Old Testament into Spanish, in which Pagnin is chiefly followed.

Simon, ib.

313. Diodati made a version into Italian, (afterwards translated into French) which follows the 70, in many places where he thought the Hebrew corrupted; and is free, perspicuous, and highly esteemed.

Simon, ib.

314.

314. There have been several English versions of the Scriptures; Wickliff's; Tyndal's; Coverdale's; the Bishops' Bible; the Geneva Bible; our present version, the alterations of the later of which, from the earlier, have not always been for the better; all of them, except the first, taken from the originals; none of them, however, particularly not our present version, adhering fervently to the common Masoretic reading of the Old Testament, but, rendering according to the emendations which were judged necessary, especially such as are suggested by the ancient versions.

Simon, ib. c. 1, 23. Ken. Diff. Gen. § 89, note 108. Beau-fobre, ib. Johnson's Histor. Account. Macknight, ib.

315. In opposition to the vernacular versions of Protestants, Popish versions have been made into several languages, generally from the Vulgate, but not very accurate.

Simon, ib. c. 22.

316. Besides versions peculiar to the Old Testament, and versions extending to the whole Scriptures, there is a third class, those of particular books.

## SECT. VIII.

### *Distinctions of Versions.*

317. IN recollecting the account which has been given of the versions of Scripture, it readily occurs,



that they are distinguishable into different classes, and that these several classes are useful, in different ways, and different degrees.

318. Versions are either ancient or modern. The ancient may serve both for ascertaining the true reading, and for interpreting the sense; the modern can answer only the latter of these purposes.

319. Versions are either independent, taken immediately from the originals; or derived, rendered from another version.

320. To which of these classes a version belongs, may be known either by testimony, or by internal marks. Thus, a version shews itself to be derived, by copying the errors or peculiarities of another, by coinciding with another in very obscure and doubtful passages, by mistaken renderings, accountable only from a natural misconception of the language of another.

321. Independent versions alone are directly useful for ascertaining the readings of the original; derived versions can shew only the ancient reading of the version from which they were taken; but may, by preserving it, contribute indirectly to the emendation of the original.

322. Versions are either literal, expressing the original, word for word; or free, intended to give the sense clearly, without adhering scrupulously to the words.

323.

323. Literal versions show the readings of the copies from which they were taken; and they are the fittest for public use, as being simplest, most permanently intelligible, and not unduly limiting the sense.

Simon. passim. Michael. § 73.

324. A version is too literal, when it retains idioms which, in the language of the version, convey a sense totally different from that of the original.

325. But, to be truly literal, a version should retain the turn of expression of the original, as far as it is at all consistent with the language of that version; peculiar idioms, it should render in words expressive of their sense; ambiguous words or phrases, it should translate, if possible, by such as are equally ambiguous; it should neither unnecessarily depart from the order of words in the original, nor adhere to it, in cases where it would render the sense equivocal; it should, as far as possible, preserve the manner and spirit of the original.

326. Free versions always determine the original to one certain sense, rendering obscure expressions by such as are clear, and ambiguous expressions by words answering only to one of their significations. They are, thus, a sort of commentary; but give only the interpretation, without the reasons of it.

## SECT. IX.

*Of the Use of Versions for determining Readings.*

327. THE original Hebrew of the Old Testament, and Greek of the New, are the fountains and standards, by which all versions ought to be examined; but it follows not from this, that versions may not be of use, for determining the true reading, and of authority, for establishing a reading different from that which is now commonly received.

Walton, Prol. 6. § 8. Prol. 7. Houbig, Prol. c. 3. a. 3.  
Ken. Diff. 2. p. 323. Diff. Gen. § 44—49, 63, 136. Pfaff, cap. 12. can. 2.

328. To allow this authority to versions, is not to prefer a copy to the original; it is only to collect from them, what was the reading in the MSS. of the original from which they were taken; and, because these were more ancient and more correct than any which we now have, to prefer that reading to what is found in later and less correct transcripts.

329. But in applying versions to this purpose, several cautions are necessary, for our determining how the translators really read.

330.

330. The versions have undergone alterations and corruptions by transcribers, even more than the originals. Before adopting, therefore, a reading from a version, we must be certain that it is in that place uncorrupted; and, for this purpose, a correction of the several ancient versions, by a collation of all the known copies of them, would be of great importance.

Simon, V. T. l. 3. c. 1.

331. It is only when it appears that translators understood the original, and rendered justly from it, that their version can give authority to a particular reading.

332. From their adding or omitting words, agreeably to the genius of the language in which they wrote, it cannot be inferred, that they found in their copies words answering to these.

Michael. § 29.

333. When they give a sense equivalent to that of the present copies of the original, though not literal, we ought not to presume that they read differently.

Michael. ib. Walton, Prol. 6. § 11.

334. Sometimes, even when they seem to give the sense of a reading different from the present, they yet had the same reading, but affixed to the word another signification; and, therefore, in order to ascertain the readings followed by them, an accurate knowledge of the original languages, in their full extent, is highly needful.

H 4

Simon,

Simon, V. T. l. 2. c. 5.

Pfal. xxii. title,  $\mu\lambda\iota\alpha$ , commonly "kind."  $\gamma\omicron$ .  $\alpha\upsilon\tau\omicron\lambda\eta\psi\iota\alpha$   
"defence, assistance." But they read not differently, for  
they render  $\mu\lambda\iota\alpha$  ver. 19.  $\beta\omicron\lambda\delta\epsilon\iota\alpha\upsilon$ .

Simon, ib. c. 7.

335. But there are cases in which it is clear that the authors of the ancient versions had readings in the original different from the present, and what these readings were; as, when the expression in both is perfectly definite, or, when the version suits a word very similar to the present; and, in these cases, both readings ought to be fairly compared and examined, and that preferred which is on the whole best supported.

Simon, V. T. l. 1. c. 11. l. 2. c. 5. Houbig. Prol. Walton, ib. § 9, 10.

Gen. ii. 2. "On the seventh day God ended his work." Heb. Chald.—"sixth,"  $\gamma\omicron$ . Sam. Syr.

Simon, ib. Houbig. ib. & in loc. Cleric. in loc.

336. A reading, certainly expressed in an ancient version, is of the same authority as if it had been found in a MS. of the age when that version was made; and consequently, of greater authority than if found in any single MS. now extant; and that in proportion to the superior antiquity of the version.

337. Though it would seem that no single version can have sufficient authority to establish a reading, in opposition to the copies of the original, and the other versions, yet, in some very particular cases, it may have even

even this authority; as, for instance, when there is evidence that the original and the other versions have been corrupted in that place.

338. In like manner, if the present reading of the original be absurd, or yield no sense, a single version may give probability to another reading, especially when from it the present reading might have naturally arisen.

339. The reading of a single ancient version may receive considerable weight, from its being suitable to the sense, the connexion, or parallel places.

Num. xxii. 22. "And God's anger was kindled because he went, — — — and the angel of the Lord stood," &c. Arab. inserts "from greediness," according to 2 Peter ii. 15. Some Heb. MSS.

Ken. in loc. & Diff. Gen. § 44, 165.

Prov. xix. 1. "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool." No antithesis in *poor* and *fool*, *walketh* and *lips*, no sentiment. Syr. "*ways*, though he be *rich*," This gives a proper sense.  $\text{דרכיו}$  "*ways*," in above 30 MSS.  $\text{קשיר}$  "*rich*." Collect. var. read. (Ken. Diff. 2. p. 286.) Vulg. "*dives et insipiens*." Confirmed by Prov. xxviii. 6.

Houbig. in loc. Ken. in loc. & Diff. 1. p. 509. Diff. 2. p. 287. Diff. Gen. § 179.

340. The concurrence of several independent ancient versions in a reading, renders it highly probable; as it shews the concurrence of at least as many very ancient MSS. perhaps of different ages and countries.

341. The concurrence of all the ancient versions in a reading, is sufficient for establishing it, though it should not be found in any MSS. now extant; for it shews that it took place in many MSS. so ancient, that a few of them ought to outweigh a great number of such as are vastly more modern.

342. If a reading indicated by any, by several, or by all the ancient versions, is likewise found in some MSS. still extant, this will add to the authority of such reading, proportionably to the number or antiquity of the MSS., provided that neither have these been altered in conformity to the versions, nor the versions in conformity to them.

343. If, in the books of Moses, the reading followed by ancient versions be likewise found in the Samaritan Pentateuch, this makes a great addition to the evidence which they would have otherwise had, and generally renders them certain.

344. When all the copies of the original, and all the versions, agree in a reading, it is certainly the true one; and, as that is, in general, the case, we have absolute assurance of the authenticity and purity of the Scriptures in general, greater assurance than with regard to any other book whatever.

SECT.

SECT. X.

*Of the Use of Versions for Interpretation.*

345. VERSIONS contribute much to the interpretation of Scripture.

346. It is only by means of versions, that they who are ignorant of the original languages can at all learn what the Scripture contains; and, every version, so far as it is just, conveys the sense of Scripture to those who understand the language in which it is written.

347. Though they who have the means of understanding the originals, especially the teachers of religion, ought not to satisfy themselves with versions, yet there is scarcely any version which does not express the sense of Scripture, so far as it is absolutely necessary to be known by those, who have no other means of learning it.

348. Versions give great assistance for understanding the sense of Scripture, even to those who are acquainted with the originals, wherever the translators were more skilful in these languages, or bestowed greater attention, or had superior advantages of any kind.

349.

349. As some versions are made with greater skill and exactness than others, and some parts of every version, with greater than other parts of it; the comparison of different versions, and the selection of the preferable renderings from them all, would contribute very much to our obtaining the true sense of Scripture.

350. Neither the ancient versions, nor the modern, ought to be preferred absolutely, and in all cases; for the deviations of later translators from the renderings of the earlier, are sometimes to the better, and sometimes to the worse.

351. Though it be certain, that the authors of the ancient versions often followed readings different from those in the present text; yet, in many cases, we ought to conclude, that they only rendered the reading which we still have, in a sense not affixed to it by the moderns; as, when they frequently give the same rendering of the same word, or, when that word has still, in any of the kindred languages, the same signification which they assign to it.

Houbig. Prol. c. 3. a. 4.

352. Significations of words, in this manner pointed out by the ancient versions, are significations which we may be sure that the words really had; and we may, without scruple, prefer them to the more modern and common renderings, when the sense or other circumstances give countenance to them.

353. The ancient versions, being the works of men who had several advantages above the moderns for understanding the original languages, and the phraseology of Scripture; and, those of the Old Testament, in particular, being one of the principal means by which the knowledge of the Hebrew was recovered, and, by more careful attention to which, it might be rendered still more perfect; there can be no doubt but they generally give us the true sense of Scripture, and that often in places where we could scarcely have discovered it by any other means.

Pocock, *Porta Mosis*, c. 1. Michael. § 46.

354. That a version may exhibit the true sense of Scripture, it must translate it as it really lies, without regard to any consequences which may seem to follow from a genuine translation, or to the prejudices or peculiar tenets of the translator; but very few versions are perfectly unexceptionable in this respect.

355. A version of the Scriptures might be made, which would exhibit the sense of Scripture more truly and accurately than any now extant, though it would be attended with great difficulties; and none can, perhaps, be expected absolutely unexceptionable.

356. Such a version should not scrupulously adhere to the text, as commonly received, but follow those readings which appear to be most genuine; and, for this purpose, it is prerequisite to our obtaining such a version, that the preferable readings should be everywhere ascertained,

ascertained, by a collation of the copies, not only of the original, but also of the several ancient versions; and it would be proper that, when a reading is found clearly preferable, it should be translated; but, when the true reading is doubtful, the commonly received one should be rendered in the text; and that, in both cases, the renderings of all the other readings which have any degree of plausibility, should be marked in the margin.

Simon, V. T. l. 3. c. 1.

357. In such a version, that meaning of the original words should be given in every place, which appears to be in that place most proper; in determining which, the translator should not confine himself to those significations of words which have been adopted by the Rab- bins, and from them by modern lexicographers; but should attend to all the significations which either kin- dred languages or ancient versions shew to have really belonged to the words; and, while the text expresses what appears to be the genuine translation of every pas- sage, the different senses of which the word is capable, especially those which it clearly has in other places, should be marked in the margin, if they can be at all applicable in that passage.

Simon, *ib.* c. 2.

358. Such idioms of the original languages as are ambiguous, should be either retained in the version, or rendered in words capable of the same ambiguity; but, idioms which have a clear and precise import, should not be copied, but expressed in that form of words which,

which, in the language into which the version is made, expresses that import with greatest propriety and exact- ness.

359. A version of the Scripture should be varied, so as to express the spirit and manner of the several parts of it. This will be most effectually done, not by fer- vently copying the style of the original, but, by exhibit- ing the several sentiments and affections painted by it, in those terms which, one possessed by the same senti- ments and affections, would naturally use for expres- sing them, in the language of the version; and, by pre- serving the same species of style which, according to the usage of that language, comes nearest to the style of the original.

Lowth's *Isaiah*, Prelim. Diss. p. 35, &c.

360. So many things being prerequisite to a perfect version of the Scriptures, all of which have not been as yet even attempted, it must be long before a perfect version can be expected; and indeed, the difficulties are so great, particularly, in every where determining the best reading and the true sense, that, with all the means which we have of surmounting them, a version of the whole Scripture, absolutely perfect, can scarcely, per- haps, be at all expected; but, every approach to it is highly desirable and important.

Simon, V. T. l. 3. c. 1—4.

## CHAP. V.

*The Circumstances relating to the Books of Scripture.*

361. THERE are several circumstances relating to the books of Scripture, knowledge of which is, in some degree or other, useful in criticism; the species of composition, the author, the time, the occasion of writing, the design of the book, its plan, and the connexion of the parts.

Glasg. Philol. Sacr. l. 2. p. 2. § 2.

362. When these circumstances cannot be ascertained, as in some cases they are not easily or certainly determinable, it necessarily occasions some measure of obscurity or ambiguity.

363. But, in many cases, these several circumstances may be determined with certainty, or with considerable probability; either externally, by testimony; or, internally, from hints and indications in the books themselves; and, wherever they can, they throw light, some more, some less, upon the Scriptures.

SECT.

## SECT. I.

*Of the Kinds of Composition in Scripture.*

364. THE Scripture consists of many books, on different subjects, belonging to different species of composition, and written in different manners; each of which has its peculiar structure and rules; and these must be attended to, and understood, in order to our entering thoroughly into either its sense or its beauties.

365. In respect of their subjects, the books of Scripture are historical, didactical, devotional or prophetic; and, in respect of their manner of composition, either prosaic or poetical.

366. All the books of the New Testament, and all the historical books of the Old, are written in prose; the rest of the Old Testament is, in general, poetical.

367. The history of the Bible is, properly, sacred history; it is the history of the world, considered precisely as God's world, as wholly governed by him; and is directly calculated for unfolding the designs of his providence.

Butler's Anal. p. 2.

368. The prevailing character of the Scripture history is simplicity.

I

369.

369. The whole of Scripture history is carried on in a dramatic manner, introducing persons as speaking and conferring; which has great simplicity, and a great effect in expressing sentiments, suited to particular characters, whether good or bad.

Kaimes's Sketches, 5. 2.

370. All the didactic books of the New Testament are in prose, and in the epistolary form; which occasions several peculiarities, necessary to be attended to, for understanding them; and they consist, almost wholly, of argumentation and morality.

371. All the didactical and devotional books of the Old Testament, with some hymns and songs, interspersed in the other books, are generally acknowledged to be poetical; though the precise nature and rules of Hebrew metre cannot now be accurately defined.

372. The prophetic parts of the New Testament are certainly in prose; and it has been the general opinion, that the prophetic books of the Old Testament are likewise in prose; but, that these are, for the most part, though not the whole of them, really poetical, seems now to be proved with sufficient evidence; particularly from the conformity of their structure, to that of the confessedly poetical books, in every essential circumstance.

Lowth, Poet. Hebr. prælect. 18, 19. Prel. Diff. p. 2, &c.  
Herder's Dialogues on Hebrew Poetry.

373.

373. The true pronunciation of the Hebrew language having been lost for many ages, the precise nature of its poetry cannot now be discovered; but it seems plainly to be characterized by periods of correspondent members, one synonymous with, amplifying, or contrasted to, another; and similar in their length and structure; all which appears even in a literal version.

Lowth, Prel. Diff. p. 11, &c. Herder, ib.

<sup>1</sup> Psal. iii. 1.—“Why do the heathen rage,  
And the people imagine a vain thing?  
3. Let us break their bands asunder,  
And cast away their cords from us.

<sup>2</sup> Psal. iii. 3.—But thou, O Lord, art a shield for me;  
My glory and the lifter up of my head.

<sup>3</sup> Prov. x. 1.—A wise son maketh a glad father;  
But a foolish son is the heaviness of his mother.”

374. The Hebrew poetry is remarkable for conciseness; the sentences are short, no superfluous words.

375. It is, likewise, highly figurative, and abounds with the noblest and most beautiful metaphors and comparisons, derived from a variety of sources; pro-popeias; bold transitions; abrupt change of persons; and, in general, all the acknowledged ornaments of discourse.

376. In consequence of both these qualities, it is strong, bold, and nervous.

377. It is a great beauty in the Hebrew poetry, and



contributes much to perspicuity, that the same set of images are constantly appropriated to the same subjects.

Lowth's Isa. ii. 13.

"Mountains," for states. "Cedars, oaks," potentates, princes. "Towers, fortresses," protectors. "Ships," merchants.

378. The Bible exhibits specimens of almost all kinds of poetry; agreeing in the same general features, but with differences suitable to the peculiar nature of each; didactic, in the Proverbs, Ecclesiastes, and many of the Psalms; elegiac, in Jeremiah's Lamentation, and several lesser pieces; pastoral, in Solomon's Song; and lyric, in hymns, as most of the Psalms, and several interspersed both in the historical and prophetic books; besides Job, the nature of which is disputed.

379. Besides all these, the Bible contains a species of poetry peculiar to itself, the prophetic; which, though perhaps scarcely distinguishable from the others, in respect of its poetry, is, in respect of its subject, prediction, a very peculiar kind of composition; but, most of its peculiarities being such as occasion difficulties, they belong, most properly, to the second part.

380. The structure of the Hebrew poetry, sometimes serves for detecting a mistake in our present copies, and for suggesting or confirming the true reading.

Lowth,

Lowth, Prel. Diff. p. 37, 40.

Pfal. xxxviii. 19. "Mine enemies *lively* (חיים living) they are strong;

And they that hate me wrongfully are multiplied."

*Lively* is not synonymous with *wrongfully*—suggests חנם, *without cause*. This confirmed from Pfal. lxix. 4. where this word is put parallel to שקר, here used; but where there seems to be another mistake. Literally it runs,

"They are multiplied more than the hairs of my head, that hate me without cause;

They are increased *that would destroy me,*

(נוצמתי) mine enemies wrongfully."

Not parallel—suggests נוצמתי, "more than my looks." So 7 MSS.

Lowth, *ib.*

381. The structure of the Hebrew poetry may likewise contribute to the interpretation of Scripture, by indicating in what sense an obscure or ambiguous word ought to be taken in a particular place.

Lowth, *ib.* p. 37—39.

Isa. xxviii. 14. "Wherefore, hear the word of the Lord, ye scoffers,

Ye *who rule* (משלי) this people in Jerusalem."

The word signifies not only *to rule*, but *to speak parables or sententious sayings*, which is parallel to *scoffers*. One of their sayings is instanced in ver. 15.

"We have made a covenant with death,  
And with hell are we at agreement."

So דוד must, from the nature of the poetry, signify here, as well as דודות v. 18.; but it does so nowhere else.

Lowth, *ib.* Vitringa in loc.

Ver. 18. "Your covenant with death shall *be broken*,  
And your agreement with hell shall not stand."

Either כפר must here signify *to break*, which it does nowhere else; or, more probably, the true reading is קבר. Chald.  
So Isa. viii, 10.

Lowth, *ib.* Houbig. *in loc.*

## SECT. II.

### *Of the Authors of the Books of Scripture.*

382. To know who are the authors of the several books of Scripture, is necessary, chiefly for establishing their authority and inspiration; in which light it belongs to another part of our plan; but it is, in some degree, conducive likewise to our understanding them; and, it is in this view only, that it claims our present notice.

383. We are abundantly certain concerning the authors of most of the books of Scripture, though we be ignorant of many particulars about them, which it might be desirable or useful to know.

384. Though all the authors of Scripture be inspired, yet, in regard to their manner of writing, they are left to follow each his own genius, turn of thought, and mode of expression; in all which there is great diversity; and attention to this will contribute to our reading

reading their works both with pleasure and with advantage.

385. An author's peculiar character may sometimes contribute to our determining the true reading; for, among various readings, equally supported, that ought to be preferred, which is agreeable to the author's style and manner.

386. But, knowledge of the author's history, situation, and manner of conceiving and expressing things, contributes much more to our entering into his full meaning, and is often absolutely necessary for this purpose.

387. An author's situation, and circumstances, will sometimes account for his choice of matter, for his omitting some topics, and enlarging upon others.

Mark is silent concerning things honourable to Peter, and large on his faults. He was his companion, and wrote from his information.

Lardner's *Credibility*, Supplem. c. 7. § 5, 8. Jones's *Method of Canon*. P. 3.

388. In the historical books of Scripture, there is great uniformity of manner; though, even in these, some minute varieties may be discerned, together with considerable differences of style.

389. In the poetical and prophetic books, there is very great variety; every writer having his own character and manner very strongly marked.

Lowth, Sac. Poet. Heb; prælect. 21. Prelim. Diff. to Isaiah, Blair, Rhet, lect. 41.

David various, but excels in the tender. Ibid.

The writer of Job highly figurative, and characterised by strength of description,

Isaiah has all the excellences of composition, but is eminent for sublimity. Ibid.

Jeremiah is tender and pathetic. Ibid.

Ezekiel is bold, vehement, and ardent, and often enigmatical. Ibid.

Hosea is concise and sententious, lively, but obscure. Ibid, and Horsley's Hosea,

Amos has no very remarkable characteristic. Ibid.

Micah is concise and lively, often elevated and vehement, Ibid.

Joel elegant, clear, fluent and figurative. Ibid,

Nahum is august, bold, and regular, Ibid.

390. The other parts of Scripture, in which peculiarities of manner chiefly appear, are the argumentative parts. The principal of these are the writings of Paul, who was plainly a man eminent for extensive views, warmth of imagination, and quickness of conception; and this turn of mind occasions several peculiarities in his manner, which it is absolutely necessary to attend to, in order to our understanding his epistles.

Locke's Essay on Epistles. Taylor, Pref. to Romans, Macknight on Epistles, Ess. 3.

Care to guard against exceptions producing long parentheses. Rom. ii. 12, connected with v. 16. the intermediate verses a parenthesis, guarding against exceptions to both his assertions in v. 12.

Locke, Taylor, Macknight, in loc.

Carry.

Carrying on different designs at once. Rom. xiii. 1—8. principally 'the duty of subjects,' but along with this, 'the grounds and end of civil government,' Jid. Prosecuting a design by complicated means.

### SECT. III.

#### *Of the Times of writing the Books of Scripture.*

391. The books of Scripture are the works of different, and very distant, ages; and each of them bears some characters, derived from the age in which it was written.

392. The age, in which almost all the books of Scripture were written, is easily enough determined.

393. Though there be great difficulty in ascertaining the precise date of many of the books of Scripture, yet, that of several of them may be determined with sufficient evidence; and, whenever it can be determined, it will shew the beauty of some figure, the force of some expression, or the full meaning of some passage.

394. Hence, it has often been mentioned, as what would be of considerable use, that the books of Scripture be placed, or, at least, read, in the order in which they were written.

395.

395. Knowledge of the time when a book was written, sometimes shews the reason, and the propriety of things said in it.

1 Theff. v. 27. "I charge (*ἐπιτιμῶ*) you by the Lord, that this Epistle be read unto all the holy brethren." So solemn an adjuration seems unnecessary. But this was the first written book of the New Testament; only the Old Testament was publicly read before. It is a charge to read this as an inspired book; a declaration that it is canonical. This was proper, and extends to the after books of the apostles.

Lardner's Credibility, Supplem. c. 12. § 2. c. 25. § 2.

396. Inattention to, or ignorance of, the real date of a book, often occasions mistakes concerning the meaning of particular passages,

Lardner, ib. c. 12.

2 Cor. xi. 25. "Thrice I suffered shipwreck." That mentioned Acts xxvii, not one of these, for it was posterior to his writing.

Lardner, ib.

1 Cor. xv. 32. "I have fought with beasts at Ephesus." It refers not to Demetrius's riot, Acts xix., for that was posterior to his writing. Probably he had, before this, been really exposed to fight with wild beasts, intimated by his saying, "after the manner of men," according to a custom of men.

Benson, Hist. of Christian. b. 3. c. 7. f. 3. Whitby in loc. Lightfoot, vol. 1. p. 298. Macknight in loc.

397. Knowledge of the precise date is peculiarly of importance, with respect to the prophecies and the epistles,

398.

398. This knowledge would often throw light on several particulars of a prediction; and is sometimes absolutely necessary for ascertaining the event designed, and for perceiving the accomplishment, especially when it was near,

399. The true date of a prediction is often sufficient for confuting a false application of it, and must be explained away by those who are set on supporting such application.

Grotius was determined to apply the prediction of "the man of sin," 2 Theff. ii, to Caligula; he therefore labours, but in vain, to prove that the Epistle was written A. 38. the 2d of that Emperor. Its true date, about A. 52. the 12th of Claudius, explodes that application.

Grot. Præf. in 2 Theff. Benson's Hist. b. 3. c. 5. f. 10. Macknight, Pref. to 2 Theff.

400. To dispose all the different predictions, relating to the same event, according to the order of time in which they were delivered, would give us a clear and connected view of them, and enable us to perceive the allusions in the posterior to the prior, and the additional intimations successively conveyed.

401. The studying of the Epistles in the order in which they were written, would show the progressive state of things in the Christian church; and would, by this means, throw great light upon them all,

SECT.

## SECT. IV.

*Of the Occasions of the Books of Scripture.*

402. Almost all the parts of Scripture were written on particular occasions, to which they have more or less a reference.

403. There are several circumstances which may be reduced under this head of the occasion of a book, which are all of some, though not of equal, importance.

404. The place where, and the situation in which, a person writes, is not a matter of mere curiosity, but often throws light on his writing, by showing the propriety and beauty of his figures, by illustrating his allusions to objects, customs or opinions, by accounting for particulars which he mentions, or for the manner in which he mentions them.

Many figures and images in the poetical books are naturally suggested by the scenes amidst which they were written, and thence derive great additional beauty. Judea was parched in summer; hence, distress, figured by drought; relief, by showers and springs. It was liable to torrents; hence allusions to them frequent. Liable to violent storms and earthquakes; hence many metaphors and comparisons.

Lowth, Sac. Poet. Heb. Blair, Rhet. ib.

Mark

Mark xv. 21. Simon is described as "the father of Alexander and Rufus." Mark wrote his Gospel at Rome, where these were well known, Rom. xvi. 13.

405. Knowledge of the persons for whose immediate use a book was written, of their situations, opinions, and customs, is of still greater importance, as it often accounts both for the selection of matter, and for the manner of writing.

Matthew wrote in Judea, for the immediate use of the Jews. Hence his being particular on Christ's genealogy; the massacre at Bethlehem; the sermon on the mount; the fulfilment of prophecies; his giving no explications of Jewish customs.

Lardner's Credib. Suppl. Michael. § 88. Macknight, Prel. Obf. 6.

Mark wrote at Rome for the use of the Christians there, many of whom were Gentiles. Hence his omitting the above particulars, his describing places, c. i. 13. and Jewish customs, c. vii. 2, 3, 4.

Michael. ib.

406. The particular occasion, or special reason, for writing any book of Scripture, must be collected from history, from intimations in other parts of Scripture, from openings in the book itself; and is, in different instances, discoverable with different degrees of ease and certainty.

407. Knowledge of the particular occasion, or the special reason for writing any part of Scripture, is of the very greatest importance for throwing light upon it; as, to this, it often has a reference throughout.

Pfal.

Pfal. xxiv. was written for the procession at bringing the ark to Mount Zion. This gives light and beauty to the sentiments, the order, and the expressions of the whole.

DeLauny, Life of David. Lowth, Sac. Poef. Blair, ib.

Iſa. xxxvii. 22—34. contains Iſaiah's prediction of Hezekiah's deliverance from Sennacherib. The occasion of it is minutely related from the beginning of ch. xxxvi. ; and this renders the whole clear ; but ignorance of this would have occasioned many obscurities.

Lowth in loc.

The occasion of 1 Theſſ. is clear from Acts xvii. 1, &c. and the epistle itself. They were lately converted, imperfectly instructed, and exposed to persecution. The design is to preserve them steadfast ; the conduct is suited to their situation ; the practical directions are adapted to young converts, who had been lately Pagans.

Benson, Hist. of Christ. and Paraph.

Macknight, Pref. to 1 Theſſ.

408. The occasion of writing any part of Scripture, when known, is of great use for ascertaining the scope and design ; which should be determined in conformity to that occasion.

The epistle to the Galatians was occasioned by some believing Jews teaching that Gentile Christians were obliged to observe circumcision, and other Jewish rites ; ch. ii. 3. iv. 10. v. 2, 3. comp. with Acts xv. 1, &c. Hence great strifes and animosities, c. v. 13, 14, 15. Its scope is, to prove the Jewish ceremonial not obligatory ; and, by this means, to persuade them to steadfastness in their immunity from it, and to restore peace and harmony.

Locke, Synopf. Benson, Hist. b. 3. c. 5. s. 11. Michael. § 3. Castalio. Taylor, Key, § 305. Macknight, Pref. to Galat.

409. The occasion throws light on the plan of a book, and the several topics employed in it.

Galat. The Judaizers used several arguments in support of their false doctrine. 1. The superior authority of Peter and the other apostles ; 2. Paul's own former opinion and practice ; 3. That all the promises are made to the children of Abraham, who was circumcised.—Plan, a confutation of these ;—the two first jointly in his history of himself, c. i. ii. —the second again, c. v. 11.—the last, c. iii. iv. The practical exhortations are suitable to their state of dissension, and to the cause of it.

Michael. ib.

410. The occasion of a book illustrates the meaning of general or ambiguous expressions, which, when used in reference to its peculiar subject, should be determined suitably to the occasion.

Locke, Grot.

Galat. " Gospel, Truth," signify, most frequently, " the whole Christian doctrine." But, when used in reference to the subject of this epistle, have a much more restricted meaning, " the doctrine of the immunity of the Gentile Christians from the Jewish ceremonial," c. i. 6—9. ii. 2, 5, 14. iii. 1. v. 7.

Locke in loc.

## SECT. V.

*Of the Scope and Design of the Books of Scripture.*

411. The scope and design of a book of Scripture, is to be collected from its known occasion, and from attention to its general tenor, to the tendency of the several topics, and to the force of the leading expressions; for perceiving all which, repeated and connected perusals of the book itself, are the best means.

Locke, Essay on Epistles.

412. If we knew all the purposes which the inspired writers had in view, in their several books, it would lead us to a very thorough understanding of them; but this is beyond our reach.

413. Such knowledge of their particular design, in writing, as we can attain, will contribute very much to our understanding them, and that in proportion to its clearness and certainty; but, some knowledge of it is, in many cases, absolutely necessary for our at all entering into their meaning.

Gloss. Philol. Sacr. l. 2. p. 2. f. 2.

414. Even in the historical books, where it seems least necessary, such knowledge as we may obtain of the design in writing them, will account for the selection

lection of materials, and for adopting particular modes of expression.

Genesis, not intended for a general history of all nations; but selects such facts as tended to enforce the worship of the true God, to excite the Israelites to the observance of their religious laws, to trace their descent from Abraham, to insinuate instructions by example, to alienate them from the religions of their neighbours.

Cleric. Procl. Diff. 3. § 2. Warburton, Div. Leg. b. 6. f. 2.

Gospels, not a complete history of the life of Christ; hence things are omitted in one which are related in another, and some things omitted in them all, John xx. 30. But as many are recorded as are necessary for our faith in his mission, and knowledge of his doctrine.

Acts, not intended for a history of the apostles; mentions the preaching almost only of Peter and Paul. Not for a complete history even of these. Peter is dropt after the conversion of Cornelius; Paul at his going to Rome. It is intended only for an account of the promulgation of Christianity, 1. among the Jews, 2. to the devout Gentiles, both by Peter; 3. To the idolatrous Gentiles, by Paul. It is carried no farther than this purpose required.

Benson, Hist. of Christ.

415. Some of the poetical books are one whole, having a general scope and design; which, when it can be discovered, throws great light upon them.

416. Other poetical books are a collection of several distinct and independent pieces, having some analogy in their subjects and designs, though not strict enough to unite them into one determinate scope; but

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each

each of them has its own particular scope, attention to which will contribute both to our perceiving their beauties, and, to our entering into their meaning.

*Psalms*, a collection of hymns, unconnected, not arranged in any order, according to their authors, times, or subjects. But, each hymn has generally one subject, and one scope.

417. Some of the prophetical books have one simple subject and scope, which is easily discoverable.

*Jonah*, a simple history of his mission to prophesy against Nineveh; of his misbehaviour in relation to it; and of his being reprov'd on that account.

*Nahum*, one entire, regular poem, foretelling the destruction of Nineveh.

Lowth, *Sacr. Poet. præl.* 21.

*Habakkuk*: The prophetical part is a prediction of the captivity of Judah, of their return from it, and of the destruction of the Chaldeans.

*Obadiah*. One prediction of the destruction of the Edomites by Judah, in return for their violences against it.

418. But, most of the prophetical books are collections of many separate predictions, at different times, and on different subjects, interspersed with narrations, reproofs, exhortations, and devotions; it cannot, therefore, be supposed, that the whole should terminate in any one common design; and the immediate scope of each prediction is not generally different from its meaning, or the events foretold; but, special views in foretelling them, or reasons for it, may sometimes be discovered,

vered, and considered as the ultimate scope of the prediction.

419. It is peculiarly of importance to attend to the general scope and design in the argumentative parts of Scripture; which are, chiefly, the epistles, particularly those of Paul.

Locke's *Essay on Epistles*.

420. There is one general difference observable between the scope of the epistles and that of the gospels; that the latter represent the principles of Christianity absolutely, or as they are in themselves; the former relatively, as respecting the state of the world at that particular time.

Taylor's *Pref. to Rom.* § 28.

421. In the epistles, it is proper to suppose one general scope and design, till it be found necessary, from the strain of it, to admit a plurality of independent views; and, in many of them, there really is one main design, suitable to the occasions of them, to which all their parts are subordinate.

Locke, *ib.*

1 *Theff.* To persuade to steadfastness in the faith and practice of Christianity, which they had but lately embraced.

*Galat.* To prove the immunity of Gentile Christians from the Jewish ceremonial.

422. The design of an epistle is the great key to the whole of it. Till it is discovered, all must appear in-



volved in obscurity and confusion. When it is fully ascertained, all becomes regular, distinct, and clear.

Locke, *ib.*

423. A just conception of the scope of an epistle, contributes greatly to our discovering the plan and distribution of the whole, the tendency of the several members, and the manner in which the arguments are conducted; and shows them all uniting in one point.

Locke, *ib.*

424. Knowledge of the general scope of an epistle, is often the best or the only means of fixing the sense of particular expressions used in it; not only of the leading expressions which run through it, but even of the more incidental ones, which are sometimes selected with a plain view to promote it.

Locke, *ib.*

#### SECT. VI.

#### *Of the Plan and Distribution of the Books of Scripture.*

425. EVERY book, even that which has the greatest simplicity of design, has distinct parts; the number, tendency, order, and arrangement of which, form its plan and distribution.

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426. The books of Scripture being of very different kinds, the plans of them must be very dissimilar; and, even books of the same kind differ considerably, in the plans on which they are constructed.

427. In most of the historical books, there is no other plan pursued, but a narration of certain events, suiting the intention of the book, and belonging to the period which it takes in; generally, in the order nearly of time; and the distribution of them is sufficiently apprehended, when the different events are distinguished.

Genesis. A history—of the creation—the antediluvian world—the deluge—the re-peopling of the earth from Noah—the dispersion of mankind—the calling of Abraham—the patriarchs, till the death of Joseph.

Exodus. A history—of the state of the Israelites after Joseph's death—the birth and youth of Moses—their deliverance from Egypt—their first year's journey in the wilderness—with a particular account of the laws promulgated during that period.

Leviticus. Almost wholly an account of particular laws given by God—and a few remarkable events connected with them.

Numbers. A history of the remarkable events from the beginning of the second to the end of the thirty-ninth year of their journey—with an account of several laws given them.

428. Some of the historical books observe a more artificial distribution; arranging the facts recorded under distinct heads.

Deuteronomy contains seven parts; the four first digested into as many speeches of Moses, delivered at the times, and on

the occasions there related. 1. A summary of their history in the wilderness, to ch. iv. 40. 2. A summary of the laws given them, to end of ch. xxvi. 3. Directions what to do after passing Jordan, ch. xxvii. xxviii. 4. An exhortation to obedience, ch. xxix. xxx. 5. An account of events posterior to his making these speeches, particularly his song, ch. xxxi. xxxii. 6. His benediction of the people, ch. xxxiii. 7. An account of his death, ch. xxxiv.

Ken. Diss. 2. c. 1. p. 91.

429. Such of the poetical books as have one design, have likewise a plan suited to it; in which there is generally great regularity and beauty, and which throws light both on the several parts, and on many particular expressions.

430. Such poetical books as contain a collection of separate and independent compositions, which have no common design, arrange not these on any regular plan.

The Psalms are placed, neither according to their authors, dates, nor subjects; but, as they happened to come to the hand of the collector.

431. But, each separate composition, when of any length, has its own plan and disposition; and in this, there is considerable variety.

432. Some of the scriptural poems are disposed in an alphabetical order, consisting of twenty-two lines, stanzas, or periods, according to the number of the Hebrew letters; each line or period coinciding in its pause with that of the sense.

Psal.

Psal. cxi. cxii. divided into 22 lines, beginning with the letters in their order, and making 10 stanzas.

Lam. iii. into 22 stanzas or periods, each of three lines; both the stanzas and the lines beginning with the letters in their order.

Psal. xxv. xxxiv. cxlv. Prov. xxxi. 10—31. Lam. iv. into 22 stanzas, each of two lines, but only the stanzas beginning with the letters in their order.

Psal. cxix. into 22 periods, each consisting of eight stanzas, beginning with the same letter as the period, and each stanza of two lines, but the second line not so beginning.

Lam. i. ii. into 22 stanzas, of three lines each, the stanzas only alphabetical.

Psal. xxxvii. into 22 stanzas, of four lines each, the stanzas only alphabetical.

Lowth, Prelim. Diss. p. 4, 5, 6.

433. In poems thus disposed, a very strict connexion cannot be expected, though, in most of them, it is far from being neglected; but, the main intention has been, to assist the memory in retaining the detached aphorisms of which such poems consist.

Lowth, ib. p. 5.

434. This disposition sometimes points out false readings, which have crept into the text; for, when it is clear, from the whole structure of a poem, that such disposition was intended, it is reasonable to ascribe to the mistakes of transcribers, the irregularities which now occur; and, it sometimes, likewise, suggests the true reading, or gives confirmation to it when otherwise suggested.

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In Pſal. xxv. there is no ſtanza beginning with  $\gamma$ , the ſixth letter; but v. 5. has three lines, irregular; the laſt beginning with  $\gamma\alpha\tau$ , probably for  $\gamma\alpha\tau\alpha$ , which is regular in three MSS.; the ſecond line wanting, but tranſpoſed to v. 7, which has three lines; the laſt tautological there, but proper for v. 6. which will ſtand thus, "And on thee do I wait all the day, For thy goodneſs ſake, O Jehovah."

Ver. 18. ſhould begin with  $\rho$ , but begins with  $\rho\alpha\tau$  the ſame word as v. 19. whence it has probably been taken by tranſcribers.

Ver. 22. probably an addition; the alphabet complete without it; it begins, as well as v. 16. with  $\beta$ , and is not connected with the ſubject of the Pſalm.

Ken. Diff. Gen. § 84, 14, 165.

Pſal. xxxiv. v. 6. beginning with  $\gamma$ , is wanting. v. 22. begins, as v. 16. with  $\beta$ , and is ſuperfluous; perhaps it had  $\gamma$  prefixed, and was tranſpoſed from v. 6.

Ken. ib.

Pſal. cxlv. v. 14. beginning with  $\delta$  is wanting. But 70. Syr. Vulg. Arab. have a diſtich proper here, "Jehovah is faithful in all his words, And holy in all his works." One Hebrew MS. has, at the foot of the page, a diſtich answering to this verſion, and beginning with  $\delta\alpha\tau\alpha$ , doubtleſs genuine.

Ken. in loc. Diff. Gen. § 48, 80, 82, 84, 14. cod. 142.

Lam. ii. v. 16. and 17. are tranſpoſed,  $\beta$  being put before  $\gamma$ , but right in four MSS. Syr. Ch. iii. v. 46, 47, 48, beginning with  $\beta$ , are put before v. 49, 50, 51. beginning with  $\gamma$ , but right in 2 MSS. Syr. Ch. iv. v. 16, 17, tranſpoſed in like manner; right in five MSS. Syr.

Ken. in loc. Diff. Gen. § 23, 165, p. 83, n.

435. The alphabetical poems, by ſhewing the pre-  
ciſe extent of each line and ſtanza, give great light for  
diſcovering

diſcovering the form and ſtructure of the poetry in them, and, by this means, ſupply general principles concerning that form in ſuch poems as are not alphabetical; that it is regulated by ſome fixed meaſure, or cadence; that it conſiſts not of rhyme; that there is ſome paralleliſm in the correſponding lines; and that they are reducible to two ſpecies, diſtinguiſhed by their length.

Lowth, Prel. Diff. p. 4—34. Herder's Dialog. on Hebrew Poetry.

436. Some of the Scriptural poems are regularly diſpoſed into parts, either by the introduction of different perſons,<sup>1</sup> or, by an alternate rehearſal of them,<sup>2</sup> or, by the repetition of a chorus or burden at the end of each member,<sup>3</sup> all productive of beauty.

<sup>1</sup> Pſal. ii. The ſpeakers are, 1. the Pſalmiſt, v. 1—5. 2. Jehovah, v. 6. 3. Meſſiah, v. 7, 8, 9. 4. Pſalmiſt, v. 10, 11, 12. dramatic.

Ken. Diff. Gen. § 165.

<sup>2</sup> Pſal. xxiv. (N<sup>o</sup> 407.)

Pſal. xx. ſung alternately; the firſt five verſes by the people; v. 6. by David; v. 7, 8, 9. by the people.

Pearce, Serm. on v. 7.

<sup>3</sup> Pſal. xlii. xliii. conſiſt of three parts, with a chorus ſubjoined to each,

Pſal. lxxx. conſiſts of three unequal parts, each concluding with the ſame chorus, v. 3, 7, 19. "Turn us again, ("O God," v. 3. "O God of hoſts," v. 7. "O Jehovah, God of hoſts," v. 19. either deſignedly, or by miſtake of tranſcribers), cauſe thy face to ſhine, and we ſhall be ſaved."

Pſal.

Pfal. cvii. consists of five parts; all, except the last, concluding with this chorus, "O that men would praise the Lord," &c. with different reasons, suitable to the sense of the preceding part.

437. Most of the Scriptural poems are disposed simply according to the different subjects,<sup>1</sup> or the parts of the one subject,<sup>2</sup> of which they treat; sometimes clearly distinguished from one another; oftener sliding easily into one another, or naturally interwoven, so as not to admit an accurate analysis; but always with great poetical beauty.

<sup>1</sup> Psal. xix. celebrates, 1. the works of God, v. 1—6. 2. His law, v. 7—11. the distinction being precisely marked; and concludes with devotions naturally suggested by the latter.

<sup>2</sup> Psal. xxii. describes the Messiah, 1. as suffering, v. 1—21. 2. as triumphant, v. 22—31. sufficiently distinguished, but with an easy transition.

Ken. Diff. Gen. § 165.

438. Of such prophetic books as contain many predictions, the natural distribution is into these several predictions. Where the distinction of them, and the termination of each, is not clearly marked, it occasions difficulties, which will be considered afterwards; where it is precisely marked, as it often is, it throws great light on the prediction.

Amos. There is a clear distinction of his several predictions concerning—Syria, i. 3—5.; the Philistines, v. 6—8.; Tyre v. 9, 10.; Edom, v. 11, 12.; Ammon, v. 13—15.; Moab, ii. 1—3.; and Judah, v. 4, 5. In the rest of the book,

which

which relates wholly to Israel, there is not so clear a distinction.

Isaiah. The predictions in the first 39 chapters are clearly distinguished, and hence derive light. Those in the following chapters want this advantage. But he is remarkable for a just distribution of the parts, and a natural order in treating them.

Lowth, Sac. Poet. præf. 21.

Joel. The distribution and order are plain. 1. The desolation of the country by locusts, to ch. ii. 27. 2. The effusion of the Holy Spirit, v. 28—32. 3. Judgments against different nations.

Lowth, ib. Chandler, Pref. to Joel. Dupin.

Jeremiah. Three parts. 1. Various predictions, distinctly marked, to end of ch. xxxv. 2. Mostly historical, to end of ch. xlv. 3. Many predictions, likewise distinctly marked, to end of ch. li. The last chapter is not his.

Lowth, ib.

Daniel. Two parts. 1. Historical, first 6 chapters. 2. His predictions, in distinct visions, to end.

Dupin,

Ezekiel. Twenty-two predictions, in the order in which they were delivered, obviously distinct, and each prosecuted with closeness.

Lowth, ib. Dupin.

439. Such prophetic books as have one simple subject, and such separate predictions as are in any degree complex, describe the events belonging to that subject; sometimes according to the order of their succession, which contributes to perspicuity; and, sometimes, according to some connexion in their nature;

but

but often in union with a poetical arrangement, proper, beautiful, and striking.

Nahum. 1. The exordium, august and magnificent. 2. The preparation for the destruction of Nineveh. 3. The destruction itself; both described with the greatest sublimity and force.

Lowth, *ib.*

Christ's prediction against Jerusalem, describes the several events in the order of time; therefore clear, and easily ascertained.

440. The argumentative parts of Scripture are most of the epistles, particularly Paul's; and, in the most general view, the plan of all of them is obvious, and very uniform; each of them, besides an introduction and a conclusion, consisting of two parts, the doctrinal and the practical.

441. The former is the main part; it is in it that is properly argumentative; and it is in it that an investigation of the plan and distribution is both most necessary and most difficult.

442. When an epistle has two or more independent designs, these form its plan; which is investigated, by ascertaining what these distinct subjects are, where one of them is concluded, and another begun, and what parts of the book relate to each of them.

Locke, *ib.*

1 Corinthians. Introduction, ch. i. 1—9. Conclusion, ch. xvi. Body of the epistle has two subjects, 1. to reclaim them from a false teacher, who had led them into several faults, to

end

end of ch. vi. 2. To answer their questions, and correct abuses and errors among them, ch. vii—xv.

443. When an epistle has one principal design, the natural distribution of it is, into the several steps or arguments employed for promoting it; which, being subordinate to it, ought all to be considered in the relation which they bear to it, and explained in that sense which suits it; a principle which is applicable, likewise, to each part of such epistles as have more than one design.

Locke, *ib.*

444. A discovery of the real plan and distribution of an epistle, or argumentative piece, will throw great light on the force, the import, and the conduct of the several arguments, and on the meaning of many particular expressions.

445. But, care must be taken not to affect too great nicety and precision in distinguishing and separating the several members of an epistle; for, as the apostles did not study an artificial method, this would break the connexion of their discourse, misrepresent their arguments, and pervert the meaning of their words.

SECT.

## SECT. VII.

*Of the Connexion of the Parts in the Books of Scripture.*

446. EVERY member, in the general plan of a book, consists of parts, which have a certain connexion with one another; and often, each of these subordinate parts consists of different sentences, or propositions, which have, likewise, a connexion; and, the discovery of such connexion is of great importance, for ascertaining both the true reading, and the sense.

447. Among various readings found in copies, that which suits the connexion should be preferred to such as do not suit it, though these be, in other respects, better supported.

Mark i. 2. *Εν Ησαια τῷ προφητῇ*, most MSS. Vulg. Syr. Perf. Arm. Copt. Goth. Porphy. Orig. Athan. Jerome. But *εν τοις προφηταις*, in Alex. and several other MSS. Iren. common editions, preferable from the connexion.

Mill in loc. & proleg. N<sup>o</sup> 412, 702, 1019.

Mat. v. 47. "If ye salute" *τωσ φιλωσ*, most MSS. Arm. Goth. But *αδελφωσ*, in Camb. MS. Vulg. Copt. Yet preferable, otherwise synonymous with v. 46.

Mill & Kuster. in loc.

Mark xi. 10. *Ἡ ερχομενη βασιλευα EN ONOMATI KYPIΟΥ, τῷ πατρωσ*, &c. Alex. and many other MSS. but perplex the sense—

sense—wanting in 7 MSS. Vulg. Syr. Arm. Copt. Arab. Pers. and in the quotation of Orig. right; the clause has been taken in from v. 9.

Mill in loc. & proleg. N<sup>o</sup> 1246.

448. The sense and connexion are, sometimes, alone sufficient to shew that there is a corruption, and likewise to suggest the proper correction of it.

Houbig. Prolog. c. 3. a. 4.

2 Sam. xxiii. 13. "Thirty of the thirty went to David." So all editions, except Complut. palpably wrong. *Three*, v. 16, 17. *שלשה* for *שלשה*, Compl. Keri. above 20 MSS. all Verf. 1 Chron. xi. 15.

Ken. in loc. & Diff. 1. p. 145.

449. But one reading ought not to be preferred to another far better supported, much less to be adopted without any positive authority, except the sense and connexion render it absolutely necessary, as the only means of removing, not merely a difficulty, but an absurdity or falsehood.

Houbig. ib. Michael. § 18.

450. Nay, a reading may sometimes deserve to be preferred, on account of its leaving the connexion somewhat obscure, or not immediately obvious; for it may have been, for that very reason, changed by transcribers.

Michael. ib.

451. The more independent copies there are of any book, the less liberty is allowable in making corrections,

tions, merely because the sense and connexion seem to require them; for the less probability there is that an error should have crept into all the copies.

Michael. § 31.

452. Emendations suggested by the sense and connexion, but not supported by any MS. or version, ought not to be inserted into the text; but only marked in the margin, or in notes.

Houbig. ib.

453. The connexion is of so great importance for the interpretation of Scripture, that its true sense can be apprehended only by explaining every sentence and expression according to the place in which it stands, and the relation which it bears to what precedes, and what follows.

454. General terms being often used only in a part of their extension, it is the connexion that shews to what part of, it they ought to be limited.

Heb. xi. 6. "Without *faith* it is impossible to please God." Not saving or Christian faith. The expression is limited by the next words; "that he is, and that he is a rewarder of them that diligently seek him."

455. In like manner, ambiguous expressions must be restricted, among their several significations, to that one which suits the connexion.

Mat. xxiii. 23. "Judgment, mercy, and *faith*;" not "belief of any kind," but "fidelity."

Rom. xiv. 23. "Whatsoever is not of *faith*, is sin"—not "justifying faith"—not "a warrant from Scripture;" but "a full persuasion

persuasion of its lawfulness." This is the natural meaning of *πιστις*; and, though not frequent in Scripture, is the only sense of it through this chapter, and alone can suit the argument.

Taylor. Locke. Macknight. Critic. in loc. Sander-son's Serm.

Rom. i. 28. *Αδοκιμος*, "unsearching," referring to *δοκιμασια* just before, "try or search." So Tit. i. 16. But 2 Cor. xiii. 5, 6, 7. "destitute of proof," referring to *δοξιμη* "a proof," v. 3. And 1 Cor. ix. 27. 2 Tim. iii. 8. Heb. vi. 8. "disapproved, rejected."

Locke and Macknight in loc. Pearce on 1 Cor.

456. Every term should be considered as it stands in the proposition of which it makes a part, and explained, not by itself, but so as to bring out the real sense of that whole proposition.

Mat. vii. 24. "Whosoever heareth these sayings, and doth them, (subject) I will liken him to a wise man which built his house upon a rock" (predicate). The sense is plain, "he who practises as well as hears, builds his hope of salvation on a sure foundation." But an Antinomian wrests it thus: "The subject of the comparison is, 'whosoever cometh to Christ by faith being given him of the Father' (supposed without ground): Such an one hears his words, not only externally, but internally; and he doth them, exercises faith on Christ, his grace and righteousness held forth in them, and performs all duties without any view to obtain eternal life thereby, which he expects only from Christ, as his sayings direct him. Every such believer builds the salvation of his soul, he digs deep, till he come to a good foundation, a rock, Christ, the rock of ages, and he lays the whole stress of his salvation on him." Gill in loc.—Here, plain expressions are explained by metaphorical; a meaning is put on a word inconsistent with its place in the sentence; the sentence de-

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stroyed,

stroyed, being all turned into a predicate for a subject gratuitously supposed; the real meaning explained away, turned into an insignificant assertion, 'that he who expects salvation only from Christ, lays the whole stress of his salvation upon him,' or, 'he who believes on Christ, believes on Christ.'

457. In a piece of reasoning, every proposition must be considered in its connexion with the whole argument; if it be a principle, or medium of proof, in relation to the point intended to be proved; if an inference, in relation to the premises whence it is deduced; if only an illustration, in reference to the purpose for which it is brought.

458. In an argument, the context sometimes suggests a step which has been left to be understood, in pursuing it.

459. In a narration, the connexion and series will sometimes suggest circumstances necessary for completing it, which have been omitted in their place.

Cleric. Ars Critic. p. 3. s. 3. c. 5. and Dissert. in Harm. Evang. 2. can. 4, 5, 6.

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CHAP. VI.

*Comparison of Scripture with itself.*

460. COMPARISON of Scripture with itself, or explaining and illustrating one passage by another, is an important source of criticism, the legitimacy and force of which depend on this principle, That the whole of Scripture was intended to be, and, as inspired, must really be, consistent.

461. Comparison of Scripture with itself is—either Particular, of one passage with another passage—or General, of a passage with the analogy of faith.

Glasg. Philol. l. 2, p. 2. f. 2.

462. The particular comparison of Scripture with itself, is of very great utility; and it is, either of parallel passages, or of passages not parallel.

I. 2

SECT.



## SECT. I.

*Comparison of Parallel Passages.*

463. PASSAGES may be parallel to one another in several different ways; suitably to which, their uses in criticism will be likewise different.

464. First, passages are, in the strictest sense, parallel, in which, either with or without a quotation, the same thing is said in the same, or nearly the same, words; and if, in these, the agreement be perfect, they shew the integrity, but cannot contribute much to the illustration of each other; but there is seldom or ever such perfect agreement; and, therefore, passages of this kind generally throw some light on one another.

Glasg, Philol. Sacr. ib.

Exod. xx. 2—17. parallel to Deut. v. 6—18.

Pfal. xviii. to 2 Sam. xxii. Pfal. xiv. to Pfal. liii.

Pfal. xcvi. to 1 Chron. xvi. 23, &c.

Pfal. cv. 1—15. to 1 Chron. xvi. 8—22.

Pfal. cviii. 1—5. to Pfal. lvii. 7—11. v. 6—13. to Pfal. lx. 5—12.

Pfal. cxv. 4—11. to Pfal. cxxxv. 15—20.

Pfal. lxxix. 6. to Jer. x. 25. Isa. ii. 2—4. to Mic. iv. 1—3.

Pfal. xxxi. 1—3. to Pfal. lxxi. 1—3.

465. One such passage often serves for correcting a false reading in another.

Ken,

Ken. Diff. 1. passim. Diff. 2. passim. Diff. Gen. § 100, 133, 140, 165.

In Pfal. xviii. and 2 Sam. xxii. as printed, there are near 130 variations. These are not original, for many of them are plain corruptions, and many are removed by the authority of MSS. All may be corrected by comparing the passages; e. g. Sam. v. 11. וירא "And he was seen upon the wings of the wind"—flat, wrong. Pfal. וירא, "He did fly"—right. context.  $\frac{7}{8}$  MSS. of Sam. v. 12. Sam. "He made darknesses — pavilions round about him"—defective in metre. Pfal. "darkness his secret place, (סתרו) his pavilion dark waters," &c. 2 MSS. of Sam. v. 13. Sam. "Through the brightness that was before him" — defective in metre. Pfal. supplies "his thick clouds passed," right. It follows, ברד וגדולי "hailstones and coals of fire," abrupt. Sam. בערו גדולי "they were kindled into coals of fire," right. v. 14. Pfal. irregular, 3 hemistichs; the last, "hailstones and coals of fire," improper; wanting in 4 MSS. 70. Ital. and in Sam. they have been taken from the preceding verse.

Ken. Diff. 1. p. 464, &c. Diff. 2. p. 564, &c. et in loc. Diff. Gen. § 113, 118, 140, 179.

Pfal. cv. 1—15. differs from 1 Chron. xvi. 8—22. in so very few places, that these differences seem to have arisen from corruptions. Pfal. v. 5. פיו, "his mouth," irregular. פיחו in above 30 MSS. Chron. v. 12, and in all copies. Pfal. v. 6. "Ye seed of Abraham;" but, in 10 MSS. "Israel." Chron. v. 13. "Israel," but, in 2 MSS. "Abraham." Pfal. v. 8. זכר, "He hath remembered," right. connexion. Chron. v. 15. זכרו, "Remember ye." So 3 MSS. of Pfal. Pfal. v. 12. בהיותם, "when they were." connexion. Chron. v. 19. בהיותכם, "when ye were." So 25 MSS. of Pfal.

Ken. in loc.

466. If, in such parallel passages, the sense be manifestly contradictory, we are sure that one of them has been corrupted; and should endeavour to discover which it is, and to correct it, either from the parallel place, or, by any other means in our power.

467. But when, in two such passages, the sense is the same, though the words be different, we must be very cautious in supposing a false reading in either; for, in many cases, it is evident, that the sacred writers meant not to confine themselves to the same words, but only to express the same sense; and, by not observing this rule, transcribers and critics have been led into many mistakes.

Cleric. Harm. Evang. Diff. 2. c. 2. Macknight, Obs. 1. Michael. § 15.

Pfal. cxv. 4—11. Psal. cxxxv. 15—20. Ken. in loc.

Isa. ii. 2—4. Mic. iv. 1—3. There is no presumption that the very same words were intended to be used. Isa. נכון יהיה, Mic. נכון — — יהיה; Isa. עמים, Mic. גוים; Isa. ונשא הוא, Mic. ונשא הוא; Isa. כל הגוים, Mic. עמים (3 MSS. כל); Isa. לעמים רבים, “many peoples,” Mic. ער רחוק לעמים, “strong nations from afar.” There is no reason to correct either, though some have proposed it.

Lowth's Isa. in loc.

Matth. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20. 1 Cor. xi. 23, 24, 25. The words of the institution are different, but not to be assimilated; they are intended only to express the sense.

Macknight, ib.

468. When, among various readings, one agrees exactly

exactly with a parallel place, the other only in sense, the former is often, for that very reason, suspicious, and, except it be well supported by authority, the latter will, generally, deserve the preference.

Michael. ib.

469. Even when passages are most exactly similar in themselves, the occasions, or the application of them, may contribute to our understanding their full meaning.

The promises to Abraham, Gen. xii. 3.; to Isaac, ch. xxi. 12. xxvi. 4.; and to Jacob, ch. xxviii. 14. though in the same words, successively limit the expectation of the Messiah.

Gerard, vol. 1. Serm. 6.

Isa. vi. 9, 10. is referred to, six times in the New Testament; Mat. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 27. Rom. xi. 8.; a comparison of all which places will give light to it.

470. Even when passages are very much parallel, a clear and precise expression, in one of them, may illustrate one more obscure and ambiguous, in another.

471. Secondly, those passages of Scripture are parallel, which relate the same facts. They are numerous; and the comparison of them with one another is productive of great advantage.

Many parts of Gen. are parallel to 1 Chron.—Many parts of Exod. Lev. Num. to Dent.—Sam. King. to Chron.—2 Kings xviii. 13, &c. and 2 Chron. xxxii. &c. to Isa. xxxvi. &c.—the Gospels.

472. Such passages often serve for correcting false readings in each other, and may be legitimately applied to this purpose; particularly in proper names, and numbers; when the sense of them, as they stand, is irreconcilable; when the false reading might have arisen from the true, by a natural mistake; or, when it is contradicted by copies or versions.

Josh. xxi. 13—37. 1 Chron. vi. 42—66. The 48 cities of the Levites; but only 44 in Josh. according to the Masoretic Hebrew, and only 42 in Chron. There are also surprising differences in their names.

Ken. in loc.

Deut. ii. 26. "with words of peace." wanting in Num. xxi. 21. but found in the Samaritan. Deut. v. 28. "thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet." wanting in Num. but in the Samar.

473. But, wherever none of these circumstances take place, it is probable that the different readings found in such passages, were originally intended, and neither of them ought to be corrected by the other.

474. Plain and direct expressions, in one narration, explain such as are difficult, in another narration of the same fact.

Mark xiv. 72. (No 162.)

475. In different relations of the same fact, circumstances, omitted in one of them, but fit for throwing light upon it, may be often supplied from the other.

Mat. ii. 1, &c. simply relates that Jesus was born at Bethlehem,

hem, and refers to Micah's prediction of it. But Luke ii. 1—4. informs us of the reason of it, which accounts for it, and renders the accomplishment the more remarkable.

476. Thirdly, passages are parallel, in which the same words or idioms are used in different connexions, or on different subjects; and the comparison of such passages is of very great utility, for ascertaining the meaning of these words or idioms.

Glas, ib.

477. If any one sense of a word be proper, and suitable, in all the places where it occurs, that is most likely to be the true sense of it.

Pearce on 1 Cor. ix. 27.

Ἰγμανισο δὶδασκαλία, "sound doctrine;" the simple doctrine of revelation, as opposed to subtleties, and as practical; 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1, 2, 8.

Gerard, vol. 2. ferm. 5.

Δικαιοσυμ, translated very variously; Luke i. 6. Heb. ix. 1, 10. "ordinance." Rom. i. 32. Rev. xv. 4. "judgment." Rom. ii. 26. v. 18. viii. 4. Rev. xix. 8. "righteousness." Rom. v. 16. "justification." It every where signifies, "A rule justifying or rendering perfect."

Locke on Rom. ii. 26. Taylor on ch. v. 16.

478. The signification of words and phrases ought to be taken from those places, in which it is ascertained by the connexion, or the nature of the subject; and accordingly interpreted in places where there is nothing that can thus ascertain it.

Gen.

Gen. iv. 15. "The Lord set (אָרַם) a mark upon Cain." This has given rise to strange conceits; but the word often signifies "a pledge or token," Gen. ix. 12, 17. particularly "a miracle," and this is its most common signification; "a miracle, to assure Cain that he should not be killed."

Essay for a new translation, p. 1. ch. 6. § 4.

Gen. vi. 2. "Sons of God," of the great men; "daughters of men," meaner persons, (Psal. xlix. 2. lxii. 9. lxxxii. 6, 7, &c.) קָדְמוּ, "took them by force," (v. 11, 13.) Gen. xx. 2, 3. xxxiv. 2, &c.

Essay, &c. ib. ch. 8. § 6.

Ecclef. xi. 1. "Cast thy bread" (לֶחֶם) or "corn," (Ruth i. 6. Isa. xxviii. 28.) "upon the waters," (דְּמָיִם) or "moist ground," (Isa. xv. 6. xxx. 23. xxxii. 20. Jer. xlviii. 34.) "and after many days thou shalt find it." connexion. v. 4. 6. beautiful, and a strong argument.

Essay, &c. ib. ch. 10. § 5.

Rom. vii. 5. "When we were *ἐν τῇ σαρκί*, in the flesh." The expression is ambiguous, "understood the law in a mere literal sense," (Locke) wrong. It occurs only in ch. viii. 8. "vicious," connexion, v. 5, 6, 7, 13. it has the same sense here. (Taylor). "The motions of sin which were *διὰ τὸ νόμον*, by the law;" Engl. many Comment. i. c. "excited by it." wrong. "in the state of being under the law." So *δι' ἀνελευθερίας*, ch. iv. 11. also 2 Cor. v. 10. 1 Tim. ii. 15. Eph. iii. 6.

Locke in loc.

479. The clear meaning of a phrase, in any part of Scripture, has great authority for determining its sense in any other part; but the usage of it, in the writings of one author, has the greatest authority for fixing its sense, as elsewhere used by the same author; for, in one

one writer, a greater similarity of style may be expected, than in different writers.

480. When a word is used sometimes in a literal, and sometimes in a metaphorical sense, it must not be supposed that it implies, in the latter case, all that it implies in the former case; similitude, in some one respect, being sufficient for the propriety of metaphor.

481. It is particularly absurd, and of pernicious consequence, to deduce articles of faith from metaphorical expressions, supposed to be meant in all the strictness of their literal sense.

482. The metaphorical sense of a word should be explained by the literal, and the more remote metaphorical sense by the less remote; and not contrariwise.

483. Care must be taken not to bring passages together, merely by the sound; or, to suppose that texts relate to the same subject, or contain the same sentiment, merely because the same expressions are used in them.

Locke, Pref. Essay for a new Transl. p. 1. c. 6. § 16, 17, 18.

484. Fourthly, those passages are parallel, which treat of the same subject in different expressions; and the comparison of such is of great use for illustrating one another, and making that subject more perfectly understood.

Locke, Pref. Glass. ib.

485. In comparing such passages, obscure expressions should be explained by such as are perspicuous; and ambiguous expressions, by such as are precise.

486. Passages are, in this manner, parallel, which express the same doctrine, or precept, in different terms; and difficult, or figurative expressions, in one such passage, are to be interpreted by such as are easy, or proper, in another.

Gal. vi. 15. "A new creature." figurative—explained by ch. v. 6. "Faith which worketh by love;" and by 1 Cor. vii. 19. "The keeping of the commandments of God." proper. all synonymous.

487. It is not from one such passage, taken singly, that a doctrine or precept ought to be collected, as has been too often the practice; but, from them all, taken in conjunction, consistently explained, with such limitations of the expressions in each, as the rest shew to be necessary.

488. Predictions of the same events, given at different times, or by different prophets, along with a degree of similarity sufficient for indicating the identity of their subject, generally have such variety in the expression, as enables one to illustrate another; and one of them often intimates some circumstances omitted in another.

489. A passage which contains a prediction, and passages which relate its accomplishment, are parallel; and the latter not only verify the former, but, generally,

rally, illustrate the meaning of the expressions employed in it.

Gen. xlix. 7. "I will divide them (Simeon and Levi) in Jacob, and scatter them in Israel;" not that they were to be confounded with the other tribes; but Simeon had only part of the land of Judah, Josh. xix. 1, 9. and went in search of distant accommodation, 1 Chron. iv. 39.; and Levi some cities in every tribe, Josh. xxi. 1 Chron. vi.

Newton on Prophecy, Diff. 4.

Isa. iii. 2, 3. explained by 2 King. xxiv, 14.

Lowth in loc.

Isa. xxxiii. by ch. xxxvi. &c.

Lowth in loc.

## SECT. II.

### *Comparison of Passages not parallel.*

490. PASSAGES of Scripture, which have none of the relations hitherto mentioned, cannot be considered as parallel; yet they may often be compared in some respects; and, from the comparison of them, considerable light may be derived.

491. Expressions, phrases, and idioms, used in different texts, concerning different subjects, may be, though not the same, yet so similar, as to illustrate one another.

492. A passage, relating to one subject, may receive illustration from another, in which an analogous subject is treated with a different manner of expression.

493. One passage of Scripture sometimes alludes, or, in some way, refers, to another, and may be explained by being compared with it.

494. One passage of Scripture sometimes points out the occasion, origin, and meaning of words and phrases used in other passages.

Chandler's Defence of Christianity, c. 2. f. 1. Newton, ib. Diff. 14.

495. One passage of Scripture may serve for restricting general expressions, and duly limiting the sense, in another which cannot be considered as parallel to it.

Mat. iv. 6, 7, Luke iv. 9—12. Christ limits and explains the devil's quotation from Psa. xci. 11. by Deut. vi. 16.

496. Comparison of different passages of Scripture sometimes contributes to our discovering the design of a part of Scripture, or the occasion of writing it.

497. The comparison of passages, in no respect parallel, is often of great use, for fixing the dates and chronology of events.

498. The comparison of different passages often explains customs, manners, or opinions, the knowledge of

of which is conducive to our understanding the Scriptures.

499. It is often by comparing different passages, that we can ascertain what are the places, or nations, meant in Scripture, by names which occur not in profane history.

Chittim is a name which frequently occurs. It is a general name for "the islands and coasts of the Mediterranean;" Gen. x. 5. countries to which the Asiatics went by sea; Isa. xxiii. 1, 12. Carthage and the Mediterranean islands; Jer. ii. 10. countries westward from Judea; Ezek. xxvii. 6. Corfica; Dan. xi. 29. The Romans.

Newton, ib. Diff. 5. Lowth's Isaiah, xxiii. 1.

### SECT III.

#### *Comparison of particular Passages with the Analogy of Faith.*

500. As one passage may be compared with another passage, so a particular passage may be compared with the analogy of faith, that is, with the general tenor of the doctrine taught in Scripture.

Glafs, Philol. Sacr. l. 2. p. 2. f. 2.

501. All the great principles of religion may be collected from Scripture, while yet many particular texts

texts remain not understood. When thus collected, they form the analogy of faith, and may be applied to the illustration of these texts, which must be explained in a consistency with them.

502. But, the application of this instrument of criticism is very liable to abuse. There is considerable difficulty in fairly collecting the genuine tenor of Scripture doctrine; there is great danger of substituting, in the place of it, preconceived, and precarious opinions, and of wresting particular passages, in order to reconcile them to these; and, therefore, the greatest care and caution are absolutely necessary, for rendering it really useful.

Locke, Pref. *Glasg.*, ib.

503. No doctrine can belong to the analogy of faith, which is founded on a single text; for, every essential principle of religion is delivered in more than one place; but this rule has not always been observed.

Extreme unction is founded only on Jam. v. 14, 15. perverted, from a temporary direction, to a perpetual institution,—from a mean of recovery, to a charm, when recovery is desperate, for the salvation of the soul.

Cameron, Grotius, Benson, in loc.

504. The analogy of faith ought to be collected from, or the tenor of Scripture ascertained by, such texts as are plain and clear, and expressed in proper terms; not from such as are doubtful, obscure, ambiguous, or figurative, which ought to be explained by

by those others; but men have often taken the contrary road.

*Glasg.* ib.

Transubstantiation is founded on a strictly literal interpretation of figurative expressions, “this is my body,” Mat. xxvi. 26, &c. and (which too has no relation to the supper) “eat my flesh, drink my blood,” John vi. 51—58.

505. In ascertaining the analogy of faith, texts which treat professedly of a subject, have greater weight than such as only touch it incidentally; and texts which express it absolutely, and as it is in itself, are clearer, and more decisive, than such as have a reference to particular occasions, without a perfect knowledge of which they cannot be understood, but may be totally misapprehended.

506. In forming the analogy of faith, all the plain texts relating to one subject, or article, ought to be taken together, impartially compared, the expressions of one of them restricted by those of another, and explained in mutual consistency, and that article deduced from them all in conjunction; not, as has been most commonly the practice, one set of texts selected, which have the same aspect, explained in their greatest possible rigour; and all others, which look another way, neglected, or explained away, and tortured into a compatibility with the opinion, in that manner partially deduced.

507. The analogy of faith, as applicable to the examination of particular passages, ought to be very short,

M

simple





stances, "that he should give eternal life to *as many* as thou hast given him." Eng. after Beza, most favourable to predestination. But, literally, "that he should give to them, *all* that thou hast given to him, eternal life." This the natural and proper sense, and contradicts no article of faith.

512. But, if all the rules which have been laid down, be strictly observed, the comparison of particular passages with the general tenor of Scripture, will be of the greatest use; particularly, for preventing our overstretching figurative and metaphorical expressions, for enabling us to restrict general expressions, for setting aside opinions hastily deduced from a few separate texts, and for giving every doctrine its proper limitations.

## CHAP.

## CHAP. VII.

*History and Manners.*

513. HISTORY, especially ancient history, contributes, in many instances, and in different ways, to the illustration of Scripture.

514. To this head belong, civil history, political history, customs and manners, chronology, geography, and natural history.

## SECT. I.

*Of Civil History.*

515. By civil history we mean, relations of actions and events; and many such relations throw light upon the Scriptures, and have been often applied to this purpose.

Shuckford's and Prideaux's Connexions. Stackhouse's Hist. of the Bible. Benfon's Hist. of Christianity. Lardner's Credibility, p. 1. b. 1.

516. Relations, by other historians, of the same facts:

which are related in Scripture, illustrate the historical parts of it, in much the same manner as parallel passages of Scripture.

517. Such relations, by other historians, often confirm the relations of the sacred historians, even concerning facts which appear most extraordinary.

Matt. xxvii. 51, &c. confirmed by several heathen historians. Uffer. Annal.

Acts xii. 21—23. Luke's account of Herod's death, confirmed in all material circumstances by Josephus. Antiq. l. 19. c. 8.

518. When other historians relate the same events with the sacred writers, they often record circumstances omitted, or only hinted at, by these, and fit for throwing light upon them.

Acts xii. 21. "Upon a set day," the second of the shows in honour of the Emperor. Joseph. ib.—"In royal apparel," a robe of silver, reflecting the rays of the rising sun which fell upon it. Jos. ib.

519. Other historians often relate events not mentioned in Scripture, but connected with such as are there recorded, and fit for throwing light on the narration of them.

Acts xii. 1—3. Herod's fondness for the Jews, and persecution of the Christians; the former confirmed, and the latter accounted for, by his great zeal for the law. Joseph. Antiq. l. 19. c. 7.

520. Histories of the events foretold in Scripture, whenever we have them accurate and full, throw great light

light on the meaning of the predictions concerning these events, and generally shew the punctual accomplishment of them, even in their minutest circumstances.

Gen. xvii. 20. "Twelve princes shall lie (Ishmael) beget," the names of his twelve sons, ch. xxv. 12—16. The Arabians have always lived in tribes; each governed by a prince, or Phylarch, (Strabo, l. 16. Hieron. quæst. Heb. Thevenot, p. 1. b. 2. c. 32. Harris's Voyages, v. 2. b. 2. c. 9.) and these, for a long time, twelve in number. Melo ap. Euseb. præp. Evang. l. 9. c. 19.

Cleric. in loc. 'Newton on Proph. Diff. 2.

Nahum foretells, ch. i. 10. that Nineveh should be taken when the people were drunk; and so it was, Diod. Sicul. l. 2.—chap. ii. 6. that "the gates of the river should be opened, and the palace dissolved;" the river broke down twenty furlongs of the wall, and overflowed part of the town; and the king burnt himself, with his palace, &c. Diodor. ib.—v. 9. "great spoil of gold and silver;" many talents, Diodor. ib.—ch. i. 8, 9. ii. 11, 13. iii. 17, 18, 19. and Zeph. ii. 13, 14, 15. "its destruction total;" so much, that the oldest historians speak of it only as having once been, and differ even about its situation.

Newton; ib. Diff. 9.

Isa. vi. 13. is obscure and variously explained, but made clear, partly by sacred history; "a tenth left," 2 Kings xxv. 12, 22. "others gathered themselves and returned," Jer. xl. 7—12.; partly from profane history; the destruction of Jerusalem—the Jews again multiplying—their being nearly exterminated by Hadrian, yet subsisting numerous still.

Lowth in loc.

521. The Scripture contains allusions to facts not mentioned in it, but related by other historians; and it

is from their relations, that these allusions must be explained.

## SECT. II.

### *Of Political History.*

522. POLITICAL HISTORY, by which we mean accounts of the constitution of states, their laws, and forms of judgment, is often conducive to the illustration of Scripture.

523. A considerable part of Scripture has for its professed subject the nature of the Hebrew constitution of government; and its particular laws; and, the right interpretation of that part of Scripture, is coincident with the knowledge of these.

524. It is from the nature of the Hebrew government, that we can deduce the precise import of expressions, which take their rise from particulars belonging to it.

525. The Scripture contains allusions to particulars in the government and laws of the Hebrews, and, therefore, receives illustration from these particulars, and must be explained by them.

Dan. vii. 9, 10. The images taken from the Sanhedrim.  
Newton, ib. Diff. 14.

Mat.

Mat. v. 21, 22. Three degrees of guilt, expressed in terms borrowed from Jewish judicatories, for different offences, and different punishments. *קצרים*, a court of 23, in every city, for civil offences, could strangle or behead. *סנהדרין*, the Sanhedrim, for heinous crimes, stoned to death. *גולה*, burning in the valley of Hinnom.  
Crot. Macknight in loc.

526. Though the laws of the Hebrews were fixed by divine authority, and continued, in a great measure, unvaried, yet, their government underwent several revolutions, which introduced alterations in several respects, under the Judges, under the Kings, during the captivity, after their return from it, and on their subjection to the Romans.

527. Knowledge of the peculiarities of their situation, in all these periods, is conducive to the illustration of Scripture; especially their state, the privileges which they enjoyed, and the restrictions which they were under in the last of them, contribute to the explication of many passages of the New Testament.

Under the Romans, the Jews were protected in the free exercise of their religion, were governed by their own laws, and permitted to live according to their own customs. Joseph. Antiq. l. 14. c. 10.

I Cor. vi. 5, 6. "Christians going before heathen judges," are reproved; they were considered as a Jewish sect, and might have decided their own differences.

The Jews had their council, which might apprehend, examine, confine, inflict smaller punishments, and carry before the Governor for capital offences. All these privileges were exercised

exercised in the trial of Jesus. But they had not the power of inflicting capital punishment. John xviii. 31.

John viii. 3—11. The question concerning the adulterers, very artfully insidious. If Jesus said, "she ought to be stoned to death," they might accuse him to the Governor, or throw on him the blame of an illegal act; if, "she ought not," they might expose him to the people.

Lardner, Credibility, p. 1. b. 1. c. 2.

The Governor, before passing sentence on a person brought before him by the Jews, was obliged to reexamine the cause himself.

Lardner, ib.

This explains Pilate's trying Jesus anew, though pronounced worthy of death by the council; and Felix's trying Paul, though sent with a declaration of his innocence by Lyfias.

528. The nature of the constitution of other states, contributes sometimes to the illustration of scripture; it shews the meaning and the propriety of terms used in Scripture, for expressing any particulars belonging to it.

Acts xiii. 7. Sergius is called Proconsul (*πρόκονσουλ*) of Cyprus, the proper title of the governor of a province belonging to the people, as *αρχηγαιτνος* of one belonging to the Emperor. Cyprus (though in the first partition belonging to the Emperor, Strabo, l. 14.) had been before this time given, along with Narbon Gaul, to the people, in exchange for Dalmatia.

Lardner, ib. p. 1. b. 1. c. 1. § 11.

Acts xviii. 12. Gallio Proconsul (*πρόκονσουλ*) of Achaia: This was originally given to the people; afterwards to the Emperor; again, A. D. 44, to the people; continued theirs at this time, A. 52 or 53; but soon after they lost it under Nero.

Lardner, ib. § 12.

529.

529. The Scripture contains expressions derived from the constitution or laws of other states, and allusions to them; which are to be explained from the accounts given of them.

Acts xvi. 37, 38. "They have *bedten* us openly *uncondemned*, being Romans; the Magistrates feared when they heard that they were Romans." There is here an allusion to two Roman laws, against scourging a citizen, and against punishing unheard and uncondemned. Cicero in Verrem.

Lardner, ib. c. 10. § 3, 4.

530. The Scripture sometimes simply relates facts, the reason of which is to be learned only from accounts of the constitution and laws of a particular state.

Gen. xlvii. 22. Joseph "bought not the land of the priests," because two thirds of their revenues were for the expense of their worship. Diod. Sicul.

Warburton, Div. Leg. b. 4. f. 3.

### SECT. III.

#### *Of Customs and Manners.*

531. KNOWLEDGE of the customs and manners of the Israelites is of very great use, and the knowledge of those of other nations is of considerable use, for illustrating many passages of Scripture.

532.

534. As the customs and manners of every people have a great influence on their language, those of the Israelites must contribute very much to our entering into, and understanding the style of Scripture, the greatest part of which is written in their language, and the whole in their idiom.

533. The Israelites have proper terms for expressing what belonged to their simple and uniform manner of life, and the practices of pasturage and agriculture, with which almost alone they were acquainted; but were obliged to have recourse to metaphors for expressing what belonged to a more refined state of society, a greater distinction of ranks, and a greater multiplicity of arts.

534. Many of the Scripture metaphors are taken from their arts of agriculture and pasturage; and can be understood only by our knowing the manner in which they performed the several operations belonging to these arts.

Lowth. Sacr. Poet. prælect. 7.

From threshing, for crushing enemies; perspicuous and strong. Hab. iii. 12. "Thou didst thresh the heathen in anger."

From different methods of threshing, which are described, Isa. xxviii. 27, 28. Lowth's Isa. in loc.

1. With the staff. 2. The drag, a frame of planks, rough below, with stones or iron, drawn by horses. (Kempfer Amon. Exot. p. 682.) Mic. iv. 13. "Arise and thresh, I will make thine horn iron, thy hoofs brass, and thou shalt beat in pieces many people." 3. The wain, like the former,

mer, but with wheels edged like a saw, (Hieron. in loc. Niebuhr, Voyage). Isa. xli. 15. "I will make thee a new threshing instrument—thou shalt thresh the mountains—beat them small—make the hills as chaff." 4. The treading of oxen, Deut. xxv. 4. The threshing floor was high, open to the wind, for dispersing the chaff, (2 Chron. iii. 1.) when they fanned the corn. Isa. xli. 15. "The wind shall carry them away, the whirlwind shall scatter them."

535. Many of the Scripture metaphors and images are taken from the customs of the Israelites in their common life; and, it is the knowledge of these that can enable us to perceive the meaning, force, and propriety of such.

Lowth, Sacr. Poet. prælect. 7.

"Mixt wine," means, in Greek and Latin, "diluted with water;" but, among the Hebrews, "made stronger by the addition of spices or drugs." Hence, "mingling wine, spiced wine," for feasts, Prov. ix. 2. Song viii. 2. This was derived from their manners, their fondness for such mixture. Therefore, it is a proper description of a drunkard, Prov. xxiii. 30. to "seek mixt wine;" Isa. v. 22. "to mingle strong drink." It was intoxicating and stupifying; therefore, a strong metaphor for severe and confounding judgments; Psal. lxxv. 9. "a cup, the wine red," turbid, "full of mixture, poured out" from vessel to vessel, to mix it perfectly; "the dregs thereof," the sediment of the strong ingredients mixt in it, "the wicked shall drink." Isa. li. 17, &c. "The cup of fury, the dregs of the cup of trembling," producing intoxication, and confusion, and staggering; "sons unable to lead, fainting, lying at the head of the streets, full of the fury of Jehovah." Rev. xiv. 10. "Shall drink of the wine of the wrath of God, τὸ κικηρασμένον κικηρασμένον, (not, "poured out without mixture," as in the English version), "mixt pure," (merum mixtum.) This seemingly

ingly contradictory; but it is precise, "pure wine made stronger by the mixture of powerful ingredients." The image poetical and sublime. Isa. i. 22. "Wine mixt with water," an image for "corruption, depravity," the stronger, because the orientals drink it not thus mixt. Thevenot, Voyage, p. 2. l. 2. c. 10.

Lowth's Isa. in loc.

Their manner of burying, and sepulchres, afford many images, particularly for the state of the dead.—Caves dug below ground,—out of rocks,—dark,—surrounded with niches, each holding a coffin. Job x. 21, 22. xxxiii. 18. Psa. lxxxviii. 6. Isa. xiv. 9—19. xxxviii. 10. lix. 10. Ezek. xxxii. 18.

Lowth, Sacr. Poes. præl. 7. and Isa. xiii. xiv.

536. Many of the Scripture images are taken from the religious customs and rites of the Israelites; and, the knowledge of these, not only shows their import and force, but adds dignity to them, by reason of their relation to religion.

Virtue, represented by cleanness; vice, by uncleanness. Naturally, but with greater propriety and force, as referring to the legal distinction of clean and unclean, and the particular things reckoned such. Isa. i. 15, 16. to Lev. xiv. 8, 9, 47. (Lowth in loc.) lxiv. 6. Lam. i. 8, 9. Ezek. xxxvi. 17.

Lowth, ib.

Psa. cxxxix. 15. "I was curiously wrought, רוקקתי, wrought, as with a needle." A beautiful image of the human texture, but dignified by needle work being appropriated to some particulars in the sanctuary. Exod. xxvi. 36. xxvii. 16. xxviii. 39.

Lowth, ib.

Psa.

Psa. civ. 1, &c. "Clothed with honour and majesty," alluding to the high priest's sacred and magnificent robe. "Coverest thyself with light," to the Schechinah. "Stretchest out the heavens like a curtain," that which covered the tabernacle. "Layeth the beams of the chambers in the waters," to the many parts of the tabernacle easily put together. "Maketh the clouds his chariot, walketh on the wings of the wind," to the Schechinah when the ark moved, aloft in the air. "Maketh the winds his messengers, a flame of fire his servants," to the ministers serving constantly in the tabernacle.

Lowth, ib.

537. There are, in Scripture, images taken from the customs and manners of other nations besides the Israelites, which may be explained from these.

From hieroglyphical symbols. The luminaries, for empires, Lions and bears, for generals and warriors. From ordinary customs. Dan. ii. 31, &c. In Nebuchadnezzar's vision, "A great image of human form," represents empire and dominion: in medals, cities and nations are thus represented. v. 32, 39. "The belly and thighs of brass;" the Macedonian empire, on account of their brazen armour. Joseph. Antiq. l. 10. c. 10.

Newton on Proph. Diff. 13.

538. The sacred writers often allude to particular customs, both of the Israelites, and of other nations, without at all explaining them; and, it is only by accounts of these customs, that the passages which contain such allusions, can be rendered intelligible.

Exod. viii. 26. "Shall we sacrifice the abomination of the Egyptians?" what they thought it impious to sacrifice, and would have refused, heifers, rams, goats, &c. Herodot. l. 2. c. 41, 42, 45, 65.

Warburton,

Warburt. Div. Leg. b. 4. f. 3.

Ila. xlvii. 2. "Take the millstones and grind meal;" a strong metaphor; grinding was the work of slaves; in the east, of female slaves; low, severe.

Lowth in loc.

1 Cor. iv. 9. "The apostles set forth last, as it were appointed to death." This alludes to the shows, the last of which was, persons combating with wild beasts; and this the most dangerous, and appointed to the greatest criminals. "The apostles most hated, and exposed to the most imminent danger of death."

Grotius, Locke, and Macknight in loc. Benson, Hist. of Christ.

There are frequent allusions to the Grecian games. 1 Thess. ii. 19. to the victor crowned by the judge, at the end of the course. 1 Cor. ix. 24—27. to the crown, and to the strict abstinence by which the competitors prepared themselves, in the Isthmian games, near Corinth. 2 Tim. ii. 5. "strive lawfully," according to the rules prescribed, viz. contending naked, an image of being divested of love to the world. Ch. iv. 7, 8. to two of the exercises, boxing and running, and to the manner of crowning the victor. Phil. iii. 13, 14. to running, the goal, and the suspended crown. Heb. xii. 1, 2, to many particulars. Acts xiii. 1. "Manaen *συργεφως* *ἤγευδα*. It alludes to princes educating, at their own expense, companions, along with their sons. Polyb. Plutarch.

Raphel. Benson, and Macknight, in loc.

539. There are passages of Scripture, in which customs and manners are expressly mentioned, and in part described; but which receive further light from a more particular description of these.

Gen. i. 2, 3. The embalming of Jacob, alludes to several Egyptian

gyptian customs, They had many physicians; one for every disease, (Herod; l. 2. 9. 84.) After laying a body in nitre for 30 days, it was anointed and seasoned with spices 40 days; this last was the proper embalming. The mourning continued all the time it was in the hands of the embalmer, (Herod. ib. c. 85, 86. Diod. Sic. l. 1.) that is; 70 days.

Warburt. Div. Leg. b. 4. f. 3.

Acts xiv. 13. Garlands, either (Grot. in loc.) to crown the apostles as gods; which was customary, (Pausan. Dionys. Hal.) or, on the heads of the oxen, the victims; which was likewise customary. Lucian. The Jewish custom of reading the Scripture weekly, in the synagogues, is often alluded to. Acts xv. 21. "Moses;" the law alone read most anciently. ch. xiii. 15. "Law and prophets;" only these ever read. Luke iv. 16. Jesus reading at Nazareth, was by the appointment of the directors; the 50th haphtharoth of the prophets, which he read, was the lesson of the day; and fixes the time to about the beginning of September. It was customary, also, to have discourses by desire, or permission; v. 20. &c. Mat. xiii. 54. Mark i. 21. Acts xiii. 15, &c. xiv. 1, &c.

Macknight. Benson in loc. Lardner, Credib. Beau-fobre, Introd.

Excommunication is often mentioned; Ezra, x. 7, 8. Neh. xiii. 25. John ix. 22: xvi. 2. It is explained by accounts of its nature and kinds. 1. Private reproof, confinement to home for seven days. 2. Niddui, removal four cubits from the synagogue and society. 3. Shematta, perpetual exclusion from the synagogue; and this generally meant in the New Testament. Alluded to, Mat. xviii. 15—18. John xii. 42. Rom. xvi. 17. 1 Cor. v. 1, 2. 2 Cor. ii. 6, 7. 2 Thess. iii. 10. Tit. iii. 10. 2 John 10.

Beaufobre, Introd.

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Acts

Acts xii. 6, 7. xxi. 33. "Two chains;" it was the Roman manner to chain a prisoner to two-foldiers, his keepers.

Benfon in loc. Lardner, Credib. p. 1. b. 1. c. 10.

Mat. x. 9, 10. *Ev ζωναις* "girdles;" this was the manner of carrying a large sum. *Πηγαν*, "scrip," a large bag for holding provisions;—"take not a great quantity."

540. There are facts related in Scripture, the reason, or propriety of which, arises from certain customs, or manners, and is discovered by just accounts of them.

Mat. iii. 4. John ate *ακριδες*, not "buds of trees," which is a rare sense of the word, but "locusts;" they were permitted to be eaten, Lev. xi. 22. and were common food in the East.

Plin.

Mat. ix. 23. "Mintrels and noise;" the manner of mourning for the dead.

Mat. xi. 17. "Piped, not danced; mourned, not lamented;" the same; and also the manner at feasts. Both were imitated by children in their games; hence they became a proverb; very apposite here. Of old, and in the East still, inns are not for entertaining, but only for lodging. Many texts have a reference to this. Judg. xix. 19. Mat. xv. 32. Luke x. 33, &c.

2 Cor. xi. 24. "Forty stripes save one." Deut. xxv. 3. forbid exceeding 40; the Rabbies had decided for 39; the manner of scourging with three thongs confined it to this number.

## SECT

## SECT. IV.

*Of Chronology.*

541. Chronology, as distinguished from history, is employed in ascertaining the dates, and the order of events.

542. Time is very naturally distinguished into different periods, terminated by remarkable events; and several such being clearly pointed out in Scripture, they fix the proper division of sacred chronology.

543. The chronology of the first great period, from the creation to the deluge, can be gathered only from the Scripture itself; which, however, gives no other marks of time, but the age of each patriarch at the birth of his eldest son, and the duration of his life; but from these it might be exactly fixed, were it not that the Hebrew, Samaritan, and 70 version, differ from one another in some particulars; with respect to which, though the two former, agreeing most nearly, would seem to deserve the preference, strong arguments are produced in proof of their being corrupted, and of the last giving the true numbers.

Uffer. Capell. Chronol. Sacr. Wall's Notes. Universal Hist. b. 1. c. 1. f. 3. Pearson, Epist. ad Bernard. in Sprutt. Chron. Jackson's Chronol. Ken. Diff. Gen. § 30, 73—76, 81—83, 91, 93. Playfair's Chronol.



544. In the second period, from the deluge to the calling of Abraham, the chronology can be learned only from the Scriptures. In it, too, the Hebrew, Samaritan, and 70, differ very widely; and the two last, which make the number of years more than double the first, appear to deserve the preference, not only on account of their near agreement, but also, as best suiting the series of events, and the populoufness of nations, as represented in the history.

Uffer. Capell. Wall. Pearson, Jackson, Playfair, Ken. ib.

545. The third period extends from the calling of Abraham to the deliverance of the Israelites from Egypt; and, its chronology is clearly enough determined from Scripture, all the copies agreeing in it.

546. The fourth period, commencing at that deliverance, is extended by some to the beginning of the regal government, by Saul's advancement to the throne, or to the death of Samuel, the last of the Judges; by others, to the building of Solomon's temple; and its chronology, too, is to be settled chiefly from the Scripture.

547. The fifth period may reach to the return of the Jews from the Babylonian captivity; and, in it, the chronology may receive considerable light from profane history.

548. The sixth reaches to the birth of Christ; and is to be collected almost wholly from other writers, the sacred giving very few hints concerning it.

549.

549. The chronology posterior to the birth of Christ, is, in general, clearly established; but, a very small part of it falls within the compass of the Scripture history.

550. The primary use of chronology, in Scripture criticism, is, to shew the order and connexion of the several events recorded in the historical parts of the Bible.

551. But, chronology is, likewise, of very great importance for ascertaining the accomplishment of many of the prophecies.

552. Chronology sometimes leads to the discovery and correction of mistakes in numbers and dates, which have crept into particular texts.

#### SECT. V.

#### *Of Geography.*

553. Geography, which gives an account of the situations of places, their several names, the nature of their climate, soil, and the like, is often a mean of throwing light on Scripture.

Wells's Hist. Geograph. of the O. and N. T.

N 3

554.

554. The geography of Canaan is of great importance, as it was the theatre of almost the whole that is recorded in Scripture; it has, therefore, justly been the object of particular attention; and every particular of it that can be ascertained, illustrates some text, or removes some difficulty.

Bethsaida is often mentioned in the Gospels; it is generally placed near Tiberias, west of the lake of Genesareth. But it lay on its north-east shore, beyond Jordan. John xii. 21. "Bethsaida of Galilee;" not properly, but Gaulonites often comprehended under it. (Mat. iv. 13, 14, 15. Joseph. Ant. l. 20. c. 3.) Luke ix. 10. "went aside to Bethsaida," from Herod, into Philip's dominions. Mark vi. 45. "to go to the other side to Bethsaida," not to the other side of the lake; but of a creek, or bay.

Macknight, § 60, 61.

555. But, as many other countries are mentioned in Scripture, or are the scenes of events related there, the geography of these, likewise, is of considerable use for throwing light upon it.

Wells's Geogr.

שֵׁן is often mentioned in Scripture; by many supposed Ethiopia, (Vulg. Genev. Engl.) but this is a wrong supposition. It was Arabia Petraea, or a part of it. Num. xii. 1. "Moses's wife was a Cushite," but she was from Midian, (Exod. ii. 16, &c.) which was a town in Arabia, (Joseph. Ptolom. Jerom.) either in the territory of Cush, or contiguous to it, (Habak. iii. 7.) It was near to Judea; therefore, 2 Kings xix. 9. its king might attack the Assyrians besieging Libnah; 2 Chron. xiv. 9. might attack Asa, king of Judah; ch. xxxi. 16. it was near the Arabians; Isa. xx. 3, 4, 5. might

enter

enter into alliance with Judah. It lay north-east of Egypt; therefore, Isa. xviii. 1. Egypt is properly described as "beyond the rivers of Cush." Ezek. xxix. 10. "from Syene (south) to the borders of Cush;" (north-east,) signifies the whole extent of Egypt: ch. xxx. 9. "flying Egyptians might easily go in ships (across the Red Sea) to Cush."

Essay for New Translation, p. 2. c. 1. § 6. Wells's Geogr. O. T. v. 1. c. 3. f. 4. § 4, 5.

556. By preserving the ancient names of places, tribes, or nations, geography assists us in determining the meaning of the proper names employed in Scripture, which are often different from those which are used by other writers.

Wells, O. T. v. 1. c. 1.

Chittim, the countries and islands about the Mediterranean. This is confirmed: "Cetii," a people, and "Cetium," a river in Lesser Asia (Homer. Strabo). "Cittium," a town in Cyprus, which was called also, "Chethima," and its inhabitants "Chethim," (Joseph.)

Macedonia, anciently called "Macettia," and by the Latins "Cetii."

Newton. on Proph. Wells, O. T. v. 1. c. 3. f. 2. § 21, &c.

557. It is, in some cases, absolutely necessary, and, in all cases, very useful, for our understanding the Scripture history, to be acquainted with the geography of the places where the scene lies.

558. Geography shews the meaning, the justness, and propriety of expressions, used by the sacred writers,

ters, in describing, or speaking of places which they mention.

Jon. iii. 2, 3. "Nineveh, a great city—exceeding great," greater than Babylon, (Strab. l. 16.) the greatest of all cities, (Diodor. Sicul. l. 2.)—"Of three days journey," at 20 miles a-day, being 480 furlongs, above 60 miles, in circumference, (Diod. ib.) ch. iv. 11. "More than six score thousand" children. This, by some calculations, makes about 400,000, by others, 600,000 inhabitants. But the city was about 20 miles long, and 12 broad, (Diod. ib.) and stood on four times as much ground as Paris, which is computed at 700,000, or London, computed at 800,000 inhabitants; therefore, there was full room for them.—"And also much cattle," there being in the eastern cities large spaces for gardens and pasture.

Newton on Proph. Diff. 9. Wells, ib. c. 5. § 19, &c.

Isa. xxi. 1. Babylon is called "the desert (or plain) of the sea." It was situate in a plain always surrounded by waters; but of old, covered with water, and called the Sea, till drained by Semiramis, (Herod. l. 1. c. 184. Abydenap. Euseb. Præp. Evan. l. 9. c. 41.) and became so again after being taken by Cyrus, and still continues; which, probably, is intimated here.

Lowth's Isa. in loc. Newton on Proph.

Isa. xlv. 2. Babylon's "gates of brass." It had 100 such, besides others within the city. (Abyd. ib. Herod. ib. c. 179, 180, 181.)

Lowth in loc. Newton, ib.

Jer. li. 58. "The broad walls of Babylon." They were 87 feet broad, (Herod. ib.) and could contain six chariots abreast. (Diod. Sic. l. 2.)

Wells, ib. c. 3. § 4.

559. Knowledge of the several particulars which belong

long to the description of countries, shows the import and force of such sentiments as are expressed in allusion to them.

Job xxviii. 19. "The topaz of Cush." Not Ethiopia, for it produces none; but first discovered in Chitis, an Arabian island, (Pliny) and the name Arabic,

Schultens in loc.

## SECT. VI.

### *Of Natural History.*

560. NATURAL HISTORY comprehends accounts of the qualities of all the kinds of natural bodies; and, in general, all facts which fall not with entire propriety under any of the heads already mentioned; and it contributes, in many instances, to the illustration of Scripture.

561. The Scripture sometimes professedly mentions, or in part describes, particular bodies; and it is only by means of natural history, that the sense of these passages can be truly ascertained.

2 Kings vi. 25. The famine was so great, that the besieged bought at a high price דוריונים (Keri רביונים) "doves dung." This would have been a strange food, and there are many fancies about it. But the name is given by the Arabians to a kind of pulse, or peas, which is used still fried, both

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in Egypt and Palestine, and carried as provisions by the pilgrims to Mecca.

Essay for New Translat. p. 2. c. 1. § 2.

562. Sometimes the Scripture expresses sentiments in allusion to, or by metaphors taken from, some fact in natural history, the knowledge of which only can show the import or propriety of these sentiments.

Job xxxvii. 22. "Out of the north cometh זָרָח, (literally) *gold*." It is generally taken figuratively, but very differently. Eng. "fair weather." If the word here mean "gold," whence did it come? It abounded in Colchis, (Strab. l. 10. Appian.) which lay almost directly north from Palestine and Arabia.

Schultens in loc. Reland.

563. Sometimes the Scripture describes characters in allusion to some of the objects of natural history; and without the knowledge of these, we cannot perceive the nature of the characters meant.

Gen. xvi. 12. "Ishmael will be עֵרָא a *wild ass* man." The wild ass is described, Job xxxix. 5, &c. fierce, ranging, untameable. Ishmael was such, (Gen. xxi. 20.) and such his posterity all along. Isa. xxi. 17. Virgil, Georg. 2. v. 448. Lucan, l. 7. v. 230. Harris's Voyag. vol. 2. b. 2. c. 9.

Bochart, Hieroz. p. 1. l. 3. c. 16. Cleric. in loc. Newton on Proph. Diff. 2.

CHAP.

## CHAP. VIII.

### *Opinions and Learning.*

564. THERE are many opinions, of different sorts, the knowledge of which will contribute much to the illustration of Scripture; particularly, those of the Hebrews, and those of ancient nations.

565. There are, likewise, some parts of learning not properly reducible to the opinions of nations, which are subservient to the same purpose.

566. The religious opinions of ancient idolaters, their philosophy, the Jewish sects, prevailing opinions and writings, Christian writers ancient and modern, and Pagan writers—all demand some attention under this head,

SECT.

## SECT. I.

*Of the Religious Opinions of Ancient Nations.*

567. THE Israelites were surrounded by, and at times connected with, the Egyptians, the Canaanitish tribes, the Assyrians, the Persians, and other idolatrous nations; the knowledge of whose religion helps sometimes to illustrate passages of Scripture.

568. Their religious opinions, their rites of worship founded on these, their secret worship, or mysteries, their magical notions and ceremonies, are points, the knowledge of which has some utility.

569. To these, several incidents in the Scripture have a reference; and, therefore, are best explained by them.

Num. xxii. 6, 17. Balak sent two embassies to Balaam; great anxiety for Balaam's cursing Israel, appears through the whole history. This was founded on the universal opinion of the efficacy of devoting an enemy. The Romans had public officers for the purpose, and a set form of execration. (Macrob. Sat. l. 3. c. 9.)

Newton on Proph, Diff. 5.

570. Many of the ceremonial laws of the Hebrews have a reference to the idolatrous opinions of the neighbouring

neighbouring nations, and their corresponding rites, being given in opposition to them; and, therefore, derive light from the knowledge of them.

Exod. xii. The passover was a memorial of the deliverance of the Israelites. But many circumstances of it were appointed in opposition to Egyptian superstitions. Among them, "a lamb, or kid," was not sacrificed, but venerated. "A male," was worshipped as a symbol of Hammon; female sacrifices were always preferred. "Eat no part raw," as was usual in solemn festivals: "Not carried forth," as was also usual: "No bone broken," as pulled asunder in enthusiasm: "Not sodden," as in solemn and magical rites: "Roasted with fire," not by the heat of the sun: "To be eaten with its purtenance," the intestines, which were reserved for divination: "No part to remain, but the fragments to be burnt," which were usually kept for charms and superstitious purposes.

Spencer de Leg. Heb. l. 2. c. 4.

Num. xix. 3, &c. "A heifer," worshipped as sacred to Isis. "Red," most adored.

Spencer, ib.

571. In particular, the knowledge of the religious opinions and ceremonies of idolatrous nations, often shows the meaning of Jewish laws, given in reference and opposition to them, which would, otherwise, be obscure, or imperfectly understood.

Lev. xix. 29. "Do not prostitute thy daughter." Deut. xxiii. 17. "There shall be no whore—nor a Sodomite." Not prohibitions of these crimes in general, but under pretence of religion; these were common in the worship of some gods, and were reckoned acceptable to them.

Spencer, ib. c. 22.

572. The knowledge of such opinions and ceremonies, shows the utility, or importance of laws given in contradiction to them, which would otherwise appear trivial.

The law, "Thou shalt not feede a kid in its mother's milk," seems trivial; yet it is repeated, Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21. An idolatrous and magical rite for fertilizing.

Spencer, ib. c. 8.

Deut. xxii. 5. "Men wearing women's clothes, or women men's, an abomination;" a rite universally prevalent, from the opinion of a difference of sex in the gods, and tending to impurity.

573. The knowledge of such opinions and ceremonies, shows the reason of laws given in opposition to them, which would otherwise appear to be arbitrary, or unnecessary.

Lev. ii. 11. "Offer no leaven, nor honey;" in opposition to gross ideas of the gods, as pleased with delicacies; honey was offered to the infernal and the hero gods.

574. There are, in Scripture, frequent allusions to the opinions and worship of the idolatrous nations, which cannot be understood without the knowledge of these.

Psal. xvi. 4. "Drink-offerings of blood." A principal ceremony is here put for the whole of idolatry; in opposition to which, the law was given for pouring out the blood of sacrifices, and for the prohibition of eating blood.

Jer. xliv. 17, 18. Worshipping "the queen of heaven," the moon, as the means of procuring "plenty." It was the opinion of all, that plenty was procured by care in worshipping demons; and this opinion was imbibed by the Israelites.

Isa.

Isa. xlv. 6, 7. "I form light, and—darkness,—peace, and—evil." It alludes to the Magian tenet of two principles, a good and an evil. Both are but the creatures of Jehovah.

Lowth in loc.

Ver. 19. "Not spoken in secret—or dark place—declare righteousness (truth) things that are right (give direct answers);" in opposition to heathen oracles, which were given from caverns, and were ambiguous.

Lowth in loc.

## SECT. II.

### *Of Ancient Learning and Philosophy.*

575. THE Egyptians were very early eminent for their learning and wisdom; there are references to it in Scripture; and these derive light from what is known concerning it.

Diod. Sic. l. 1. Herod. l. 2. Strab. l. 16. 17. Macrob. Somn. Scip. and Saturn. Diog. Laert. Pliny, Hist. Nat. Burnett Archæol. l. 1. Wotton on anc. and mod. learning. Warburt. Div. Leg. Univers. Hist. b. 1. c. 3. f. 2.

1 Kings iv. 30. "Solomon's wisdom excelled the wisdom of Egypt." Acts vii. 22. "Moses learned in all the wisdom of the Egyptians."

576. There are other eastern nations, likewise, who had learning and sciences, to which there are references in Scripture.

1 Kings iv. 30. "the wisdom of the east country."

577. There was a species of philosophy, supposed to have taken its rise in Egypt, and, therefore, called the Egyptian, which prevailed, in respect of its general principles, though with many differences as to particular tenets, in Syria, Chaldea, and Persia, and thence called the Oriental.

Mosheim. Hist. Eccl. Sæc. 1. Michael. § 100, &c.

578. Its speculations gave rise to some of the religious opinions and rites of the nations addicted to it, which were imitated by the Israelites, and are referred to in Scripture; and will assist in the explication of such passages.

Michael. ib.

Isa. lxvi: 17. "That sanctify themselves אָחַד אַחֶר אַחֶר <sup>after</sup> behind one in the midst." The supreme God was called One, and never appeared but surrounded with many Æons, or inferior spirits, who were to be worshipped along with him. (Michael. § 100.) But there are also other interpretations.

Lowth in loc.

579. The Jews adopted many of the speculations of this philosophy, accommodated them to their own religious principles, and, by the combination, formed several tenets, particularly fables and genealogies of angels, to which there are references in Scripture; and it is from the nature of such speculations, that the passages which refer to these are to be explained.

580. Many who were addicted to the Oriental philosophy, having embraced Christianity, intermixed the tenets of the former with the doctrines of the latter, and

and introduced strange notions, by means of the mixture, so early, that there are references to them in the New Testament.

Mosheim, Hist. Eccl. Sæc. 1. Michael. § 101. Macknight, Pref. to 1 John.

581. The sects of this kind, called, by a general name, Gnostics, professed speculative opinions, which are opposed in some passages of Scripture, and which must be known, in order to our understanding these passages.

Mosheim. ib. Michael. ib. Macknight, ib.

John i. 1—18. has a reference to, and opposes, the opinions of the Gnostics, particularly Cerinthus. Jesus is called λογος, μωυσεως, φως, ζωη, κριστος, &c. in opposition to these being different æons of unequal dignity.

Michael, § 102.

1 John i. 1, 2, 7. ii. 22, 23. iv. 2, 3, 9, 14, 15. v. 1, 5, 9, 10, 11, 12, 13, 20. opposed to several of their tenets.

Michael. § 150.

582. By different ways of reasoning from the same speculative principles, some of the Gnostical sects deduced a loose morality, and others imposed unreasonable austerities; to both which there are passages of Scripture that have reference.

Mosheim, ib. Macknight, ib.

1 John i. 5, 6, 7. ii. 3—6. against placing religion in subtle knowledge, not practice.

Ch. iii. 4—10. v. 18, 21. against the indifference of all actions, and the lawfulness of sensual impurities.

Rev. ii. 6. "Deeds of the Nicolaitans."

583. The ancient Israelites having had no intercourse with the Greeks, there can appear no traces of their philosophy in the Old Testament; but, in consequence of the later intercourse, both of the Jews, and of the apostles, with those who studied that philosophy, there are some references to it in the New.

Beaufobre, Intr.

584. There are some passages which allude to the manner of philosophizing; and which receive light from the knowledge of that manner.

1 Cor. i. 22, 23. "The Greeks seek *σοφισμῶν*," subtle disquisitions and argumentation.

585. The Greek philosophers were divided into many sects, some of which are mentioned; and some of their tenets hinted at, in Scripture.

Acts xvii. 18. "Epicureans and Stoics." v. 24, 25. God is described, in opposition to both, neither an idle being of human shape, nor a mere soul of the world. v. 26, 30. "the providence of God," not chance, nor fate. v. 27, 28, 29. "God not far from us—in him we live, &c.—his offspring;" terms agreeable to the Stoics, contradictory to the Epicureans. v. 31. "Judgment;" the one doubted of a retribution, the other denied any future state. v. 32. "some mocked;" the Epicureans. "Others said, We will hear thee again." The Stoics had some notions of a conflagration, and a renovation of things.

586. There are, in Scripture, hints of opinions commonly received in the Greek philosophy.

Theff.

Theff. v. 23. *Προμα, ψυχῆ, σαρκῶς*; the constituent parts of man in the opinion of almost all sects. This opinion was familiar to the Thessalonians:

Critici, Benson, Chandler, Macknight in loc.

### SECT. III.

#### *Of the Jewish Sects and Parties.*

587. After the captivity, the Jews, from being obliged to use literal translations of the Scriptures, were led, gradually, to comment upon them; which, giving occasion to differences of opinion, produced different sects among them, distinguished both by their opinions and their practices.

Lightfoot, in Mat. iii. 7. § 3. Cunæ, Rep. Heb. l. 2. c. 17. Beaufobre, Intr.

588. The Jewish sects were, principally, three; the Pharisees, the Saducees, both of whom are often expressly mentioned in the New Testament, and the Essenes, who are never mentioned there, but to whose tenets there are probably some allusions.

Lightfoot. Cunæ. ib.

589. The Pharisees were the most considerable sect, both for numbers and for influence; but, though



the multitude followed them, that title was confined to men of leisure, rank, and fortune.

Lightfoot, *ib.* § 2. Beaufobre, *ib.*

590. The Pharisees acknowledged a twofold sense in Scripture, the literal and the hidden; but principally regarded the latter; and, in giving it, indulged themselves very much in allegories.

591. They received not only the written law, or the Scriptures, but also the unwritten, consisting of traditions, supposed to have been conveyed orally by their fathers, most of them from Moses; reckoned these of equal authority with the Scripture; and, by these, explained, or perverted it.

Lightfoot, in *Mat.* xv. 2. Beaufobre, *ib.*

Mark vii. 3. "Traditions of the *elders*;" because derived from their ancestors.

Mat. xxiii. 4. Mark vii. 9, 13. Luke xi. 46. "of the *Pharisees*;" because received and inculcated by them.

592. Their traditions included, not only explications of Scripture, but also institutions and ceremonies regarding practice, founded solely upon them.

593. They affected great exactness in explaining the law, and, likewise, in observing all the ceremonies enjoined, either by it, or by their traditions; and were ostentatious, hypocritical, and superstitious, in the observance of them.

Joseph. B. J. l. i. c. 5. Beaufobre, *ib.*

Acts xxvi. 5. ἀκριβεστάτην ἀίρεσιν, "the strictest," exactest, most accurate "sect."

594. The Pharisees believed the resurrection, and future rewards and punishments,

Joseph. *ib.* c. 8. Beaufobre, *ib.* Acts xxiii. 6, &c.

595. But most of them believed, at the same time, a transmigration of at least some souls into other bodies.

Joseph. Beaufobre, *ib.*

John ix. 2. "Who did sin, this man," in a preexistent state, "or his parents, that he was *born* blind?"

596. The Saducees were not so numerous, nor so popular, as the Pharisees, but very considerable for their riches.

Jid. *ib.* Lightfoot in *Mat.* iii. 7.

597. It is thought by many, that the Saducees received only the books of Moses; but others are of opinion that they acknowledged the whole of the Old Testament.

Grot. in *Mat.* xxii. 23. Simon, V. T. l. i. c. 18.

Beaufobre, *ib.*

598. They admitted only the literal and obvious sense of the Scriptures, rejecting all mystical and allegorical interpretations.

599. They received only the written law, and rejected all traditions, with the opinions and practices founded upon them.

Joseph. Ant. l. 13. c. 10. l. 18. c. 1. Beaufobre, *ib.*

600. They believed no spirit but God, denying the existence both of angels, and of human souls after death,

Beaufobre, *ib.* Acts xxiii. 8, Mat. xxii. 23, &c.

601. The Saducees were thus, both in their principles, and in their practices, perfectly opposite to the Pharisees; and a continual rivalry prevailed between them.

Joseph. Beaufobre, *ib.* Mat. xxii. 34. Acts xxiii. 7, &c.

602. The Saducees, notwithstanding the looseness of their opinions, were often in the magistracy and the priesthood, and were remarkable for their severity and cruelty; which accounts for the bitterness of their persecution against Christians, whose doctrine they all hated, and few of them seem to have embraced.

Joseph. Ant. *ib.* and l. 20. c. 9. Bel. Jud. l. 2. c. 8. Beaufobre, *ib.* Acts iv. 1. Acts v. 17, 23, &c.

603. The Essenes were not very numerous, and lived in retirement, associating only with one another; and, for that reason, probably, fell not in our Saviour's way.

Joseph. Bel. Jud. l. 2. c. 7. Philo, Mosheim, Hist. Eccl. *fac.* 1, p. 1, c. 2. § 7, &c. Lardner, Cred. p. 1. b. 1. c. 4, § 5. Beaufobre, *ib.* Marsh's Michael. vol. 4, ch. 15. sect. 2, &c.

604. They rejected tradition, receiving only the Scriptures; but they set no value on the literal sense of these, but

but on a spiritual sense, of which they supposed that to be only an emblem; which they carried so far, as not to offer any sacrifices.

605. Their doctrine was a composition of the oriental philosophy, with the Jewish religion; and, therefore, in many particulars, bore a great resemblance to that of the Gnostics; and was, perhaps, the immediate occasion of the rise of these heretics among the Jewish converts; and, on this account, some passages of the New Testament may refer almost equally to either.

Michael. § 122—125, 136.

Col. ii. 18. *Θρησκεία των αγγέλων*, "worshipping of angels." The Essenes were curious about, and anxious to conceal, the names of angels, and used them as mediators. *Καταβραβειστο*, "deceive by subtle argument," suits their speculations, which were common to them with Gnostics, and derived from the same philosophy.

Michael. *ib.* Knatchbul, in loc.

606. The Essenes, reckoning all matter evil and impure, believed only the immortality of the soul, but not the resurrection of the body, which, they thought, is at present the prison of the soul, and by being reunited to it, would only defile it.

2 Tim. ii. 17, 18. "The resurrection past already." They did not deny it, like the Saducees, but allegorized it. To this they were led, v. 16. "by profane and vain babblings," the speculations and refinements of their philosophy.

Michael. § 144.

607. In consequence of the same principle concerning

cerning matter, they lived with extreme abstemiousness, using only water, and the plainest sorts of food, mortified the body by severe austerities, and either forbade marriage altogether, or permitted no view in contracting it, but continuing the species.

Philo. Joseph. Beaufobre.

1 Tim. iv. 3—8. "Forbidding to marry," as unlawful. "To abstain from meats," excess of abstemiousness, or superstition as to sorts. "God hath created,—every creature good, nothing to be refused," in opposition to the same practices, and the principle producing them. "Bodily exercise," all their austerities.

Col. ii, 20—23. "Touch not, taste not, handle not." Maxims of the Essenes and austere Gnostics. "Doctrines of men," human refinements. "Neglecting," afflicting "the body, which is in no esteem," as being made of evil matter, Knatchb. in loc.

1 Tim. v. 23. "Use a little wine;" contrasted with their notions, and insinuates a reproof of them.

608. They were, at once, a fanatical and superstitious sect, placing religion in silence and contemplation, imagining a sanctity and mysteries in numbers, rigid in their purifications, admitted only on a probation, and distinguished into different orders.

Philo. Joseph. Beaufobre.

609. The Scribes and Lawyers, whom some have reckoned different, but without sufficient reason, were not a distinct sect, but a particular profession, for explaining the Scriptures, either in the synagogues, or in the schools; and they were, generally at least, of the Pharisees.

Cameron,

Cameron, in Mat. xxii. 23. Lightfoot, in Mat. ii. 4. Beaufobre, ib.

"Scribes," often joined with "Pharisees," because they were of that sect; and often with "priests," because many were such, and all their assistants; as, to them, explaining the law originally belonged. Mat. ii. 4.

610. Profelytes were such persons, of other nations, as had embraced the Jewish religion; and are, generally, reckoned to have been of two sorts; profelytes of the gate, who only embraced a part of it; and, profelytes of righteousness, who embraced the whole of it; though a few have denied this distinction.

Maimon. de Profelyt. Joseph. Beaufobre.

#### SECT. IV.

#### *Of Jewish Opinions.*

611. FOR understanding any writing, it is of great importance to know the opinions of those to whom it is addressed, concerning any part of the subject of it.

612. Besides those opinions, which formed the general characteristics of the Jewish sects, others were common to them all, or, though inculcated chiefly by one sect, were not opposed by the rest; and there are many

many of these, the knowledge of which throws light upon the Scriptures.

613. Such of their opinions as were truly derived from the Scriptures, were co-incident with the doctrines there taught; the knowledge of them is the same with knowledge of the sense of the passages which teach them; and explications of them may contribute to the interpretation of Scripture.

614. But, many of their opinions, either arose from their perversions of Scripture, or were taken from the notions of the neighbouring nations; and the knowledge of these is necessary for explaining such passages of Scripture, as allude to, reprove, or confute them.

615. Their doctrine concerning the moral law, That it regarded only overt acts, and required only external obedience, but extended not to the inward motions, affections, or intentions, gives a key to such passages of Scripture as are levelled against it.

D. Kimchi, in Psal. lxvi. 18.

Mat. v. 20. "Righteousness of the scribes," &c. that is, inculcated by them, namely, external. v. 21—26. "Murder." v. 27—32. "Adultery." v. 33—37. "Oaths." v. 38—42. "Retaliation." v. 43—48. "Hatred." Ch. vi. 1—18. "Alms, prayer, fasting."

616. The opinions of the Jews concerning the Messiah, which prevailed at the time of Christ's coming, were, That he was then to appear<sup>1</sup>; That he would be

a

a prophet<sup>2</sup>, and work miracles<sup>3</sup>; but, chiefly, That he would be their temporal king, and raise them to the empire of the world<sup>4</sup>: which opinions not only prevailed, likewise, among the Samaritans, but gained some reception among other nations; and they illustrate many passages, and account for many facts, in the New Testament.

Joseph. Sueton. Tacitus.

<sup>1</sup> Mat. xxvi. 63. Luke ii. 25, 26. iii. 15. xxii. 66. John i. 19, 24. iv. 25, 29, 42. x. 24.

<sup>2</sup> John i. 21. iv. 25, &c. vi. 14.

Lardner, Credib. p. 1. b. 1. c. 5. § 1, 3, 4.

<sup>3</sup> John vii. 31.

<sup>4</sup> Hence John met with a general welcome, from the general expectation; Jesus with a less general, from their false idea. He was always rejected by the rulers, who perceived his contrariety to that idea; better received by the people, who were less discerning; deserted by many who once followed him, because he answered not their idea. He was seldom explicit in declaring himself the Christ, in order to avoid the consequences of their explaining it by their idea; not so in John iv. 26. Mark v. 19. Luke viii. 39. because there was no risk of these consequences. He encouraged their procession (which was a proclaiming of him king, 2 Kings ix. 7.) into Jerusalem, because no inconvenience could then arise; they were soon eager for his crucifixion, because disappointed in their hope; but they grew fond of his disciples, Acts v. 26, and their hope revived.

Lardner, ib. Macknight, Harm. § 26.

617. The Jews believed that justification belonged peculiarly to their nation; and that, on account of the piety of their ancestors, their knowledge of the law, and

and the observance of its ceremonies; notions confuted in the epistles, (particularly to the Romans), and necessary to be known for our understanding the confutation.

Michael, § 129.

618. They thought that God had elected them to be his people, so absolutely, that he was bound to fulfil his promises to their nation, unconditionally; and that a prophet ought not to pronounce predictions against them; but, on the contrary, to intercede for them, and wish his own name to be expunged; an opinion which is combated in some passages of Scripture, and gives a key to them.

Michael, § 130, 132.

Rom. ix. 1—5. The subject very cautiously introduced. v. 6—29. The opinion directly confuted. v. 30—x. 21. Particular application to themselves. Ch. xi. God's promise, notwithstanding, kept.

619. The Jews, after their captivity, entertained many groundless opinions, borrowed, probably, from the Chaldeans, and confirmed by their intercourse with the Egyptians, Syrians, and Arabians; the extravagant notions, for instance, of all except the Saducees, concerning angels, their names, their orders, and their offices.

620. They likewise adopted magical notions, and addicted themselves to arts and superstitions correspondent to them; to which there are some references in Scripture.

Michael, § 125.

Mat. xii. 24, 27. Acts xix, 13.

621. There has been an opinion of considerable antiquity among the Jews, probably borrowed from the heathens, that it was unlawful to pronounce the name יהוה; and some even scrupled to write it; a superstition which has had a great effect on their copies of the bible, especially the latter MSS. and those of the oriental Jews.

Ken. Dis. 1. p. 158, 320, 355, 540. Walton, Prol. 8. § 19.

622. In consequence of this superstition, that name has, in their copies, been often changed into other names of God אלהים or ארני, in some places where the very connexion requires it<sup>1</sup>; in many where it is still found in some MSS.<sup>2</sup>, and in others where it is indicated by parallel texts and the usage of Scripture<sup>3</sup>; and in all these cases it may be safely determined that יהוה is the original and genuine reading.

Ken. ib. and p. 354.

<sup>1</sup> Gen. xxii. 8. Abraham says יהוה אלהים, "God will provide." But it should be יהוה; for v. 14. it is said יהוה יהוה; by which mistake in v. 8. and a wrong pointing in v. 14. (not יהוה, as there, but יהוה "shall be seen") the latter has been obscured and misunderstood. It should be, "Abraham called the name of that place Jehovah-jireh, because he had said that day in the mount, Jehovah will provide." He did say so, v. 8. and God had provided, v. 13.

Ken. ib. p. 510.

<sup>2</sup> Printed ארני, MSS. יהוה, Gen. xx. 4. MSS. 9.

2 Kings xix. 23. MSS. 14.

Psal. ii. 4. MSS. 61. Isa. vi. 1. MSS. 51. v. 8. MSS. 44. v. 11. MSS. 33. Isa. vii. 14. MSS. 25. v. 20. MSS. 18.

Printed אלהים, Isa. vii. 13. MS. 1.

Ken. ib. p. 510, 354, 522, 503, et in loc. Lowth in loc.  
 1. Chron. xi. 19. corrected by 2 Sam. xxiii. 17, and by usage,  
 1 Sam. xxiv. 5. xxvi. 11. 1 Kings xxi. 3.  
 Psal. lxxviii. ירדה six times, MS.; three of which also Judg.  
 vi. 4, 5.  
 Ken. ib. p. 155, &c.

623. In consequence of the same superstition, the Jewish transcribers sometimes interpolated ארני before ירה, omitting likewise אלרים when it followed this latter, in order to prevent a reader's inadvertently pronouncing the ineffable name.

2 Sam. vii. 23, 24. This is done six times; but corrected by 1 Chron. xvii. 21, 22. by the punctuation, by some MSS. and by the Chald. Syr. and Vulg.

Isa. li. 1. corrected by Luke iv. 18. by 70. Vulg. Arab. MSS. also v. 11.

Zeph. i. 7. MSS. 8.

Ken. Diff. i. p. 459, 510, 503, et in loc. Lowth in loc.

#### SECT. V.

#### *Of the Jewish Writers.*

624. **LEARNING** includes the knowledge of books, as well as of facts and opinions; and there are different kinds of books useful in Scripture criticism; the first of which is the books of the Jewish writers, exclusive of their targums, which have been already mentioned. (Ch. IV. Sect. I.)

625.

625. Philo, a learned Jew of Alexandria, wrote soon after the birth of Christ, and several of his works are extant.

626. They contain many quotations from the Scriptures, which may show how the text then stood in the original, or at least in the 70 version.

Exod. xx. 3, 4, 5, 6. Late editions have these verses as one commandment; but Philo, as two. v. 17. as two, in Edit. but, as one, in Philo, and in most MSS.

Ken. Diff. 2. p. 351. Diff. Gen. § 15, 29, 165, et in loc.

627. They contain accounts of many of the customs of the Jews; of their opinions, especially such as were derived from the oriental philosophy, to which he was addicted; and of facts, particularly relating to their state under the Roman emperors; fit to throw light on many passages of Scripture.

Simon, V. T. c. 17. Beaufobre, Introd.

628. Josephus, a priest and a Pharisee, flourished soon after the death of Christ, and wrote after the taking of Jerusalem by the Romans.

His works are, Jewish Antiquities; Jewish War; Against Apion; His own Life.

629. As he often translated the Scriptures, and as, much oftener, his subject coincides with them, some of his works are of great use for showing how they then stood, and may assist in either confirming or correcting readings.

Exod.

Exod. xxx. 3. 6, 17. Antiq. Jud. l. 3. c. 5. He confirms the chronology of the 70, from the creation of Abraham. Antiq. l. 1.

630. His writings contain accounts of many Jewish customs and opinions, and of the different sects, which contribute very much to the illustration of Scripture.

631. They contain many facts, particularly such as relate to the civil and religious state of the Jews about the time of Christ, which being supposed, alluded to, or mentioned, in passages of Scripture, enable us to enter into the meaning of these passages.

632. His accurate and minute detail of many of the events of his own time, and, above, all, of the Jewish war, and the siege and destruction of Jerusalem, affords us the means of perceiving the accomplishment of many of Christ's predictions, especially of his circumstantial prediction of the downfall of the Jewish nation and religion.

633. The Talmud contains the oral, or unwritten, law, which had been handed down by tradition; it was held in high estimation by the Jews, and, by many of them, preferred to the Scripture; but there were always some who thought more reasonably of it.

Buxtorf. Abbrev. p. 221—225. Ken. Diff. 2. p. 441. Diff. Gen. § 32.

634. It consists of two parts; the first, the Misnah, or text, which was first written; according to some, in the

the second, according to others, in the fourth or fifth century.

Ken: ib:

635. The second, the Gemara, or Commentary on the Misnah; which is twofold; one compiled by the Jews of Palestine, it is supposed by some between the years 300 and 400, by others, about 600; which (together with the Misnah) is called the Jerusalem Talmud; the other, about 200 years later, by the eastern Jews, and called the Talmud of Babylon, which is most esteemed; but both are full of absurd fables.

Ken. ib:

636. The Talmud contains many quotations from Scripture; and in these are many readings different from those of the later and Masoretic copies; in adopting which, caution is necessary, on account of its inaccuracy; several being false, but several also preferable, and some of considerable importance.

Ken: Diff: 2. ib: Diff. Gen. § 33, 34, 35: Simon, V. T. l. 1. c. 20. Buxtorf. Anticrit. l. 2. c. 12: Capell.

Lev. xvi. 11. "Aaron shall lay both (ידיו) his hand." Heb. absurd; but the Talmud has ידיו; and so the Keri, and above 30 MSS.

1 Chron. xxvi. 5. "Zechariah had understanding (בראון) in the wisdom of God." This is obscure and unusual. The Talmud has בראון "in the fear;" and so about 50 MSS: 70. Arab. Syr.

Ken. ib. & in loc.

637. The Talmud can give no assistance in interpreting

ing Scripture, by its explications of particular texts, which are generally allegorical, scarcely ever literal; or by its history and chronology, which are totally erroneous; but it gives considerable assistance, by preserving many Jewish traditions, maxims, opinions, and customs, which are mentioned or alluded to in Scripture.

Lightfoot *Præf.* in *Mat.* Simon, V. T. l. 3. c. 6.

638. The Masora is a collection of traditionary remarks, concerning the text of the Old Testament; and is twofold, the greater, and the lesser.

Buxtorf. *Tiberias.* Walton, *Prol.* 8. § 1. Simon, V. T. l. 1. c. 24, 25, 26. Houbig. *Prol.* c. 1. a. 3. Ken. *Diff.* 2. p. 262—291. *Diff. Gen.* § 37—40.

639. It contains remarks of very different kinds, and of different degrees of importance; which, however, may be all reduced to two heads. The first is called by some, the ancient Masora, and regards the various readings of the text; it includes *Ittur Sopherim* (*ablatio scribarum*), *Tikkun Sopherim* (*correctio scribarum*), *Keri*, or various readings collected from MSS. agreeing most with the oldest MSS. and, except fourteen, found all in some MSS. still extant, some conjectural emendations (*severim*), and the defective places marked by a *pisika*.

Simon, *ib.* c. 26. Walton, *Prol.* 8. § 18—26. Houbig. *ib.* Ken. *ib.*

640. The other part of it consists of minute observations

variations concerning the number of letters, words, verses, and sections, in each book, and in the whole Bible; concerning their position, and irregularities in writing them; and concerning the vowel points and accents.

Walton, *ib.* § 2—10. Simon, *ib.* c. 25. Ken. *ib.*

641. Some of the Jews, very absurdly, ascribe the Masora to Moses, and most of them to Ezra, though a few of them acknowledge their ignorance of its age, or allow it to be modern; but it is a collection of remarks made at different times, begun, most probably, in the 6th century, in imitation of the Arabians, containing, however, observations more ancient, gradually carried on by different persons, particularly the Jews of Tiberias, and ended about the beginning of the 9th century.

Walton, *ib.* § 11, 12, 18. Simon, *ib.* c. 25. and l. 3. c. 23. Houbig. *ib.* Ken. *Diff.* 2. *ib.* & *Diff. Gen.* § 40.

642. It has been extolled by the Jews in general, and by many Christians, as sufficient for correcting all the mistakes which had crept into the copies of the Bible, and for preventing any mistakes from creeping in afterwards; but to these purposes it is totally inadequate; the latter part of it is insignificant and useless; the former part is useful, but neither accurate and complete, nor always judicious.

Walton, *ib.* § 13—17. Simon, *ib.* Ken. *ib.*

643. The Jews have a Cabala, which, too, they ridiculously



diculously represent as a collection of traditions, handed down from Moses, but of which they probably received the idea, either from the Babylonians, during their captivity, or, from the oriental philosophy, after their return; it is employed in deducing mysteries from letters, words, or points, considered in certain fanciful lights.

D'Espeires de Text. Heb. Disp. 2. Dub. 5. Hottinger. Thesaur. Philol. l. 1. c. 3. § 5. Morin. Exercit. 2. q. 7, 8, 9. Walton, Prol. 8. § 30, &c. Simon, ib. l. 3. c. 23.

644. It is of different kinds; Gematria, deducing mysteries from a word, by comparing it with, or explaining it by another, whose letters, as used in rotation, amount to the same sum<sup>1</sup>; Notarion, by making each letter stand for a word, of which it is the initial, and thus from one word forming a sentence<sup>2</sup>; Permutation, by combining the letters of a word differently, changing their order, or substituting in their place others supposed analogous to them, for their position in the alphabet, or some other reason equally chimerical<sup>3</sup>.

Jid. Walton, ib. § 34—37. Simon, ib. l. 3. c. 6.

<sup>1</sup>Zech. iii. 8. <sup>2</sup>Exod. xv. 11. <sup>3</sup>Exod. xxiii. 23.

645. Many of the Jews set a high value on the Cabala, and even prefer it to the Scripture, as giving the spiritual meaning of the law; but it is truly a fanciful and impious method of wresting Scripture to whatever sense one pleases, equally void of solidity and use.

Walton, ib. § 30, 38.

646.

646. The Jews have, likewise, a practical Cabala, which is a species of magic, being a method of using letters and words as charms for curing diseases, working miracles, obtaining intercourse with angels, and the like; and this is not only useless, but detestable.

Walton, ib. § 33.

647. All the other Jewish writers are comprehended under the name of Rabbins; and their works are of different kinds, and different degrees of utility.

648. Though most of them extol the Masora, and adhere to the text, as determined by it; yet many of them bear testimony to the variation of copies, and in their quotations give readings different from the received ones; and some have made collections of various readings, as of the oriental and occidental MSS. of Ben Asher and Ben Naphtali.

Ken. Diff. Gen. § 41, 42, 43.

649. Some of the Rabbinical writers employ themselves wholly on the grammar of the Hebrew language, which they took from the Arabians, and in which they have affected great subtlety; by this they contributed much to the knowledge of that language, and, consequently, to the understanding of the Old Testament; but all that is useful in them, may now be much more easily learned from later works.

650. In their interpretations of Scripture, they are  
either

either literal, allegorical, or cabalistical; and some of them unite all these three modes,

Bechai.

651. Many of them, especially the most ancient, are wholly set on allegorizing the Scriptures; and these are of no use, except their fables happen now and then to throw light on opinions referred to in Scripture.

Jarchi.

652. Their cabalistical interpretations are ridiculous, and altogether useless.

Ramban. Abraham Seba. Moses Negara, &c.

653. The literal method of interpreting Scripture was revived among the Jews, by some who rejected all their traditions, allowing authority only to the written word, explained according to reason, and were, on this account, called Caraites, and regarded as a distinct sect, from about the middle of the 8th century.

Simon, V. T. l. 1. c. 27. l. 3. c. 5, 6. & Catalog. Auth. Jud. Beaufobre, Intr. Aaron.

654. Many of the Rabbinical writers who censure the Caraites, and do not reject all tradition, yet employ themselves chiefly in finding out the literal sense of Scripture, though often with too minute attention to the subtleties of their grammar, or too great an intermixture of their philosophical notions.

Simon, ib.

Aben Ezra. Maimonides. Kimchi. Levi Ben Gerson, A. brabanel. Mordochai. Lombroso. Aben Melech.

655;

655. The Rabbinical writers have many explications of Scripture handed down to them by tradition, or contained in MSS. to which there is not general access; several of them just, and, therefore, highly useful.

656. They likewise apply much to the study of the Hebrew language, and have great knowledge of it, which enables them to give the sense of Scripture; and, particularly, they preserve many idioms, phrases, and modes of expression, used by their ancestors, which best illustrate texts in which similar ones occur.

Mat. xii. 36. "Every idle word (*ενημα αργον*) they shall give account thereof," their easy, ordinary conversation, whether good or bad, (Kimchi in Psal. i. 3.); we shall be examined concerning our slighter discourse, as well as our more deliberate.

## SECT. VI.

### *Of the Ancient Christian Writers.*

657. THE writings of the ancient Christians, called the Fathers, are of some use in criticism, both with respect to the reading, and the sense.

658. They contain many quotations from the original, at least of the New Testament; and all have a-

greed, that these may supply various readings, some of them genuine; though not concerning the degree of authority due to them.

659. Some, affirming that they frequently quote inaccurately, or only from memory, determine that they give no authority, or very little, to any reading which is not established by MSS.

Michael. § 30. Pfaff, c. 12. can. 3. Whitby Exam, Millii, l. 1. c. 1.

660. Others, particularly Popish writers, think, that their works being more ancient than any MSS, now extant, the quotations found in them are the best means of settling the genuine reading, and ought to have the greatest authority.

Dupin, Diff. Prelim, Michael, ib.

661. The truth seems to be, that they generally quoted Scripture very exactly, as they had it in their copies; and, therefore, when a reading followed by them agrees with any ancient MS., it is, probably, the genuine reading.

Wetstein, Prol. c. 16. can. 14. Pfaff, ib.

Mat. vi. 1. "Do not ελεημοσύνη, alms." So most copies. But δικαιοσύνη, "righteousness," in 2 ancient MSS., Vulg., most Fathers, and most agreeable to the Scripture style.

Mill. & Pearce in loc.

662. The total silence of the Fathers concerning a reading which would have confirmed their opinion in a controverted

controverted point, justly renders that reading suspicious.

Wetstein, ib.

663. The Fathers generally take their quotations from the 70 version; and the Latin Fathers quote Scripture according to the Latin versions then in use; they therefore show what was then read in these versions.

664. Concerning the usefulness of the Fathers for the interpretation of Scripture, there are very different opinions; some, particularly the generality of Popish writers, reckon their authority absolute, and their interpretations sacred,

665. Others, considering their interpretations, as received by the most ancient of them from the apostles, or their immediate hearers, and successively transmitted to the rest, allow them so great authority, especially when several agree in them, that they ought to be adopted, except there be the most cogent reasons against them,

666. Others consider their interpretations as entitled to no authority, except what they derive from their appearing just, on a fair examination of them; but differ concerning the degree of this authority.

667. Most of the Fathers being totally ignorant of the Hebrew language, and many of the Latin Fathers ignorant of the Greek, as well as of the rules of criticism;

cism; their literal explications of Scripture are often lame and superficial.

668. In their polemical works, they often stretch the Scripture, in order to favour the doctrines which they maintained.

669. In their homilies, when they stick to the literal sense, they study not so much to determine it with accuracy, as to accommodate the most obvious meaning to their subject, or to apply it to practical purposes in a rhetorical manner.

Chrysoſtom. Baſil,

670. Even ſuch of them as did not wholly neglect the literal ſenſe of Scripture, are fond of allegorizing it, and drawing from it myſtical meanings, which are altogether fanciful, and of no uſe.

Origen, Auguſtine. Hilary. Ambroſe. Cyril.

671. The later Fathers generally borrowed the interpretations of ſome of the earlier, with ſome variations.

Hilary, Origen's. Ambroſe, Origen's, and Baſil's. Caſſiodorus, Auguſtine's; Rabban, Jerome's.

672. It became cuſtomary, in later times, to make compendious collections of the different explications of texts of Scripture given by the Fathers; which were called *Catenaë*; and contain, ſome good, and many trifling.

Procop. Nicet. Lipoman.

673.

673. Many juſt interpretations of Scripture, and ſome good rules for interpreting it, may be collected from the works of ſome of the Fathers, and will be of great advantage.

Origen. Auguſtin. de Doctrin. Chriſt. Hieronym. Comment. &c. Theodoret. Queſt. & Comment.

#### SECT. VII.

#### *Of Modern Chriſtian Writers.*

674. EVER ſince the revival of learning, Chriſtians have beſtowed conſiderable attention on the Scriptures; and, beſides improved editions, and verſions of them, have produced many works, of ſeveral kinds, which contribute much to Scripture criticiſm.

675. Collections of various readings are the only means of making MSS., copies, and verſions, extenſively uſeful, by enabling thoſe who have not acceſs to all or many of them, to form a judgment concerning the genuine readings of Scripture; and many ſuch collections have been made, firſt, with reſpect to the New Teſtament, and, more lately, with reſpect to the Old.

Laurent. Valla, Annotat. Erasmus, Comment. Stevens, Nov.

Nov. Test. Grotius, Comment. Hammond, Annot. Lucas Brugensis, Comment. in Evang. Walton, Polyglot. tom. 6. Curcellæus, Fell, Gerard of Maestricht, Mill, Kuster, Wetstein, Bengelius, Griesbach, in editions of the N. T. Jo. Hen. Michaelis, Houbigant, Kennicott, in editions of the O. T.

676. Most of the capital editions of the Scriptures are accompanied with prolegomena, or dissertations, which contain many critical observations, particularly concerning the true reading of Scripture, and the means of determining it; and there are many other treatises, adapted chiefly or only to the same purpose.

Walton, Proleg. Houbigant, Proleg. Kennicott, Dissert. General.

Mill. Kuster. Wetstein. Griesbach, Proleg.

Morin. Exercitat. Bibl. Capell. Critic. Sac. Kennicott's Dissertations and Remarks on Select Passages in the O. T. Michaelis's Introd. Marsh's Translation.

Eichhorn's Introd. Campbell's Dissertations.

677. Concordances are useful, not only for readily finding particular passages of Scripture, but for comparing such as are parallel, and for discovering the meaning of words and phrases in the several places where they are used; and there are many works of this kind adapted to the Bible, both in the original languages, and in that of the several versions.

Heb. O. T. Buxtorf. Calasio. Taylor.

Greek N. T. Stevens. Schmid. Xistus Betuleius.

70 Version. Kircher. Abrah. Trommius.

Vulgate,

Vulgate. Hugo Cardinal. Alberstad. Luca. Pellican. R. & H. Steyens.

Jun. & Tremell.

English Version. Downham. Cotton. Newman. Cambridge. Cruden.

678. Commentaries are professed explications of Scripture; and there are many such explications, either of the whole Scripture, or of particular books, by Christians of all denominations; but which have very different degrees of merit.

679. The commentaries of Popish writers are generally filled with the several explications of the different Fathers, most of which are merely allegorical; or with scholastic subtleties; and some of them contain almost nothing else.

Cornelius a Lapide. Pererius. Leo Castro.

680. But, many of the Popish commentators, along with the opinions of the Fathers, and a superfluity of controversial dissertations, are at pains to investigate the true and literal sense of Scripture, from the nature of the language<sup>1</sup>, the comparison of the ancient versions<sup>2</sup>, or the writings of the Rabbins<sup>3</sup>, or from several of these together<sup>4</sup>.

<sup>1</sup> Cajetan. Oleaster. Toftatus. Ribera. Malvenda. Mariana. Nicolaus Lyranus. Paulus Burgensis. Laurentius Valla.

<sup>2</sup> Bonfrerius. Genebrard. Bellarmin.

<sup>3</sup> Serarius. De Muys.

<sup>4</sup> Titelman. Augustinus Eugubinus. Maldonatus. Estius. Gordon.

681. There are many commentaries on the Scriptures, by Protestant writers, written in very different manners: some of them show no great knowledge of the original languages, nor are very critical; but are chiefly occupied either about theological questions, or practical observations.

Luther. Calvin. Zuinglius. Gallafius. Peter Martyr.

682. Others, along with theological and practical disquisitions, give a critical explication of the sense of Scripture.

Molerus. Mufculus.

683. Others confine themselves, wholly, to a critical explication of the Scriptures, and apply to it, either grammatical knowledge of the language<sup>1</sup>, the ancient versions<sup>2</sup>, the kindred languages<sup>3</sup>, the examination of Scripture itself<sup>4</sup>, or the several kinds of learning, historical, rabbinical<sup>5</sup>, classical<sup>6</sup>, which can be conducive to it; or several of these means together<sup>7</sup>.

<sup>1</sup> Mercerus. Fagius. Bain. Forerius. Vatablus. Masius. Codurcus. Liveleius. Ainsworth.

<sup>2</sup> Wall's Critical Notes.

<sup>3</sup> De Dieu. Pocock. Schultens.

<sup>4</sup> Locke. Taylor. Pearce. Benson. Brennius. Crellius. Slichtingius.

<sup>5</sup> Munster. Lightfoot.

<sup>6</sup> Castalio. Casaubon.

<sup>7</sup> Drufius. Grotius. Patrick. Lowth. Hammond. Whitby. Pool. Macknight. Horfeley on Hosea.

684. There are many observations or dissertations  
on

on particular passages, which generally consider them with greater accuracy than commentaries on whole books, but are conducted on different principles, and executed with different degrees of skill.

Hackspan. Knatchbull.

685. There are several treatises employed in laying down general principles of criticism, or rules for the explication of Scripture.

Ariz Montani præfationes. De la Haye quæst. preliminar. Sixti Senens. Bibliotheca sancta. Lindanus de optimo genere interpretationis. Masii præfationes. Matth. Flacc. Illyrici Clavis scripturæ. Hottinger. Glaffii Philolog. sacra. Lowth prælect. de sacra poesi Hebræorum. Herder's Dialogues on Hebrew Poetry. Campbell's Preliminary Dissertations and Gospels. Macknight on Gospels and Epistles.

686. There are many works written on particular subjects related to the Scriptures, and of great use for understanding them.

Uffer. et Capell. sacra chronolog. Bocharti, Phaleg. et Hierozoicon. Spencer de legibus Hebræorum.

687. Among the works of Christian writers, useful in Scripture criticism, must be reckoned Harmonies; but these may be considered with greater advantage afterwards.

SECT.

## SECT. VIII.

*Of Pagan Writers.*

688. EVEN Pagan writers, especially the ancient, may be rendered, in different ways, subservient to the illustration of Scripture.

689. Pagan writers use words and phrases coincident with, or analogous to, those of the sacred writers, and fit for ascertaining the meaning, or showing the force and propriety, of these.

Isa. i. 5. "On what part will ye strike again?"

Ovid. Pont. 2. 7. 42. Euripid. Herc. Fur. 1245.

Lowth's *Isaiah* in loc.

690. Pagan writers often employ the same images with the sacred, so as to throw light on their import, and, generally, so as to set off their superior excellence.

Isa. ii. 4. "Beat swords into ploughshares," &c. an image of peace. "Falx ex ense."

Lowth in loc.

Joel. iii. 10. "Ploughshares into swords," &c. an image of war, "Falces in enses." Virg. Georg. i. 506, &c. "Derastris ponderare cassis." Ovid. Fast. 1. 697, &c.

Lowth, *ib.*

Isa. viii. 6, 7, 8. "Soft waters of Shiloah, — — the waters

ters of the river (Euphrates) strong and many," &c. By these images, the two countries are finely contrasted. "In Tyberim Orontes." Juvenal. "Euphrates ibat mollior." Virg. *Æn.* 8. l. 726. the same image, but without the contrast.

Lowth in loc.

Isa. xi. 6—8. There is here greater beauty, variety, and force, than in the images of the renewal of the golden age, in Virg. *Ecl.* 4. l. 22, 24. Horat. *Theocr.*

Jones, *Poes. Asiat. Comment.* p. 380. Lowth in loc.

Isa. xxix. 8. xxxi. 4, 5. xxxii. 2. xlv. 2. xlix. 2.

Lowth in loc.

Rev. viii. 8. "A great mountain;" a warlike hero. Virg. *Æn.* 12. l. 701.

V. 10. "A great star;" a prince. Homer, *Il.* 4. l. 75.

691. Pagan writers contain sentiments, opinions, and facts, which, in different ways, cast light on passages of Scripture.

Dan. ii. 32, 33. Four empires, and periods of time, are represented by gold, silver, brass, and iron; agreeably to the received opinion concerning the four ages of the world.

Hesiod. Newton on *Proph.*

Psal. lx. 8. cviii. 9. "Moab is my *wash-pot*;" an emblem of being low and contemptible, which is illustrated by the story of Amasis forming a basin into an image. Herodot. l. 6.

Findlay, *Vindicat.* p. 2. c. 1. l. 5.

institutions of a kind which were  
never before known, and which  
were not only new, but also  
entirely different from any  
other institutions of the kind.

## PART II.

THE OBJECTS OF SCRIPTURE CRITICISM.

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692. THE objects of Scripture criticism are, the several sorts of difficulties which occur in the sacred writings, and which must be removed, in order to our rightly understanding these writings.

693. As all difficulties must regard either the reading, or the sense, criticism is twofold;—corrective or emendatory, being employed in determining the true reading;—and explanatory or interpretative, discovering the genuine sense; under the latter of which may naturally enough be comprehended whatever regards the beauties or the peculiarities of composition in Scripture.

Harris's Philolog. Inquir. part 1.



694. Difficulties regarding the sense are of different kinds; there are difficulties—in separate words,—in construction, idiom, phrases, and figures,—in scope, and connexion, and other circumstances,—in reconciling Scripture to itself—to the principles of reason and morality—to history; and there are difficulties of a complicated nature. These give a proper division of explanatory criticism, to which we shall proceed, after having given a view of the emendatory.

CHAP.

## CHAP. I.

*Corrective, or Emendatory Criticism.*

695. THE Scriptures, as well as all other writings; being preserved and diffused by transcription, were unavoidably liable to be corrupted; and in the copies of them, different readings are actually found; whence arises the necessity of criticism, for determining the true reading.

696. In order to this, it will be proper to ascertain the nature of a various reading—to point out the sources of false readings—to distinguish the several kinds of them—and to lay down rules for judging of the genuine reading.

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SECT.

## SECT. I.

*The Nature of a Various Reading.*

697. HOWEVER plain the meaning of a various reading may seem to be, it has been sometimes understood, so as to introduce confusion or mistake.

698. Some have allowed the name, only to such readings as may possibly have proceeded from the author; but this restriction is improper.

Whitby Exam. V. L. Mill passim. Kuster Præf.

699. According to this definition, all the differences of copies are reducible to four heads.

700. First, such as are improperly called various readings; solecisms, absurdities, palpable blunders of transcribers, typographical errors, differences in syllabication, &c. which take in the greatest part of the variations found in copies; but are to be reckoned, some deprivations, others trifles, none various readings.

Whitby Partit. § 3. & passim. Kuster, ib.

701. But, to refuse these the name of various readings,

ings, is improper; for it is to call that no reading, which is actually read in some copies; and it is useless; for the merit, and the real occasion, of a reading, are often matters of difficult discussion.

Kuster, ib. Kennic. Diff. 1. p. 271.

702. Second, such as it is doubtful whether they be improperly various readings, or whether they be properly such, as capable of having come from the author; readings, for instance, in quotations, which may have been taken either from a copy, or from memory.

703. Such, too, ought to be considered as various readings, till reason appear for rejecting them on examination.

704. Third, such as are real and proper various readings, since any of them might have been the original reading, but of no importance; synonymous words, for example, or such as alter not the sense; and of this sort there are many.

Kuster, ib.

705. Fourth, such readings as are both real and important, as making an alteration in the sense; and these are not very numerous.

Kuster, ib. Whitby Partit. § 4.

706. This division of various readings, when put into accurate expressions, amounts to no more than, that

that some are genuine; and some corruptions, some important, and some trivial; but it does not imply that all these sorts are not truly various readings.

707. To speak properly; wherever, in two copies of a writing, there is a difference, that difference forms a various reading; except only when it regards merely the manner of syllabication.

Kuster, *ib.* Marth's Michael. ch. 6. sect. 4.

12111 OR 121111, 12111 OR 12111, 12111 OR 12111, 12111 OR 12111, &c.

708. Every reading, different from what was originally written by the author, is a false reading or a corruption; and every various reading shows that there is a corruption in some of the copies; for, two different readings cannot both be the original one of the author; but, every various reading is not itself a corruption, for it may be the very one which proceeded from the author.

## SECT. II.

### *The Sources of False Readings.*

709. FOR determining between various readings, it is of great use to know the sources of false readings; which are reducible to two, Chance, and Design.

Marth's Michael. ch. 6. sect. 6, &c. De Rossi, Var. Lect. Prol.

710.

710. To chance are to be ascribed all the mistakes made by a transcriber, without his intending them at the time, or perceiving them afterwards.

711. Haste and carelessness have produced many mistakes, might introduce false readings of every possible sort, and have rendered some copies extremely inaccurate.

712. A transcriber might become inattentive and absent; and write, not what was in his copy, but whatever he happened then to be thinking of; to which cause have been owing some false readings, and from which might proceed such as seem the most unaccountable.

Pfaff. *de gen. lect.* N. T. c. 8. § 3.

713. For discerning, fully, the occasions of false readings, it ought to be observed, that, as a transcriber sometimes wrote from a copy before him, so, at other times, he wrote from the mouth of a person who dictated to several at once; in both which cases, mistakes might arise from reading wrong; and, in the latter, also, from hearing wrong.

Pfaff. *ib.* Michael. Int. lect. § 15.

714. Many letters, both in Hebrew and in Greek, are similar in figure, and more were similar according to the modes of writing used in some ages, than now; such letters might easily be, and have often been, put one for another; and acquaintance with the several successive modes of writing will show, both the occasions

cautions of false readings, thence arising, and the times of their introduction.

Ken. Diff. Gen. § 19, 167. Lowth's *Ifa*. Prel. Diff. p. 57. Pfaff. *ib*.

ב, כ. Pfal. cii. 6. ככוס—כבוס, 1 MS.—כבוס, 3 MSS.

Ken. in loc. Diff. Gen. § 84, 13.

ב, מ. 2 Kings xx. 12. ברואך, but *Ifa*. xxxix. 1. מראך.

ד, ר. Gen. iii. 17. בעבורך, “for thy sake.” “in thy work.” 70 Vulg. Num. ii. 14. רעואל—but ch. i. 14. vii. 42. x. 20. דעואל. 2 Sam. viii. 3. דורדעור—but 1 Chron. xviii. 3. דורדעור. Jon. i. 9. עברי, “hebrew,” “servant of Jehovah.” 70. 1 MS. Ken. in loc. et Diff. Gen. § 25. Gen. xxii. 13. אחור, “behind”—70. אחור.

ד, ח. Song iv. 9. באחות—באחור. 22 MSS. *Ifa*. lxvi. 7. אחור—אחות. Keri. 32 MSS. Ken. et Lowth in loc.

ה, ח. Gen. xiv. 5. בהם, “with them.” So the Heb. Sam. 70.—but בהם, “in Ham.” 7 Sam. MSS. Eng. and this is the preferable reading. Ken. in loc. et Diff. Gen. § 84, 13.

ה, ר. *Ifa*. vi. 11. תשאח, “be defolated”—תשמר, “be left.” 70. Vulg. Lowth in loc.

ה, ח. *Ifa*. xxiv. 5. תורה “laws”—תורה “law.” 70. Syr. Chald.

ה, ק. Ruth iv. 20. שלמדו—v. 21. שלמון.

ה, נו. 2 Sam. v. 1. דוננו—1 Chron. xi. 1. דונה.

ו, י. Pfal. xxiv. 4. בפשו “his soul”—נפשי “my soul,” Keri, which is wrong. lix. 10. דוסרו “his mercy”—דוסרי “my mercy,” Keri. Eng. which is right.

ו, י. Pfal. xxii. 27. לפניך “before thee”—לפניו “before him,” 1 MS. 70. connexion. Zech. xiv. 5. עמך “with thee”—עמו “with him,” 37 MSS. connexion.

715. Many false readings have arisen from confounding letters or words similar in sound; especially, by reason of indistinctness either in pronouncing or in hearing, when one dictated, and others wrote.

א is put for לו 15 times, and לו for א twice, according to the Masora; perhaps oftener.

*Ifa*. ix. 3. לא “not multiplied”—לו “multiplied *their*,” Keri. 12 MSS. Syr. Chald. connexion, and therefore right.—Lev. xi. 21. “Which have *not* (לא) legs”—לו “to which are legs,” Keri. Sam. <sup>46</sup> MSS. 70. Vulg. Eng. the sense requires this reading. *Ifa*. xxxii. 3. ולא תשענה “and the eyes—shall *not* be dim.” Eng. ולו “and him—shall regard.” Lowth in loc.

2 Kings viii. 10. Elísha bids Hazael say (לא) “thou shalt *not* recover.” So it is in the text, and is right; but the Keri, and several MSS. have it לו “to him, thou shalt recover,” which is wrong, and gives an equivocal sense, but is followed in the Eng. Verf.

Ken. Diff. i. p. 163, & in loc.

Mar. v. 4. *εγεις*, which is right—but *εγεις* in several MSS. and Edit. Mill in loc. Kuster Præf. Griesbach in loc. So also Rev. xi. 1. (Jid.) Mat. xi. 16. *εταίροις*, right; but *ετεροις* in several MSS. (Jid.) Gal. iv. 18. *ζηλωται*, right; but *ζηλωτες*, Vulg. (Jid.) Luke ii. 12. *εψησαστε*; but *εψησασται*, in 4 MSS. Ald. (Jid.) Jam. iv. 12. *ετερον*, right; probably some wrote *εταίρον*; hence the gloss *πλησιον*, which is in the Alex. and several other MSS. Vulg. Syr. Copt. Æthiop. (Jid.) 1 John iv. 2. *γνωσαστε*, “ye know;” but *γνωσασται*, “is known,”—in several MSS. and Verf. either is suitable. (Jid.) Heb. xi. 37. *επισθησαν*, “fawn asunder,” right; but *επεθησαν*, “burnt,” Cyril. Jer. (Mill. in loc. Pfaff. p. 145.) 2 Cor. xii. 1. *δαι*, right; *δαι*, several MSS. Ital. Vulg. Syr. (Mill in loc.)

Mat. xx. 15. Η ὁ σφραλλιμος;—E1, 12 MSS. (Mill in loc.)

Mat. xi. 2. *δυο*;—*δια*, 1 MS. Syr. Perf. Goth. Armen. Ital. perhaps right, altered from Luke vii. 19.

(Mill in loc. & Proleg. 387.)

1 Cor. ix. 27. *ὑποπιαζω*, "to chastise or keep under;" Alex. and most MSS. Vulg. Ethiop. most Fathers and Edit. *ὑποπιαζω*, "to make blue," all Steph. 6 others. Ald. 1. Erasm. Colin. *ὑποπιεζω*, "to emaciate with hunger," 9 MSS. Clem. Alex. Nazian.

Mill Proleg. 1204. Kuster and Griesb. in loc.

Ch. xv. 49. *φορτωμεν*, "shall bear," many MSS. Syr. Arab. Ethiop. Origen. Theodoret; this is the common reading, and suits the context;—but *φορτωσμεν*, Alex. 19 others. 2 Edit. most Fathers. wrong.

Mill. Proleg. 1319. Kuster & Griesb. in loc.

1 Cor. xiii. 3. *καυθησονται*, "burnt," right;—but *καυχθησονται*, "glory," Alex. Jer. (Mill & Griesb. in loc.)

716. A transcriber sometimes gave a false reading, by writing a word, while the sound of a preceding word was still in his ears, or in his mind.

Michael. § 15.

Rom. i. 30. *καταλαλως*, right; but *κακολαλως*, 2 MSS. after *κακοθυμως*. (Mill & Griesb. in loc.)

717. A transcriber, having read or heard a whole clause at once, and retaining the sense, but forgetting some of the precise words, wrote a synonymous word, instead of what he had in his copy; to this head belong very many various readings.

Whitby Exam. Millii, l. 3. § 2—9.

Mat. ii. 11. *ἔυρον*, "they found;" but *εἶδον*, "they saw," in most MSS. Verf. and Quotat. some Edit. right.

Mill,

Mill, Kust. and Griesb. in loc. Whitby Exam. l. 2. c. 2. § 1.

Ch. iii. 8. *καρπυς*—*καρπον*. x. 28. *φοβηθητε*—*φοβεισθε*. xii. 32. *ταυτα τω αιωνι*—*τω νυν αιωνι*. xvii. 21. *εκπορευεται*—*εξερχεται*. xxiii. 8. *καθηγητης*—*διδασκαλος*. Mar. i. 16. *περιπατων*—*παραγων*. ii. 4. *προσιγμισαι*—*προσινεγκαι*. viii. 34. *οπισω ελθιν*—*ακολουθιν*. Luke vii. 24. *αγγελων*—*μαθητων*.

718. A reader, or a transcriber, casting his eye on a preceding line or word, and not observing the mistake, would write over again what he had written already; which would especially happen, when in the place on which he happened to cast his eye, he found the same, or similar words or letters, as he had last written.

Exod. xxx. 6. *לפני חכפרת אשר על דעתך*, "before the mercy seat that is over the testimony." This is wanting in 18 MSS. Sam. and 70; it is repeated from the former clause, and, by changing *דוכפרת*, "veil," into *דוכפרת*, "mercy seat," is contradictory to it, and to Heb. ix. 7.

Ken. in loc. and Diff. Gen. p. 70. n.

719. If he cast his eye on a word or a line subsequent to where he was writing, and especially, if he there found a word similar to what he had written last, or to what he should have written next, he would readily write from that subsequent place, omitting all that intervened.

Mat. xxviii. 9. *Ὡς δὲ ἐπορευοντο ΑΠΑΓΓΕΙΛΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ*. Omitted, from this cause, in several MSS. Vulg. Syr. Copt. Armen. Perf. Arab. Chrysoft. Jer. August. Mark xi. 26. omitted, from the same cause, in 3 MSS.

MSS. Copt. Edit. Ald. and Frob. (Mill in loc. & Profl. 875.)

720. A person having written one or more words from a wrong place, and not observing it, or not choosing to erase it, might return to the right line, and thus produce an improper insertion of a word, or a clause.

Mat. xxvi. 60. The first *οὐχ ἔυρον*, is wanting in one MS. and is superfluous and improper. (Kuster. Pterf.) Griesb. in loc.

Mar. iv. 18. The second *οὗτοι εἰσιν*, wanting in Alex. and 40 other MSS. Copt. Goth. Arab. Theophylact. and is superfluous. (Mill. Kuster. & Griesb. in loc.)

John vii. 26. The second *αληθως* wanting in 11 MSS. Vulg. Armen. Arab. Orig. Chryf. Cyril. Epiphanius—the first is wanting in 3 MSS. Syr. Copt. Perf. Ethiop. (Mill. Grot. and Griesb. in loc. Pfaff. p. 166.)

1 Cor. x. 28. *Του γαρ κυριου η γη*, &c. wanting in Alex. and 10 other MSS. Vulg. Syr. Ethiop. Arab. Copt. Complut. Ed. they are superfluous, and were probably inserted from v. 26. (Mill. & Griesb. in loc.)

2 Cor. xii. 7. The second *ἡνα μὴ ὑπερβαίωμαι* wanting in Alex. and 5 other MSS. Vulg. Ethiop. Iren. Aug. they are superfluous. (Mill. & Kuster. in loc. & Profl. 1205.)

Isa. xlvi. 11. *למעני* redundant; it is wanting in 1 MS. 70. Syr. perhaps it has been taken in from v. 9. (Lowth in loc.) —שמי "my name" is added in 1 MS. 70. Eng. and is right.

721. When a transcriber had made an omission, and afterwards observed it, he then subjoined what he had omitted, and thus produced a transposition.

Mat.

Mat. v. 4. is subjoined to v. 5. in Camb. Vulg. Jerom. Luke xxiii. 17. is omitted in Alex. and 1 other; it is subjoined to v. 19. in Camb.

Rom. i. 29. is very different in different copies.

*αδικια, πορνεια, πονηρια, πλεονεξια, κακια.* Common Edit.

*αδικια, πονηρια, κακια, πλεονεξια.* Alex. Ethiop.

*αδικια, κακια, πορνεια, πλεονεξια.* Clermont.

*αδικια, πονηρια, πορνεια, πλεονεξια, κακια.* Vulg.

*αδικια, πορνεια, πονηρια, κακια, πλεονεξια.* Syr.

Mill. Kust. & Griesb. in loc.

722. From these occasions of false readings, several principles may be deduced, for deciding concerning various readings.

Michael. § 17. Marth's Michael. ib. sect. 13.

723. If a reading which is easily accounted for from an usual blunder of a transcriber, be found only in a few manuscripts, it is, in all probability, a false reading.

724. If a reading which yields no sense, or suits not the connexion, or disagrees with other texts, can be naturally accounted for by an ordinary mistake of transcribers, it is a false reading.

2 Sam. xxi. 19. "Elhanan, the son of *Iaara-Oregim*." (יעיר ארגים) this is wrong; in 1 Chron. xx. 5. it is יעיר; but the Keri is יעיר, which is probably right; whence יעיר and יעיר—ארגים "weavers;" this word is taken from the end of the verse.—"A Bethlehemite (בית הלחמי) slew Goliath." This is not true; see 1 Sam. xvii. 50. But in 1 Chron. xx. 5. it is, "slew *Labmi*, the brother of Goliath," את-לחמי, which is right, and accounts for the mistakes in Samuel;

muel; **מא** being changed into **בית**—**ה** prefixed for forming a regular local name, and **מא** changed into **מא**.

Ken. Diff. i. p. 78.

725. Among different readings, that is, probably, the genuine one, from which the others may have easily arisen, but which could not so naturally arise from them.

726. Hence, the most unusual reading is, generally, the true; for a transcriber would not so readily write it by mistake, as one to which he was more accustomed.

Michael. § 17.

2 Sam. xxiii. 36. "*Igal the son of Nathan*;" but 1 Chron. xi. 38. "*Joel the brother of Nathan*," which is probably right. **יאל** is in all the ancient versions, and might as readily produce **יאל**, as be produced by it. "Brother" is a relation less frequently expressed than "son," and therefore less likely to be put by mistake; and there were two Joels at this time, but neither the son of Nathan.

Ken. Diff. i. p. 213.

727. Hence, too, the fuller reading generally is the genuine; whenever there is no particular reason to suspect an interpolation; for a letter, a word, or a sentence, may be more easily omitted than added, when there is nothing to suggest the addition.

1 Chron. xi. 32. **אביאל** "*Abiel*;" but 2 Sam. xxiii. 31. **אביאלבון** "*Abialbon*," which is right; **בון** might be easily omitted or defaced.

V. 36. **אחיה** "*Ahijah*;" but 2 Sam. xxiii. 34. **אחיהפלת** "*Eliam, the son of Achithophel*." This last is the

the right reading; the two first words might be easily omitted from a similar beginning, **ח** changed into **ת**, and **פלת** defaced.

Ken. Diff. i. p. 194, 207.

Mat. ii. 1. *ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως* is wanting in several MSS.; but genuine. (Mill. & Griesb. in loc.) 2 Pet. iii. 3. *ἐμπαικται*; but *ἐν ἐμπαιγμονῇ ἐμπαικται* in Alex. and 8 other MSS. Vulg. Syr. Arab. Ethiop. Aug. Jer. and is right. (Mill. in loc. & Prol. 925. Ertius & Griesb. in loc.)

728. The second source of false readings, is design; to which are to be ascribed such as are made knowingly and wilfully, and such as, having been made accidentally, are wilfully suffered to remain, after being perceived.

729. Mistakes accidentally made, have often been designedly permitted to remain uncorrected, that the beauty or price of the manuscript might not be lessened by blotting.

Lowth's Isa. Prel. Diff. p. 58.

730. Many false readings are owing to assimilation; when a transcriber had once found or written a word wrong, he purposely altered that, or related words, in conformity to the mistake.

Ken. Diff. i. p. 374, 415, &c. Diff. Gen. § 18, 84.

**נער** "a boy," is 21 times, in the Pentateuch, put for **נערה** "a girl," which last is found but once; Deut. xxii. 19. and there, too, **נער** is found in 12 MSS. But the Masora points as **נערה**; and directs it to be read so. It seems impossible

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that this could have happened so often, by chance; it must have been by assimilation.

1 Kings viii. 30. "hear *to* (לך) heaven;" but 2 Chron. vi. 21. "from," (מן), which is right. In v. 32, 34, 36, 39, 43, 45, 49, מן is wanting, by assimilation; but it is necessary.

Ezek. xl. the sign of the plural before the suffixed ׀, is omitted in 34 words, by assimilation; the Keri adds them in all MSS.

Ken. Diff. Gen. p. 117. et in loc.

731. Critical transcribers sometimes transferred what they thought a clearer or fuller expression, or added a circumstance, to one place, from a parallel passage; a liberty often taken, especially in the Gospels; and therefore, of two readings, (particularly in the Gospels) one of which is exactly conformable to a correspondent passage, and the other not, but yet consistent with it, the latter is preferable.

Mat. xiii. 8. *και* is wanting in above 30 MSS. Syr. Perf. Arab. Ethiop. Erasf. 1 Ed. Ald. it has been taken from Mark, or Luke, as emphatical. (Mill. Kust. Griesbach. in loc.) V. 35. *της καρδιας* is wanting in all Stephens's MSS. except one, and near 40 others; in Vulg. Syr. Copt. Perf. Arab. and some quotations; it has been taken from Luke vi. 45, where it is found in most MSS. (Jid. in loc.) Ch. xx. 22, 23. *η το βαπτισμα ο γω βαπτίζομαι, βαπτισθηναι;—βαπτισθησθε*, is wanting in several MSS. Vulg. Ethiop. Copt. and most quotations; it has been taken from Mark x. 38, 39. (Mill and Griesb. in loc.)

Mat. xxvii. 35. *ινα πληρωθη, κ. τ. λ.* to the end of the verse, is wanting in all Stephens's, Alex. and 56 others, Syr. Copt. Ethiop. Arab. most copies of Vulg. and in many quotations; it has been taken from John xix. 24. (Mill. Kust. Griesb.

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in loc.) Mat. ii. 17. *εις μετανοιας*, wanting in Alex. and 9 others. Vulg. Syr. Copt. Goth. Perf. Ethiop. Armen. and in Mat. ix. 13.; it is wanting in 6 MSS. and the same versions; it has been taken from Luke v. 32. where it is found in all MSS. and versions. (Jid.) Luke iv. 8. *ινα γε οπισω μου Σατανα—γαρ*, wanting in several MSS. all versions and quotations; it has been taken either from Mat. iv. 10. or rather, because wanting there in most MSS. and in Vulg. Syr. from Mat. xvi. 23. (Grot. Mill. Kust. Griesb. in loc.) John vi. 11. *τοις μαθηταις, οι δε μαθηται*, wanting in Alex. and 4 other MSS. Vulg. Syr. Goth. Copt. Perf. Arab. Ethiop. it has been taken from the other Gospels. (Jid. et Erasf. Zeger. in loc.)

732. Critics sometimes corrected the New Testament from the Greek version of the Old; and, therefore, when one reading of a quotation agrees exactly with that version, and another not so exactly, the former, if not well supported, is suspicious, and the latter preferable.

Michael. § 18.

Luke iv. 8. *ιστασθαι τους συντετριμμενους την καρδιαν*, is wanting in several MSS. and versions; it has probably been taken from the 70. (Mill. et Griesb.)

733. Critics sometimes altered the text of the New Testament, in conformity to the Vulgate version; and readings plainly arising from this cause, deserve no regard.

Macknight on Epistles, Gen. Pref. Sect. 1.

734. Critics sometimes introduced alterations, or additions, into a passage, from what goes before or after.



Mat. v. 18. *καὶ τῶν προφητῶν* is added in some MSS. and in Armen. et Irenæ.—from v. 17. (Mill. et Griesb. in loc.) Ch. vi. 18. *ἐν φανέρῳ* is wanting in above 50 MSS. and all versions except the Ethiop.—it has been taken from v. 4, 6. where, too, it is wanting in many copies, and therefore probably a gloss. (Kuff. et Jid. in loc.) Ch. xxxv. 13. *ἐκ τῆς ἀνδραπῆς ἐρχεται*, is wanting in Alex. and 12 others; in Vulg. Syr. Copt. Perf. Arab. Ethiop. and quotations; it has been taken from the preceding chapter. (Jid. in loc.) Mark vi. 12. after *ἐπέκλησαντο* is added *ἐπι τῆς διδασχῆς αὐτῶν* in some MSS. and Vulg.—from ch. i. 22. (Jid. in loc.)

735. Critics sometimes altered their copies, with a view to correct some word in them which they understood not, or reckoned faulty; and therefore, when of two readings one is perfectly clear, and the other difficult, or obscure, but such as may be explained by the help of antiquity, or perfect knowledge of the language, the former is suspicious, and the latter is probably genuine.

Michael. § 15. Marsh's Michael. ch. 6. sect. 11.

Luke xvi. 9. *μαμωνά της ἀδικίας*, changed into *ἀδικῆ μαμωνά* in the Camb. MS.—*ἐκλειπῆτε*, or *ἐκλειπητε*; this is the right reading; it has indeed an unusual sense, but is found in the 70.—changed into *ἐκλειπη*, or *ἐκλειπη*, in the Alex. Camb. Syr. Perf. Ethiop. (Mill. et Griesb. in loc.) Acts xxi. 3. *ἀναφανῆτες*, this is the common reading, and best supported; but changed into *ἀναφανῆτες* in some copies; this, however, is irregular, and therefore corrected into *ἀναφανῆτες*. (Mill. in loc. et Prol. 1262.)

736. Critical transcribers sometimes omitted words which they reckoned superfluous.

Mark vii. 37. *τὸς ἀλλυθς*, is omitted in 1 MS. Ch. x. 19. *μη*  
*ἀποστῆ*

*ἀποστῆσθης*, omitted in 6 MSS. and in Arm. it seems included in *ἐκλειπῆς*, and is not in the other Gospels. (Mill. et Griesb. in loc.)

737. Critics, in transcribing, sometimes added words for illustrating what they thought defective or improper.

Luke i. 64. *διηρθρωθῆ*, "was loosed," is added in Camb. and Compl.; it seemed improper to say that the "tongue" was "opened." (Grot. Mill. Kuff. Griesb. in loc.)

738. It was common to write alterations, or additions, for the sake of illustration, as glosses on the margin, whence transcribers, afterwards, sometimes took them into the text; and, for this reason, the fuller reading, whenever it could serve for illustration, or correction, is generally suspicious, and to be rejected.

Wetstein, Prol. c. 16. can. 9. Ken. Diff. Gen. § 18, 3.

Mat. vi. 33. There is added in some copies *αὐτίτι τα μεγάλα, ἢ τα μικρά ὑμῖν προστέθεται ἢ αὐτίτι τα ἐπιγεγνα, ἢ τα ἐπιγεγνα ὑμῖν προστέθεται*, and in Orig. contra Cels. l. 7. et de Orat. Clem. Alex. Strom. 1. but it is a gloss. (Mill. in loc. et Prol. 695. Whitby, Exam. l. 2. f. 1. § 3. Griesb. in loc.)

Mar. i. 16. *ἀδελφον αὐτῶν*—*τῶ Σιμωνος* is added in all Stephens's, in 32 others, and R. Steph. Edit.—*ἀδελφον Σιμωνος* in 1 MS, *τῶ Σιμωνος* in 1 MS.—*αὐτῶ Σιμωνος* in 1 MS.—it is a gloss for removing the ambiguity. (Mill. Kuff. et Griesb. in loc.)

Luke vii. 16. *λαον αὐτῶν*.—*εἰς ἀγαθον* is added in 11 MSS. Arab. Arm.—it is a gloss (Mill. et Griesb. in loc.)

1 Cor. v. 6. and Gal v. 9. *ζυμοι* is the reading in almost all copies; yet perhaps it is a gloss. *Δολοι* "corrupteth," is  
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found in Clem. gr. et lat. Germ. lat. Vulg. Iren. and other quotations. In Gal, *δαλοι ζυμοι* are both found in Clem. gr. The former word is used by the apostle in 2 Cor. iv. 2, but in the above places was, perhaps, not understood, or thought improper.

739. Persons have sometimes made alterations in the copies of Scripture, with a wilful intention of corrupting them, in order to answer some particular purpose.

Marsh's Michael, ch. 6. § 12,

740. It has been a question, Whether the Jews have, in any instance, wilfully corrupted the Old Testament? It is denied, because of their veneration for the Scriptures, their not being accused of it by Christ, the impossibility of their doing it afterwards without detection, and their having left so many predictions favourable to Christianity. But, it is answered, that their veneration for the Scriptures gives no absolute security; that there are good reasons for Christ's not accusing them, though guilty; that they might hope to avoid detection by the ignorance of Hebrew among the first Christians; that the earliest who understood it do charge them with wilful corruptions; that their not going all lengths, is no proof that they have attempted none; that evidence of a single instance, would outweigh all general arguments; and that, though the charge against them has sometimes been carried too far, yet, there is sufficient evidence that, for the honour of their own nation, or from hatred to Christianity, they have wilfully corrupted some texts, and, in others,

others, given the preference to false readings, which had at first arisen from other causes.

Ken. Diff. 1. p. 275. Diff. 2. p. 349. Diff. Gen. § 21, 24, 66, 67, 68, 76, 84.

Judg. xviii. 30. "the son of (*מנשה*) Manasseh." Heb. 70. but wilfully corrupted from *משה*, for the honour of Moses. This is confessed by R. Solomon Jarchi, and confirmed by the several irregular ways of writing the *נ*, and by the agreement in time. Vulg. MSS. of 70. (Ken. Diff. 2. p. 51. Diff. Gen. § 21. cod. 490, 614. et in loc.)

Deut. xxvii. 26. "that confirmeth not the words;" but it is quoted, Gal. iii. 10. "all the words," which is necessary for the argument, and *כל* is found in 4 Heb. MSS. 6 Chald. MSS. Samar. and its version, and 70. It has been omitted, that the Jews might not seem to be under the curse, or in opposition to Paul. (Ken. in loc. et Diff. 2. p. 47. Diff. Gen. § 81, 84, 85.)

Josh. xv. 59. Eleven cities are here mentioned in 70, one of which is *Εφραθα*, *αυτη εστι Βαιθλεεμ*. They were probably at first omitted in the Hebrew, by means of the last word being also before this clause; but the omission has been continued, because Bethlehem (the birth-place of the Messiah, Mic. v. 2.) is no where else called Ephrathah. (Ken. Diff. 2. p. 57. Diff. Gen. § 84.

Isa. lii. 14. *עליו*, "at thee." This reading confounds the prediction, by the change of person; but *עליו* is found in 2 MSS. Syr. Chald. Vulg. MSS. Aqu. it is so translated in the Eng. of Coverdale, and in Edit. 1537, 1540, 1566, and is right. It might have been altered by chance, but probably by design, as the alteration is also made in the 70. (Ken. Diff. Gen. § 79. p. 35. n. 45. n. Lowth in loc. Ch. lxiv. 4. the present Hebrew is unintelligible; it has been corrupted, in opposition to Paul's quotation, 1 Cor. ii. 9. (Ken. Diff. Gen. § 84, 6, 7. Lowth in loc.)

741. Some false readings, though not so many as have been imputed to them by the Fathers, and by others on their authority, were introduced, or attempted, by the ancient heretics, purposely in favour of their errors; but such were easily detected, and soon rejected.

Michael, § 15. Pfaff, c. 11. § 2. Mill. Prol. passim.

742. The prevailing party in the church, who have always called themselves the orthodox, had it much more in their power to introduce and transmit false readings; and they have sometimes introduced them, and oftener given them the preference after their being accidentally made, on purpose to favour some received opinion, or to preclude an objection against it.

Michael. Pfaff. ib.

Mat. i. 18. *πριν η συνελθειν αυτες*, and v. 25. *αυτης τον προτοκοον*, are omitted in some MSS. purposely, but unnecessarily, in favour of the perpetual virginity. (Mill. et Griesb. in loc.)

Mar. viii. 31. Instead of *μετα τρεις ημερας*, 4 MSS. have *εν τη τριτη ημερα*,—for the fact. (Eras. Mill. et Griesb. in loc.)

Ch. xiii. 32. *ουδε ο υιος*—omitted in some copies, and rejected by some Fathers, as favouring the Arians. (Mill. in loc. et Prol. 826. Griesb. in loc.)

Luke i. 35. *γεννημενοι*,—*ΕΚ ΣΟΥ* is added in 3 MSS. Vulg. Syr. Perf. Arab. several quotations, and Eng.—against the Eutychians. (Ibid. in loc. et ib.)

1 John iv. 3. After *ο μη ομολογει τον Ιησυν Χριστον εν σαρκι εληλυθота*, is added, *ο λυει (ορ καταλυει) τον Ιησυν*, in 1 MS. Vulg. and almost all quotations. It was perhaps, at first, a gloss, and afterwards taken into the text, in opposition to Cerinthus and Ebion.

Mill.

Mill. in loc. et Prol. 286, 501, 615, 846, 927, 928, 1320.

743. Mistaken zeal is forward to impute false readings to design in those whom it opposes; but we ought not to ascribe them to this principle rashly, where they might have naturally arisen from chance, or where there is no positive presumption or evidence of design.

Mill. Prol. passim.

### SECT. III.

#### *Of the Kinds of False Readings.*

744. FALSE readings are of four kinds,—Omissions, Additions,—Transpositions,—and Alterations; and each of them may be either of letters, of words, or of clauses.

745. It will be useful to take notice of some of the most remarkable of each kind; especially such as are found either in several MSS., in received versions, or in printed editions; pointing out how they have arisen, and how they are corrected.

746. I. Omissions easily happen through carelessness, and sometimes have been made by design; but always alter, pervert, or destroy the sense, which will be restored by supplying them.

747. 1. The omission of a single letter may happen very readily, and from many different causes, and has happened very frequently; but is often of great importance.

Num. xxii. 5. "The land of the children (עמו) of his people;" this is unmeaning. But עמון "Ammon," is found in 12 MSS. Sam. Syr. Vulg. and is right. (Ken. in loc. et Diff. Gen. p. 77. note.)

Ezek. xxxiii. 21. בשתי "in the *twelfth* year;" but בעשתי "eleventh," is found in 8 MSS. and in Syr. which is evidently right. See 2 Kings xxv. 8. (Ken. in loc. et ib. § 105, 179. p. 83. n.)

748. Sometimes by accident, and sometimes designedly, when the introduction of the vowel points was thought to render them unnecessary, the vowel letters, in particular, have been improperly omitted, especially ו and י, on account of their smallness; and the omission has produced improper, and even absurd readings.

Job. i. 16, 17. עור; but v. 18. ער. (Ken. in loc. et Diff. Gen. § 167.)

Ch. ii. 11. 22. 1. צופר; but xi. 1. xlii. 9. צפר. (Jid. ib.)

Josh. xvii. 11. ובנותיה, "and her towns," five times, right; but ובנותיה once. So Judg. i. 27. four times right, once wrong. Judg. ii. 7. יחושוע—יחושוע. (Jid. ib.)

749. The improper omission of ו vitiates the language, or changes the sense, by altering the persons of pronouns<sup>1</sup>, and the numbers of verbs<sup>2</sup>, by taking away the copulative<sup>3</sup>, and when it is conversive, turning the future into the past<sup>4</sup>, by suppressing the possessive pronoun<sup>5</sup>.

<sup>1</sup> Zech.

<sup>1</sup> Zech. xii. 10. "They shall look (אלי) upon me." Heb. 70. Vulg. but this is wrong; it occasions a confusion of persons. The true reading is אלי "upon him," which is found in 40 MSS. John xix. 37.

Ken. in loc. Diff. 2. p. 536. Diff. Gen. § 43, 65, 95, 150.

<sup>2</sup> Gen. v. 23, 31. ix. 29: וחי, "all his days was," which is wrong; but וחי is found in many MSS. and in Sam. So Num. ix. 6. (Ken. Diff. Gen. § 167.)

Ifa. lxxv. 1. שאלו "them that asked;" but שאלוני, "asked for me" in 2 MSS. and is better. בקשני, "him that sought me;" but בקשוני, "them," in above 100 MSS. oldest Edit. and all Versions. Rom. x. 20.

Lowth in loc. Ken. ib. and Diff. Gen. p. 87. n.

<sup>3</sup> Ifa. i. 3. "Israel."—וישראל, "but Israel," in 70. Syr. Vulg. Aq. Theod. Eng. (Lowth in loc.) ועמי—עמי "and my people," in 16 MSS. 70. Syr. Vulg. (Lowth, ib.) Ifa. xvii. 14. xxvii. 9. xxx. 14. xli. 5; 7. xlii. 1, 7. xlvi. 11. xlix. 9. l. 5. lv. 13. (Jid.)

<sup>4</sup> Jer. xxxi. 33. נחתני, "I have put." This is applied by the Jews to their own law, in opposition to Christianity; but the connexion shows it to be wrong. ונחתני, "and I will put," is found in 19 MSS. Chald. and other ancient versions, except 70, in which it is נחש; דאסו. This text is quoted, Heb. x. 16. as a prediction, where it is נחש; but דאסו is found in one MS. Syr. Arab. Ethiop. Copt.; and the connexion shows it to be right.

Ken. in loc. Diff. Gen. § 66. and n. p. 83. n. Mill in loc.

<sup>5</sup> Ifa. iii. 13. עמו—עם, "his people." 70. the sense requires this reading. (Lowth in loc.)

750. The improper omission of *ו*, which has been very frequent, perverts the syntax or the sense, by turning plural into singular nouns <sup>1</sup>, by changing the persons of verbs <sup>2</sup>, by altering the future into the past <sup>3</sup>, by suppressing the affix pronoun <sup>4</sup>.

Num. xii. 3. "Now the man Moses was very meek." עני; but this has no connexion with the context, and he everywhere represents himself as a man of great warmth. 16 MSS. read עניו, "responfor." Now the man Moses gave forth more answers (from God), or, was highly favoured with answers, &c. Ken. Remarks.

<sup>1</sup> Gen. xli. 8. דולמו, "his dream;" but this does not agree with אותם, "them," in this verse, and he had dreamed twice, v. 5. The Sam. has דולמיו, "dreams." (Ken. Diff. Gen. § 167.)

Ifa. lii. 5. משלו, "he that rules over them," יהויליו (plur.) "make them to howl;" this is wrong. משליו, "they who rule," Keri. above 120 MSS. יווליו, "make their beast of it," 5 MSS. Chald. (Ken. and Lowth in loc.)

Ch. liii. 4. דולינו, "our infirmity;" but דולינו, "our infirmities," in 7 MSS. and 3 Edit. (Jid.)

<sup>2</sup> Job xlii. 2. ידעה, "thou knowest;" but ידעתי, "I know," Keri. about 80 MSS. all Verf. Eng. and is right. (Ken. in loc.) Ezek. xvi. 59. ועשית, "thou wilt deal with thee," absurd. ועשיתי, "I will," &c. Keri. 25 MSS. Verf. Eng. Jid.

<sup>3</sup> Psa. xxii. 29. אכלו, "have eaten."—יאכלו, "shall eat," 1 Edit. perhaps right. Eng. (Ken. Diff. Gen. cod. 255.)

<sup>4</sup> Ifa. iii. 4. דוכרמי—דוכרם, "my vineyard." 70. Chald. Jerom. Ch. xii. 2. זמרתו—זמרת, "my song." 1 MS. 70. Vulg. Syr. Eng. (Lowth in loc.)

751. 2. Omissions of entire words are very frequent; and always introduce obscurity, absurdity, or a difference in sense.

There are 50 whole words omitted in Ifaiah. (Lowth, Prel. Diff. p. 65.)

Gen. xxv. 8. ושבע, "and full"—of what? ימים, "of days," is added in 3 MSS. Sam. 70. Syr. Vulg. Arab. This was a customary phrase, ch. xxxv. 29. 1 Chron. xxiii. 1. xxix. 28. Job. xlii. 17. Eng. "of years," (Ken. Diff. Gen. § 25, 108, 136, 176, 179.)

Jos. viii. 27. ישראל; but בני ישראל in 94. MSS. and all Verf. (Ken. Diff. Gen. p. 87, n.) Ch. xxii. 34, "called the altar—for it shall be a witness;" this is defective; but ער, "witness," is found in several MSS. Chald. MSS. Syr. Arab. Vulg. Eng. the sense requires it. (Ken. in loc. Diff. 1. p. 444. Diff. 2. p. 175, 178. Diff. Gen. § 25, 55, 108.)

Judg. xv. 6. אביו, "her father;" but בית אביו, "the house of her father," in 20 MSS. 70. Syr. Arab. (Ken. in loc. et Diff. Gen. p. 87. n.)

1 Sam. xvi. 23. רוח אלהים; but רוח אלהים רעה, "an evil spirit from the Lord," in 4 MSS. Chald. all Verf. the connexion requires this addition. (Ken. in loc. et ib.)

2 Sam. vi. 6. "Uzzah put forth—to the ark;" this is defective; but את ידו, "his hand," in all Verf. and 1 Chron. xiii. 9.

Ver. 7. על השל, but there is no such noun, and the suffix is wanting. על אשר-שלח ידו "because he put forth his hand," Syr. Arab. 1 Chron. xiii. 10. two words omitted, one letter changed, two transposed.

Ch. xiii. 37. "And—mourned." Who?—וישמע דוד, "and David heard it, and mourned," in 1 MS. all Verf. Eng. (Ken. Diff. Gen. p. 80. n.)

1 Chron. vi. 28. (Heb. v. 13.) "the first born ושני; this is not

not true, but Joel, 1 Sam. viii. 2. לַמֶּלֶךְ is omitted. "Joel, and the second Abiah." (Ken. Diff. Gen. § 113.)

Pfal. ix. 18. "The expectation of the poor shall—perish." אֵל, "not," in 1 MS. Chald. all Verf. Eng. evidently right.

Ken. in loc. et Diff. Gen. cod. 153.

Job xxviii. 17. "the exchange of it—jewels." אֵל, "not," in 1 MS. Sym. Eng. right. Jid. ib.

Pfal. lkv. 1. "vow paid,"—in *Jerusalem*, is added in Vulg. Ethiop. Arab. 70. Comp. Ald. and several MSS. right; the structure requires it.

Ken. Diff. Gen. § 89.

752. 3. There have sometimes happened omissions of several words together, or of whole clauses, which, in a variety of ways, mutilate or vitiate the sense.

Gen. xxxv. 22. "Israel heard it.—Now the sons," &c. *piska*.

But the 70: adds, "and it appeared evil in his eyes." Num.

xii. 16. The Sam. adds the speech referred to, and repeated Deut. i. 20—23; this is right and necessary.

Ken. in loc. et Diff. Gen. § 24.

1 Sam. x. 21. After "Matri was taken," וַיִּלְכֶךְ מִשְׁפּוֹחַת דֹּמְטָרִי וַיִּלְבְּרִי; "And when he had caused the family of Matri to come near man by man," is added in 1 MS. and 70. right; the sense requires it. (Jid. ib. cod. 451.)

2 Kings xxiii. 16. "the man of God proclaimed [when Jeroboam stood by the altar at the feast; and he turned and lifted up his eyes to the sepulchre of the man of God] who proclaimed these words," &c. 70. Syr. MSS. the sense requires it, v. 17.

Ken. Diff. Gen. § 89.

Prov. xi. 16. "A gracious woman retaineth honour; [but she that

that hateth righteousness is a throne of disgrace. The slothful come to want wealth;] but strong men retain riches." 70. Syr. Arab.

Ken. ib. § 165. et Diff. i. p. 508.

Luke xi. 2. Γενθῆται το δειλημα σου, ὡς εν υμῶν, κη επι της γης, is wanting in some MSS. Vulg. Armen. Origen. Augustin. Ver. 4. αλλα ῥυσαι ἡμας απο του πονηρου, is wanting in some MSS. Vulg. Armen. Copt. August. Origen.

Mill. and Griesb. in loc.

753. II. Additions and interpolations have often been made in transcribing the Scriptures, and perplex the sense, which will be cleared by removing them.

754. 1. The interpolation, or addition, of letters, has been common among transcribers; but generally destroys or alters the sense.

2 Chron. iv. 19. דושלדנור, "the tables;" but there was only one, דושלדן, see 1 Kings vii. 48. עליו turned into עליוה, by assimilation.

Ken. Diff. Gen. § 167.

1 Theff. ii. 7. ἡπιοι, "gentle," which the sense shows to be right;—but ἡπιοι, "infants," in 10 MSS. Vulg. Ethiop. and quotations.

Mill. Kust. and Griesb. in loc. et Prol. 488.

755. In Hebrew, the vowel letters, especially ו and י, have often been improperly added; and the language disfigured, or difficulty occasioned by the addition.

2 Sam. xii. 1. "the one rich, and the other *שׂאֵר* head;" but it

it is רש "poor," in 22 MSS. v. 4. "took" זרעש "the head's lamb;" but דורש "the poor man's," in 15 MSS.

Ken. in loc. and Diff. Gen. 167.

Ifa. i. 4. משחיתים, "corrupters;" but משחחים, "corrupted," in 5 MSS. So Prov. xxv. 26. This last is preferable.

נזר, "separated," from נזר; but נזורי, in 32 MSS. and 2 Edit. from זור, "alienate," which is better.

Ken. and Lowth in loc.

Ver. 7. The last זרים, "strangers," is tautologous; perhaps זרם, "inundation."

Lowth in loc.

Ifa. vi. 5. נדמיתי, "I am undone;"—but נדמתי, "I am struck dumb," in 28 MSS. 3 Edit. Vulg. Syr. Sym.

Lowth in loc.

Ifa. x. 13. כאמיר, "as valiant;"—but כביר, "strongly feated." Keri. 12. MSS.

Lowth in loc.

756. The arbitrary and improper insertion of ו, changes the personal pronouns, turns singulars into plurals, and gives superfluous conjunctions.

Josh. vi. 7. יאמרו, "dixerunt;" but the nominative is "Jo-  
shuah." The Keri is יאמר, and this is found in 34 MSS.

Ken. in loc. et Diff. 1. p. 438. Ifa. i. 6. lxiii. 7.

Lowth in loc.

1 Kings vii. 36. ועל ומסגרותיה, "and on and the borders." but ו is wanting, Keri. and 21 MSS. Ken. Diff. Gen. § 167.

Ifa. i. 23. xix. 13.

Lowth in loc.

757. The interpolation of ו has, in very many instances,

stances, turned singular nouns into plurals, the second persons of verbs into the first, the past into the future, and gives a suffix pronoun where there should be none; and, in all these cases, introduces great impropriety or perversion of the sense.

Ifa. xiv. 11. ומכסך;—but, ומכסך, "covering," in 28 MSS. 7 Edit. 70. Vulg.

Lowth and Ken. in loc.

Ruth iii. 3. "anoint thee, and I will put on" ושמתי (but ו is wanting, "thou shalt," in Keri. and 239 MSS. and Edit.) "thy raiment upon thee, and I will get me down" וירדתי (but ו wanting, "thou shalt get thee down," in Keri. and 111 MSS. and Edit.) "to the floor, but make not thyself known."

Ken. in loc. and Diff. 1. p. 447.

Ifa. xxxvi. 5. אמרתי, "I say," wrong;—but אמרת, "thou sayest," in 16 MSS. Syr. 2 Kings xviii. 20. The sense requires this.

Lowth in loc. Ken. ib. and Diff. Gen. p. 83. n.

Pfal. cx. 4. על דברתי, "after my order Melchizedek;" this is not sense;—but דברת, "the order of," &c. in 2 MSS. Verf. Heb. vii. 17, 21.

Ken. in loc.

758. 2. There have been interpolations of words, from many causes, and, particularly, from taking marginal glosses into the text; which disturb or destroy the sense.

Ifa. ii. 20. לו, "for himself," is wanting in 1 MS. and 70.; it is superfluous.

Lowth in loc.

Isa. x. 23. "In the midst of all (לִב) the land," wanting in 75 MSS. and Edit. Chald. Rom. ix. 28.

Lowth in loc. Ken. ib. and Diff. Gen. p. 87. n.

Ezek. v. 7. "Neither (אֵל) have done," &c. wanting in 26 MSS. and Edit.

Ken. in loc. and Diff. Gen. § 104, 179.

Isa. liii. 11. צַדִּיק, "my righteous servant," wanting in 3 MSS. Lowth in loc.

Mat. xv. 8. τῶν σοφῶν αὐτῶν, wanting in some ancient MSS. Vulg. Syr. Armen. Copt. Perf. Ethiop. perhaps it has been added from Isa. xxix. 13.

Erasm. and Griesb. in loc. Mill. ib. and Prol. 389.

759. 3. Several words, or whole clauses, have been interpolated, to the great disturbance of the sense.

Gen. xxxvi. 31—43. is found in all copies, yet not written by Moses; it has been added from 1 Chron. i. 43—54.

Ken. Diff. Gen. § 18, 3.

Deut. ii. 9—12. not by Moses. Jid. ib. § 167.

2 Kings vii. 13. נִשְׂאָרוּ בְּזוֹ הַדָּבָר כֹּל דּוֹמֵן יִשְׂרָאֵל צִשָּׁר, "are left in it, behold they are as all the multitude of Israel, which;" this clause is repeated twice, but wanting in 36 MSS. 70. Syr. and Chald. mss.

Ken. in loc. and Diff. Gen. § 89, 179.

Ch. viii. 16. "In the fifth year of Joram—and of Jehoshaphat king of Judah," וּיְהוֹשָׁפָט מֶלֶךְ יְהוּדָה; but this is not true; the Eng. mistranslates;—but the clause is wanting in 2 MSS. 70. Compl. Ald. Vulg. mss. and all the oldest Edit. Syr. mss. oldest Edit. of Eng. it has been taken from the line below.

Ken. in loc. and Diff. Gen. § 19, 109, p. 49. n.

2 Chron. xxxvi. 22, 23. are improper, for there is an interval of 70 years; the book breaks off abruptly, yet it has long been

been the last in the Bible. These verses have been added from Ezra i. 1, 2. which is still found immediately following this book, in one Heb. MS.

Ken. Diff. i. p. 491. Diff. Gen. cod. 431.

Isa. xxx. 26. "as the light of seven days," is wanting in most copies of 70.

Lowth in loc.

Jer. lii. has been added; for ch. li. 64. ends Jeremiah's words. It is taken from 2 Kings xxiv. 18, &c. but with several errors. Ver. 28, 29, 30. are interpolated; they contradict 2 Kings xxiv. 16. Ver. 34. "until the day of his death, all the days of his life," are superfluous; and they are wanting in one ancient MS. and 2 Kings xxv. 30.

Ken. in loc. et Diff. i. p. 481.

Mat. x. 8. μακρὸς ὄψους, wanting in 56 MSS. Armen. Perf. quotations; probably added, for the apostles raised none during Christ's life.

Mill. Kust. and Griesb. in loc.

Ch. xxiii. 13. omitted in Cam. Arab. mss. very ancient Lat. mss. Sax. Orig. Jerom. Eufeb. perhaps added from Mark or Luke; it is transposed with v. 14. in near 30 MSS. several Edit. Vulg. Copt. Syr. Arab.

Mill. et Griesb. in loc.

Luke xvii. 35. Δύο σπονδαὶ ἐν τῷ ἀγγεῖ, &c. is added in 6 MSS. several Edit. Vulg. Syr. Perf. Goth. Arab. quotations.—probably from Mat. xxiv. 40. for it is wanting in Alex. and most other MSS. and in Copt.

Mill. Grot. and Griesb. in loc.

Acts viii. 37. is wanting in Alex. and about 30 others, in Syr. Ethiop. Copt. it has been a marginal illustration from Rom. x. 9.

Mill. Kust. and Griesb. in loc. and Prol. 371. Grot. in loc.

V. 39. For πνεῦμα Κυρίου, there is πνεῦμα ἀγίου ἐνεπνεύσθη εἰς τοὺς



αγγελος δε Κυριου, in Alex. and several other ancient MSS. and in Jerome; but probably added from ch. x. 44. or xi. 15.

Mill. et Griesb. in loc.

760. III. Other false readings are produced by transposition; and often create difficulties, which can be removed only by correcting them.

761. 1. The transposition of letters in a word, often changes its sense, or deprives it of all meaning, and, in proper names, occasions an appearance of contradiction.

The Masora admits the transposition of letters in 62 words, but it is more frequent.

In the Bible, שמלח occurs 16 times; and שמלה, 27 times, "garment;" the latter is the right reading. Sam. MSS. from שמל, (Arab.) "vestivit."

Isa. i. 25. כבד; perhaps it should be בכר, "in a furnace." Mic. iii. 3. כאשר, "as which."—כשאר, "as morsels." 70. Chald. Eng.

Lowth.

Jer. xii. 4. "He shall not see (אחריתנו) our last end." 70. has, "our ways," ארוחותנו; this is preferable. וז and ו have been transposed, and ו changed into י.

Ken. Diff. 1. p. 512.

Chap. xxviii. 13. מושה and מושה, "yokes;" the former is wrong, but right in 20 MSS. מושה is found in 16 MSS. in the former place, and in 15 in the latter. משה is found in 2 MSS.

Ken. in loc. and Diff. Gen. § 167.

Ch. xxxii. 23. "Neither walked," בחרותך, a barbarous word; בחורתך, "in thy law," Keri. above 30 MSS.

Jid.

Zech.

Zech. xii. 10. "they have pierced," דקרו, right; but רקרו, "they have insulted," in 1 MS. 70. in most copies.

Ken. in loc. Diff. Gen. § 70.

Josh. xxiv. 30. "Timnath-herah," טרוח, right;—but Judg. ii. 9. דורס "heras;" but טרוח is found in 6 MSS. Vulg. Syr. Arab.

Ken. ib. and Diff. Gen. § 167.

Jehoram's only son is called אהזיהו, "Ahaz-ihu" 18 times; right;—but יהואז "Ihu-ahaz" thrice, and אהזיה, "Ahaziah," 5 times.

1 Kings x. 11, 12. אלמנמים—but 2 Chron. ix. 10, 11. אלמנים.

762. 2. There are transpositions of words, which produce confusion, obscurity, or absurdity.

Isa. iv. 5. כל מבין, "every station." wrong. for Zion was the only station; it is wanting in 4 MSS. but added before מקראתה in above 30 MSS.—"all her assemblies," in one ancient MS. and 70. right; it has thus changed its place. כל-כבוד, "all the glory." wrong. כל כבוד, "the glory over all." Zech. ii. v.

Ken. et Lowth in loc.

763. 3. There are likewise transpositions of whole clauses, sentences, or periods; which occasion difficulties of various kinds.

Exod. xxx. 1—10. This passage, concerning the altar of incense, is improperly inserted here; it is wanting in the Sam. it has been taken from the end of ch. xxvi. where it is wanting in the Heb. but retained in the Sam. and is properly introduced there, according to ch. xxxi. 6—11. xxxv. 12—16. xxxvii. 1. xxxviii. 8. xxxix. 35—39. xl. 3—7. v. 21—30.

Ken. in loc. and Diff. Gen. § 22, 24.

Job xl. 1—14. These verses improperly interrupt the description; v. 15. connects properly with ch. xxxix. 30. They

have originally followed ch. xlii. 6. where they are proper, forming a striking conclusion of the poem, and connected with v. 7, "after the Lord had spoken these words unto Job," &c. but, at present, Job concludes the poem, which occasions great confusion.

Ken. Diff. Gen. § 23, 165, and Remarks on select passages. Heath in loc.

Isa. vii. 8, 9. should stand thus, "head of Syria—of Damascus—of Ephraim—of Samaria—and within threecore and five years," &c.

Lowth in loc.

Isa. xxxviii. 21, 22. These two verses are no part of the song, and are improper here: v. 22. should follow v. 6. and v. 21. after v. 8. So they stand 2 Kings xx. 7, 8.

Lowth in loc. Ken. Diss. Gen. § 23.

Isa. xli. 6, 7. These two verses are unconnected; they have probably followed ch. xl. 20. where they are proper, and prevent abruptness.

Houbig, in loc. Ken. Diff. Gen. § 23.

764. IV. Finally, there are many false readings productive of difficulty or error, which consist in change or alteration,

765. 1. Not only similar letters, but others also, have been confounded and interchanged by transcribers; and important alterations in the sense have thence arisen.

The name of Nebuchadnezzar is written in 7 different ways.

2 Sam. xviii. 12. שמרי נ, "beware *who* of Absalom;" but לו, "preserve *to me*," in 2 MSS. Chald. 70. Syr.

Ken. in loc. and Diss. Gen. § 116.

Isa. i. 29. יבשו, "they;" but יבושו, "ye shall be ashamed,"

in

in 2 MSS. one Edit. Chald. Vulg. The connexion requires this.

Lowth and Ken. in loc.

Ch. vi. 9. ראו, but ראו in 13 MSS.; regular.

Jid.

Ch. viii. 9. רעו, "associate," but דעו, "know," in 70. which is better; being synonymous with "give ear," in the next line. V. 11. בוזקת, "with a strong hand;" but בזוקת, "as taking me by the hand," in 11 MSS. Syr. Vulg. Sym.

Jid.

Ch. xiii. 22. באלמנותי. but בארמנותי, in 1 MS.; right.

Ch. xxii. 19. יזרסך, "he shall pull thee," but אזרסך, "I will," in Syr. Vulg.; the connexion requires this.

Jid.

766. 2. Transcribers have often made a false reading, by putting one word instead of another.

Judg. 1. 22. ביה, "the house of Joseph," but בני, "the sons," in 8 MSS. 70. Arab.

Ken. in loc.

2 Chron. xxi. 2. יזרמל, but יזררה in above 20 MSS. 70. Vulg. The sense requires this.

Ken. in loc. and Diss. Gen. p. 83. n.

Psal. lxii. 11. שמעתי, but שמענו, "we have heard," in 10 MSS. Arab.; this is preferable.

Jd. ib. and Diss. Gen. cod. 255.

Prov. xv. 20. "A foolish man אדם, but בן son," in 6 MSS. 70. Syr. Chald.; this makes a proper antithesis to "wife son."

Jd. ib. Diss. 2. p. 188. Diss. Gen. § 25. and cod. 92.

Isa. ix. 11. צדי, "the enemies," but שרי, "the princes of Rezin," in 21 MSS.

Lowth and Ken. in loc.

Ch. xxxv. 2. "It shall rejoice with גילת וירן *joy and singing.*" גלת, in 4 MSS. and וירן, "Jordan," in 70. Syr. mss. "the well-watered plain of Jordan shall rejoice," on account of Christ's baptism there; it is thus a prediction of it. It has perhaps been designedly altered. לוד, "to it," but לך, "to thee," in 9 MSS.

Ken. Lowth and Houbig. in loc. Ken. Diss. Gen. § 81, 176. Lowth, Sacr. Poes. præf. 20. n.

767. 3. There have sometimes been substitutions of whole clauses or sentences, in place of others, totally different.

Prov. x. 10.—"but a prating fool shall fall;" there is here, neither connexion nor antithesis; it has been taken from v. 8. where it is proper.—"but he that freely reproveth, worketh safety," in Syr. Arab. 70.; it thus makes a proper antithesis; false and true friendship.

Ken. Diss. 1. p. 506. Diss. Gen. § 165.

#### SECT. IV,

##### *Rules of judging concerning various Readings.*

768. From the several particular observations concerning the various readings of Scripture, which have been hitherto made, may be deduced such general principles as will serve for determining which are spurious, and which genuine.

769.

769. The evidences by which various readings may be examined, are of two kinds,—external,—and internal; the former, arising from the authority of MSS. versions, and quotations; the latter, from the nature of the languages, the sense and connexion, and the known occasions of false readings; parallel places partake of the nature of both.

Michael. Int. Lect. § 16. Marsh's Michael. ch. 6. sect 13.

770. When the evidences of both kinds concur in favour of a reading, there can be no doubt that it is the genuine reading; and, therefore, we have full assurance of the genuineness of the great bulk of the Scriptures as contained in all the common editions.

771. When the evidence for and against a reading is divided, the determination must be made according to the circumstances of each particular case.

772. If the external evidence stands on the one side, and the internal on the other, the former ought, in general, to determine the question, for it is the most direct.

773. But, the internal evidence may, notwithstanding, be so strong, as to overbalance a great degree of external evidence; particularly, where the reading supported by the latter is palpably false, or, where the introduction and prevalence of it can be easily accounted for, without supposing it genuine, as in copies plainly framed in conformity to the Masora.

774.

774. Often, both the external and the internal evidence, is partly for one reading, and partly for another; and, they are divided with so great varieties of circumstances, that no rules of deciding, strictly universal, can be laid down.

775. But, if we distinguish various readings into four classes—certainly genuine—probable—dubious—and false; it may be possible to determine, with sufficient precision, the circumstances which entitle a reading to be placed in one or another of these classes.

776. 1. There are readings certainly genuine; and there are even different degrees of evidence, which may ascertain them to be such; and all such ought to be adopted without hesitation.

777. Readings are certainly right, and that in the very highest sense at all consistent with the existence of any various reading, which are supported by several of the most ancient, or the majority of MSS.; by all or most of the ancient versions; by quotations; by parallel places, if there be any, and by the sense; though these readings be not found in the common editions, nor, perhaps, in any printed edition.

Psal. xvi. 10. "Neither wilt thou suffer (דוסירך) *thy saints* to see corruption;" it is so rendered every where, as Psal. lii. 9. lxxix. 2. cxxxii. 9. cxlv. 10. but not true. But it is דוסירך "*thy holy one*," in Keri, all ancient MSS. and the majority  $\frac{1}{11}$ , Edit.  $\frac{1}{9}$ , several editions of the Talmud, Chald. and all ancient versions; it is so quoted Acts ii. 25. =31. xiii. 35—37, and reasoned from. The alteration might

might have been accidental, but, probably, has been designedly retained.

Ken. Diff. 1. p. 218, 496. Diff. 2. p. 107, 346, 469, 561. Diff. Gen. § 17, 35, 64, 85, 86, 150, 179, p. 83. n. Jid. and Houb. in loc.

1 King i. 18. "And *now* (ועתה) my lord, knowest not;" but גאחור "and *thou*," in 200 MSS. and Edit. Chald. all versions. v. 20. גאחור "And *thou*, the eyes of Israel are upon thee;" but ועתה, "and *now*," in near 100 MSS. Syr. Arab. Vulg. Chald. The sense requires both these alterations.

Ken. Diff. Gen. § 55. & in loc.

1 Chron. iv. 3. "These are (אבי) *the father* of Etam, Jezreel," &c.; this is absurd; but בני "*the sons*," in 8 MSS. on the margin of 4 more, and all versions. בני אבי in 6 MSS.

Ken. in loc.

Isa. xxvii. 2. "A vineyard (דומר) of red wine;" but דומר "the beloved vineyard," in 45 MSS. and Edit. 70. Chald.

Ken. and Lowth in loc.

Isa. lviii. 3. "Wherefore have we afflicted our *soul*" (נפשנו); but נפשינו "*our souls*," in 6 ancient MSS. 21 more, 1 ancient Edit. Chald. 70, Vulg. v. 8. כבוד; but וכבוד "*and the glory*," in 5 ancient MSS. 11 more. 70. Syr. Vulg.

Ken. and Lowth in loc.

Isa. lx. 21. "The branch (מטעי) of *his* planting;" but מטעי "of *my* planting," in Keri, 7 ancient MSS, 37 more, 6 Edit. Chald. Syr. Vulg. Eng.

Jid. ib.

Isa. lxiii. 15. "Where is thy *powers*" (גבורתך plur.) but גבורתך sing. in 7 ancient MSS. 25 more, 7 Edit.

Jid. ib.

Ezek. xxxv. 23. "I shall be sanctified in you before *your* eyes" (לעינייכם); but לעיניהם "before *their* eyes" in 191 MSS. and Edit. Chald. all versions. Eng.

Ken. in loc. and Diff. Gen. § 48, 55, 108.

Mat. i. 11. ἰωακίμ δε ΕΓΕΝΝΗΣΕ ΤΟΝ ΙΑΚΕΙΜ (ΙΩΑΚΕΙΜ) ΙΑΚΕΙΜ ΔΕ. Thus it is in Edit. H. Steph. and Beza, and in several MSS.; but wanting in most MSS. and Edit. and in all versions; it is an interpolation.

Mill. Kuff. and Griesb. in loc. Mill. Prol. 702, 1258.

Luke v. 7. ὥστε ΠΑΡΑ ΤΙ βυθίζεσθαι, "so that they sunk *a little*," Edit. Beza. 2 MSS. Vulg. Copt. Perf. Arab.; but wanting in all others; it is a gloss.

Mill. and Griesb. in loc.

Mat. xxv. 29. ἀπο δε του μη εχοντός, και Ὁ ΕΧΕΙ ἀρθνησεται, "even that which *he bath*," So it is in all ancient, and in the majority of MSS. and in all versions but one. ὁ δοκει εχει, "which he *seemeth* to have," is found in several MSS. and in Vulg. but it is wrong; it has been corrected from Luke viii. 18.

Mill. Kuff. and Griesb. in loc.

Rom. vii. 6. καταργηθημεν απο του νομου ΤΟΥ ΘΑΝΑΤΟΥ, in 2 MSS. Vulg. and a few quotations.—ἀποθανοντες, "that being dead," in 2 MSS. Edit. Beza. Eng.—ἀποθανοντες, "we being dead," in Alex. and most MSS. and Edit. Syr. Arab. Ethiop. and several quotations. This last reading is right; so v. 4.

Jid. ib. Macknight in loc.

Heb. xii. 20. η βολιδι κατατοξευθησεται, "or thrust through with a dart," wanting in Alex. and above 20 MSS. Vulg. Syr. Arab. Copt. Ethiop. Compl. edit. and several quotations; it has been added from Exod. xix. 13. in 70.

Jid. ib. and Mill. Prol. 991.

778. Readings are certainly right, which are supported by a few ancient MSS. in conjunction with the ancient versions, quotations, parallel places, and the sense; though they be not found in most MSS. nor in the printed editions; especially, when the rejection of them in these latter can be easily accounted for.

2 Chron. xi. 18. "Rehoboam took (בן) the *son* of Jerimoth to wife;" but בת "the daughter," in about 13 MSS. Keri, all versions, Eng.

Ken. in loc.

Pfal. xxii. 16. כארי "like a lion my hands and my feet;" but כארו in 8 MSS. כרו in 2 MSS. and margin of 3; "they pierced," 70. Syr. Vulg. Aq. Eng. The sense requires this, and it is a remarkable prediſtion; it has been altered, perhaps, by accident, but retained by design.

Ken. Diff. 1. p. 320, 499. Diff. Gen. § iii. c. 39. Jd. and Houbig. in loc. Lowth, Sac. Poet. Præl. 28.

Pfal. xxviii. 8. "The Lord is (למו) *their* strength;" but there is no antecedent. לעמו "of his people," in 6 MSS. and all versions.

Ken. in loc. and Diff. Gen. c. 39.

Isa. lvi. 12. אקודו "I will fetch wine, ו, d we will fill," &c. נקודו "we will," &c. in 1 ancient MS. Chald. Syr. Vulg. The sense requires this.

Lowth in loc.

Ezek. xi. 7. דוציא "be bath brought thee forth;" this gives no sense—אוציא "I will bring," &c. in 37 MSS. all versions, Eng.

Ken. in loc. Diff. Gen. § 48. p. 83. n.

Mat. ii. 18. ὁσνος και, wanting in 4 MSS. Syr. Copt. Arab. Ethiop.

270 RULES CONCERNING VARIOUS READINGS.

Ethiop. Perf. Vulg. Justin Mart. Jerom. Jer. xxxi. 13. it has been inserted in most MSS. from 70.

Mill. and Griesb. in loc. Mill. Prol. 384.

Eph. v. 9. Ὁ καρπὸς καρπὸς τοῦ πνεύματος, "the fruit of the Spirit" in most MSS. and Edit.; but φῶς, "of the light," is Alex. and 9 more, Vulg. Syr. Copt. Ethiop. and several quotations. The connexion shows this last reading to be right; it has been altered, because uncommon, from Gal. v. 22.

Mill. Kuff. and Griesb. in loc.

779. Readings in the Pentateuch, supported by the Samaritan copy, a few Hebrew MSS. the ancient versions, parallel places, and the sense, are certainly right, though they be not found in the generality of Hebrew MSS. nor in editions.

Gen. xlvii. 3. "Thy servants are (רעוד) a shepherd;" but רע "shepherds," in about 30 MSS. and Sam.

Ken. in loc. and Diff. Gen. § 54.

Gen. i. 25. "Ye shall carry up my bones (מוֹד) from hence;" but מוֹד אֶתְכֶם "from hence with you," in 11 MSS. Sam. all Verf. Exod. xiii. 19.

Ken. in loc. and Diff. Gen. § 48.

Lev. ix. 21. "As Moses commanded"—וְהָיָה אֵת מִשְׁחָוֹ, "as Jehovah commanded Moses," in 28 MSS. Sam. 70. Arab.

780. Readings in the Pentateuch, supported by the Samaritan, ancient versions, parallel places, and the sense, are certainly right, though they be not found in any Hebrew MSS. now extant.

Gen. ii. 24. וְהָיָה לְבָשָׂר אֶחָד "And they shall be one flesh"—but וְהָיָה מִשְׁנֵיהֶם, "And they two," in Sam. text and Verf.

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Verf. 70. Ital. Syr. Arab. Vulg. So Matth. xix. 5. Mark x. 8. 1 Cor. vi. 16. Eph. v. 31. Philo. Tertul. Epiph. Jerom. Aug.

Ken. in loc. Diff. Gen. § 17, 64, 77, 79, 85, 86.

Exod. vi. 20. "She bare him Aaron and Moses."—"And Miriam their sister," is added in Sam. text and Verf. 70. Syr.

Ken. in loc. and Diff. Gen. § 177.

Exod. xii. 40. "The sojourning of the children of Israel, which they dwelt in Egypt, was 430 years." But this is not true; it was only 215; it contradicts Gal. iii. 17. which says, that it was only 430 from the calling of Abraham, of which 215 elapsed before the going into Egypt, Gen. xii. 4. xvii. 1, 21. xxv. 26. xl. 9.—"Of the children of Israel and of their fathers (אבותיהם) Sam. Alex. and Ald. 70.) which they sojourned in the land of Canaan, and in the land (בְּנֵי) ובארץ, Sam. 70.) of Egypt," &c.

Capell. Crit. Sacr. p. 314. Houbig. Prol. & in loc. Ken. in loc. Diff. 1. p. 396. Diff. Gen. § 136.

781. Ancient MSS. supported by some of the ancient versions, and the sense, render a reading certainly right, though it be not found in the more modern.

Isa. lviii. 10. "Draw out thy soul (נפשך) to the hungry;" this is obscure and singular; but לֶחֶם "thy bread," in 3 ancient MSS. 5 more. Syr.; the 70. has both, ἀφρον ἢ ψυχῆς.

Lowth and Ken. in loc.

782. Ancient MSS. supported by parallel places, and the sense, may show a reading to be certainly right.

Isa. lxi. 4. "They shall build." Who? מִכֵּךְ "who spring from

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from thee," in 2 ancient MSS. 2 more. ch. lviii. 12. Kimchi.

Ken. and Lowth in loc.

783. The concurrence of the most ancient, or of a great number of MSS. along with countenance from the sense, is sufficient to shew a reading to be certainly right.

Ifa. lvii. 13. "Let thy companies deliver thee," יצילך (sing.) but יצילוך (plur.) in 10 ancient MSS. 29 more. 2 oldest Edit.

Ken. and Lowth in loc.

784. The concurrence of the ancient versions is sufficient to establish a reading as certainly right, when the sense, or a parallel place, shows both the propriety of that reading, and the corruption of what is found in the copies of the original.

Prov. xviii. 22. "He that findeth a wife, findeth a good thing." This is not true; it contradicts other maxims; but טובה "a good wife," in 70. Syr. Arab. Vulg. and several MSS. of Chald.

Ken. Diff. 2. p. 189.

Ifa. xli. 3. "He passed (שלום) peace;" ו is omitted, "in peace;" so 70. Vulg. Eng. v. 4. "Who hath wrought and done," this is defective.—אלה "these things," 1 ancient MS. 70. Vulg. Chald. Eng. has "it."

Ken. and Lowth in loc.

Ifa. lv. 9. "For the heavens are higher than the earth, so," &c. —א "as" is omitted; but found in all ancient Vers. Eng. Pfal. ciii. 11.; the sense requires it.

Houbig. Ken. Lowth in loc.

Ifa.

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Ifa. lvi. 5. "Unto them will I give—I will give (לי) him," but להם "them," in 70. Syr. Vulg. Chald. Eng. The sense requires it.

Lowth in loc.

Ifa. lix. 20. "Unto them that turn (ולשוב) from transgression in Jacob (ביעקב)" Eng. but ודשוב "and shall turn away transgression (ביעקב) from Jacob," in 70. Syr. Chald. Rom. xi. 26.

Lowth in loc.

785. In a text evidently corrupted, a parallel place may suggest a reading certainly genuine.

Judg. vii. 18. "Say, of the Lord and of Gideon;" this is defective. "The sword," דרב supplied from the execution, v. 20. Eng.

Ken. Diff. Gen. §. 108, 167.

2 Kings xxv. 3. "On the ninth day of the month;" this is defective.—דורגעי "the fourth," Jer. lii. 6.

Ken. ib. §. 108, 113.

1 Chron. i. 17. "The sons of Shem were Aram — and Uz," &c. "but the sons of Aram," Gen. x. 23. בני ארם is omitted, and ו prefixed to ער.

Ken. in loc. and Diff. Gen. c. 175.

Ifa. xvi. 7—10. "For אשעת the foundations" (אנעט "men," Jer. xlviii. 31.) "of Kirharezeth" ("Kirharezeth," v. 11. and Jer. ib. 36.) "shall ye mourn." ער נבאעט ("surely they are stricken," Eng.) but 70. joins these words with the next verse, כי שרמת דושבן "for the fields of Heshbon languish;" they render it, "and the fields of Heshbon shall not be put to shame," which is wrong; but 2 MSS. and Arab. have read אך נכלמו שרמת דושבן, probably right. V. 9. "For the shouting דודר ("the spoiler, or destroyer," בצירך Jer. ib. 32. Chald.) for thy harvest קצירך "upon

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"upon thy vintage," Jer. ib. Chald. 70. Syr.) is fallen." V. 10. "The treaders דורר (right, and corrects דורר in v. 9. Jer. ib. 33.) shall tread out wine; *I have made the shouting to cease,*" דשברתי ("the shouting is made to cease," דשברת, Jer. ib. 33. 70.)

Lowth in loc.

Ifa. xxx. 17. "At the rebuke of five shall ——— you flee;" this is defective—רבבה "ten thousand of you," Lev. xxvi. 8. Deut. xxxii. 30.

Lowth in loc.

Ifa. xxxvi. 7. "If thou say," sing.—but "ye," plur. 2 Kings xviii. 22. Chald. 70. 2 ancient MSS. The connexion requires this; for v. 21. "they held their peace."—העם "the people," 2 Kings ib. 36. 1 MS.

Ken. and Lowth in loc.

Ifa. xxxvii. 9. "When he heard it," וישמע, tautologous; it is wanting in 1 ancient MS.—ישב "he returned," 2 Kings xix. 9. 70. i. e. "he sent again." Jid.

V. 14. "Read it—spread it;" it should be, "them," ם has been put for דור, 2 Kings ib. 14. v. 18. "have laid waste all the lands (דארצות) and their land." גיים "the nations," 2 Kings ib. 17. and 10 MSS.—v. 20. נא "we beseech thee," is wanting; to be supplied from 2 Kings ib. 19. 18 MSS.—"thou, Jehovah, art the only ———" this is defective.—אלהים "God," ib.—v. 21. "that which thou hast prayed ———," defective.—שמעתי "I have heard." Ib. 20. Syr. 70.

786. Readings certainly genuine, ought to be restored to the text of the printed editions, though hitherto admitted into none of them, that they may henceforth be rendered as correct as possible; they ought,

ought, likewise, to be adopted in all versions of Scripture; and, till this be done, they ought to be followed in explaining it.

787. 2. There are various readings, probably genuine; when the evidence preponderates, but is not absolutely decisive, in their favour; of which kind, as criticism is not always susceptible of certainty, are far the greatest part of various readings; and the degrees of probability being infinite, according to the numberless minute alterations of circumstances, down from certainty to perfect doubtfulness, it is impossible to enumerate fully all the cases which fall under this head; but the most general cases may be distinguished.

788. Of two readings, neither of which is unsuitable to the sense, either of which may have naturally arisen from the other, and both which are supported by MSS., versions and quotations; the one will be more probable than the other, in proportion to the preponderance of the evidence which supports it; and that preponderance admits a great variety of degrees.

Gen. x. 4. "Dodanim," Heb. most MSS. Chald. Vulg. "Rodanim," in a few MSS. 70. 1 Chron. i. 7. Masor. and most MSS.; the last is rather probable.

Ken. in loc. and Diff. Gen. § 90.

Ifa. lx. 5. "Then shalt thou see (וראי) and flow together"—וראי "shalt thou fear," in 10 ancient MSS. 30 others; this last is most agreeable to the structure, for it makes the clause parallel to the next line.



V. 6. "The praises (תְּהִלָּה) of Jehovah"—תְּהִלָּה "praises," in 33 MSS. 3 Edit. ancient Vers.

V. 9. "The ships of Tarshish (בְּרֵאשִׁית) the first," כ is prefixed, "as at the first," in 25 MSS. and Syr.

Ken. and Lowth in loc.

Math. v. 27. *τοὺς ἀρχαίους*, wanting in 51 MSS. Compl. Syr. Goth. Copt. Ethiop. Arab. It had been taken from v. 21.

Mill. Kust. and Griesb. in loc.

Mat. vi. 4. *ἢ τὸ φανερόν*, wanting in 6 MSS. Vulg. Copt. and some quotations; but found in most MSS. Syr. Arab. Perf. and more quotations; the sense shews it to be right.

Mill. and Griesb. in loc. Whitby Exam. l. 2. c. 2. f. 7.

Luke ii. 22. "The days of their (*αὐτῶν*) purification"—*αὐτῶν* in 2 MSS. Vulg. Arab. Eng.—*αὐτοῦ* in 7 MSS. and Aug.; but both are wrong, for *αὐτῶν* is best supported, Alex. and 11 other MSS. Syr. Perf. Ethiop. Goth. Origen; it has been altered, to avoid imputing impurity to Jesus.

Griesb. in loc. Mill. ib. and Prol. 676, 759, 1438.

John ii. 17. *καταφαγεῖ*, Com. Edit.—*καταφαγεῖται* in Alex. and 57 other MSS. Origen. Compl. 2 R. Steph.

Mill. and Griesb. in loc.

Acts iii. 20. "He shall send Jesus Christ (*τὸν προεκηρυγμένον*) who was before preached unto you," in many MSS. and Vulg.—but *προεκηρυγμένον* "before appointed," in Alex. 32 more, some of them ancient. Syr. Arab. ancient quotations. 2 Edit. R. Steph. the last is most probable, and is confirmed by *προεκηρυγμένον* being in the Ethiop. which might be easily corrupted from it.

Acts xx. 28. "To feed the church"—*ἵνα χρίσῃς*, Syr. quotations; but it is wrong.—*κρίσειν καὶ θεοῦ*, in 21 MSS. quotations; yet wrong.—*κρίσειν*, in Alex. and 5 more very ancient MSS. Armen. Iren. and other quotations; preferred by some for the antiquity of authorities.—*δίδω*, in most MSS. Vulg.

Vulg. Ethiop. quotations; generally preferred for the number of authorities. This last seems rather probable, as there might be a motive to alter it, or add a gloss.

Mill. in loc. and Prol. 1365. Grot. Benfon. and Griesb. in loc.

1 Tim. iii. 16. "Great is the mystery of godliness; God (*θεός*) was manifest," &c. So it is in almost all MSS. Alex. is doubtful; but it is never so quoted by the Fathers in controversies, prior to Gregory of Nyssa; it is said to have been put in by Macedonius or Anastasius; it suits the sense best, and is probable.—*ἰς*, in Clem. Vulg. Syr. Ethiop. Armen. and several Latin quotations; "the mystery manifest in the flesh," is harsh.—*ἰς*, in 1 MS. perhaps also in Alex. and in several Greek quotations: it seems, from the accusation of Macedonius, to have been then common; but it has no antecedent. Any of these readings is easily accounted for.

Mill. in loc. and Prol. 489, 1034, 1035. Wettf. Prol. c. 16. § 12. Crell. in loc. Vorst. ib. Benfon, ib. Griesb. ib. Syke's Connex. c. 12.

789. Of two readings equally, or almost equally, supported by external evidence, that is probable, which best suits the sense, or the nature of the language, or which could not, so readily as the other, have been written by mistake.

Isa. xxxiv. 16. "My mouth, it (*פִּי דְהוָה*) hath commanded, and his Spirit," &c. Here is a disagreeable change of person; but *פִּי דְהוָה*, "the mouth of Jehovah," in 3 ancient MSS. 2 others. 70.

Ken. and Lowth in loc.

2 Cor. v. 15. "If (*ἵ*) one died for all," is omitted in many MSS. some of them very ancient, and in quotations; but

the sense requires it; and it might be easily left out before *לִפְנֵי*.

Mill. Kust. Griesb. in loc. and Prol. 748.

2 Tim. ii. 19. *Εγὼ Κύριος*—*το ὄνομα Κυρίου*; but *κυρίου*, in 23 MSS, most ancient, Vulg. Syr. Arab. Copt. Ethiop. quotations. The sense requires it.

Mill. Kust. and Griesb. in loc.

790. The sense, and other internal evidences, may even render the reading of a few MSS. probable, in opposition to that of the greater number, and of versions and quotations.

Psal. xxiii. 1. "Why hast thou forsaken me?" *עזבתני*; but *שכחתני* in 1 MS.; this comes nearer to *σάβηλασαν* in Matth. xxvii. 46. Mark xv, 34. but it is not the same, and, therefore, has not been altered from design; it is, consequently, of greater authority. "Why art thou so far from helping me," *מישועתי*; but *קשועתי* "from my cry," in 6 MSS;—this last is probable,

Ken, in loc. and Diff. Gen. c. 36, 216.

Isa. v. 1. "Now will I sing——to my beloved," *שיר* "a song," is added in 1 ancient MS, and the metre requires it.—"A song of my beloved," *דורי*; perhaps for *דורים* "of loves." This avoids the impropriety of making the author the same to whom it is sung.

Lowth and Ken, in loc.

Isa. ix. 14. "The Lord will cut off head and tail, &c. *יום אחד* one day."—*ביום* "in one day," in 8 MSS. Eng. The sense requires it.

Ken, and Lowth, ib.

Isa. x. 5. "O Assyrian, the rod of mine anger *זוהו* *מטה זעקי* and *be* the staff in their hand is my indignation.

But

But *מטהו*, in 2 ancient MSS. 3 more. 70. Alex. "the staff in whose hand is mine indignation." The sense requires this.

Jid. ib.

Isa. xix. 12. "Where are thy wise men?—and let them tell." *ו* is here superfluous and embarrassing. *באו*, "let them come, and," &c. is added in 2 MSS. and is agreeable to the structure. "And let them know," *ודיעו*—"let them declare," *ודיעו*. 70. Vulg.

Lowth in loc.

Isa. xxv. 2. "Thou hast made a palace of *strangers* (*זרים*) to be no city." *זירם*, "the proud," in 2 MSS. and 70. these two words are often confounded; the last is preferable.—*צרים* "adversaries," in 1 MS. but less probable.—V. 5. "the noise (*זרים*) of strangers;" but *זרים* in 70. which makes it parallel to "terrible," as Psal. liv. 5. lxxxvi. 14.

Jid. in loc.

Isa. xxx. 32. "where *מוטרו* the grounded staff shall pass;" this gives no sense. *מוטרו*, "the rod of correction" in 2 MSS. Prov. xxii. 15.

Jid. ib.

Acts xi. 20. "They spake *προς τους ἑλληνας*, to the hellenistical Jews;" so most MSS. but it answers not to v. 19. the information is of no moment, and is not new, ch. vi. 1. *ἑλληνας*, in Alex. Vulg. Syr. Arab. Ethiop. "Greeks," Gentiles. This is proper, and gives new information; it was the first instance after Peter.

Mill. Benson. and Griesb. in loc.

2 Cor. v. 3. "If so be that *being clothed* (*ενδυσσασμενοι*) we shall not be found naked." So most MSS. Verf. Clem. Alex. some copies of Ambrose and Chrysoft.; but the sentiment is trifling, and connects not with v. 2. nor v. 4.—*ενδυσσασμενοι*, "we be even unclothed;" in Clerm. Germ. both very ancient, some copies of Ambr. and Chryf. Ital. Tertull.

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twice.

twice. This implies a seeming contradiction, and therefore has been corrected into the former reading. But the contradiction is not real; 'though stript of our body by death, we shall not be naked, because we shall receive a glorious body,' v. 1, this connects well with v. 2. and v. 4. and is most probable.

Mill. in loc.

791. The Samaritan Pentateuch, alone, may render a reading in the books of Moses highly probable, if it be supported by the sense, connexion, or parallel places, in opposition to another found in MSS. and versions, but unsuitable to these internal circumstances.

Gen. xx. 13. אֱלֹהִים, meaning the true God, has here a plural verb, which is wrong; but it is singular in Sam. in all the copies of it.

792. One, or a few ancient versions, may render a reading probable, when it is strongly supported by the sense, connexion, or parallel places, in opposition to one which suits not these, though found in other versions and in MSS.

Gen. xiv. 20. "He gave tythes"—ambiguous, whether Melchizedek or Abraham? it seems rather the former; but it was the latter, Heb. vii. 4. and 70. Ald. and Vat. have אֱלֹהִים, which is probably genuine.

Ken. Diss. Gen. § 31.

Isa. v. 30. וּבָבֶטֶן לְאָרֶץ, "and he shall look to the earth," Heb. 70. Vat. and Alex.—but, "to the heaven above, and to the earth below," in MSS. of 70, and in Copt. which is proper, and agreeable to ch. viii. 22.; it is countenanced by 70. Compl. and Ald. "to the heaven above, and below," and by Arab. "to the heaven, and to the earth below," though both are also defective.

Lowth in loc.

Isa.

Isa. lx. 20. "They shall eat every one the flesh of his own neighbour," but this is inconsistent with v. 21. or an anticlimax. רֵעֵהוּ, "of his neighbour," Chald. so Jer. xix. 9. The 70. renders both, *καὶ βραχίονος καὶ ἀδελφῆς αὐτοῦ.*

Lowth ib.

Isa. xiii. 14. "It shall be as the chafed roc." What?—"the remnant," שָׂרֵי, 70.

Lowth ib.

Isa. xli. 5. "All flesh shall see—~~together~~," What?—"the salvation of God." 70. Luke iii. 6. Isa. lii. 10.

Lowth ib.

Isa. xli. 1. "Keep silence," דוּדוּרִישׁוּן—"be renewed," דוּדוּרִישׁוּן, 70. agreeably to the structure.

Lowth ib.

793. The concurrence of all, or most of the ancient versions, in a reading not found in MSS. now extant, renders it probable, if it be agreeable to the sense, though not absolutely necessary to it.

Sam. ix. 7. לְאִישׁ, "to the man;" but לְאִישׁ דָּאֵלֹהִים, "to the man of God," in only 1 MS. but in Chald. and all the ancient versions.

Ken. in doc. and Diss. Gen. p. 87. n.

Psal. xcvi. 11. "Light is *shown*," נֹרָה: this is a harsh metaphor; but נֹרָה, "aristeth," in all the ancient versions except Chald. So Psal. cxii. 4.

Isa. lxxxi. 6. "They have revolted," דָּרְעִיקוּ; but, "ye have revolted," דָּרְעִיקוּ, in all the ancient versions.

Lowth ib.

794. Conjectural readings, strongly supported by the sense, the connexion, the nature of the language,

or

or similar texts, may sometimes have probability; especially, when it can be shown, that they would easily have given occasion to the present reading; and, readings, first suggested merely by conjecture, have, in several cases, been afterwards found to be actually in MSS.

Gen. i. 8. "And God saw that it was good," is wanting of the second day, but is found in v. 10. in the middle of the third day. Either, "and the evening," &c. has been transposed from v. 10. to v. 8. or, "and God saw," &c. from v. 8. to v. 10. This last seems preferable; for the 70. has it in both places.

Ken. Diff. Gen. § 80, 81.

Joh. xxiv. 19. לא תוכלו, "Thou cannot serve the Lord." This seems strange, after exhortations to serve him, and before reasons for serving him. לא תכלו, "cease not to serve the Lord," properly enforced by the reasons which follow.

Hallet's Notes, V. 3. p. 2. Ken. Diff. 2. p. 375.

Pfal. lxxviii. 2. is not suitable to the Psalm, which is historical; the pronoun is sing. but plur. in v. 3. It is quoted Mat. xiii. 35. as from a prophet, and as a prediction of the Messiah's speaking in parables; it is, likewise, originally quoted from Isaiah, in Porphyr. Jerom. some copies in his time, and 3 MSS. and therefore has been originally in Isaiah.

Wetst. Græc. and Mill. in loc.

Isa. xxiv. 15. "Glorify the Lord באורים in the fires;" the word is irregular. באורים in 23 MSS. regular, but strange. Hence several conjectures, ביארים, "in the rivers," בהרים, "in the mountains." בעמים, באמם, "among the nations." באיים, "in the islands or distant coasts:" this last is most probable.

Lowth in loc.

Isa.

Isa. xxx. 18. "Therefore will he be exalted ירום that he may have mercy." ירום, "be silent," which is more agreeable to the structure and the sense.

Lowth, ib.

Isa. xlii. 20. ראית רבות, "Thou seest many things." ראית, "seeing," Keri. 107 MSS. 5 Edit. Eng.—but probably ראית ראית, "seeing thou shalt see," i. e. "surely, indeed." See ch. vi. 9. ישמע, "he heareth," wrong. תשמע, "thou hearest," in 40 MSS. and all the ancient versions; the sense requires this.

Lowth, ib.

795. Probable readings may have so high a degree of evidence, as justly entitles them to be inserted into the text, in place of the received readings much less probable. Such as have not considerably higher probability than the common ones, should only be put on the margin; but, they, and all others, ought to be weighed with impartiality.

796. 3. Readings are dubious, when the evidence for, and against them, is so equally balanced, that it is difficult to determine which of them preponderates.

797. When MSS., versions, and other authorities, are equally, or almost equally, divided between readings which all suit the sense and connexion, it is difficult to determine which of them ought to be preferred.

Gen. iv. 15. לכן, "therefore," Heb. Sam. Aq.—לא כן, "not so," 70. Syr. Vulg. Theodot. Sym.

Ken. Diff. Gen. § 78.

Isa. iii. 8. "To provoke the eyes (עני) of his glory," common Edit. many MSS. irregular.—עני, most MSS. several Edit.

dit. on a rasure in one MS. 3 in one MS. 4 in one MS. ; perhaps it should be  $\pi\pi$ , " *the cloud*," alluding to that above the tabernacle.

Lowth and Ken. in loc.

Isa. xix. 18. "One shall be called the city  $\text{הורו}$  of destruction," in most MSS. and Edit. Ag. Theodot. Syr. some think, to intimate the destruction of the Jewish temple in Egypt; others, as in the Arabic it signifies "a lion," for Lentopolis.  $\text{הורו}$ , "of the sun," in 11 MSS. 5 Edit. Sym. Vulg. Arab. 70. Compl. Talmud. several copies of the 12th century mentioned by Aben Ezra, quoted by Onias in favour of the Jewish temple in Egypt, as predicting the place of it, Heliopolis. Some prefer the former, which, they think, has been corrupted by Onias, designedly, in some copies of the Heb. and most of the 70, which have  $\text{צדקה}$ , "of righteousness." Others prefer the latter, which, they think, has been corrupted by the Jews of Palestine designedly, from hatred to the Egyptian temple. Perhaps the latter is rather preferable.

Ken. in loc. and Difs. Gen. § 24, 126. Lowth in loc.

Ikenii Diss. 16. Owen's State of the 70. p. 41. Bry-

ant's Obs. p. 134.

Mat. v. 22. "Angry with his brother *עני* without cause," most MSS. Syr. Copt. Goth. Cypr.—wanting in 3 MSS. Vulg. Arab. Ethiop. Justin. Irenæ. &c. in Greek copies according to Augustin.

Mill. in loc. and Prol. 392, 343, 369, 384, 857, 1256.

Whitby, Exam. l. 2. c. 1. § 1. Campbell and Griesb. in loc.

Mat. vi. 13.  $\text{Οτι οτι εστιν η βασιλεια}$ , &c. most MSS. Syr. Goth. Chrylost.—but wanting in 3 most ancient MSS. Compl. Hebrew of the Nazarenes. Vulg. Copt. Arab. Sax. Orig. Cyril. Greg. Nyss. all Latin Fathers, and in Luke xi. It was the common conclusion in Greek liturgies, whence it has been interpolated,

Mill.

Mill. in loc. and Prol. 385, 888, 1098, 1360. Whitby, ib. § 2. Campbell and Griesb. in loc.

John vi. 56. there is added,  $\text{καθως εν εμοι ο πατηρ, κερω εν τω πατρι}$ .  $\text{Αμην, αμην λεγω υμιν, αν μη λαβητε το σωμα τε υιου τε ανθρωπου, αν τον αρτον της ζωης, ουκ εχετε ζωνην εν αυτω, in Camb. gr. and lat. Mill. thinks it genuine, (Prol. 779, 780, 1268.) but it has been interpolated from a gloss.$

Simon, N. T. p. 1. c. 30. Campbell and Griesb. in loc.

2 Cor. xi. 3. "Corrupted *απο της απλοτητος* from the simplicity."— $\text{ἀγνοησις}$ , "chastity," ancient Latin quot.— $\text{ἀγνοησις και της απλοτητος}$ , some ancient MSS.— $\text{ἀπλοτητος και αγνοησις}$ , one MS. Mill. in loc. thinks these a gloss; but, according to Kuster. praf. they are genuine; no gloss was necessary, nor are the words synonymous; they both refer to what precedes.

Rom. xi. 6.  $\text{Ει δε εξ εργων}$ , &c. to end of the verse, are found in the greatest number of MSS. but wanting in the most ancient, Alex. Clerm. Germ. Vulg. Copt.

Erasm. Zeger. Est. Grot. Mill. Griesb. in loc.

1 John ii. 23.  $\text{Ο ομολογων τον υιον, η τον πατερα εχει}$ , wanting in most MSS. but found in Alex. and 12 more.—interpolation or omission equally easy, and no argument can be drawn from the connexion. They are inserted in Eng. in a different character.

Mill. and Griesb. in loc.

798. The sense, and other internal evidences, may plead so strongly for one reading, and the authority of MSS. and versions so strongly for another, as to render it doubtful which ought to be preferred.

Isa. i. 13.  $\text{הורונו נא}$ , Eng. "iniquity, even the solemn meeting." There are many different translations; the sense of all of them good, but not arising naturally from the phrase.—

ἡσυχίας, וַיִּצַו, 70. "the fast and the solemn meeting;" it was natural to mention it, as Joel i. 14. ii. 15.

Houbig. and Lowth in loc.

Rom. vii. 25. *Εὐχαριστῶ τῷ Θεῷ*, "I thank God," most MSS. and *Verf.*—*χαρισὶς δὲ τῷ Θεῷ*, "But thanks be to God," in 3 MSS. and Jerom.; but this is synonymous with the former, and worse supported.—*χαρισὶς τῷ Θεῷ*, "the grace of God," in 4 ancient MSS. *Vulg.* *Irenæ.* *Orig.* and other quotations. This gives a proper answer, and is a proper proof of the inference in ch. viii. 1.

Mill. in loc. and *Prol.* 679, 934, 1332. Locke in loc.

799. Both the external and the internal evidence may be so much divided between two readings, as to render it doubtful which of them demands the preference.

Rom. xii. 11. *τῷ ΚΥΡΙῷ δουλοῦσθε*, "serving the Lord," Alex. 22 more. *Vulg.* *Syr.* *Arab.* *Ethiop.* several Greek quot. all the Latin except *Ambr.* *Edit.* *Compl.* 1 *Erasm.* *Bez.* This gives a good and obvious sense, and points out the object of zeal.—*καιρῶν*, "the opportunity," in 2 of *Steph.* MSS. *Clerm.* *Germ.* *Ital.* *Ambr.* *Edit.* 2. &c. of *Erasm.* *Steph.* This, too, gives a proper sense, the regulation of zeal according to seasons, but less obvious, and therefore might be altered.

Mill. in loc. and *Prol.* 643. *Crell.* *Vorft.* *Grieseb.* in loc.

800. There are passages, especially in the Old Testament, where the paucity of independent MSS. or their discordance, the obscurity, or the variations, of the versions, or other defects of evidence for any one reading, render it very doubtful what is the genuine reading, and leave room for different conjectures.

Ifa.

Ifa. ix. 9. "All the people (ידעו) shall know." What? *יגבדו*, "carry themselves haughtily," which makes it parallel to the next clause, *Chald.*—*ירעו*, "are depraved," *Houbig.* 1 MS.—*ידברו*, "shall speak," referring to *לאמר*, "and say," in the next line. *Secker.*

Lowth in loc.

Ifa. xvii. 2. "The cities ערער of *Arocr* are forsaken." but, to say, cities of a city is improper, and it has no relation to *Damascus.*—*ער ערי*, "for ever," 70.—"are laid waste," *Chald.*

Lowth, *ib.*

Ifa. lii. 15. "So (יוד) shall be sprinkle many nations." This is the constant sense, here supposed metaphorical, of the word; but it is always followed by *על*.—*θαυμασονται*, "many nations shall admire," 70. thus it is parallel to the next clause; but what have they read?—*ינדורו* is so used. ch. ii. 2. *Jer.* xxxi. 12. li. 44. but it is unlike the other word. (*Secker.*)—*יודו* is like it, and is used for "looking with approbation or admiration," *Pfal.* xi. 7. xvii. 15. xxvii. 4. lxxviii. 2. and for "looking on God," *Exod.* xxiv. 11. *Job* xix 26. (*Durel.* *Jubb.*)

Lowth in loc.

801. No dubious reading should be taken into the text, in place of what is already there; for, no alteration ought to be made in the received copies, without positive reason; and, such dubious readings as are already in the text, should be marked as such, and the others put on the margin; but, every person is at liberty to use his own judgment in chusing which he pleases.

802. 4. There are readings which are wrong; and

and of this kind, are far the greatest part of the variations from the received copies; but, to it belong, likewise, several which have, by the injudiciousness, the inattention, or the prejudices of transcribers and editors, been admitted into these; and such readings are either certainly wrong,—or, probably wrong.

803. All readings are *certainly* wrong, which stand in opposition to the several classes of readings certainly genuine; of which, therefore, many examples have been already given; but others may, without impropriety, be added; particularly, such as have been very generally received, and yet bear plain marks of their being corruptions, as implying barbarism, inconsistency, or the like.

1 Sam. ii. 3. יצא ערוך מפיו, "let—arrogancy come out of your mouth." אל— is omitted, "let not," &c. Chald. 70. Syr. Arab. Eng. The sense requires it.—ולא נחבנו, "and actions are *not* weighed;" this is absurd; but ולי, "and by him," Keri, about 40 MSS. Eng. Vulg.

Ken. in loc. and Diff. 1. p. 450.

1 Sam. xii. 10. ויעקו, "and they cried, ויאמר and be said." but ויאמרו, "and they said," Keri, above 50 MSS.

Ken. ib. and Diff. Gen. § 38.

804. Readings which imply barbarism, solecism, or absurdity, may be pronounced certainly wrong, though we know of no reading, certainly right, to be substituted in their place.

Isa. xlv. 8. תירדו no where occurs.—תירדו in 2 MSS. perhaps it should be תיראו, "fear ye." Secker.

Lowth in loc.

805.

805. All readings are *probably* wrong, which stand in opposition to such as are probably genuine; and these, too, have been already exemplified in many instances.

806. Readings which imply considerable irregularity, or impropriety, are probably false, though it be not clear what reading should be adopted instead of them.

807. Readings, certainly or very probably false, ought to be expunged from the editions of the Scriptures, and departed from in versions of them, however long and generally they have usurped a place there, as being manifest corruptions, which impair the purity of the sacred books.

808. Among texts, the true reading of which is controverted, the most remarkable in several respects is 1 John v. 7, 8. where the words, εν τω υγρατω, ο πατηρ, ο λογος, και το αγιον πνευμα, και αυτοι οι τρεις εν εσει και τρεις εισιν μαρτυροντες εν τη γη, are by some held to be genuine, and by others to be spurious; and, all the kinds of evidence, both external and internal, having been urged on both sides, it is only by a fair comparison of them all, that it can be determined, in which of the four classes this reading ought to be placed.

Mill in loc. Wetst. ib. Bengel. ib. Griesb. ib. Simon, N. T. p. 1. c. 18. Marsh's Michael. Pappelbaum.

External. MSS. For the text.—It is supposed to be in 8 of Steph. Vat. some seen by Simon, one mentioned by Eras-

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mus,

mus, some by Cajetan, some by Valla, some by the Louvaine divines; it is in 2, the Dublin and Berlin MSS.—Against it. It is not in any of Steph. nor in the Vat. nor in any seen by Simon. Erasmus says not that he saw one, nor has any person found it. Cajetan was misinformed, and Valla is misrepresented. The Louvaine divines mean Latin copies. The Dublin MS. is very modern; and the Berlin MS. has been carefully collated by Pappelbaum, and proved to be almost a mere transcript from the Complutenian.

Versions. For it. Vulg.; in all Edit. and most MSS.; all modern versions; supposed to be in Ital. and Armen.—Against it. Arab. Ethiop. Copt. Pers. Rus. Syr. in all MSS. and some Edit. Armen. in all ancient copies. Vulg. in many MSS. and the most ancient; in others, differently placed; in Jerome's and Ital. Luther, in some editions. Zuingle. Bullinger. Eng. edit. till after 1556.

Quotations. For it. (Greek.) Dissertation placed in Athanas. Lateran Council, as from some Greek copies of the 13th century. Calecas, 14th century. (Latin.) supposed in Tertull. and Cyprian, and Explan. fidei; it is in the Preface to the Catholic Epistles, Victor Vitens. Vigilius Tapfens. Fulgentius; and is positively rejected by none.—Against it. (Greek.) No Antenicene writer, nor Nicene Council; no writer for above 700 years, though it might often have been for their purpose. (Latin.) No writer for above 800 years. Tertull. and Cypr. are misunderstood. The Preface to the Catholic Epistles is spurious and late; all the others are too late. The text could not be positively rejected, because it was not known.

Editions. For it. Compl. Eras. 3d, &c. Steph. Beza, and all the common ones derived from these.—Against it. Eras. 1st and 2d. Ald. Haguenau. Strasburg. Colinæus, and several derived from these. Griefb.

Internal. Connexion. For it. The connexion is imperfect, as there would be only witnesses on earth; it is referred to,

v. 9.

v. 9. "the witness of God;" it is a proof of v. 5, 6. and properly begins with *ετι*, v. 7. and not with *και*, v. 8.—Against it. The connexion requires it not; three witnesses are sufficient, and the apostle says not that they are "on earth." V. 9. refers not to this, but to what follows, and the proof does begin with *ετι*. The connexion will not bear it; it disjoins v. 6. and v. 8. improperly; and the same witnesses would be unfairly reckoned twice.

Occasion. For it. The text has been omitted by the Arians or Gnostics, accidentally and easily; it could not be added from a gloss, because there is no such gloss in any Greek MS.—Against it. It was a mystical interpretation of v. 8. written on the margin of some Latin copies; whence it was taken into the text, and translated into Greek; it could not easily be omitted accidentally, far less so, generally.



## CHAP. II.

*The Explication of Separate Words.*

809. THE first and simplest object of explanatory, or interpretative criticism, is, separate words.

810. The difficulties in these regard—the combination of letters into words—irregular forms and flexions—the general signification of words—their different kinds, as nouns, verbs, particles—and the determination of the kind to which they belong; and these several classes of difficulties suggest a natural distribution of this branch of criticism.

## SECT.

## SECT. I.

*The Combination of Letters into Words:*

811. THE proper combination of letters into the different words which they were designed to form, naturally claims our first attention, both by its analogy to corrective criticism, and by its being fundamental to what is properly explanatory.

812. All ancient MSS. being written without any distances between words, they cannot show in what manner the author meant that the words should be distinguished; and, in distinguishing them rightly, there is often difficulty; and mistakes may be, and have been, committed.

Ken. Diff. Gen. § 28, 124.

813. One word may be, and has sometimes been, improperly divided into two.

Psal. cvi. 7. "They provoked  $\text{ב' ים}$  "at the sea;" this is superfluous.  $\text{ב' ים}$ .

Ken. Diff. Gen. p. 13. n.

Mark vi. 25. "Give me ( $\text{ἐξ αὐτης}$ , literally, "out of her") the head," &c. So most MSS.;  $\text{ἀρας}$  to be supplied, (Bezæ); but this is an awkward phrase.— $\text{ἐξ αὐτης}$  "immediately," all Vers.

Mill. in loc.

814. Two words may be, and have been improperly united into one.

Pfal. lxxiii. 4. "No bands (distresses) into their death," למותם; this is obscure.—למו תם, "happen to them; perfect and firm is their strength." Merrick, addenda.

815. Letters, which belong to the end of one word, have been separated from it, and joined to the beginning of the subsequent word.

1 Chron. ii. 18. "Caleb begat Azubah (אשה ואז יריה) wife and Jerioth;" this is absurd. The 70. Vulg. and Eng. mistranslate.—אשרו אז יריה "begat Jerioth of Azubah his wife." Syr. Arab.

Ken. Diff. 1. p. 482.

816. Letters, which belong to the beginning of one word, have been added to the end of the preceding word.

Hof. vi. 5. ומשפטך אור, "And thy judgments the light goeth forth;" this gives no sense.—ומשפטי באור, "And my judgment shall go forth as the light," all ancient Verf. except Vulg.

Ken. Diff. 1. p. 517.

817. When, in later MSS. and in editions, words came to be written with distances between them, they were distinguished only according to the judgment of the transcribers and editors, who had no other means of direction than we still have; and, therefore, their judgment has no authority, further than it appears to be well founded; and, when they differ, the difference ought to be impartially examined.

Ifa.

Ifa. liv. 9. כי מי "For the waters." Masora.—כימי "as the days," in 2 MSS. 2 Edit. Chald. Syr. Vulg. Sym. Theod.

Ken. and Lowth in loc.

818. Versions, quotations illustrated or applied, and commentaries, show how the authors of them distinguished words; and, where they differ, suggest different modes of arrangement, which ought to be fairly examined; but, as these authors were not infallible, we have the same right to distinguish the words differently, and, generally, the same means of judging, which they had.

819. Whenever, therefore, a text can be explained, or a difficulty removed, by altering the present, or the common distinction of the words, such alteration may be made without scruple.

2 Sam. v. 2. דויתרו מוציא, "thou wast he that leddest out;" both the words are irregular.—דויתרו דמוציא, Keri. דויתרו in 14 MSS. דמוציא in 21 MSS.

Ken. in loc. and Diff. 1. p. 24.

820. In judging how letters ought to be combined into words, great regard is due to the nature of the language; the words formed by the combination, must always be such as belong to it; and, those which are regular, should be preferred to such as would be unusually anomalous.

Ifa. ii. 11. "The lofty looks (plur.) shall be humbled, and the haughtiness," &c. שפלו ושדו (sing.)—שפלו שדו.

Lowth in loc.

821. Of different arrangements of letters into words, consistent with the nature of the language, that ought to be preferred which best suits the sense and connexion, though it be not so entirely regular or common as the others.

822. But, generally, the nature of the language, and the sense of the place, concur in favouring the same combination of letters; and, when they do, that combination is certainly right.

823. When a particular combination, suitable to the language and the sense, is likewise countenanced by MSS., versions, or quotations, this is a further confirmation of its being right.

Jer. xv. 18. דוּרְיָ תְהִיָּה, "Wilt thou be altogether?" this is irregular, and an abrupt transition to God. דוּרְיָתָ דְיָהוָה, "it is become," in 1 ancient MS. 70. Vulg.

Ken in loc. and Diff. 1. p. 512. Wall in loc.

Jer. xxiii. 33. "Thou shalt say מַה מְשַׁא מְהוּרָה what burden?" this is odd and incoherent.—אַתֶּם הַמְשָׂא, "Ye are the burden." 70. Vulg.

Ken. ib. p. 518.

Jam. v. 12. "Left ye fall" (*εις υποκρισιν*) literally "into hypocrisy."—So most MSS.—*υποκρισις*, "under judgment," in Alex. and a few others, some Edit. Vulg. Syr. Arab. Ethiop.

Mill in loc. and Profl. 1208. Griefb. in loc.

SECT.

SECT. II.

*Irregular Forms and Flexions of Words.*

824. In the Hebrew of the Old Testament, there are many words which have some irregularity in their form.

825. The Jews, and, on their authority, or in imitation of them, many Christians, suppose all these irregularities to have been intended by the inspired writer, and to contain some mysterious meaning; but, the supposition is groundless, and the mysteries inferred are imaginary and often ridiculous.

826. These irregularities regard, either the vowel points, or the letters.

827. Of those which regard the vowel points, some indicate false readings; as, when a word is left wholly without points, because it was supposed not to be genuine, or, has not its own points, but those of another which ought to be substituted in its place.

828. Other irregularities in the vowel points, only show the injudiciousness of those who affixed them; and, therefore, no regard should be paid to them, but  
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the words considered and interpreted, as if they had been regularly pointed.

Glafs. l. 3. t. 3. can. 31.

829. Of irregularities regarding the letters, many consist in the defect, the redundance, the transposition, or the change of some of them; and, all such are false readings, owing to the blunders of transcribers, though consecrated by the Masora; and ought to be corrected.

Isa. xxx. 5. **הוֹבִישׁ**, א is superfluous, and not pointed.—**הוֹבִישׁ** in 8 MSS. and is regular; “they were ashamed.”

Lowth and Ken. in loc.

V. 28. **לְהַנְפֹּחַ גוֹיִם**, the first word is very irregular; י is wanting, and **וְ** superfluous; it should be **לְהַנְפִּיף הַגּוֹיִם**, “to sift the nations.”

Houbig. and Lowth in loc.

Ezek. xiv. 1. **יִבְאָה**, irregular.—**יִבְאָה** in 2 MSS. which is right; others vary. **יִבְאָה** in 28 MSS.; **יִבְאוּ** in 2 MSS.

Ken. in loc. and Diff. Gen. p. 83. n.

830. Other irregularities respecting the letters, seem to arise from a mixture of different persons, tenses, and conjugations; and it has been common to suppose, that such words unite the sense of both the forms which are mixed in them; but the supposition is without foundation, the irregularity being only a false reading, which ought to be corrected.

Glafs. ib.

Exod. xxv. 31. **תַּעֲשֶׂהוּ**, an irregular compound of **תַּעֲשֶׂה** “thou shalt make,” and **יִעֲשֶׂה**, “let be made.” It is supposed to contain some mysterious meaning; but it has none.

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The connexion shows the former reading to be right; and it is found in the Sam. and above 140 MSS.

Ken. in loc. and Diff. l. p. 402. Diff. Gen. § 42, 52.

Isa. lxiii. 3. **אֶבְאֵלְהֶם**, compounded of the future **אֶבְאֵל** “I will stain,” and the præterite **בְּאֵלְהֶם** “I have stained,”—but **אֶבְאֵלְהֶם** in 1 MS. which is regular, viz. the future with the affix pronoun, affected by the conversive **ו** before, “I have stained them.”

Glafs. ib. Ken. and Lowth in loc.

Jer. xxii. 23. **יֹשְׁבֵי**, a compound, with jod paragogical, of the præterite **יָשַׁבְתָּ**, and participle **יֹשֵׁבְתָּ**, “who inhabitedst, and still dost inhabit;” but **יֹשְׁבֵי** in Keri, and 11 MSS. and **יֹשְׁבֵי** in 1 MS.; the former is best supported, but the points are wrong.—**מִקְנֵנִי**, a compound, with jod paragog. of the præterite **קָנְנָה**, and participle **מִקְנֵנָה**, both in Pyh. “nestled and nestleth,” but **מִקְנֵנָה** in Keri and 9 MSS. and **מִקְנֵנָה** in 7 MSS.; it is the participle wrong pointed; “thou inhabitedst Lebanon, nestling in the cedars.”—**נִדְוַנְתִּי**, but **נִדְוַנְתָּ** in Keri and 59 MSS., which is right.

Ken. in loc. Glafs. ib.

831. There are, likewise, irregular words, which seem to be compounded of different roots; and which have, therefore, been supposed to imply the signification of both; but these, too, are only false readings, and ought to be corrected.

Jer. ii. 11. “Hath a nation *changed* (דְּדוֹמֵיָם) their gods,” compounded of **מִוֹר** “to change,” and **יָמַר** “to boast;” but **דְּדוֹמֵיָם** in 65 MSS., which is regular from **מִוֹר**.

Ezek. xxxvi. 11. **וְהָיִיתִי עוֹשֶׂה טוֹב** “And I will do good,” compound-

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thor; its etymology is therefore derived,—1, from *επι*, and *ουσια*, “substance, essence, means of subsisting,” whence “super substantialem,” Vulg. “substantialem,” suitable to our substance, Vatabl. Macknight.—“of our necessity,” Syr.—“alimentarium,” Castal.—2, from *επιμα*, “following,” subauditur *ημα*, “to-morrow;” whence *τιμα*, “of to-morrow,” Heb. Gospel. Grot. synecdoch. for, “what is sufficient for the future part of life;” this is not inconsistent with v. 34. and is agreeable to Phil. iv. 6.—“quotidianum,” Ital. “daily,” Eng. and most modern versions.

Mark xiv. 3. *Αλαβατρον*; the word is used only here, and in Mat. xxvi. 7. Luke vii. 37. “alabaster,” Jer. Zeger, Grot. Eng. Pliny—or, from *α* priv. and *λαμβάνω*, “which could not be held;”—either “smooth,” Erasmi. or “without handles,” Knatchb.—*επιτηρησασα*, “brake,” Eng.; this is the common sense of the word in the New Testament; but it signifies also “shook,” in Greek writers, and perhaps in Luke ix. 39. which agrees better with this place.

Knatchb.

Phil. iii. 20. *Πολιτινισμ* occurs nowhere else in the New Testament, but often in Greek writers, where it is always used with a reference to political society, particularly to confederated states, living under the same laws and polity, though in different places;—“our polity,” that to which we belong, Palaiet. “our conversation,” Eng.; but this sense is not authorized; our translators have been led to it by *παλιτινισμ* being twice used for, “to behave.” First,

Act. xxiii. 1. *Πεπολιτισμαι*, “I have lived,” Eng. and most interpreters; but it may refer to Paul’s behaviour as a citizen; for he was accused as an enemy, and seditious, ch. xxiv. 5. “I have lived as a good citizen,” Again,

Phil. i. 27. *Πολιτισθη*, “let your conversation be,” Eng.; but the apostle had all along considered Christians as united in one society, and having a common cause and interest. “Act suitably

suitably to the Gospel, the bond and charter of your union;” it is so explained by what follows.

Eph. ii. 19. *Συμπολιται*, a word of the same etymology; “fellow-citizens,” Eng. members of the same community.

838. A word becomes obscure in a particular passage, when none of the significations which it has in other passages, there suits the sense; and, in this case, another signification, more suitable, must be gathered from other writers, or from kindred languages.

839. A derivative word becomes obscure, when the signification which it requires in a particular passage, is such as cannot naturally arise from any of the significations of its root or primitive, which are found in Scripture, or common in the language; and, the obscurity must be removed by learning other significations of the root, from writers in the language, or from kindred languages.

The noun *ללוי* is derived from *ללז*, which, in the Hebrew Bible, signifies “to be pierced through, wounded, slain;” it is therefore rendered “wounded, slain,” where this sense is improper. But, in Arabic, the root signifies “to encamp, protect,” &c. and its derivatives have significations corresponding to these, “a brave man, warrior, soldier.” Judg. xx. 31, 39. “smite *ללוי* the slain,” Chald. which is absurd.—“the wounded,” 70. little better, for there had been no battle.—the Vulg. makes an unwarrantable supplement.—Eng. “and kill,” which is no version; but if we render it “soldiers,” all difficulty is removed.—Psal. lxxxix. 10. “Thou hast broken Rahab *ללוי*—“as one wounded,” 70. Vulg.—“slain,” Eng. both flat and improper.—“thou like a soldier hast broken,” &c. which agrees with the structure, and is confirmed by Exod. xv. 3, 6.—  
Prov.

ed of טוב and יטב; but והיטבתי from the former, in 23 MSS.

Zech. x. 6. והשבתי והושבותים compounded of ישב "to fit," which would give והשבתי, and שוב "to return," which would give והשבתי. "I will bring them again to place them," Eng.—but the former is regular in 25 MSS. "I will set them."

Glaff. ib. Ken. in loc.

### SECT. III.

#### *The Signification of Words.*

832. THE Scripture being written in dead languages, the words of which, habit has not led us to associate with the things denoted by them, there must often be difficulty in discovering the signification of the several words employed.

833. In discovering the signification of Hebrew words, there is peculiar difficulty; because, that language having been almost wholly lost for several ages, and no book, except the Bible, being extant in it, the knowledge of it is but imperfectly recovered by means of the kindred languages, the ancient versions, attention to etymology, and regard to the scope and connexion; and, by means of all these, it cannot, perhaps, be completely recovered, in every instance.

834.

834. The Greek having been of more extensive and constant usage, it is easier to discover the meaning of words in the New Testament; but even this is not always exempt from difficulty.

835. Difficulties respecting the signification of single words, are reducible to two,—Obscurity—and Ambiguity.

836. 1. A word is obscure, when there is difficulty in affixing any meaning to it. Such obscurity proceeds from different causes, according to which the means of removing it are likewise different.

837. Obscurity sometimes arises from a word being rare in the language, or at least in Scripture, especially, when it occurs only in places where there is little in the sense and connexion that can indicate its precise meaning; and, in this case, its signification must be collected, as well as possible, from its etymology, or from the usage of it, in the few instances in which it occurs, or from kindred languages.

Isa. ix. 5. מלחמה occur nowhere else;—"battle," Rabbin. Eng. Sym.—"violenta prædatio," Vulg.—*σάλην ἐπισυναγμένην*, "robe gathered together," 70. The phrase is used for "shoes," by the Syriac, in Luke xv. 22. Acts xii. 8. It probably means "armour for the legs and feet;" this was to be burnt with the "garments rolled in blood;" which was a common custom, Josh. xi. 6. Psal. xlvi. 9. Ezek. xxxix. 9, 10. Nah. ii. 13.

Lowth in loc.

Mat. vi. 11. ἄρτον ἡμῶν ἐΠΙΘΥΣΙΟΝ; the word occurs not in the New Testament, nor 70, nor in almost any Greek author;

Prov. vii. 26. "Cast down many  $\text{ללל}$ —having wounded," 70. Arab. which is no version.—"slain," Chald. Syr.—"wounded," Vulg. Eng.; but if we render it "warriors," it gives a unexceptionable sense, and agreeable to the structure. Jer. li. 4. "The slain shall fall" (i. e. fall mortally, which is identical); but, if it be rendered "soldiers," it gives a proper sense, and preserves a just connexion with the preceding verse. So also v. 47, 49.—Ezek. xi. 6, 7. This word is thrice rendered "slain," in Eng. 70.; but, if "soldiers," it makes good sense, and perfectly suits the connexion.—ch. xxi. 14. "The sword of the slain, of the great men that are slain," Eng.—"of the great slaughter," Chald. Vulg.; it should be, "the sword of the warriors, of the great warrior," i. e. the king of Babylon, v. 19.

2 Sam. xxiii. 8. and 1 Chron. xi. 11. "lift up his spear against (Sam. 800, which is wrong)  $\text{ללל}$ —whom he slew," Eng. but this is almost incredible. If it be rendered "slain or wounded," this would have been no act of bravery; but, if "soldiers," the meaning will be, that he cut his way through.

Ken. Diff. 1. p. 103, &c.

840. When the obscurity of a word arises from its implying an allusion to some particular object, custom, or event, it can be removed only by the knowledge of that which is alluded to.

Mat. v. 41. xxvii. 32. Mark xv. 21.  $\text{אגארהו}$ , "compel," from the Persic; it is taken from the law of forcing to go on the king's service to a certain stage or angara.

Druf. Grot. Lightfoot. Lamy.

841. 2. As, in all languages, there are words which have several different significations, it must often be ambiguous which of these significations ought to be affixed to them in a particular passage; and, for

for determining this, different means may be employed in different instances.

842. Knowledge of all the significations of the word must be presupposed; for a word is not always used in its most common sense; and, that knowledge can be obtained only by an extensive acquaintance with the language, and the writers in it, and sometimes, also, with kindred languages.

Luke xii. 29.  $\text{Μη μεταρριζωθε}$ , "be not lifted up on high," Vulg. Erasmi. Zeger. This is its most common sense, agreeable to its etymology; but, in this sense, it is difficult to connect it with the context. "Be not of doubtful mind," or, "in careful suspense," Eng. High things appear "suspended;" by a further metaphor, the word signifies "to vibrate or fluctuate;" and hence "to be anxious or in suspense." This sense the word has in Greek writers; and this suits the connexion, and is synonymous with  $\text{μερμηνησασθε}$ , Mat. vi. 31.

Grot. Vatabl. Castal. Knatchb.

Mat. vi. 2, 5, 16.  $\text{Απεχουσι τον μισθον}$ . The word has the same sense in all these places. "They have their reward," Eng. Vall. Vatabl. Castal. Grot. This is the sense of the word most frequent in the New Testament; but it is frigid, harsh, and suits not v. 1. "ye have no reward." "They hinder their reward;" the word is often used in this sense in the Greek writers. Dionys. Hal. Plutarc. in 70. Eccl. ii. 10. Prov. iii. 27. xxiii. 13. Joel. i. 13. This is analogous to  $\text{απραχομαι}$ , "to abstain," which is the sense it always has in the New Testament; and it is suitable to its etymology and to the connexion.

Knatchb.

Luke xi. 24.  $\text{Απεχετε παρακλησιν}$ ; it is commonly rendered,

X

"ye

"ye have received (using the præterite for the present) your consolation." Eng. Vatab. Grot.—rather, "ye binder."

Knatchb.

Mat. xi. 12. "From the days of John the Baptist, until now, the kingdom of heaven βιασταί, και βιασται ἀγκυλωσαν αυτους, suffereth violence, and the violent take it by force," Eng.—Some, 'The Jews rush into it so eagerly, as if they would seize it by force,' Munsf. Erasim. Vatab. Camer. Grot. Lightf.; but this is scarcely true, for it met with great opposition from the Jews.—Others, 'The Gentiles seize it,' not by descent or inheritance, but extort it from the Jews as by conquest; Hilar. Ambr. Maldonat. Zeger. but the Gentiles were not called during Christ's life.—Others, 'is outraged,' violently opposed by the Jews, 'and these violent opposers endeavour to storm,' or make a prey of it, Harwood. This is agreeable to the meaning of the words, and of some of the Hebrew words, which the 70. translate by βιασται; it was the real fact, and it suits the connexion and argument. So,

Luke xvi. 16. Πας τις αυτους βιασται, "every man presseth into it," Eng. most interpreters; but "outrages against it," violently attacks and opposes it. Jid.

843. The same word is used both as a proper name, and as an appellative; and, it may be uncertain whether, in a particular passage, it is to be taken as the one or the other.

Gen. ii. 8. עדן, "pleasure," Vulg.—"Eden," 70. (though otherwise v. 15.) Eng. which is right; it is a name elsewhere used, and is derived from the former.

Ch. iv. 16. נוד, "A fugitive," Vulg.—"Nod," 70. Eng. so called from Cain's state; perhaps "Arabia desert."

Wells's Geogr. V. 1. c. 1. § 39.

Ch. xii. 6. Deut. xi. 30. אילן מוריה, "the plain Moreh," Eng.—"the high oak," 70. there was such in Moreh, Gen. xxxv. 4. Josh. xxiv. 25, 26. Judg. ix. 6.

Wells, ib. c. 7. § 4.

Ifa.

Ifa. v. 2. שרק, "Sorek," 70. Theod.—"chosen," Sym. Vulg.—"with the choicest vines," Eng.

Ch. xv. 9. נוספות, "additions, more," Vulg. Eng.—"the Arabians," 70. אריה, "a lion," Vulg. Eng.—"and Ariel," 70. ארמוה, "the land." Vulg. Eng.—"Adama," 70.

Ezek. xxxviii. 2. נשיא ראש, "the prince of the head, or chief," Vulg.—"chief prince," Eng. "of Ros," 70. to intimate that the Ros, or Ruffians, were a colony of Meshech or Tubal.

Wells, ib. c. 3. f. 2. § 41.

844. General terms are used, sometimes, in their whole extent, sometimes, in a restricted sense, to denote only some of the particulars included under them; and whether, in any text, they are to be taken in the one way or the other, may be determined by the sense as appearing from the scope, the words by which they are explained, or those to which they are opposed.

צדיק, δικαιος, signify in general, "virtuous, a person of universal rectitude." They are determined to this sense—By words explaining them. Gen. vi. 9. "Noah was just," for it follows, "perfect, and walked with God." Psal. xxxii. 11. "Ye righteous," explained by, "upright in heart." Psal. xxxiii. 1. lxiv. 10. xcvi. 11. cxi. 13. Prov. ix. 9. Ch. xxiii. 24. Mat. v. 45. "just and unjust," explained by "good and evil." Luke i. 6. "both righteous;" for it follows, "walking in all commandments and ordinances, blameless." Acts x. 22. "Cornelius just," "feared God, was of good report."—By what is affirmed concerning them. Job xxxvi. 7. "God withdraweth not his eyes from the righteous," "doth establish them, they are exalted." Psal. v. 12. "wilt bless the righteous." Psal. lviii. 11. "a reward for the righteous." Mat. xiii. 43. "the righteous shall shine

X 2

forth;"



forth;" these blessings belong not to a single virtue. Luke xiv. 14. "the resurrection of the *just*." Ch. xviii. 9. "trusted in themselves that they were righteous."—By being opposed to terms expressive of wickedness in general. Job xxii. 18, 19. "counsel of the *wicked*, the *righteous* see." Ch. xxvii. 13—17. "the portion of a *wicked* man, the *just* shall put it on." Psa. i. 5, 6. "ungodly nor sinners, the *righteous*." Prov. x. 3. "the soul of the *righteous*, the substance of the *wicked*." Mat. xiii. 49. *πονηρας, δικαιων.* Ch. xxiii. 28. *δικοιοι, μεσοι υποκρισεως και ανομιας.* Luke i. 17. *απειθε, φρονησει δικαιοι.* 1 Pet. iv. 18. *δικαιοι, αποβησ η ἀμαρτωλοι.*

In this general sense, the words are applied to laws, or to conduct. "Righteous judgments," &c. a very common expression. Luke xii. 57. "Why judge ye not what is (*δικαιοι*) right." Acts iv. 19. "Whether it be (*δικαιοι*) right," &c. By an intension of this sense, they denote "eminently virtuous." Mark vi. 20. of John.—and "perfectly virtuous." Rom. iii. 10. "none righteous." Christ *δ δικαιοι*, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. 1 John ii. 1. But the words are often taken in more restricted significations, indicated by the same means; and these are various. 1. Innocence, or guiltlessness, in respect of any particular vice. Gen. xx. 4. "a righteous nation," guiltless in respect of Sarah. David often of himself, as to the crimes imputed to him. 2. Duty to men. Luke ii. 25. "Simeon *just* and devout." 3. Strict justice." Exod. ix. 27. "The Lord righteous," in the judgment of hail. Ch. xxiii. 8. "gift perverteth," &c. 2 Chron. xii. 6. "The Lord righteous," in punishing. Tit. i. 8. "just," enumerated among many other virtues. This sense is frequent, and applied to laws or conduct. Mat. xx. 4. 7. "what is right I will give." John v. 30. "my judgment just." 4. Kind, benign, beneficent, merciful. Ezra ix. 15. "Lord righteous," for we *remain*, &c. Psa. cxii. 4. "righteous" synonymous with "gracious," &c. and explained by "showeth favour," &c. v. 6. it has the same sense.

sense. Psa. cxvi. 5. "righteous" synonymous with "gracious, merciful." Prov. xii. 10. "righteous regardeth beast," and opposed to "cruelty." Mat. i. 19. "Joseph just," for "not willing," &c. Grot. Knatchb. Rom. iii. 26. "*just* and the justifier," &c. Some, 'Christ rendered it consistent with justice to justify;' some, 'just in keeping his promise,' Locke; but simpler, "merciful," as v. 24. "justified by grace," Taylor. 1 John i. 9. "*just* to forgive." The words should be rendered uniformly, when the same sense is clear, and differently from the others. The meaning remains somewhat doubtful, when different principles favour different senses, or, when there is no certain principle. Rom. v. 7. "for a *righteous* man," 'virtuous,' for it is opposed to "ungodly," v. 6, and to "sinners," v. 8.—or, 'strictly just,' for it is immediately opposed to "good;" this last is preferable. Prov. xxix. 7. "The righteous considereth the cause of the poor," 'virtuous,' for it is opposed to "wicked;" or, 'merciful,' if respecting common life; or, 'just,' if relating to judicial proceedings. Mat. ix. 13. Mark ii. 17. Luke v. 32. "not to call the *righteous*;" it is commonly understood of 'self-righteous;' but, in this sense, the word is never used, nor could it be opposed to "sinners;" it means 'truly or eminently virtuous,' opposed to 'gross sinners;' he speaks comparatively, [157.] and of a total change of life.

845. Many words, being common and indefinite, equally applicable to many different subjects or events, they ought not to be explained in the same way in all the places where they occur, but varied and restricted, according to the sense, the connexion, or parallel texts.

"The *coming* of Christ," is used in very different senses, which it is of importance to distinguish.—'His birth, or coming in the body,' John xvi. 28. "*came* from the Father, into the world."

world." 1 John iv. 2, 3. 2 John 7.—'Executing his undertaking,' John xviii. 37, "came into the world," distinguished from "was born," Mat. xviii. 11. xx. 28. Mark x. 45. Luke. xvii. 20. xix. 10. John i. 9. 11. iii. 2. iv. 25. vii. 27, 28, 31, 41, 42. x. 10. Eph. ii. 17. 1 Tim. i. 15.—Hence, particularly, 'his entering on his ministry.' So, "came after John," Mat. iii. 11. Mark i. 7. Luke iii. 16. John i. 15, 27, 30. Also, Mat. xi. 19. "Son of man *came*," &c. John v. 43. "come in my Father's name." Ch. ix. 39. "For judgment am I come."—"Any great, though invisible interposition," Rev. ii. 5. "come and remove candlestick." v. 16. "come and fight." Ch. iii. 3. "come quickly,"—Specially, 'the effusion of the Holy Spirit,' John xiv. 18, 28. "come unto you."—And 'the propagation of his religion,' Mat. xvi. 28. "coming in his kingdom," for Mark ix. 1. "kingdom come with power." 'The destruction of Jerusalem,' Mat. xxvi. 64. "coming in the clouds," &c. prophetic style, for judgment.—'Visible appearance for general judgment,' Mat. xvi. 27. "shall come in glory," for it is added, "reward every man," &c. this sense is frequent. It is sometimes difficult to determine between these senses, Mat. x. 23. "till the Son of Man be come."—"Till his resurrection," Munster. Lightf. ; but the phrase never has this sense,—'Till he followed them preaching,' Vatab.—'Till he come to destroy Jerusalem,' Zeger. Knatchb.—'Till giving of the Holy Ghost,' Grot.—'Till the gospel be received,' Macknight. It is doubtful in what sense it should be taken in this place.

846. As the same word is, sometimes, taken in a good, a bad, or indifferent meaning, it is by the sense and connexion that it must be determined, in which of these ways it should be understood, in a particular text.

Acts xvii. 22. *Δυσωδαιμονιστες*, "too superstitious." Eng. Erasim. & alii.—But, "more religious;" this is a common sense of the word: the Athenians were fond of this character; it suits the apostle's design, and gives occasion for his doctrine: he shows great address, commends where he can, yet softly hints a rebuke. Grot. Benson. Lardner.—Acts xxv. 19. "of their own (*δυσωδαιμονίας*) superstition," Eng.—"Religion:" this sense suits the connexion; the word is used by Josephus in speaking of the Jewish religion; it is here used of Agrippa's religion, and Festus was desirous of showing him respect. Benson.

847. The same word may be used, either in its proper and literal, or in a figurative and translatitious sense; in most cases, it is not difficult to determine, particularly by the nature of the thing, or by the connexion, in which way it should be understood; but, in some cases, it is doubtful; and yet, the determination will considerably affect the sense.

There are many texts which ascribe bodily parts to God; but, the nature of the thing, and other texts, show that the terms are used metaphorically.

Gen. iii. 1, &c. "Serpent," is generally understood literally; others, however, think, that it should be taken wholly metaphorically. Chandler's Sermons. Gerard, vol. 1. ferm. 4. 5.

"Holy Ghost," often signifies 'the divine Spirit,' John xiv. 16, 26. xv. 26. xvi. 23. Mat. xxviii. 19. 2 Cor. xiii. 4.—often, 'his operation, or the effect of it;' Acts ii. 4, 33. viii. 15—19. x. 44.—Acts xix. 1, 2. "We have not heard whether there be any Holy Ghost," any giving of miraculous powers, v. 6.

848. In the New Testament, a word's being understood according to the usage of Greek, or that of Hellenistical, writers, will considerably affect the sense; and the determination may be attended with some ambiguity; which, however, may generally be removed, at least with sufficient probability. [161. 162, 164. 165.]

849. Many words have several distinct significations, not reducible to any of these heads, one of which they bear in some texts, and another in others; and, which of them they bear in each, must be ascertained by the connexion, the construction, the usage of Scripture, and similar passages.

*Παις* primarily signifies 'a child,' absolutely. Mat. ii. 16. *αυτοι της παιδας*, "the children." Luke ii. 43. *Ιησους ο παις*, "the child Jesus." Mat. xvii. 18. Luke viii. 51, 54. ix. 42.—by extension beyond the age of childhood, 'a young person,' Acts xx. 12. *παιδα*, of Eutychus, for *νανιας*, v. 9.—or even, perhaps, 'persons of any age,' Mat. xxi. 15. *της παιδας*, the disciples.—Relatively to a master, a 'servant,' Mat. xiv. 2. Herod said *τοις παισιν αυτου* "to his servants." Luke vii. 7. *ο παις μου*, "my servant," for *δουλος*, v. 2, 8, 10. Luke xii. 45. xv. 26. So, probably, Luke i. 54. of Israel, where there is an allusion to Isa. xli. 8, 9. and Acts iv. 25. The word is also supposed to signify, relatively to parent, 'a son.' John iv. 51. *ο παις σου ζει*, "thy son liveth;" but *υιος* is found in many MSS.—It is used relatively, or with a genitive, five times concerning Christ. Mat. xii. 18. *Ιδου ο παις μου*, "behold my servant," Eng. which is right; for it is a quotation from Isa. xlii. 1. where the word is *עבד*. Acts iii. 13. *ιδοθατε τον παιδα αυτου*, "son," Eng. Grot. The apostle is supposed to allude to the testimony at his baptism; but, there seems no reason for the

the supposition; the allusion is rather to his resurrection and giving miraculous powers, v. 15, 16.; it may, therefore, mean "servant." v. 26. *ανασησας τον παιδα αυτου*, "his son," Eng. but rather "servant:" it alludes to Moses, who is often called "servant," never "son." Acts iv. 27. *επι τον αγιον παιδα σου*, "thy holy child;" Eng. called "Son," Psal. ii. part of which is quoted, v. 25, 26.; but it is used of David in the sense of "servant," v. 25. and here, in the same sense, in allusion to him as a type of Christ. v. 30. *δια του ονοματος του αγιου παιδος*, "child," Eng. but from the connexion, v. 27. it should be "servant." "Son" suits Christ's dignity. Vall. Eras. But, 1. "Servant" is not derogatory to him; he is often so called. 2. This is the constant signification of the word in the New Testament, when used relatively. 3. In every other place, *υιος* is used of Christ as Son. These reasons preponderate.

Mat. vi. 27. *ηλικια* "stature." "Which of you can add one cubit to his stature?" Eng. cubit belongs to space. But *ηλικια* equally signifies 'age;' it is so rendered John ix. 21, 23. Heb. xi. 1. Measures of space are often applied to time; "a span," or handbreadth, Psal. xxxix. 5.; so may *πηχυς*, 'cubit;' and this sense suits the connexion. v. 25. forbids anxiety for life; to speak here of prolonging it, is, therefore, suitable; but adding to one's stature is not; and adult persons could not think of it; a cubit would not be "least," Luke xii. 26. where it is preceded by the parable of the rich man. "Who can add length to his age?" or, "prolong his life one hour?"

Heylin. Theol. Lect. Campb. in loc.

850. Different significations of the same word are sometimes very remote, and, in appearance, totally unconnected; but, the most remote are generally united, by means of the several intermediate significations;

tions; and, by tracing these, a word may be properly interpreted in texts, where its primary signification, or any of its most common significations, would be totally unsuitable.

Pfal. xlix. 4. למשל "to a *parable*," דוירתי "a dark saying;" neither, however, applicable to the subject. Parables were originally used for familiar illustration; afterwards, for concealing the meaning; and thus proceeded to enigma or riddle. The interpretation of such was reckoned great wisdom, Judg. xiv. 12, &c. Prov. i. 5, 6. Hence, 'wise sayings' came to signify any important instruction. Such is here given, and called "wisdom, understanding," v. 3.

851. Similar words have sometimes totally different significations, which may very readily be, and often are, confounded; but, must be carefully distinguished, else the sense will be perverted, or obscured.

#### SECT. IV.

##### *The Usage of Nouns.*

852. THE peculiar usage of nouns regards their several accidents, gender, case, number; or their varieties, as substantives or adjectives, abstract or concrete; and, the difficulties attending it arise from irregularities in relation to any of these.

Macknight on Epistles, Essay 4.

853.

853. The Hebrew language having no neuter gender, either in nouns or pronouns, sometimes the masculine, but generally the feminine, is used in place of it; and this usage being sometimes adopted in the Greek of the New Testament, it is to be decided by the sense, and is generally to be admitted, when there is not a concord with an antecedent of the same gender.

Glass. l. 3. t. i. c. 19.

Gen. i. 31. ii. 18. Pfal. cxix. 65. טוב masc. for neut. "good." Gen. l. 20. טובה fem. for "good," neut. רעה fem. for "evil," neut. Isa. v. 20. Eccl. ix. 9. Job v. 9. Gen. xv. 6. and often elsewhere, Pfal. cxviii. 23. חיה fem. Mat. xxi. 42. Mark xii. 11. *αυτη*, not referring to *αβνη*, "stone," *γωνιας*, "corner," or *κεφαλη*, "head." (Orig. Chrysof. Theophyl. Erasim.) but to the whole sentence. Bez. Cafaub. John xvii. 3. *αυτη* for *ταυτο*, "this is life eternal," viz. "to know thee," &c.

854. The writers of the New Testament sometimes use the neuter for expressing a person; but this ought not to be supposed, except when the sense, or some other clear principle, requires it.

Mat. i. 20. Το *γεννηθεν*, Luke i. 35. *γεννημενον*, "that which is born," viz. "Jesus." Mat. xii. 41, 42. *πλειον*, 'a greater person,' Christ. Ch. xviii. 11. το *απολωλος*, "that which was (those which were) lost." John iii. 6. vi. 39. 1 Cor. i. 27, 28. Heb. vii. 7. 1 John v. 4. 1 John i. 1, 3. 'Ο", "that which," the *λογος*, parallel to John i. 1, 14.

855. As a word has sometimes the very same form in different genders, it leaves an ambiguity in which gender

gender it ought to be taken, and that considerably affecting the sense; but it may generally be determined by the connexion, parallel texts, or other means, though not always with absolute certainty.

Luke vi. 35. "Lend ΜΗΔΕΝ ἀπελπίζοντες," neut. "hoping for *nothing* again," Eng. Bez. Wolf. Casaub. Grot. Hachspan. opposed to "sinners hoping for as much," v. 34. But if so, the manner of expression would have been retained, and ἀπελπίζω never means "to hope again," but "to despair;" therefore, taking μηδεν adverbially, "not at all despairing," Macknight. Campb. But μηδεν may be masc. "causing *no man* to despair," (the verb having the force of Hiphil, as 70, Isa. xxix. 19. and Ecclus. xxvii. 24.) Syr. Arab. Perf. This sense suits Mat. v. 42. and seems preferable. Jun. De Dieu. Fessel. Hamm. Knatchb. Cleric.

1 Cor. ii. 6. "We speak wisdom ἐν τοῖς τέλεισις, (masc.) among *them* that are perfect." Eng. 'Christians' in general, Vatab. Casaub. Grot. and others—or 'initiated, far advanced,' and "wisdom" means sublimer points. Macknight. But there is no open and secret doctrine in Christianity; the whole gospel is here evidently meant.—Or neut. "concerning perfect things," Arab. which supposes not the Corinthians to be perfect, and suits the connexion; for the apostle all along speaks of things taught, not persons to whom he spoke, v. 7, 9, 10, 13. This last is the simplest, and the preferable explication.—Knatchb.

856. The Hebrew nouns having no cases by flexion, its usage, in relation to them, resolves itself into that of prepositions; and, in the New Testament, the cases are employed in the same manner as by Greek writers, even

even when they seem to be used promiscuously, as the nominative for the vocative.

Glaß. ib. c. 29.

Mat. i. 20. xxvii. 29. Mark x. 47. Luke viii. 54. xii. 32. xviii. 13. Rom. viii. 15. Gal. iv. 6. Eph. vi. 1.

857. When the cases of a noun are not distinguished by their form; the sense, the usage of Scripture, or of the language, must determine in which of them it should be taken.

Acts vii. 59. Κυρις Ιησους, not "Lord of Jesus," Fran. David. but "Lord Jesus," and always so elsewhere.

Glaß. ib. c. 4.

858. The numbers of nouns are not used always with perfect regularity, either in the New Testament, or in the Old.

859. A singular noun does not always signify an individual, but sometimes a multitude of related individuals, or even a species.

Glaß. ib. c. 22.

Gen. iii. 8. "Hid themselves amongst (γυε literally, "tree") the trees."

Ch. xlix. 6. "Slew אַיִם a man, houghed שׁוֹר an ox"—"men, oxen." Ch. xxxiv. 25, &c.

Exod. xxiii. 28. "I will send (דּוֹצְרֵיהּ "the hornet") hornets before thee."

Lev. xi. 2. Num. xxi. 7. xxxi. 35. Deut. xx. 19. 2 Sam. xix. 21. Psa. xxxiv. 7. Prov. xvii. 22. xxx. 17, 18. Isa. xv. 9. Hos. v. 6. Jon. ii. 4.

Rev. xxi. 21. ἡ πλατεια (the street) "the streets," v. 16.

860. In the New Testament, the dual number is never used; in the Hebrew, it is distinguished from the plural only by the vowel points; but, if the authority of these be admitted, it is often used irregularly, there being singulars with a dual termination<sup>2</sup>, and duals with plural significations<sup>2</sup>, particularly in numerals<sup>2</sup>.

Glass. ib. c. 23. Schult. Gram. Heb. reg. 71.

<sup>1</sup> מים, water. שמים, heaven. צהריים, mid-day.

<sup>2</sup> Lev. xi. 23. רגלים "feet," dual, joined with "four."

1 Sam. ii. 13. דשניים "teeth," dual, joined with "three."

Ezek. i. 6. כנפים "wings," dual, with "four." Zech.

iii. 9. עינים "eyes," dual, with "seven."

<sup>3</sup> 2 Sam. xii. 6. ארבעתים "fourfold." Prov. vi. 31.

שבעתים "sevenfold"—not "twice four, twice seven."

Pagn.

861. Plural nouns are sometimes intended to signify, not many, but one among many; in which usage, some suppose an ellipsis of the numeral for one.

Glass. ib. c. 27. Macknight, Eff. 4.

Gen. viii. 4. "Rested on רורי the mountains," &c. on one of them. Ch. xix. 29. "The cities in *which* (one of which) Lot dwelt." Judg. xii. 7. "was buried in (one of) the cities of Gilead." Neh. iii. 8. vi. 2. Zech. ix. 9. Mat. xxiv. 1. *οἱ μαθηται* "his disciples"—*is* one of them, Mat. xiii. 1. Ch. xxvi. 8. "his disciples," one, Judas, John xii. 4. Ch. xxvii. 44. *οἱ λησαι*, "the thieves;" not both at first, Jerom.—but "one of them," Luke xxiii. 39. Luke xxiii. 36. "The soldiers." John xix. 29. "they"—but "one of them," Mat. xxvii. 48. Mark i. 2. John vi. 45.

Acts

Acts xiii. 40. "The prophets." some, or one of them. Mat. xxvi. 35. Mark v. 30. (see v. 27.) John xiii. 4. *ιματια*, "garments"—one of them, the upper.

862. Plural nouns are sometimes used in place of, or promiscuously with, their singulars, even when no peculiar emphasis is intended; though, in some cases, the usage is, perhaps, designed to give emphasis, or to express dignity, particularly in names of authority, dominion, or office.

Glass. ib. c. 24, 25, 26. Macknight, ib.

Gen. xix. 11. "They smote the men בטוריים with blindnesses;" simply, 'blindness,' or, 'total blindness,' or, 'each with blindness.' So 2 Kings vi. 18.

Psal. xlii. 5, 11. xliii. 5. ישועות "the healths"—'health of every kind;' rather, simply 'health.'

Prov. i. 20. דוכמות "wisdoms"—'the excellent wisdom,' or simply 'wisdom;' the word is singular in other texts. So ch. ix. 1. Eccl. v. 7. Isa. lviii. 2. Lam. iii. 22. Ezek. xxviii. 10. Nah. ii. 6.

Mat. viii. 11. Luke xiii. 29. *ανατολαι και δυσμαι*, "east and west," So Mat. ii. 1. xxiv. 27. Rev. xvi. 12. and elsewhere; no subtlety is meant.

Mark xii. 25. *αγαθους*; but Mat. xxii. 30. *αγαθω*; they are used promiscuously, without any emphasis being intended by the former; therefore, the power given to Peter, Mat. xvi. 19. *ου τοις αγαθους*, and to the apostles, ch. xviii. 18. *ου τη αγαθη*, is the same; not, to him in all the heavens, to them only in one, according to Origen and the Popish writers. So in other texts. Mat. xxvi. 64. and often elsewhere, *δεξια* plural, for "the right hand;" perhaps *μεση* is to be supplied; in other texts it is singular, as Heb. viii. 1. xii. 2.

Mat.

Mat. xii. 1. *τοὺς σαββάτους*, "sabbaths"—'sabbath,' v. 2. or 'one of them.' So *ἡμέρας των σαββάτων*, Luke iv. 16. Acts xiii. 14. xvi. 13. 70. Lev. xxiii. 32.

Heb. ix. 2, 12. *τα ἁγία*, "the sanctuary." v. 3. *ἁγία ἁγίων*, "the most holy place."

Heb. i. 2. *Ὁς αἰώνος*, and elsewhere. Some, "the world;" others, "the ages."

Gen. xxiv. 9. "Abraham *ארני* his masters," a simple usage, or, for dignity.

Ch. xl. 1. *ארניהם* "their lords"—the King.

Ch. xlii. 50. "The man *ארני* the lords"—Joseph. So Exod. xxi. 4, 6, 8, 29. 1 Kings xvi. 24. Isa. i. 3.

*אלהים* plural, for 'the one true God.' Some, to intimate a plurality of persons; but rather, a simple usage. Calvin in Gen. i. 1.

863. The Hebrew language having few adjectives, substantivē nouns are sometimes used to supply their place; and the abstract thus put for the concrete; though sometimes for the sake of emphasis, yet oftener from mere necessity, without any such design; and from it, this usage is often adopted in the language of the New Testament.

Glas. l. 3. t. 1. c. 7. Macknight, Eff. 4.

Gen. iii. 6. "The tree was *תאוה* a *desire*," (or pleasure) 'desirable, pleasant,' or, perhaps, 'very desirable.'

Gen. xii. 2. "Thou shalt be *ברכה* a  *blessing*," 'blessed,' or, 'very blessed.'

Gen. xvi. 34. "Every shepherd is *רועה* an *abomination* to the Egyptians"—simply 'abominable.'

Hag. ii. 7. "And *המרת* the *desire* of all nations shall come," 'desired.'

Psal,

Psal. v. 9. xxxiv. 6. xxxix. 5. Ezek. xxxv. 15. Dan. ix. 23.

John xvii. 17. "Thy word is *אληθין* truth"—'true.' Eph. v. 8. Rom. ii. 26. iii. 30. Phil. iii. 2.

864. On the other hand; concrete nouns; whether adjectives or substantives; are sometimes put for the abstracts, and must be interpreted as if they were such; but, there are instances in which it may be doubtful whether this is the case or not.

Glas. ib. c. 2. Macknight, ib.

Gen. xxi. 16. "Hagar sat down a good way off *כנפוח*, as it were *shooters* of a bow"—'a bow-shot.'

Dan. ix. 24. "To seal up the vision *וּנְבִיאָה* and the *prophecy*"—'prophecy,' for *נְבִיאָה*, which is found in one MS. Rom. ii. 4. *Τὸ ἀγαθόν* for *ἡ ἀγαθότης*, "the *goodness* of God leadeth to repentance."

1 Cor. i. 25. *Τὸ μωρόν* for *ἡ μωροσύνη* (which is the word, v. 18.) "the *foolishness* of God"—*τὸ ἀδύνατον* for *ἡ ἀδυναμία*, "the *weakness* of God."

2 Cor. viii. 8. "To prove *τὸ εὐσυνεργόν* the *sincerity* of your love."

Phil. iv. 5. "Let *τὸ εὐμαρῆν* for *ἡ εὐμαρία*; your *moderation* be known."

865. Adjectives; or epithets, sometimes serve for distinguishing that to which they are applied; from other things; and, sometimes, only for describing that thing itself; and care must be taken to understand them accordingly.

"The *true* God," not 'who has the attribute of truth,' but 'who alone is truly God,' distinguished from those 'who are called

called gods; it is determined to this sense, either by what is joined with it, or by being opposed to these.

1 Pet. iv. 3. "Walked in *αθρημοις ιδωλολατρειαις* unlawful idolatries," not distinguished from any 'lawful' idolatries, according to Popish writers, but describes all idolatry as unlawful; it is determined to this sense by the nature of the things, and other texts.

866. Epithets do not always imply that the qualities, or characters which are the foundation of them, do presently belong to the subjects to which they are applied; but are applied, sometimes, because they formerly belonged, and, sometimes, because they were afterwards to belong, to them; but this is not to be supposed rashly.

Gen. ii. c. 3.

1 Gen. ii. 23. "This is bone of my bones," &c.—was so, being made from his rib, v. 21, 22.

2 Sam. xxiv. 23. "These things did Araunah *ךלמלך* (Eng. "as a king," wrong) *the king* give;" king of the Jebusites, probably, before David reduced them.

Exod. vii. 12. "Aaron's *rod* swallowed up their *rods*;" they had been, and were to be such, though at present serpents.

Isa. xi. 6. "The *wolf* shall dwell with the *lamb*," &c. figurative expressions for persons fierce like these; they formerly were so, but now totally changed, so as to dwell, &c. This gives beauty and force to the description.

Mat. xi. 5. "The blind see, the lame walk," &c. They who were blind, lame, &c. So John ix. 17. "the blind man," that had been blind.—or, 'receive sight, the power of walking,' &c.

So, Mat. x. 3. xxvi. 6. xxi. 31. Rom. iv. 5. 1 Cor. xv. 15. Heb. xi. 31.

1 Gen.

1 Gen. xxix. 21. Deut. xxii. 24. Mat. i. 20. "Wife," a woman betrothed.

John x. 16. "Other sheep I have." Ch. xi. 52. "Children of God," not then, but were to be.

Eph. v. 27. "The church glorious," &c. not now, but shall be in heaven.

3 Mat. xxvi. 26. 1 Cor. x. 16. xi. 26, 27, 28. "Bread," not because such only before blessing, according to Popish writers; for it still remains bread.

## SECT. V.

*The Usage of Verbs.*

867. THE usage of verbs respects their general signification—and their several accidents, mode—tense—person—number—voice; in all which there are peculiarities productive of difficulty.

868. The genius of the Hebrew language occasions many peculiarities in the signification of its verbs; [151. 156. 157. 158.] which must be attended to in explaining them; and these are, likewise, carried into the Greek of the New Testament.

869. The Hebrew language having no compound verbs, simple verbs, both in it and the Greek of the



New Testament, have often the signification of what would, in other languages, be their compounds with different prepositions; but, as this is not always the case, it may, sometimes, produce an ambiguity, which is to be determined by the sense, or by parallel passages.

Gloss. l. 3. t. 3. c. i.

קָמַן simply 'to stand;' but Dan. xi. 3, 4. 'to stand against, resist.' "A mighty king (Alexander) shall (stand up, Eng.) resist; and when he shall (stand up, Eng.) have resisted, his kingdom shall be broken." The connexion; v. 2. shows this to be the sense.

פָּלַח 'to fall'—but also 'to fall away' or desert. Jer. xxxvii. 13. "Thou fallest (away) to the Chaldeans."—'to fall off, fail.' Josh. xxi. 45. 1 Kings viii. 56. "There hath not failed," become void.

John x. 16. "Them also I must bring," ἀγαγών, for συναγαγών 'gather together,' ch. xi. 52. or παραγαγών, 'bring to' the fold.

John xiv. 31. Ἀγόμεν, for ὑπαγόμεν, "let us withdraw," retire. v. 18, 28. Ἐρχομαι "I come," for ἀνιέρχομαι "I return"—enallage for ἀνιλευσομαι "I will return."

870. In the Hebrew; and, from its usage, in the Greek of the New Testament, a verb, besides the action strictly denoted by it, implies, likewise, another related action; so that the idiom of other languages requires the supplying of another verb for expressing its full force, or its real meaning.

Gloss. ib. c. 2.

בָּרָא "to take," but often, "to take and bring," or, "having taken to bring." Gen. xv. 9, 10. Exod. xviii. 2. xxvii. 20. Num. xix. 2.—Mat. iv. 5, 8. παρέλαβαν, "took,"

i. c.

i. e. 'having taken carried.' So ch. xxvii. 27. Gen. xliii. 34. טָקַח "And he took (and sent, Eng.) messes unto them."

V. 33. וְהָמוּ אֶל אֶחָד־בְּאֶחָד, "the men marvelled one at another;" Eng. but this is not the sense; they all marvelled at Joseph's behaviour. Literally, "marvelled one to another," but not English—"marvelling they looked," or, "they looked with wonder one at another."

Rev. xiii. 3. θαυμάσιον ὄπτιον τοῦ θηρίου, "wondered after the beast," Eng. this is literal, but wants precision—"looked with wonder," or "wondering followed after the beast."

Ezra ii. 62. וְהָיוּ, literally, "And they were polluted from the priesthood;" "as polluted put from," Eng. which is right, v. 63.

Psal. lxxxix. 39. וְהָיוּ "thou hast profaned his crown to the ground;"—"by casting it to," Eng.

Isa. xiv. 17. וְהָיוּ לֹא פָתוּחַ בֵּיתוֹ, literally, "loosed not his prisoners homeward."—Eng. "opened not the house of his prisoners," no version.—supply, "that they might return," or, "sent them" home.

Ch. xxxviii. 17. וְהָיוּ "thou hast loved my soul from the pit."—Eng. "hast in love to my soul delivered it from."

Luke xxi. 38. "All the people ἀρῆς πρὸς αὐτόν, literally, "rose early in the morning, or by the dawn, to him"—"came to him," Eng.—"rising came."

871. Verbs sometimes denote, not the action or effect expressed by them simply, but under some particular modification of it. [876.]

872. Thus, verbs expressing an action or effect, sometimes

sometimes denote only the beginning, and sometimes, only the continuance of it. [156.]

Glaſs. ib. c. 3, 4.

<sup>1</sup> 1 Sam. iii. 21. "The Lord appeared again (continued to appear) נִגְלוֹתָו, Eng. "for he revealed;" others, "after he had revealed (began to reveal) himself to Samuel."

<sup>1</sup> Kings vi. 1. "In the fourth year וּבִן וְהֵבִיאוֹ, "began to build," Eng. for it was finished in the eleventh, v. 38. confirmed by 2 Chron. iii. 1, 2.

Mat. ii. 7. "The time τὸ φαινομένου ἀστῆρος when the star appeared," began to appear, v. 16.

Luke v. 6. "Their net διερχόμενος brake," began to break, or was like to break, v. 7.

<sup>1</sup> Lev. xxvi. 11. וְנִבְנֵיתִי "And I will set my tabernacle (continue) among you."

Jer. vii. 3. וְאֶשְׁכְּנֶנּוּ "And I will cause you to dwell (continue to dwell) in this place."

873. Verbs sometimes express, not simply doing the action, but doing it in a particular manner, connoting some quality, adjunct, or condition of it.

Glaſs. ib. c. 13, 14.

Ezek. xxvi. 14. "Thou shalt be built no more," Tyre—not strictly true, Palætyrus—but 'not built magnificently, elegantly.'

Prov. xxxi. 4. "It is not for kings to drink wine," immoderately, to excess.

Mat. xi. 18, 19. "Neither eating nor drinking," abstemious in both—"eating and drinking," not immoderately, but freely, like other men.

Mat. x. 32. "Confess me," not simply, but with faith, boldness,

ness, subjection, v. 27; 28. Rom. x. 9. So 1 John iv. 15.

John viii. 34. 1 John iii. 9. v. 18. "Commit sin," wilfully, deliberately, habitually.

1 Sam. x. 24. 1 Kings i. 25. וְהָיָה לְיָדָיו, Eng. "God save the king," but literally, "may the king live," prosperously, happily. 1 Sam. xxv. 6. "to him that liveth," Eng. supply "in prosperity." So Psal. xxii. 26. lxx. 32.

1 Theſſ. iii. 8. "Now we live," are happily.

"To will," does not signify always simple volition.—'To will with alacrity and readiness,' Mark x. 35. Θελόμεν, "We will," with earnestly. Ch. xii. 38. Θελούτων, "who will," 'love' Eng. Gal. iv. 21. Θελούσιν, Eng. "who desire to be under the law." 1 Tim. vi. 9. Βυλομένοι πλεῖται, "they that will be rich," who wish for it earnestly, immoderately.—'To will, not absolutely, but under a condition.' Mat. xi. 27. "To whomsoever the Son (θελήσει) will reveal," not arbitrarily, but to those who are qualified, as appears from the connexion, v. 25, 28. Rom. ix. 18. "He hath mercy on whom he will," ὃν θελήσει, who are qualified as he requires. "And whom he will, he hardeneth," who deserve it by obstinacy. Locke, Taylor in loc.

"Can, cannot," signify not simply what is possible or impossible, but can with ease, convenience, safety, inclination; cannot without difficulty, pain, inconvenience, danger, loss. Gen. xlv. 22. "The lad cannot leave his father," conveniently, safely, "for his father would die." Ruth iv. 6. "I cannot redeem," without loss, inconvenience, "lest I mar," &c. 2 Sam. xvii. 17. "They might not be seen," without danger, v. 18, &c. Luke xi. 7. "I cannot rise," without trouble, inconvenience. Mark vi. 5. "He could there do no mighty work"—would not, or, did not. John vii. 7. "The world cannot (will not) hate you." Rev. ii.

2. "Thou *canst* not bear them that are evil," without pain, or, wilt not.

874. Verbs expressive of an action, are often used, not to signify the doing of that action, but only to denote some of the causes, or prerequisites to the doing of it.

875. Thus, verbs of acting, often, in Scripture, are intended to signify only the power of acting; and this usage gives great beauty and force to description.

Glasg. ib. c. 5. 22

Exod. ix. 15. שמתו "I have stretched (Eng. "will stretch," wrong) out my hand, וךת and I have smote (Eng. "that I may smite," wrong) thee—and thou shalt be cut off." This is not true, as appears from the sequel; it is contrary to v. 16. "For this cause דעמתו ("have I raised thee up," Eng. but) "have I made thee to stand," preserved thee safe from all plagues, "for to show in thee my power," more signally, ch. xiv. 23, &c. Therefore it should be, "I could stretch out, and smite, and cut off; but for this cause," &c. Job. ix. 5, 6, 7. "Which removeth—overturneth—shaketh—commandeth—sealeth," &c. not actually does, but can do.

Zech. ii. 4. "Jerusalem shall be inhabited—without walls;" not actually, but might be with safety.

Mat. vii. 16. "Do (can) men gather." Rom. x. 14. "How shall (can) they call," &c. 1 Cor. ii. 15. "He that is spiritual judgeth (can judge) all things—himself is (can be) judged of no man."

876. As power is limited by right, verbs denoting the

the power of acting, and, likewise, verbs denoting action, often signify only the right of acting, or what can be lawfully done.

Glasg. ib. c. 6; 12.

1 Gen. xxiv. 50. "We cannot (lawfully) speak bad or good." So ch. xxxiv. 14. xliiii. 31.

Deut. xvi. 5. "Thou canst not (lawfully, Eng. "mayest not") sacrifice the passover within thy gates."

Acts iv. 20. "We cannot (lawfully) but speak."

1 Cor. iii. 11. "Other foundation can no man (lawfully) lay."

2 Gen. xx. 9. "Thou hast done deeds which לא יעשו, shall not (cannot lawfully, ought not to) be done."

Heb. v. 4. "No man taketh this honour," lawfully can, ought to take.

877. By a further extension, verbs of action sometimes denote the obligation to act, not only in negative propositions, where 'unlawful' and 'ought not' are synonymous, but also in affirmative propositions, where obligation to do is different from mere lawfulness.

Glasg. ib.

Neh. v. 8. "We have redeemed the Jews," ought to have redeemed; but had not, "Will ye sell them?"

Psal. xxxii. 8. "The way which thou shalt go," oughtest to go.

Mal. ii. 7. "The priest's lips ישמרו shall keep knowledge," ought to keep, but did not, v. 8.

Mat. xxvi. 52. "Shall perish," ought, deserve to perish.

Luke iii. 14. "What shall we (ought we to) do?" What are our duties? as appears from the sequel.

Ch.

Ch. viii. 42. "Which of them will (ought to) love most?"

878. Verbs of action sometimes signify the will or inclination to do that action, or the endeavour to do it, or both these together.

Glaſs. ib. c. 7, 8. Macknight, Epist. Essay 4. i. 1.

<sup>2</sup> Gen. xxiv. 58. וילך "Wilt thou go? וילך I will go." not simple futurity, but, chuse, incline to go.

Exod. xvi. 23. "Bake that which you *will* (chuse to) bake," &c.

<sup>1</sup> Sam. xxi. 9. "If thou *will* (chuse to) take that, take it."

Mat. xiii. 13. "Seeing they *see* not," &c. chuse not to see, hear, understand.

Ch. xxiii. 8. *Μη κληθητε*, "Be not ye called Rabbi," desire not, affect not to be, as appears from the connexion, v. 6, 7. 'love to be called.'

Luke xxii. 26. "He that *is* greatest, he that *is* chief," wishes to be, Mat. xx. 22. Mark x. 43.

John xv. 15. "What his lord doth," chuses, intends to do.

<sup>3</sup> Exod. viii. 18. "The magicians *did* so with their enchantments," endeavoured to do it, "but they could not."

Ezek. xxiv. 13. "I have purified thee," endeavoured, used means, been at pains, "and thou wast not purged."

John v. 44. *Δαμβαιοντες*, "who receive honour," labour to obtain it.

Rom. ii. 4. "The goodness of God *argu* leadeth thee to repentance," endeavours or tends to lead, or, ought to lead.

<sup>1</sup> Cor. x. 33. "I *please* all men," endeavour to please.

Gal. v. 4. "Whosoever of you are *justified* by the law," endeavour to be justified by keeping it.

<sup>3</sup> Pſal. lxxix. 4. וצמיתו, "they that destroy me," wish and endeavour to destroy.

Amos

Amos ix. 3. "Though they be hid from my sight," wish and endeavour to hide themselves, though they could not actually do it.

John v. 34, 41. *Ου λαμβανω*, "I receive not," affect not and endeavour not to receive.

Acts vii. 26. *Στηλασαν*, "set them at one." Eng. "would have set," wished and endeavoured, Exod. ii. 13.

879. Verbs of action sometimes denote, not the energy, but the habit and custom of acting, or a permanent quality disposing to act, or even a permanent quality not so disposing, but only possessed.

Glaſs. ib. c. 9, 21.

<sup>2</sup> Gen. vi. 21. "All food that is eaten," uses to be, customary food of all species.

Ch. xxix. 26. *לֹא יֵעָשׂוּ*, "It shall not be done." Eng. "it must not;" it is not customary.

Mark xv. 6. *Απελευσιν*, "he released," was wont to release, Mat. xxvii. 15.

<sup>2</sup> Exod. iv. 14. "Aaron *דבר* *דבר*, literally, "speaking he speaks." Eng. "speaks well," has the quality which fits him for speaking eloquently.

<sup>3</sup> Lev. xi. 3, &c. "Which *part* the hoof," have it parted or divided.

Mat. xxiii. 5. *Πλατυνσι*, "they *make broad* their phylacteries, *εὐμεγαλυνσι*, and enlarge the borders," &c. have or use them broad, large.

880. Verbs expressive of a person's doing an action, sometimes signify only his giving another power or inclination to do it, or commanding and directing him

to

to do it, or permitting his doing it, or consenting to, and approving of it.

Glass, ib. c. 11, 22. Macknight, Epist. prel. Ess. 4. i. 4.

Acts x. 20. "I (the Spirit) have sent them." Cornelius had sent them, v. 8, 21. but the Spirit inclined and moved him, and that not immediately, but by an angel commanding and directing him, v. 3, 5.

Gen. xlv. 29. "Joseph made ready his chariot," by his servants, commanded them to make ready.

2 Sam. xii. 9. "Thou hast killed Uriah." David did not kill him himself, but "with the sword of the children of Ammon," to which he was exposed by David's order, ch. xii. 15.

John iii. 22. iv. 1. "Jesus baptized," commanded his disciples; they, by his order and authority, baptized, v. 2.

1 Sam. xiv. 36. אָמַר, "Let us not preserve a man of them." Eng. "leave," suffer to remain.

Job i. 21. "The Lord hath taken away," permitted the Sabians, &c. to take away, v. 15, 17.

Psal. cxix. 31. "Put me not (permit me not to be put) to shame," i. e. deliver me from what would make my enemies insult.

Isa. lxiii. 17. "Why hast thou made us to err from thy ways?" permitted us.

Jer. xv. 15. "Take me not away in thy long suffering," permit not my persecutors to take me away, by forbearing long to punish them.

Mat. vi. 13. "Lead us not into temptation," permit us not to be led.

1 Cor. vi. 7. "Why rather ἀδικουσι, ἀποστελεσθε, are ye not injured, defrauded?"—"do ye not take wrong, suffer yourselves to be defrauded?" Eng.

4 Judg.

4 Judg. ix. 18. "Of the men of Shechem, 'Ye have slain his sons.'" Abimelech did it; v. 5. but they consented, gave him the money which enabled him, strengthened his hands; v. 4, 24.

2 Sam. iii. 30. "Joab and Abishai slew Abner." Joab slew him; v. 27. 1 Kings ii. 5. Abner only consented or approved.

Mark x. 35. "The sons of Zebedee" asked the chief places; but Mat. xx. 20. their mother asked them for them. Some, 'She of her own accord; as kinswoman and constant attendant of Jesus, but they consenting;' therefore they are answered, v. 22. and said by Mark, to ask. Grot. Maldonat.—Others, 'She by their instigation,' to avoid envy, and obtain greater favour; therefore; they alone are answered, v.

22. Glass, ib.

881. Verbs which attribute an action or effect to a person or thing, are sometimes intended to signify only that that person or thing gives occasion to it, or is an instrument in producing it.

Glass, ib. c. 10, 22. Macknight, Ess. 4.

Exod. xxiii. 8. "The gift blindeth the eyes—and perverteth the words;" is the occasion of not discerning and following what is right.

2 Sam. xii. 14. "By this deed נָאֵר נִאֲוָרִי irritating thou hast irritated the enemies to blaspheme."—"given great occasion," Eng.

Psal. lxxvi. 10. "The wrath of man shall praise thee," shall prove an occasion of praising, though its aim and tendency be the reverse.

Isa. xliii. 24. "Thou hast made me to serve with thy sins."

Acts i. 18. Judas ἀγοράσας "purchased a field with the reward of

of iniquity," was only the occasion of its being purchased, by returning the money, Mat. xxvii. 3, &c.

Rom. xiv. 15. "Destroy not him with thy meat," &c. give not occasion for his being destroyed, by turning from the faith.

Exod. xiv. 16. "Stretch out thy hand over the sea, and divide it." Moses could not; God did it by him, ch. xv. 4, &c.

1 Cor. vii. 16. Σωσις, "shalt save," be the means, instrument of saving.

1 Tim. iv. 16. "Thou shalt save them that hear thee," be the instrument.

882. Verbs expressive of a person's doing an action, or producing an effect, are often used for signifying only, his supposing it, his discovering and acknowledging it, or his notifying, declaring, promising, or foretelling it, which last usage it is of peculiar importance to attend to, in the prophetic writings.

Glas. ib. c. 15, 17, 18. Macknight, Ess. 4. i. 3.

Gen. xlii. 30. ויִרְאוּ, "And he placed us as spies."—"took us for spies," Eng.—supposed, reckoned us.

1 Kings i. 21. "I and my son Solomon וְיִרְאוּ shall be offenders,"—"counted offenders," Eng.

Mat. x. 39. "He that findeth *δ' ευρα*, his life, shall lose it," who thinks that he can find it by deserting the gospel, or endeavours to find it.

Ch. xiii. 12. "Whosoever hath not, from him shall be taken away και *δ' εχθ*, even that he hath," thinketh that he hath, "seemeth to have," Eng. Luke viii. 18.

John vii. 28. "Ye both know me, and ye know whence I am," think that ye know.

Job v. 3. וְיָקִיב "and I cursed his habitation," knew that it would be made unhappy.

Pfal.

Pfal. cxix. 128. יִשְׁרֵנִי "I rectify," or make right; "esteem to be right," Eng. know and acknowledge.

Hof. v. 15. "I will go till יִאשְׁמוּ they be guilty," become sensible of, and acknowledge their guilt.

1 Cor. iii. 18. Μαγος γινωσκω, "let him become a fool," be sensible that he is a fool.

2 Cor. vii. 14. "Our boasting αληθεια γινωσκω is become truth," discovered to be, "found a truth," Eng.

Exod. xiii. 2. קָדַשׁ לִי, "Sanctify to me the first-born," declare that they are separated to me, v. 11, 12, 13.

Lev. xiii. 3. "The priest shall look on him, וְטָמָא and shall defile him," pronounce him unclean. So v. 13, 17. וְזָדָק, "cleanse," declare clean.

Pfal. xxxiv. 3. גָּדַלְנִי, "make great, magnify the Lord," declare or acknowledge him to be great.

Acts x. 15. "What God καθαριστος hath cleansed (pronounced clean) that do not thou κοινω make (call) common," v. 28.

Gen. xxxv. 12. "The land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed will I give it," which I promised to Abraham and Isaac, I promise to thee, and will give to thy seed.

Ch. xli. 13. "Me he restored unto mine office, and him he hanged," foretold these events, ch. xl. 13, 19.

1 Kings xix. 15, 16. "Anoint Hazael to be king over Syria," foretell that he shall be, 2 Kings viii. 13.—"And Jehu shalt thou anoint to be king over Israel," only could foretell it, for Elisha anointed him, 2 Kings ix. 2, &c.

Isa. vi. 9, 10. "Make the heart of this people fat, make their ears heavy, shut their eyes," prophecy that they shall be fat, deaf, blind.

Jer. i. 10. "I have set thee over the nations, to root out, pull down, destroy, throw down, build, plant," to foretell all these things.

Ch. xv. 1. "Cast them out of my sight," foretell that they shall be cast out, v. 7.

Ezek.

Ezek. xiii. 19. "Will ye (the false prophets) pollute me—to slay the souls that (Eng. "should") shall not die, and to save the souls alive that (should) shall not live?" to foretell that they shall be slain, saved alive; for it is added, "by your lying to my people."

Ch. xxi. 26. "Remove the diadem, take off the crown; exalt him that is low, abase him that is high;" predict that these things shall be.

Ch. xliii. 3. "The vision which I saw when I came to destroy the city," to predict its destruction, ch. ix. x.

883. Affirmative verbs are sometimes to be understood only in the sense of their contraries; with a negation or an extenuation.

Glas. ib. c. 19.

Deut. xiii. 26. "But the Lord was wroth with me for your sakes;" the term implies great wrath, but here, only the not granting his request to enter into Canaan, v. 25.

Mal. i. 2, 3. "I loved Jacob, and I hated Esau," quoted Rom. ix. 13.—loved Jacob more than Esau, preferred him.

Luke xiv. 26. "If any man hate not his father and mother," &c. love not them less than me, Mat. x. 37.

884. Negative verbs are often put for the contrary affirmative verbs, and sometimes express the sense of them with emphasis.

Glas. ib. c. 20.

Lev. x. 1. "Strange fire which he commanded them not," expressly forbade.

1 Sam. xii. 21. "Vain things which cannot profit," idols which will hurt you by provoking God.

Psal. lxxxiv. 11. "No good thing will he withhold from them that walk uprightly," will give them all good things.

Prov.

Prov. xii. 3. "A man shall not be established by wickedness," shall be overthrown.

Ch. xvii. 21. "The father of a fool hath not joy," hath great sorrow.

Zech. viii. 17. "Love not a false oath," hate it.

John xiv. 18. "I will not leave you orphans." Eng. "comfortless" will protect, give comfort, "I will come to you."

Rom. iv. 19. *μη αδυνασας*, "being not weak in faith," very strong, as appears from the connexion.

Rev. xii. 11. "They loved not their lives unto the death," they readily resigned them to death.

885. It is sometimes taken notice of, as an usage in the Hebrew verbs, that the persons are interchanged; but the instances alleged, of the second person being put for the third, and the third person for the first or the second, seem to be only false readings, of which some are corrected by manuscripts still extant, and none are countenanced by the ancient versions; and, when the first person is used for either of the other two, it is properly a figure, which will be considered afterwards.

Glas. ib. c. 50.

886. Plural verbs are sometimes used in a singular sense; confessedly in the second and third persons, and most probably in the first also.

Glas. ib. c. 51.

Job xviii. 2. "How long will it be ere thou make an end of words?" Bildad to Job.

Z

Gen.

Gen. xxxiv. 27. "Because טמאו *they* had defiled their sister." Shechem alone had done it, v. 2, &c. one of them. (861.)

Mat. ii. 20. "They are dead which fought the child's life," Herod.

1 Gen. xxix. 27. "Fulfil her week ונתנה and *we* will give thee this also." Laban alone says this.

2 Sam. xvi. 20. "Give counsel what נעשה *we* shall do." Absalom alone speaks, and there is no intimation of his including his generals along with him.

1 Kings xii. 9. "What counsel give ye ונשיב that *we* may answer this people?" Rehoboam alone spoken to, and he alone answered, v. 13, 14.

Ch. xxii. 3. "Ramoah is ours, and *we* be still and take it not." Ahab.

Job xviii. 2, 3. "*We* will speak; wherefore are *we* counted," &c. Bildad.

Dan. ii. 36. נאמר, "*We* will tell the interpretation." Daniel, perhaps joining his companions with him, v. 17, 18. but perhaps himself only, v. 16, 19, 23—27.

Mark iv. 30. "Whereunto shall *we* liken, &c. shall *we* compare it?" Christ.

John iii. 11. "*We* speak that *we* do know," &c. Christ, not along with the prophets, Beza.—nor, with the Father and Spirit; it suits Christ himself, ch. i. 18. iii. 32.

Rom. i. 5. "*We* have received grace and apostleship." Paul.

Gen. i. 26. "Let *us* make man," &c. it does not necessarily imply a plurality of persons.

887. The preterite has sometimes the force of the plusquam-perfect; not only in the Hebrew, where the want of the latter makes it necessary; but likewise in the Greek of the New Testament, both it and the aorists.

Glas.

Glas. ib. c. 46. Macknight, ib. Eff. 4. ii. 3.

Gen. xii. 1. ויאמר, "The Lord *had* said to Ab. am," Eng. before Terah's death, ch. xi. 31. Acts vii. 2, 3.

Gen. xxix. 12. ויברך, "And Jacob (had) told Rachel," before what is related v. 11.

Exod. xxxiii. 5. ויאמר, "And the Lord said (had said, Eng.) unto Moses," as appears from the connexion.

Luke xix. 15. "He commanded these servants to be called unto him, to whom εδωκε he had given (Eng.) the money."

Mat. xiv. 3. "Herod having seized John, εδωκεν αυτον εν δεσμοις had bound him and put him in prison," a considerable time before.

John iv. 44. "He departed thence—for Jesus μαρτυρησεν had testified," before his departure.

888. The past has sometimes the force of the present; not only in the Hebrew, which wants a present tense, but also in the Greek of the New Testament.

Glas. and Macknight, ib.

Gen. xxxii. 10. "I was (am) small for (less than) the least of all thy mercies."

Exod. xxxiii. 19. ורחמי, "And I have been (am, will be) gracious to whom I will be gracious, וירחמני and have shown (show, will show) mercy," &c.

Mat. iii. 17. "My beloved Son, in whom εδοξα I am well pleased." So Luke iii. 22.

Mat. xxiii. 2. "The Scribes and Pharisees εκαθισαν sit in Moses's chair."

Luke i. 47. "My spirit ηγαλλιασεν hath rejoiced." Eng. "doth rejoice."

Z 2

John



John i. 15. *αυτος ην*, "this was (is) he of whom I spake."  
 γ. 26. *εστης*, "there standeth one among you."

Acts xii. 14. "Told that Peter *εστης* stands at the door."

889. The tenses expressive of the past, have sometimes, in Scripture, the signification of the future; and that, not only in predictions, for expressing the certainty of the event, but also in other cases.

Glasf. Macknight ib.

Isa. ix. 6. "Unto us a child *ילד* hath been born, a son *נתן* hath been given," shall be.

Ch. xxi. 9. *בא*, "There hath (shall, "cometh," Eng.) come a chariot, — — Babylon *נפלה* hath fallen (Eng. "shall fall"), the graven images *שבר* he hath broken (shall break) unto the ground."

Ch. liii. 4, &c. "Surely he hath borne our griefs, carried our sorrows; we did esteem him; with his stripes we have been healed; the Lord hath laid on him; he was oppressed," &c.

John iii. 13. "No man *αναβεβηκεν* hath ascended," for *αναβησκει* shall ascend.

Ch. v. 24. *αναβεβηκεν* "hath passed from death to life," not spiritual but eternal, as appears from the connexion. Erasms. Vatab. Zeger.

Macknight. Glasf. ib.

Ch. xv. 6. "If a man abide not in me, *εβληθη—και εξηρανθη*, he has been cast forth, and withered;" "is," Eng. shall be.

Rom. viii. 10. "Whom he justified, them also *δοξασει* he glorified," will glorify.

890. The future tense is sometimes put to express the

the sense of the present, both in the Hebrew, from necessity, and in the Greek, from following its idiom.

Glasf. ib. c. 49.

Gen. ii. 10. "From thence *יערר* it shall be (was) parted."

Num. xviii. 7. *און*, "I will give (I give) your priest's office unto you."

Psal. i. 2. "In his law *ידרו* shall (doth) he meditate."

Luke xxiii. 46. "Into thy hands *παραδοσκωμαι* will I commend my spirit," do I; but *παραδοσκωμαι, παραδοσκωμαι*, are found in several MSS. Mill. and Griesb. in loc.

891. The future is sometimes, also, used in the signification of the past.

Exod. xv. 5. "The depths *יכסומו* shall cover," "have covered" Eng.

Num. xxiii. 13. *וראיה*, "Thou shalt see," Eng. and some interpreters; but others, "hast seen," which the sense requires.

Judg. ii. 1. *אעליו*, "I will make you to go out of Egypt," "have made," Eng.

Ch. v. 8. *יבדור*, "they shall chuse new gods," "chose," Eng.

2 Sam. xii. 31. *וכן יעשו*, "And thus shall he do unto all the cities,"—"did he," Eng.

892. The future of the indicative is often used in the sense of the imperative.

In all negative precepts, particularly of the decalogue.

893. On the other hand, the imperative is often put for the future of the indicative; attention to which is of great importance for the interpretation of many predictions.

Glasf. ib. c. 43

Gen. xx. 7. "He shall pray for thee, וְדִוְדוּ and live thou," thou shalt live. So ch. xlii. 18.

Ch. xlv. 18. "I will give you the good of the land, וְאָכְלוּ and eat ye the fat of the land," ye shall eat.

Deut. xxxii. 50. וּמָרָו, "And die in the mount, וְהִיאָסַף and be gathered unto thy people," thou shalt die, and be gathered.—death is not the subject of a command.

Pfal. xxxvii. 27. "Depart from evil, and do good, וְשָׁכַן and dwell for evermore," thou shalt dwell.—it is not a command, but a promise.

Prov. iii. 4. יִמְצָא, "And find favour," "so shalt thou find," Eng. it is a promise, v. 3.

Ch. iv. 4. "Keep my commandments, וְדִוְדוּ and (thou shalt) live."

Isa. liv. 14. רָחוּקִי, "Be thou (thou shalt be) far from oppression."

John ii. 19. Ἀσπασε, "Destroy this temple," ye shall destroy; it is not a command, but a prediction.

894. Both the future of the indicative<sup>1</sup>, and the imperative<sup>2</sup>, have sometimes the force of the optative mode, which is wanting in the Hebrew language.

Glaß. ib. c. 45.

<sup>1</sup> Job iii. 3. "The day וְאָבֵר shall perish," may it perish. So also in the following verbs.

Pfal. lxx. 2, 3, 4. יִבְשׁוּ, &c. "They shall be ashamed, confounded, turned back," &c.—"let them be," Eng.

<sup>2</sup> Psal. xlv. 4. "In thy majesty צַלְדוּ ride prosperously," it is a wish.

Often in prayers, as in all the petitions of the Lord's prayer.

895. The imperative, as in all languages, often signifies, in Scripture, not command, but merely permission.

Glaß. ib. c. 43.

<sup>2</sup> Sam.

<sup>2</sup> Sam. xviii. 23. Joab says, רוּץ "run," not commanding, for he had forbidden him, v. 20, 22. but permitting him on his importunity, v. 19, 22, 23.

<sup>2</sup> Kings ii. 17. Elifha says שְׁלֹחוּ "send," not a command, for he had dissuaded and forbidden them, v. 16, 18. but mere permission.

<sup>1</sup> Kings xxii. 22. צֵא וְעֲשֹׂה כֵן, "Go forth and do so," not a command to deceive, but permission.

Mat. viii. 32. Jesus says to the demons, ἵπαγετε, "go," he only permitted them, Luke viii. 32.

896. The imperative has sometimes the force of the subjunctive mode with a conjunction; expressing, not a prediction of what shall be, but a supposition of what may or may not be.

Glaß. ib.

Num. xxiv. 21. וְשִׂים, "Put thy nest in a rock," though thou put, &c. "nevertheless the Kenites shall be wasted," v. 22.

Nah. iii. 15. "Make thyself many as the canker-worm," though thou make.

Luke x. 28. Τὴν ποίησον, "this do, and thou shalt live," if thou do this, thou shalt live.

Eph. iv. 26. Ὁργιζέσθε, "be ye angry, and sin not," if, though ye be angry, sin not.

897. The infinitive mode, which, in all languages, has a great analogy to substantive nouns, is often, in the Hebrew language, used as a noun.

<sup>1</sup> Kings viii. 52. "Hearken unto them בְּכָל קְרָאם (in omnino orare eorum) in all their prayers."

<sup>1</sup> Chron. xvi. 36. "All the people said, Amen וְהָלַל לַיהוָה (et laudare

laudare Jehovah) Eng. "and praised the Lord;" but it is singular, and has the preposition—"and praise to the Lord."

<sup>2</sup> Chron. iii. 3. ואלו דונסו, Eng. "Now these are the things wherein Solomon was instructed." This is a strange ellipsis, and gives an unwarranted sense.—"Of these (viz. dimensions) was Solomon's foundation," Jun.—"This was Solomon's foundation—the length," &c. which is simpler.

Psal. ci. 3. "I hate עשו (facere) the deed ("work," Eng. of them that turn aside."

Luke vii. 21. "Unto many that were blind he gave το βλαπεν to see," "fight," Eng.

Heb. ii. 15. "Them that were δια παντος τε ζην, through all their lifetime," Eng.

898. When the infinitive is said to be used in the sense of the preterite, or the future, it is observable, that it generally differs from these tenses only in the vowel points; and, therefore, though the usage may be real, it is not in all instances indisputable.

899. When the infinitive appears to be put for the imperative, it may, sometimes, be accounted for in the same manner; but, as the usage likewise takes place in the Greek of the New Testament, to which that account is not applicable, the usage is, undoubtedly, real, and is accounted for, either by an enallage of these two modes, or by an ellipsis of an imperative verb governing the infinitive.<sup>1</sup>

<sup>1</sup> Exod. xx. 8. Deut. v. 12.

<sup>2</sup> Mat. v. 39. "I say unto you μη αντιστας not to resist"—  
"resist"

"resist not," Eng. Glafs. ib. or supply θεις, μιμησις, Knatchb. So v. 34. Luke ix. 3.

Luke xxii. 42. Ει βουλι παραγγει. Some MSS. have παραγγει, παραγγει, παραγγει, but they are false readings—"let it pass," Eng. Mark xiv. 36.—or supply, θεις, Knatchb.—or governed by βουλι, "be pleased to let it pass," Grot.

900. Participles being in their form exactly similar to adjective nouns, though implying time, it is not surprising that they should sometimes drop this implication, and be used in the signification of adjectives<sup>1</sup>, or that, like them, they should be put for substantives<sup>2</sup>.

Glafs. ib. t. 4. c. 2. Macknight, ib.

<sup>1</sup> Jer. xxiii. 2. "Thus saith the Lord against הרועים הרועים the pastors that feed my people."

Mark vi. 14. "John ο βαπτίζων baptizing," for βαπτιστης, "baptist."

<sup>2</sup> Psal. xvii. 14. "Whose belly thou fillest with צפון "hidden," what men are at pains to hide. Eng. supplies "treasure."

Heb. i. 6. Οικωμενη "inhabited"—"world." So ch. ii. 5. Rev. xii. 9.

901. In Scripture, the present participle has sometimes the signification of the present of the indicative, which is wanting in the Hebrew language.

Glafs. ib. c. 4.

Exod. ii. 14. אמר "speaking (speakest. Eng. "intendest") thou to kill me?"

Exod. xxiii. 20. "Behold I שלח sending (send) an angel before thee."

Josh. i. 2. "The land which I נתת giving (give) to them."

Rom. v. 11. "But we also καυχώμενοι, boasting, glorying (boast, glory. Eng. "joy") in God."

902. Active verbs of the third person, sometimes refer not to any preceding noun, but have the force of impersonals, or are to be interpreted passively.

Glas. יבן: 23. Chandler, Life of David, b. 4. c. 9.

Gen. xvi. 14. "Wherefore קרא (literally) *he* called the well Beerlahairoi;" but it is Hagar who speaks; "was called," Eng.

Exod. x. 21. "That there may be darkness, ויכוש and *he* shall feel," any one may feel, or "may be felt." Eng.

1 Sam. xxiii. 22. "For אמר *he* told me that he dealeth very subtly." Some, David himself formerly; but this is forced;—"it is told me," Eng. or 'I am told.'

Luke xii. 20. "This night απαιτουσιν they shall require thy soul"—"shall be required," Eng.

903. Verbs of the infinitive active, have, sometimes, a passive signification<sup>1</sup>; and, in consequence of this, it may be doubtful, in particular instances, whether they ought to be explained actively or passively, and must be determined by the sense<sup>2</sup>.

<sup>1</sup> Exod. ix. 16. למען ספר (literally) propter enarrare—"that my name may be declared," Eng. or 'for the declaration, celebration, of my name.'

Pfal. xlii. 3. באמר in dicere—"while they say," Eng. 'in its being said, while it is said.'

Pfal. lxvi. 10. "Thou hast tried us" כצרה secundum conflare,—"as silver is tried," Eng. or 'according to the trial;'—but, without the vowels, the verb is preterite.

<sup>2</sup> Gen.

<sup>2</sup> Gen. iv. 26. "Then it was begun לקרא to call upon the name of the Lord"—"men began to call," Eng. or "the name began to be called upon," Pagn. Drus. or, 'they began to be called by the name.'

Pfal. li. 5. "That thou mightest be clear בשפטך in judicare tuo," "when thou judgest," Eng. "when thou art judged." It is quoted Rom. iii. 4. *εἰ τι κρινεσθαι σι*, "when thou art judged," Eng.—But, it may be the middle voice, in which sense it suits the Psalm, where בדרוך is active, "when thou speakest," referring to 2 Sam. vii. 12, &c. In like manner, "judgest," referring to ch. xii. 9, &c. Taylor.

904. Active verbs have sometimes the signification of the passive of their correlatives; and passive verbs, that of the active of their correlatives.<sup>3</sup>

<sup>1</sup> Mark iv. 21. "Doth a candle (εσχαται) come?"—is it brought?

Ch. ix. 29. "This kind can εξειλθει come forth"—be cast out.

<sup>2</sup> Eccl. iv. 13. "An old and foolish king, who knoweth not לזדורר to be admonished"—to receive admonition.

905. Passive verbs have sometimes an active,<sup>1</sup> and sometimes a neuter signification; whence it becomes doubtful, in particular texts, in what manner they should be understood.<sup>3</sup>

Glas. ib. c. 24, 25.

<sup>1</sup> Judg. xi. 25. "Did he fight," נלהם Niphal.

Zech. ix. 9. "He is just וינשע and saved"—"having salvation," Eng.—"saving himself," marg.—"saviour," Glas.

Acts xviii. 14. δεδικται "received." Ch. xiii. 47. ενσταλται

<sup>3</sup> Exod.

- <sup>1</sup> Exod. xv. 8. "By thy right hand  $\text{יְרֵכְךָ}$  thou art magnified," *blade great*—"art great, powerful."
- <sup>2</sup> Mat. v. 42.  $\text{Τὸν θέλοντα ἀπὸ σὺ δανεισάσθαι μὴ ἀποστραφῆς}$ , "From him that would borrow of thee, turn not thou away," Eng. neuter—"be not turned away," synonymous—"him that would borrow from thee, turn not away," Symmach. in Pſal. cxxxii. 10. This last is simpler.

906. In the New Testament, the Greek verbs are sometimes used in the signification of the Hebrew conjugations, particularly Hiphil; and hence, it may become ambiguous, whether they ought to be thus understood, or not, in particular texts. \*

Glasg. ib. c. 27.

- <sup>1</sup> Mat. v. 45.  $\text{ἀνατελλεῖ, βρέξει}$ , "He rises his sun, and rains," *causeth to rise, to rain*, Eng.
- <sup>1</sup> Cor. iii. 6. "But God  $\text{ἠξάνει}$  increased," gave the increase, Eng.
- Heb. iv. 8. "If Jesus  $\text{κατίπαυον}$  had rested," given them rest, Eng.
- <sup>2</sup> Luke x. 53. "They began  $\text{ἀποστοματίζειν αὐτὸν}$  to speak from memory, or off-hand;" but this sense is not suitable;—or "to silence;" but this also is not suitable alone:—"to cause speak off-hand, provoke to speak, that they might silence him."
- Glasg. ib. Eras. Vatab. Zeger. Casaub. Grot. Beza.
- <sup>2</sup> Cor. ii. 14. "Thanks to God"  $\text{θριμβέθουσα ἡπείς}$ —neut. 'to triumph,' but not suitable. Active, 'to triumph over, lead as captives,' Col. ii. 15. (Eras. Zeger. Drus.)—"lead in triumph," as victorious soldiers;—or Hiphil, 'to cause to triumph,' Eng. Similar verbs are thus used in 70. <sup>1</sup> Sam. viii. 22. xii. 1. xv. 35.

<sup>1</sup> Cor.

- <sup>1</sup> Cor. viii. 3. "If any man love God, the same  $\text{γνωσται}$ " pass. "is known," Eng. approved, loved;—or Hoph. 'is made to know, taught by him,' opposed to false knowledge, v. 1, 2.

Macknight, Efs. 4. and in loc.

## SECT. VI.

### *The Usage of Particles.*

907. ALL other words may, properly enough, be comprehended under the name of Particles; and are reducible to the article—pronouns—adverbs—prepositions—and conjunctions.

Glasg. Nold. Macknight, Efs. 4. and Suppl. Hoogaveen.

908. 1. Both the Hebrew and the Greek languages have an article; but in both, it is often used when it has no special force or emphasis.

Deut. viii. 3. "Man doth not live by  $\text{לחם}$  the bread only;" quoted Mat. iv. 4.  $\text{ἀρτος}$  "bread."

909. But, the article is often used with a peculiar force, and that in different ways. It is sometimes used for ascertaining a precise individual, formerly mentioned.

Gen.

Gen. xxiv. 50. דבר "the thing," the proposal made by the servant, "proceedeth from the Lord."

Exod. ix. 27. "I have sinned **הפעם** *the* (this) time," by the refusal just now given.

Mat. i. 17. "All **הי** γενεαι the generations," not, that had already passed, for some are omitted, but, that had been enumerated.

John vi. 10. "There was much grass **εν** τη *τοπη* in the place," viz. already mentioned, v. 1, or, where they then were.

Acts ix. 17. "Ananias entered **εις** την οικιαν into the house," to which he was formerly directed, v. 11.

910. In analogy to this, the article, when used alone, has sometimes the force of the demonstrative pronoun.

Ὁ δε αποκριθεις *ειπεν*, often.

Mat. ii. 5. Ὁι δε *ειπον* αυτω, "they said unto him."

Mat. iv. 20. Ὁι, "they followed him."

911. The article sometimes marks eminence in that to which it is annexed.

Isa. vii. 14. "Behold **ה** *ועלמה* the Virgin (not any virgin, but one remarkable virgin) shall conceive." So when quoted

Mat. i. 23. Ἡ *παρθενος*.

912. The article is sometimes a mark of universality, intimating that the species in general is intended, or any individual of it indefinitely.

Mat. xii. 8. Ὁ *υιος* *του* *ανθρωπου*. Some, "Jesus Christ," Zeger. Camer. But, "any man;" so determined by the argument in Mark ii. 27, 28. Grot. So perhaps also v. 32.

Ch. xviii. 17. "Let him be to thee as **ὁ** *εθνικος*, any heathen."

Mark

Mark i. 44. "Shew thyself **τη** *ειρη* to "any priest" or "the priests." So Mat. viii. 4. Luke v. 14.

913. The article prefixed to a participle present, often makes it to denote a character, an employment, a habit of life, or a general state of being; and that, not only absolutely, or relative to the present time, but also, with respect to the past, or to the future.

Taylor on Rom. ii. 1.

Mat. iv. 3. Ὁ *πειραζων*, 'he whose character, custom, employment it is to tempt.'

Ch. viii. 33. Ὁι *βοσκοντες*, 'the keepers' by employment.

Ch. xiii. 3. ὁ *σπειρων*, 'a sower' by profession.

Mark vi. 14. ὁ *βαπτιζων*, 'the baptizer,' by profession, employment.

John xviii. 37. ὁ *ων* *εκ* *της* *αληθειας*, 'habitually, by disposition, of the truth.'

Ch. iii. 15, 36. ὁ *πιστευων*, 'the believer.' v. 20. ὁ *πρασσων*, 'the doer.'

Rom. ii. 1. ὁ *κρινων*, 'judger,' assuming the character and authority of a judge.

Mat. ii. 20. ὁι *ζηταντες*, 'they who employed themselves in seeking,'—or, 'they who had formerly fought,' the child's life.

Acts xv. 21. "Moses of old time hath **της** *κηρυσσοντας* them that " are in use, or whose business it is to " preach him."

914. There being so great variety in the usage of the article, its precise force must be, in some cases, doubtful, determinable only by the sense and connexion; and arguments which rest merely on the insertion, or the omission of it, must be, in some degree, precarious.

Luke

Luke xviii. 8. "But when the Son of Man cometh, *εξα ίουδαιου την πιστην εν ταις ημεραις*; Some, 'coming to judgment;' others better, 'to the destruction of Jerusalem.' Some, *γη* 'the earth;' others better, 'the land' of Judea. Some, *πιστη* 'faith' simply or in general, Eng.—others, 'the faith of it' viz. his coming, of which he had so often warned the Jews; others, 'such faith as before described,' v. 1—6.

2 Theff. ii. 3, 8. 'Ο ανθρωπος της αμαρτιας—ο υιος της απωλειας—ο ανημος. Papists conclude from the article, that one individual is meant, not a succession of Popes. Bellarm.—But the article is often used, when a whole class, either simultaneous or successive, is intended, as ο ανθρωπος, Mat. xii. 35. Mark ii. 27. Luke iv. 4. 2 Tim. iii. 17. and often with other nouns, as Rom. i. 17. Eph. vi. 16. Tit. i. 7. Heb. ix. 7. 1 Pet. iv. 18. 1 John ii. 18. 2 John 7. Rev. xxii. 11. Here, it seems emphatical, and means, eminent in the class.

915. 2. As to Pronouns; definite pronouns have sometimes an indefinite signification.

1 Sam. xvii. 12. "David was the son of *איש אפרתי דוד* *that* (an) Ephrathite." Syr. Arab. Luth.

1 Kings xix. 5. "Behold *הוא* *that* (an) angel touched him," Elijah. Eng.

916. Demonstrative pronouns have sometimes the signification of the relative, either only, or together with their own.<sup>2</sup>

<sup>2</sup> Psal. ix. 15. "In the pit *הוא* *which* they hid." Acts viii. 26. x. 36.

<sup>2</sup> Exod. xiii. 1. "Because of *הוא* *that which* the Lord did," Eng. Psal. civ. 8. cxlii. 3. Isa. lxiii. 1.

Job xiii. 9. *מיידא*, "Who is *he that* will plead with me?" Ch. xvii. 3. xli. 1. Isa. l. 9.

917.

917. The relative pronoun has sometimes the signification of the demonstrative.

Acts xiii. 31. 'Ος *αφθνη* (for *εις*) "Who (he) was seen many days." Eng.

Ch. xxiv. 8. "Commanding his accusers to come, *παρ' ος* ("of whom," Eng. i. c. accusers. wrong) for *τυτη*, "of him mayest thou know."

Heb. v. 7. 'Ος ("who," Eng. i. c. Melchizedec. wrong.) "He (Christ, v. 5.) in the days of his flesh," &c.

Acts viii. 27. Col. i. 18. 1 Pet. iv. 5. ii. 8.

918. The relative pronoun has sometimes the signification of a copulative conjunction.

Glasg. ib. t. 7. can. 1.

Eccl. v. 18. טוב אשר יפור, "good *and* comely," Eng. and other Vers.

Jer. xvi. 13. אשר לא אחון, "And I will not show," Syr. "Where," Eng. Nold.

919. The relative pronoun has sometimes the signification of a conditional conjunction.

Glasg. ib. can. 5. Nold.

Lev. iv. 22. אשר נשיא, "If a ruler hath sinned," Onk. 70. Syr. Arab. v. 3, 27. "When," Eng. Pagn. Luth. Trem. Vatab.

Deut. xi. 27. אשר תשמע, "If ye obey," (Onk. v. 28. 2 Chron. vi. 22.) Eng. Onk. 70. Syr. Vulg. &c.

1 Kings viii. 31. אשר ירשע איש, "If any man trespass," Eng. But in such instances, it may perhaps retain its own signification, the antecedent being either omitted or transposed.

920. The relative pronoun has sometimes the signification

nification of the final, 'the illative,' or the causal conjunctions. 3

Glaſs. ib. can. 20. Nold.

1 Gen. xi. 7. "That they may not understand." Onk. Syr. 70. Vulg. Pagn. Luth. Trem. Eng.

Deut. iv. 40. "That it may go well with thee." So explained by למען, "that thou mayest prolong thy days." Onk. Syr. 70. Vulg. Pagn. Luth. Eng.

Gen. xxiv. 3. Exod. xx. 26. Deut. iv. 10. vi. 3. xi. 10. xxxii. 45. Joſh. iii. 7. Ruth iii. 1. 1 Sam. ii. 23. 2 Chron. i. 11. ii. 5. xviii. 15. Ezra ii. 63. Neh. ii. 5, 7, 8. vii. 65. viii. 14, 15. Pſal. cxliv. 12. Eccl. v. 4. vii. 21. Iſa. lxxv. 16. Jer. xliii. 14. Dan. i. 8.

2 Pſal. xc. 11. אשר, "To whom I ſware;" but, "therefore I ſware," Pagn. Diod. it is the conclusion from v. 8, 9, 10.

3 Deut. iii. 24. "For what God is there," Onk. 70. Syr. Vulg. Pagn. Luth. Eng.

Job viii. 14. אשר יקוט כסלי, "Whose hope shall be cut off," Eng. but it suppresses the pronoun ו. "For his hope," Chald. 70. Luth.

Iſa. xix. 25. "Whom the Lord shall bless," Eng. but it suppresses ו ברכו. "For the Lord shall bless him."

Zech. i. 15. "For I was but a little displeas'd," Eng.

Joſh. xxii. 31. "Because ye have not committed this trespass," 70. Chald. Syr. Vulg. Eng.

1 Sam. xx. 42. xxv. 26. 2 Sam. xiv. 22. and many other texts referred to in Nold. fig. 12, 13.

921. 3. Adverbs are reduced into many different classes, which belongs to grammar; but, in all of them, difficulties, especially ambiguities, often occur.

922.

922. Adverbs which properly signify rest in a place, sometimes denote motion to a place.

Glaſs. l. 3. t. 5. can. 4.

Deut. i. 37. "Thou also shalt not go חַוּ thither," Eng.

2 Kings xix. 32. "Nor shoot an arrow חַוּ there," Eng. "hither," or, "thither."

Judg. xviii. 3. 1 Sam. ii. 14. ix. 6. x. 5. 2 Sam. ii. 2. xvii. 18. 2 Kings ii. 21. vi. 9. Pſal. cxxxix. 10. Iſa. xxxvii. 33. lvii. 7. Jer. xxii. 11. Ezek. xlvii. 9.

Mat. ii. 22. "He was afraid to go חַוּ thither," Eng.

Mat. xvii. 20. xxiv. 28. Luke xvii. 37. xxi. 2. John xviii. 3. Rom. xv. 24.

923. Adverbs of place have sometimes the signification of adverbs of time.

Glaſs. ib.

Eccl. iii. 17. "There is a time חַוּ there," Eng. but, there is here no reference to place. 'then,' viz. when God shall judge.

Pſal. xxxvi. 12. "There," Eng. rather, "Then are the workers of iniquity fallen."

Hof. ii. 15. "I will give her vineyards מִשָּׁם from thence," Eng. i. e. from the wilderness. Or, 'from that time,' immediately.

924. Adverbs of time expressing perpetuity, sometimes denote only frequency, or regularity at stated times, or a considerable length of duration.

Glaſs. ib. can. 6.

Exod. xxvii. 20. "To cause the lamp to burn תָּבִיא always," not strictly, for only "from evening to morning," v. 21. ch. xxx. 8. Lev. xxiv. 3. 1 Sam. iii. 3.

A a 2

Exod.



Exod. xxviii. 30. "Aaron shall bear the judgment of the children of Israel on his heart תמיד always;" but only "when he went in before the Lord," as appears from the preceding clause.

1 Kings x. 8. "Which stand תמיד continually before thee," frequently, at the proper times of attendance.

Luke xviii. 1. "That men should pray πάντοτε always," very frequently, with perseverance.

V. 5. *ως τάλ*, "continually," frequently.

Ch. xxiv. 53. *διωπαντ*, "continually," at the stated times, often. So John xviii. 20. 1 Thes. v. 16, 17.

925. Adverbs denoting a termination of time, are, notwithstanding, often intended, not to intimate a termination, but to signify perpetuity.

Glas. ib. can. 12.

Deut. xxiv. 6. "No man knew of his sepulchre *unto this day*," i. e. "ever," it was not discovered afterwards.

1 Sam. xv. 35. "Samuel came no more *until* the day of his death," never came.

2 Sam. vi. 23. "Michal had no children *until the day* of her death."

Isa. xxii. 14. "This iniquity shall not be purged till ye die." never.

Mat. i. 25. "He knew her not *in* & *till* she had brought forth," &c. never knew her.

Rom. v. 13. *αχχι*, "until the law, sin was in the world," then, as well as after.

926. The negation of continuance often does not imply prior existence, but is equivalent to a simple negation of all existence.

Glas. ib. can. 11.

Acts

Acts xiii. 34. *μηκετι*, "No more to return to corruption," 'never to see corruption.' Pl. xvi. 10. Acts ii. 29. xiii. 37.

Rom. vi. 9. "Death has *ακ ετι*, no longer dominion over him," 'no dominion,' for never had, Heb. ii. 14. Acts ii. 24.

Rom. vii. 17. "It is no more *ακ ετι*, I that do it," 'not I.' So, v. 20.

927. Adverbs, expressing a definite time or number, often mean only an indefinite.

Glas. ib. can. 5, 14.

"Yesterday," for any past time. 2 Sam. xv. 20. "Thou camest but *תמול yesterday*," lately.

2 Kings ix. 26. "I have seen *אמש yesterday*, the blood of Naboth," lately.

Job viii. 9. "We are *תמול of yesterday*," lately born.

Isa. xxx. 33. "Tophet is ordained *מאתמול from yesterday*," 'of old,' Eng. Mat. xxv. 41.

Gen. xxxi. "It was not to him as *שלשם תמול yesterday* and the day before," formerly. So, v. 5.

"To-day," for the present time. Deut. xxvii. 9. *היום* "This day thou art become the people of the Lord." 'Now art.'

"To-morrow," for any future time. Gen. xxx. 33. "So shall my righteousness answer for me *מחר to-morrow*," "in time to come," Eng.

Exod. xiii. 14. "When thy son asketh thee *מחר to-morrow*," "in time to come," Eng.

Luke xiii. 32. "I do cures *הנה עתה to-day and to-morrow*," i. e. at present, and for a short time; *הנה עתה* "on the third," i. e. soon after, "I shall be perfected."—"Seven times," for, often. Psal. xii. 6. and other texts.

928. Adverbs of number are sometimes used, not to express number, but to denote some other conception.

Glas. ib. can. 14.

A a 3

"Once,"

- “Once,” certainly, immutably, perfectly. Pſal. lxxxix. 35. אודח “Once have I sworn,” immutably, v. 33, 34.
- “First,” not in order, or time, but ‘chiefly.’ Rom. i. 8.
- “First I give thanks to God,” chiefly, especially. Rom. iiii. 2. “Chiefly because that,” &c. Eng.

929. Adverbs of doubting sometimes do not express uncertainty, but rather hope, accompanied with desire; and, in some instances, implying a condition on which the event is suspended, or a difficulty in the thing.

Glaſs. ib. can. 25. Nold.

- Gen. xvi. 2. אולי, “It may be that I may obtain children by her.” It expresses both her desire and hope.
- Joh. xiv. 12. אולי, “If so be the Lord be with me, then I shall drive them out,” Eng. Literally, ‘Perhaps the Lord (will be) with me, and I shall drive,’ &c. He was confident of it, v. 9.
- 1 Sam. vi. 5. “Peradventure he will lighten his hand,” might expect it on the condition prescribed.
- Gen. xxxii. 20. Exod. xxxii. 30. 1 Sam. ix. 6. 2 Sam. xvi. 12. 2 Kings xix. 4. Jer. xxi. 2. Amos v. 15. Zeph. ii. 3.
- Gen. iii. 3. בן, “Lest ye die;” it expresses not doubt, but may be resolved into, ‘that ye die not.’
- Ruth iv. 6. “Lest I mar mine own inheritance;” this would be the consequence.
- Gen. xix. 15, 17. xxxviii. 23. xlv. 34. Num. xx. 18. Deut. vii. 25. 2 Sam. i. 20. and many other texts.
- Acts viii. 22. *Es aqa*, “If perhaps the thought may be forgiven,” Eng. Vulg. wrong; it is not an adverb of doubting, but here either pleonastical, or emphatic.
- Phil. iii. 11. *Es aqa*, “If by any means I might attain,” &c. no doubt of his resurrection.

Rom.

- Rom. xi. 21. *Mh aqa*, “Lest he spare not thee,” not doubtful, but certain, v. 22. So 1 Cor. ix. 27. Gal. ii. 2. 1 Theſſ. iii. 5.

930. Adverbs of negation are often used, only to intimate comparison, signifying preference of that which is affirmed, to that which seems to be denied.

Glaſs. ib. can. 22.

- Gen. xlv. 8. “Not you sent me hither, but God;” not so much you as God, rather God than you.
- Exod. xvi. 8. “Your murmurings are not against us, but against the Lord;” more against him than us.
- 1 Sam. viii. 7. “They have not rejected thee, but they have rejected me;” rather, ‘more me than thee,’ or, ‘not only thee, but me.’
- Prov. viii. 10. Hof. vi. 6. Prov. xvii. 12. Jer. vii. 22. xxxi. 34. Joel ii. 13. Amos v. 25. Pſal. cxlvi. 3.
- Mat. v. 39. “Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other.” (Proverbial, Lam. iii. 30.) ‘Do so, rather than resist violently.’
- Mat. vi. 19, 20. “Lay not up treasures upon earth,—but lay up treasures in heaven;” ‘rather, more carefully, in heaven than on earth.’
- Mat. x. 20. “It is not ye that speak, but the Spirit of your Father,” not only, not so much, ye as the Spirit.
- Mark ix. 37. “Whoever shall receive me, receiveth not me, but him that sent me,” not only, not so much, me as him.
- Mark xiii. 11. Luke xiv. 12. John v. 22, 30, 45. vi. 27. xii. 44. Acts v. 4. 1 Cor. i. 17. Eph. vi. 12. Col. iii. 2. 1 Theſſ. iv. 8.

931. Adverbs of comparison sometimes express, not similitude, but the thing itself; being thus redundant.

A a 4

Glaſs.

Glass. ib. c. 28.

Num. xi. 1. "The people were כמתאוננים *as* complainers,"  
"complained," Eng.

Deut. ix. 10. "On them were written ככל *as* (Eng. accord-  
ing to) all the words," &c. i. e. the words themselves.

Judg. xiii. 23. "Nor would כעת *as* at this time have told us  
זאת *as* these things," twice redundant.

Obad. i. 11. "Thou wast *as* one of them."

Neb. vii. 2. Job xxiv. 14. Psal. cxxii. 3. Isa. i. 7. xiii. 6.  
Hof. iv. 4.

Mat. xiv. 5. "They held him *as* a prophet," i. e. to be.

Luke xxii. 44. "His sweat was ὡσεὶ *as* it were drops of  
blood." Some, 'only, like blood,' Theophyl. Others,  
'real blood,' Jerom.

John i. 14. Rom. ix. 32. 1 Cor. iv. 1. 2 Cor. ii. 17. iii. 18.  
Phil. ii. 1, 2. Philem. 9. 2 Pet. i. 3.

932. Adverbs of similitude often denote, not equal-  
ity, but such an imperfect degree of resemblance, or  
analogy, as is pointed out by the nature of the things  
spoken of.

Glass. ib. can. 27.

Mat. v. 48. "Be ye perfect, ὡςπερ, *even as* your father in  
heaven is perfect." equality is here impossible. So Luke vi.  
36.

933. 4. As to Prepositions: Such as properly de-  
note motion to a place or thing, are sometimes used for  
signifying rest in it.

Glass. l. 3. t. 6. can. 4. Nold.

Gen. xlix. 29. "Bury me לַמ (to, into) *in* the cave."

1 Kings viii. 30. "Hear thou לַמ *in* thy dwelling place, לַמ *in*  
heaven,"

Mat.

Mat. ii. 23. "He dwelt εἰς πόλιν (into) *in* a city."

Mark i. 9. "Was baptized by John εἰς *in* Jordan."

Acts viii. 23. "Thou art εἰς *in* the gall of bitterness."

934. On the other hand, prepositions of rest have  
sometimes the force of those of motion.

Lev. xvi. 22. "He shall let go the goat במדבר *in* (into) the  
wilderness."

Luke i. 17. "The disobedient εἰς, *in* (unto) the wisdom of the  
just."

Luke vii. 17. "This rumour went forth εἰς, *in* (into, through)  
Judea."

Luke xxi. 23. Rom. i. 23, 24, 25. 1 Theff. iv. 7. 1 John iv. 9.

935. Prepositions primarily expressive of local mo-  
tion, or rest, are often used for denoting conceptions in  
any way analogous to motion, or rest, and without any  
reference to place.

Glass. ib. can. 5, 6, 8, 9. Nold.

1. Those of motion to a place signify, sometimes, 'concerning,'  
as a subject.

Job xlii. 8. "Ye have not spoken לַמ (to) *concerning*, of me,  
what is right."

Ezek. xxi. 28. "Thus saith the Lord לַמ *concerning* the Am-  
monites, and concerning their reproach."

Luke xix. 9. "Jesus said περὶ (unto, Eng.) *concerning* him."

Acts ii. 25. "David speaketh εἰς (unto) *concerning* him,"  
Eng.

Sometimes, 'on account of, for.'

Gen. xxxvii. 35. "I will go down into the grave לַמ (unto,  
70. Vulg. Eng.) *on account of* my son, mourning," Onk.  
Syr.

1 Sam.

1 Sam. iv. 21. "She named the child," &c. ל<sup>א</sup> because of the ark of God being taken.

Mat. xix. 8. "Moses, π<sup>ε</sup>ρ<sup>ο</sup>, because of the hardness of your hearts," Eng. So Mark x. 5.

Mat. vi. 34. "Take no thought *us* for to-morrow."

Mark i. 38. "For *us* τ<sup>ι</sup>ν therefore Eng. (on account, for the sake of this) came I forth."

Sometimes, 'against.'

Gen. iv. 8. "Cain rose up ל<sup>א</sup> against Abel." Eng. Syr. Vulg. Pagn. &c.

Num. xxxii. 14. "Anger of the Lord ל<sup>א</sup> (Eng. "towards") against Israel."

Judg. xii. 3. "Wherefore are ye come up ל<sup>א</sup> (Eng. "unto") against me, to fight against me?"

1 Sam. v. 6. "The hand of the Lord was heavy ל<sup>א</sup> (Eng. "upon") against Ashdod."

2 Sam. xiii. 19. xiv. 1. א<sup>ל</sup> אבשלום, Eng. "unto, toward," or, "against." doubtful.

Mark xii. 12. "Parable π<sup>ε</sup>ρ<sup>ο</sup> αυ<sup>τ</sup>ων, against them," Eng.

John x. 35. Π<sup>ρ</sup>ο<sup>ς</sup> ε<sup>ς</sup>. Eng. "Unto whom the word of God came."—"against whom," P<sup>h</sup>al. lxxxii. 2, 5, 7.

Acts xi. 2. "They that were of the circumcision δια<sup>κ</sup>ρι<sup>ν</sup>ον<sup>το</sup> π<sup>ρ</sup>ο<sup>ς</sup> αυ<sup>τ</sup>ων. Eng. "contended with him."—"argued, cavilled against him," Vulg.

2 Cor. v. 12. "That you may have somewhat π<sup>ρ</sup>ο<sup>ς</sup> αυ<sup>τ</sup>ων (Eng. "to answer") them which glory."—"against them," &c. which is simpler.

2. Prepositions expressive of motion from a place, sometimes denote derivation from an efficient cause.

Gen. xv. 4. "He that shall come forth מ<sup>מ</sup>ע<sup>י</sup>ך from thine own bowels."

Prov. xiii. 11. "Wealth by vanity מ<sup>מ</sup>ד<sup>ב</sup>ל shall be diminished." Eng. supplies gotten, which is wrong.

Mat.

Mat. i. 20. εκ<sup>ε</sup> "from the Holy Spirit," as the author.

3. Prepositions signifying motion through a place, denote sometimes 'by,' or 'by means of.'

John vi. 57. "I live δια by the Father—he shall live δι' by me."

Heb. ii. 2. "The word spoken δι' by angels."

Sometimes, 'on account, for the sake of.'

Rom. iv. 25. "Delivered δια for our offences—raised for our justification."

Sometimes, 'with respect to, in relation to.'

Rom. iii. 25. Δια τ<sup>η</sup>ν πα<sup>ρ</sup>ησι<sup>ν</sup> (Eng. for) "with respect to the remission (passing over) of sins which are past." Taylor and Macknight in loc. So ch. iv. 23, viii. 10.

4. Prepositions of rest have the like variety of significations, denoting, sometimes, 'concerning.'

1 Sam. xix. 3. "I will commune with my father ב<sup>ך</sup> of (concerning) thee." Rom. xi. 2. 2 Tim. i. 13.

Sometimes, 'by.'

Luke iv. 1. "Was led ε<sup>ν</sup> by the Spirit," Eng. it is so explained, Mat. iv. 1. εν<sup>ο</sup>.

Sometimes, 'with.'

Mat. iii. 11. Luke xix. 34. Mat. vi. 29. Eph. vi. 2.

Sometimes, 'on account of, for the sake of.'

Gen. xxix. 18. Deut. xxiv. 16. Mat. vi. 7. xi. 6. Acts vii. 29.

936. Some prepositions are used, both in reference to place, and to time.

Buxt. Gram. c. 58.

937. 5. With respect to Conjunctions. The copulative conjunction, sometimes, does not merely connect

nect a thing with the preceding, but likewise indicates some singularity, or pre-eminence in it.

Glafs. i. 3. t. 7. can. 3.

Josh. ii. 1. "View the land, and (especially) Jericho."

2 Sam. ii. 30. 2 Chron. xxvi. 10. Neh. viii. 15. Mark iii. 7, 8.

Mark xvi. 7. "Go, tell his disciples, and (especially) Peter."

Acts i. 14. xxvi. 22. 1 Cor. ix. 5.

938. The copulative conjunction has, sometimes, the force of the relative pronoun.

Glafs. i. 3. t. 2. can. 15.

Exod. x. 25. "Thou must give us sacrifices—וְעָשִׂינוּ lit. "and we will sacrifice;" which we may sacrifice.

Isa. xxxix. 6. "The days come, וְנִשָּׂא and shall be carried (in which) all that is in thine house."

939. The conditional conjunction has, often, the force of an interrogative<sup>1</sup>—of an adverb of denial<sup>2</sup>—of a causal conjunction.<sup>3</sup>

Glafs. ib. can. 6.

<sup>1</sup> Job vi. 13. Mat. xii. 10.

<sup>2</sup> Gen. xiv. 23. 1 Kings i. 51. Mark viii. 12.

<sup>3</sup> Job xiv. 5. Ezek. xxxv. 6. Mark xv. 44. John x. 35. xiii. 32. Acts iv. 9. xi. 17. xxvi. 8, 23. Rom. xi. 17. viii. 31. 1 Tim. v. 10. Heb. vii. 15. 1 Pet. i. 17. 1 John ii. 29.

940. Disjunctive conjunctions do not always denote separation

separation of things opposite, but, sometimes, only distinction of things of the same kind, and, generally, so as likewise to intimate their connexion.

Glafs. ib. can. 8.

Mat. v. 17. "The law or the prophets."

1 Cor. xi. 27. "Whosoever shall eat this bread, or drink." Hence Papists argue, that the bread alone is sufficient. But this is groundless, as appears from the connexion: they are disjoined, to show that they are entitled to equal reverence.

1 Cor. xii. 13. "All baptized into one body, *ets* whether Jews, *ets* or Gentiles, or bond, or free," i. e. 'and,' all of us Christians.

1 Cor. xiii. 8. Col. i. 20. Gal. i. 12.

2 Theff. ii. 15. "Traditions *ets* either by word, or by epistle." Papists, that therefore they are different: groundless—the same, delivered in these different manners.

941. The causal conjunction denotes, sometimes, not the cause of the thing spoken of, but only the reason of the conclusion deduced.

Ib. can. 17.

Matth. xvi. 2. "Fair weather, *for* sky red"—this not the cause of fair weather, but sign from which they inferred it.

John x. 26. "Ye believe not *et* *yet* *ets* *for* ye are not of my sheep"—this, not the cause of infidelity, but its effect.

942. The other causal conjunction sometimes denotes, not the final cause, but only the event.

Ib. can. 19.

Exod. xi. 9. "Pharaoh shall not hearken unto you, *למַעַן* that my wonders may be multiplied"—not Pharaoh's design, but the consequence of his conduct.

Num.

Num. xxxii. 14. Deut. xxix. 19. Pfal. li. 4. Jer. vii. 18. xxvii. 15. Ezek. xxi. 15. Amos ii. 7. Matth. xxiii. 34. John ix. 2, 3, 39. Rom. i. 20. 1 Cor. xi. 19. 2 Cor. iii. 13. 1 John ii. 19.

“That it might be fulfilled,” frequent. Mat. xxvii. 35. John xv. 25. xvii. 12. xix. 24. xii. 38.

It has likewise other significations: “on account of,” Gen. xviii. 24. Deut. iii. 26. Prov. xvi. 4. Ifa. lxvi. 10. is explanative, John xv. 8, 13. xvi. 7, 32. “so that,” 2 Cor. i. 17. vii. 9. Rev. viii. 12.

## SECT. VII.

### *Difficulties in determining the Parts of Speech.*

943. THERE is, sometimes, difficulty in determining, to what class a word belongs, or, what part of speech it is, in a particular passage.

944. 1. Words belonging to different classes, sometimes consist of the very same letters, so that it cannot be known, by the mere inspection of them, in what class they should be reckoned in a passage. A word may, for any thing that appears in the structure of it, be—a noun, or a verb, or a particle<sup>1</sup>—one part of a noun, or of a verb, or another part of it<sup>2</sup>—a particle

ticle of one species, or of another species;<sup>3</sup> and the sense will be different, according as it is taken for one or another: it can be determined only by the scope and connexion, or by parallel places; but, when different senses are consistent with these, it may remain doubtful which ought to be preferred.

<sup>1</sup> Ifa. xiv. 9. לבש חרוגים . . לבש is regular, לבוש in 35 MSS. of which 10 ancient, and 3 editions; a noun signifying “clothing, raiment,” Eng. “and as the raiment of those that are slain”—supplement groundless; without it, abrupt: or, the participle preterite of לבש, “clothed, covered.” “Clothed with the slain,” covered with the dead bodies, sense. Lowth in loc.

Ifa. xxix. 22. “Thus saith the Lord who redeemed Abraham אל-בית יעקב אל; אל “to the house of Jacob”—but, no address to them: Eng. “concerning the house of Jacob.”—אל God, “the God of the house of Jacob”—common phrase.—Lowth.

Ifa. xxxiii. 21. “But אריר יהוה שם; שם adverb. “there the glorious Lord will be unto us as a place of broad rivers,” Eng.—but שם name; “the glorious name of the Lord.” 70. Syr. structure. See Pfal. xx. 1. Prov. xviii. 20.—Lowth.

Ifa. xlviii. 16. “From the time that it was,” חיותה but 2 MSS. חיותם “they were,” began to exist.—שם אני, Eng. “there I am,” adverb. but שם verb. “I decreed it.” sense. Lowth.

<sup>2</sup> Ifa. xxi. 5. ערך, צפה, אכול, שחה, infinitives; or, otherwise pointed, imperatives singular. Eng. in the latter way, “prepare the table, watch in the watch-tower, eat, drink.” Others, in the former way, infinitives absolute, (as Ezek. i. 14.) “The table is prepared, the watch is set, they eat, they drink.” Lowth.

Isa. xlvii. 3. וְלֹא אֶפְגַּע אִישׁ. "And I will not meet (Eng. supplies *thee as*) a man"—obscure; but, with other points, or written fully אֶפְגַּע אִישׁ Hiph. "I will not suffer man to intercede"—plain. Lowth.

Isa. lvii. 14. "He that putteth his trust in me, shall possess the land—וְאָמַר and shall say" Eng.: but to be pointed as the 1st perf. fut. "and I will say." God the speaker, for, "my people" follows. Lowth.

3. Mark xi. 13. *Οὐ γὰρ ἔστιν καιρὸς συκαῶν*—*u* either a negative conjunction, "for it was *not* the season of figs"—means not, 'the proper season of bearing figs,' else Jesus could not have expected to find them; and, it was the season, near the pass-over—but, 'the season of gathering,' (Matth. xxi. 34.) none taken off, therefore he justly expected to find them—or, *αὐθιγα*, adverb of place; "for, *where* he was, it was the season of figs." Zeger. Grot. Lamy. Knatchb. Macknight. *ου* is, sometimes, an adverb of time, sometimes, an adverbative, and sometimes, an illative conjunction. Glass. p. 709. note.

945. 2. When it is sufficiently clear to what class a word belongs, considered simply in itself, there may yet be difficulty in determining whether, in a particular passage, it is not used in place of some other part of speech.

946. Of two substantives in the constructed state in Hebrew, or in government in Greek, one is often in place of an adjective, and has the signification of one.

Glass. l. 3. t. 1. can. 8.

947. Of two substantives joined by a copulative conjunction, one has the force of an adjective.

Glass. ib. can. 6.

Gen.

Gen. iv. 4. "Abel brought of the firstlings of his flock, and of the fat thereof," i. e. of the fattest firstlings of his flock.

948. A substantive, governed by a preposition, has often the force of an adjective.

Glass. ib. can. 9.

Isa. iv. 2. "The branch of the Lord shall be for beauty and glory," i. e. beautiful and glorious.

949. An adverb, joined to a substantive, has sometimes the force of an adjective.

Glass. ib.

Prov. iii. 25. "Be not afraid מִפְּתוּחַ פֶּחָאִים of fear suddenly," i. e. of sudden fear.

950. An abstract, put for a concrete, often supplies the place of an adjective.

Glass. ib. can. 7.

Gen. xvi. 34. "Every shepherd is an abomination," i. e. abominable.

951. A conjunction, especially the copulative, is sometimes put for the relative pronoun.

Glass. ib. can. 15.

Isa. xxxix. 6. "The days come, *and* (in which) shall be carried to Babylon all that is in thy house."

## CHAP. III.

*The Explication of Combinations of Words,*

952. It is not enough that we understand the meaning of the separate words of Scripture; it is their combination into sentences that makes them expressive of sentiments,

953. In the combinations of words into sentences, there are difficulties of several kinds:—difficulties in punctuation—in syntax—in idiom—in the meaning of phrases;—difficulties arising from the grammatical figures—and from the rhetorical,

SECT.

## SECT. I.

*Punctuation.*

954. As the present punctuation of the Scriptures was not fixed by the sacred writers, it has no authority any further than it is warranted by the sense; it affords no argument for the connexion or disjunction of words; and it is in some instances wrong, and in others doubtful.

955. There is difficulty, either with regard to the nature of the points, or with regard to their place: the former affects the sense of a clause or sentence taken by itself; the latter affects the connexion of one with another.

956. It depends on the nature of the point, whether a sentence should be read affirmatively, or interrogatively; and, according to the one or the other, the sense will be even contrary.

957. Some texts are generally read affirmatively, which ought to have a point of interrogation.

Gen. iv. 13. "My punishment is greater than I can bear."—  
"mine iniquity is greater than that it can be forgiven." marg.  
70.—"Is mine iniquity greater than?" &c. Wall. connexion.

B b 2

Gen.



Gen. iv. 23, 24. "I have slain a man to my wounding, and a young man to my hurt."—"Have I slain," &c.—I have not. Onk. Menoch. sense.

Mark ix. 22, 23, 24. The father said, "If thou canst do any thing," &c. Jesus said unto him, *το ε δυναται πισυσαι, παντα δυνατα τω πισυοντι*.—Eng. "If thou canst believe, all things are possible," &c.—*το* omitted.—*το ε δυναται, πισυσαι, κ. τ. λ.* "If thou canst? Believe," &c. connexion.

Knatchb.

John v. 37, 38. "Ye have neither heard his voice at any time, nor seen his shape; and ye have not his word abiding in you." former clause not true. unconnected.—"Have ye never at any time heard? &c. (alluding to his baptifin) yet ye have not his word," &c.

Macknight,

John xii. 27. "What shall I say? Father, deliver me from this hour." unsuitable, there should be a point of interrogation. "No." "But for this cause," &c. v. 28.

Zeger. Clar. Grot. Wall.

1 Cor. vii. 23. "Ye are bought with a price; be not the servants of men," unconnected.—"Are ye bought with a price?" redeemed from slavery? be not," &c. context.

Knatchb.

958. Some texts, again, are generally read interrogatively, which ought rather to be read affirmatively.

1 Cor. v. 12, 13. "For what have I to do to judge them also that are without? *ηχι τες εσω υμεις κρινετε*; do not ye judge them that are within?" not consistent with itself, or with scope.—*ηχι τες εσω υμεις κρινετε*. "Not at all. Judge ye them that are within; but those which are without, God judgeth; and put away from among yourselves that wicked person." Knatchb. connexion.

959. A point wrong placed occasions difficulty, by joining a word to a clause, or a clause to a sentence, to which it does not belong.

Numb. xxi. 14. Ken. Difs. Gen. 165. John i. 3, 4. John xiii. 31. Wh. Mill. Marsh's Michael. ch. 13. sect. 1, 2, 3, 4.

Heb. iv. 6. "Seeing then it remaineth that some must enter therein."—"Seeing then, (it is so), it remaineth (follows) that some," &c. Tayl. key. 234. sense.

2 Theff. ii. 3. "Let no man deceive you, *ετι εαν μη ελθη η αποστασια πρωτον*." lit. "that if there come not a falling away first." defective. Eng. "for *that day shall not come*, except there come," &c. sense, but not syntax.—*ετι*, (sup. *ενεγκες* v. 2.) *εαν μη*, &c. "that *it is at hand*, except there come," &c. Knatchb.

1 Tim. ii. 6, 7. 1 Cor. vii. 16, 17, 35. 1 Cor. xvi. 3. Grot. Locke. 1 Pet. i. 13.

Knatchb.

960. It is sometimes doubtful whether one punctuation or another should be preferred, as either gives a good sense.

John v. 27, 28. Mill. Wh.

1 Cor. vii. 29. "This, I say, brethren, *ετι ο καιρ⊙ συνεαλμει⊙ το λοιπον εστι ινα και οι εχοντες γυναικας, ως μη εχοντες ωσι*—" because what remains is but a short time, that they that have wives, be as though they had none." Mill. Eraf. Grot. Knatchb.—*συνεαλμει⊙ το λοιπον εστι ινα*," &c. "the time is short. It remaineth that," &c. Eng. easier.

1 Cor. xi. 21. Knatchb.

## SECT. II.

*Syntax.*

961. Languages being formed by accidental usage, there are many irregularities in the syntax of every language, which may, in particular instances, occasion difficulty, even to those who understand it well.

962. Every language has some peculiarities in its syntax, which must occasion difficulty to those who are more accustomed to another language.

963. In the language of scripture, there are difficulties arising from both these causes; and, in the New Testament, there are difficulties also, from the introduction of Hebrew constructions into the Greek language.

964. The removing of difficulties in syntax, from the Scriptures, both contributes to our understanding the precise meaning of them, and vindicates their style from the imputation of solecisms.

965. The principal means of removing difficulties in syntax, are—exact knowledge of the original languages,—the sense and connexion,—texts where the  
force

force of the construction is more determinate,—parallel places where the same sense is expressed in a different form of words,—and the usage of other writers, in the same or a kindred language.

966. As the repetition of a noun denotes, sometimes emphasis, sometimes vehemence, sometimes continuance, sometimes multitude, and sometimes distribution, it may be doubtful which of these is its force in a particular passage; it can be determined only by the sense and connexion; and these cannot always determine it with certainty.

Deut. xv. 20. "Thou shalt follow צדק צדק justice, justice,"—  
"that which is altogether just," Eng.—or, "justice earnestly,"—or, "justice constantly."

967. As, of two nouns in the constructed state in Hebrew, or, in the state of government in the New Testament, one is sometimes put for an adjective, and sometimes not; and, as the governed noun may signify the efficient, or the instrumental cause, or the effect, or the material cause, or the final cause, or the subject or recipient, or the object, or the adjunct, of the thing expressed by the other noun, there must often be an ambiguity which of these relations is meant to be expressed; and it should be fixed as the sense and scope require.

Psal. lxxvii. 4. "Thou holdest the *watches of mine eyes.*"—  
subst. "thou watchest over mine eyes."—adj. "keepest mine eyes watchful or waking." Eng. connexion.

Psal. cl. 1. "Praise God in the firmament of his power."—

if the latter be taken as an adj. "his powerful firmament or expanse," i. e. the effect of his power.—if the former, "on account of his expanded or extended power."

Gal. iii. 14. "That we might receive *την επαγγελίαν το πνεύματος*.—Eng. "the promise of the Spirit."—adj. "spiritual promise," Zeger.—"promised spirit," Vat. Grot. Locke.

Eph. iv. 29. "No corrupt communication, but that which is good, *προς οικοδομην της χρείας*.—Eng. "to the use of edifying."—this the original does not bear.—lit. "to the edifying of use or need," i. e. "needful edification."

1 Theff. i. 3. "Work of faith—labour of love—patience of hope,"—"working faith—laborious love—patient hope," Druf. Glasf.—or, "works, the effects of faith—labours, the effects of love—patience, of hope."

Grot.

Tit. ii. 13. "Looking for *επιφανειαν της δοξης το μεγαλυ θεου*.—adj. "glorious appearing." Eng. Chryf. Theophylact. Jerom. Druf.—or, "appearing of the glory." Ambr. Erasf. Grot. parallel places.

968. A difficulty sometimes arises from pronouns referring, not to the nearer, but to the remoter antecedent.

Pfal. xcix. 6, 7. "Moses and Aaron among his priests, and Samuel among them that call upon his name:—he spake unto *them* in the cloudy pillar," i. e. *Moses and Aaron*.

John viii. 44. "When he speaketh a *lie*, he speaketh of his own, for he is a *liar*, *ο πατηρ αυτου*—referring to the devil, "and his father," Manich.; or, to *ψευδης*, "father of *him*," the liar, Grot.—or, to *ψευδο*, "father of *it*." Eng. Erasf. Zeger. Macknight. right.

John vi. 50. "This is the bread which cometh down from heaven."—not manna, v. 49.—but Christ, v. 48.

Heb. xiii. 17. "Though he fought *it* (*αυτην*) earnestly with tears."

tears."—to the nearest antecedent *μετανωια*—"his own repentance." Clar. and perhaps Eng.—or "good effects of repentance" did not profit him. Zeger. Cast. Grot.—or, "his father's repentance." J. Capel.—or, to remoter antecedent *ευλογιαν*, "his father's blessing." Glasf. Gen. xxvii. 34.

1 John v. 20. "*This* is the true God and eternal life." nearer antecedent, *Christ*—remoter, *the Father*.

Mark iii. 21. "For they said, *οτι εξην*.—nearest antecedent, *Jesus*,—he is mad," Eng. unbecoming. no occasion given.—remoter antecedent *οχλο*, "it is beside itself." sense connexion. Matth. xii. 23. *εξισωτο*.

Knatchb. Macknight.

969. A pronoun sometimes refers, not to any thing going before, but to some noun following after.

Numb. xxiv. 17. "I shall see *him* (or, *it*) but not now; I shall behold *him* (or, *it*) but not nigh."—*star and sceptre*.

Pfal. lxxxvii. 1. "His (or, *its*) foundation is in the holy mountain."—*Zion*, v. 2.

Matth. xvii. 18. "Jesus rebuked *him*." whom? "the demon came out of him."

970. When two verbs are joined together by a copulative, the former of them is sometimes not designed to affirm, but has merely the force of a participle.

Matth. xi. 25. "I thank thee—because *thou hast bid* these things from the wise and prudent, and hast revealed them unto babes,"—*having bid*.

## SECT. III.

*Idiom.*

971. Every peculiarity in the structure of a language, is called an idiom; and, therefore, many observations which truly regard the idioms of the Scripture language, have been already made under other heads; but, there are some observations which still remain to be made.

972. An idiom, in the sense in which we are now to consider it, is, when a number of words combined, acquire, from arbitrary usage, a sense which could not be collected from the known meaning of the separate words.

973. Some nouns, when joined with, or governing, other nouns, form an idiomatical expression, in which their force is not always the same.

974. *איש*, and other words, signifying *a man*, are often idiomatically used in this manner, even sometimes when a man is not intended; and that in different significations in different instances, which must be determined by the sense.

975. Sometimes, it expresses the subject, whose adjunct is signified by the other noun, and denotes a person eminent for that.

1 Sam. xvi. 18. *איש אלוזמה* "a man of war" a great warrior—and *איש דואר* "a man of form"—a beautiful person.

2 Sam. xvi. 7. Shimei says, "Come forth *איש דרמים ואיש דובליעל* thou man of bloods, and thou man of Belial."—bloody and worthless man.

1 Kings ii. 26. Solomon says to Abiathar, "thou art *איש מות* a man of death."—worthy of death.

Isa. liii. 3. *איש מכאבות* "a man of sorrows"—a suffering man.

Pf. cxix. 24. "Thy testimonies are *אנשי עצותי* the men of my counsel."—my counsellors.

976. Sometimes, on the contrary, it expresses the adjunct, whose subject is expressed by the other noun.

Gen. ix. 20. "Noah was *איש דארמה* a man of the earth"—who cultivated the earth.

977. Sometimes, it denotes the efficient cause, whose effect or action is expressed by the other noun.

Judg. xii. 2. Jephthah says, "I and my people were *איש ריב* a man of strife with the children of Ammon"—at strife.

1 Sam. xvii. 4. Goliath is called *איש דבניק* a man of middles—a champion, who comes between the two camps to challenge.

Isa. xlv. 11. "I am God—calling a ravenous bird from the east, *איש עצותי* the man of my counsel from a far country"—who executeth my counsel.

978. Sometimes again, it denotes the effect, or what some way or other proceeds from the person expressed by the other noun.

איש אלהים and ἄνθρωπος τοῦ θεοῦ, "a man of God"—inspired by God, or who teaches his word.

979. The words בעל, "lord, master," and בעלת "mistress," similarly construed, form an idiomatical expression, very like to the former in its powers.

980. It signifies the possessor of a thing expressed by the other noun.

1 Sam. xxviii. 7. The witch of Endor בעלת אוב "the mistress of a familiar spirit."

2 Kings i. 8. Ahaziah's messengers describe the prophet as בעל שער "a lord of hair"—a hairy man.

Prov. i. 17. "In vain the net is spread in sight of any בעל כנף *lord of a wing*"—bird.

981. It signifies an inhabitant of the place, expressed by the other noun.

Numb. xxi. 28. "It hath consumed—בעלי במות the *lords of the high places of Arnot*"—the inhabitants.

982. It signifies the subject of that quality or thing which is expressed by the other noun.

Gen. xiv. 13. It is said of Mamre, Eshcol, and Aner, "These were בעלי ברית *lords of covenant with Abram*"—confederate.

983. In analogy to this signification, it denotes a person any how addicted to what is expressed by the other noun.

Gen. xxxvii. 19. "Behold בעל חזון *this lord (or master) of dreams*"—dreamer.

Prov. xviii. 9. "He that is slothful, is brother לבעל משחית

to

to a *master of waste*"—a waster. Eng. "a great waster," as if emphatical, but is not.

984. בן and בת and υἱος, and the like, joined with another noun, express almost any relation to the thing signified by it, and are used of inanimate things, as well as of persons.

בני בליעל, "Sons of Belial or of wickedness"—wicked persons. בני דיל, "sons of strength"—strong men. 'Οι υἱοὶ τοῦ φωτός, "sons of the light"—they who enjoy religious knowledge. Υἱοὶ ἀπειθείας, "sons of disobedience"—disobedient. Τετὰ ὑπακοῆς, "sons of obedience"—obedient. בן מות, "a son of death"—either, worthy of death—or, appointed to death. Υἱος γέεννης, "a son of gehenna"—απάλειας, "of perdition"—εργῆς, "of wrath"—κατάρας, "of malediction"—εἰρήνης, "of peace"—worthy of these. "Sons of a place"—its inhabitants. Psa. cxlix. 2. "Sons of Zion." Ezra ii. 1. "of the province." Isa. xi. 14. "of the east." Gen. xvii. 1. Abram is called "the son of 99 years"—99 years old. Eccl. xii. 4. "Daughters of music"—sonorous things. Matth. viii. 12. "Sons of the kingdom"—heirs of it. Job xli. 19. "Sons of the bow"—Lam. iii. 13. "of the quiver"—arrows. Isa. xxi. 10. "Sons of the floor"—corn.

985. Some words, joined with other words, are redundant, adding nothing to the sense of these, but forming merely an idiomatical expression.

פניו, προσώπου. Gen. i. 2. "the *face of the deep*." Gen. xxiii. 3. "Abraham stood up from upon *the face of his dead*." 1 Sam. xiv. 25. "Honey upon *the face of the field*." Luke xxi. 35. "On *the face of the whole earth*."

פיה. Gen. xliii. 7. "We answered him according to *the mouth of these words*." Numb. xxvi. 56. "According to *the mouth of the lot shall the possession be divided*." Prov. xxii.

xxii. 6. "Train up a child according to *the mouth* of his way."

כּוּשׁ. "The *name* of God"—God, occurs often. Rev. xi. 13. "Were slain 7000 *names* of men."

דַּבַּר. Job xli. 12. "I will not conceal *the word* of his power." Psal. lxxv. 3. "*Words* of iniquities prevail against me."

"In the midst—in the heart," means only *in or among*. Gen. xlv. 6. "Famine *in the midst* of the land." Matth. xii. 40. "So shall the Son of man be three days and three nights *in the heart* of the earth." no proof of descent into hell.

Bellarm. Grot. Glaff. Macknight.

986. The expression of the superlative, by joining any of the names of God to an adjective, is idiomatical; and, as this junction is not always intended to form a superlative, it may sometimes produce ambiguity.

2 Cor. x. 4. "The weapons of our warfare are *δυναται τη θεω* to the pulling down of strong holds."—idiom. "very powerful." Glafs. Knatchb. Macknight.—lit. "mighty through God." Eng. Eras. Vat. Cast. Zeger. Grot. Locke.—right.

2 Cor. xi. 2. *Ζηλω γαρ υμεις θεω ζηλω*. lit. "I am jealous over you with a godly jealousy." Eng. Eras. Vat. Grot. Locke.—idiom. "I love you with an exceeding zeal." Knatchb. preferable.

Prov. xx. 27. "The Spirit of man is the candle (lamp) of the Lord."—idiom. "a great or piercing light." Knatchb. in 2 Cor. x. 4. connexion, v. 26.—gives a reason for what is there said, "a wise king scattereth the wicked;" for the spirit of a man which he possesses, is very piercing.

987. בְּכוֹר, πρωτοτοκος, is sometimes used literally for "first-born," and sometimes, idiomatically, to form a superlative; whence it may become ambiguous

ous in which of these ways it is used in a particular text.

Col. i. 15. *Πρωτοτοκος πασης κτισεως*, "the first-begotten of every creature." Arians, therefore one of the creatures.—*πρωτοτοκος*, "first begetter." Eras. Zeger. suits not the scope.—for *τεχθεις προ*, "begotten before all creation." Casaub. Vat. Eras. Zeger.—idiom. "prince, lord, chief, most excellent."—"the Lord of the whole creation." Druf. Cam. Macknight, scope.

988. A noun repeated, and governed by different prepositions, forms an idiomatical expression, denoting continuance and increase.

Pf. lxxxiv. 7. "They go from strength to strength,"—continually become stronger.

Pf. cxliv. 13. "Our garners yielding from store to store."—continual plenty.

Jer. ix. 3. "They proceed from evil to evil,"—grow continually worse.

Rom. i. 17. "The righteousness of God revealed from faith to faith."—from first to last by faith, and that a progressive and improving faith.

989. Idioms which, when translated into another language, appear to have in it a peculiar emphasis, have none in the original, and should not be understood as having any.

990. An idiom of one language translated literally into another, would sometimes express the opposite of the idea intended.

Psal. cxliii. 2. "Every man living shall not be justified."—no man.

Prov. xxii. 24. "Make no friendship with *הָאֵל אֲדָמָה* a master

of

*of anger,*” i. e. angry, given to anger. In English, it would be, “one who has the command of his passion.”

Ch. xxiii. 2. “Put a knife to thy throat, if thou be *שׂוֹמֵר בְּלִבְךָ אֶת מִשְׁכַּבְךָ* a *master of appetite,*”—given to it. In Eng. the reverse.

Gal. ii. 6. “Those who seemed to be something,”—were of high reputation.

## SECT. IV.

*Phrases.*

991. There is sometimes a difficulty in phrases, not arising from either the ambiguity or obscurity of a single word; or from any grammatical irregularity in the combination of the words, or from idiom.

992. A difficulty sometimes arises from the meaning of a particular word being somewhat altered by the words with which it is joined, or by the manner in which it is joined with them.

Act. xviii. 5. ΣΥΝΕΙΧΕΤΟ ΤΩ ΠΝΕΥΜΑΤΙ ὁ Παῦλος.—usually “constrain.”—“was *pressed in spirit,*” Eng.—“constrained by the Holy Spirit,” agitated, carried out of himself, “to testify to the Jews that Jesus is the Christ.” Grot.—“testified with reluctance,” foreseeing that it would be in vain. Eras.—a phrase taken altogether, “had an earnest mind to testify.” Knatchb. *teneri desiderio.*

John

John i. 16. “Out of his fulness we have received *ἡ χάρις ἀντι χάριτος*—cannot be grace in lieu of, or, instead of, i. e. in return for grace.—*ἡ* omitted in Pers. Arab. Ethiop. versions; and *ἀντι χάριτος* supposed an interpolation, Wall. without evidence.—“even the grace of the gospel *instead of that* of the law,” v. 17. Eras. Cast. Zeger. Scaliger.—“grace on account of the grace of Christ.” Vat. Grot.—“grace upon (*ἀντι* for *ἐπι*) grace,” abundance. Camer.—“even grace for his grace.” Clarke. Campbell. ambiguity from unfitness.

993. A difficulty in a phrase sometimes arises from its implying an allusion to some opinions, sentiments, or customs.

כַּלְדַּיִם, *αιων* the interval between jubilees.—hence *αιωνες* and sometimes *αιων*, the whole duration of the Mosaic dispensation.—hence the phrases *απο των αιωνων*, not, “from the beginning of *the world,*” Eng.—but “the ages,” during the Mosaic dispensation.—*προ αιωνων*, or, *χρονων αιωνιων*, “before the Jewish dispensation.”—*αιων εἰς εἰς*, or *ὁ νυν αιων*, the Jewish dispensation,—and *αιων μελλων*, the Christian.

Locke.

994. There are propositions, in which either term may be the subject or predicate, and it may admit a doubt which is the one or the other; it is to be determined by the sense.

Isa. xviii. 5. lxiii. 8, 9. lxxv. 22, 23. Lowth. Act. iii. 21. *Glas.*

995. In some cases, it is doubtful to what words in a sentence, other words in it should be joined.

Luke vii. 30. Τὴν βουλὴν τοῦ Θεοῦ ἠθετησαν εἰς ἑαυτοὺς—joined with *ἠθετησαν*, “rejected the counsel of God *against* them.”

C c

themselves," Eng. Vat. Zeger. but unexampled.—joined in the same way; *us* for *us*, "within themselves," Eras. unusual. he is speaking of their open conduct.—joined with *πρὸς*, "towards themselves."

Grót. Knatchb.

SECT. V.

*The Grammatical Figures.*

996. The grammatical figures are—ellipsis,—pleonasm;—enallage,—hypallage,—and metathesis. These take place in all languages, but prevail most in the simplest; and, consequently, are very frequent in Hebrew, and in the hellenistical Greek.

997. 1. There is sometimes an ellipsis of something which is not at all in the text, but must be supplied by the sense;—either of a word or of a clause.

998. As to the former, there is an ellipsis of the nominative before the verb; of the accusative after it; of the adjective; of the substantive; of the governing noun, especially when expressive of relation; of the verb in a sentence, particularly of the verb of existence; of a verb governing the infinitive; of the infinitive governed; of the participle; of the article; of the

the antecedent, of the relative, or of both; of adverbs of comparison, or similitude; of some of the prepositions; of conjunctions: from all which, obscurity, or ambiguity, must, in some instances, arise.

999. There is, sometimes, likewise, a total ellipsis of several words, of part of a clause, or even of a whole clause, which, however, the structure of the sentence, or the sense, affords the means of supplying; as, of one of the members of connected propositions, or of comparisons.

1000. 2. There is an ellipsis of a word, or clause, which is not totally wanting, but may be gathered from some other part of the discourse.

1001. Sometimes, what ought to be taken from another part of the discourse, is not expressed in that part, but only implied in a conjugate, a contrary, or an analogous word.

1002. Sometimes, what ought to be supplied is expressed, but in a different member, either a preceding or a subsequent, or partly in the one, and partly in the other; and must be repeated from that, in order to complete the sense.

1003. Pleonasm is of two kinds; the first, when a word is wholly redundant; the second, when there is a repetition, either of the same words, or of the same sense, whether in synonymous expressions, or otherways.



1004. Enallage often affects whole sentences, or periods; as, when sometimes the second, and sometimes the third, person, is used concerning the same subjects in the same discourse,—or, when the same persons are sometimes spoken of in the singular, and sometimes in the plural number,—or, when there is a change of tenses, or of cases, or of modes, in the same period.

1005. Hypallage is an inversion of words, by which that is attributed to one thing, which belongs not properly to it, but to another thing.

Pfal. cxxxix. 24. "See if there be any wicked way in me."—  
if I be walking in any wicked way.

Matth. viii. 3. "His leprosy was cleansed"—he was cleansed from it.

1006. Metathesis, or synchysis, is a transposition of words, or clauses, out of their natural order.

1007. There is often a transposition of single words, which, if not attended to, may occasion a mistake of the sense.

2 Tim. ii. 6. τον κοπιοντα γεωργον δι πρωτον των καρπων μεταλαμβανειν, "the husbandman that laboureth, must be first partaker of the fruits," Eng.—for κοπιοντα πρωτον, "the husbandman first labouring, must be partaker," &c.

Rev. xiii. 8. "Whose names are not written" εν τη βιβλω της ζωης τε αρνι ισφαγμενη απο καταβολης κοσμου, in "the book of life of the Lamb slain from the foundation of the world"—for γιγραπται απο καταβολης κοσμου, "written from the foundation of the world." Knatchb.

1008. Sometimes, the subject and the predicate of a proposition are transposed.

John iv. 24. Πνευμα ο Θεος.

1 Tim. vi. 4. Νομιζοντων πορισμον ειναι την ευσεβειαν—Eng. "Supposing that gain is godliness"—obscure; metath. "supposing that godliness is a trade to gain by," Arab. Ethiop. Knatchb.

1009. There is a transposition of clauses, which occasions difficulty till they be restored to their natural order; and, sometimes, there is a transposition of whole sentences or periods.

1010. Before we admit any of the grammatical figures in a passage, we should be certain that we have the true reading; for, in several instances, the appearance of them arises only from a false reading.

1011. We should neither reject grammatical figures altogether, nor recur to them without necessity; but, suppose them only when the sense requires them, or the connexion points them out: and, admit only such as are agreeable to the nature of the language, and the usage of Scripture, or of other writers in the language.

## SECT. VI.

*The Rhetorical Figures.*

1012. RHETORICAL Figures are ornaments of discourse; and they are, likewise, occasions of difficulty. In both views, they are objects of criticism; but, to remove the difficulties occasioned by them, is more material, than to point out the beauties which they produce.

1013. They are, either Tropes, which affect and change the signification of the words employed; or, Figures, which only add force or beauty to the expression.

1014. 1. The simplest tropes occasion difficulty, chiefly, with respect to the signification of separate words, which have been considered already; but, there are others, which throw difficulty into whole sentences or periods.

1015. If all languages used the same tropes for expressing the same ideas, there would be, in Scripture, no peculiar difficulties arising from them; but, it uses quite a different set of tropes from those used by the Greeks,

Greeks, Romans, and moderns; hence, many difficulties, from an unusual dialect.

1016. Profopopeia, which is a species of metaphor, is frequent in Scripture, and produces great vivacity; but, sometimes, also, occasions obscurity.

1017. Antiphrasis, or irony, turns words to a signification opposite to their proper meaning, which the sense or connexion points out.

Gen. iii. 22. "The man is become *as one of us*, to know good and evil."

1 Kings xviii. 27. "Cry aloud; for he is a god, either he is talking," &c.

Eccl. xi. 9. "Rejoice, O young man, in thy youth," &c.

1018. Catachresis is a harshness or violence of any of the tropes, of which there are several instances in Scripture.

2 Sam. xxiii. 17. "Is not this the *blood* of the men that went in jeopardy of their lives?" a harsh metonymy.

Matth. xii. 5. "The priests in the temple *profane* the Sabbath."

Mark vii. 21, 22. "Out of the heart proceedeth—*an evil eye*"—envy, of which it is the sign.

1019. Hyperbole, whether consisting in bold tropes<sup>1</sup>, exaggerated comparisons<sup>2</sup>, impossible suppositions<sup>3</sup>, &c. gives an appearance of falsehood; to avoid which, the sense, not the expression, must be regarded.

<sup>1</sup> "Heaven," for great height or exaltation. "Hell," great depth

depth or depression. "Rivers of oil," abundance of good things, Gal. iv. 15. "Ye would have plucked out your own eyes, and have given them to me."

\* Gen. xlii. 16. "I will make thy seed as the dust of the earth"—very numerous. Job vi. 3. "Grief heavier than the sand of the sea."

† Prov. xxvii. 22. "Bray a fool in a mortar, yet will not his foolishness depart from him." Matth. xvi. 26. "If he shall gain the whole world," &c. John xxi. 25. "The world itself could not contain the books that should be written."

1020. Allegory is a continued trope, especially a continued metaphor, containing a hidden sense, different from what the words imply, in their plain and literal signification.

1021. It is sometimes doubtful whether a passage be allegorical or not.

History of the Fall. Sentence on the serpent.

1022. When a passage is known to be allegorical, it is sometimes difficult to discover the meaning of it, as it generally introduces some degree of obscurity.

1023. Allegory sometimes arises from the continuation of the same image, through the whole description of a subject,

Prov. ix. 1—6. "Wisdom hath builded her house," &c. Parables,

1024. Sometimes, it arises from describing the different

ferent circumstances of the subject, by different images in succession.

Eccl. xii. 2, &c.

1025. When an allegory becomes very obscure, it is what the Scripture calls a dark saying, an enigma, or an enigmatical discourse.

Samson's riddle. Ezekiel's descriptions.

1026. 2. Figures. Epizeuxis, or the continued repetition of the same word, or combination of words, is merely a figure expressive of earnestness, and is not a foundation of argument for points of doctrine.

Isa. vi. 3. "Holy, holy, holy"—no argument for the Trinity.

1027. Antanaclasis, by which the same word is used in different senses in the same passage, generally produces some degree of difficulty.

Matth. xxvi. 29. "I will not drink of *the product of the vine*, (lit.) till I drink *it new*," &c.—joys of heaven.

Rom. ix. 6. "They are not all *Israel*, which are of *Israel*."

2 Cor. v. 21. "He hath made him to be *sin* for us (*sin-offering*) who knew no *sin*."

1028. Prolepsis, or occupation, anticipating and answering an objection, occasions considerable difficulty when it is covert, removing the objection, without stating it.

This figure frequent in Paul's writings.

1029. Permission, or yielding to a person what he claims,

claims, may occasion difficulty, as that either may, or may not, truly belong to him.

1030. *Metastasis* is the transferring to one person what belongs to another; as, speaking of one self, or of an imaginary person, what is intended of another real person. This often occasions difficulty, particularly in Paul's writings, who, speaking in the first person, means sometimes himself, sometimes any Christian, sometimes a Jew, and sometimes any man.

Locke, Pref.

1031. Proverbs and proverbial phrases, answering to the rhetorical figures called *γνώμαι* and "sententiæ," are frequent in Scripture, and generally attended with some difficulty.

1032. We must not explain them strictly, or seek for an application of them, in all their circumstances, to the subject on which they are employed; but, being intended to set that subject in one striking point of view, we must discover what this point is, by the use of them in other places, or other writers, or by the sense and connexion.

1033. Some of them are sentiments expressed in proper terms, which, on account of their force, beauty, or conciseness, have become general maxims; and the only difficulty is to determine, with what limitations they must be understood in a particular passage.

"The fear of the Lord is the beginning of wisdom."

"The disciple is not above his master"—cannot expect better treatment,

treatment, Matth. x. 24. Luke vi. 40. John xv. 20.—Should not grudge the same offices, John xiii. 16.

1034. Some proverbial expressions consist in an explicit comparison, and become difficult only when they imply remote or obscure allusions.

Gen. x. 9. "Even as Nimrod, the mighty hunter, before the Lord."

1035. But most proverbs are expressed tropically, in metaphor, metonymy, or synecdoche; and this manner of expression both gives them their force and beauty, and occasions such difficulty as naturally arises from these tropes.

1 Sam. x. 12. "Is Saul also among the prophets?" synec.

Jer. xxxi. 29. "The fathers have eaten four grapes, and the children's teeth are set on edge."

Deut. xxv. 4. "Thou shalt not muzzle the ox when he treadeth out the corn"—take care of those who serve us,

Luke iv. 23. "Physician, heal thyself"—more solicitous for strangers, than for connexions.

Matth. vii. 3, &c. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" &c.—blind to one's own faults, quick-sighted to other men's, v. 6.

Matth. xix. 24. "Easier for a camel to go through the eye of a needle," &c.—rare, difficult, impossible.

Matth. xxiii. 24. xxiv. 28.

## CHAP. IV.

*Difficulties in the Circumstances relating to the Books of Scripture.*

1036. It is not sufficient, that we understand the several words employed, and the manner of their combination into sentences and propositions; it is necessary, also, that we know how sentences and propositions are connected in periods and discourses, and be able to judge of a composition as a whole; and in this, there is often considerable difficulty, and that of several kinds.

## SECT.

## SECT. I.

*Difficulties in the Connexion of particular Parts.*

1037. FROM difficulties in the combination of words, already considered, we pass naturally to such difficulties as regard the connexion of the particular parts; and these arise from many different causes.

1038. 1. There is sometimes a difficulty in determining whether a word belongs to one sentence, or to another, which affects the connexion of different sentences or propositions.

1039. The Scriptures are, at present, divided into verses; there were ancient divisions of the Scripture into verses, but very different from the present, which, both in the Old Testament and the New, is modern, and merely of human invention.

1040. If a verse always contains a complete sense, this division will direct us to the real connexion of Scripture; if not, it will perplex the connexion.

1041. Whenever, therefore, a difficulty can be removed, or the sense cleared, by altering the present division

division into verses, the alteration may be made without scruple.

1042. The verses are sometimes divided, so as to separate words into different sentences, which ought to be joined in the same sentence.

Pf. xcv. 7. "The sheep of his hand, to-day if ye will hear his voice;"—but Heb. iii. 7, 8. "To-day, if ye will hear his voice, harden not your hearts," &c.

John vii. 21, 22. *Ἐν ἑξῆσι ἑτοιμασθησάμενοι, καὶ πρὸς θαυμάζειν. Διὰ τὸ Μωϋσῆς διδάσκει ὑμῶν τὴν πιστοσύνην,* &c. all editions, except Griesbach's. "Moses therefore," &c. Wherefore?—but *θαυμάζειν διὰ τὸ Μωϋσῆς,* &c. "wonder because of it." Theophyl. Casaub. Knatchb. Macknight.

Gal. iv. 18, 19. Locke.

1043. This division, by breaking the Scripture into small parts, often obstructs our attending to, or perceiving, the connexion and dependence of the several sentences, and how one of them is explained, or limited, by others with which it is joined.

1044. It would, therefore, be an advantage, that the Scriptures were published without any breaks, and the verses only marked on the margin, for facility in references: at any rate, we should, as much as possible, read them as if they were thus printed.

1045. 2. Difficulties in connexion often arise from ambiguity in the signification of the connective particles, which is very great in the Hebrew language, and in the New Testament, where the Greek conjunctions are used after the manner of the Hebrew.

1046.

1046. The meaning affixed to a conjunction in any passage, must be some one of those which it really has in the language.

1047. It is seldom, if ever, necessary to give a conjunction a sense, in one passage of Scripture, which it has not, in some other passage of Scripture; at least, it is a confirmation of the sense put upon it in one place, that it has it in other texts.

1048. For fixing the signification of a Greek conjunction in the New Testament, the usage of the correspondent Hebrew one has as great authority, as the usage of Greek writers.

1049. Of the acknowledged significations of a connective particle, that is to be adopted in a particular passage, which best suits the sense and scope of the passage.

1050. 3. Difficulty in connexion sometimes arises from the interposition of parentheses, on account of which, clauses and sentences, which stand at some distance, are, notwithstanding, to be joined together.

Locke, Pref.

1051. It is only by careful attention to the sense, that this kind of difficulty can be removed; and, it is often not easy to determine whether a parenthesis should be supposed, or not.

Heb. vi. 1, 2, 3. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance," &c.—"let us (not laying

laying again the foundation) go on unto the perfection of repentance," &c. Knatchb. connexion; other texts.

1052. 4. Difficulty in connexion sometimes arises from a dialogue being carried on covertly, without marking the speakers, or distinguishing what is said by each of them. Without attending to this, what is only a plausible objection, introduced in order to be confuted, may be mistaken for the sentiment of an inspired writer.

1053. Attention to the whole run and scope of the passage, as well as to the Scripture phraseology, and to other texts, is sometimes necessary, for discovering and tracing out the dialogue.

Ecclesiastes. Rom. iii. and iv. Dialogue between Paul and the unbelieving Jews. Locke. Taylor.

Isa. lii. 13. liii. liv. Dialogue between God, the prophet, and the unbelieving Jews.

Pf. xxiv. xv. xx. civ.

1054. 5. Difficulties in connexion sometimes arise from something being left out, which we must supply, in order to perceive it; which may, perhaps, be supplied in different ways; and, according as it is supplied in one way or another, will make the connexion appear different.

1055. In an argument, the principles or premises are sometimes laid down, but the conclusion is left to be supplied; and yet, what follows has a reference to that

that conclusion, and cannot be understood without supplying it.

Rom. iii. 22, 23, 24. "All have sinned, and come short of the glory of God, [consequently, none can be justified by works, v. 20.] being justified freely by his grace," &c. *i. e.* but whoever is justified, whether Jew or Gentile, must be justified, &c.

1056. Sometimes, one step in an argument, or chain of reasoning, is omitted, and must be supplied, either from the tenor of the discourse, or by common understanding.

Rom. viii. 17. "Heirs of Christ, if we suffer with him"—only on this condition; v. 18. "for I reckon," &c.

1057. Something is often said, for preventing or removing an objection, which has not been at all proposed; and cannot be rightly understood, without our conceiving what that objection was.

Matth. ix. 3, &c. John iii. Discourse with Nicodemus. Grot. Macknight. Rom. ix. 6, &c. Taylor.

1058. 6. Difficulty in connexion sometimes arises from an abrupt transition from one subject to another, putting us in danger of confounding together, things that are really different.

Abruptness in history—events different, even distant, often joined—owing to brevity and inartificial manner.

Great abruptness in prophecy.

Isa. vii. 13, 14, 15. "Behold I the virgin shall conceive and bear a son, and shall call his name Immanuel; milk and honey shall he eat, till he know to refuse the evil, and choose the good."—Messiah; addressed to the whole house of David:—

v. 16. " But, before *this* child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings"—of Shearjashub, Isaiah's son; addressed to Ahaz.

Kennicott, Sermon.

1059. 7. Sometimes, it is difficult to perceive what purpose a sentence or member is intended to answer; as, whether it be a point to be illustrated, or a part of the illustration; whether a principle argued from, an argument employed, or an inference deduced.

John viii. 25. " What art thou? and Jesus said unto them, *την αρχην επι κει λαλο υμιν*.—1. Some, answer to their question—" Even *the same* that I said unto you from the beginning," Eng.—" The beginning, because (conjunct.) I also speak unto you"—or, " which (pronoun) I also say unto you." Aug. Cyril. Ambr. Zeger.—" First, (adverb) I am that which I also say unto you" viz. " the light of the world," Grot.; or, " I am from above," v. 23. Erasm. but the verb is future.—2. Others, not an answer to their question, but beginning of an admonition before answering it, connected with what follows.—" First, because (conjunct.) also I will speak to you, I have many things to speak and judge of concerning you"—or, " First, that which (pronoun) I also (over and above answering your question) will say unto you, I have," &c.—" Before answering your question, I have many things to find fault with in you." This he does, and the answer is given only, v. 42. " I proceeded forth and came from God," &c. Erasm. Clar. Knatchb.

1060. 8. Sometimes, it is difficult to fix the precise member with which a particular sentence ought to be connected.

1061. In some cases, the difficulty lies in reconciling the

the connexion to the grammatical construction of the passage.

1062. If the sense absolutely require a particular connexion, it ought to be admitted, though it cannot be reconciled to the strictness of syntax.

1063. If the sense admit different connexions, that should be preferred which is most agreeable to the regular structure of the language, though otherwise it would not be the most obvious.

Phil. i. 30. *τοι αυτοι αγωνια εχοντες*, " having the same conflict which ye saw in me"—commonly connected with *εμιν*, v. 29. " unto you it is given to suffer for his sake"—irregular; anal. Bez. Grot.—better with *πολιτευομεν οτι εμετες*, v. 27. " that ye stand fast—having the same conflict." Knatchb.

Eph. ii. 1, &c. Locke. Knatchb.

1064. If one connexion seems to violate the syntax, and another to violate the sense, almost equally, the preference should be determined by the general manner of the writer, or of the Scripture.

1065. In other cases, the difficulty of determining with what a particular part should be connected, arises not from any thing in the grammatical construction, but regards, solely, the sense.

1066. An argument sometimes appears obscure or difficult, from its not being clear what is the precise point that it is intended to prove.

2 Pet. i. 16—19. " A *more sure* word of prophecy."—Some, for proving the truth of the gospel; surer than fables, v. 16.



not than the transfiguration, v. 17, 18. forced. Chandler. Others, for proving Christ's coming to judgment, v. 16. furer than the transfiguration, a directer proof. Sherlock on Proph.

1067. It is, sometimes, plain that a particular passage is an inference, when yet it is not clear what is the precise principle or position from which the inference is drawn.

Phil. iii. 15. "Let us, therefore, as many as be perfect, be thus minded," &c.—Some, with v. 13, 14. "forgetting things behind—I press"—do you the same. Zeger.—Some, with beginning of v. 13. "I count not myself to have apprehended."—Some, with v. 10. his desiring fellowship of Christ's sufferings, Knatchb.—Some, with v. 9. "not having my own righteousness, which is of the law, but that which is through faith of Christ"—Vat. awkward in the middle of his account of himself;—rather, which gives the same sense, with v. 3. "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Grot.

1068. Sometimes, there is a difficulty in perceiving how an inference follows from, and is supported by, the principle or position from which it is deduced.

## SECT.

## SECT. II.

*Difficulties in Plan and Distribution.*

1069. THERE is often considerable difficulty in discovering the plan and distribution of a book of Scripture.

1070. 1. There is difficulty in distinguishing what are the different members into which a book ought naturally to be divided.

1071. The Jews have long been in use of distinguishing the Old Testament into large divisions, or sections, one of which was read every Sabbath in the synagogues. The New Testament, also, was early divided into κεφαλαια, or chapters, probably with no other view than to facilitate references.

1072. The present division into chapters is different from these; we are apt to suppose that it is made according to the sense; but, this not being the case, it obstructs our perceiving the real plan of a book.

Gen. ii. 1, 2, 3. improperly separated from ch. i.

Vulg. joins Pf. ix. and x. and divides Pf. cxlvii. into two.

Pf. xlii. and xliii. originally one. Structure. 7 MSS. Kennic. Remarks.

Rom. v. 1. from ch. iv. Rom. viii. 1. from ch. vii. Rom.

Rom. xv. 1—13, from ch. xiv. 1 Cor. iv. 21, from ch. v.  
 1 Cor. xi. 1, from ch. x. 2 Cor. iv. 1—6, from ch. iii,  
 2 Cor. v. 1, from ch. iv. 2 Cor. vi. 1, from ch. v. 2 Cor. vii. 1,  
 from ch. vi. Eph. v. 1, 2, from ch. iv. Col. iii. 1, from ch. ii.

1073. The proper division would be, into as many chapters as there are general heads in the plan; and to subdivide these into sections, according to the several branches or topics under each head.

1074. But it would not be always easy to make such a division, because it is not easy to ascertain, in every case, where one branch of the division ends, and another begins.

1075. Many prophecies, pronounced at different times, and relating to different events, follow one another without any mark of distinction, and thus may be confounded.

1076. In the argumentative parts of Scripture, there is great difficulty in distinguishing and separating the several members of the plan, from the authors not writing in an artificial order, with studied transitions, but sliding insensibly from one part of the subject into another.

1077. The distribution can be discovered, only by repeated and careful attention to the whole book at once, that its general tenor and tendency may be perceived.

1078. When a book has one simple design, its natural

tural distribution is, into the several steps and arguments, by which that design is prosecuted.

1079. When a book aims at different designs, each design is a separate subject, and the division of it is into the several subjects proposed.

1080. In dividing a book, the joining together such members as are really distinct; and, the separating one member improperly into different branches, are two extremes which ought equally to be avoided.

Rom. Introd. ch. i. 1—15. Part 1, ch. i. 16.—ch. vi. That mankind can be justified only by faith, not by works. Part 2, ch. vi. vii. viii. Obligation to holiness in consequence of this justification. Part 3, ch. ix. x. xi. Vindicates the rejection of the Jews for their unbelief. Part 4, ch. xii. 1;—xv. 13. Practical exhortations. Concl. ch. xv. 14, to the end.

Vorst. Taylor.

1 Cor. Introd. ch. i. 1—9. Part 1, ch. i. 9,—to end of ch. vi. To draw them off from the false teacher or teachers, and reclaim them from the faults into which he had led them. Part 2, ch. vii. to end of ch. xv. Answering questions that had been proposed, resolving doubts, correcting abuses, and confuting errors. Concl. ch. xvi.

Vorst. Locke.

2 Cor. Vindication of himself from calumnies, with a digression ch. viii. ix, on almsgiving, occasioned by one of these. Members. The several calumnies from which he defends himself.

Vorst. Locke.

Gal. Introd.—Part 1. The true doctrine of justification.  
 D d 4 Part

Part 2. To check the divisions arising from their disputes on this subject. Conclusion.

1081. 2. There is difficulty in perceiving in what precise manner each member of the general plan is prosecuted.

1082. The sacred writers do not studiously, or artificially, distinguish the several topics which they employ under each member.

1083. Different prophecies are pursued and filled up in very different and dissimilar ways.

1084. In the argumentative parts of Scripture, obscurity and intricacy sometimes arise, from the authors not pursuing their arguments in the shortest and most direct way; but, with a view to the situation, prejudices, and opinions of those to whom they write.

1085. Sometimes, they carry on, at once, two different designs, in consistence with, or subordination to, one another, without attention to both which, the force and tendency of their expressions cannot be perceived.

Gal. ch. i. and ii. to establish the authority of his apostleship—and to vindicate himself from the charge of sometimes preaching circumcision.

1086. Sometimes, they do not content themselves with what is absolutely necessary for their point, but take occasion to throw in, and interweave, instructions

tions of a general and important nature, which introduce some perplexity into their arguments.

The whole nature of the gospel, and all God's dealings with mankind, in Romans.

1087. It is necessary to ascertain the several topics employed under each head, to distinguish them properly from one another, and from every thing incidental and extraneous, and to view them simply in themselves.

Rom. Part 1. Arg. 1. to the end of ch. iii. from the actual state of both Jews and Gentiles.—Arg. 2. from ch. iv. 1. to ch. v. 11. from the manner of Abraham's justification.—Arg. 3. from ch. v. 12. to end of the ch. from the universality of the effects of Adam's fall.

### SECT. III.

#### *Difficulties in Scope and Design.*

1088. There are often difficulties in discovering the general scope and design of a book, many of which are analogous to those which regard the plan and distribution.

1089. Our not knowing the precise view, or all the views which the sacred historians had, occasions considerable difficulty in accounting for their selection  
of

of materials, and their manner of pursuing their narrations.

*Act.* John's gospel—whether a mere history—controversial, or a compound of both.

1090. The best way of finding out the scope and design of an argumentative book, is to read it all over at once, and several times.

Locke.

1091. The difficulty of discovering their scope arises from their not being written in an artificial and methodical manner, and from our ignorance, in some instances, of the precise occasion of their writing.

1092. The design cannot be perceived, without some knowledge of the tendency of the several arguments; and this tendency cannot be perceived, without some knowledge of the design; hence, these two mutually throw difficulty upon each other, and, whatever tends to clear up the one, proportionally gives light to the other.

1093. The ascertaining the true sense of the leading expressions in a book, contributes much to the discovery of its general scope.

Rom. ambiguity of the leading expressions,—depend on the view in which he considers Jews and Gentiles, whether individually or nationally; and this, on the occasion of the epistle. Rom. and Gal. different designs. Taylor. Macknight.—but so similar, that they have been generally reckoned the same.

SECT.

SECT. IV.

*Difficulties concerning the Occasion.*

1094. All the books of Scripture are, in some sense, occasional; and ignorance of the occasion of writing them, produces in all of them some obscurities: but the Epistles are, in the strictest sense, and in the highest degree, occasional; and, are rendered especially obscure and difficult, by ignorance of the occasion, whenever this ignorance takes place.

1095. There is sometimes a difficulty in ascertaining who were the persons for whose use an epistle was immediately intended.

General Epistles. Ephes. Mill. Prol. 71. &c. Kuster. Pref. Pierce. Benson. Lardner. Macknight. Marsh's Michael.

1096. We have seldom explicit accounts of the occasion of a particular epistle; it must be collected, from general accounts of the state of Christians, at the time of writing it, and from incidental hints in the book itself.

1097. When there is difficulty in ascertaining the special reasons for writing an epistle, it is still more material, and more obstructs our understanding it.

SECT.

## SECT. V.

*Difficulties concerning the Time.*

1098. There is often considerable difficulty in fixing the time of writing a book of Scripture. It can only be collected, with different degrees of probability, from expressions in the book itself, from hints in other places of Scripture, and from a variety of other circumstances.

Gal. A. 61. Théodoret. Athanas. synops. Oecumen. Lightfoot.—A. 57. or 58. Capell. Wits. Wall. Pearson. Mill. Locke.—A. 52. or 53. Barringt. misc. fac. Benson Hist. B. 3. c. 5. Lardn. supp. c. 12. § 3, Michael. L'enfant. Beaufobre.—A. 49. Marsh's Michael. Vol. 4. ch. 11. sect. 1.

1099. There is difficulty in arranging the Psalms in the order of time.

1100. Whenever prophecies are not delivered according to the order in which they were pronounced, it occasions considerable obscurity.

SECT.

## SECT. VI.

*Difficulties concerning the Authors.*

1101. There is sometimes difficulty in determining who was the author of a particular book of Scripture.

1102. Ignorance of the author occasions obscurity in a book, chiefly, when it introduces uncertainty concerning the time and the scope of the book.

Pentateuch. Epistle to the Hebrews.

## SECT. VII.

*Difficulties in different Kinds of Composition.*

1103. As the Scripture contains different sorts of compositions, each sort has some difficulty peculiar to itself, and suitable to its general nature.

1104. There is, sometimes, difficulty in determining how far the sacred historians intended to observe,

or

or have observed the chronological order of events; and yet, it is often of importance to determine it.

1105. In the book of Judges, the time of each Judge is not marked; it is not specified whether all the Judges were successive, or whether some of them were not contemporary; and the last six chapters contain events which happened soon after Moses's death, and much prior to those which are recorded in many preceding chapters, perhaps, in all, from chap. iii. 1.

1106. There is sometimes difficulty in determining whether the Evangelists observed the order of time; if any of them did, which of them it is; if they did not in all cases, what are the cases in which they deviated.

1107. All the doctrinal books of the New Testament are Epistles; and epistolary writing is, from its very nature, liable to many peculiar difficulties, except to the persons to whom a letter is directed, and who are acquainted with all the circumstances relating to it.

1108. There are many difficulties, with regard to the Hebrew poetry, considered in every point of view.

Lowth. Herder.

1109. The prophecies have all the same kinds of difficulties with the other poetical books; and, they have also many peculiar to themselves, on account of their being prophetic.

1110.

1110. There is difficulty in ascertaining and explaining the several ways in which the prophetic inspiration was communicated, as by dreams, visions, &c.

1111. In prophecy, the figures and images are more complex than in other poetry; and, therefore, there is greater difficulty in analyzing them.

1112. There is great difficulty in explaining, applying, and vindicating the signs or emblematical actions, by which the prophets foretell future events.

Ezekiel. Horsley's Hosea.

1113. When future events are predicted in parabolic discourses, this generally occasions some degree of obscurity.

Ezek. xvii. 1. &c. xix. 1. &c.

1114. There is, sometimes, difficulty in determining whether a prediction has a single or a double meaning.

1115. When a prediction clearly refers only to one event, or, when there is no mark of its being intended to signify more, it ought to be explained only of that one; and they err, who, in every prophecy of the Messiah, search for a reference also to some other event.

Grot. Cler.

1116. In prophecies which have a double sense, it is sometimes difficult to perceive what parts of them relate

relate to each of the two events, what parts to both, and in what manner.

Isa. vii. viii. ix. ch. x. xi. ch. xxxiv. xxxv. Lowth on Isa. viii. Isa. xl. Lowth.

The book of Job is an instance of almost all the difficulties in this chapter. Some reckon it very ancient, in the time of Moses, or before it. Chappel. Michael. Schult. Lowth.—Others, very modern, during or after the Kings. Heath. Warburt.—Some, written by Job or Elihu, or some contemporary. Dupin. Hist. of Can. B. 1. c. 3. f. 10. Lowth præf. 32. Schult. præf. Lightfoot.—Some translated by Moses. Patrick, præf. Grey, præf.—Some, written by Moses. Huet, dem. evan. pr. 4. Lowth. Michael.—or, by Solomon, or some prophet about that time. Dup. ib. Spanheim, hist. Job. c. 16. Chapp.—or, by Isaiah, Codurc.—during the Babylonian captivity, Heath, Essay.—by Ezra after the captivity, Warburt. B. 6. f. 2.—Whether a dramatic poem or not? Whether a real history, (Lowth. Schult. Chappel.) or an allegorical poem? Michael. Warburt. Heath. Scope—an example of patience, Schult. Grey.—whether one so much afflicted could be really pious, Lowth.—to shew God's supreme power over the whole creation, Chappel.—to oppose the Manichean doctrine, Sherlock.—or, the transmigration of souls.—to comfort the Israelites in Egypt, Michael.—or, to comfort them during the captivity, Heath.—on ceasing of an equal providence after the captivity. Warburt.

CHAP.

CHAP. V.

*Of Reconciling Scripture to Itself.*

1117. WHEN Scripture is compared with itself, one passage has, sometimes, the appearance of contradicting another.

1118. There are seeming contradictions, in quotations,—in historical passages,—between predictions and their accomplishment, and in points of doctrine.

Et

SECT.

## SECT. I.

*Seeming Contradictions in Quotations.*

1119. Some passages of Scripture are quoted in other passages; particularly, passages of the Old Testament are quoted in the New: and, in these, there is often an appearance of difference, or inconsistency, between the original and the quotation.

1120. The appearance of inconsistency regards, either the words in which the quotation is made,—or, the purpose to which it is applied.

1121. I. The former occurs, when the words in which the quotation is made, differ from those of the original, that is, the Hebrew text.

1122. Several quotations of the Old Testament, by the writers of the New, are made according to the 70 version, and that, when it seems to differ from the sense of the Hebrew.

1123. To vindicate such quotations, it must be shown, either that the 70 version does really express the

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the true sense of the Hebrew, as it now stands,—or, that there is a corruption in the one or the other.

1124. The 70 version, copied in the quotations of the New Testament, often expresses the true sense of the present Hebrew, deducible from the kindred languages, or, even from the style of Scripture, or the connexion of the passage; though not the sense put upon it by modern translators and commentators: and, the appearance of contradiction is removed by a just interpretation of the Hebrew.

Psal. civ. 41. “Who maketh the winds his messengers, and the flaming fire his ministers.”—but, Heb. i. 7. from 70: “his angels spirits—ministers a flame of fire.” equally agreeable to the words, and more to the connexion.

Isa. xxviii. 16. “He that believeth shall not *make haste*,” Vulg. Eng. modern versions. But Rom. ix. 33. x. 11. and 1 Pet. ii. 6. “be *ashamed*.”—no corruption in the Hebrew, Capel. Grot.—a real sense of  $\text{וַיִּתְבַּשְׁטֵם}$  in Arab. 70: Arab. Chald. Syr.

Jer. xxxi. 31, 32, 33, 34. with Heb. viii. 8—12. “Which my covenant they brake, although I *was an husband* unto them.” Eng.—“*delighted myself* in them,” Chald.—“*ruled over* them,” Vulg.—but Heb. viii. 9. from 70. “*and I regarded them not*.”—no corruption, a real sense of  $\text{לֹא־בָרַחַתִּי$  in Arab. Syr. Arab. connexion.

1125. In other instances, the seeming contradiction arises from a corruption in the present Hebrew, which may be proved with a greater or less degree of evidence, and, the contradiction will be removed, by restoring the true reading:



Pf. xvi. 10. "Neither wilt thou suffer thy *faints* to see corruption," Heb.—but, Acts ii. 27, 31. xiii. 35—37. from the 70. "*holy One.*" right. most MSS. Keri. Steph. all ancient versions.

Kennic. Diff. et in loc.

Isa. xxix. 13. "And their fear toward me is taught by the precept of men."—but Matth. xv. 8, 9. Mark vii. 6, 7. from 70. "But *in vain* (וּתְרוּוֹ corrupted into וּתְרוּוֹ) they do worship me, *teaching* (מְלַמְּדוֹ, not מְלַמְּדוֹ) doctrines, the commandments of men."

Hos. xiii. 14. "O death, *I will be thy plagues*; O grave, *I will be thy destruction.*" Eng.—but, 1 Cor. xv. 55. nearly from 70. and literally, from Syr. "O death, *where* is thy sting; O grave, *where* is thy victory?" Aq. Syr. Arab. מָוֶת corrupted into מָוֶת. Kennic. Diff. i. p. 513. Or, perhaps, no quotation, but only an indirect allusion.

Horsley's Hosea, note (W) on ch. xiii.

Psal. xl. 6. "Mine ears hast thou bored"—but, Heb. x. 5. "A body hast thou prepared for me," 70. connexion. structure. מִן מָוֶת corrupted into מִן מָוֶת.

Kennic. Serm. not. 33. Diff. Gen.

Amos ix. 11, 12. with Acts xv. 16, 17. Med. Val. Ham.

Amos v. 26. with Acts vii. 43.

Habak. ii. 4. with Heb. x. 38.

1126. In some instances, it is doubtful which of these solutions is the preferable; and some quotations admit both solutions in different parts of them.

Hab. i. 5. with Acts xiii. 41. Capel. Grot. Bez. Knatchb. Pocock. Ham.

1127. It is far from being true, though it has been generally taken for granted, that all the quotations in the

the New Testament, are made according to the 70 version; most of them are not accurately copied from it; many of them are not at all taken from it, but translated by the writer himself immediately from the Hebrew.

Marth's Michael. ch. 5. sect. 3.

1128. The writers of the New Testament seem to have been so careful to give the true sense of the Old Testament, that they forsake the 70 version, whenever it gave not that sense, so far as they had occasion to quote it; and these quotations often agree clearly with the present Hebrew.

Isa. xxv. 8. with 1 Cor. xv. 54. "Death is swallowed up in victory," or, "for ever."—but 70. "Death, being victorious, hath swallowed up."

1129. But some of the quotations in the New Testament, not copied from the 70, seem to differ from the Hebrew, as well as from that version.

1130. The appearance of contradiction sometimes arises from the Hebrew being generally misunderstood: the writers of the New Testament express the true sense, though not the sense generally put upon it.

Pf. lxxviii. 18. "Thou hast *received* gifts for men," Heb. 70.—but Eph. iv. 8. "*gave* gifts unto men." לָקַח signifies both. Chald. Grot. Druf.

Glafs, l. 3. t. 3. c. 2.

Mic. v. 2. with Matth. ii. 6.

1131. The appearance of contradiction sometimes arises from the apostles not intending a literal transla-

tion, but only giving the general meaning of a passage.

Isa. xlii. 1—4. quoted Matth. xii. 17—21. Grot.

1132. It may sometimes arise from a mistake having crept into the Hebrew text.

1133. 2. There is often a difficulty with regard to the application of quotations; when they are applied to a purpose to which they seem to have no relation, according to their original design.

1134. This difficulty arises from the writers of the New Testament making quotations from the Old, with very different views; and, it can be removed only by attending to their real view in a particular quotation.

1135. When they quote a passage of the old Testament, merely in the way of allusion, it is enough that the words which they borrow, express emphatically their own meaning; it is not necessary that they be precisely the same with those in the passage alluded to, nor that they be there used, either of the same subject, or of a similar subject.

Deut. xxx. 12, 13, 14. of the law.—Rom. x. 6, 7, 8. accommodated to the gospel, with proper variations and explanations.

Pf. xix. 4. of the heavenly bodies.—Rom. x. 18. accommodated to the preaching of the apostles.

1136. Sometimes, they mean only to apply to one case, expressions which have been used in the Old Testament of a similar case, and thus to intimate, that  
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the two cases are, in some respects, correspondent; and, when they do, it is not necessary that the original be exactly copied.

Jer. xxxi. 15. "Voice in Ramah," &c. of the captivity.  
Matth. ii. 17, 18. of the murder of the infants.

Hof. xi. 1. "Out of Egypt have I called my son." Matth. ii. 15. to Christ's deliverance from Herod.

Isa. lii. 5. "My name is blasphemed."—Rom. ii. 24. applied to the Jews of that time.

1137. When they quote a passage of the Old Testament to prove a point of doctrine, they apply it, though not always in the precise words of the original, yet constantly according to its genuine sense, as it stands there.

Deut. viii. 3. "Not live by bread alone." with Matth. iv. 4.

Deut. vi. 16. "Not tempt the Lord," with Matth. iv. 7.

Hof. vi. 6. "Mercy and not sacrifice." applied to different purposes, Matth. ix. 13, and xii. 7. but to both properly.

Deut. xxxii. 35. and Prov. xxv. 21, 22. with Rom. xii. 19, 20.

Eras. Vat. Ham. Tayl.

1138. When they quote passages of the Old Testament, as predictions accomplished, these passages were really intended to foretell the very events to which they apply them, though various circumstances prevent our readily perceiving that they were.

1139. Predictions which relate only to the times of the Messiah, are yet not readily perceived to relate to them, by reason of the obscure, or figurative, or poetical manner in which they are expressed.

Zech. xi. 12, 13. with Matth. xxvii. 9, 10.

Mal. iv. 5. "Elijah—terrible day." Matth. xi. 14. xvii. 12.

1140. Predictions which relate only to the times of the Messiah, are mistaken as referring to other things, by reason of their being intermixed with, or occasioned by, such as do relate to these other things.

Isa. vii. 14. with Matth. i. 23.

Isa. ix. 1, 2. with Matth. iv. 15, 16.

Mede, Disc. 25.

1141. Predictions which relate only to the times of the Messiah, are sometimes obscured by their having been very generally misunderstood, and misapplied to other events.

Deut. xviii. 15. "A prophet like unto me." with Acts iii. 22. vii. 37.

1142. The application of predictions in the New Testament, is sometimes rendered obscure, by our not ascertaining the precise point, for proof of which they are quoted.

Isa. liii. 4. with Matth. viii. 17. not as proof of miracles, but of his being the Saviour, of whose salvation these miracles were samples.

Pf. viii. 2. with Matth. xxi. 16.

1143. The application of predictions in the New Testament, sometimes appears exceptionable, because they refer to other events in their primary and literal sense, and to the Messiah only in a secondary sense.

Pf. viii. 6, 7, 8. with Heb. ii. 6, &c. 1 Cor. xv. 27.

1144. Difficulty sometimes arises, from its not being clear what is the particular passage of the Old Testament, intended in a quotation or reference.

Heb. i. 6. whence quoted?

Matth. ii. 23. "called a Nazarene,"—from some book lost, Chryf.—or, from interpreters of the prophets,—or, refers to Nazarites, (Eraf. Zeger. Grot.) and intimates that he should be "the holy One."—or, to the prediction of בצר, "a branch," Isa. xi. 1. Bez. Maldon. Ham.—or, to predictions of his being despised.

Macknight. Campb.

John xix. 36, 37.

Kennic. Diff, Gen.

1145. Sometimes, there is difficulty in a quotation, both with respect to the words, and with respect to the application of it; and difficulties of each sort sometimes arise from several of the causes together, which have been mentioned; but they may be all removed by the means already pointed out.

Zech. xi. 12, 13. with Matth. xxvii. 9, 10.

## SECT. II.

*Seeming Contradictions in Historical Passages.*

1146. THERE are appearances of contradiction—in the circumstances of events, as they are related in one passage of Scripture,—in different relations of the same events, by different sacred writers,—and in the relation of events in one passage, and references to them in another.

1147. 1. Appearances of contradiction, in any one relation of an event, arise either from false readings; or, from obscurity, or ambiguity in some of the expressions; or, from transpositions in the order of relating; and, sometimes, from more than one of these causes.

Gen. xxix. 1.—8. A dialogue, yet none mentioned but Jacob and three flocks of sheep, which converse, and roll the stone, and water the sheep.—from changing דורועים, “shepherds,” into דועורים, in v. 2. and 8. “flocks.” Sam. Arab. 70.—from v. 3. expressing what customarily happened, not what had then actually happened. Vulg.

Ken. Diff. 1. p. 360.

1 Sam. xvii, 12, &c.

Ken. Diff. 2. p. 418, &c. 554, &c. 575.

1148.

1148. 2. When the same events are related in different places, there is sometimes an appearance of contradiction with respect—either to the facts themselves, and their circumstances,—or, to the order of them.

1149. Seeming contradictions in the facts themselves, and their circumstances, are of different kinds, and arise from different causes.

1150. There are many differences in proper names, most of which arise from false readings, and must be reconciled by correcting these.

Hadadezar, Sam.—Hadarezar, Chron. Abimelech, Chron.—Ahimelech, Sam.—Bathsheba the daughter of Eliam, Sam.—Bathsua the daughter of Amiel; Chron.—Nebuchadnezzar—Nebuchadrezzar.

1151. The true name may be distinguished from the corrupted one, by the usage of Scripture in other places, by that of the Samaritan Pentateuch, of the ancient versions, and of Josephus.

1152. There are many differences in numbers, and these also generally arise from a false reading.

1153. Sometimes the corruption is occasioned by a similitude in the names of the numbers.

1 Chron. xi, 11, 15, 20. compared with 2 Sam. xxiii. 8, 13, 18. Ken. Diff. 1.

1154. Sometimes, it is occasioned by a similitude between the numeral letters.

Numb.

Numb. iii. 22, 28, 34, 39. Ken Diff. 1. p. 99.

1 Kings ix. 28. with 2 Chron. viii. 10. Ib. p. 529.

2 Kings viii. 26. with 2 Chron. xxii. 2.

2 Sam. viii. 4. with 1 Chron. xviii. 4. Ib. p. 462.

2 Sam. x. 18. with 1 Chron. xix. 18. Ib. p. 463.

2 Sam. xxiv. 13. with 1 Chron. xxi. 12.

1 Kings ix. 28. with 2 Chron. viii. 18. Ib. p. 529.

1155. Sometimes the corruption seems to have been occasioned by a similitude in figures, by which numbers were expressed.

2 Sam. vi. 19. 50,070.—but 5,070. Syr. Arab.

Ken. Diff. 1. p. 532. Diff. 2. p. 208.—70. Ken. Rem. in l.

1 Kings iv. 26. 40,000. with 2 Chron. ix. 25. 4,000.

Ib. Diff. 1.

2 Chron. xiii. 3, 17. 400,000. 800,000. 500,000.—Old Vulgate, 40,000. 80,000. 50,000.

Ib. and Diff. 2. p. 196.

2 Kings xxiv. 8. with 2 Chron. xxxvi. 9.

Ib. Diff. 2. p. 216.

2 Chron. xvii. 13—19.

Ib. p. 218.

2 Sam. xxiii. 8. with 1 Chron. xi. 11.

Jid. Diff. 1. p. 95.

1156. But differences in numbers sometimes arise only from the writers using different methods of reckoning.

Mark xv. 25. Jesus crucified at the *third* hour. Jewish computation. John xix. 14. brought forth at the *sixth* hour. Roman

Roman computation; or, a different manner of reckoning among the Jews.

Campbell.

1157. Facts, or even a series of facts, in one historian, seem to be the same with those related by another historian, yet to be totally repugnant to them in many of their circumstances; but, are not repugnant, because they are really different facts.

Matth. i. 1, &c. Christ's genealogy by Joseph. Luke iii. 23, &c. His genealogy by Mary.

1158. When what was *spoken* is differently related by different historians, it sometimes proceeds from their intending to give, not the very words, but only the sense; sometimes, from their recording different parts of what was said; and, sometimes, from both together.

Words of the institution of the Supper. Title on the cross. Matth. xix. 3, &c. with Mark x. 2, &c.

Macknight.

1159. When there appears to be a contrariety in different relations of what was *spoken*, it may be often removed by limiting and restraining the general or ambiguous expressions, or explaining the obscure ones, from which it arises.

Matth. x. 10. "Neither shoes—nor a staff." Mark vi. 8. "nothing save a staff—but shod with sandals."

Calv. Munst. Lamy. Macknight.

1160. A seeming contradiction between different relations

relations of what was *done*, sometimes arises from the same causes, and is removed by the same means.

Matth. iii. 13, 14. "Comest thou to me"—but John i. 33.

"I knew him not," *i. e.* had not known him.

Mark v. 23. "My daughter is at the point of death;" but,

Matth. ix. 18. "is dead," *i. e.* almost dead;

1161. A seeming contradiction sometimes arises, from different historians relating different circumstances, or one of them, more or fewer than the other.

Matth. ii. with Luke ii. 1—39.

Acts ix. 7. with ch. xxii. 9. xxvii. 14.

1162. There are seeming contradictions, likewise, in the order of facts, as related by different historians. They sometimes introduce events by anticipation, and sometimes by *υστερωσις*.

Gen. i. 27. The creation of man briefly hinted. Ch. ii. 7. after several other things, the creation of Adam, particularly; and v. 21: after some other things, that of Eve.

Matth. xxvi. 21. and Mark xiv. 18. intimation who should betray him, while eating the passover—but, Luke xxii. 21. after the institution of the supper; this last the true order, for occasioned by the cup, and suitable to John, that Judas instantly went out.

John's imprisonment. Luke, in the account of his preaching, hints it; the rest, by *υστερωσις*, give a particular account of it, at Herod's being alarmed; none of them mention it in its own place.

Acts ix. 4, 5, 7. with ch. xxii. 9. xxvi. 14, 15.

1163. The sacred historians often deviate from the exact order of time; and are at liberty to do so, as they proposed

proposed not to write regular journals. In this case, the nature of the thing sometimes shews which historian observes the real order.

Isa. xxxviii. 21, 22. Sign of recovery given to Hezekiah—sign asked;—real order in 2 Kings xx: 7, 8.; a transposition in Isa. and, probably, from a transcriber's mistake.

1164. If one historian affirms the order which he observes, and another does not, the real order is that which is followed by the former.

Matth. iv. affirms the order of temptations, *τοτε, παλιν*. Luke iv. a different order, but not affirmed, only *και*.

1165. When one of the historians can be shown to have had a particular reason for departing from the order of time, while the other had no such reason, the facts ought to be placed in that order which the latter has observed.

A writer may be prevented from relating an event at the time it happened, by not having taken notice of the circumstances which occasioned it.—The mention of one event gives occasion for mentioning others, its consequences, though long posterior;—or, for going backward to what contributed to it;—or, for introducing others similar to it.

1166. Difficulties regarding the facts themselves, and difficulties regarding the order of them, often mutually arise, in part, from each other.

1167. Facts, related by different historians, in different places of their narration, are apt to be regarded as different facts, but may be the same facts.

Cleric. can. 7. Michael. § 86.

Matth.

Matth. xxvi. 6—13. and Mark xiv. 3—9. give the history of anointing Christ *two* days before the passover;—but John xii. 3—8. *six* days before it—seeming inconsistencies in the circumstances, as well as time—not different, Cler. Mackn. but the same, and consistent. Michael. Drus. Grot.—each had a natural occasion for placing it as he does; John, for mentioning it when it happened, by the resurrection of Lazarus; the others, not then, but by *ύστερον*; on Judas's making his bargain; and, they give no note of time. John says not that it was in the house of Lazarus;—other circumstances easily reconciled;—the different circumstances to be put together.

1168. Facts, related by different sacred historians, may be different, though they be similar in many of their circumstances, and though there be nothing in the order of relating them which can certainly fix the diversity.

Cler. can. 9, 10. Mackn. Obf. 4.

Luke xii. 36—50. Anointing of Jesus—not the same with the former, Grot. but different;—the similar circumstances easily accounted for;—the discordant ones, not.

1169. 3. There is, sometimes, an appearance of contradiction between professed relations of events in one passage, and incidental references to them in another.

1170. Sometimes, the reference appears repugnant to circumstances actually taken notice of in the narration; and, such repugnance may be of any of the kinds already mentioned, and is to be removed by the same principles.

Mark

Mark ii. 25, 26. "In the days of Abiathar"—refers to 1 Sam. xxi. 1, 2. where it is "Ahimelech;"—not, a false reading in Mark—not, the *son* of the high-priest—not, *about the time* of Abiathar—not, a mere denomination, because afterwards high-priest—but, Abiathar, the *father* of Ahimelech, who officiated for him, and, therefore, naturally mentioned in Sam. and he, the father of another Abiathar.

Matth. xxiii. 35. "Zacharias, the son of Barachias"—seems to contradict 2 Chron. xxiv. 21. "son of Jehoiada." Tillotf. vol. 2. Ser. 27.

Acts vii. 16. with Gen. xxxiii. 19.

1171. Sometimes, things are referred to as having happened, of which no notice at all is taken in the relations of the sacred historians; but, this implies only that these historians do not relate every thing that happened.

Mackn. Obf. 2.

Gen. xxxi. 7, 8. Changing Jacob's wages. Pf. cv. 18. Joseph fettered. Hof. xii. 4. xiii. 10. Amos v. 2. Mic. vi. 5—8. Matth. xi. 21. John xi. 49, 50. Acts xx. 35. a saying of Christ. 1 Cor. xv. 7. an appearance of Christ to James.

1172. It is, both to obtain light by comparison of parallel places, and, to remove seeming contradictions, that harmonies of the historical books of Scripture are intended; and, what has been said under these two heads, points out the general principles on which such harmonies should be constructed.

Macknight's harmony. White's Diatessaron. Fellowes's Guide to Immortality. Marsh's Michael. vol. 3. ch. 2.

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SECT.

## SECT. III.

*Seeming Contradictions between Predictions and their Accomplishment.*

1173. WHEN, both a prediction, and the event foretold in it, are recorded in Scripture, there is, sometimes, an appearance of disagreement and inconsistency between them.

1174. This appearance generally arises from some difficulty in understanding the true meaning of the prediction; it may be occasioned by any of those causes which produce the peculiar difficulties of the prophetic writings; and, it is to be removed by the same means which serve for clearing these difficulties.

1175. It may proceed from any sort of obscurity or ambiguity in the expression, or, from any sort of uncertainty in the structure of a sentence.

Mat. xii. 40. Jesus three nights and three days in the grave.

1176. In particular, it often proceeds from the figurative style of prophecy.

1177.

1177. It may be occasioned by the ordinary manner of the prophets, predicting what relates to the moral and religious state of the world, in metaphors borrowed from the parts of the natural world.

Newton on Daniel. Hag. ii. 6—9.

1178. It may be occasioned by the prophets expressing what relates to the Christian dispensation and worship, in terms borrowed from the Mosaic religion.

Warb. Div. Leg. Halifax, Serm. 1.

Isa. ii. 2, 3. xix. 19. lvi. 7. Jer. iii. 17. Zech. viii. 22. Mal. i. 11.

1179. It may be occasioned, by a prediction relating only to one part of a complex character, or event, and, on that account, seeming to be inconsistent with other parts of it; and the appearance will be removed, by taking in such predictions as relate to these other parts, and considering them all in connexion.

Predictions of the glory of the Messiah—to be compared with predictions of his precedent sufferings.

1180. It sometimes arises from several of these causes, or them all together.

Gen. xlix. 10.

Isa. vii. 8. Lowth.

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SECT.



## SECT. IV.

*Seeming Contradictions in Points of Doctrine.*

1181. THERE is, sometimes, an appearance of contradiction, between the doctrine delivered in one passage, and the doctrine delivered in another passage.

1182. Between a general assertion in one text, and a restriction of it, or exception from it, in another text, there is an appearance of contradiction, which is sometimes removed, by explaining the former with the proper limitations.

Luke xvi. 18. Mark x. 11, 12. divorce absolutely forbidden—but, Matth. v. 32. xix. 9. allowed for adultery only: yet, 1 Cor. vii. 15. seems to be allowed also for wilful desertion.

1183. An appearance of contradiction in a point of doctrine, sometimes arises, from the same term being used in different senses, in different texts; and is removed by restricting it properly in each.

Mat. xviii. 21, 22. forgiveness required absolutely—but Luke xvii. 3, 4. required only on condition of repentance—forgiveness used in different senses. Rom. iii. 28. "A man is justified by faith, without the deeds of the law"—but, Jam. ii. 24. "By works a man is justified, and not by faith only."

Some

Some of the words in different senses;—either *works*; some think that Paul means 'ceremonial works,' James, 'moral,' Clar. Wall.—others, Paul, 'perfect obedience,' James, 'imperfect,' Vatab.—or *faith*; Paul, 'true faith with its effects,' James, 'mere assent,' Grot. Druf. J. Capel. Mac-knight.—or *justification*; some, Paul, 'in the sight of God,' James, 'in that of men'; others, Paul, 'first justification,' James, 'second, or final.' Zeger. Hoadley. Tayl.

1184. When the same action or effect seems, in different passages of Scripture, to be ascribed to different causes, it sometimes arises, from the name of that action or effect not being used in precisely the same signification, in these passages.

Rom. iv. 25. "And was raised again for our justification;" but, ch. v. 9. "Being justified by his blood," or death.

Rom. viii. 34. "Christ *στυγχασι* makes intercession for us;" so Heb. vii. 25.—but, Rom. viii. 26, 27. "The Spirit *στυγχασι*," viz. by his influence on our hearts.

1185. When the same action or effect is, in different texts, ascribed to different persons or causes, it is, sometimes, on account of their all contributing to it in different ways.

1186. When different, and seemingly inconsistent, descriptions are given of the same subject, often they both represent it truly, but in different points of view.

Christ sitting at God's right hand;—but, Acts vii. 56. standing.

Mat. x. 34. compared with Luke ix. 56. and with the whole genius of the gospel.

1187. The pretended contrariety between the Old Testament and the New.

1188. The contrariety pretended by Morgan and Bolingbroke, between the gospel of Christ and that of Paul.

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CHAP. VI.

*Seeming Contradictions to Reason and Morality.*

1189. THERE are, in Scripture, some passages which have the appearance of contradicting the principles of reason and morality, and which must be explained so as to be reconciled to these principles.

1190. They are, either seeming contradictions to truth—or, seemingly contradictory to good morals—or, in appearance unreasonably severe, or impracticable.

SECT.

SECT. I.

*Seeming Contradictions to Truth.*

1191. THERE are, in Scripture, passages which seem to be contradictory to truth, to imply some absurdity, or, at least, to be inconsistent with true opinions.

1192. Some seeming absurdities, or contradictions to truth, arise only from false readings, and are removed by restoring the true reading.

1193. Some seeming contradictions to truth arise only from the use of figurative expressions, accommodated to the weakness of human conceptions, or, to the ordinary way of thinking of mankind.

Bodily parts and passions ascribed to God. Representations not according to the true system of nature.

1194. The account of the creation, as implying that light was made on the first day, and the sun, moon, and stars, only on the fourth day, and that there are waters above and below, divided by a solid partition, cannot be pronounced absurd or impossible, though it may be difficult, from the nature and singularity of the subject,

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to

to give an explication of these, and other particulars, that shall be, in all respects, satisfactory.

Burnett, Archæol. l. 2. c. 8, 9. Jennings's Astron. Append. Whiston's Theory, Pref. Edwards's Exercitations, No. 1. Patrick on Gen. i. 3—15. Nichols's Confer. vol. 1, p. 90, &c. Univ. Hist. vol. 1.

1195. The appearances of absurdity in the account of the fall, of supposing a brute serpent to speak, Eve not to be alarmed at it, and the serpent to be sentenced to what he always did, and could not but do, to go upon his belly, arise, according to some, only from taking, in a literal sense, figurative expressions used concerning the devil.

Chandler's Serm. Gerard's Serm. vol. 1. Serm. 4.

1196. There is no absurdity in supposing the deluge universal, on account of the vast quantity of water necessary for overflowing the earth to such a depth as Moses asserts; for, that quantity might, possibly, be naturally brought upon it, and certainly could, by a miracle.

Burnett, Whiston, Keil, Saurin, Nichols, Edwards, Ray, Univ. Hist.

1197. We are too much ignorant of the real dimensions of Noah's ark, and, likewise, of the number of the originally distinct kinds of animals, to be able to determine that it was impossible for it to contain the numbers said by Moses to have been received into it.

Wells's Geog. of O. T. v. 1. Saurin, Disc. v. 1. Univ. Hist. v. 1. Calmet's Dict. Wilkins's Real Char. p. 2. p. 5. § 6, 7. Stillingf. Orig. Sac. l. 3, c. 4. § 7.

1198.

1198. It is said to be absurd to represent the rainbow as created after the deluge, and made the sign of a covenant then entered into, when it necessarily results from the nature of light and of rain; but, either the constitution of the antediluvian world may have been such as to prevent its appearance, or, it might have been, after the flood, only appropriated to a new purpose, though it had always appeared.

Burnett. Whist. Nichols. Saurin.

1199. Objections raised against incidents related in Scripture, as, Balaam's ass speaking, some of Sampson's exploits, &c. are not sufficient to render them incredible; such facts being professedly related as miraculous, and some of them, too, being capable of interpretations, which render them less marvellous than they are generally thought to be.

Stackhouse.

1200. The Scripture seems to suppose the reality of magical operations, and witchcraft; but, they cannot be, on that account, proved absurd; for, though the greatest part of what has passed as such, has doubtless been the effect of a disordered imagination, or artificial contrivance, or mere fiction and imposition; yet, we cannot be certain that evil spirits have never been permitted such communication with mankind.

1201. There is no absurdity in the accounts so frequent in the New Testament, of demoniacs, or persons possessed by evil spirits, and tormented with diseases

by

by their influence; whether, with some, we explain these passages as speaking only of certain natural diseases, in language accommodated to the notions then commonly entertained of them; or whether, as is the general opinion, we consider them as real possessions.

1202. The healing virtue of the pool at Bethesda, after its being moved by the angel, is miraculous, but, not absurd or incredible.

John v. 4. Macknight. Griefb.

1203. When some of the doctrines of revelation are represented as contrary to reason, the contrariety alleged generally affects, not the expressions of any text of Scripture concerning them, but, some of the explanations which men have given of these doctrines; and, therefore, belongs more properly to the System, than to Scripture criticism.

## SECT. II.

### *Seeming Contradictions to Morality.*

1204. THOUGH it must be acknowledged by every person of common candour, that the Scripture contains, in general, the purest morality, yet, there are some particular passages, which have been represented as giving

giving countenance to immorality. There are instances of this in historical relations—in occasional commands—in standing precepts—in doctrines—and in prophecies.

1205. 1. The characters of some of the saints mentioned in Scripture, are, in some respects, faulty; but, as their faults are, sometimes, expressly condemned—sometimes, merely related as facts; as their characters are often, notwithstanding these faults, excellent upon the whole; as the not concealing them shows the integrity of the writers, and tends to answer many good purposes, they give no countenance to immorality.

Noah's drunkenness. Jacob's deceiving Isaac. Jephtha and Sampson bad characters, yet commended for faith, Heb. xi. 39. David. Chandler's Life of David, and Answer to history of the man after God's own heart. Solomon. Jeremiah's complaint, ch. xx. 7. seems impious and undutiful; but this inconsistent with v. 11, 13. פתו signifies, not *deceive*, but *allure*, alluding to ch. i. 5, 10. xv. 16. not deceived, for warned, ch. i. 17—19. The word so used Gen. ix. 29. on our margin, Prov. xxv. 15. Hof. ii. 14.—*stronger, prevail*, not forced. דווק *fortify*, or *encourage*. Deut. i. 38. iii. 28. Isa. xii. 7, &c. Blayn.—Peter and Paul's contest. Dissension between Paul and Barnabas. Paul's excuse, Acts xxiii. 5.

1206. None of the actions recorded of Jesus Christ are, in the smallest degree, immoral, or inconsistent with sinless perfection.

His severe rebukes of the Jews, of Peter. His hurtful miracles. John ii. 4, 10. seeming disrespect to his mother—  
 section

feration, that his hour was not come—encouraging intemperance. Chandler, *Anf. to Woolston*. John vii. 8. not going up to the feast. John viii. 3, &c. the woman caught in adultery. The passage, however, is doubtful.

Michael. *Marsh's Transl. Griefb.*

1207. 2. God's command to Abraham to sacrifice Isaac, has been represented as a command to commit murder in its most horrid form, and, consequently, as inconsistent with the holiness of God to give; but it may be vindicated, whether we consider it as only a symbolical action, or whether, without this, we resolve it into God's sovereignty over the lives of his creatures.

Warb. Div. Leg. Tillotf. vol. 2. Sermon. 2. *Anfwerers to Morgan.*

1208. The Israelites borrowing from the Egyptians valuable things, which they never intended to restore, is represented as an act of injustice; and the divine direction, by which they did it, as authorizing theft: but God has the property of all things, and may transfer it from one to another in what way he pleases; if they had intended to restore them, Pharaoh's sudden order to them to leave Egypt, might have put it out of their power; but, in fact, the words signify, not that they borrowed, but that they asked or demanded them, and that they were given them voluntarily.

Tillotf. vol. 2. *Burnett's B. L. Kennic. Remarks.*

1209. The extirpation of the Canaanites, which the Jews executed by divine command, is represented as a shocking

shocking instance of cruelty; but their wickedness was so great, as to deserve such exemplary punishment from God, as might prove a warning to other nations; he might as justly destroy them by the sword of the Israelites, as by famine, pestilence, or any other judgment; he gave full proof, by miracles, that he had commissioned the Israelites for this very purpose; and, their being thus commissioned, had the strongest tendency to impress them with an abhorrence of idolatry.

Shuckford's *Connex.* Findlay, Part 2. p. 125. *Leland against Morgan.* Lowman, *Heb. Gov.* p. 220, &c.

1210. 3. The Mosaic law punishing idolatry with death, has been represented as unjust, and giving countenance to persecution for religious opinions: but, the Israelites were commanded to put to death only such Israelites as apostatized to idolatry, and still remained members of their own community; and their government being a Theocracy, idolatry was in it, strictly, the political crime of high treason, which, in every state, is justly punishable with death.

Locke on *Toleration.* Warb. Div. Leg.

1211. It has been asserted by some, that the law of Moses, Lev. xxvii. 28, 29. concerning devoted things to be put to death, authorized human sacrifices; and, Jephtha's sacrificing his daughter, Judg. xi. 34, &c. Samuel's hewing Agag in pieces before the Lord, 1 Sam. xv. 33. and David's delivering seven of Saul's posterity to the Gibeonites, to be put to death by them, 2 Sam. xxi. 2, &c. have been represented as instances of

of human sacrifices, conformably to that law: But, as there are express prohibitions of sacrificing their children, Deut. xii. 30, 31. Pf. cvi. 37, 38. Jer. vii. 31. Ezek. xvi. 20, 21.; so, there not only is no direction to sacrifice any other human creature, nor any rites appointed for such sacrifice; but also, it would have rendered the priest unclean, by touching a dead body; and the sacrifice of a man is expressly declared abominable, Isa. lxvi. 3. As no devoted thing could be sacrificed at all, the law in question cannot possibly relate to sacrifice, and it is capable of a very different meaning; it is most probable, that Jephtha did not sacrifice his daughter, but devoted her to perpetual virginity; and the other two instances alleged have no relation to sacrifice.

Sykes's Connex. c. 13. Chandler's Answ. to Hist. of the Man after God's own heart. Lowth on Isa. xlii. 16.

1212. 4. The Scripture seems, in some places, to ascribe to God such human passions, and such actions, as are vicious; but it is only by figurative expressions, which, when properly explained, imply nothing immoral.

Jealousy—fury—swearing in wrath—repenting—deceiving men—hardening Pharaoh's heart—putting a lying spirit into prophets—punishing children for the sins of their parents. Isa. xl. 2. Lowth.

1213. There is no part of the doctrine of the New Testament that gives encouragement to any species of immorality; the appearance of it has arisen only from misinterpreting

misinterpreting particular texts, or misexplaining general doctrines.

Matth. x. 34, &c. "Send a sword"—only foretells persecution by enemies.

Luke xvi. 1—12. Parable of unjust steward gives no encouragement to dishonesty.

Death of Christ. Justification by faith. Divine assistances.

1214. 5. It is objected to the prophets, that they foretell things which did not come to pass; but without reason; for the examples produced are either misunderstood, or, they are conditional promises and threatenings, not absolute predictions.

Tindal, c. 13.

2 Kings viii. 10. Elisha's answer to Hazeal. וְלֹא לְךָ.

1 Chron. xxxiv. 28. xxxv. 23. Jonah.

Seeming assertions that the last day was near, 1 Cor. x. 11. Rom. xiii. 11, 12. Heb. ix. 26. Jam. v. 7, 8. 1 John ii. 18. 2 Pet. iii. 12, 13. Phil. iv. 5. 1 Thess. iv. 15, &c.

1215. It is asserted, that the imprecations pronounced by the prophets, particularly in many passages of the Psalms, show a spirit of malice inconsistent with humanity, and highly vicious: it is an improper vindication of these, either to allow that malice was consistent with the spirit of the Old Testament, though not of the New, or, to say that the prophets pronounced them against men, not as their own enemies, but as the enemies of God: but, some of them appear harsh only by the strong figurative style in which they are expressed, and, when taken out of this, appear very allowable wishes;

wishes; <sup>1</sup> all of them may be considered, not as prayers, but simple predictions, the imperative being put for the future (which is a common Hebrew idiom), and shown to be so put, by the future being used in other parts of the prediction; <sup>2</sup> and this idiom is more natural in prediction, than in other kinds of composition, because it is the immediate result of combining idioms common in the prophetic style; for, as the prophets are often commanded to do a thing, when it is only meant that they should foretell it, <sup>3</sup> so they often do foretell a thing, by commanding it to be done, <sup>4</sup> and they often express their predictions in an address to God; <sup>5</sup> the union of which two idioms gives them the appearance of imprecations.

<sup>1</sup> Ps. x. 5.—<sup>2</sup> Ps. xxviii. 4, 5.—<sup>3</sup> Jer. i. 10. Isa. xi. 10. Ezek. xliii. 3.—<sup>4</sup> Isa. xlvi. 1.—<sup>5</sup> Isa. ix. 3.

1216. It is said, that some of the actions which the prophets did by the direction of God, are indecent or immoral; but some of them are by no means so when rightly conceived, and others were either merely symbolical, or only represented in vision, or even merely related by the prophet.

Tindal, ib.

Isa. xx. 3. Going naked. Jer. xliii. 4, 6. xxvii. 2, 3. Ezek. iv. passim. Hof. i. 2, &c. Horsley's Hosea, Pref.

1217. It is said, that there are, in some places of Scripture, expressions and figures which are indecent, or nearly obscene; but, the simplicity of manners which

which then prevailed, made such expressions much less offensive than they appear to us.

Song of Solomon. Ezek. xvi. xxiii.

### SECT. III.

#### *Passages unreasonably Severe.*

1218. THERE are passages in Scripture, which seem unreasonably severe, or to enjoin what is impracticable.

1219. There are instances of punishments inflicted, which seem too severe for the crimes committed; but, they only seem such, when all the circumstances of the crimes, and the exigencies which required the punishments, are not duly considered.

1220. There are doctrines and assertions which appear hard, inconsistent with the goodness of God, or unsuitable to the weakness of man; but, the appearance vanishes, when the passages which contain them are properly explained.

Matth. xix. 23, &c. "A rich man, enter into the kingdom of God"—who "trusts in riches," Mark x. 24.

John vi. 51—58. Eating Christ's flesh.

Matth. xii. 31. Mark iii. 28. Luke xii. 10. Blasphemy against the Holy Ghost. v. 36. Idle words.

Heb. vi. 4—6. Impossible to renew to repentance.

John v. 16. The sin unto death.

1221. Of the precepts of Scripture objected to as unreasonably severe, or impracticable, some appear such, only by their being expressed in figurative and metaphorical terms, the meaning of which, and not the sound, ought to be attended to.

Matth. v. 30. "Cut off a right hand, pluck out a right eye."

Matth. xix. 12. Eunuchs for the kingdom of heaven.

1222. Others appear hard, only on account of some idiom in which they are expressed, but which has an established meaning, according to which they are just and reasonable precepts.

Expressed absolutely, when only comparison meant.

Matth. vi. 19. "Lay not up treasures on earth." John vi.

27. "Labour not for the meat which perisheth."

Col. iii. 2. "Set not your affections on things on earth."

1223. Others derive their seeming severity, only from the ambiguity of some of the expressions used in them.

Matth. v. 28. "Look on a woman to lust after her—adultery."  
—married woman—desire to have carnal intercourse with her.

1224. Others appear hard, only by their being expressed in general terms, which the nature of the thing, and often the context, shows, require some restrictions and limitations.

Matth. v. 39, 40. "Resist not evil." Luke vi. 30.

Jam. ii. 10. Seeker, vol. 7. Sermon 3. Sherlock, vol. 1. Disc.

18. p. 347. Porteus, Sermon 15, 16.

1225. Others are only hard to corrupt appetites and passions,

passions, but really enjoin no more than good morals absolutely require, in the circumstances to which the precepts refer.

Denying one's self. Taking up the cross. Enduring persecution.

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## CHAP. VII.

### *Seeming Contradictions to History, and Matters of Fact.*

1226. THERE are, in Scripture, some appearances of contradiction to matters of fact belonging to history, geography, and the like. Such appearances are found, either in the professed narrations of the sacred writers,—or, in their occasional allusions and references;—or, in the prophecies.



## SECT. I.

*Seeming Contradictions to Matters of Fact, in the Narrations of the Sacred Writers.*

1227. THE silence of profane histories concerning facts related in the sacred, cannot be considered as contradicting them, because many of these facts are too ancient to come within the verge of profane histories, or, of such a kind, that they could not naturally take notice of them. The silence, or omission, even of many historians, ought not to overturn the testimony of any one author who positively relates a matter of fact.

Beaufobre, p. 154.

1228. Contradictions of facts related in Scripture, by historians who lived long after the date of them, ought to have no weight.

Justin's account of the Israelites being driven out of Egypt.

1229. The Scripture account of the peopling of the earth, first, by one pair, Adam and Eve, and afterwards, by the one family of Noah, has been represented as inconsistent with facts, which indicate different races of men, and with the disjointed situation of America from all the old world: but, no certain proof of the inconsistency has ever been produced; on the contrary, many known facts render it perfectly credible.

1230.

1230. The Egyptian and Chinese catalogues of kings and heroes, carried back further than the beginning of the world according to Moses, are to be regarded as altogether fabulous.

1231. Moses's account of the rise of the Assyrian Empire so early after the flood, in the time of Nimrod, is thought inconsistent with the greatness ascribed to it by Herodotus and Ctesias: but their accounts may be exaggerated; and, by the chronology of the Samaritan and 70, its distance from the flood is much increased.

Newton's Chron. c. 3. Whiston's Rem. on Newt. Shuckford's Connex. v. 2. Pref. Stillingfleet, Orig. Sac. l. 3. c. 4. § 9. Cumberland, Orig. Gent. Winder's Hist. of Knowledge, v. 2. Whiston's Theory, p. 137, &c. Jackson's Chronol.

1232. Moses's account of the division of the land of Egypt has been represented as contradictory to Diodorus Siculus, but is really consistent with his account.

Warburt. Div. Leg. Vol. 3. p. 63.

1233. Several circumstances relating to the constitution, the customs, and the state of Egypt mentioned by Moses, seem to contradict the accounts given in other histories; but are really consistent with them, so far as these histories are authentic.

1234. It is said, that the land of Canaan could not have nourished so many inhabitants as to supply the

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number

number of fighting men, a million and a half, mentioned 2 Sam. xxiv. 9. 1 Chron. xxi. 5. nor to have supported so many cattle as are said to have been sacrificed, particularly 120,000 sheep, and 22,000 oxen, at Solomon's dedication of the temple, 1 Kings viii. 63.; but, if there has no mistake crept into the numbers, it must be ascribed to the surprising fertility of the country.

1235. It is said, that the treasure mentioned as amassed by David, for the purpose of building a temple, 1 Chron. xxix. 4, 7. is incredible, being more than all the gold of all the princes now upon earth, put together: but, there may be a corruption in the numbers; and, besides, we are not so well acquainted with the weights mentioned, as to be sure what was the real quantity; nor do we know certainly, what was then the comparative value of the precious metals, nor what resources for obtaining them, now lost, there were at that time.

1236. Several seeming contradictions, of the sacred to profane historians, arise only from their calling the same persons, or places, by different names.

Prid. Connex. B. 1.

Tiglath Pileser is said, 1 Chron. v. 26. to have carried the ten tribes and multitudes, from Damascus, into Media; and it is pretended, that he was Ninus junior; and, that not he, but Arbaces, had Media (Usher. Annal. a. 3257.): but, it appears from Diodorus Siculus (lib. 2.) that Arbaces had both these countries; and, consequently, he is the same with Tiglath Pileser.

Herod.

Herod. l. 2. gives an account of Necho's taking the city of Cadytes, after his victory at Magdolum. From 2 Chron. xxxvi. 3. it appears that he had taken Jerusalem, after his victory at Megiddo.—this the same; Jerusalem called Alkuds, i. e. the holy city, by the neighbouring nations, and so called by them to this day.

1237. Some seeming contradictions, between the sacred and profane historians, arise from the latter transferring to others what belonged to the Israelites, and disguising the real facts with false circumstances.

Isa. xxxvii. 2 Kings xix. 2 Chron. xxxii. The destruction of Sennacherib's army before Jerusalem—probably by the Siroc wind.—but, Herod. l. 2. destruction of the same army before Pelusium, in the time of Sethon, by rats making their arms useless;—from Egyptian priests, who hated the Jews, in honour of their own nation.

Prid. Con. B. 1.

1238. Some seeming contradictions of the sacred history to profane, arise from the latter being confused and inaccurate in points of chronology.

1239. Some seeming contradictions between sacred and profane historians are reconciled by the more accurate narrations of other profane historians.

Daniel mentions four kings of Babylon and Persia,—Nebuchadnezzar,—Belshazzar,—Darius, the Mede,—and Cyrus. The first is acknowledged; the second is mentioned, though by other names,—Labynetus, by Herod.—Nabonnedechus, by Megisth.—Nabonedus, by Beros.—the third is not mentioned at all, nor room left for him in Beros. and Canon of Ptolomy; but he is the Cyaxares of Xenophon; (Halifax, Serm. 2. Prid. Con. B. 2.)—omitted by the others, because

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he was only the nominal king, Cyrus having the real power.

1240. Most of the seeming contradictions between the sacred historians and Josephus arise from his having disguised, and departed from the truth, in order to accommodate his work to the taste, or to avoid the censure of the Greeks and Romans, to whom he was desirous of recommending it.

1241. Some seeming contradictions between sacred and profane history, are owing only to their reckoning their time from different æras.

Cyrus's reign 30 years, viz. from his coming to assist Cyaxares. Cic. de Div. l. i.—9 years, viz. from his taking Babylon. Ptolom. can.—7 years, from his becoming sole monarch. Xenoph. Cyropæd. This last is followed by Ezra i. 1. "the first year of Cyrus."

Shuckford's Conn. Prid. Conn. Stackhouse's Hist. of the Bible. Warb. Div. Leg.

SECT.

SECT. II.

*Seeming Contradictions to Matters of Fact, in occasional References.*

1242. The Scripture often occasionally refers, or incidentally alludes, to matters of fact, in a way that seems contradictory to the accounts of these matters of fact given by profane historians.

1243. These appearances of contradiction are of the same kinds, arise from the same causes, and are removed by the same means, with the appearances of contradiction in professed narrations.

Jer. li. 25. Babylon is addressed, "O destroying mountain."—but, lay in a plain.—reconciled from Berosus.

Newton on Prophecy, v. 1. p. 279.

Isa. iii. 16. to the end. Lowth. Ch. xlix. 16, 23. l. 1, 6.

li. 23. lii. 2. liii. 8. lvii. 6—9. lxx. 3, 4. Matth. xxi, 12.

See Lowth on Isa. lxii. 6.

1244. There are, in the New Testament, several references and allusions to facts, customs, and manners, which seem, at first sight, contrary to the accounts of these in profane histories; but, are so far from being really inconsistent with them, that, for the most part, they show very great exactness.

Lardner's Credib. P. 1. V. 2.

SECT.

## SECT. III.

*Seeming Contradictions to Matters of Fact, in Prophecies.*

1245. The events foretold in the prophecies of Scripture, are often such as fall within the province of profane history; and, the relations of them given in it, are sometimes such, as seem not to verify the predictions.

1246. When the histories of any period, to which a prediction relates, are lost or imperfect, this renders it impossible for us to perceive clearly and fully the completion of the prediction.

Want of regular histories of the Eastern nations.

Isa. xliii. 3. Lowth. "I gave Egypt for thy ransom, Ethiopia (or Cush,) and Seba for thee." Commonly applied to Sennacherib's invasion, who, when he was just ready to fall upon Jerusalem, was providentially diverted from that design, and led to turn his arms against the Egyptians, and their allies, the Cushian Arabians, who were perhaps joined by their neighbours the Sabians. Some objections, See ch. xx. xxxvii. 9. Vitringa explains it of Shalmanezzer's being diverted from his designs against the kingdom of Judah, after he had destroyed that of Samaria, by turning the war against the Egyptians, Cushians, and Sabians. But, no clear proof  
of

of this from history, which, however, is very deficient. Others refer it to no particular events, but think it means, in general, that God often saved his people at the expense of other nations, whom he gave up to destruction, as it were, in their stead.

1247. Sometimes, there is an appearance of inconsistency, between some parts of a prediction, and some particulars of the event, as related by profane historians; but, it proceeds from some confusion, or mistake, in the relations of these historians.

## CHAP. VIII.

*Complicated Difficulties.*

1248. BESIDES the several simple kinds of difficulties which have been already considered, there are, in Scripture, complicated difficulties; that is, passages in which several of these simple kinds occur together.

1249. There are passages, in which there are different difficulties, in the reading,—or, in the sense,—or in both, and which must be removed on different principles,—and difficulties admitting different probable solutions, but none of which can be adopted with perfect certainty.

SECT.

## SECT. I.

*Difficulties arising from different various Readings.*

1250. THERE are texts in which there are different various readings, which arise from different causes, and must be determined on different principles.

Gen. xlix. 6. "In their self-will they digged down a wall." שור, "a wall,"—no such circumstance in the history, ch. xxxiv. 25, &c.—would have been the least part of their crime. Some read שור "an ox,"—"houghed the oxen," marg. but this not true, ch. xxxiv. 28, 29. they carried them away.—probably שר "prince,"—this said ch. xxxiv. 26. "Hamor also, and Sichem (the prince and his son) they slew." רצונם, "self-will,"—but every where signifies "benevolence, favour."—probably should be עברו, "wrath," as in the next verse. structure. "In their anger they slew a man, and in their wrath they slew a prince. Curfed be their anger, for it was fierce; and their wrath, for it was cruel." Syr.

Ken. Diff. 1. p. 56, &c.

1 Chron. xi. 8.

Ib. p. 48, &c.

Acts xiii. 23. "Of this man's seed, hath God, according to his promise (ἡγγελία) raised unto Israel a Saviour, Jesus." Instead of ἡγγελία, is found ἡγάγος in 14 MSS. some of them of great authority. Arab. Ethiop. Vulg. Chrylost. Athanas. Theophyl. 2 editions. the best supported reading; the other, taken

taken by mistake from v. 22. Instead of *συνερα Ισραηλ*, is *συνερα* in 15 MSS. Arab. Ethiop. Chrysof.—this, though so well supported, disturbs the sense, and construes not with what follows.

Jer. xlvi. 15. Ken. Diff. Gen.

Isa. v. 18. Lowth.

Isa. vii. 18, 19, 20, &c. Jid.

Isa. xvi. 8, 9. Jid.

Isa. xxxii. 13. Jid.

Isa. xlii. 16. Jid.

## SECT. II.

### *Complicated Difficulties in the Sense.*

1251, IN some passages, there are difficulties in the sense, of different kinds, and which must be removed by different means.

1 Cor. xi. 3—15. "Man praying or prophesying with his head covered, dishonoureth his head," allusion to the customs and sentiments of the Greeks, to whom he wrote; for the Jewish custom contrary. "His head," *i. e.* himself, does what must appear indecent to his hearers. But, "every woman—with her head uncovered, dishonoureth her head." Here, various difficulties. 1. He supposes women to speak in public, yet forbids this, ch. xiv. 34, 35. Some understand this prohibition with the exception of a special commission, by having the gift of prophecy; but it is absolute, and given in relation to this very case of the gift of prophecy.—

Others,

Others, that by praying or prophesying here, he means, being present at them; this is a sense without authority. Others, that the prohibition respects the church where men and women meet together; the supposition, separate assemblies of women only; the church not mentioned in this paragraph. This agreeable to the Greek manners; this the most probable sense.—2. How is the man the glory of God, and the woman the glory of the man? v. 7. Some, "glories in;" others, "is an effulgence from;" this, one signification of *כבוד* which the 70 render *δοξα*. Others, "glorifies," was made to glorify. Others, "is the likeness or similitude;" this the sense of *דמותו* which is twice rendered *δοξα* by the 70. 3. What is meant by the woman having *ἐξουσια* power on her head? v. 10. Some, figuratively, for a veil; but no evidence for this sense of the word—connects not with the principle, v. 9. from which it is an inference. Others, literally; and, "her head," figuratively, for the man—"to hold or acknowledge power in the man," *viz.* in her general behaviour. This equivalent to 1 Tim. ii. 11, 12, 13.—4. *Δια τῶν ἀγγέλων*, "because of the angels." (1) Some, evil angels, who would be gratified by their indecency; but this not probable. (2) Others, good angels, "after the example of the angels," Isa. vi. 2.; but this not the meaning of *δια*. Others, "because they observe your conduct." Others, "to show subjection to the angels." Others, "out of reverence to angels," as fellow-worshippers, according to an opinion of the Jews. (3) Others, "the teachers of the church." Others, "messengers, sent by the men into the separate assemblies of the women"—or, "spies sent by the Pagans;" hard to fix on one meaning.—5. "Nature," v. 14. general and extensive custom.

2 Cor. iii. 13—iv. 6. An allegorical discourse, for which the apostle takes occasion, from the preceding mention of Moses throwing a veil over his face, when it shone—v. 13. "that the children of Israel could not look," &c. referring it to Moses;—this suits not the apostle's design, to vindicate his plainness of speech, nor almost makes sense;—refers to the

ministers;

ministers of the gospel, "not any veil of ours that prevents them from perceiving the design of the law, but (v. 14.) the blindness of their own minds, as if they were veiled when they read the Old Testament, though Christ answers its description so exactly, as might convince them; but (v. 16.) when they lay aside prejudice, they will see it clearly." v. 17. "The Lord is that Spirit," alluding to v. 6. "a minister, not of the letter, but of the spirit," the spirit and intention of the Old Testament. v. 18. connected with the beginning of v. 13. "Moses put a veil—but we all with open face," &c.; "we," the ministers of the New Testament, "with open face," not veiled, *κατοπτρίζομενοι* "reflecting as mirrors the glory of the Lord," the shining light of the gospel, "are changed into the same image, from glory to glory," with a continued and increasing brightness, not like the transient lustre of Moses's face, v. 7. "as from the Lord, the Spirit," *καθαρίζεται από κυρίου πνεύματος*, illuminated with brighter rays of light than Moses, and, therefore, might speak with greater freedom, as he infers, ch. iv. 1. "Therefore—we faint not," *μη σιωπήσωμεν*, restrain not speech; "but v. 2. having renounced," &c. preach candidly. He goes on, v. 3. alluding to veil and open face.

SECT.

## SECT. III.

*Difficulties both in Reading and in Sense.*

1252. IN some passages, there are difficulties both concerning the true reading, and the sense.

Isa. liii. David's lamentation. Ken, Disc. 1, p. 118.

Mic. v. 1—5. A remarkable prediction, quoted by the college of priests, Matt. ii. 6. both the beginning and end of it wrong marked in the Hebrew. V. 1. belongs to the preceding prediction; this begins only v. 2. The end of it is cut off, and joined with v. 5. very improperly, "this man shall be our peace in our war with the Assyrians."—V. 2. literally, "And thou, Bethlehem Ephratah, art little to be among the thousands of Judah;" but in Matth. "art not the least." This affects not the accomplishment of the prophecy—no inconsistency; though little, not the least. Some suppose the negative omitted in Micah, but without evidence. Others, that *צעיר* signifies *great* as well as *little*, and means so in Micah. Others read the text in Micah interrogatively, "Art thou little? No." This simplest. Arab. Pers.—*אלפי* "thousands," put for *אלוהי* "princes." "Whose goings forth have been from of old, from the days of the age." V. 3. "Therefore," &c. expresses not the sense of the Hebrew. "Truly he will continue to give them, until the time that she who is a-bearing hath born;" allusion to Isa. vii. 14. "Then, his excellent brethren, his chosen companions, shall dwell with the children of Israel." V. 4. "And he shall stand and feed in the strength of the Lord, in the majesty of the name of Jehovah his God; and they (his  
H h brethren)

brethren) shall abide," be established; "for now shall he be great unto the ends of the earth." And (v. 5.) "this man shall be the peace," reconcile us to God.

Isa. iii. 6, 7. Lowth in l. vi. 10. Jd. viii. 12—18. Jd. xvi. 1. Jd. xvi. 7. Jd. xlviii. 16. Jd. Jer. xvi. 7. Ken. Dis. Gen. § 177.

John xvi. 8—11. P. 2. C. 2. S. 2. Acts ii, 30, &c. ib. Rom. i. 32. Mill in loc.

Gal. iv. 22—31. It is an allegory, but is produced as an argument. Collins. But *ἀτινα εστιν αλληγορημενα* should be rendered, "which things are allegorized," viz. by Isa. ch. liv. 1. Sarah, a remarkable instance of a woman long barren, having a numerous posterity; by the other woman, is meant Hagar. And these two are put by the prophet to represent the two covenants. "For this Agar is Mount Sinai in Arabia." Great variety in the reading of this clause; according to some, it is an interpolation; at any rate, a parenthesis. Agar, a bond-woman, represents the earthly Jerusalem, the present Jews, who are slaves to the ceremonial law. Sarah, a free-woman, represents Christians, Jerusalem from above, a spiritual dispensation. This, the apostle says, is the true meaning of Isaiah's allegory, which also appears from the prophet himself. He does not, therefore, give the Galatians an allegory instead of an argument, but a moral and strong argument, the express authority of Isaiah, than which, none could be to them more decisive.

Psal. cix. Part of this psalm is applied to Judas, Acts i. 20. only by accommodation, according to the most general opinion; but the whole seems to be a prediction of the malice and the punishment of the Messiah's enemies. Great part of it consists of imprecations, which some account for, by supposing that David only repeats the curses of his enemies. This hypothesis, however, is inapplicable, and inconsistent with v. 8, to Judas. They are not imprecations, but predictions, expressed in the imperative, instead of the future, as is often done

done in Hebrew, particularly in the prophetic writings. This observation removes all difficulty, and makes the psalm appear a very explicit prediction, of the malice of the Jews against Christ, of his death, of his victory over his enemies; and particularly, a very minute and circumstantial description of the fate of Judas, and of the desolation and dispersion of the Jews.

## SECT. IV.

*Difficulties which admit different Solutions.*

1253. In some passages, there are difficulties which admit different solutions, none of which can be determined to be certainly the one true solution, all having some degree of plausibility. This is unavoidable, from the very nature of criticism, which, not being a demonstrable science, few of its conclusions can be attended with absolute certainty, but most of them have only greater or less probability. Whenever the probabilities on the opposite sides are nearly equal, the instance falls under the present head. Accordingly, some of the examples under almost every principle already considered, belong to this class, which renders it unnecessary to multiply separate examples. Instead of this, we may remark that, for the reason just now mentioned, we should avoid adopting even such solutions as appear best supported, too dogmatically, as if they were infallible.



## CONCLUSION.

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THE subject which I have now brought to a conclusion, naturally leads me to recommend to you the study of the Scriptures, as your principal employment. They are the only pure sources of theological knowledge. Could we understand them perfectly, our knowledge would be complete, and free from error. If we study them with care, we cannot fail to acquire all necessary knowledge, and to escape every dangerous error. Theology, derived immediately from them, will be simple, and wholly practical. If you would understand them, read them in the original languages, and be at pains to qualify yourselves for doing so. Take the assistance of versions, but rest not in them; compare them with one another, and with the original. Take the assistance of commentators, but follow them not implicitly. When they are so very numerous, it is astonishing that so little can be learned from them; one copies merely from another. You may be satisfied with a few of the best; it would be waste of time to attempt consulting them all. The best of them often dwell on what

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has little difficulty, or is of little moment; and, points on which you would wish most to be satisfied, you will often find passed over by them all. The best have their prejudices and nostrums; and, for supporting them, distort and wrest many passages. Often you will find light from critical essays on particular texts, when general and voluminous commentators afford you none. Let not your explications be dictated by your accidental present notions; but founded on, and tried by, well-established general principles of sound criticism. It is for assisting you in discovering these, that the view which I have given, both of the Sources and of the Objects of Scripture Criticism is intended. Above all, fix a proper and upright aim in studying the Scriptures. Your sole aim should be, to discover the real sense of every passage, and to express it fairly and distinctly. The real sense of a passage is, not any sense which the words will bear, nor any sense which is true in itself; but only that which was intended by the writer in that particular passage. You should endeavour to exhaust the full sense of a passage, but without unduly stretching it, or finding more in it than was intended. Avoid an ostentation of learning, in explaining Scripture. Never affect certainty and decisiveness, where the sense is doubtful. Take care not to overlook the obvious meaning of texts, in searching for ingenious, far-fetched, or mystical meanings. Read the Scripture, not with a view to support your own preconceived opinions from it, or to stretch, or explain it away, so as to agree with them; but lay aside all prejudices,  
that,

that, by reading it, you may perceive how far your opinions need to be corrected. Be not prepossessed in favour of any sense, merely because it is the most received, the most approved, or the most popular. Be not biased, by your particular turn and temper, to adopt the sense which is most agreeable to them. Especially reject all such loose interpretations as would favour vice. If you cannot clear up the more difficult parts of Scripture, make yourselves well acquainted with the plain parts of it; imbibe their purifying spirit, and be careful to act agreeably to them.

THE END.

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